

Kṛṣṇa-bhāvanāmṛta

कृष्ण-भावनामृत

The Nectar of Kṛṣṇa's Twenty-Four-Hour Pastimes

Śrī Viśvanātha Cakravartī Ṭhākura

About this edition

Viśvanātha Cakravartī Ṭhākura's twenty-sarga Sanskrit meditation on the complete daily pastimes of Śrī Rādhā and Śrī Kṛṣṇa, presented with a fresh source-faithful English translation.

Source edition: Complete Unicode IAST text witness; the classical mūla was deterministically extracted and the modern commentary excluded.

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CHAPTER 1

प्रथमः सर्गः

First Sarga: Relishing the Wonder of Rising from Bed

Source coverage: logical units 1–46; verses 1–42

ORIGINAL

śrī-kṛṣṇa-bhāvanāmṛta-mahākāvyam
śrī-viśvanātha-cakravartī-viracitam

ENGLISH TRANSLATION

Śrī Kṛṣṇa-bhāvanāmṛta, the Great Poem. Composed by Śrī Viśvanātha Cakravartī.

ORIGINAL

prathamah sargaḥ
śayyotthāna-kautukāsvādano nāma

ENGLISH TRANSLATION

First Sarga: Relishing the Wonder of Rising from Bed.

ORIGINAL

haridāsa-varyaḥ śaraṇam

ENGLISH TRANSLATION

The foremost servant of Hari is my shelter.

ORIGINAL

śrī-kṛṣṇa-caitanya-ghanam prapadye
 sapady apadhvasta-tamaḥ-prapañcam |
 pañceṣu-koṭy-arbuda-kānti-dhārā-
 paramparāpyāyita-sarva-viśvam ||1||

ENGLISH TRANSLATION

I take refuge in Śrī Kṛṣṇa Caitanya, the dense rain cloud of divine consciousness who at once dispels the whole realm of darkness and nourishes the entire universe with unbroken torrents of radiance equal to billions upon billions of Cupids. (1)

ORIGINAL

sanātanaṁ rūpam udīyusoḥ kṣitau
 hṛdā dadhāno vraja-kānaneśayoḥ |
 tat-keli-kalpāgama-saṅgatīlitāḥ
 sadāli-vīthīr anurāgiṇīr bhaje ||2||

ENGLISH TRANSLATION

Holding in my heart Sanātana and Rūpa, who revealed upon earth the eternal forms of the Lord and Lady of Vraja's forest, I follow the loving paths of the saintly devotees, paths praised for their accord with the revealed scriptures that authoritatively disclose the Divine Couple's pastimes. (2)

ORIGINAL

tayor mithaḥ puṣpa-śarāji-cāturī-
 dhūrīṇatā-vedanayā vivādinoh |
 śrāntiḥ svayaṁ kāpi nimantrya tat-kṣaṇān
 nidrām upānīya samādadhe kalim ||3||

ENGLISH TRANSLATION

As the Two disputed by displaying to one another Their unsurpassed skill in battle with Cupid's flower arrows, a certain companion named Fatigue invited Sleep, brought her before Them, and took charge of the quarrel. (3)

ORIGINAL

prati-sva-sevāvasare prabodhitā
 sadātanābhyāsa-juṣo'tha kiṅkarīḥ |
 nidraiva rātry-antam avetya tā jahau
 saiva svayaṁ jāgarayaṁ cakāra kim ||4||

ENGLISH TRANSLATION

The maidservants had long been accustomed to awaken at the proper times for their respective services. Did Sleep herself perceive the end of night, abandon them, and thereby awaken them? (4)

ORIGINAL

utthāya talpāc cakitekṣaṇāḥ kṣaṇān
 duhānaylor nāgara-cakravartinoḥ |
 svāpaṁ rahaḥ-svāpam abhaṅgam aṅganā
 ālakṣya tuṣṇīm adhiśayyam āsata ||5||

ENGLISH TRANSLATION

Rising from their couches, the young attendants gazed in alarm for a few moments. Then, seeing that the private sleep of the two sovereigns of amorous refinement, a sleep that yielded one festival after another, remained unbroken, they sat silently upon their own beds. (5)

ORIGINAL

papracchur anyonyam imā mimānayā
 rasaṁ parīhāsa-bhṛtaṁ sa-jṛmbhayā |
 girā cirāj jāgara-mūḍha-ghūrṇana-
 sva-svākṣi-bhṛṅgī-tati-līḍha-vakṣasaḥ ||6||

ENGLISH TRANSLATION

With yawning voices filled with playful rasa, as though measuring its extent, the maidservants questioned one another about their long vigil. Their dizzy, bee-like glances settled upon their own breasts and seemed to taste the nectar of the love marks there. (6)

ORIGINAL

niśānta-sevocita-mālya-vīṭikā-
 kṛtyāṭta-cittā atha kācid āha tāḥ |
 anaṅga-baddhāṅga-yuva-dvayocchalat-
 saurabhya-saulabhyavatī rasoccalā ||7||

ENGLISH TRANSLATION

Their minds now absorbed in preparing garlands, betel, and the other articles suited to service at night's end, the maidservants heard one among them speak. Overflowing with rasa, she had been blessed by the fragrance rising from the youthful Couple whose limbs Cupid had bound together. (7)

ORIGINAL

jānīta jālādhva-gatāsyā-padmāḥ
 sadmāntar ālyaḥ sva-dṛśaḥ prahitya |
 kāntau nitāntātānu-lāsyā-cañcu
 dhinoti suptiḥ parirabhya kīḍṛk ||8||

ENGLISH TRANSLATION

Friends, place your lotus faces at the lattice, send your glances into the chamber, and see what extraordinary delight Sleep enjoys by embracing the two lovers famed for Their intense dance of love. (8)

ORIGINAL

itas tato nyasta-maṇi-pradīpān
 aphulla-nīlotpala-campakābhān |
 vidhatta etau sva-mayūkha-vṛndair
 anāvṛtair maṇḍana-mālya-celaiḥ ||9||

ENGLISH TRANSLATION

Uncovered by ornaments, garlands, or garments, the Two cast forth hosts of Their own rays, making the jeweled lamps set here and there resemble unopened blue lotuses and campaka buds. (9)

ORIGINAL

sakhyo'nayor naiva vicakṣaṇā ity
 ākṣipyā śṛṅgāra-dhurāly asau kim |
 tat-kalpitākalpa-śataṁ nirasya
 sva-lakṣma-lakṣair vidadhe vibhūṣāṁ ||10||

ENGLISH TRANSLATION

Did that foremost companion named Śṛṅgāra reproach Them, saying, 'The friends of these Two have no discernment at all,' then cast aside the hundreds of ornaments those friends had arranged and adorn the Couple with hundreds of her own marks? (10)

ORIGINAL

dvāv eva saṁveṣṭya mithas tanu-dvayor
 yat pīta-nīlāṁśukatām upeyatuḥ |
 tad ātma-bhūr eva nirāsyad etayoḥ
 kiṁ paunaruktyā vasane vidūrataḥ ||11||

ENGLISH TRANSLATION

Because the Two wrapped one another's bodies and thereby became each other's yellow and blue garments, did self-born Cupid fear needless repetition and cast Their actual clothes far away? (11)

ORIGINAL

rādhāṅga-rājyaṁ madano yadāgrahīt
 tadaiva lajjāṁ nija-raṣṭra-pālikām |
 śīro'kṣi-vakṣaḥsv anīśaṁ nyavāsayat
 tāṁ hā sa evādya nirasyati sma kim ||12||

ENGLISH TRANSLATION

When Madana first seized the kingdom of Rādhā's body, he installed Modesty, the guardian of his realm, perpetually upon Her head, eyes, and breast. Alas, has that very Madana now driven her away? (12)

ORIGINAL

yat kvāpy amūṁ naiva nibhālayāmaḥ
 seyaṁ kim asmā aparādhyati sma |
 kiṁ vāsmad-akṣṇāṁ sukha-bhoga-hetur
 mūrtaḥ śubhādrṣṭa-bharo'bhyudeti ||13||

ENGLISH TRANSLATION

Since we can see Modesty nowhere, did she perhaps offend Cupid and suffer banishment? Or has the great store of our unseen merit taken Cupid's embodied form and arisen to grant our eyes their joyful feast? (13)

ORIGINAL

sva-pālitam vastu tad edhayitvā
 tasmai samarpyāntaradhān na kiṁ vā |
 punaś ca tasyāḥ subhagī-bhavantyā
 yato bhaviṣyaty atulā samṛddhiḥ ||14||

ENGLISH TRANSLATION

Or did Modesty nurture the treasure entrusted to her, offer it to Cupid, and then disappear of her own accord? For when she returns to fortunate Rādhā after Her awakening, Modesty will possess an incomparable abundance. (14)

ORIGINAL

sa-kṛṣṇa-megha-sthira-cañcalālī-
 vṛto'timādhurya-rasair amūḥ kim |
 asnāpayat svārhaṇa-kṛtya-vṛttāḥ
 pratyarhaṇenādita eva dhinvan ||15||

ENGLISH TRANSLATION

Encircled by a row of steady yet flashing lightning in the company of the dark cloud, did that Kṛṣṇa-cloud bathe these maidservants in streams of surpassing sweetness, delighting them with His reciprocal offering even before they began the service they owed Him? (15)

ORIGINAL

tāmbūla-mālā-vividhānulepair
 aṅgāra-dhāny-āguravaiś ca dhūpaiḥ |
 kālocitais taiḥ pratipādyamānaiḥ
 kati kṣaṇāṁś tā gamayāṁ babhūvuḥ ||16||

ENGLISH TRANSLATION

They passed several moments preparing the articles appropriate to the season: betel, garlands, various fragrant unguents, glowing braziers, and incense of aguru. (16)

ORIGINAL

prabhañjano rañjayitum nikuñja-
 rājau vyarājiṣṭa mudā tadānīm |
 manye prabudhya ślatha-durbalāṅgo
 drutaṁ prayātum natarāṁ śaśāka ||17||

ENGLISH TRANSLATION

At that time the morning breeze appeared in joyful splendor, eager to delight the king and queen of the bower. I imagine that, having just awakened with limbs relaxed and weak, it was quite unable to travel swiftly. (17)

ORIGINAL

yā vṛkṣa-vallyo vyakasaṁś tadaiva tāś
 cumbaṁś tadāmoda-bharair diśo daśa |
 prasāritaiḥ śvāsa-patha-praveśitair
 bhṛṅgāvalīr jāgarayāṁ cakāra saḥ ||18||

ENGLISH TRANSLATION

Kissing the trees and vines that had just blossomed, the breeze spread their abundant fragrances through all ten directions. Carrying those scents into their breathing passages, it awakened the rows of bees. (18)

ORIGINAL

tad-guṇjītai rañjita-susvarair bhṛśaṁ
 prabudhya vṛndā'tha vilokya sarvataḥ |
 sva-nāthayor jāgaraṇe patatṛiṇo
 nyayukta kālajñatayā rayād iyam ||19||

ENGLISH TRANSLATION

Awakened by the bees' deeply charming and melodious humming, Vṛndā looked all around. Knowing the proper time, she quickly appointed the birds to awaken her Lord and Lady. (19)

ORIGINAL

atha prabudhyaiva vidhūya pakṣān
 grīvāḥ samunnīya cukūjur uccaiḥ |
 yat kukkuṭāḥ pañca-ṣa-vāram ādau
 rādhā jajāgāra tadāpta-bādhā ||20||

ENGLISH TRANSLATION

The roosters awoke first, shook their wings, raised their necks, and crowed loudly five or six times. Rādhā then awakened, deeply pained by what their call announced. (20)

ORIGINAL

kṛṣṇāṅga-saṁśleṣa-viśeṣa-bādhinas
 tān eva matveti śaśāpa sā ruṣā |
 are paretāśu pareta-rāṭ-puraṁ
 tatraiva kiṁ kūjata no padāyudhāḥ ||21||

ENGLISH TRANSLATION

Thinking those very birds to be enemies of Her intimate embrace with Kṛṣṇa, She angrily cursed them: 'You whose feet are your weapons, die at once and go to the city of the lord of the dead! Why do you not crow there instead?' (21)

ORIGINAL

viśliṣya kiñcit priya-vakṣasaḥ sā
 tuṣṇīm sthitāms tām upalabhya sadyaḥ |
 samśliṣya kāntaṁ dara-nidrayaiva
 niṣevyamāṇā punar apy arājīt ||22||

ENGLISH TRANSLATION

She separated slightly from Her beloved's chest, but when She immediately found the roosters silent, She embraced Her lover again and shone beautifully, attended once more by gentle sleep. (22)

ORIGINAL

tataḥ punas tām atha tiṭṭibhādīn
 utkūjataḥ prāha vidhūta-tantrā |
 haṁho kṣamadhvaṁ śayituṁ kṣaṇaṁ me
 dattetī sāmoṭayad aṅgam īṣat ||23||

ENGLISH TRANSLATION

Then those birds began calling again, followed by the lapwings and others. Her sleep shaken away, Rādhā said, 'Ah, please be patient and grant Me one more moment to sleep,' and lightly stretched Her limbs. (23)

ORIGINAL

kādamba-kāraṇḍava-haṁsa-sārasāḥ
 kapota-śārī-śuka-keki-kokilāḥ |
 jaguḥ kalaṁ keli-vanī-jala-sthala-
 pracāriṇaḥ kṛṣṇa-kathāmṛtopamam ||24||

ENGLISH TRANSLATION

Kadamba birds, ducks, swans, cranes, pigeons, śārīs, parrots, peacocks, and cuckoos, moving through the water and over the land of the pleasure grove, sang sweetly in voices resembling the nectar of narrations about Kṛṣṇa. (24)

ORIGINAL

prabuddhya kāntau yugapad yathā rujaṁ
 viśleṣajāṁ ūhatur aṅga-moṭanāt |
 cāmpeya-nīlābja-dhanus-tviṣau tathā
 sāndropagūhena mudam ca vakṣasoḥ ||25||

ENGLISH TRANSLATION

Awakening together, the fair and dark lovers, whose curved radiance resembled bows of campaka gold and blue lotus, felt the pain of separation when They stretched Their limbs, yet at the same moment found joy as Their chests came into a close embrace. (25)

ORIGINAL

dvāraṁ samunmucya manāg anāraṁ
 śanaiḥ pada-nyāsa-viśeṣa-mañjulā |
 nirṇīta-taj-jāgaraṇātha kiṅkarī-
 tatir viśaṅkā praviveśa veśma sā ||26||

ENGLISH TRANSLATION

Certain that the Couple had awakened, the fearless company of maidservants opened the door just enough to make no sound and entered the chamber slowly, made especially graceful by the delicate placement of their steps. (26)

ORIGINAL

tan-manda-mañjīra-ravair avaidhita
 tvarā bharotthātu-manā api priyā |
 paspanda evātitarāṁ priyasya yad
 dor-vallīm unmocayitum na sāsakat ||27||

ENGLISH TRANSLATION

The soft ringing of their anklets increased Rādhā's urgent desire to rise. Yet She could only stir intensely, for She was unable to free Herself from Her beloved's vine-like arms. (27)

ORIGINAL

vṛndeṅgitajñāḥ sa vicakṣaṇaḥ śukaḥ
 śuko yathā bhāgavatārtha-kovidaḥ |
 dakṣaḥ prabodhe jagatām prabhor ati-
 premāspadatvānupamaḥ samabhyadāt ||28||

ENGLISH TRANSLATION

The discerning parrot, understanding Vṛndā's gesture, then spoke. Like Śukadeva, who knew the meaning of the Bhāgavata, he was expert at awakening the Lord of the worlds and peerless as an object of that Lord's immense love. (28)

ORIGINAL

jaya smarāśeṣa-vilāsa-vaiduṣī-
 niṣṇāta ! gopī-jana-locanāmṛta ! |
 prāṇa-priyā-prema-dhunī-mataṅgaja !
 sva-mādhurī-plāvita-loka-saṁhate ! ||29||

ENGLISH TRANSLATION

All glory to You, who are wholly accomplished in the skill of every one of Cupid's sports, the nectar of the gopīs' eyes, a lordly elephant sporting in the river of Your beloved's love, and the One who floods the gathered worlds with Your own sweetness! (29)

ORIGINAL

priyādhārāsvāda-sukhe nimajjasi
 prabuddhyase nety ucitaṁ rasāmbudhe |
 riraṁsutāyām viriraṁsur eva te
 kiṁ cādhuneyaṁ kṣaṇadā kṣaṇaṁ dyati ||30||

ENGLISH TRANSLATION

O ocean of rasa, it is only fitting that, immersed in the bliss of tasting Your beloved's lips, You do not awaken. Yet this night, which once wished to let You enjoy love, now wishes to bring that enjoyment to an end and is cutting short this festive moment. (30)

ORIGINAL

jahīhi nidrām ślathayopagūhanam
 vrajam pratiṣṭhāsura aram prabho bhava |
 prātar babhūvānusara sva-cāturīm
 pracchanna-kāmatvam athorarīkuru ||31||

ENGLISH TRANSLATION

Give up sleep and loosen Your embrace. Lord, prepare at once to return to Vraja. Morning has come. Follow Your own clever way, and now assume the appearance of one whose desire has been concealed. (31)

ORIGINAL

jaya vrajānandana ! nanda-cetaḥ-
 payodhi-pīyūṣa-mayūkha ! deva ! |
 goṣṭheśvarī-puṇya-latā-prasūna !
 prayāhi gehāya dhinu sva-bandhūn ||32||

ENGLISH TRANSLATION

All glory to You, delight of Vraja, moon of nectar rising over the ocean of Nanda's heart, divine flower upon the vine of Mother Yaśodā's merit! Go home now and gladden Your relatives. (32)

ORIGINAL

śārī śubhā sā'tha jagāda sūkṣmadhīḥ
 śārī yathā devana-sammata-sthitiḥ |
 jayeśvari ! svīya-vilāsa-saubhaga-
 śrī-tarṣita-śrī-mukha-mukhya-yauvate ! ||33||

ENGLISH TRANSLATION

Then the auspicious, keen-minded śārī spoke, fittingly stationed like a śārī gaming piece upon its board: 'All glory to You, sovereign Lady, the splendor of whose own sportive beauty makes Lakṣmī and the foremost young women thirst!' (33)

ORIGINAL

śeṣe'dhunā yad rati-vallabhāśya-
 rājīva-rājan-madhu-pāna-mattā |
 asāmprataṁ tat khalu sāmprataṁ te
 prātas tato jāgarayāmy ahaṁ tvam ||34||

ENGLISH TRANSLATION

That You still lie here, intoxicated by drinking the splendid honey of the lotus face of Love's beloved, was fitting then; at daybreak it is no longer proper. Therefore I am awakening You. (34)

ORIGINAL

tan mā vilambhasva bhajasva nītiṁ
 mā hrepayātmānam upehi goṣṭham |
 kā śikṣayet tvām api loka-rītiṁ
 tvatto nu tāḥ śikṣata eva sarvāḥ ||35||

ENGLISH TRANSLATION

So do not delay. Follow propriety, do not bring shame upon Yourself, and return to the cowherd settlement. Who could teach You the ways of society? All women learn those very ways from You. (35)

ORIGINAL

kala-kvaṇat-kaṅkaṇa-nūpuraṁ javād
 atyucchalad-gātra-yuga-cchavi-chaṭam |
 vyastālakāgrāvali-veṣṭanonnamat-
 tāṭaṅka-hāra-dyuti-dīpitānanam ||36||

ENGLISH TRANSLATION

Their rising was filled with the sweet tinkling of bracelets and anklets and with flashes of beauty from Their two bodies springing up. Their faces shone with the light of earrings and necklaces lifted by entangling strands of disordered curls. (36)

ORIGINAL

srastāṁśukānveṣaṇa-sambhramodayād
 itas tato nyasta-karābja-mañjulam |
 śayotthitaṁ keli-vilāsinos tayos
 trailokya-lakṣmīm iva sañcikāya tat ||37||

ENGLISH TRANSLATION

Made lovely by lotus hands cast here and there in the agitation of searching for Their fallen garments, that rising from bed of the two connoisseurs of love seemed to gather into itself all the beauty of the three worlds. (37)

ORIGINAL

ghūrṇālasākṣaṁ ślatha-sarva-gātraṁ
 visrasta-veśaṁ rasika-dvayaṁ tat |
 bhugnopaveśaṁ skhalane kathañcid
 anyonyam ālambanataṁ prapede ||38||

ENGLISH TRANSLATION

That rasika pair, Their eyes rolling with languor, all Their limbs slack and Their dress disordered, sat bent upon the bed and somehow became each other's support whenever They stumbled. (38)

ORIGINAL

parasparāṁsa-dvaya-datta-dor-yuga-
 nyastāṅga-bhāraṁ nata-prṣṭha-śobhitam |
 saṁmoṭanād unmukham āsya-paṅkaja-
 dvayaṁ parikrāntim ivānayan mithaḥ ||39||

ENGLISH TRANSLATION

Each placed both arms upon the other's shoulders and rested the weight of the body there, Their bending backs adding beauty. As They stretched, Their upturned lotus faces seemed to circumambulate one another. (39)

ORIGINAL

tadaiva jṛmbhottha-radāmsu-jāla-
 māṇikyā-dīpair nirarājayat kim |
 sa-nidram unmudra-dṛg-anta-lakṣmī
 rasajñayānyonya-vilihyamānam ||40||

ENGLISH TRANSLATION

At that very moment, did Their sleepy beauty perform āraṭi with ruby lamps formed by the rays of Their teeth as They yawned, while the corners of Their opening eyes became knowing tongues that tasted one another? (40)

ORIGINAL

punar api ghana-ghūrṇa-śrī-mukha-dvandva-yogād
 acaṭula-bhuja-vallī-veṣṭaneneṣṭa-bhāsau |
 kṣaṇam api dara-suptyā śaṁ bhajāvety atas tāv
 anṛju-kusuma-talpe srasta-gātrāv abhūtām ||41||

ENGLISH TRANSLATION

Again Their two lovely faces reeled deeply together, while motionless vine-like arms embraced with beautiful radiance. Thinking, 'Let Us enjoy the happiness of a little more sleep, if only for a moment,' They relaxed Their limbs upon the rumpled flower bed. (41)

ORIGINAL

viraha-vikalayā tac-chāyayā dūnayā kiṁ
 katham api dara-labdhāśleṣayā nidrayā vā |
 uṣasi na ca vihātuṁ hanta śaktau khagās tau
 tad api vidadhur ābhyām viprayuktau svanantaḥ ||42||

ENGLISH TRANSLATION

Perhaps the bed, distressed and distraught by Their impending separation, or Sleep, who had somehow gained only a slight embrace, could not relinquish the Two at dawn. Alas, even so, the calling birds separated Them from both bed and sleep. (42)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
śāyotthāna-kautukāsvādano nāma
prathamah sargaḥ
||1||

ENGLISH TRANSLATION

Thus ends the First Sarga, entitled 'Relishing the Wonder of Rising from Bed,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

द्वितीयः सर्गः

Second Sarga: Relishing the Morning Pastimes

Source coverage: logical units 1–82; verses 1–80

ORIGINAL

dvitīyaḥ sargaḥ
prābhātikā-caritāsvādano nāma

ENGLISH TRANSLATION

Second Sarga: Relishing the Morning Pastimes.

ORIGINAL

jālād atho dṛk-śapharī tad-ālayo
lāvaṇya-vaṇyā bhṛśam anvaśīlayan |
krīṇanti yāḥ prāṇa-parārdha-koṭibhis
tayoḥ pramodottha-ruci-cchaṭā-kaṇam ||1||

ENGLISH TRANSLATION

From the lattice the sakhīs sent forth the fish of their eyes and let them roam deeply through the flood of the Couple's beauty. These friends would purchase even one particle of the splendor born from Their joy at the price of countless billions of lives. (1)

ORIGINAL

ūce viśākhā kalayāli kāntau
 niraṁśukāv aṁśuka-puñja-mañjū |
 vihāriṇāv apy atihāriṇau svair
 aṅgair anaṅgair alasau lasantau ||2||

ENGLISH TRANSLATION

Viśākhā said, 'Friend, behold the beautiful Couple. Though without garments, They are lovely with hosts of soft rays; though without necklaces, They are supremely captivating; and, languid from love, They shine with Their own limbs bearing the marks of bodiless Cupid.' (2)

ORIGINAL

anaṅgatau keli-vaśād anaṅgatau
 nirañjanau hanta mitho-nirañjanau |
 visrasta-rāgādharatābhilakṣitau
 vipratarāgādha-ratābhilakṣitau ||3||

ENGLISH TRANSLATION

Through the force of play They give Cupid to one another, yet have lost Their armlets. Though without collyrium, They deeply color one another. Their lips have lost their red dye, revealing how unfathomable love upon the disordered bed has kept Them in its power. (3)

ORIGINAL

athābabhāṣe lalitā'vadhāryatām
 jayaḥ smarājau katarāśrito dvayoḥ |
 babhūva daṣṭādharayoḥ kaca-graha-
 vyākṣipta-mūrdhnor nakhara-kṣatorasoḥ ||4||

ENGLISH TRANSLATION

Then Lalitā said, 'Determine which of the Two gained victory in Cupid's battle. Both bear bitten lips, both had Their heads tossed by the grasping of Their hair, and both have breasts wounded by nails.' (4)

ORIGINAL

hṛdo'nurāgaṁ kuca-kuṅkuma-cchalāt
 nyadhatta rādhācyuta-pāda-padmayaḥ |
 yāva-dravāraktatarālako dadhau
 mūrdhnaiva so'syāḥ padayos tam ujvalam ||5||

ENGLISH TRANSLATION

Under the guise of kuṅkuma from Her breasts, Rādhā placed the love within Her heart upon Acyuta's lotus feet. His locks, deeply reddened by the liquid lac from Her feet, bore that same brilliant love for Her feet upon His very head. (5)

ORIGINAL

itthaṁ kṣaṇaṁ tāvad alakṣitaṅgyo
 nīcaiḥ svaraṁ tāv anuvarṇayantyaḥ |
 bhāgyaṁ svam evātisabhājayantyo
 mamajjur ānanda-mahodadhau tāḥ ||6||

ENGLISH TRANSLATION

Thus describing the Two softly for a time while remaining unseen by Them, the attendants greatly celebrated their own good fortune and plunged into a vast ocean of bliss. (6)

ORIGINAL

athānuraktāly-anumodanāñcitā
 mudā tayor aidhata rūpa-mañjarī |
 saiva svayaṁ keli-vilāsinor dvayos
 tadātva-ramyāpacitau paṭīyasī ||7||

ENGLISH TRANSLATION

Encouraged by the delighted approval of the loving sakhīs, Rūpa Mañjarī blossomed with joy. She herself was especially expert in restoring the beautiful adornment of the two lovers at that moment. (7)

ORIGINAL

tāmbūla-yāvāñjana-kuṅkuma-dravaiḥ
 śramāmbu-jālais truṭitaiś ca bhūṣaṇaiḥ |
 itas tato vyastatayā tadādyutat
 tat-keli-talpaṁ ca yuva-dvayaṁ ca tat ||8||

ENGLISH TRANSLATION

The lovers' bed and the youthful Couple shone in their shared disarray: betel stains, lac, collyrium, liquid kuṅkuma, networks of perspiration, and broken ornaments lay scattered here and there. (8)

ORIGINAL

prṣṭhopadhānaṁ nidadhe kayācana
 pyadhād athānyā mṛdulāṁśukena tau |
 pīyūṣa-baṭyārpitayāsyayoḥ parā
 nirasya ghūrṇāṁ vikasad-dṛśau vyadhāt ||9||

ENGLISH TRANSLATION

One maid placed cushions behind Their backs, while another covered Them with a soft cloth. A third placed nectar-soft confections in Their mouths, dispelled Their dizziness, and made Their eyes open fully. (9)

ORIGINAL

āsyendu-yugmaṁ vikacākṣi-paṅkajair
 lolālaka-vrāta-madhuvratāñcitaiḥ |
 mitho yadāpūjayatām tadā smaraḥ
 sajyaṁ prabudhyaiva dadhe dhanur drutam ||10||

ENGLISH TRANSLATION

When They worshiped each other's pair of moonlike faces with fully opened lotus eyes adorned by bee-like swarms of restless curls, Cupid immediately awakened and swiftly strung his bow. (10)

ORIGINAL

saṁyojya tāv eva vidhū vidhūya kiṁ
 śīteṣuṇaikena vidhāya kīlatau |
 syandāmṛtānyonya-bhṛtau tiraścīnair
 dhvāntogra-pāśair asinod api kṣaṇam ||11||

ENGLISH TRANSLATION

Did Cupid shake those two moons, bring Them together, and fasten Them with a single sharp arrow? Nourishing one another with streaming nectar, They were then bound for a moment by fierce, transverse ropes of darkness formed by Their mingled hair. (11)

ORIGINAL

bahiḥ sakhī-kaṅkaṇa-kiṅkiṇī-svanais
 tadaiva daivād upalabdha-jāgarā |
 kāntā-maṇi-svānta-niśāntam etya tau
 hrīr eva devī katham apy amūmucat ||12||

ENGLISH TRANSLATION

At that very moment the sounds of the sakhīs' bracelets and waist bells outside providentially awakened the goddess Modesty. Entering the heart's inner chamber of the jewel among beloved women, she somehow released the Two from love's absorption. (12)

ORIGINAL

srastālakān veṣṭita-hāra-nāsā-
 laṅkāra-tāṭaṅka-yugān athaitām |
 sva-pāṇinotsārayitum vihasṭām
 vīkṣyāha kācit smayamāna-vaktrā ||13||

ENGLISH TRANSLATION

One maidservant smiled as she saw Rādhā helplessly trying with Her own hand to lift the loosened locks that had entangled Her necklace, nose ornament, and pair of earrings, and she spoke. (13)

ORIGINAL

mitho nibadhyātanu-samprahāriṇau
 yuvāṁ priyāv apy avalokya rāginau |
 amī vyarudhyanta parasparaṁ balād
 ekātma-bhāva api kuntalādayaḥ ||14||

ENGLISH TRANSLATION

Although You are dear to one another and filled with love, when these locks, ornaments, and other things saw You bind one another and wage Cupid's mighty battle, they too began forcibly fighting among themselves even though they all share a single body. (14)

ORIGINAL

jānāmi yuṣmān api sādhu tūṣṇīm
 tat tiṣṭhateti prativādinīm tām |
 upetya tad-granthi-vimocanādaḥ
 paṭīyasī sā sumukhīm siṣeva ||15||

ENGLISH TRANSLATION

Rādhā retorted, 'I know you all very well, so remain there and be quiet.' The expert maidservant nevertheless approached the lovely-faced Lady and served Her by untying those knots and performing the other needed tasks. (15)

ORIGINAL

kācit prasūnāmbu-darārdra-vāsasā
 vyatyasta-rāgāñjana-yāvakādikam |
 mṛṣṭvā prati svekṣaṇa-siddhaye taylor
 mukha-dvayaṁ darpaṇatām nināya kim ||16||

ENGLISH TRANSLATION

With a cloth slightly moistened by flower water, one maid wiped away the betel color, collyrium, lac, and other pigments that had strayed from their proper places. Did she thereby turn the Couple's two faces into mirrors in which They could behold one another? (16)

ORIGINAL

tāmbūla-vīṭir nidadhe parāsminn
 ekā paṭimnā maṇi-dīpa-pālyā |
 tan-maṅgalārātrikam āśu cakre
 nīrājayanty eva nijāsu-lakṣaiḥ ||17||

ENGLISH TRANSLATION

One maid skillfully placed prepared betel in Their mouths. With a row of jeweled lamps she swiftly performed Their auspicious āratī, as though warding away all evil by offering hundreds of thousands of her own lives. (17)

ORIGINAL

ādarśam ādarśayati sma kācit
 parāṅga-nepathyam upājahāra |
 jahāra kācit śrama-bindu-jālaṁ
 śanaiḥ śanais tāv upavījayantī ||18||

ENGLISH TRANSLATION

One attendant showed Them a mirror, another brought ornaments and other articles for dressing Their bodies, and a third slowly fanned Them, gently removing the network of perspiration drops. (18)

ORIGINAL

āsyāmbujaṁ me nikhilaṁ marandaṁ
 pītvāpi daṣṭaṁ madhusūdanaena |
 itthaṁ ciraṁ sa-smitam aikṣataitan
 na darpaṇaṁ saṁmukhato nirāsa ||19||

ENGLISH TRANSLATION

Rādhā looked for a long while, smiling, at the bite upon Her lip and thought, 'Madhusūdana drank all the honey of My lotus face, yet He bit it as well.' She did not move the mirror from before Her. (19)

ORIGINAL

rūpāmṛtaṁ me trijagad-vilakṣaṇaṁ
 niḥsīma-mādhuryam idaṁ ca yauvanam |
 adyaiva sāphalyam avāpa sarvathā
 preyān upābhuñktatamāṁ mudā yataḥ ||20||

ENGLISH TRANSLATION

The nectar of My beauty, unlike anything in the three worlds, this limitless sweetness and this youth, have attained complete fulfillment only today, for My beloved has enjoyed them with the greatest delight. (20)

ORIGINAL

saivaṁ vicintya kṣaṇam āha kāntaṁ
 tad-akṣi-pītākhila-mādhurīkā |
 svāntar-mudātyartha-lasad-dṛganta-
 lakṣmī-vihārāyatanāśya-padmaṁ ||21||

ENGLISH TRANSLATION

Thinking in this way for a moment, Rādhā, whose every sweetness had been drunk by His eyes, addressed Her lover. His lotus face was the playground of Her splendid sidelong glances, which shone intensely with the joy within Her heart. (21)

ORIGINAL

bho bho vilāsin avadhehi yat tvayā
 visrasta-veśābharaṇāśmy ahaṁ kṛtā |
 yāvad mad-ālyo'nusaranti noṣasi
 drutaṁ samadhitsasi tan na kiṁ punaḥ ||22||

ENGLISH TRANSLATION

O playful libertine, pay attention! You have left My dress and ornaments in complete disarray. Before My companions come looking for Me at dawn, will You not quickly restore them? (22)

ORIGINAL

sva-cāturīm sādahaya mām prasādhaya
 prasādayānaṅgam abhīṣṭa-daivatam |
 yo'sman-mano-mandira-varty ayam tvayā
 bahiṣkṛto lakṣmabhir ebhir eva yat ||23||

ENGLISH TRANSLATION

Prove Your cleverness by adorning Me, and propitiate Cupid, Your cherished deity. He dwells within the temple of Our minds, yet You have driven him outside by leaving all these marks upon Me. (23)

ORIGINAL

satyaṁ bravīṣy aṅgajam iṣṭa-devaṁ
 tvad-aṅga-pīṭhe prakāṣī-bhavantam |
 yajāmi bhūṣāmbara-gandha-puṣpaṁ
 srak-candanādyair iti tām sa ūce ||24||

ENGLISH TRANSLATION

He replied, 'What You say is true. I shall worship the cherished god born from Your limbs as he manifests upon the altar of Your body, using ornaments, garments, fragrances, flowers, garlands, sandal paste, and the other offerings.' (24)

ORIGINAL

athāmunā kaṅkatikām śanaiḥ śanair
 vikarṣatā bhānumatī karārpitām |
 kacāvalī saṁskriyate sma mālatī-
 mālota-veṇī-racanā-paṭīyasā ||25||

ENGLISH TRANSLATION

Then Kṛṣṇa slowly drew the comb that Bhānumatī had placed in His hand through Rādhā's shining locks. He was supremely expert at fashioning a braid interwoven with a garland of mālatī flowers. (25)

ORIGINAL

kastūrikā-candana-kuṅkuma-dravaiḥ
 saṁbhāvitais tām anu rāga-lekhayā |
 cakāra bhālāñcita-cāru-citrakām
 sa citra-cañcur dhṛta-navya-vartikaḥ ||26||

ENGLISH TRANSLATION

Holding a fresh artist's brush, that master of decoration painted a lovely design upon Her forehead with musk, sandal paste, and liquid kuṅkuma, all enriched by lines of loving color. (26)

ORIGINAL

tāṭaṅka-yugmena lavaṅga-mañjarī
 sampāditāpūrva-rucā sa cāruṇī |
 ānarca tasyāḥ śravaṇe navāñjane-
 nānañja kañja-pratime tad-akṣiṇī ||27||

ENGLISH TRANSLATION

He honored Her lovely ears with a pair of earrings made newly radiant by clusters of clove blossoms, and with fresh collyrium He darkened Her two lotus-like eyes. (27)

ORIGINAL

dadhāra hāraṁ ruci-mañjarīlitaṁ
 yadā tadoce priyayā madoddhuraṁ |
 yā khaṇḍitā candana-kañculī tvayā
 vakṣojayos tām na kutaś cikīrṣasi ||28||

ENGLISH TRANSLATION

When He placed upon Her the necklace offered by Ruci Mañjarī, His beloved said with proud intoxication, 'Why do You not first recreate upon My breasts the bodice of sandal paste that You destroyed?' (28)

ORIGINAL

ālekhyā-karmaṇy atigarva-dhāriṇīs
 tās tā viśākhā-prabhṛtir bhavat-sakhīḥ |
 vismāpayāmy adya kuca-dvaye kṛtaiś
 citrair vicitrair iti tām jagāda saḥ ||29||

ENGLISH TRANSLATION

He told Her, 'Today I shall astonish Viśākhā and all Your friends, who are immensely proud of their artistry, with the wondrous pictures I will paint upon Your two breasts.' (29)

ORIGINAL

prasādhanārtha-pratipādanonmukhaṁ
 śrī-rūpa-līlā-rati-mañjarī-mukhaḥ |
 stana-dvayaṁ tulikayāṅkayan hariḥ
 pañceṣu-pañceṣu-śaravyatām agāt ||30||

ENGLISH TRANSLATION

As Hari painted Her breasts with a brush, attended by Śrī Rūpa, Līlā, Rati, and the other mañjarīs intent upon supplying the articles and purpose of adornment, He became the target of each of Cupid's five arrows. (30)

ORIGINAL

pāṇiś cakampe yadi vakra-rekhāṁ
 citraṁ vilumpann urasā muhuḥ saḥ |
 manye smarāgniṁ dhamati sma tasyāḥ
 dhṛtīndanam dagdhu-manā vidagdhaḥ ||31||

ENGLISH TRANSLATION

When His hand trembled and His chest repeatedly rubbed away the curving line of the picture, I think that clever Kṛṣṇa was fanning the fire of Rādhā's desire, intent on burning the fuel of Her composure. (31)

ORIGINAL

kāmas tam ākalpam analpa-vaibhavaiḥ
 sadyo vidhāyāniyata-sthala-sthitam |
 vimṛjya saṁsṛja vikhaṇḍya khaṇḍaśas
 tenaiva sollāsam ubhāv abhūṣayat ||32||

ENGLISH TRANSLATION

Cupid at once used his vast powers to displace that entire arrangement of adornments. Erasing one mark, smearing another elsewhere, and breaking ornaments into pieces, he joyfully decorated both lovers with those very things. (32)

ORIGINAL

sakhyaś ca dāsyas ca dṛśam kṛtārthatām
 mūrtām cirāyābhilaṣantya eva tām |
 prabhātam āyātam avetya cakṣu-bhūr
 vidhim ca śapantyo nirupāya-kātarāḥ ||33||

ENGLISH TRANSLATION

The sakhīs and maidservants longed for that sight, the embodied fulfillment of their eyes, to remain forever. But when they understood that dawn had arrived, they became helpless and distraught and cursed both the maker of daybreak and cruel fate. (33)

ORIGINAL

gavākṣa-lagnā mumude kṣaṇam kṣaṇam
 tadaiva mamlau balabhid-diśam gatā |
 dṛṣṭiḥ sakhīnām taralatvam āśritā
 sa hṛdy abhāt sādhaka-bhakta-saṁhateḥ ||34||

ENGLISH TRANSLATION

The sakhīs' restless gaze rejoiced from moment to moment while fixed upon the lattice, yet at once withered whenever it turned toward Indra's eastern quarter. Assuming the form of a trembling central jewel, that same gaze shone within the hearts of the community of practicing devotees. (34)

ORIGINAL

tat-keli-sīmanim asīma-sauhṛdam
 tāḥ saṁvidānā nilayaṁ yadāviśan |
 tadaiva bhīruḥ sahasā priyoro
 viśliṣya talpād avarohaṇaṁ vyadhāt ||35||

ENGLISH TRANSLATION

When the friends, whose affection knew no boundary, understood that the Couple's play had reached its limit and entered the chamber, timid Rādhā suddenly separated from Her beloved's chest and descended from the bed. (35)

ORIGINAL

sva-pakṣa-pātī-kṛta-kiṅkarī-gaṇā
 bhrū-kuñcanenopaviveśa sāsane |
 saṁlāpa-pīyūṣa-pipāsayā haris
 tāsāṁ mṛṣā svāpam uvāha tat-kṣaṇāt ||36||

ENGLISH TRANSLATION

With a contraction of Her brows Rādhā brought the maidservants over to Her side and sat upon a seat. Thirsting for the nectar of Her conversation with the sakhīs, Hari immediately pretended to remain asleep. (36)

ORIGINAL

sā prāha bho dhanyatamāḥ stha sakhyo
 diṣṭyādya sakhyaṁ niravāhi bāḍham |
 diṣṭyā punar darśana-dāna-pātrī-
 kṛtyaiva mām kretum ivodayadhve ||37||

ENGLISH TRANSLATION

She said, 'Friends, you are most blessed! By good fortune you have fulfilled your friendship splendidly today. How fortunate that, after making Me worthy to receive the gift of your sight once more, you have risen as though to purchase Me outright!' (37)

ORIGINAL

niḥsārya gehād bhavatībhir uddhatā
 naktaṁ samānīya vanam kulāṅganām |
 satī-vrata-dhvaṁsini puṁsi hanta
 balāt samarpyāntar-adhāyi tat-kṣaṇāt ||38||

ENGLISH TRANSLATION

You impudent girls drove a respectable married woman from Her home at night, brought Her into the forest, forcibly delivered Her to a man who destroys the vows of chaste women, and then immediately disappeared! (38)

ORIGINAL

rarakṣa mām puṇya-tatiḥ purātani
 na tām ṛte'nyā gatiḥ asti kāpi me |
 yad asya pārśve'pi satī-tva-viplutiṁ
 naivānbabhūvaṁ rajanīm nayanty api ||39||

ENGLISH TRANSLATION

Only the accumulated merit of My former lives protected Me; apart from that merit I had no refuge at all. Even after spending the night beside this man, I did not suffer the destruction of My chastity. (39)

ORIGINAL

gopī-sahasreṣu ratāvirāmato
 bahvir niśā yāpayato'sya jāgaraiḥ |
 akṣṇor vasatyādyatanīm vibhāvarīm
 yat supti-devyopakṛtaṁ mamātulam ||40||

ENGLISH TRANSLATION

Because He spends so many nights awake, ceaselessly sporting with thousands of gopīs, the goddess Sleep dwelt in His eyes throughout this night and rendered Me an incomparable service. (40)

ORIGINAL

yat te satītvaṁ prathitaṁ na veda kā
 yad brahmacaryaṁ śrutayo'sya saṁjaguḥ |
 tad atra nirdūṣaṇā eva sādhu vāṁ
 saṅgo'tiraṅgāya sakhī-dṛśāṁ abhūt ||41||

ENGLISH TRANSLATION

What woman does not know of Your celebrated chastity? And the revealed scriptures proclaim His celibacy. Therefore the blameless union of You two has served only to give the eyes of Your friends an extraordinary festival. (41)

ORIGINAL

sva-brahmacarya-vrata-rakṣaṇārthaṁ
 sūptiṁ na devīm api saṁspṛśed ayam |
 anaṅga-saṅgy eva tato bhavatyā
 bhavaty asau satyam iti pratīmaḥ ||42||

ENGLISH TRANSLATION

To protect His vow of celibacy, He would not touch even the goddess Sleep. We therefore truly believe He never joined His body with Yours. Or rather, because He never touched Sleep, He spent the night in Cupid's company with You! (42)

ORIGINAL

iti bruvāṇā lalitā viśākhayā
 proce sakhi jñātaṁ idaṁ mayākhilām |
 dharmo'nayoḥ śarma-viśeṣa-siddhaye
 tanoḥ prayāge layam āpa sa svayam ||43||

ENGLISH TRANSLATION

As Lalitā spoke in this way, Viśākhā said, 'Friend, I understand everything. To attain a special perfection of happiness, the Dharma of these Two dissolved of its own accord at the sacred confluence of Their bodies, in Cupid's supreme sacrifice.' (43)

ORIGINAL

śarmaiva kiṁ tat kathaye'ti citrayā
 prṣṭāha sā yo'dhita dharma etayoḥ |
 satīṭva-varṇitvam ihāyam edhito
 vyadhād imau samprati samprayogināu ||44||

ENGLISH TRANSLATION

When Citrā asked, 'What exactly is that happiness? Please explain,' Viśākhā replied, 'The Dharma They cultivated, taking the forms of chastity and celibacy, matured here and has now brought Them into the most perfect union.' (44)

ORIGINAL

yad bhāti vairāgya-dhurā-dharodyan-
 naigunya-muktāmaya-hāriṇīyam |
 nirañjanodāra-dṛg adya sadyaḥ
 satyaṁ tad eṣācyuta-yoga-siddhā ||45||

ENGLISH TRANSLATION

See how Rādhā shines: She bears the highest burden of renunciation, has risen into freedom beyond the qualities, removes all affliction, and possesses stainless and expansive vision. Truly, She has today attained perfect and infallible yoga with Acyuta. (45)

ORIGINAL

pūrṇātma-bhūtatva-sukhānubhūtyai
 svādhīna-māyāśṛita-yoga-nidrāḥ |
 cakasty asāv apy aguṇātimukta-
 mālāñcita-śrīr ati-siddhim āptaḥ ||46||

ENGLISH TRANSLATION

Kṛṣṇa too shines in yoga-nidrā, sheltered by the Māyā under His own control so that He may experience the bliss of being the complete Self. His beauty is adorned by a necklace of liberated pearls freed of its binding thread, and He has attained the highest perfection. (46)

ORIGINAL

asyās tu paśyāli hṛd-ambarāntare
 svānanda-saṁvit pravarendulekhaḥ |
 yad dīpyate tena punar-bhava-kṣataṁ
 mano-bhavottāpa-śamaś ca budhyatām ||47||

ENGLISH TRANSLATION

Friend, look within the garment over Her heart. There the awareness of Her own bliss shines through a splendid crescent moon. From that light understand both Her freedom from renewed birth and the nail wound upon Her breast, as well as the pacification of Cupid's burning fever. (47)

ORIGINAL

tadā nirodhāsaha-romaharṣa-
 svedāmbu-varṣas timitāṅga-yaṣṭeḥ |
 vyaktaṁ harer udbhid-ura-smitāśya-
 pidhāna-cāturyam apāstam āsīt ||48||

ENGLISH TRANSLATION

Then Hari's clever effort to conceal His face was plainly overthrown. His body became motionless beneath a shower of perspiration and horripilation that would not be suppressed, while a budding smile broke open upon His face. (48)

ORIGINAL

utthāya sadyaḥ sa jagāda vakṣaḥ
 svaṁ darśayaṁs tā atisambhrameṇa |
 haṁho mamāpi sva-sukhaika-saṁvic
 citrendulekhā hṛdi paśyatāste ||49||

ENGLISH TRANSLATION

He immediately sat up and, showing His chest to the sakhīs in great excitement, said, 'Ah! Look, an astonishing crescent line, the singular awareness of My own happiness, also rests here upon My heart.' (49)

ORIGINAL

āṇṛtya cailena naman-mukhaṁ punar
 vibhugna-cillī-taṭam unmayya |
 sā brūte sma kiñcit sva-karāmbujena tad-
 vakṣaḥ spṛśantīm pidadhe ca lakṣma tat ||50||

ENGLISH TRANSLATION

Rādhā covered Her lowered face with Her cloth, then raised Her arched brows and said something. At the same time, touching His chest with Her lotus hand, She covered that mark. (50)

ORIGINAL

citrendulekhe iha te yadi staḥ
 syātām na kasmāl lalitā-viśākhe |
 paśya tvadīyān parigrhya te'duḥ
 svīyān nakhāṅkāṁs triguṇīkṛtān yaḥ ||51||

ENGLISH TRANSLATION

If Citrā and Indulekhā reside there upon Your heart, why should Lalitā and Viśākhā not be there too? Look! They accepted the nail marks You gave and returned their own marks to You threefold. (51)

ORIGINAL

tam āhur ālyaḥ svapato'khilam niśām
 vakṣaḥ kayā te nakharair vicitritām |
 iyaṁ tu sādhvī-kula-cakravartinī
 svenaiva puṇyena virājate'vitā ||52||

ENGLISH TRANSLATION

The sakhīs said to Him, 'You slept throughout the whole night, so what woman could have decorated Your chest with her nails? This Lady is the sovereign of all chaste women and shines here protected solely by Her own merit.' (52)

ORIGINAL

āhaiṣa ām puṇya-balaiva sādhvī
 bhaved yad adyātanu-saṁprahāre |
 jigāya mām apy abalāpi bālā-
 valepavaty akṣuṇad apy uro me ||53||

ENGLISH TRANSLATION

Kṛṣṇa replied, 'Yes, She must indeed be chaste through the power of Her merit, for in today's mighty battle of Cupid this young and supposedly weak girl defeated even Me. Proud of victory, She tore My chest with Her nails.' (53)

ORIGINAL

kīḍṛk tad eveti tadā tad-ālibhiḥ
 pṛṣṭaḥ sa tāsām adharān payodharān |
 radair nakhair āśu balād vikhaṇḍayan
 naivam sakhī vo vyadhitety abhāṣata ||54||

ENGLISH TRANSLATION

When Her friends asked Him, 'What exactly did She do?' He at once forcibly bit their lips and scratched their breasts with His nails, declaring, 'Did your friend not do precisely this to Me?' (54)

ORIGINAL

itthaṁ prage taṁ pariphulla-padminī-
 śreṇī-mukhāmanda-maranda-māditam |
 vilokya vṛndā madhusūdanaṁ vane
 mudam bhiyam cānumamajja vepitā ||55||

ENGLISH TRANSLATION

Thus at dawn Vṛndā saw Madhusūdana in the grove intoxicated by the abundant honey of the faces of a row of fully blooming lotus-like maidens. Trembling, she plunged simultaneously into joy and fear. (55)

ORIGINAL

kāntā udīyur vikasan-mukhendavo
 rātrir gatā cāstam apāsta-candrikā |
 vilāsa-bhaṅgaḥ katham astu nāstu vā
 kṣaṇam hṛdaiveti parāmamarṣa sā ||56||

ENGLISH TRANSLATION

The beloved young women whose moonlike faces were opening had risen, while the night, stripped of moonlight, had set. 'Will Their play now be broken, or somehow remain unbroken?' Vṛndā pondered this uncertainty within her heart for a moment. (56)

ORIGINAL

tamāmsy anaśyann abhito yathā yathā
 tadā prakāśas ca yathā yathaidhata |
 tathā tathā hṛd-rujam eva sānvabhūd
 vrajasya rītiṁ śrutayo'pi no viduḥ ||57||

ENGLISH TRANSLATION

As the surrounding darkness vanished little by little and the daylight steadily increased, Vṛndā's heartache grew in equal measure. Even the revealed scriptures do not understand the ways of Vraja. (57)

ORIGINAL

tato balād vācayati sma kakkhaṭīm
 tad bhīṣaṇam kiñcana kakkhaṭam vacaḥ |
 prātas tayoḥ keli-vilāsa-śāntaye
 yukty-antaram hanta na jāghaṭīti yat ||58||

ENGLISH TRANSLATION

Finding no other device that could bring the Couple's playful enjoyment to an end at daybreak, Vṛndā compelled the monkey Kakkhaṭī to utter certain harsh and terrifying words. (58)

ORIGINAL

satīr imāḥ kṛṣṇa kalaṅka-paṅkilāḥ
 karoṣi noṣasy api yaj jihāsasi |
 phalaṁ tad asyāciram eva ditsati
 vrajād ihaīṣa jaṭilopaseduṣī ||59||

ENGLISH TRANSLATION

Kakkhaṭī cried, 'Kṛṣṇa, You are smearing these chaste women with disgrace, for You will not release them even at dawn. Jaṭilā is approaching here from Vraja and will very soon give You the fruit of that deed!' (59)

ORIGINAL

ākarmaṇya tābhir jaṭileti varṇa-
 trayīm vivarṇatvam adhāri sadyaḥ |
 vilāsa-ratnākaram udbhavantī
 śaṅkaiva tāsām culukī-cakāra ||60||

ENGLISH TRANSLATION

The moment they heard the three syllables Ja-ṭi-lā, all color left their faces. Suspicion rose from the ocean of their playful joy and, like Agastya drinking the sea, swallowed it in a single sip. (60)

ORIGINAL

hā hanta sakhyaḥ karavāmahe kiṁ
 kathaṁ niketaṁ nibhṛtaṁ vrajema |
 ity ālapantyas tvarayā skhalatyāḥ
 kuñjālayād aṅganam īyur etāḥ ||61||

ENGLISH TRANSLATION

'Alas, friends, what shall we do? How can we return home without being seen?' Speaking in this way, stumbling in their haste, they left the bower and entered the courtyard. (61)

ORIGINAL

rātrir gatātyalpatarā sukha-prasūḥ
hā kāla-rātriḥ punar āgatātra yā |
varṣīyasī duḥka-tati-prasūr balād
āśāḥ phalantīḥ kavalīkaroti naḥ ||62||

ENGLISH TRANSLATION

The exceedingly brief night, mother of happiness, has passed. Alas, in its place this long night of doom named Jatilā has arrived, mother of an entire succession of sorrows, and is forcibly swallowing our ripening hopes. (62)

ORIGINAL

dāsyas ca sakhyas ca tadaiva kāścana
praviśya kelī-nilayaṁ punas tayoh |
sragdhe phelāmṛtaṁ maṇḍanādīny
ādur dadus cāpi mudā parasparam ||63||

ENGLISH TRANSLATION

Some of the maidservants and sakhīs then reentered the Couple's pleasure chamber. They received Their used garlands and nectar-like betel remnants, brought ornaments and other articles, and joyfully exchanged these treasures among themselves. (63)

ORIGINAL

mitho'ṅga-saṅgasya tadāpi kāntayor
jihāsutāditsutayor abhūd raṇaḥ |
ādyā yadā prāpa manāk parābhavaṁ
rādhāṁśagaḥ kṛṣṇa-bhujas tadā babhau ||64||

ENGLISH TRANSLATION

Even then a battle continued between the lovers' wish to relinquish bodily contact and Their wish to preserve it. When the first desire suffered a slight defeat, Kṛṣṇa's arm shone beautifully upon Rādhā's shoulder. (64)

ORIGINAL

vidyul-latālingita-vāridāgamaḥ
 kṣitāv ito jaṅgamatām avāpa kim |
 ity ullasantaś cukuvuḥ śikhāṇḍinas
 tenāpi tā bhrānta-dṛśaḥ śaśaṅkire ||65||

ENGLISH TRANSLATION

'Has the coming of a rain cloud embraced by a vine of lightning descended from the sky and begun moving upon the earth?' Delighted by this thought, the peacocks cried out, and their calls made the frightened girls glance about in alarm. (65)

ORIGINAL

priyāsyam anv ekatarām tṛṣāturām
 haritsu sa-trāsam athāparām dṛśam |
 muhuḥ kirantau vrajataḥ sma tau vrajaṁ
 pratyeka-doḥ-śleṣa-viśeṣa-bhāsinau ||66||

ENGLISH TRANSLATION

Each repeatedly cast one thirst-afflicted glance toward the beloved's face and another fearful glance toward every direction. Shining especially because one arm of each still embraced the other, They proceeded toward Vraja. (66)

ORIGINAL

rājñi pralīne'ruṇa-dasyu-daṇḍitais
 tāsām suhr̥dbhis timiraiḥ palāyite |
 dūra-sthita-sthāṇu-vilokaṇākulā
 amaṁsataitā jaratī-mayaṁ jagat ||67||

ENGLISH TRANSLATION

The kingly moon had vanished, and darkness, their friend, fled after being punished by the bandit Dawn. Anxiously mistaking every distant, bare tree trunk for an old woman, the girls imagined that the whole world was filled with Jatilās. (67)

ORIGINAL

udeṣyataivoṣasi padma-bandhunāpy
 avādhyataiṣā bata padminī-tatiḥ |
 iti smaran kiṁ nu viṣīdati sma sa
 smaraḥ śaraṁ no samadhitsad unmanāḥ ||68||

ENGLISH TRANSLATION

Did Cupid become despondent, thinking, 'Alas, at dawn even the sun, friend of the lotus, will torment this row of lotus-like women'? Distracted by their distress, he did not place another arrow upon his bow. (68)

ORIGINAL

daivāt tad-autsukya-bhaṭaṁ vijitya sā
 śaṅkā baliṣṭhā vraja-vartma-sīmani |
 preyo-bhujāśleṣa-nidhirṁ vyapānudad
 balena manye sudṛśo'ṁsa-deśataḥ ||69||

ENGLISH TRANSLATION

At the boundary of Vraja, powerful Apprehension defeated the warrior of Their eagerness and, I think, forcibly removed from fair Rādhā's shoulder the treasure of Her beloved's embracing arm. (69)

ORIGINAL

ekādhva-gāmitvam api sphuṭaṁ tayā
 tau tarjayantyeva yadā nyaṣidhyata |
 tadā dṛśāṁ kātaratā mithas tayoh
 pura-sthitā prāṇa-sakhīr arodayat ||70||

ENGLISH TRANSLATION

When that same Apprehension sternly forbade the Two even from walking upon a single path, the helplessness in Their exchanged glances made the dearest friends walking before Them burst into tears. (70)

ORIGINAL

pr̥thak padavyām padam eva dhāsyator
 vidhūyamānasya yugasya kāntayoḥ |
 bhavad-viyoga-prabhayāpi dabhrayā
 vidhūyamānā rucayo'bhavan kṣaṇāt ||71||

ENGLISH TRANSLATION

As the trembling pair of lovers prepared to place Their feet upon separate paths, the radiance of Their two moonlike faces was itself shaken and dimmed for a moment by even the faint dawn of Their approaching separation. (71)

ORIGINAL

yadā mithaḥ-svānta-maṇi-pradāna-
 pātrī-bhavantāv api jaglatus tau |
 tadā punar yoga-vidhau tayoḥ sa
 premaiva sākṣāt pratibhūr babhūva ||72||

ENGLISH TRANSLATION

Although each had become the worthy recipient of the jewel of the other's heart, They still languished. Then Love itself stood as the manifest guarantor that They would be united again. (72)

ORIGINAL

tayā viyuktaṁ nibhṛtaṁ vrajaṁ taṁ
 vrajantaṁ ālīngya taruṇy arautsīt |
 apāra-ruk kāpi yayāśru-pūre
 tasyoṣṇatādhāyi dhiyaṁ dhayantyā ||73||

ENGLISH TRANSLATION

As Kṛṣṇa, parted from Rādhā, silently proceeded toward Vraja, an extraordinary young woman named Boundless Pain embraced Him and stopped Him. Drinking away His very understanding, she placed burning heat within His flood of tears. (73)

ORIGINAL

preyo-viyogāṭivalad-vraṇa-vrajaiḥ
 svāṅgaṁ vidanty ā-nakha-keśam āvṛtam |
 jagāma ca prāha ca sā skhalat-padaṁ
 vilambamānāli-karāvalambinī ||74||

ENGLISH TRANSLATION

Feeling Her own body covered from toenails to hair with masses of wounds swelling from separation from Her beloved, Rādhā walked with stumbling steps. Supporting Herself upon the hand of a companion who lingered for Her sake, She spoke. (74)

ORIGINAL

sakhyo'ñjasā kiṁ kuruthāsamañjasam
 yan mām vipannām nayatha vrajāntikam |
 svaśrū-niketāndha-tamāndhu-rodhana-
 drohāturām hanta punar vidhāsyatha ||75||

ENGLISH TRANSLATION

Friends, why are you doing this senseless thing by taking Me, already ruined, back toward Vraja? Alas, you will again inflict upon Me the hostile torment of imprisonment in the pitch-dark blind well of My mother-in-law's house. (75)

ORIGINAL

niḥsārya gehāl lalite'dhunaiva mām
 praveśayasy apy adhunaiva tat punaḥ |
 kṛṣṇāṅga-saṅgāmṛta-sindhu-majjana-
 pralobhanaivādya vṛthā kṛtā tvayā ||76||

ENGLISH TRANSLATION

Lalitā, only this moment you brought Me out of that house, and this very moment you are making Me enter it again. Today you have made entirely futile the temptation of immersing Me in the nectar-ocean of contact with Kṛṣṇa's body. (76)

ORIGINAL

astācalaṁ yann adhunā vyaloki yaḥ
 sa tigma-raśmiḥ sakhi pūrva-parvatam |
 āroḍhum ākāṅkṣati kiṁ vibhāvarī
 kha-puṣpatām adyatanī jagāma kim ||77||

ENGLISH TRANSLATION

Friend, I saw the blazing sun going toward the western mountain only a moment ago. Does that same sun already desire to climb the eastern mountain? Has tonight somehow become as nonexistent as a flower in the sky? (77)

ORIGINAL

dhiṁ me śrutim dhig rasanām dṛśam ca dhik
 sadātanautkaṇṭhya-bhara-jvarāturām |
 prāpur na pātuṁ lavam apy amuṣya yāḥ
 sausvarya-saurasya-surūpatāmṛtam ||78||

ENGLISH TRANSLATION

Condemn My ears, condemn My tongue, and condemn My eyes! Tormented by the fever of an eternal burden of longing, they failed to drink even a particle of the nectar of His beautiful voice, exquisite flavor, and lovely form. (78)

ORIGINAL

nirveda-paddhatim apīpaṭhad eva pūrvam
 yogo'dhunā tu sarale bhavatīm viyogaḥ |
 ādyo'cyutāmṛtam adarśayad artham asyā
 anyo'nubhāvayati hā kaṭu-kālakūṭam ||79||

ENGLISH TRANSLATION

Lalitā replied, 'Simple girl, union formerly taught You the path of nirveda, of casting aside convention; now separation teaches You the path of self-reproach. The first revealed the meaning of that path as Acyuta's nectar, while the other, alas, makes You experience it as bitter kālakūṭa poison.' (79)

ORIGINAL

itthaṁ sakhī-giram api pratibodham eṣā
 naivānurāga-para-bhāgavatī śaśāka |
 tābhir vṛtā vraja-janair avilokitaiva
 veśma praviśya nija-talpam athādhyatiṣṭhat ||80||

ENGLISH TRANSLATION

So absorbed was Rādhā in the highest limit of anurāga that She could not understand even these instructive words of Her friend. Surrounded by the sakhīs and unseen by the people of Vraja, She entered Her home and lay upon Her own bed. (80)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 prābhātikā-caritāsvādano nāma
 dvitīyaḥ sargaḥ
 ||2||

ENGLISH TRANSLATION

Thus ends the Second Sarga, entitled 'Relishing the Morning Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

तृतीयः सर्गः

Third Sarga: Relishing the Outpouring of Rasa

Source coverage: logical units 1–66; verses 1–64

ORIGINAL

tṛtīyaḥ sargaḥ
rasodgāra-kathāsvādano nāma

ENGLISH TRANSLATION

Third Sarga: Relishing the Outpouring of Rasa.

ORIGINAL

snātānuliṭṭa-vapuṣaḥ pupuṣuḥ sva-bhās tan-
nirmālya-mālya-vasanābharaṇena dāsyah |
prāsya sva-kāmam anuvṛtti-ratās tayor yāḥ
śrī-rūpa-mañjari-samāna-guṇābhidhānāḥ ||1||

ENGLISH TRANSLATION

The maidservants had bathed and anointed their bodies. Their beauty flourished through Rādhā's discarded garlands, garments, and ornaments. Abandoning every desire of their own, they delighted solely in serving the Divine Couple, and their names expressed qualities like those of Śrī Rūpa Mañjarī. (1)

ORIGINAL

tā vidyud-uddyuti-jayi-prapadaika-rekhā
 vaidagdhya eva kila mūrti-bhṛtas tathāpi |
 yūtheśvarītvam api samyag arocayitvā
 dāsyāmṛtābdhim anusasnur ajasram asyāḥ ||2||

ENGLISH TRANSLATION

Even a single line upon the soles of their feet surpassed the brilliance of lightning, and they were truly cleverness embodied. Yet although fully qualified to lead groups of sakhīs, they found no taste in such leadership and instead bathed without cease in the nectar-ocean of service to Rādhā. (2)

ORIGINAL

svaśrū-purāntara-gatottara-pārśva-varti-
 bhrājiṣṇu-dhāma vara-śilpa-kalaika-dhāma |
 tātena vatsalatayā vṛṣabhānunaiva
 nirmāpitaṁ tad-upamāpi tad eva nānyat ||3||

ENGLISH TRANSLATION

Within Her mother-in-law's compound, along its northern side, stood Rādhā's radiant private residence, a peerless abode of the finest artistry. Her affectionate father Vṛṣabhānu himself had caused it to be built; nothing but that residence could serve as its equal. (3)

ORIGINAL

sthūṇā-praghāṇa-paṭalāṅgaṇa-toraṇālī-
 gopānasī-vividha-koṣṭha-kapāṭa-vedyaḥ |
 rājanti yatra maṇi-dīpa-tati-pradīpta-
 vaicitrya-nirmita-janekṣaṇa-citra-bhāvāḥ ||4||

ENGLISH TRANSLATION

Its pillars, porticoes, roofs, courtyards, rows of gateways, rafters, varied rooms, doors, and platforms all shone. Rows of jeweled lamps illuminated their extraordinary designs, filling the eyes and minds of beholders with wonder. (4)

ORIGINAL

yatrendra-nīlamanī-bhūr valabhī ghanābhā
 haṁsālir apy upari rājati rājatī sā |
 ye vīkṣya bandhu-ripu-bhāna-bhṛto vitatya
 saṅkocayanti śikhinaḥ sva-śikhāṇḍa-paṅktīḥ ||5||

ENGLISH TRANSLATION

There a terrace of blue sapphire resembled a rain cloud, while above it gleamed a row of silver geese. Seeing first the cloudlike friend of their race and then the goose, their enemy, the peacocks spread their trains in delight only to draw them in again. (5)

ORIGINAL

tatropaveśa-śayanāśana-bhūṣaṇādi-
 vedīr vimṛjya parilipya viśodhya tās tāḥ |
 āstīrya rāṅkavam upary upayukta-muktaṁ
 ullocam unnata-mudo militā babandhuḥ ||6||

ENGLISH TRANSLATION

The maidservants assembled in great delight. They swept, plastered, and thoroughly purified the several platforms for sitting, sleeping, dining, adornment, and other activities; spread soft rugs upon them; and fastened overhead a suitable canopy ornamented with pearls. (6)

ORIGINAL

ekā mamārja maṇi-kāñcana-bhājanāni
 kācit payaḥ samaya-yogyam upānināya |
 citrāṁśukāpihita-ratna-catuṣkikāyām
 alambanīyam adadhād aparopa-barham ||7||

ENGLISH TRANSLATION

One maid polished the vessels of gold and jewels. Another brought water suited to the season. A third placed a supporting cushion upon a jeweled couch covered with a many-colored cloth. (7)

ORIGINAL

pūrvedyur aṁśuka-maṇīmaya-bhūṣaṇāni
 mṛṣṭāni yatra nihitāny atha sampuṭaṁ tat |
 uccair jhanad-valaya-rāji samudghaṭayya
 kācij jagharṣa vidhu-kuṅkuma-candanāni ||8||

ENGLISH TRANSLATION

Another opened the casket in which garments and jeweled ornaments polished the previous day had been placed. Its rows of bracelets rang loudly as she opened it, and she began grinding camphor, saffron, and sandalwood. (8)

ORIGINAL

anyā vyadhatta sumanāḥ sumanobhir eva
 citraiḥ kirīṭa-kaṭakāṅgada-hāra-kāñcīḥ |
 jāti-lavaṅga-khadirādibhir ajyamānāḥ
 kācid babandha surasāḥ phaṇi-vallī-vīṭīḥ ||9||

ENGLISH TRANSLATION

Another cheerful maid fashioned many-colored flowers into crowns, bracelets, armlets, necklaces, and girdles. Yet another prepared delicious betel rolls from fragrant leaves dressed with jasmine, clove, catechu, and other ingredients. (9)

ORIGINAL

atrāntare prati-diśaṁ dadhi-manthanottha-
 rāvair avārita-mahīsura-veda-ghoṣaiḥ |
 hambā-dhvani-vyatividhāna-mitho'vadhāyi
 dhenv-āli-tarṇaka-ghaṭā-valad-antarāyaiḥ ||10||

ENGLISH TRANSLATION

Meanwhile, in every direction, the sounds arising from the churning of yogurt could not overpower the Vedic chanting of the brāhmaṇas. Those chants, in turn, formed a mighty barrier as herds of cows and clusters of calves called out and tried to attend to one another's lowing. (10)

ORIGINAL

vṛndiṣṭa-vandi-jana-vṛnda-vitāyamāna-
 śrī-kṛṣṇa-kīrti-virudāli-sudhā-taraṅgaiḥ |
 śārī-śuka-vraja-kalaiḥ kalaviṅka-keki-
 kolāhalaiḥ kramata eva samedhamānaiḥ ||11||

ENGLISH TRANSLATION

Waves of nectar flowed from the praises and titles celebrating Śrī Kṛṣṇa's glory, sung expansively by excellent bands of bards. Blending with them were the sweet notes of flocks of śārīs and parrots and the swelling tumult of small birds and peacocks. (11)

ORIGINAL

jāgratsu-loka-nicayeṣv atha vāsareti
 kartavya-bhāvana-pareṣv adhiśayyam eva |
 kṛṣṇekṣaṇa-kṣaṇa-satṛṣṇatayā purandhrī-
 vṛndeṣu nanda-grha-sandita-mānaseṣu ||12||

ENGLISH TRANSLATION

As these sounds gradually increased, the multitudes awoke and, realizing that day had come, began considering their duties. The matrons of Vraja thirsted every moment for a sight of Kṛṣṇa, and their minds remained bound to Nanda's house. (12)

ORIGINAL

nāptri-mukhāmbuja-vilokana-jīvitāyām
 tatropasṛtya sahasā mukharābhīdhāyām |
 vātsalya-ratna-paṭalī-bhṛta-peṭikāyām
 rādhe kva putri bhavasīti samāhvayantyām ||13||

ENGLISH TRANSLATION

Then Mukharā, whose very life depended upon seeing her granddaughter's lotus face and whose heart was a casket filled with jeweled layers of maternal affection, suddenly approached and called, 'Rādhe, my child, where are You?' (13)

ORIGINAL

eṣāsmi kiṁ kathayasīti tayā prabuddhya
 sadyaḥ sa-jṛmbhaṇa-sa-ghūrṇa-dṛśekṣitāyām |
 śrī-kṛṣṇa-pīta-vasanaṁ tad-urasy avekṣya
 tasyānavekṣaṇam athāpy abhinītavatyām ||14||

ENGLISH TRANSLATION

Rādhā awoke at once and answered, 'Here I am. What are you saying?' Mukharā looked upon Her with yawning and gently rolling eyes. Although she saw Śrī Kṛṣṇa's yellow cloth resting upon Rādhā's breast, she artfully pretended not to notice it. (14)

ORIGINAL

prātar babhūva tad api svapiṣi tvam adya
 nodyantam ambara-maṇiṁ kim ihāvadhatse |
 snātvā tad etam abhipūjya kim apy aśāna
 hā te tanuṁ prati-dinaṁ tanutām upaiti ||15||

ENGLISH TRANSLATION

'Morning has come, yet You are still asleep today! Do You not see the jewel of the sky rising here? Bathe, worship the sun, and then eat something. Alas, Your body grows thinner with every passing day.' (15)

ORIGINAL

ity aśru-bindubhir imām abhiṣicya pāṇi-
 mṛṣṭāṅgam aṅka-nihitām abhilālya tasyām |
 gopendra-mandiram atitvarayā gatāyām
 kṛṣṇekṣaṇotkalikayā kalikāntarāyām ||16||

ENGLISH TRANSLATION

Bathing Rādhā with teardrops, Mukharā wiped Her limbs with her hands, drew Her onto her lap, and fondled Her. Then, with eagerness to see Kṛṣṇa blossoming within her heart, she hurried away to the house of the cowherd king. (16)

ORIGINAL

ekaikaśo'tha militāsu sakhīṣu sarvāsv
 anyonya-hāsa-parihāsa-parāsu tāsu |
 suśliṣṭa-maṇḍalatayaiva kṛtopaveśāsv
 arūḍha-ratna-maṇi-hema-catuṣkikāsu ||17||

ENGLISH TRANSLATION

Thereafter all the sakhīs arrived one by one. Laughing and joking with one another, they mounted the jeweled and golden platform and sat together in a closely joined circle. (17)

ORIGINAL

śrī-rādhikā-milanam eva samasta-harṣa-
 sasyaika-varṣam iti yad dhṛdi niścikāya |
 tac chyāmalaitya samayā samayābhivijñā
 śliṣṭā tayā suśamayeva tadāsa tatra ||18||

ENGLISH TRANSLATION

Śyāmalā understood the proper time and knew within her heart that meeting Śrī Rādhikā is the one rain that nourishes every crop of joy. She therefore arrived, embraced Rādhā, and sat there beside Her like Beauty herself. (18)

ORIGINAL

śyāme tvam eva adhunaiva vicintyamānā
 man-netra-vartma gamitā vidhinā yathaiva |
 tadvat sa tarṣa-viṭapī phalayiṣyate ced
 adyaiva tarhi gaṇayāny api suprabhātam ||19||

ENGLISH TRANSLATION

Rādhā said, 'Śyāme, just as favorable Providence has now brought you, whom I was this very moment remembering, onto the path of My eyes, so if that tree of longing should bear fruit in the same way, I shall indeed count this as a blessed morning.' (19)

ORIGINAL

hantaiṣa santatam atīva-samedhamānaḥ
 śaśvat sakhībhir api sundari sicyamānaḥ |
 nādyāpi yat phalam adhād ayi ko'tra hetur
 hā tat kadātirabhasād avalokayiṣye ||20||

ENGLISH TRANSLATION

'Alas, beautiful friend! That tree grows ever more luxuriant and is constantly watered by the sakhīs, yet even now it has borne no fruit. What can be the reason? Ah, when shall I behold that fruit in an ecstasy of eagerness?' (20)

ORIGINAL

rādhe sa te na phalito yadi tat phaliṣyaty
 āścaryam asya phalam apy alasāṅgi budhye |
 āsvādyamānam api saurabha-māditāliḥ
 pratyāyaty ananubhūtam iva svam uccaiḥ ||21||

ENGLISH TRANSLATION

Śyāmalā replied, 'Rādhe, if that tree of Yours has not borne fruit, it surely will. But, languid girl, I find its fruit astonishing: though it has been savored, the bee intoxicated by its fragrance loudly persuades us that she has never experienced it at all.' (21)

ORIGINAL

pakṣmāvalī bata yadīya-rasena śoṇe-
 nārañji kañja-mukhi tan na tad apy apaśyaḥ |
 yat-svādāna-vyatikarād adharo vraṇitvam
 āgāt tathāpi tad aho na kadāpy abhukthāḥ ||22||

ENGLISH TRANSLATION

'Lotus-faced girl, the red juice of that fruit has dyed the rows of Your eyelashes, yet You claim You never even saw it. Repeatedly tasting it has left Your lower lip wounded, yet, amazingly, You say You never ate it.' (22)

ORIGINAL

śyāme tvam apy alam alakṣita-man-nitānta-
svānta-vraṇā hasasi mām yad ato bravīmi |
vidyud vihanti timiraṁ niśi yad dṛśos tat
sadyaḥ punar dviguṇayed iti bho pratīhi ||23||

ENGLISH TRANSLATION

Rādhā answered, 'Śyāme, you laugh at Me because you have utterly failed to see the wound within My heart, so I shall tell you this: lightning dispels the darkness of night only to double it again at once. Please understand that My experience was just the same.' (23)

ORIGINAL

rādhe kalā-nidhir ayaṁ vidhinopanītas
tvām santatāmṛta-mayair adhinot karāgraiḥ |
yat tat-kalāḥ svayam aho kucayor bibharṣi
vidyun-nibhatva-parivādam athāpi datse ||24||

ENGLISH TRANSLATION

Śyāmalā said, 'Rādhe, Providence brought You this moon, the treasury of every art, and with His fingertips made of continuous nectar He delighted You. You Yourself bear His lunar phases upon Your breasts, yet still You slander Him by comparing Him to lightning!' (24)

ORIGINAL

śyāme sa me sakhi dadau na kalaṅkam eva
satyaṁ kalānidhir asāv iti vaḥ pratītaḥ |
datte kadāpi mama dṛṣṭi-cakorikā yair
jyotsnā-kaṇaṁ yad api tan na punar nikāmam ||25||

ENGLISH TRANSLATION

Rādhā replied, 'Friend Śyāme, He gave Me nothing but His stain, thereby proving to all of you that He truly is the moon. He may sometimes give My cakora-like eyes a particle of moonlight, but never as much as they desire.' (25)

ORIGINAL

rādhe sphutaṁ vada bhavan-mukha-paṅkajottha-
naktatanehita-sudhā-dyudhunī vidhūya |
tāpaṁ nimajjayatu mām svam anu prabhāte
kṛtyāntaraṁ mama kathaṁ tad-ṛte susiddhyet ||26||

ENGLISH TRANSLATION

Śyāmalā said, 'Rādhe, speak plainly! Let the celestial river of nectar arising from the nightly play of Your lotus face wash away my fever and immerse me in its waters. Without that morning bath, how could any of my other duties be properly accomplished?' (26)

ORIGINAL

śyāme'dhi-kuñja-nilayaṁ nava-nīla-kānti-
dhārā yadā svapayituṁ niśi mām pravṛttā |
tarhy eva pañca-śara-sañcaya-nāṭya-raṅga-
bhūmiṁ ca kena ca kathañcana yāpitā”sam ||27||

ENGLISH TRANSLATION

Rādhā said, 'Śyāme, when a stream of fresh blue radiance entered the bower at night and began putting Me to sleep, someone somehow conveyed Me onto the dramatic stage of an entire company of Cupid's five arrows.' (27)

ORIGINAL

tebhyas tataḥ kim api sabhyatayā naṭebhyo
hṛṣyanty adām sva-nikhilendriya-vṛtti-mudrāḥ |
kiṁ vāham apy anaṭam atra vicitram etat
smartuṁ na samprati sakhi prabhavāmi kiñcit ||28||

ENGLISH TRANSLATION

'Delighted with those actors, I behaved like a member of the audience and gave them coins bearing the impressions of all the functions of My senses. Or did I too perform some wondrous dance there? Friend, just now I cannot remember anything clearly.' (28)

ORIGINAL

rādhe sa pañcaśara-koṭi-naṭān api svair
 nāṭyair vilakṣayati ko'pi vilāsa-sindhuḥ |
 taṁ cāpy anartayad aho bhavatīm smarājau
 tat sūtradhāra-padavīm api bhos tadāgāt ||29||

ENGLISH TRANSLATION

Śyāmalā replied, 'Rādhe, there is an extraordinary ocean of play whose dances astonish even millions of actors resembling the five-arrowed Cupid. Yet in the battle of love You made even Him dance. Ah, You thereby attained the station of the stage director Himself!' (29)

ORIGINAL

śyāme bravīṣi yad idaṁ yad avocam anyā
 yāś cānubhūti-tatayaḥ kati vāniruktāḥ |
 tat sarvam etad api hanta kim indrajālaṁ
 svapno nu vā bhrama-bharo manaso'thavā me ||30||

ENGLISH TRANSLATION

Rādhā said, 'Śyāme, what you are saying, what I have said, and the countless other experiences neither of us has described, what is all this? Alas, was it sorcery, a dream, or merely an immense delusion of My mind?' (30)

ORIGINAL

rādhe yad-āsya-sarasīruha-gandha evam
 andhīkaroti kulajā-kulam āli dūrāt |
 tan-madhv atīva-surasaṁ sarasaṁ pibantyās
 citta-bhramas tava madād iti naiva citram ||31||

ENGLISH TRANSLATION

Śyāmalā answered, 'Friend Rādhe, the mere fragrance of His lotus face blinds whole communities of respectable women from afar. It is therefore no wonder that, after eagerly drinking its exceedingly delicious honey, Your intoxication has bewildered Your mind.' (31)

ORIGINAL

atrāntare madhurikā militātha pṛṣṭā
 tābhir jagāda madhuraṁ śṛṇutaitad ālyah |
 kasyaacid eva kṛtaye vraja-raja-veśma
 prāptādyā kautukam aho yad uṣasy apaśyam ||32||

ENGLISH TRANSLATION

Just then Madhurikā arrived. When the others questioned her, she spoke sweetly: 'Friends, listen! I went to the cowherd king's house this morning on someone's errand, and there I witnessed an astonishing sight.' (32)

ORIGINAL

bhoḥ kṛṣṇa kṛṣṇa nalinkṣaṇa jāgrhīti
 goṣṭheśvarī snuta-kucā'tmajam āhvayantī |
 talpāntam etya rabhasena vilokya kṛṣṇam
 ānanda-bāṣpa-pṛṣatair imam abhyaśiñcat ||33||

ENGLISH TRANSLATION

'Kṛṣṇa! Kṛṣṇa! Lotus-eyed child, wake up!' Milk streaming from her breasts, the queen of the cowherds called to her son. She hurried to the edge of His bed, and upon seeing Kṛṣṇa she bathed Him in drops of joyful tears. (33)

ORIGINAL

śayyotthitasya dara-ghūrṇa-dṛśo'tha tasya
 jṛmbhā visarpad-uru-saurabha-māditāleḥ |
 sammoṭanāti-bhara-tiryag-udañcad-āsyā-
 padmaika-pārśva-calita-skhalitālakāleḥ ||34||

ENGLISH TRANSLATION

Kṛṣṇa rose from His bed with eyes still gently rolling. His yawn released a vast fragrance that intoxicated the bees, and as He stretched deeply His lotus face tilted upward, loosening and displacing the rows of curls on one side. (34)

ORIGINAL

ā-pāda-śīrṣam atha pāṇi-talābhimarṣe-
 ṇāvyād ajo'ṅghrim iti mantram udāharantī |
 saṁrakṣya tūṇam akhilāṅgam athordhva-dṛṣṭyā
 kiñcit sa-kāku-bharam arthayate sma rājñī ||35||

ENGLISH TRANSLATION

Yasodā stroked Him with her palm from feet to head while reciting the protective mantra beginning, 'May the Unborn Lord guard His feet.' Having thus protected every limb of His body, the queen looked upward and prayed with a voice laden with supplication. (35)

ORIGINAL

devādhideva bhavataiva cirāt suto'yaṁ
 dattaḥ sva-bandhu-jana-jīvanatām upetaḥ |
 pālyo'pi nātha bhavataiva kṛpā-bhareṇa
 svenaiva kām apacitīm tava vedmi kartum ||36||

ENGLISH TRANSLATION

'O God of gods, after so long You Yourself gave us this son, who has become the very life of all His relatives. Lord, You alone must protect Him with the abundance of Your grace. What adequate worship could I ever render You in return?' (36)

ORIGINAL

sā rohiṇī-bhāgavatī-mukharā-kilimbāḥ
 kṛṣṇekṣaṇotka-manasaḥ sahasā milantīḥ |
 dṛṣṭvā yathārham abhivādana-bhāṣanādyaiḥ
 sammānya putram api vandayate sma hr̥ṣṭā ||37||

ENGLISH TRANSLATION

Then Yasodā saw Rohiṇī, venerable Paurṇamāsī, Mukharā, and Kilimbā suddenly assemble, their hearts yearning to see Kṛṣṇa. She joyfully honored each as befitted her with greetings and gracious words, and had her son bow before them as well. (37)

ORIGINAL

gāndharvike śṛṇu yad anyad abhūd vicitraṁ
 nīlāṁśukaṁ sva-tanayorasi vīkṣyamāṇām |
 tām āha saiva bhagavaty ayi goṣṭha-rājñi
 rāmāmbareṇa parivartitam asya vāsaḥ ||38||

ENGLISH TRANSLATION

Madhurikā continued, 'Gāndharvike, listen to another astonishing event. When the queen of the cowherds noticed a blue cloth upon her son's chest, venerable Paurṇamāsī said, "Dear queen of Vraja, His garment has been exchanged for Balarāma's cloth.'" (38)

ORIGINAL

tāṭaṅkagāruṇa-maṇi-pratibimba eva
 gaṇḍe vibhāti tava mādharma śoṇa-śociḥ |
 ity ukta eva sa tayā nija-pāṇinā taṁ
 sadyo jagharṣa bhavad-ādhara-rāga-bhāgam ||39||

ENGLISH TRANSLATION

'She then told Him, "Mādhava, the crimson glow upon Your cheek is only the reflection of the red jewel in Your earring." The moment she said this, He used His own hand to rub away that portion of color left by Your lips.' (39)

ORIGINAL

nārocayad yad aśanīyam adhi-pradoṣaṁ
 ghūrṇā-vaśād amayataḥ kraśimānam āgāt |
 tat sāmpratam kim api bhojaya rohiṇītyā-
 diṣṭā tayā tad upanetum asau jagāma ||40||

ENGLISH TRANSLATION

Yaśodā then said, 'Because drowsiness and discomfort kept Him from liking His food last evening, He has grown thin. Rohiṇī, please feed Him something now.' Thus instructed, Rohiṇī went to bring food for Him. (40)

ORIGINAL

dāsopanīta-maṇi-pīṭha-kṛtopaveśas
 tat-kāritasya-sarasīruha-dhāvanādiḥ |
 tarhy eva rāma-baṭu-sammilanāśrita-śrīḥ
 reje yathend-taḍid-iddha-ruciḥ payodaḥ ||41||

ENGLISH TRANSLATION

Kṛṣṇa sat upon a jeweled stool brought by a servant, who helped Him wash His lotus face and perform the other morning tasks. Joined just then by Balarāma and the young brāhmaṇa Madhumaṅgala, He shone like a rain cloud illumined by both moon and lightning. (41)

ORIGINAL

matsyaṇḍikā-surasam aindava-saurabhāḍhyaṁ
 haiyaṅgavīnam atha rājata-bhājana-stham |
 vātsalyam eva kim u mūrtim amī jananyā
 hṛt-puṇḍarīka-gatam aikṣiṣatātihṛṣṭāḥ ||42||

ENGLISH TRANSLATION

They delightedly gazed upon fresh butter in a silver vessel, made delicious with rock sugar and rich with the fragrance of camphor. Was it maternal affection dwelling within Yaśodā's heart-lotus that had assumed a visible form before them? (42)

ORIGINAL

rājñyātha te prati muhuḥ pariveśitena
 tenaiva tṛptim agaman madhumaṅgalas tu |
 ūce tataḥ kim api bhoktum apārayann apy
 asmi kṣudhārta iti sā tad adād amuṣmai ||43||

ENGLISH TRANSLATION

Balarāma and the others were satisfied by the butter the queen repeatedly served them. Madhumaṅgala, however, declared, 'I am starving!' even when he could eat no more, and so she gave him still another portion. (43)

ORIGINAL

gā dogdhum uddhura-dhiyo’pi vṛthodyamās te
 gopā babhūvur atha tarṇaka-maṇḍalāś ca |
 cūṣanta eva na payaḥ-kaṇa-mātram āsām
 āpīnato’dya yad avāpur ato viṣeduh ||44||

ENGLISH TRANSLATION

Although the cowherds were highly skilled and eager to milk the cows, all their efforts proved fruitless. The clusters of calves kept sucking, yet not one of them obtained even a drop of milk from the cows' full udders, and thus they all became despondent. (44)

ORIGINAL

gāvas tavādhvani dhṛtāśru-bhṛtākṣi-yugmā
 na prasravanty upagatān na lihanti vatsān |
 hambā-dhvani-dhvanita-dig-valayā vilambam
 soḍhum darāpi na hi samprati śaknuvanti ||45||

ENGLISH TRANSLATION

'The cows stand upon Your path with tears filling both eyes. They release no milk and will not lick the calves that approach them. Their lowing resounds through every direction, and now they cannot endure even the slightest delay from You.' (45)

ORIGINAL

ity eva kenacid upetya sa goduhokto
 mātṛr nijāsyā-dara-hāsyā-sudhābhiṣekaiḥ |
 svānanda-saṁsibhir asau sukhayan mukhābjam
 tāmbūla-rañjitam alam kalayann udasthāt ||46||

ENGLISH TRANSLATION

A cowherd came and spoke these words to Kṛṣṇa about the milking. Showering His mothers with the nectar of a slight smile that communicated His own joy, He made them happy, adorned His lotus face with the red of betel, and stood up. (46)

ORIGINAL

dohaṁ samāpya balabhadra sahānujas tvam
 mallājiraṁ vrajasi cet kuru mā vilambam |
 nirmañchanam tava bhaje kṣaṇa-mātram eva
 sārdham viḥṛtya sakhībhir drutam ehi bhoktum ||47||

ENGLISH TRANSLATION

Yaśodā said, 'Balabhadra, after finishing the milking, if you go with your younger brother to the wrestling arena, do not delay. Let me perform the rite that wards away evil from You for just a moment. Play with Your friends, then quickly return to eat.' (47)

ORIGINAL

śrutveti mātṛ-giram āha harir na mātāḥ
 pratyeṣi mām yad amum eva vadasy athaivam |
 śiṣṭo'graṇīḥ punar amīṣv aham eka eva
 no ced amuṣya vaśatām kim urīkariṣye ||48||

ENGLISH TRANSLATION

Hearing His mother's words, Hari said, 'Mother, You do not trust Me, for You address only Him in this way. Among all these boys I alone am the foremost in good conduct. If that were not so, why would I accept submission to Him?' (48)

ORIGINAL

śiṣṭo yathā tvam asi vatsa nijātibālyam
 ārabhya tat khalu vidanty akhilāḥ purandhryaḥ |
 yāḥ svālayāpacaya-vedanayāpur āsām
 phutkartum āpur iha no katidheti soce ||49||

ENGLISH TRANSLATION

Yaśodā replied, 'Child, all the women of Vraja know very well how well behaved You have been from earliest childhood. I grieve to think how many times they have come here crying aloud from the pain of losses in their own homes!' (49)

ORIGINAL

saudāminī-tati-vibhā-jayi-dāmanī-dyud-
 vibhrāji-savya-kara-korakitāravindah |
 sa grāhita-pramita-kānaka-dohanīko
 mātṛā tayā sakhi rayād adhikaṁ vireje ||50||

ENGLISH TRANSLATION

Friend, His left hand shone like a budding lotus, adorned by the brilliance of a milking rope that surpassed a succession of lightning flashes. His mother quickly placed a small golden milk pail in His hand, and He appeared more beautiful than ever. (50)

ORIGINAL

stambe-rama-vraja-vidāmbi-vilāmbi-pāda-
 vinyāsa-jhañjhana-jhaṇat-kṛta-kiṅkiṇīkaḥ |
 lolālakāli-maṇi-kuṇḍala-kānti-veṇī-
 vīcī-bhara-snapita-vaktra-sudhāṁśu-bimbah ||51||

ENGLISH TRANSLATION

His leisurely steps rivaled a herd of lordly elephants and made His tiny bells ring jhañ-jhañ. Waves woven from the radiance of His restless curls and jeweled earrings bathed the moonlike orb of His face. (51)

ORIGINAL

pītottarīya-capalelita-keli-nṛtya-
 rājad-ghanāṅga-kiraṇocchalanocchrita-śrīḥ |
 preṅkhola-hāra-paridhi-śrita-kaustubhodyad-
 bhānuḥ svanac-caraṇa-bhūṣaṇa-cumbi-dāmā ||52||

ENGLISH TRANSLATION

The playful dance of His fluttering yellow shawl was like lightning upon the radiant cloud of His body, raising His beauty to new heights. The Kaustubha rose like a sun within the circle of His swinging necklace, while His long forest garland kissed His ringing foot ornaments. (52)

ORIGINAL

niṣkramya ramya-purataḥ purato'bhigacchan
 yacchan mudam svajananī-jana-locanebhyaḥ |
 dāsaiḥ pradhāritam avārita-rocir aśnam
 tāmbūla-pulakam avāpa sa gopurāgram ||53||

ENGLISH TRANSLATION

Leaving the lovely residence and proceeding ahead, He gave joy to His mother's eyes. Eating a radiant betel roll held ready by the servants, He reached the outer gate. (53)

ORIGINAL

tad-bāhya-kuṭṭīma-taṭīm avalambamānaḥ
 kā kutra kiṁ kuruta ity anusandhadhānaḥ |
 vyāpārayan nayanam aṭṭa-ghatāsu narma-
 preṣṭhair miladbhir abhitaḥ sa rarāja mitraiḥ ||54||

ENGLISH TRANSLATION

Reaching the paved terrace outside the gate, He moved His eyes among the clusters of upper rooms, searching, 'Which girl is where, and what is she doing?' Surrounded by His intimate joking friends as they joined Him from every side, He shone splendidly. (54)

ORIGINAL

tan-nirmitānupada-karṇa-kathā-rasajña-
 syāsyāmbuje kim api yat smitam udbabhūva |
 tasyārtha-jātam api kiṁ vivarītum īśe
 ceto'lr eva tava sakhy anusandadhātu ||55||

ENGLISH TRANSLATION

As one who relished the confidential reports those friends whispered into His ear at every step, an indescribable smile arose upon His lotus face. How could I possibly explain all that it meant? Friend, let the bee of Your own heart discover its meaning. (55)

ORIGINAL

uṣṇīṣa-vakrīma-mahā-madhurimṇi tasya
 tātākālike kila na kasya mano nyamāṅkṣīt |
 tatraiva śekhārīta-kānaka-sūtra-jāla-
 rājan-maṇi-dyuti-bharāḥ kim u varṇanīyāḥ ||56||

ENGLISH TRANSLATION

Whose mind did not plunge into the immense sweetness of His turban's graceful tilt at that moment? And how can anyone describe the abundant radiance of the jewels gleaming in the network of golden threads crowning that very turban? (56)

ORIGINAL

taīḥ saurabhāīḥ prasṁmarair anu nūpurādi-
 dhvānair balena valabhīm adhirohitābhīḥ |
 gośāla-vartmani calan lalanāvalībhir
 netrāmbujaiḥ sa katidhā nahi pūjyate sma ||57||

ENGLISH TRANSLATION

His spreading fragrances, followed by the sounds of His anklets and other ornaments, compelled rows of young women to climb onto their balconies. As He walked along the path to the cowshed, how many times did they not worship Him with their lotus eyes? (57)

ORIGINAL

tat-tad-vilāsa-valitā suṣamā-rasālā
 preṣṭhasya sā madhurikā pariveśyamānā |
 vaiśleṣika-jvaram aśīśamad apy athāsyās
 tene ca taṁ śata-guṇam tṛṣam edhayantī ||58||

ENGLISH TRANSLATION

Madhurikā served Rādhā the nectarean beauty of Her beloved, enriched by each of His playful gestures. This cooled the fever born of separation, yet by increasing Her thirst for Him it soon made that fever a hundred times greater. (58)

ORIGINAL

harṣānvitaḥ stimitatām śravasor vyatānīt
 tarṣottha-saṁjvara-bharas tu dṛśor viveśa |
 ākasmikī nirupamā prativeśi-sampat
 tāpaṁ tanoti sahavāsa-bhṛtām sadaiva ||59||

ENGLISH TRANSLATION

Joy brought soothing stillness to Rādhā's ears, but the heavy fever arising from thirst entered Her eyes. The sudden, incomparable wealth of a neighbor always causes distress to those who live beside it. (59)

ORIGINAL

prāhānurāga-parabhāgavatī tataḥ sā
 tā eva cāru-mukhi! dhanyatamā ramaṇyaḥ |
 yāḥ khelayanti satataṁ sudṛśas tadīya-
 lāvaṇya-keli-jaladhau kaladhauta-gātryaḥ ||60||

ENGLISH TRANSLATION

Then Rādhā, who possessed the highest limit of anurāga, said, 'Beautiful-faced girl, only those golden-limbed young women are truly blessed who continually sport in the playful ocean of His loveliness.' (60)

ORIGINAL

janmaiva hanta kim abhūn mama gokule'smiṁs
 tan-mādhurīm na yad urī-kurute kadāpi |
 tat śyāmale'ticapale hṛdi leśa-mātrī
 no sambhaved iha bhava dhṛtir ity avehi ||61||

ENGLISH TRANSLATION

'Alas, why was I even born here in Gokula if this birth never embraces His sweetness? Śyāmale, know this well: in this life not even the slightest steadiness can arise within My exceedingly restless heart.' (61)

ORIGINAL

śyāmāha yāmi! lalite! śṛṇu yāmi gehaṁ
 sampraty amūṁ prati mamāstu girāṁ virāmaḥ |
 tvaṁ padminīm vraja-purandara-sadmanīmām
 kṛṣṇekṣaṇālini samarpaya baddha-tṛṣṇe ||62||

ENGLISH TRANSLATION

Śyāmalā said, 'Sister Lalite, listen. I am going home now, and let my words to Her come to an end. This lotus is bound by thirst, so offer Her at the house of Vraja's lord to the bee of Kṛṣṇa's gaze.' (62)

ORIGINAL

priya-viraha-vihastām srasta-dhīḥ sā tadānīm
 kṣaṇam api yuga-kalpaṁ kalpayantī babhūva |
 yad akhilam api kṛtyaṁ kāritā kiṅkarībhiḥ
 samaya-vihitam eko'bhyāsa evātra hetuḥ ||63||

ENGLISH TRANSLATION

Distraught by separation from Her beloved, Rādhā's understanding slipped away and She experienced even a moment as long as an age. Her maidservants nevertheless guided Her through every duty appropriate to the time; sheer habit alone made this possible. (63)

ORIGINAL

atha nikhila-sakhīnām svālibhiḥ snāpitānām
 dhṛta-samucita-vastrālaṅkṛtīnām tatiḥ sā |
 mathita-śarad-udañcac-candrikā-sindhu-jātām
 śriyam api nija-pādāmbhoja-bhāsā vijigye ||64||

ENGLISH TRANSLATION

Then all the sakhīs were bathed by their own attendants and dressed in suitable garments and ornaments. The radiance of their lotus feet surpassed even the beauty of Lakṣmī born from an ocean of rising autumn moonlight churned into waves. (64)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 rasodgāra-kathāsvādano nāma
 tṛtīyaḥ sargaḥ
 ||3||

ENGLISH TRANSLATION

Thus ends the Third Sarga, entitled 'Relishing the Outpouring of Rasa,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

CHAPTER 4

चतुर्थः सर्गः

Fourth Sarga: Relishing the Beauty of Adornment

Source coverage: logical units 1–112; verses 1–110

ORIGINAL

caturthaḥ sargaḥ
alaṅkāra-śobhāsvādano nāma

ENGLISH TRANSLATION

Fourth Sarga: Relishing the Beauty of Adornment.

ORIGINAL

parijanair atha dhāvayituṁ mukhaṁ
puraṭa-jharjharikā-parisāritaiḥ |
samucitair udakair drutam āvṛtā
suvaḍanā sadanāgrata ābabhau ||1||

ENGLISH TRANSLATION

Then, before Her residence, the beautiful-faced Rādhā shone as Her attendants swiftly surrounded Her to wash Her face with water of a suitable temperature poured from a golden ewer. (1)

ORIGINAL

kara-talād asakṛc culukīkṛtaṁ
 salilam ā-rada-tālv-anucālitam |
 cala-kapola-yugonnati-mañjula-
 dhvani-bhṛtaṁ nibhṛtaṁ kṣipati sma sā ||2||

ENGLISH TRANSLATION

Again and again She cupped water in Her palm, moved it from Her teeth to Her palate, and quietly expelled it. The rising and falling of Her two cheeks filled it with a charming sound. (2)

ORIGINAL

viṣmarān alakān kiratī śirasy
 upari savya-karāṅguli-ghaṭṭanaiḥ |
 alika-gaṇḍa-dṛg-ādy atha sāmīta-
 dyutim itaṁ timitaṁ trir adhīdhavat ||3||

ENGLISH TRANSLATION

With movements of the fingers of Her left hand, She swept the scattered curls onto Her head. She then washed Her naturally glossy and immeasurably radiant forehead, cheeks, eyes, and other features three times. (3)

ORIGINAL

viṭapikāṁ dyu-taros tata-rociṣaṁ
 rada-hitāṁ nihitaṁ sva-vayasyayā |
 mukulitāmbujatāṁ bhajatāñjasā
 mṛdutareṇa kareṇa sudṛg dadhe ||4||

ENGLISH TRANSLATION

With Her exceedingly soft hand, which resembled a budding lotus, beautiful-eyed Rādhā accepted from Her friend a radiant, tooth-benefiting twig of a celestial desire tree. (4)

ORIGINAL

pratisarodita-dolanam asvanad-
 valayam uccala-kunḍalam etayā |
 vyadhita sā mṛjati radanaṁś chaviṁ
 kaṇavad ucchalitāṁ lalitāṁ śritān ||5||

ENGLISH TRANSLATION

As She brushed Her teeth with that twig, the thread upon Her wrist swung visibly, Her bracelets remained silent, and Her earrings trembled. She made Her teeth assume a lovely splendor that seemed to leap like sparkling droplets. (5)

ORIGINAL

atha dadhe sudatī dhanur-ākṛtiṁ
 maṇimayīṁ rasanā-pariṇejinīm |
 mṛdula-pāṇi-yugāṅguli-yugmagāṁ
 sahacarī-karato'dara-toṣatah ||6||

ENGLISH TRANSLATION

Then the lovely-toothed Rādhā gladly accepted from a companion a bow-shaped jeweled tongue scraper, holding it between two fingers of Her two tender hands. (6)

ORIGINAL

nava-dalopamitāṁ rasanāṁ mṛjaty
 atha tayā nata-kampita-mastakam |
 mukham iyaṁ skhalitair alakair vṛtaṁ
 vidadhatī dadhatī smitam ābabhau ||7||

ENGLISH TRANSLATION

Bowing and gently moving Her head as She cleaned Her fresh-petal-like tongue, She shone with a smile while loosened curls fell around and covered Her face. (7)

ORIGINAL

niraṇijad bahir antaram apy araṁ
 mukha-vidhor atha dhauta-kara-dvayam |
 pariṇārpita mañjula vāsasā jala-
 kaṇāpanayaṁ sa-nayaṁ vyadhāt ||8||

ENGLISH TRANSLATION

After thoroughly cleansing both the inside and outside of Her moonlike mouth and washing both hands, She gracefully removed the water droplets with a lovely cloth offered by an attendant. (8)

ORIGINAL

sahacarī-vidhṛte maṇi-darpaṇe
 tad-abhinandana-sākṣiṇi vīkṣya sā |
 smita-sudhābhir adhāvayad ānanaṁ
 priyatama-kṣaṇa-lakṣaṇa-lakṣakam ||9||

ENGLISH TRANSLATION

She looked into a jeweled mirror held by a companion, a witness to the sakhīs' delight, and washed Her face once more with the nectar of Her smile. That face bore the visible signs of the festival enjoyed by Her beloved. (9)

ORIGINAL

pariṇaiḥ pramadād avatārite
 samucitābharaṇa-prakare'py abhāt |
 tad-abhilakṣmabhir aṅga-dhṛtair iyaṁ
 vigata-dūṣaṇa-bhūṣaṇatām gataiḥ ||10||

ENGLISH TRANSLATION

Although Her attendants joyfully removed the ornaments unsuitable for bathing, Rādhā continued to shine. The marks those ornaments left upon Her limbs had themselves become flawless ornaments. (10)

ORIGINAL

dhavalam āplavanocitam amśukam
 paridadhaty udagāc cakitekṣaṇā |
 rucira-candrikayāvṛtatām agād
 acapalā capalā-latikonnatā ||11||

ENGLISH TRANSLATION

Casting a cautious glance about, She rose while putting on a white cloth suited for bathing. She appeared like an upright, motionless vine of lightning enveloped in beautiful moonlight. (11)

ORIGINAL

punar iyaṁ mṛdulāsana āsitā
 viruruce vidhuvat pariveṣṭitā |
 parijanaiḥ paridhitvam itaiḥ sadā
 na pacitāpacitāv atipeśalaiḥ ||12||

ENGLISH TRANSLATION

Seated again upon a soft seat, She shone like the moon encircled by a halo. Her attendants formed that circle, for they were always supremely skillful in rendering flawless, unconditional service. (12)

ORIGINAL

ka-paṭanodanato rati-mañjarī-kṛta-
 cara-pratikarmaja-bandhanāt |
 sapadi bāla-tatī yad amūmuce
 dūratanor atanod tad ati tviṣam ||13||

ENGLISH TRANSLATION

Rati Mañjarī removed the cloth from Rādhā's head and at once released the mass of Her hair from the arrangement in which it had previously been bound. This greatly increased the radiance of Her exquisite form. (13)

ORIGINAL

viralitāṅguli-kīrṇatamā imāḥ
 surabhi-taila-rasair abhiṣiñcati |
 karabha-ghaṭṭana-gharṣanato'ntaras
 timitatāmitatām akarod iyam ||14||

ENGLISH TRANSLATION

Spreading the loosened hair with separated fingers, Rati Mañjarī bathed it in fragrant oil. By rubbing and massaging it with the backs of her hands, she made its inner smoothness immeasurable. (14)

ORIGINAL

adhi-śiraḥ kara-kuṭmala-kalpitair
 atha jhaṇad-valayaṁ mṛdu-mardanaiḥ |
 akṛta tām dara-mīlita-locanām
 atanukaṁ tanu-kampanam āśritām ||15||

ENGLISH TRANSLATION

Her gentle massage, performed upon Rādhā's head with lotus-bud-like hands, made the bracelets ring. Rādhā's eyes partly closed, and Her body took on a delicate trembling born of immense pleasure. (15)

ORIGINAL

mukha-vidhuṁ kaca-santamasa-vrajo-
 'ruṇad ato maṇi-kaṅkatikāstrataḥ |
 laghu vikṛṣya nibadhya phalaṁ tad-
 utthitam alaṁ tam alambhayad eva sā ||16||

ENGLISH TRANSLATION

The deep darkness of Her hair had obstructed the moon of Her face. Rati Mañjarī therefore quickly drew it away with the weapon of a jeweled comb and bound it, making that darkness fully suffer the consequence of its offense. (16)

ORIGINAL

kuca-bhujādiṣu taila-niṣecane vasanam
 udghaṭayanty avibhaḥ smitam |
 rahasi kiṅkarī-kālir athāpy adhāc
 cakita-locanatām ca natāṅgy asau ||17||

ENGLISH TRANSLATION

As the row of maidservants uncovered Her cloth to apply oil to Her breasts, arms, and other limbs, they smiled upon seeing the marks left there. Bowing Her body in shyness, Rādhā cast frightened glances about the secluded place. (17)

ORIGINAL

ghuṣṛṇa-sīta-karāmbuja-reṇavaḥ
 samuditāḥ stimitāḥ kusumāmbubhiḥ |
 malayaja-drava-miśraṇam ekayā
 caturayā tu rayād upaninyire ||18||

ENGLISH TRANSLATION

One skillful maid quickly brought saffron, camphor, and lotus pollen gathered together, moistened with rosewater, and blended with liquid sandalwood. (18)

ORIGINAL

dyutibhir udyata-vidyuta eva tair
 lavaṇimāmṛta-varṣitayā ghanān |
 apaghanan aparā udavartayan sva-
 nayanair naya-naipuṇyato'dhayan ||19||

ENGLISH TRANSLATION

Other attendants rubbed that fragrant paste over Her limbs. Those limbs were like rising lightning in brilliance and like clouds in showering the nectar of loveliness; while expertly tending them, the maids drank that nectar with their own eyes. (19)

ORIGINAL

surabhitāmalakī-drava-lepanaiḥ
 mṛdula-pāṇi-talālaghu-gharṣaṇaiḥ |
 vyadhita kācana tac-cikuraṁś tadā
 rucira-mārjana-mārjana-medurān ||20||

ENGLISH TRANSLATION

Another maid then treated Rādhā's hair with fragrant āmalakī liquid and abundant gentle strokes of her soft palms, making the luxuriant locks acquire the beauty born of fine cleansing. (20)

ORIGINAL

atha puraḥ sphaṭikāplava-vedikām
 vṛttimatīm abhitaḥ parivāhinīm |
 ibha-gatir viśatī kurute sma tam
 sva-susamāñcana-kāñcana-kāntikām ||21||

ENGLISH TRANSLATION

Moving with the gait of an elephant, Rādhā stepped onto the round crystal bathing platform before Her, which was fitted all around with drains. By imparting Her own beauty to it, She made its crystal radiance appear golden. (21)

ORIGINAL

upari tac-chiraśo'mbubhir ekayā
 ghaṭa-mukhāl laghu dhāratayārpitaiḥ |
 kara-tala-dvayato mamṛje muhur
 kaca-tatiḥ parayā parayā mudā ||22||

ENGLISH TRANSLATION

One attendant poured a slender stream of water from a pitcher over Rādhā's head, while another repeatedly washed the mass of Her hair with both palms in the highest delight. (22)

ORIGINAL

ghana-rasokṣanato dara-kuñcita-
 sṛmara-lambita-nīla-patāṁkikā |
 dyuti-bharaṁ puraṭa-dhvaja eva tat-
 tanu-miṣād atanod atanor nu kim ||23||

ENGLISH TRANSLATION

Sprinkled with abundant water, the long blue banner of Her hair hung down with a gentle curve. Was it Cupid's golden standard, manifest in the form of Her body, unfurling an immense flood of radiance? (23)

ORIGINAL

kṛta-mṛjeṣv akhilāvayaveṣu tām
 samucitāmbubhir unnata-saurabhair |
 snapayitum muhur eva tad-ālibhir
 pravavṛte vavṛte ca jaya-svanair ||24||

ENGLISH TRANSLATION

When every limb had been cleansed, the sakhīs repeatedly bathed Her with suitably prepared, exquisitely fragrant water, while cries of victory arose all around. (24)

ORIGINAL

harimaṇi-mayatām cikurordhvagaṁ
 vadana-sannihitaṁ bahu-ratnatām |
 kara-talopari vaidrumatām kuca-
 dvayam aho yad aho nava-haimatām ||25||

ENGLISH TRANSLATION

How astonishing! Held above Her hair, the crystal water vessel seemed made of sapphire; brought near Her face, it appeared composed of many jewels; above Her palm, it looked like coral; and before the radiance of Her breasts, it seemed newly fashioned from gold. (25)

ORIGINAL

jaghana-vāsasi puṣkara-piṇḍatām
 bhajad iva sphaṭikodaka-bhājanam |
 vividha-rūpakam ekam api śrīyā-
 tanu-sabhājana-bhājanatām yayau ||26||

ENGLISH TRANSLATION

When lowered near the white cloth upon Her hips, that same crystal vessel appeared to become a solid mass of water. Though only one object, it assumed many forms through Her beauty and became a worthy instrument for praising Her form. (26)

ORIGINAL

sthira-taḍil-latikā-dhṛta-mauktikāny
 udacinot pṛṣad-ambu-mṛja-miṣāt |
 vara-tanoḥ śarad-abhra-nibhāṁśukaiḥ
 kara-dhṛtaiḥ pramadāt pramadāvaliḥ ||27||

ENGLISH TRANSLATION

With cloths held in their hands and white as autumn clouds, the delighted young attendants wiped the water droplets from Rādhā's exquisite body, as though gathering pearls borne upon a motionless vine of lightning. (27)

ORIGINAL

nirudakī-kṛtaya'ṁśuka-veṣṭanam
 kaca-tatir gamitāpi kayāpy abhāt |
 sura-nadī-stṛtayāpi kim u tviṣo
 ravijayā vijayāya vitenire ||28||

ENGLISH TRANSLATION

An attendant wrapped Rādhā's mass of hair in a cloth to remove its water, yet it shone even then. Was the Yamunā, though covered by the celestial Gaṅgā, extending its radiance in order to conquer her? (28)

ORIGINAL

atha tayā nirapīḍyata sā laghu
 bhrami-vaśād apa udgiratī muhuḥ |
 grasanataḥ kim u candrikayā'rudad
 ghanatamo visaro viṣa-rociṣā ||29||

ENGLISH TRANSLATION

The maid gently twisted that cloth, and the hair repeatedly released water as it turned. Was a mass of dense darkness weeping because pale moonlight had swallowed it? (29)

ORIGINAL

parijahau rucirāṁśuka-veṣṭitā-
 dhara-tanuḥ sudṛg āplavanāmbaram |
 mama guṇaḥ surabhis tanumān asav
 iti rasatirasād imam ādade ||30||

ENGLISH TRANSLATION

After wrapping Her lower body in a lovely dry cloth, beautiful-eyed Rādhā removed the garment in which She had bathed. The earth eagerly received it, thinking, 'My own virtue, fragrance, has now assumed a visible form.' (30)

ORIGINAL

adhi vitardi-talaṁ lalanā-maṇiś
 cakita-dṛg dara-kuñcita-vigrahā |
 vyakirad aṅguli-campaka-korakaiḥ
 śirasijān mukha-sanmukha-sannatān ||31||

ENGLISH TRANSLATION

Standing upon the platform, the jewel among young women cast a cautious glance about and slightly contracted Her body. With fingers like campaka buds, She spread the hair that hung forward before Her face. (31)

ORIGINAL

kara-yuga-kalitānta-taṭa-dvayām-
 bara-varāhati-nirdhūta-kuntalā |
 ghana-rasa-trasareṇu-mayaṁ nabho
 vyadhita sādhita-sāra-rucaś ca tāḥ ||32||

ENGLISH TRANSLATION

Holding the two ends of a cloth in Her hands, She struck and shook Her curls with it, filling the air with minute particles of water. At that moment She manifested the very essence of radiant beauty. (32)

ORIGINAL

sthira-taḍid-vratati-nija-śākhayor
 vimala-candrikayā kṛta-sakhyayoḥ |
 yugam udasya muhuḥ prajahāra kiṁ
 ghana-tamo natam ojasi tūnnatām ||33||

ENGLISH TRANSLATION

Did a motionless vine of lightning, befriended by pure moonlight, repeatedly raise its two branches and strike the dense darkness of Her hair, which bowed low yet remained lofty in strength? (33)

ORIGINAL

rucira kuñcana saṁvṛtaṁ ūrdhvata
 stanam adhaḥ prapadāvadhi lambi sā |
 paridadhe'ruṇa sūtra sitāntaram
 pravaram ambaramañcita citravat ||34||

ENGLISH TRANSLATION

She put on a splendid, richly patterned skirt, beautifully gathered at the waist and hanging down to the tips of Her feet, its inner edge secured by a crimson cord. (34)

ORIGINAL

kanaka-bindumatī nava-śāṭikā
 ghana-rucis tad-upary atididyute |
 yad abhiveṣṭanam eva mukunda-
 dṛṅ-niranurodhana-rodhanam ucyate ||35||

ENGLISH TRANSLATION

Over it gleamed a fresh, cloud-colored sari marked with golden dots. Its very wrapping was said to restrain Mukunda's otherwise unrestrained gaze. (35)

ORIGINAL

aguru-dhūma-kulaṁ guru-keśa-bhāk
 tad-avaśeṣa-rasaṁ lihad udyayau |
 svar ati-ṛddhir bhaven nahi kasya vā
 sa-mahatā mahatām anusevayā ||36||

ENGLISH TRANSLATION

A mass of aguru smoke embraced Her long hair, licked away its remaining moisture, and rose as high as heaven. Whose prosperity would not become exalted through devoted service to the great? (36)

ORIGINAL

vidhu-mukhīm bhṛśam ucchalitair
 vṛtām dyuti-bhaṭaiḥ puraṭāsanam āśritām |
 paricaraty upagamyā sudevy adhāt
 sakalayā kalayā mahitā mudam ||37||

ENGLISH TRANSLATION

Sudevī, honored by every art, approached to serve the moon-faced Rādhā, who sat upon a golden seat encircled by leaping warriors of radiance. The sight filled Sudevī with joy. (37)

ORIGINAL

adhiśīro'dhi-samarpita-saṅkucad-
 vikasad-unmukha-savya-karodare |
 itara-pāṇiga-kaṅkatikā'grato dara
 vikṛṣya vikṛṣya kacāny adhāt ||38||

ENGLISH TRANSLATION

Placing the palm of her left hand upward at the nape of Rādhā's neck, alternately opening and closing it, Sudevī repeatedly drew the hair forward with the comb held in her other hand and arranged it there. (38)

ORIGINAL

kanaka-jāla-vikīrṇa-yamānujā-
 salila-pūra-varo vitano'pi kim |
 mukulita-sphuṭitābja-mukhe patan
 kavalito balitodayavaty abhūt ||39||

ENGLISH TRANSLATION

Was the mighty current of Yamunā, drawn through a golden net, swallowed as it fell upon the partly closed and partly blooming lotus of Her face, which had arisen in great strength? (39)

ORIGINAL

subhaga-kaṅkatikā-kalitā'likād
 uparitaḥ prabhayaiddhata rekhikā |
 lalita-puccha-yugaṁ samayāśiras
 tanutamā nuta-mārga-nibhātanoḥ ||40||

ENGLISH TRANSLATION

The fine line of Her central parting, formed by the lovely comb, increased in brilliance above Her forehead. At the crown it bore two charming little tails and resembled the slender, celebrated pathway of bodiless Cupid. (40)

ORIGINAL

śapadī mūrtimatī kim u mādhurī-
 suranadī hari-hṛt-kari-kelaye |
 pariṇāṅkṣi-taris tripathodayā
 smarad-amīva-hatir vahati sma sā ||41||

ENGLISH TRANSLATION

Did the celestial Gaṅgā of sweetness suddenly assume a visible form and flow there for the sport of the elephant of Hari's heart? The attendants' eyes were boats upon it, it arose in three streams, and remembrance of it destroyed all affliction. (41)

ORIGINAL

lalitayā'tha puraḥ sthitayā śīro-
 maṇir ihopari sādhutayā'rpitāḥ |
 viruruce kaca-santamasāvalāv
 ina ivodayito dayito yathā ||42||

ENGLISH TRANSLATION

Lalitā stood before Rādhā and carefully placed a splendid crest jewel upon Her head. It shone amid the rows of dark hair like the rising sun, yet as their beloved it did not dispel that darkness. (42)

ORIGINAL

tam abhitaḥ sprśatī nava-mauktikā-
 valir abhād adhirekham api sthitā |
 uḍu-tatī ravim āpa vihāya kiṁ
 hima-ruciṁ parito'paritoṣataḥ ||43||

ENGLISH TRANSLATION

A fresh row of pearls touched that jewel on every side and also rested along the parting. Had a host of stars, dissatisfied with the cool-rayed moon, abandoned him and gathered around the sun? (43)

ORIGINAL

vinihitālaka-cumbita-mauktikā-
 tanu-dhanu-sadṛśī na lalāṭikā |
 sacala-śaivala-budbuda-pāly asau
 mukha-sudhā-sarasaḥ sarasa-cchaveḥ ||44||

ENGLISH TRANSLATION

The slender, bowlike forehead ornament, set with pearls and kissed by arranged curls, was not merely an ornament. It was a row of bubbles bordered by moving moss upon the nectarean lake of Her face, whose waves were radiant with rasa. (44)

ORIGINAL

milita-tat-tad-upāntima-sūtravaty
 atha sudevy-uta-puṣpa-vicitritā |
 kaca-tatiḥ sudṛśo vara-veṇy abhūt
 madhuraṁ āprasṛtaṁ prasṛtaṁ yayā ||45||

ENGLISH TRANSLATION

Sudevī joined the terminal threads of the crest jewel, pearl strand, forehead ornament, and other pieces into Rādhā's hair and decorated it with flowers, forming an excellent braid that extended sweetly as far as Her calves. (45)

ORIGINAL

vidhur agān mukhatām tapasā vaman
 nija-kalaṅka-kalāṅkim ihoddhataḥ |
 iyam amīlita-veṇī abhūd gatā
 caraṇa-lambitatām vitatāṁśubhiḥ ||46||

ENGLISH TRANSLATION

Had the moon, through austerity, attained the form of Her face while casting upward its own dark blemish? That blemish became this braid and, extending its rays, descended to Her feet and bowed there in order to be accepted. (46)

ORIGINAL

vividha-rocir ayoji tad-agrataḥ
 kanaka-hīraka-mauktika-citritā |
 mṛdula-paṭṭa-lasac-camarī-tatiḥ
 vikaca-sārasa-sāra-sabhā-sa-bhā ||47||

ENGLISH TRANSLATION

At the end of the braid Sudevī fastened a soft silk tassel adorned with gold, diamonds, pearls, and many colors. Its radiance resembled a splendid assembly of fully blooming lotuses. (47)

ORIGINAL

hari-manoratha-kalpa-latordhvato
 yam avaroham adhatta tad-agrataḥ |
 vijitam indra-purāṁ madano'sinod
 vara-rucāmara-cāmaram eva kim ||48||

ENGLISH TRANSLATION

From the wish-fulfilling vine of Hari's desire descended the hanging braid, and at its end did Cupid fasten a celestial fly whisk of superb radiance, surpassing those of Indra's city? (48)

ORIGINAL

kim u sudevy ayi devy asi bandhadā
 dṛḍham abadhyata bāla-tatir yataḥ |
 drutam imāṁ harir eva vimokṣati
 sva-rati-lakṣaṇataḥ kṣaṇataḥ kṣaṇāt ||49||

ENGLISH TRANSLATION

Lalitā joked, 'Dear Sudevī, are you the goddess who bestows bondage? You have bound this mass of hair so firmly! Yet Hari Himself will swiftly release it again and again through the signs of His love.' (49)

ORIGINAL

idam abhāṣata savya-karaṁ dadhaty
 adhiśīro lalitāsyam udasya sā |
 tilakayanty alikaṁ dhṛta-vartike-
 tara-karāraka-rāji mṛgīdṛśaḥ ||50||

ENGLISH TRANSLATION

Lalitā spoke these words while raising the doe-eyed Rādhā's face and steadying Her head with her left hand. Holding a fine applicator in the other, she began marking the forehead beautified by its curls. (50)

ORIGINAL

mada-yutāgurava-drava-maṇḍalā-
 ntara-lasat-tanu-nāgaja-paṅkajām |
 vyalikhad aindava-candana-bindu-yuñ
 madhura-citraka-citrakam āśu sā ||51||

ENGLISH TRANSLATION

She quickly painted a wonderfully intricate tilaka: within a circle of liquid aguru blended with musk shone a delicate vermilion lotus, accompanied by a dot of sandalwood mixed with camphor. (51)

ORIGINAL

apahr̥tām vijitāt kim umāpateḥ
 śaśīkalām alikaṁ vyadhitātma-bhūḥ |
 iha punaḥ kalitāṅga-viśeṣakaṁ
 śuci-rasaṁ cira-sambhṛtam ādadhe ||52||

ENGLISH TRANSLATION

Did Cupid seize a crescent moon from the Lord of Umā after defeating him and fashion it into Rādhā's forehead? Upon it he placed the tilaka, the long-cherished pure rasa of love now embodied with all its distinctive features. (52)

ORIGINAL

puraṭa-paṭṭavare'laka-māṭṛkākṣara-
 vṛtaṁ smara-yantram idaṁ babhau |
 kim uru-varṇam anuśṛita-saubhagam
 priyatamādara-modara-kārmaṇam ||53||

ENGLISH TRANSLATION

Upon the excellent golden tablet of Her forehead, surrounded by the alphabet-like characters of Her curls, the tilaka shone like Cupid's mystical diagram. Its splendid colors formed a mantra, and it possessed the power to enchant Her beloved and fill Him with profound delight. (53)

ORIGINAL

sarasam ānag atha indava-vartikā-
 kalitayā'ñjana-rekhikayā'kṣiṇī |
 sapadi pakṣma-nikuñcana-mādhurim
 rasanayā sanayā lihatāṁ katham ||54||

ENGLISH TRANSLATION

Then Lalitā gracefully lined Rādhā's eyes with collyrium applied by a camphor-tipped wand. How could even the most eloquent tongue describe the immediate sweetness of Her contracting eyelashes? (54)

ORIGINAL

kiraṇa-mālini na prabhuteti tat-
 priyatame naline yad ime tamaḥ |
 sva-mahasā vṛṇutaiva tad apy aho
 ruciratā ciratāvalataitayoḥ ||55||

ENGLISH TRANSLATION

Thinking that the radiant sun had no sovereignty there, darkness covered with its own splendor those two lotuses, the sun's dearest beloveds. Astonishingly, this only made the beauty of Rādhā's eyes more powerful and enduring. (55)

ORIGINAL

satṛṣatāvagamād ayam arpitaḥ
 sapadi kṛṣṇa-ruci-drava eva vām |
 iti jagāda dṛśau kuṭīla-bhruvaḥ
 smita-mukhī lalitā lalitākṣaram ||56||

ENGLISH TRANSLATION

Smiling, Lalitā spoke charming words to the eyes beneath Rādhā's arched brows: 'Knowing that you two thirst for the dark radiance of Kṛṣṇa, I have immediately offered you this very liquid of dark luster.' (56)

ORIGINAL

sapharike rucirāñjana-rañjite
 ayi bhaviṣyati kṛṣṇa-ghanodgame |
 sapadi nṛtya-gatiṁ tanutaṁ madān
 madhura-bhāva-kalāvaka-lāghavām ||57||

ENGLISH TRANSLATION

'Dear fish, now beautifully colored with collyrium, when the dark cloud of Kṛṣṇa rises, proudly begin at once a dancing movement whose lightness protects your exquisite art of emotion.' (57)

ORIGINAL

iti tayā hasitā'sitāmśu-mukhy
 ajani yā mama dṛṣṇa na hi lāsikā |
 bhavad-apāṅga-naṭa-pravarād
 anadhyayana-sālitayā'li tayā'tra kim ||58||

ENGLISH TRANSLATION

Teased in this way, moon-faced Rādhā replied, 'My eye has never become a dancer, for it has not studied under that foremost actor, your sidelong glance. Friend, what use is your praise of this untrained eye?' (58)

ORIGINAL

vividha-ratna-yujā'rcyata nāsikā
 śikharam āśu tayā vara-muktayā |
 urasi sābharaṇoḍur ivendunā
 sva-ramaṇī ramaṇīyatayā dadhe ||59||

ENGLISH TRANSLATION

Lalitā quickly adorned the peak of Rādhā's nose with an excellent pearl set with many jewels. It was like a moon holding a beautifully ornamented star upon his breast because he cherished his own lovely beloved. (59)

ORIGINAL

dyuti-nṛpaḥ sa tad-ābharaṇa-
 cchalāt puraṭa-paṅkaja-paṭṭa-varāsanah |
 nikhila-durvaśa-dṛṇ-nagare harer
 adhikāra sadā rasadāspade ||60||

ENGLISH TRANSLATION

Disguised as that ornament, the king of radiance sat upon the royal throne of a golden lotus and took perpetual command of the rasa-filled city of Hari's gaze, a city otherwise impossible for anyone to subdue. (60)

ORIGINAL

lavaṇima-vratater nava-bījam
 ity avacīṣṭayākṣi-vilāsinoh |
 muhur ihaiva bhavet kim aghadviṣā
 prahitayo hitayor atilolatā ||61||

ENGLISH TRANSLATION

Thinking it the fresh seed of the vine of loveliness and desiring to pluck it, did the two playful eyes sent by the foe of Agha become repeatedly and intensely restless only here at Her nose ornament? (61)

ORIGINAL

vicakilojjvala-vartula-koraka-
 smara-śaras tila-puṣpa niṣaṅgataḥ |
 prasṛta eva mukunda-dhṛteḥ pariplava-
 karo'vakarojjhita aiṣṭa kim ||62||

ENGLISH TRANSLATION

Did this brilliant round jasmine bud become Cupid's arrow the instant it left the quiver of Her
 sesame-flower nose, free of every defect and powerful enough to overturn Mukunda's
 composure? (62)

ORIGINAL

madhurimāmṛta-yug-baḍīśaṁ tvam
 asy ayi vibhūṣaṇa ḍṛk-śapharaṁ hareḥ |
 jhaṭiti karṣa madād iti tat tayā
 nijagade jagad-edhita-saubhagam ||63||

ENGLISH TRANSLATION

Lalitā addressed the ornament whose good fortune increased throughout the world: 'Dear
 ornament, you are a hook baited with the nectar of sweetness. Proudly draw in at once the fish of
 Hari's gaze.' (63)

ORIGINAL

grasati yas tv anurāga-samudra-bhūḥ
 kula-bhuvāṁ dhṛti-bhī-mati-sampuṭān |
 vaḍīśaṁ apy abhikaṛṣatu vā sa sāspadam
 ado damado bhuvi tasya kaḥ ||64||

ENGLISH TRANSLATION

Viśākhā replied, 'That fish is born from the ocean of anurāga and swallows the caskets holding
 the composure, fear, and judgment of respectable women. Let it pull away the hook together
 with its support. Who on earth can restrain it?' (64)

ORIGINAL

iti sakhī-yuga-vāg-amṛtaṁ pibanty
 api naṭad-bhrukuṭiḥ sphuṭam āha sā |
 ayi kṛṣeḥ sa yuvāṁ ca parasparam
 bhavatha karmatayā matayā sthitāḥ ||65||

ENGLISH TRANSLATION

Drinking the nectar of the two friends' words, Rādhā raised Her dancing brows and said plainly, 'Friends, Kṛṣṇa and you stand by mutual agreement as objects of one another's pulling. You all fulfill the very meaning of the root kṛṣ.' (65)

ORIGINAL

upari cakrikayoḥ sa-śalākayor yugam
 adho maṇi-kuṇḍalayor dvayam |
 śravaṇayor avatamsita-kundayor
 vyādhita śodhita-śocir ivāṁśukaiḥ ||66||

ENGLISH TRANSLATION

Upon Her ears, already adorned with jasmine flowers, they placed a pair of jeweled circular ornaments with pins above and a pair of jeweled earrings below. Their radiance appeared to have been purified through fine cloth. (66)

ORIGINAL

kim atanu-druma-pallava-tallajāv
 avibhṛtām vibhṛtān dyuti-śīdhubhiḥ |
 maṇimaya-stavakān stavakāry agha-
 dviṣad-ali-pramada-pramada-pradān ||67||

ENGLISH TRANSLATION

Did two excellent new shoots of Cupid's tree bear jeweled flower clusters filled with the wine of radiance, granting profound intoxication and joy to the bee Kṛṣṇa, who sings their praise? (67)

ORIGINAL

makarīke likhatī mṛdu-gaṇḍayor
makara-ketanam āhvayad eva sā |
yam adharāruṇa-pallavam arpayan
rasamaye samaye harir arcayet ||68||

ENGLISH TRANSLATION

As Lalitā painted makara designs upon Rādhā's tender cheeks, she seemed to summon the makara-bannered Cupid, whom Hari would worship at the proper rasa-filled moment by offering the crimson leaf of His lower lip. (68)

ORIGINAL

śravaṇa-hīrakaṇe pratibimbite
nava-kapola-sudhā-sarasor ime |
caṭula-lāji-dhiyā vivṛtānane kim
udite mudite bhavatur jaḍe ||69||

ENGLISH TRANSLATION

Seeing the earrings' diamonds reflected in the two fresh nectar-lakes of Rādhā's cheeks, did those makaras open their mouths thinking the flickering lights were grains of puffed rice, only to become motionless with delight? (69)

ORIGINAL

makarayor vara-kuṇḍalatā-bhṛtor
aghahara-śruti-sevi-yugaṁ tayoh |
makarīke svayam eva patiṣyataṁ
rasa-kalā sakalā saphalā'stu vām ||70||

ENGLISH TRANSLATION

Lalitā told the two painted makaras, 'May the full art of your rasa become fruitful: choose as your husbands that pair of superb makaras who take the form of earrings and serve the ears of Kṛṣṇa, the destroyer of sin.' (70)

ORIGINAL

iti sakhī-gaditā’ha sudṛṇ mama
 tv acapale sarase mṛdula ime |
 na hi tayoh sadṛśau sakhi mā tanu
 tvam iha tat sahasā sahasā giraḥ ||71||

ENGLISH TRANSLATION

Rādhā answered, 'Friend, these two of Mine are steady, full of rasa, and tender; they do not resemble those two who are fickle, dry, and hard. Do not rashly utter such joking words here.'
 (71)

ORIGINAL

nija-bhujāṅgada-kuṇḍalikorasi
 praṇayi śāyaya kuṇḍalaya yugam |
 kaṭhinayoḥ kaṭhine nanu lolatāpy
 upamet paramebhyatayā tayoh ||72||

ENGLISH TRANSLATION

She continued, 'Lay that affectionate pair of earring-serpents upon the hard breasts of the two serpent-maidens who form your own armlets. Among such supremely wealthy companions of equal hardness, perhaps their restlessness will cease.' (72)

ORIGINAL

cibuka-madhyam abhūn mada-bindu-yuk
 svakara-saṁhṛta-bāndhavam eva kim |
 timira-ḍimbhakam aṅka-taṭe svayam
 sadayatodayato vidhur agrahīt ||73||

ENGLISH TRANSLATION

A dot of musk appeared at the center of Her chin. Did the moon, moved by compassion, take upon his lap a child of darkness whose relatives he himself had destroyed with his rays? (73)

ORIGINAL

madhurimābdhi-bhavāśya-sudhā-nidhau
 yad iha kṛṣṇa-ruciḥ pṛṣato'ṅkitaḥ |
 tad avagamyā sa kṛṣṇa imaṁ nijaṁ
 sarasayan rasayan rasayen muhuḥ ||74||

ENGLISH TRANSLATION

Lalitā said, 'A dark-colored seal has been impressed upon this moon of a face born from the ocean of sweetness. Seeing His own mark, Kṛṣṇa will know this nectar-moon as His possession, fill it with rasa, and savor it again and again.' (74)

ORIGINAL

kanaka-ketaka-patra-puṭī-kalā-
 piśuna-koṇa-yugā nava-bimba-bhṛt |
 vyaraci yā'tma-bhuvā'tra kim ābhayā
 'tīśayitaḥ śayitas tanayo'linaḥ ||75||

ENGLISH TRANSLATION

Was Her two-cornered chin a skillfully folded cup of golden ketakī leaf made by Cupid, holding the fresh bimba fruit of Her lip, with the brilliantly radiant child of a bee resting within? (75)

ORIGINAL

sita-karāguru-candana-kuṅkumais
 tanutara-cchada-pallava-vallayaḥ |
 vara-tanoḥ stanayor atha citrayā
 rucira-citratayā'tra tayāṅkitā ||76||

ENGLISH TRANSLATION

Then Citrā used camphor, aguru, sandalwood, and saffron to paint exceedingly delicate leaves, shoots, and vines upon the breasts of beautiful-bodied Rādhā, forming a wonderfully lovely design. (76)

ORIGINAL

madana-cakra-varau vinimajya kiṁ
kalita-śaivalakau sahasotthitau |
rasa-sarasy uru-khelayitā yayor
bakaripu-kari-puṣkara-dor bhavet ||77||

ENGLISH TRANSLATION

Were those two excellent cakravāka birds of Cupid, Rādhā's breasts, emerging suddenly after bathing in the lake of rasa with delicate moss upon them? Kṛṣṇa, the elephant foe of Baka, would sport greatly with them through the trunks of His arms. (77)

ORIGINAL

sapadi campakavallikayaikataḥ
parata aindava-lekhikayā bhujau |
maṇi-mayāṅgadinau racitau yathā
sita-vidhūta-vidhū-visa-tallajau ||78||

ENGLISH TRANSLATION

Campakalatā at once adorned one arm and Indulekhā the other with jeweled armlets. The arms then resembled two superb lotus stalks bearing pale, shattered moons bound upon them. (78)

ORIGINAL

anumime sva-bhṛte sudṛśe dadāsy
atulam angam ihāṅgada kasyacit |
itarathā'nṛtam asy athavā dyasity
anusado nu sadoṣatayocyase ||79||

ENGLISH TRANSLATION

Campakalatā teased an armlet: 'Because your name means giver of a limb, I infer that you will give your beautiful wearer someone's incomparable limb. Otherwise your name is false, or perhaps you will be accused in every assembly of cutting that limb apart!' (79)

ORIGINAL

hari-dṛśaṁ gatam etad anaṅgadam
 sakhi tad aṅgadam apy acirād bhavet |
 ativicitritayā paramārtha-dhṛk
 bhavati no'vati no kim udāratām ||80||

ENGLISH TRANSLATION

Indulekhā replied, 'Friend, when this armlet enters Hari's gaze, it will soon become a giver of Anaṅga, Cupid, to Him as well. Through its extraordinary artistry it fulfills our highest purpose and thereby protects its own generosity.' (80)

ORIGINAL

iti sakhī-dvaya-narma dara-smitā
 nata-dṛg āha kim aṅgada-vārtayā |
 yad iha vo'ṅga-caye'ṅgadatā hareḥ
 sphuṭam anaṅgadatāgadatāpy abhūt ||81||

ENGLISH TRANSLATION

Smiling gently at the two friends' joking, Rādhā lowered Her eyes and said, 'Why speak of one armlet? In the entire collection of your limbs, Hari has plainly become the giver of His limbs, the giver of Cupid, and also the medicine that cures Cupid's fever.' (81)

ORIGINAL

nidadhatur balabhin maṇi-kalpitāḥ
 savayasau maṇi-mañjula-cūlikāḥ |
 kanaka-citrita-rekhikayāñcitā
 adhikalāvi kalāvikalāḥ samāḥ ||82||

ENGLISH TRANSLATION

The two friends placed delicate jeweled bracelets upon Her wrists, fashioned from sapphire and adorned with painted lines of gold. Their soft, sweet ringing was flawless and perfectly even. (82)

ORIGINAL

nakha-marāla-sutair apasāritāpy
 uparigair atilālasayaiva kim |
 kamala-kaṇṭham upāśrayatāsīt-
 pala-dala-bhramarā bhramarāvaliḥ ||83||

ENGLISH TRANSLATION

Was a row of black bees, driven away by the young swans of Her nails above, still so intensely greedy for the lotus that it took shelter around the neck of its stalk, Her wrist, while pretending to be blue lotus petals? (83)

ORIGINAL

valaya-kaṅkaṇa-dambhata eva sā
 priya-vapur-vasana-dyuti-mālikāḥ |
 sva-maṇi-bandha-gatā akarod iyaṁ
 japa-kṛtām prakṛtiḥ prakṛti-stutā ||84||

ENGLISH TRANSLATION

Under the guise of bracelets and bangles, Rādhā placed at Her wrists garlands formed from the radiance of Her beloved's body and garments. Such is the nature, praised by the wise, of those who keep their rosary always at the wrist. (84)

ORIGINAL

hari-cakoraka-bandhana-hetave
 madana-śākunikāsita-pāśatām |
 amṛta-vallari-pallava-mūlagāḥ
 pratisaro'tisarocir asāv agāt ||85||

ENGLISH TRANSLATION

The exceedingly radiant wrist thread at the base of the leaflike hand became a dark snare set by Cupid the bird-catcher to bind the cakora bird Hari beside the vine of nectar. (85)

ORIGINAL

kara-daleṣu dhṛtā babhur ūrmikās
 trayam ṛte varam atra tu dakṣiṇam |
 kim u nakhendubhir abja-yuge śrite
 nava-bale vavale'py uḍu-maṇḍalī ||86||

ENGLISH TRANSLATION

Rings shone upon the petals of Her hands, except upon the thumb, forefinger, and middle finger of the excellent right hand. Had a circle of stars surrounded the two newly strengthened lotuses after the moons of Her nails took shelter there? (86)

ORIGINAL

upari paryuta-mañjula-mauktikaṁ
 mṛdutamaṁ kucayor apidhāyakam |
 aruṇa-kañcukam āśu viśākhayā
 vinihitaṁ nihitaṁ hariṇī-dṛśe ||87||

ENGLISH TRANSLATION

Viśākhā quickly dressed the doe-eyed Rādhā in an exceedingly soft crimson bodice that covered Her breasts and was beautifully strung with pearls along its upper edge. (87)

ORIGINAL

hari-vaśīkṛti-kautukinām varaḥ
 kim ayam antarato bahir udgataḥ |
 hṛd-avanāv anurāgo-bhaṭo'tanon
 nija-balaṁ java-laṅghita-dharma-bhūḥ ||88||

ENGLISH TRANSLATION

Was this crimson bodice the foremost warrior Anurāga, eager for the sport of subduing Hari, emerging from within to display his strength upon the field of Her heart after swiftly overstepping the land of conventional virtue? (88)

ORIGINAL

maṇisaraīḥ sa-lalantika-kaṇṭhataḥ
 samucita-krama-lambibhir uccalaiḥ |
 abhimataiḥ sudṛśo'pi tayārpitaiḥ
 kuca-vibhā ca vibhāgaśa edhitā ||89||

ENGLISH TRANSLATION

Viśākhā placed upon Her the desired strings of jewels, beginning with a close-fitting necklace and descending from the neck in a suitable, gently swaying sequence. Each successive division increased the distinctive beauty of Her breasts. (89)

ORIGINAL

kanaka-kambu-viniḥṣṭayā'tanuḥ
 suranadī-salilāmala-dhārayā |
 abhiṣiṣeca śiva-pratimā-dvayaṁ
 kim agha-saṁhati-saṁhati-hetave ||90||

ENGLISH TRANSLATION

Did Cupid pour a pure stream of celestial Gaṅgā water, the pearl necklaces flowing from the golden conch of Her neck, over the two images of Śiva formed by Her breasts, to destroy the accumulated consequences of his former offense? (90)

ORIGINAL

hṛdaya-viṣṇupade padakaṁ dhruvaṁ
 mukuravad dhari-dhāma-dhurā-dharam |
 nyadhita sā bhuvi yasya mahārghyatā
 sadṛśatoparamā paramā bhavet ||91||

ENGLISH TRANSLATION

Viśākhā placed a pendant at the Viṣṇu-pada of Rādhā's heart. Clear as a mirror, it bore the full weight of Hari's reflected radiance, and its peerless preciousness became supreme upon earth, like Dhruva fixed in Viṣṇu's celestial station. (91)

ORIGINAL

jaghana-mūrdhani tuṅgima-vidyayā
 tatam anahyata sārasanaṁ rasāt |
 mahakṛtā mahatā madanena kim
 nija-grhe jagrhe maṇi-toraṇam ||92||

ENGLISH TRANSLATION

Tuṅgavidyā lovingly fastened an extensive girdle of tiny bells above Rādhā's hips. Was mighty Cupid, ever celebrating, hanging a jeweled festival arch within his own residence? (92)

ORIGINAL

trivali-vīci-samucchalana-cchavi-
 cchurita-nābhi-sarovara-rodhasi |
 smara-madān madhura-svanitaiṣṭa
 kiṁ sarasa-sārasa-sāratarāvaliḥ ||93||

ENGLISH TRANSLATION

Upon the bank of Her navel-lake, colored by the rising splendor of waves formed by Her three folds, did a superb flock of playful cranes glory in Cupid's pride through the girdle's sweet calls? (93)

ORIGINAL

nyadhita raṅgavatī maṇi-nūpure
 rucira-haṁsaka-lāṅghri-sarojayoḥ |
 atha tad-aṅguliṣu pravarormikā
 dhvani-yutā-niyutārghya-maṇīlitāḥ ||94||

ENGLISH TRANSLATION

Raṅgadevī placed jeweled anklets upon Rādhā's lotus feet, already adorned by lovely foot bangles with swanlike notes. Then she set excellent sounding toe rings there, bright with jewels worth immense fortunes. (94)

ORIGINAL

madhurimaiva dadhad vividhābhidhāḥ
 sva-saphalī-kṛtaye padayor luṭhan |
 raṇa-raṇety aparān api tad-guṇān
 sukṛtinaḥ kṛtinaḥ kim atuṣṭuvat ||95||

ENGLISH TRANSLATION

Was Sweetness itself, bearing many names in order to make its existence fruitful, rolling at Her feet as those ornaments? Crying 'raṇa, raṇa', 'speak, speak', did it urge other fortunate connoisseurs to praise the qualities of those feet? (95)

ORIGINAL

nakha-śikhāṅghri-talādy-uru-śoṇimāpy
 ahaha yāvaka-rañjitatām agāt |
 bhavati kiṁ dara-dīpaja-rociṣā
 dina-kṛto na kṛto manujair mahāḥ ||96||

ENGLISH TRANSLATION

Astonishingly, although the tips of Her nails, soles, and other portions of Her feet were already deeply crimson, they were dyed again with lac. Do people not worship the mighty sun even with the small glow born from a lamp? (96)

ORIGINAL

sva-dayitaṁ nalinaṁ padatāṁ nayan
 yad aruṇo'py abhajat tad-alaktatām |
 paramahaṁsakayor avadhūtayos
 tad abhavan naṭanaṁ naṭa-nanditam ||97||

ENGLISH TRANSLATION

The red sun had brought his beloved lotus to the state of Her feet, yet he himself took the form of their lac dye. This inspired the dancing of the two transcendental swanlike anklets, a dance that delighted every performer. (97)

ORIGINAL

aham ayogya iti tvayi mā śucas
 tam anurāgy asi yāvaka-saubhagam |
 hari-lalāṭa-talālaka-rañjanāt
 śubhavato bhavato bhavitādhikam ||98||

ENGLISH TRANSLATION

A friend told the lac, 'Do not grieve that you are unworthy of Her. You are devoted to Her, and your good fortune will become still greater when you color Hari's forehead and curls.' (98)

ORIGINAL

iti sakhī-vacasā paruṣeva tām
 vidhura-dhīr api sā kuṭilekṣaṇā |
 bhṛśam atarjad abhūd prabalaujasot-
 kalikayā'likayā yad upāsitā ||99||

ENGLISH TRANSLATION

Though Rādhā's mind was overwhelmed, this seemingly harsh remark made Her cast a crooked glance and sternly rebuke that friend, for She was being served by another companion, an intensely powerful longing to meet Kṛṣṇa. (99)

ORIGINAL

nija-guṇaṁ para-mūrdhani yat kṣipanty
 upahasasy ayi tat tvayi yujyate |
 tvam api kiṁ pramade na hasiṣyase
 yadi januḥ samayā sa mayāpyate ||100||

ENGLISH TRANSLATION

Rādhā said, 'Friend Lalite, it suits you to tease Me by placing your own virtue upon another's head. Proud girl, if I attain Him during this lifetime, do you think I shall not laugh at you in return?' (100)

ORIGINAL

yam anulepam adād rasa-mañjarī
 malayajendu-madādi-jam ādarāt |
 sa tanu-sāhajikātula-saurabhā-
 vani-bhṛto nibhṛto'jani kiṅkaraḥ ||101||

ENGLISH TRANSLATION

Rasa Mañjarī respectfully applied a paste made from sandalwood, camphor, musk, and other fragrances. Quietly overwhelmed by Rādhā's incomparable natural bodily perfume, that paste became merely its servant. (101)

ORIGINAL

pravara-muktam uro'nv atimuktaka-
 srajam adād atha keli-saroruham |
 kara-saroruhi yat tulasī rasād
 uru-bhayor ubhayos tad abhūd dṛtā ||102||

ENGLISH TRANSLATION

Delightedly, Tulasī placed a garland of atimuktaka flowers upon Her splendid pearl-adorned breast and a play lotus in Her lotus hand. Thus both the radiant breast and hand became doubly endowed with pearls and lotuses. (102)

ORIGINAL

vinihito laghu raṅgaṇamālayā
 maṇi-mayo mukuraḥ sudṛśo'grataḥ |
 tanu-maho-liḍ ivāgamayad dvitām
 dyuti-dhurā-bharaṇābharaṇāvalīm ||103||

ENGLISH TRANSLATION

Raṅgaṇamālā quickly placed a jeweled mirror before beautiful-eyed Rādhā. As if licking the radiance of Her body, it doubled both Her ornamented form and the rows of ornaments bearing such abundant splendor. (103)

ORIGINAL

sva-madhurāṅga-tati-dyuti vīkṣanonnata-
 camatkṛti-cumbita-dhīr hṛdā |
 abhidadhe vṛṣabhānu-sutā nija-
 priyatamāyata-mānasa-vīci-vit ||104||

ENGLISH TRANSLATION

Seeing the radiance of Her own succession of sweet limbs, Vṛṣabhānu's daughter was touched by rising wonder. Knowing the long waves moving through Her beloved's mind, She spoke inwardly within Her heart. (104)

ORIGINAL

ananubhūta-caraḥ kuta āgato
 madhurimodadhir eṣa vapuṣy abhūt |
 katham imaṁ sa dhayan madhusūdano
 rasam aho sa-maho dhṛtim āśrayet ||105||

ENGLISH TRANSLATION

'From where has this ocean of sweetness, never before experienced, come to inhabit My body? Drinking this rasa, how could Madhusūdana, surrounded by such a festival, possibly maintain His composure?' (105)

ORIGINAL

ruci-kaṇīm amṛjām mama yaḥ kadāpy
 anubhavan praviśet pramadāmbudhau |
 priyatamaḥ sa imām suṣamām yadānu-
 bhavitā bhavitā kim u sa kṣaṇaḥ ||106||

ENGLISH TRANSLATION

'Whenever My beloved experiences even an unpolished particle of My radiance, He enters an ocean of delight. When He experiences this beauty, will such a moment truly come to pass for Me?' (106)

ORIGINAL

kim adhunā tad-anīkṣaṇa-durbhago'py
 udayate cchavi-rāśir asau bahiḥ |
 bhavati yo viphalo'rtha-varo'pi
 ko'dhimahi taṁ mahitaṁ nahi śocati ||107||

ENGLISH TRANSLATION

'Yet why does this mass of beauty now rise outwardly when it is unfortunate enough not to be seen by Him? Who would not mourn a precious and honored treasure when it becomes fruitless?' (107)

ORIGINAL

iti dhṛti-cyuti-nīṇṛti sā"sito-
 ru-sahasā sahasā sahasāsyayā |
 priya-didṛkṣutayā'likayā śrita-
 prasabhayā sabhayā sabhayāpy abhūt ||108||

ENGLISH TRANSLATION

As Rādhā reflected in this way, the forceful companion Longing to See Her Beloved suddenly enthroned Her in the realm called Loss of Composure. Though brilliant and powerful, She became fearful beneath that companion's irresistible insistence. (108)

ORIGINAL

atrāntare vraja-purādhipayā'napāya-
 vātsalya-kalpa-latayā'tirayān nidiṣṭā |
 āgatya kundalatikāntikam etad akṣi-
 bhṛṅga-pramoda-kṛtaye kṛtinī vyarājīt ||109||

ENGLISH TRANSLATION

Just then Kundalatikā, the fortunate girl sent in great haste by Yaśodā, the unfailing wish-fulfilling vine of maternal affection and queen of Vraja, arrived before Rādhā to delight the bee of Her eye. (109)

ORIGINAL

anyonya-darśana-samudgamana-smitāḍhya-
 śāstānuyoga-rabhasonnati-sīdhu-vṛṣṭiḥ |
 sadyo babhūva yata eva tadā tad-āli-
 vṛndaṁ nananda sama-sauhṛda-hṛdya-rociḥ ||110||

ENGLISH TRANSLATION

As soon as they saw one another, they rose, smiled, and eagerly exchanged affectionate inquiries. This became a shower of nectar increasing their joy, and the circle of sakhīs, radiant with equal friendship pleasing to every heart, rejoiced. (110)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 alaṅkāra-śobhāsvādano nāma
 caturthaḥ sargaḥ
 ||4||

ENGLISH TRANSLATION

Thus ends the Fourth Sarga, entitled 'Relishing the Beauty of Adornment,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

पञ्चमः सर्गः

Fifth Sarga: Delighting in the Journey to the Beloved's Home

Source coverage: logical units 1–69; verses 1–67

ORIGINAL

pañcamah sargaḥ
preyo-geha-gamanānumodano nāma

ENGLISH TRANSLATION

Fifth Sarga: Delighting in the Journey to the Beloved's Home.

ORIGINAL

vrajapura-parameśvarī-prasādam
mayi sakhi vakti tavodayo hy akasmāt |
na śīśira-rucinā vinaiva pūrvām
diśam adhirātri sameti kāpi lakṣmīḥ ||1||

ENGLISH TRANSLATION

Rādhā said, 'Friend, your sudden appearance before Me announces the favor of the queen of Vraja. At midnight no extraordinary splendor reaches the eastern horizon without the cool-rayed moon.' (1)

ORIGINAL

tad aham anumime nideśa-dambhāt
 kim api kṛpāmṛtam eva sā vyatārīt |
 yad idam anupalabhya yan mamātmā
 svam api sa-khedam avaity anātmanīnam ||2||

ENGLISH TRANSLATION

'I therefore infer that, under the guise of an instruction, she has sent Me some indescribable nectar of mercy. Without obtaining it, My distressed self considers even its own continued presence within this body harmful.' (2)

ORIGINAL

ajani rasavatī-vidhāpanārthā
 rasavati te gatir ity avaimi nūnam |
 atha kim itarathā javād ayasīḥ
 prathamam ito'nunayanty amūṁ mad-āryām ||3||

ENGLISH TRANSLATION

'Rasa-filled girl, I know that your journey was surely made so I might prepare the kitchen. Otherwise, why did you first hurry from here to conciliate My respected mother-in-law?' (3)

ORIGINAL

iti sudṛg-uditāmṛtaṁ pibantī
 smita-subhagaṁ nijagāda kundavallī |
 tad ayi sakhi vidhehi tatra yātrām
 akṛta-vilambam itaḥ sahālivṛndā ||4||

ENGLISH TRANSLATION

Drinking the nectar spoken by beautiful-eyed Rādhā, Kundavallī replied with a lovely smile, 'Then, dear friend, depart for that place at once with Your circle of sakhīs. Do not delay here.' (4)

ORIGINAL

kim iha guru-janāvaler anujñā-
 grahaṇa-vidhāv aṇu-mātram asti kaṣṭam |
 yad atula-dhana-dhenu-dhānya-varṣair
 akṛta vaśāṁ svayam eva tām vrajeśā ||5||

ENGLISH TRANSLATION

'What slight difficulty could there be in gaining the elders' permission? By showers of incomparable wealth, cows, and grain, the queen of Vraja has already brought them fully under her influence. (5)

ORIGINAL

nirupadhi-parama-priyo'su-koṭer
 api nikhilasya janasya goṣṭha-bhājaḥ |
 vrajapati-tanayaḥ samīhate yat param
 iha vipratipattir asti kasya ||6||

ENGLISH TRANSLATION

'The son of Vraja's king is dearer without condition than millions of lives to every resident of the cowherd settlement. Who here could oppose anything He greatly desires? (6)

ORIGINAL

sakhi kim api na veda tat-savitṛī
 tad-atula-rocaka-vastu-samjighṛkṣuḥ |
 ucitam anucitaṁ sva-lābha-hānī
 nija-para-bhāva-bhidā yaśo'yaśo vā ||7||

ENGLISH TRANSLATION

'Friend, when His mother desires to obtain something exceptionally pleasing for Him, she knows nothing of proper or improper, personal gain or loss, differences between one's own and another's wishes, or honor and dishonor. (7)

ORIGINAL

pacasi yad api yaś ca tasya bhoktā
 sa ca tirayaty amṛtaṁ sadaiva divyam |
 iti nikhila-pureṣv atiprasiddhis
 tava kaṁ na camatkaroti bāḍham ||8||

ENGLISH TRANSLATION

'Whatever You cook always surpasses divine nectar, and whoever eats it also surpasses the nectar-drinkers. This is exceedingly famous throughout every settlement. Whom would it not utterly astonish? (8)

ORIGINAL

yad-avadhi kalayāmbabhūva sā tvāṁ
 muni-vara-datta-varāṁ varāmbujākṣi |
 tad-avadhi tava pāṇi-saṁskṛtānnā-
 śana-viratiṁ kvacanāhni nāsyā cakre ||9||

ENGLISH TRANSLATION

'Excellent lotus-eyed girl, from the moment Yaśodā learned that the great sage had blessed You, she has never allowed her son to pass a single day without eating food prepared by Your hands. (9)

ORIGINAL

jayati yad atighora-daitya-yūthaṁ
 mṛdula-tanuḥ sva-parābubhūṣum eṣaḥ |
 tvad-amala-kara-pakva-bhakta-bhukter
 aparam iyaṁ manute na hetum atra ||10||

ENGLISH TRANSLATION

'His body is so tender, yet He defeats terrible hosts of demons bent on overpowering Him. Yaśodā believes that eating food cooked by Your stainless hands is the sole cause of His victories. (10)

ORIGINAL

śṛṇu param ayi tattvam atra rādhe
 yad avagataṁ sahasāntaraṁ mayāsyāḥ |
 pratidinam avalokanaṁ vinā te
 śaśimukhi khidyati sā yathā sva-sūnoḥ ||11||

ENGLISH TRANSLATION

'Rādhe, hear a still deeper truth that I suddenly perceived within her heart: moon-faced girl, Yaśodā suffers each day without seeing You just as she suffers without seeing her own son. (11)

ORIGINAL

sutanur abhidadhe'vadhehi vijñe
 sakhi tad idaṁ na vadasy ayuktam ittham |
 api tu kulavatīti-vāda-bhājāṁ
 sphuṭam aparāṅgana-gāmitety ayuktam ||12||

ENGLISH TRANSLATION

Rādhā replied, 'Learned friend, what you say is not entirely unreasonable. Yet for women renowned as respectable, going into the courtyard of another household is plainly improper.' (12)

ORIGINAL

sa ca kula-lalanāsv alampaṭatvaṁ
 kṣaṇam api naiva dadhāti devaras te |
 iti nahi nahi tatra me yiyāsety
 atha sudṛśaṁ punar āha kundavallī ||13||

ENGLISH TRANSLATION

'And your brother-in-law does not maintain freedom from attraction toward respectable young women even for a moment. No, no! I have no desire to go there.' Kundavallī then answered beautiful-eyed Rādhā again. (13)

ORIGINAL

sa tu mama sakhi devaro varoru
 sphurati ruceva tathā yathābhyadhās tvam |
 tvayi tu ciram alampaṭī-bhaviṣyaty
 ayi mayi viśvasīhi prakāmam ehi ||14||

ENGLISH TRANSLATION

'Beautiful-thighed friend, my brother-in-law appears wanton only through His captivating beauty, just as You have said. With You, however, He will remain thoroughly attached and never act wantonly. Trust me and come freely.' (14)

ORIGINAL

samucitam idam eva kṛṣṇa-sadmāntikam
 api vetsy aparāṅganām yad etat |
 ayam api puru vepate'valokyāpy
 ayi bhavatīm aparāṅganām vijānan ||15||

ENGLISH TRANSLATION

'It is fitting that You regard even the courtyard near Kṛṣṇa's house as another's courtyard. Yet when He sees You, He trembles intensely, for He recognizes You not as another's woman but as the Lady of His own courtyard.' (15)

ORIGINAL

atha punar api sāha sāhasāt tvam
 virama na yāmi haṭhaṁ na yāhi vijñe |
 kula-varatanu-dharma saṁjihāsā-
 dhvani kim u datta-padā madād bhavedyam ||16||

ENGLISH TRANSLATION

Rādhā said again, 'Stop this rashness! I shall not go, learned girl, and do not insist. Should I proudly set foot upon the path of wishing to abandon the virtue of a respectable young woman?' (16)

ORIGINAL

na tanu sakhi tad-artham arthanam drāg
 abhilaṣitaṁ tava setsyati prakāmam |
 vraja kuru na vilambam atra yat te
 muni-vara eva babhūva so'nukūlaḥ ||17||

ENGLISH TRANSLATION

Kundavallī replied, 'Friend, do not extend that plea. Your cherished desire will quickly be fulfilled in abundance. Go now and do not delay, for the great sage's blessing itself favors You.' (17)

ORIGINAL

iti vihāsita-bhāji tatra tasyām
 avadata sā sahasopasṛtya vṛddhā |
 tvam asi mama sadā pratīta-pātrīty
 ayi sati kundalate'rpitā tvayīyām ||18||

ENGLISH TRANSLATION

As Kundavallī laughed at these words, old Jatilā suddenly approached and said, 'Virtuous Kundalate, you have always been worthy of my trust, so I place this girl in your care.' (18)

ORIGINAL

anucitam idam eva yat satīnām
 padam api bhārṭṛ-grhāt kva cāpi yānam |
 kim uta punar atīva lampaṭatva-
 prathanavato baka-vidviṣaḥ samīpe ||19||

ENGLISH TRANSLATION

'For a chaste woman, even taking one step from her husband's house to any other place is improper. How much more improper is it to approach the foe of Baka, who is famous for being exceedingly wanton? (19)

ORIGINAL

tad api yad iha gantam eva rādhe
 nipuṇa-dhiyāpi mayā nidisyase tvam |
 tad api nikhila-vedi-paurṇamāsī-
 vacana-tater avilaṅghyataiva hetuḥ ||20||

ENGLISH TRANSLATION

'Nevertheless, Rādhe, even with all my prudence I am instructing You to go. The sole reason is that one may not transgress the repeated words of all-knowing Paurṇamāsī. (20)

ORIGINAL

vrajapati-gr̥hiṇī-giraṁ cirābhya-
 rthana-vinayānunayānubaddha-mūlām |
 kati nirasitum atra śaknumas tat
 tava bhagavān harir eva rakṣitāstu ||21||

ENGLISH TRANSLATION

'How many times can we refuse the request of Vraja's queen, rooted in her long pleading, humility, and conciliation? Therefore may blessed Hari Himself be Your protector. (21)

ORIGINAL

avati jagad idaṁ svadharma-pālīḥ
 kim iha satīḥ sa jahāti loka-nāthaḥ |
 iti kila bhavatīṁ tadīya-pāṇau
 sumukhi samarpya nirākulā bhaveyam ||22||

ENGLISH TRANSLATION

'The Lord of the world protects this entire creation; would He abandon chaste women who guard their own duty? Beautiful-faced girl, I shall therefore place You in His hand and become free of anxiety.' (22)

ORIGINAL

iti guru-jaratī-girā samudyat
 smita-lava-saṁvṛti-peśalāḥ sakhīḥ svāḥ |
 vikasad-asita-netra-koṇa-bhaṅgyā
 kim api nigadya babhūva sāpi tūṣṇīm ||23||

ENGLISH TRANSLATION

The sakhīs skillfully concealed the smiles rising at the old elder's words. With a gesture from the corner of Her widening dark eyes, Rādhā silently told them something, and then She too became quiet. (23)

ORIGINAL

anabhimatim atīva tat-puraḥ sā
 muhur abhinītavatī tayānunītā |
 hṛdi vidhim anukūlam ānamantī
 calitavatī lalitādibhiḥ sakhībhiḥ ||24||

ENGLISH TRANSLATION

Before Jatilā, Rādhā repeatedly acted out extreme unwillingness. After the old woman entreated Her, She departed with Lalitā and the other sakhīs, inwardly bowing to favorable Providence. (24)

ORIGINAL

atha nija-bhavanād viniryatī sā
 tanu-vasanābharaṇa-cchavi-cchaṭābhiḥ |
 vyadhita maṇi-vicitra-śāṭakaumbhīm
 pura-viśikhām surabhī-kṛtākhlāśā ||25||

ENGLISH TRANSLATION

As She left Her residence, the flashes of beauty from Her body, garments, and ornaments transformed the town lane into a golden path inlaid with varied jewels, while Her fragrance filled every direction. (25)

ORIGINAL

jana-nivaha-gatāgati-pravṛttau
 dara-vimukhī saraṇeḥ śṛitaika-pārśvā |
 avanata-dṛg avācakāśya-padmopari
 pariguṇṭhana-mādhurī prapede ||26||

ENGLISH TRANSLATION

Whenever crowds moved to and fro, She turned slightly away and kept to one side of the path.
 Lowering Her eyes and silencing Her lotus face, She assumed the sweetness of a veil drawn over
 it. (26)

ORIGINAL

kvacana ca pathi nirjane kadācit
 sphuṭam itaretara-vāg-vilāsa-raṅgaiḥ |
 yadi calati tadā kutaḥ kva yāmīty
 api na hi vedanāgocarī-karoti ||27||

ENGLISH TRANSLATION

At times, upon some deserted stretch of road, She walked amid the vivid delight of the friends'
 playful conversation and did not even become aware of where She had come from or where She
 was going. (27)

ORIGINAL

sakhi nija-purato vidūram āgā
 vrajapati-sadma-samīpa-varti-vṛttam |
 tad ayi nayana-cāṭakābhilāṣaḥ
 phalati tavāśv iti samprati pratīhi ||28||

ENGLISH TRANSLATION

A friend said, 'Friend, the place near the house of Vraja's king has appeared not far ahead of
 You. Understand now that the longing of Your cātaka-like eyes will very soon bear fruit.' (28)

ORIGINAL

iti nigadita-mātrataḥ sva-sakhyā
 sapadi sa vepathu-jāḍya-viplutāṅgīm |
 prasabham abhidadhāra cetayantī
 kim api jagāda ca taṁ tadaiva kaundī ||29||

ENGLISH TRANSLATION

The mere utterance of these words made trembling and stunned ecstasy overwhelm Rādhā's body. Kundavallī forcibly supported Her, tried to restore Her awareness, and at once said something to Her. (29)

ORIGINAL

sumukhi kim adhunaiva viklavābhūr
 nayana-pathāmilite'pi kṛṣṇa-candre |
 avagamam akhilaṁ satītvam āptaṁ
 tava savayaḥ-sada eva yat pramāṇam ||30||

ENGLISH TRANSLATION

'Beautiful-faced girl, why are You distressed already, when the moon Kṛṣṇa has not even entered the path of Your eyes? I now understand the full extent of Your chastity, and the assembly of Your own friends is the proof.' (30)

ORIGINAL

dhṛtim iha hṛdi dhartum īśiṣe no
 yad api tad apy abale kṣaṇaṁ dadhīthāḥ |
 giri-yuga-bhara-dhāraṇāya yat te
 giridhara eva mayādyā yojanīyaḥ ||31||

ENGLISH TRANSLATION

'Helpless girl, although You cannot hold steadiness within Your heart, maintain it for just a moment. Today I must unite You with Giridhara so He may support the weight of Your two mountains.' (31)

ORIGINAL

giridhara-dīśa eva śaṅkayā yā-
 jani vidhurādya sakhī mahā-satīyam |
 parivadasi balād imām avijñe
 tad api nidekṣyasi hā punas tam asyām ||32||

ENGLISH TRANSLATION

Lalitā replied, 'Ignorant girl! This supremely chaste friend of mine became distressed merely from fear of Giridhara's direction, yet you forcibly slander Her. Alas, will you now appoint Him to attend upon Her?' (32)

ORIGINAL

tvayi muhur iyaṁ arpitāryayā yat
 tad ucitam eva vidhatsase'dya bhadram |
 svam iva sakhi paraṁ janaṁ na viddhīty
 uditavatī lalitā punas tayoce ||33||

ENGLISH TRANSLATION

Kundavallī answered Lalitā, 'Since the respected elder repeatedly entrusted Her to you, it is proper that you now arrange what is auspicious. Friend, do not regard another person as different from yourself.' (33)

ORIGINAL

alam alam anayā girā vidūre
 kalaya puraḥ pura-toraṇopakaṇṭhe |
 sphaṭika-ghaṭita-ratna-citritāsthā-
 nyābhinava-kuṭṭimagam hṛdy eka-kāmyam ||34||

ENGLISH TRANSLATION

'Enough of this talk. Look just ahead, not far away, near the city gateway. Upon the fresh paved terrace of a crystal structure adorned with jewels stands the one person desired by Rādhā's heart.' (34)

ORIGINAL

sarasam uṣasi dugdha-naicikokaḥ
 saha-savayaḥ kṛta-malla-raṅga-keliḥ |
 avagata-bhavad-āli-yāna-vārtā
 kṣubhita-hṛd-āgata eṣa bhāti paśya ||35||

ENGLISH TRANSLATION

'Look! At dawn He joyfully milked the abundantly yielding cows and sported in the wrestling arena with His companions. Hearing that your friend was coming, His heart became agitated, and He came here and now shines before us. (35)

ORIGINAL

vraja-pura-lalanā-kulonmadiṣṇu-
 karaṇa-paṭu-cchavi-maṇḍalopagūḍhaḥ |
 madhurima-dhurayaiva kiṁ tribhaṅgī-
 kṛta-tanur uccala-dāma-māditāliḥ ||36||

ENGLISH TRANSLATION

'He is embraced by a circle of radiance skilled in driving the young women of Vraja mad. Has the sheer weight of His sweetness bent His body in three places? His swinging garland intoxicates the bees. (36)

ORIGINAL

śṛita-mṛdutarā-gaṇḍa-kunḍalādhyā-
 pana-para-tāṇḍava-panḍitākṣi-yugmaḥ |
 pavana-dhuta-paṭāṅga-gaura-nīla-
 dyuti-laharī-stimitī-kṛtākhilāśāḥ ||37||

ENGLISH TRANSLATION

'His two eyes, expert in the tāṇḍava dance, seem intent on teaching His earrings as they rest against His tender cheeks. Waves of golden and blue radiance from His wind-tossed cloth and limbs have made every direction motionless. (37)

ORIGINAL

priya-sakha-bhuja-śīrṣṇi rājad-udyat-
 kari-kara-nindaka-dhāma-vāma-bāhuḥ |
 nija-ruci-vijitābja-ghūrṇanaika-
 vyasana-vaśetara-pāṇir eṣa iṣṭe ||38||

ENGLISH TRANSLATION

'His left arm, radiant enough to shame a rising elephant's trunk, rests upon the shoulder of His dear friend Subala. His other hand is wholly absorbed in twirling a play lotus defeated by His own beauty. Behold how He reigns!' (38)

ORIGINAL

iti giram atha rūpa-mādhurīm tām
 yadi caṣakī-kṛta-karṇa-netra-yugmā |
 apibad adara-mohatas tadā tat-
 prasṛmara-saurabham āśv abodhayat tām ||39||

ENGLISH TRANSLATION

Rādhā made Her two ears and eyes into drinking cups and drank both Kundavallī's words and Kṛṣṇa's sweetness of form. When profound bewilderment overtook Her, His spreading fragrance quickly restored Her awareness. (39)

ORIGINAL

pulaka-nivaha-kampa-sampad-aśru-
 sruti-kalilāpi dhṛtiṁ dadhaty avādīt |
 sakhi kim aparam asti vartma pādau
 na mama puraś calato'sya kiṁ karomi ||40||

ENGLISH TRANSLATION

Though filled with horripilation, trembling, and streaming tears, She gathered Her composure and said, 'Friend, is there another path? My feet will not move before Him. What shall I do?' (40)

ORIGINAL

guru-paravaśataiva doṣa-dūrī-
 karaṇa-paṭus tava kiṁ bhiyā hriyā vā |
 sapadi savayaseti bodhyamānā
 laghu laghu gantum iyeṣa sā tad-agre ||41||

ENGLISH TRANSLATION

Her companion instructed Her, 'Your submission to the elders is itself expert in removing every fault, so what need is there for fear or shame?' Awakened by these words, Rādhā desired to move very gently before Him. (41)

ORIGINAL

kim idam iti parasparāvaloko-
 cchalita-mahā-madhurimṇi yat tayos tāḥ |
 svam atula-tarasi nyamajjayann ā-
 laya iti varṇayituṁ na gīr apīṣṭe ||42||

ENGLISH TRANSLATION

The great sweetness surging from Rādhā and Kṛṣṇa's mutual glance had an incomparable current, and the sakhīs submerged themselves within it. Even the goddess of speech is unable to describe what occurred. (42)

ORIGINAL

aghadamana-cakora-candrikās tāḥ
 śaśi-vadanāpi papau muhuḥ pipāsuḥ |
 giridhara-mudiroparīha cātaky
 atanu-rasaṁ pravavarṣa seti citram ||43||

ENGLISH TRANSLATION

Thirsty moon-faced Rādhā repeatedly drank the moonlight meant for the cakora Kṛṣṇa, destroyer of Agha. Yet, wonderfully, as a cātakī bird She also showered boundless rasa upon the cloud Giridhara. (43)

ORIGINAL

atha nija-nija-murdhni savya-haston-
 namana-kalā-kalitāvaguṇṭhanās tāḥ |
 avanata-nayanāñcalī-vilīḍha-
 priya-caraṇābja-sudhā yayus tad-agrāt ||44||

ENGLISH TRANSLATION

Each girl skillfully raised her left hand to hold the veil upon her head. With the corners of their lowered eyes they tasted the nectar of their beloved's lotus feet, then passed before Him. (44)

ORIGINAL

harir api parivṛtya tan-nitamba-
 dyuti-nihitekṣaṇa-paṅkajo'vatasthe |
 vara-tanu-tatir apy atītya tad-go-
 puram avaguṇṭhanam īṣad asyati sma ||45||

ENGLISH TRANSLATION

Hari turned and stood with His lotus gaze fixed upon the radiance of Rādhā's hips. After the row of beautiful young women crossed His gateway, they loosened their veils slightly. (45)

ORIGINAL

sakhi ! bhavad-avaloka-jāta-harṣam
 sapadi sa campaka-mālayā baṭus tam |
 sukhinam akṛta yat tad-iṅgitajñā
 bhavasi na vety uditāha sā sva-sakhyā ||46||

ENGLISH TRANSLATION

Tuṅavidyā teased Rādhā, 'Friend, seeing You filled Him with joy, and Madhumaṅgala at once made Him happy with a campaka garland. Did you understand what the young brāhmaṇa was signaling?' (46)

ORIGINAL

tvam asi khalu yathā tathānvamāsīr
 nija-sadṛśīr yatase parā vidhitsuḥ |
 iti dara-vikāsat-smitā bhramad-bhrūs
 tvaritam avāpa mahā-purāntaram sā ||47||

ENGLISH TRANSLATION

With a gently blossoming smile and circling brows, Rādhā replied, 'You have inferred according to what you yourself are, for you strive to make other women resemble you.' She then quickly entered the great palace. (47)

ORIGINAL

sphaṭika-ghaṭita-kuḍyam īḍya-bharmoj-
 jvala-paṭalam pavi-kīlavat kavāṭam |
 maṇimaya-lalanā-dhṛta-pradīpa-
 vratati-naga-dvija-rāji-rājita-dvāḥ ||48||

ENGLISH TRANSLATION

Its walls were fashioned from crystal, its roofs shone with excellent gold, and its doors were fitted with diamond bolts. Rows of jeweled women holding lamps and jeweled vines, trees, and birds beautified its gateways. (48)

ORIGINAL

dyumaṇi-kiraṇa-dīpta-ratna-kumbha-
 dhvaja-naṭa-keki-vṛtāgra-pauraṭāṭṭam |
 suravara-pura-nindī yatra śandaṁ
 vilasati mandira-vṛndam indirāḍhyam ||49||

ENGLISH TRANSLATION

Golden upper chambers bore jeweled vessels lit by the sun's rays, banners, and dancing artificial peacocks upon their summits. Rich in beauty and prosperity, the bliss-giving collection of residences surpassed even the city of the gods. (49)

ORIGINAL

dhanada-kakubhi rāma-vāsa-dhāma
 vrajapati-koṣa-grhaṁ diśi pratīcyām |
 hari-hariti haris tad-iṣṭa-devo
 maṇi-bhavane paripūjyate dvijendraiḥ ||50||

ENGLISH TRANSLATION

Balarāma's residence stood in the north, and the cowherd king's treasury in the west. In the east, eminent brāhmaṇas worshiped Nanda's chosen deity, Lord Nārāyaṇa, within a jeweled temple. (50)

ORIGINAL

śayana-sadanam asti dakṣiṇāśām
 anu hari-nīla-valad-valabhy aghāreḥ |
 api nikhila-vidikṣu tat-tad-antaḥ-
 pura-sarasī-taṭa-niṣkuṭāḥ sphuranti ||51||

ENGLISH TRANSLATION

Aghāri Kṛṣṇa's sleeping chamber stood toward the south, its upper pavilion gleaming with sapphires. In every intermediate direction shone secluded gardens upon the banks of ponds belonging to the several inner apartments. (51)

ORIGINAL

atha samupaseduṣṭīm sakhībhir
 hari-jananī nija-veśma bhāsayantīm |
 amanuta bhuvana-trayaika-lakṣmīm
 uditavatīm muditārka-mitra-putrīm ||52||

ENGLISH TRANSLATION

When Yaśodā saw Rādhā approach with Her sakhīs and illuminate the residence, she joyfully regarded Vṛṣabhānu's daughter as the one goddess of fortune of all three worlds rising before her. (52)

ORIGINAL

sa-vinayam atha sā pador namantīm
 drutam upaguhya śirasy ajighrad etām |
 nayana-prṣata-vṛṣṭi-mātra-pūrṇa-
 pramada-sudhā-sarid-āplutām ca cakre ||53||

ENGLISH TRANSLATION

Rādhā bowed humbly at her feet. Yaśodā swiftly embraced Her and smelled Her head, then flooded Her in a river of joyful nectar filled solely by a shower of teardrops from her eyes. (53)

ORIGINAL

śaśimukhi śaradām śataṁ jayaivam
 sukhaya mano-nayane mamety uditvā |
 anayata sumano-harās tad-ālīḥ
 śam atula-vatsalatā-latā natāḥ sā ||54||

ENGLISH TRANSLATION

'Moon-faced girl, may You live victoriously for a hundred autumns and always delight my mind and eyes.' Speaking thus, Yaśodā, a vine of incomparable maternal affection, also brought happiness to Rādhā's lovely sakhīs as they bowed before her. (54)

ORIGINAL

madhura-mṛdula-modakādi kiñcit
 samam upaveśya sakhījanair balāt tām |
 druta-hṛdaya-dhaniṣṭhayā'śayitvā
 bhṛśam upalālya nināya pāka-śālām ||55||

ENGLISH TRANSLATION

Her heart melting, Yaśodā made Rādhā sit with Her friends and gently forced Her to eat a few soft, sweet modakas and other treats served by Dhaniṣṭhā. After fondling Her profusely, she led Her to the kitchen. (55)

ORIGINAL

sarasija-mukhi ! kīrtidaika-kīrte !
 pacana-kalā-caturā kṛtāsi dhātrā |
 tad ayi rasavatīm praviśya pākaṁ
 kuru lalitādi-sakhī-kṛteti-kṛtyam ||56||

ENGLISH TRANSLATION

'Lotus-faced girl, the sole glory of Kīrtidā, the Creator has made You expert in the art of cooking. Enter the kitchen, then, and prepare the meal while Lalitā and the other sakhīs perform their assigned tasks. (56)

ORIGINAL

tvam iha kila ramaiva bhāsase yat
 kirasi pure mama dṛṣṭim etayaiva |
 bhavati vividha-sampadātipūrṇāny
 akhila-grhāṇi sadāśv iti pratīhi ||57||

ENGLISH TRANSLATION

'Here You shine as Lakṣmī herself. By merely casting this glance throughout my compound, You cause every residence always to overflow with many forms of prosperity. Know this with certainty. (57)

ORIGINAL

tad iha vividha-temanopayogi
 śrutam atha dṛṣṭam avaiṣi yad yad agryam |
 tad akhilam avalokya vastu-jātaṁ
 sapadi grhāṇa dhaniṣṭhayaiva tebhyaḥ ||58||

ENGLISH TRANSLATION

'Look over every ingredient here and, with Dhaniṣṭhā, immediately take from the storerooms whatever excellent things You know from instruction and experience to be useful for the many preparations.' (58)

ORIGINAL

sarasam iti nidiśya yātavatyāṁ
 tanaya-sāmanayanāplavādi-hetoḥ |
 pratiniyata-kṛtau sakhīṣu lagnāsv
 anucarikāsv api sevanodyatāsu ||59||

ENGLISH TRANSLATION

Having given these loving instructions, Yaśodā departed to summon her son and oversee His bath and other needs. The sakhīs engaged in their respective duties, while the maidservants prepared to assist them. (59)

ORIGINAL

kara-padam avanijya pāka-kṛtyā-
 nanuguṇa-maṇḍana-mukta-kaṇṭha-pāṇiḥ |
 haladhara-jananīm praṇamya rādhā
 surabhi-mahānasam ābabhau viśantī ||60||

ENGLISH TRANSLATION

Rādhā washed Her hands and feet and removed the necklaces, rings, and other ornaments unsuited to cooking. After bowing to Balarāma's mother Rohiṇī, She shone as She entered the fragrant kitchen. (60)

ORIGINAL

pacana-caturatā-ratāsi jāte
 paca manasā tava bhāti yad yathā tat |
 apacam aham iyantam eva kālāṁ
 tava guru-bhāram apācikīṛṣur eva ||61||

ENGLISH TRANSLATION

Rohiṇī said, 'Child, You delight in skillful cooking. Prepare everything exactly as it appears within Your mind. Until now I have cooked only because I wished to relieve Your heavy burden.' (61)

ORIGINAL

avanata-mukha-paṅkajā tayā sā
 drutam upaguhya suteva lālyamānā |
 sita-vasana-samāstṛtām catuṣkīm
 anu sutanur hy upaveśitā balena ||62||

ENGLISH TRANSLATION

Rādhā lowered Her lotus face. Rohiṇī quickly embraced and fondled Her like her own daughter, then gently but firmly seated Her upon a platform spread with a white cloth. (62)

ORIGINAL

aguru-sarala-devadāru-dāru-
 jvalana-pariśṛita-cullikā-cayāgre |
 nihita-vividha-pātra-rāji rājad
 bahavidha-temana-sādhu-sāadhanārtham ||63||

ENGLISH TRANSLATION

Before Her stood rows of stoves surrounded by fires of aguru, pine, and deodar wood, with many vessels set upon them for properly preparing numerous kinds of curries and accompaniments. (63)

ORIGINAL

jvalana-kalana-pātra-dhāraṇonnaty-
 avanati-mūrcchana-darvi-cālanādyaiḥ |
 trivali-kuca-bhujāṁsa-kampa-celoc-
 calana-vaśād udapādi yas tadāsyāḥ ||64||

ENGLISH TRANSLATION

As She tended the fires, lifted and lowered the vessels, seasoned the food, stirred with ladles, and performed the other tasks, Her three folds, breasts, arms, and shoulders trembled and Her cloth fluttered, producing an immense sweetness. (64)

ORIGINAL

madhurima-bharam acyutaḥ sva-saudha-
 sphurita-gavākṣa-dhṛtekṣaṇaḥ pibaṁs tam |
 madana-madam udañcitaṁ vivṛṇvan
 kim api jagāda paṭur baṭurṁ miṣeṇa ||65||

ENGLISH TRANSLATION

From a bright lattice window in His own residence, Acyuta fixed His gaze upon Her and drank that abundance of sweetness. Revealing Cupid's rising pride, clever Kṛṣṇa addressed Madhumaṅgala with some pretext. (65)

ORIGINAL

sumadhuratara-kaṇṭha-dhvanim ātma-priyāyāḥ
 śruti-caṣaka-yugānta-veśayitvaikatānam |
 pacana-vidhiṣu cetastac cakarṣaiva tebhyas
 tad api na kim apākṣīt sādhu sābhyasta-vidyā ||66||

ENGLISH TRANSLATION

Rādhā placed the exceedingly sweet sound of Her beloved's voice within the two cups of Her ears and became wholly absorbed in it. Her mind was drawn away from the cooking procedures, yet through long-practiced skill She still prepared everything perfectly. (66)

ORIGINAL

sarabhasam iti kṛtya-vyāpṛtiṁ vyañjayantīs
 tata ita upayāntīḥ svāḥ giraḥ śrotu-kāmāḥ |
 laghu laghu nija-dīśy apy akṣi-koṇaṁ kṣipantīḥ
 svam abhilaṣitam addhāvedayat tat-sakhīḥ saḥ ||67||

ENGLISH TRANSLATION

Her sakhīs, eager to hear His words, moved rapidly here and there while pretending to be busily engaged in their duties. Casting quick sidelong glances toward Him, they clearly communicated His cherished desire to Rādhā. (67)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
preyo-geha-gamanānumodano nāma
pañcamah sargaḥ
||5||

ENGLISH TRANSLATION

Thus ends the Fifth Sarga, entitled 'Delighting in the Journey to the Beloved's Home,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

षष्ठः सर्गः

Sixth Sarga: Delighting in the Wonders of the Meal

Source coverage: logical units 1–118; verses 1–116

ORIGINAL

ṣaṣṭhaḥ sargaḥ
bhojana-kautukānumodano nāma

ENGLISH TRANSLATION

Sixth Sarga, entitled 'Delighting in the Wonders of the Meal.'

ORIGINAL

dhārādhara-vapur nārāyaṇo'smān sa prasīdatu |
ity evādhyāpayat kiñcit sa navyaṁ śuka-śāvakam ||1||

ENGLISH TRANSLATION

May that Nārāyaṇa, whose form is like a rain cloud, be gracious to us. Kṛṣṇa was teaching a young parrot a new phrase that began with these very words. (1)

ORIGINAL

tatrāpi dhārādhareti dhārayann apaṭhan muhuḥ |
lālayan dāḍima-bījāny āśayann antarāntarā ||2||

ENGLISH TRANSLATION

Even there He repeatedly recited only the words 'like a rain cloud,' lingering over them while fondling the bird and now and then feeding it pomegranate seeds. (2)

ORIGINAL

baṭum āha bhavān kvāgāt prātaḥ samprati lakṣitaḥ |
sakhe na khelām adrākṣīr malla-raṅgājire'dya naḥ ||3||

ENGLISH TRANSLATION

He said to the young brāhmaṇa, 'Where did you go? I have seen you only now, though morning has passed. Friend, did you not see our games today in the wrestling arena? (3)

ORIGINAL

prasarpa-sarpotsarpādi-kauśalaṁ kau śalantu ke |
yad akāri mayādhārī dāru-paryaṅga-riṅgaṇam ||4||

ENGLISH TRANSLATION

'Who could equal my skill in crawling like a snake, rising like one, and the other maneuvers? Unsupported, I even crawled over a wooden couch. (4)

ORIGINAL

citra-vyāyāma-vaividhyaṁ mitra-vṛndābhinanditam |
tena pratyekam ātene ekenājir virājinī ||5||

ENGLISH TRANSLATION

'With the many remarkable exercises applauded by my circle of friends, I alone made the arena shine at every moment.' (5)

ORIGINAL

utthāpanāvapātādyair jaṅghā-jānūru-veṣṭanaiḥ |
pragaṇḍa-caṇḍāsphoṭais tad-bāhu-bāhavy ayodhayam ||6||

ENGLISH TRANSLATION

'Through lifts, throws, entanglements of shins, knees, and thighs, and fierce blows of the upper arms, I fought arm against arm with that wrestler.' (6)

ORIGINAL

baṭur āha paṭur yāti māḍṛṣo na dṛṣoḥ padam |
adrākṣyo yad adhītiṁ cet tvām sā vyasmāpayiṣyata ||7||

ENGLISH TRANSLATION

The clever young brāhmaṇa replied, 'A skillful person like me does not readily come within the range of sight. Had you seen what I was studying, it would have astonished you.' (7)

ORIGINAL

kim adhyagīṣṭā bhoḥ jyotiḥ kutas tad bhāgurer guroḥ |
phalaṁ kiṁ tasya sārvaññyaṁ brūhi tan me manogatam ||8||

ENGLISH TRANSLATION

'What did you study, sir?' 'Astronomy.' 'From whom?' 'From my teacher Bhāguri.' 'And what is its fruit?' 'Omniscience.' 'Then tell me what is in my mind.' (8)

ORIGINAL

bravīmi sarvam etat te kṣaṇad evātra ko vidhiḥ |
adhunā tena lagnānusāreṇa gaṇanaiva hi ||9||

ENGLISH TRANSLATION

'I shall tell you all of it in a moment. What procedure is needed here? I need only calculate according to the present ascendant.' (9)

ORIGINAL

ity uktvāṅguli-parvāṭṭa-gaṇano'thāṅkitāvaniḥ |
muhur vibhāvya khaṁ paśyan kampayan śīrṣam āha tam ||10||

ENGLISH TRANSLATION

Saying this, he counted on the joints of his fingers, drew figures upon the ground, pondered repeatedly, looked at the sky, shook his head, and then spoke. (10)

ORIGINAL

eko'drir asti tasyāgre ramyā kācid upatyakā |
tasyāṁ saro-dvayaṁ lagnaṁ tatra haṁsīm upāgatām ||11||

ENGLISH TRANSLATION

'There is a mountain, and before it lies a lovely valley. Two lakes meet in that valley, and a female swan has arrived there. (11)

ORIGINAL

didhīṛṣasi tvaṁ khelārthaṁ sā sva-yūthena pālītā |
nādatte tvat-kara-grāhaṁ tvaṁ ca tatrātisāgrahaḥ ||12||

ENGLISH TRANSLATION

'You wish to seize her for play, but her flock protects her and she will not accept the grasp of your hand. You, however, are exceedingly persistent. (12)

ORIGINAL

vividhaṁ miṣaṁ ādatse tatra sā na pramādyati |
ity evaṁ ujjala-jyotir-vidājñāpi mayā sakhe ||13||

ENGLISH TRANSLATION

'You employ many pretexts, yet she does not become careless. Friend, by my command of brilliant astrology I have discerned precisely this.' (13)

ORIGINAL

kṛṣṇa prāha mahāvijña jñātam eva mano-gatam |
labhyate vā na vā haṁsī sā'dyaitad api gaṇyatām ||14||

ENGLISH TRANSLATION

Kṛṣṇa said, 'Great sage, you have indeed understood my mind. Now calculate this also: will that female swan be obtained or not?' (14)

ORIGINAL

kṣaṇaṁ sa tūṣṇīmbhūyākhyad īkṣitaṁ tatra kāraṇaṁ |
śākhāṁ kāñcīd vivarṇāgrāṁ āśṛityaikatṛtiṣṭhātā ||15||

ENGLISH TRANSLATION

He remained silent for a moment and then said, 'I have perceived the determining sign there: you stand in one place, taking shelter of a certain branch whose tip is pale. (15)

ORIGINAL

tat-pakṣa-pāta-vaicitrīm paśyatālakṣitaṁ tvayā |
sā syāl labhyā sukheṇaivaṁ haṁsī varṇśī-hṛtāntarā ||16||

ENGLISH TRANSLATION

'While watching the curious movement of her wings, you went unnoticed. Thus the female swan whose heart has been stolen by the flute will easily be obtained.' (16)

ORIGINAL

nirdhāritam idaṁ dehi śīghraṁ me pāritoṣikam |
yāvān śramas taṁ vetsy eva gaṇane graha-cālāne ||17||

ENGLISH TRANSLATION

'This is firmly determined. Quickly give me my reward. You know how much labor is involved in calculation and in moving the planets.' (17)

ORIGINAL

tataḥ karaka-bījais tat-karau sa samapūrayat |
tāny aśnann abravīt kṛṣṇaṁ baṭuḥ pīnāvaṭuḥ paṭuḥ ||18||

ENGLISH TRANSLATION

Kṛṣṇa then filled both his hands with pomegranate seeds. Eating them, the stout and clever young brāhmaṇa addressed Kṛṣṇa. (18)

ORIGINAL

bho vayasya vayasy atra savayasy api mayy aho |
samakāri samaḥ sampraty ādaro bhavatā kutaḥ ||19||

ENGLISH TRANSLATION

'O friend, although we are friends and of the same age, why have you now shown equal regard to me and to this bird?' (19)

ORIGINAL

eṣa yan-nāma paṭhati tvaṁ tat-prāpaka-veda-bhāk |
yuvayor dvijayos tasmād ādaro'rhati tulyatām ||20||

ENGLISH TRANSLATION

'This bird recites a name, while you possess the knowledge that enables one to attain the person named. Since both of you are twice-born, the regard shown to you should be equal.' (20)

ORIGINAL

kiṁ ca vidvāṁs tvam ekaṁ tat-karakam ca gṛhāṇa me |
iti tad dattam ādāyāhr̥ṣyat sa prāha cāśiṣaḥ ||21||

ENGLISH TRANSLATION

'Furthermore, learned sir, take this one pomegranate seed from me.' Accepting what the bird offered, the brāhmaṇa rejoiced and pronounced a blessing. (21)

ORIGINAL

mahyam viprāya yad adās tam ekaṁ karakam tataḥ |
bhāvi te'dya kara-prāptam abhīṣṭaṁ karaka-dvayam ||22||

ENGLISH TRANSLATION

'Because you have given one pomegranate seed to me, a brāhmaṇa, today the two desired hands will come within your grasp.' (22)

ORIGINAL

priyā dvijālīḥ santarpya sakhe sva-lapanāmṛtaiḥ |
bhojaya svasti te'dhyāhni bhāvinī sukha-saṅgatiḥ ||23||

ENGLISH TRANSLATION

'Friend, delight the twice-born sakhīs with the nectar of your speech and feed them. May good fortune be yours, for a joyful meeting will occur this afternoon.' (23)

ORIGINAL

vatsa kiṁ kuruṣe kṛṣṇa mā vilambasva sāmpratam |
snāhi nirvyūḍham annādi bhuñkṣvā mā śītalīkuru ||24||

ENGLISH TRANSLATION

'Child Kṛṣṇa, what are You doing? Do not delay now. Bathe, for the rice and other dishes are ready. Eat them before they become cold.' (24)

ORIGINAL

iti procya vrajeśvayā niyuktais tatra kiṅkaraiḥ |
abhyaṅgodvartana-snāna-mārjanādyair asevi saḥ ||25||

ENGLISH TRANSLATION

After the queen of Vraja spoke thus, attendants appointed by her served Him there with oil massage, fragrant powder, bathing, drying, and the other rites. (25)

ORIGINAL

tatra tatrātidakṣāṇām api premnaiva sākulā |
avicakṣaṇatām āviścakre teṣāṁ kadācana ||26||

ENGLISH TRANSLATION

Although they were highly expert at each task, the agitation born of love sometimes made them appear completely unskilled. (26)

ORIGINAL

tataś ca tat tat sarvaṁ sâ śikṣayanty eva tān svayam |
niṣidhyato’pi putrasya cakre sneha-drutāntarā ||27||

ENGLISH TRANSLATION

Her heart melted with affection, Yaśodā personally instructed them in every service and performed it herself, though her son tried to stop her. (27)

ORIGINAL

paugaṇḍa-spr̥g ivādyāpi stanyaṁ vismartum akṣamaḥ |
suto’yam etā hyo-dr̥ṣṭa-januṣo’tyanta-bālikāḥ ||28||

ENGLISH TRANSLATION

'Even now my son, who has only just entered boyhood, cannot forget my breast milk, while these maidservants seem like very young girls born only yesterday.' (28)

ORIGINAL

iti śuddhāśayā tatra tatra tāḥ kiṅkarīr api |
nidiśya karhiciḍ yāti vyagrā sâ bahu-karmaṣu ||29||

ENGLISH TRANSLATION

With this innocent thought, she sometimes directed the maidservants in one place and another, then hurried away, occupied by her many duties. (29)

ORIGINAL

pacyamāno’tha paktavye pakke’nna-vyañjanādike |
smṛte payasi dadhy-ādi-vikāre modakādike ||30||

ENGLISH TRANSLATION

Her attention moved among what was cooking and what still needed to be cooked, the finished rice and side dishes, the milk, yogurt preparations, sweetmeats, and all the rest. (30)

ORIGINAL

anusam̐hita-putrātirocaka-dravya-saṅgrahe |
ekam̐ mano'syaḥ sarvatra carann aśrāntim abhyagāt ||31||

ENGLISH TRANSLATION

One mind of hers wandered everywhere, intent on gathering every exceptionally appetizing substance for her son, yet it never became weary. (31)

ORIGINAL

snātaḥ parihitānarghya-taḍit-pītāmbara-dvayaḥ |
muhur mārjita-dhūpottha-dhūma-śobhita-kuntalaḥ ||32||

ENGLISH TRANSLATION

Bathed and dressed in two priceless yellow garments flashing like lightning, Kṛṣṇa's locks shone in the incense smoke that was repeatedly brushed away. (32)

ORIGINAL

kaṅkatī-śodhita-prota-jātīka-cikurāvaliḥ |
vellitālaka-vally-ālavāla-juṭāga-śambhukaḥ ||33||

ENGLISH TRANSLATION

His row of curls had been combed and threaded with jasmine flowers; curling locks framed them like garden beds, and His topknot resembled a conch. (33)

ORIGINAL

mukhendu-rājatākhyāyi kāśmīra-tilakālikaḥ |
gaṇḍendu-sakhya-tarala-kuṇḍala-dyumaṇi-dvayaḥ ||34||

ENGLISH TRANSLATION

A fine saffron tilaka proclaimed the sovereignty of His moonlike face, while the twin suns of His restless earrings sought friendship with the moons of His cheeks. (34)

ORIGINAL

cala-doḥ-sthira-keyūra-dyuti-cākcikya-cāpalah |
sthiroraś-cala-hārāli-sthairya-yuñ-madhurī-dhuraḥ ||35||

ENGLISH TRANSLATION

The brilliance of His steady armlets danced upon His moving arms, while the rows of necklaces moving upon His steady chest bore the burden of a sweetness joined with perfect poise. (35)

ORIGINAL

koṭīndu-sūrya-vijayi-kaustubhārcita-kañṭha-bhūḥ |
kunda-dāmātisaubhāgya-vāñchārtī-kṛta-yauvataḥ ||36||

ENGLISH TRANSLATION

The Kaustubha, victorious over millions of moons and suns, adorned His throat, and the extraordinary beauty of His jasmine garland tormented the young women with longing. (36)

ORIGINAL

bhūṣārcir-arcitāścarya-varya-jāgūḍha-cārcikaḥ |
vicitra-kiñkiṇī-nāda-vāsita-preyasī-śrutiḥ ||37||

ENGLISH TRANSLATION

The rays of His ornaments worshiped the wondrous excellence of His secretly adorned form, while the varied ringing of His girdle perfumed the hearing of His beloved. (37)

ORIGINAL

ratnormikā-kañkaṇādi-bhāsvat-phulla-karāmbujaḥ |
mañju-śiñjāna-mañjīra-madireḍya-padāmbujaḥ ||38||

ENGLISH TRANSLATION

Jeweled rings, bracelets, and other ornaments made His blossoming lotus hands radiant, while the gentle jingling of His anklets made His intoxicating lotus feet worthy of praise. (38)

ORIGINAL

vastrāstṛtaṁ ratna-pīṭhaṁ adhyāśya maṇi-kuṭṭime |
nārāyaṇaṁ smarāmīti kṛṣṇo netre nyamīlayat ||39||

ENGLISH TRANSLATION

Kṛṣṇa sat upon a cloth-covered jeweled seat on the mosaic floor, closed His eyes, and said, 'I am remembering Nārāyaṇa.' (39)

ORIGINAL

dhyāna-prāpta-priyā-bimbādhara-pāna-mudhaidhitaḥ |
romāñcitāṅgas tan-nāmāṅkitaṁ mantraṁ jajāpa saḥ ||40||

ENGLISH TRANSLATION

In meditation He attained the image of His beloved and grew jubilant at drinking the nectar of Her lips. His body thrilled with horripilation as He repeated a mantra bearing Her name. (40)

ORIGINAL

athaitya kamalaḥ prāha yuvarāja vrajeśayā |
āhūyase bhojanārthaṁ muhus tatrāvadhīyatām ||41||

ENGLISH TRANSLATION

Then Kamala came and said, 'Crown prince, the king and queen of Vraja repeatedly summon You to eat. Kindly attend to them now.' (41)

ORIGINAL

utthāya baṭunā kṛṣṇaḥ praviṣṭo'dana-vedikām |
nirniktāṅghri-yugaḥ pīṭhaṁ adhyāsta vasanāvṛtam ||42||

ENGLISH TRANSLATION

Kṛṣṇa rose and entered the dining pavilion with the young brāhmaṇa. After both His feet had been washed, He sat upon a cloth-covered seat. (42)

ORIGINAL

śrīdāma-baladevādyāḥ savya-dakṣiṇato'vasan |
preṣṭhān sakhīn ṛte yasmān na bhojana-sukhaṁ sukham ||43||

ENGLISH TRANSLATION

Śrīdāma, Balarāma, and the others sat to His left and right, for without one's dearest friends the pleasure of a meal is no pleasure at all. (43)

ORIGINAL

yaśodāhūtayā'nnādi rohiṇyā pariveśitam |
ādaṁs te rādhayā tat tat pāṇau grāhitayā kramād ||44||

ENGLISH TRANSLATION

Rohiṇī, summoned by Yaśodā, served the rice and other foods, and they ate each dish in turn, all of which Rādhā had personally placed into her hands. (44)

ORIGINAL

kṛṣṇaḥ sa-tṛṣṇo naivātra balaḥ kavala-mātra-bhuk |
śrīdāmā nāma mandāśī subalo'su-balojjhitaḥ ||45||

ENGLISH TRANSLATION

Kṛṣṇa had no appetite, Balarāma ate only a mouthful, the one named Śrīdāma ate slowly, and Subala seemed entirely bereft of strength. (45)

ORIGINAL

kvaiṣāṁ bhakṣyaika-tānatva-rāhityam avidagdhātā |
kvaitad annaṁ sudhā-nindi svayaṁ lakṣmyaiva sādhitam ||46||

ENGLISH TRANSLATION

How could these boys lack single-minded absorption in the delicacies, and how could they be so undiscerning, when this food, prepared by Lakṣmī herself, puts nectar to shame? (46)

ORIGINAL

kāvyaṃ viphalatām kiṃ na yāti sat-kavi-nirmitam |
yatra goṣṭhyāṃ tad-āsvāda-lolupatvaṃ na vartate ||47||

ENGLISH TRANSLATION

Does not a poem composed by a true poet become fruitless when those in the assembly feel no eager desire to relish it? (47)

ORIGINAL

catur-varga-phalaṃ mūrtam etad annaṃ caturvidham |
ahaṃ kevalam eko'sya pātram ity avadad baṭuḥ ||48||

ENGLISH TRANSLATION

'This fourfold food is the embodied fruit of the four aims of human life, and I alone am its worthy recipient,' declared the young brāhmaṇa. (48)

ORIGINAL

śrīdāmovāca piṇḍobhiḥ piciṇḍaṃ pūraya drutam |
yad eva tava sarvasvaṃ yad-arthaṃ baṭutām adhāḥ ||49||

ENGLISH TRANSLATION

Śrīdāma said, 'Quickly fill your belly with these lumps of food. Eating is your entire treasure, and for its sake alone you assumed the guise of a young brāhmaṇa.' (49)

ORIGINAL

baṭur ākhyad are mūrkhā gopas tvaṃ kiṃ nu vetsyasi |
rasāsvādaṃ sva-dharmārthaṃ gā roddhum aṭavīm aṭa ||50||

ENGLISH TRANSLATION

The young brāhmaṇa replied, 'You foolish cowherd! What could you know of relishing rasa? Go roam the forest to restrain the cows, in accordance with your own duty and livelihood.' (50)

ORIGINAL

paśyaiṣo'ham anūcāno vipro yair man-mukhe hutam |
tair iṣṭaḥ sarva-yajñena bhagavān eva kevalam ||51||

ENGLISH TRANSLATION

'Behold me, a learned brāhmaṇa. Those who offer food into my mouth thereby worship the Supreme Lord alone through every sacrifice.' (51)

ORIGINAL

śrīdāmoce śruti-smṛtyor vartmāpi śata-janmasu |
tvayā paricitaṁ naiva vipratve sūtram eva te ||52||

ENGLISH TRANSLATION

Śrīdāma replied, 'Even in a hundred births you have never become acquainted with the path of śruti and smṛti. Your sacred thread alone constitutes your brāhmaṇa status.' (52)

ORIGINAL

kṛṣṇaḥ prāha baṭor asti rasa-śāstre'nuśīlanam |
vyañjanāneka-tātparya-lakṣaṇābhijñatā yataḥ ||53||

ENGLISH TRANSLATION

Kṛṣṇa said, 'The young brāhmaṇa has indeed studied the science of rasa, for he understands the many suggestions, purposes, and secondary meanings of the dishes.' (53)

ORIGINAL

baṭur āha ṣaḍ evātra rasā na tv aṣṭa man-mate |
ṣoḍhaiva nyāyya āsvādo yat ṣaḍ evendriyāṇi naḥ ||54||

ENGLISH TRANSLATION

The young brāhmaṇa said, 'In my view there are only six rasas here, not eight. Relishing them in six ways is reasonable, for we possess exactly six senses.' (54)

ORIGINAL

paśya saurūpya-saurabhya-mādhurya-mṛdutādibhiḥ |
bhuktau sausvaryā-harṣādyaiḥ ṣaṭ svādān ṣaḍbhir indriyaiḥ ||55||

ENGLISH TRANSLATION

'Observe how in eating, through beauty, fragrance, sweetness, softness, pleasing sound, delight, and the like, the six senses taste six distinct flavors. (55)

ORIGINAL

rasā hy aṣṭāv iti prāhur ye te'pi vyañjanāśritāḥ |
vyañjanābhijñatā leśo'py eṣāṁ kintu na vartate ||56||

ENGLISH TRANSLATION

'Those who say that there are eight dramatic rasas also make them dependent upon suggestion, yet they possess not even the slightest knowledge of these suggested dishes. (56)

ORIGINAL

vihāya śāka-sūpādīn vihāyaṁ te dhayanti yat |
tan nīraṁ prakāṣaṁ hitvā dhāvanty eva marīcikām ||57||

ENGLISH TRANSLATION

'Rejecting vegetables, soup, and the other dishes, they meditate only on the void. Abandoning this manifest nectar, they run after a mirage. (57)

ORIGINAL

kāraṇaṁ rasa-niṣpattau carvaṇeneti taj jaguḥ |
carvantu paricoṣyanti na pitur janma-koṭibhiḥ ||58||

ENGLISH TRANSLATION

'They say that savoring through repeated contemplation is the cause of rasa's manifestation. Let them chew forever: even in millions of their fathers' births they will never fully suck out its essence.' (58)

ORIGINAL

rāmaḥ prāha rasāsvāde ke'nubhāvā bhavan-mate |
ke vā sañcāriṇaḥ ko vā sthāyī sa svādyate katham ||59||

ENGLISH TRANSLATION

Balarāma said, 'In your view, what are the outward manifestations in relishing rasa? What are the transitory emotions, what is the enduring emotion, and how is it savored?' (59)

ORIGINAL

baṭur ūce yad-aprāptyā pūrvam evāśru me bhavet |
prāptyā tu vyañjanasyāśya pulakāśya-prasannate ||60||

ENGLISH TRANSLATION

The young brāhmaṇa replied, 'Before I obtain a desired dish, tears arise from my very inability to attain it. When I obtain it, horripilation and a cheerful face appear. (60)

ORIGINAL

varṇasya snigdhatā tṛptyā vaivarṇyaṁ tac ca paśya me |
bhuñjana eva yad vacmi svarō me tena bhidyate ||61||

ENGLISH TRANSLATION

'From satisfaction my complexion becomes glossy, and then comes a change of color. Just observe both in me. Because I speak even while eating, my voice also breaks. (61)

ORIGINAL

stambho me bhūri-miṣṭāṇṇa-bhojanāśakti-duḥkhajaḥ |
prasvedaḥ prakāṣṇānte tu pralayo bahu-bhakṣaṇāt ||62||

ENGLISH TRANSLATION

'My paralysis is born from the sorrow of being unable to eat vast quantities of sweet rice. Perspiration appears openly at the end, and collapse comes from eating too much. (62)

ORIGINAL

ālasya-cintā-svāpādyāḥ spaṣṭāḥ sañcāriṇo'tra naḥ |
svādyatvenaika evāpi sthāyī tu vividhābhidaḥ ||63||

ENGLISH TRANSLATION

'Laziness, anxiety, sleep, and the other transitory states are plainly present here. The enduring flavor is really one, though it receives many names according to what is tasted. (63)

ORIGINAL

śākāḥ sukṛta-pākāptāḥ sūpo bhūpopalabdhidāḥ |
bhr̥ṣṭā dr̥ṣṭāḥ kva vā kena kenāpy ete'tidurlabhaḥ ||64||

ENGLISH TRANSLATION

'These vegetables were attained through the merit of perfect cooking, and the soup bestows the attainment of kingship. Who has ever seen such fried delicacies? To everyone they are exceedingly rare. (64)

ORIGINAL

parpaṭā kim amī śveta-karpaṭā iti veda kaḥ |
bhājī rājīvavat phulla-netrayor harṣa-varṣiṇī ||65||

ENGLISH TRANSLATION

'Who can tell whether these crisp white wafers are actually pieces of white cloth? The blossoming lotuslike vegetable showers joy upon the eyes. (65)

ORIGINAL

baṭakā naṭakān kartum asman śaktim dadhaty amī |
amlāni mlāni-dāyini sudhāyā api sarvathā ||66||

ENGLISH TRANSLATION

'These fried cakes empower us to perform dramatic plays, while these sour dishes can make even nectar itself wither completely. (66)

ORIGINAL

pāyaso'pāya-sodvigna-cetasaś cintya eva me |
manasā panasāmrādiṣv iṣyate sva-layo muhuḥ ||67||

ENGLISH TRANSLATION

'My mind trembles at the thought that the sweet rice might disappear. Again and again it wishes to dissolve itself in jackfruit, mangoes, and the other fruits. (67)

ORIGINAL

rasālā kiṁ rasālāmo rasālānam athāpi vā |
rasālābhena yasyā maj-janur majjati dhik-kṛtau ||68||

ENGLISH TRANSLATION

'Is this rasālā the abode of rasa, or is it perhaps the shelter of all who possess rasa? Shame upon the birth of anyone who fails to immerse himself upon obtaining it! (68)

ORIGINAL

sandhānam anusandhānaṁ svasmin mac-cetaso'tanot |
durlabhāś candra-bimbābhā roṭikāḥ koṭi-kāñcanaīḥ ||69||

ENGLISH TRANSLATION

'These pickles have made my mind investigate its own true nature. The rotis, rare even for millions in gold and radiant like lunar discs, are equally extraordinary. (69)

ORIGINAL

ājyābhyaktāni-bhaktāni manye kāñcana vāriṇā |
snāpitānīva saurabhyaṁ yeṣāṁ saulabhyam abhyagāt ||70||

ENGLISH TRANSLATION

'I think these servings of rice, anointed with ghee, have been bathed in golden water, for their fragrance has thereby become so freely available. (70)

ORIGINAL

godanta-kṛta-ghāsādi-ghrāyīṇyām gopa-saṁsadi |
kṛta-puṇyasya me bhūri-bhoga-bhājaḥ prasaṅgataḥ ||71||

ENGLISH TRANSLATION

'In this cowherd assembly, which smells of grass chewed by cows' teeth, I alone, through accumulated merit, have become the recipient of abundant enjoyment. (71)

ORIGINAL

vane viprās tapasyanti patra-mūla-phalāśanāḥ |
baṭos te nādhikāro'sti bhoge yāhi tapaś cara ||72||

ENGLISH TRANSLATION

'Brāhmaṇas perform austerities in the forest, living on leaves, roots, and fruits. Young brāhmaṇa, you have no right to enjoyment, so go and practice austerity.' (72)

ORIGINAL

satyaṁ bho yaiḥ purā taptam patra-mūla-phalādibhiḥ |
pariṇamya januṣy atra vyañjanatvena tair mama ||73||

ENGLISH TRANSLATION

'True indeed! Those who formerly practiced austerity on leaves, roots, and fruits have now, in this birth, transformed themselves into dishes for me. (73)

ORIGINAL

bhauma-svarga-juṣaḥ sādhu pratyakṣībhūyate'nvayam |
iti jānīta bhogo'yam atapta-tapasaḥ kutaḥ ||74||

ENGLISH TRANSLATION

'The connection between them is now visibly manifest as an earthly heaven. How could this enjoyment belong to one who had performed no austerity? Know this well. (74)

ORIGINAL

mat-tapaḥ-pavana-spr̥ṣṭā acīcarata gā vane |
tadāpīty adhunābhūta yūyaṁ mad-bhoga-bhāginaḥ ||75||

ENGLISH TRANSLATION

'You cows once wandered in the forest touched by the wind of my austerities. Now, having become food, you too share in my enjoyment. (75)

ORIGINAL

iti jāti-smaro'vocam eṣāṁ pūrva-janoḥ kathām |
tasmāt tad-dakṣiṇātvena mahyaṁ dāpaya pāyasam ||76||

ENGLISH TRANSLATION

'Remembering my former birth, I have related the history of theirs. Therefore, as the proper sacrificial fee for that narration, have the sweet rice given to me.' (76)

ORIGINAL

satyaṁ jāti-smarāyāsmāi vāg-vyaya-śrama-kāriṇe |
tapasvine'tivijñāya pracuraṁ dehi pāyasam ||77||

ENGLISH TRANSLATION

'Certainly, give abundant sweet rice to this knower of former births, this ascetic of profound wisdom who has labored so hard by spending his words.' (77)

ORIGINAL

ity uktvā sā vrajeśvaryā rohiṇī smayamānayā |
yāvad dadāti tāvat tām niṣidhyan subalo'bravīt ||78||

ENGLISH TRANSLATION

At these words Rohiṇī, smiling at the queen of Vraja, began to serve him. Before she could finish, Subala stopped her and spoke. (78)

ORIGINAL

evaṁ cet prathamam prāptum arhanty ete balī-mukhāḥ |
vāg-vyaya-śramino'trāpi januṣy ete tapasvinaḥ ||79||

ENGLISH TRANSLATION

'If that is the rule, these monkeys deserve to receive it first. In this birth too they are ascetics who endure the labor of expending their voices. (79)

ORIGINAL

śītoṣṇā-vāta-sahanāḥ patra-puṣpa-phalāśanāḥ |
jāti-smarāḥ katham na syuḥ ko'miśāṁ vetti vijñatām ||80||

ENGLISH TRANSLATION

'They tolerate cold, heat, and wind and live on leaves, flowers, and fruits. Why should they not remember their former births? Who can know the extent of their wisdom?' (80)

ORIGINAL

kṛṣṇaḥ prāha sakhe viprā brahmopāsana-tatparāḥ |
kīśāḥ kukṣimbharā eṣāṁ dvayesāṁ mahad antaram ||81||

ENGLISH TRANSLATION

Kṛṣṇa said, 'Friend, brāhmaṇas are devoted to worship of Brahman, whereas monkeys are devoted only to filling their bellies. Between the two lies a vast difference.' (81)

ORIGINAL

asya kīśasya cāvaimi na kim apy antaram hare |
naratvaṁ vānaratvaṁ vā'nayor bhede na kāraṇam ||82||

ENGLISH TRANSLATION

Subala replied, 'Hari, I perceive no difference at all between this monkey and that young brāhmaṇa. Being human or being a monkey does not establish any distinction between them. (82)

ORIGINAL

kiṁ ca khyāpayatā tena loke'pūrvam sva-vijñatām |
 bṛhattvat bṛṁhanatvāc ca sva-kukṣir brahma manyate ||83||

ENGLISH TRANSLATION

'Moreover, while displaying unprecedented learning to the world, he regards his own belly as Brahman because it is great and continually expands. (83)

ORIGINAL

atas triṣavaṇam tasya dhyāyatā pūrti-sādhanam |
 sa evopāsyate'nena naiṣṭhika-brahmacāriṇā ||84||

ENGLISH TRANSLATION

'This lifelong celibate therefore worships that belly alone, meditating three times daily upon the means of filling it. (84)

ORIGINAL

kadācid bhūri-pakvāṇna-grasanāveśa-sambhramaiḥ |
 kīśāyitaṁ syāt pāṇibhyāṁ bhuñjānasyāsyā lāghavaiḥ ||85||

ENGLISH TRANSLATION

'And sometimes, in his agitation to devour an abundance of cooked food, the lightness of both his hands while he eats makes him appear exactly like a monkey.' (85)

ORIGINAL

ity uktvājīhasat sarvān subalas tān baṭuḥ sa tu |
 hasan bhuñjāna evoccaiḥ kāśaiḥ śona-mukho'bhavat ||86||

ENGLISH TRANSLATION

Saying this, Subala made everyone laugh. The young brāhmaṇa kept eating and laughing, then coughed loudly until his face turned red. (86)

ORIGINAL

goṣṭheśāha baṭo tiṣṭha kṣaṇaṁ mā bhūṅkṣva mā hasa |
sthairyam āpnuhi mā jalpa mainaṁ hāsayatārbhakāḥ ||87||

ENGLISH TRANSLATION

The queen of the cowherds said, 'Young brāhmaṇa, stop for a moment. Do not eat and do not laugh. Compose yourself and do not speak. Children, do not make him laugh.' (87)

ORIGINAL

kṛṣṇaḥ prāha sakhe kukṣir adya durbharatām agāt |
pratyūho hāsa-kāśābhyām adane hanta te kṛtaḥ ||88||

ENGLISH TRANSLATION

Kṛṣṇa said, 'Friend, today your belly has become impossible to fill. Alas, laughter and coughing have now obstructed your eating.' (88)

ORIGINAL

mātaḥ śikhariṇīm dehīty uktvā tām sa bhṛśaṁ piban |
dhārām apātayac cāru cibukāj jaṭharāntagām ||89||

ENGLISH TRANSLATION

Saying, 'Mother, give me some śikhariṇī,' he drank it deeply, letting a graceful stream fall from his chin and travel down toward his stomach. (89)

ORIGINAL

śrīdāmāha baṭor asya mukha-śrīḥ kṛṣṇa varṇyatām |
pūryate nābhi-sarasī patantyā dhārayā yataḥ ||90||

ENGLISH TRANSLATION

Śrīdāma said, 'Kṛṣṇa, describe the beauty of this young brāhmaṇa's face. The falling stream is filling the lake of his navel.' (90)

ORIGINAL

kṛṣṇo'bravīd yataḥ kukṣeḥ kṣīrāmbhodher hasendutā |
muhur uccalanād vaktra-śīkharad vīcir udgatā ||91||

ENGLISH TRANSLATION

Kṛṣṇa replied, 'Because the moon of laughter repeatedly rose from the milk ocean of his belly to the peak of his face, a wave surged forth from there. (91)

ORIGINAL

abhūt śīkhariṇī-dhārā punanty asyāṅga-maṇḍalīm |
duṣpūram api duṣpāraṁ tam eva prāviśat punaḥ ||92||

ENGLISH TRANSLATION

'It became this stream of śīkhariṇī, purifying the whole circle of his limbs, and then entered once more into that very belly, which is both impossible to fill and impossible to cross.' (92)

ORIGINAL

evaṁ hāsa-prahāsāpta-modāḥ kṛṣṇa-balādayaḥ |
sutrptā api mātṛbhyām abhūvan bhūri-bhojitāḥ ||93||

ENGLISH TRANSLATION

Thus Kṛṣṇa, Balarāma, and the others attained delight through laughter and joking. Although fully satisfied, their two mothers made them eat still more. (93)

ORIGINAL

aśāna sādhunā kṛṣṇa mātā me kṣun nyavartata |
śīrasaḥ śapatho bhuṅkṣva pañca-ṣān kavalān api ||94||

ENGLISH TRANSLATION

'Eat properly, Kṛṣṇa. Only then will my hunger cease. I swear upon my head, eat another five or six mouthfuls.' (94)

ORIGINAL

atha tām bhuktavaty asmin prāha vatsa katham bhavān |
etair nyūnatayā sthāsyad ayāsyat kṣāmatām bhṛśam ||95||

ENGLISH TRANSLATION

When He had eaten them, she said, 'Child, how would You have survived with fewer? You would surely have become terribly emaciated.' (95)

ORIGINAL

idaṁ te rocakam bhuṅkṣva mātāḥ śaktir na me'sty ataḥ |
rohiṇī svayam evaihi mad-vācam naiṣa manyate ||96||

ENGLISH TRANSLATION

'Eat this dish that pleases You.' 'Mother, I have no strength left.' 'Rohiṇī, come here yourself. He does not heed my words.' (96)

ORIGINAL

vatsa nāśvāsi cet etāny apacam temanāni kim |
vṛṣabhānu-sutā kiṁ vā'hūtā pāke vicakṣaṇā ||97||

ENGLISH TRANSLATION

'Child, if You have no faith in me, why did I cook all these moist delicacies? And why was Vṛṣabhānu's daughter, so expert in cooking, invited here? (97)

ORIGINAL

anaśnan mātaram mām ca tām cāpi tvaṁ dunoṣi tat |
ity ukto'nna-vyañjanādi kiñcit kiñcid abhukta saḥ ||98||

ENGLISH TRANSLATION

'By refusing to eat, You distress both me, Your mother, and Her as well.' Thus addressed, Kṛṣṇa ate a little of each preparation, the rice, and the other dishes. (98)

ORIGINAL

kṛṣṇa kas te svabhāvo yat kṣudhāvasthātum īhase |
hā kadā vā katham vā te bala-puṣṭī bhaviṣyataḥ ||99||

ENGLISH TRANSLATION

'Kṛṣṇa, what kind of nature is this, that You desire to remain hungry? Alas, when and how will Your strength and nourishment ever increase?' (99)

ORIGINAL

evaṁ mātṛātha rohiṇyā sarve rāmādayo'pi te |
snehena bhojitāḥ prāpur apūrvām atulāṁ mudam ||100||

ENGLISH TRANSLATION

In this way their mothers, Yaśodā and Rohiṇī, fed Balarāma and all the boys with affection, and they attained unprecedented, incomparable joy. (100)

ORIGINAL

bhojanāvāpta-sauhitya-janitaṁ śrī-bharāṅcitam |
jāla-nyastekṣaṇā rādhā preyasō rūpam āpapau ||101||

ENGLISH TRANSLATION

With Her eyes placed at the lattice, Rādhā drank the sight of Her beloved's form, enriched by the splendor that arose from complete satisfaction after His meal. (101)

ORIGINAL

te'tha dāsa-karopāṭṭa jharjharī nālanoditaiḥ |
nīraiḥ kṣālita-hastasya uttasthuḥ sva-sva-pīṭhataḥ ||102||

ENGLISH TRANSLATION

The boys washed their hands with water flowing from the spouts of pitchers held by servants, then rose from their respective seats. (102)

ORIGINAL

krāntvā śata-padaṁ sva-sva-talpam adhyāsyā vijitāḥ |
dāsaiḥ suṣupur avyagraṁ tāmbulām upabhojitāḥ ||103||

ENGLISH TRANSLATION

After walking a hundred paces, each reclined upon his own couch. Fanned by servants and given betel to enjoy, they peacefully fell asleep. (103)

ORIGINAL

rasavatyā viniṣkrāntām nirnikta-kara-paṅkajām |
rādhām paryacaran dāsyo vivikte vyajanādibhiḥ ||104||

ENGLISH TRANSLATION

Rādhā emerged from the kitchen with Her lotus hands washed, and in a secluded place Her maidservants attended Her with fans and other services. (104)

ORIGINAL

kavoṣṇa-vyañjanānnādi rohiṇyā pariveśitam |
dhaniṣṭhām grāhayitvāha rādhām etya vrajeśvarī ||105||

ENGLISH TRANSLATION

Rohiṇī served the warm dishes and rice, and Yaśodā had Dhaniṣṭhā place them into Rādhā's hands. Approaching Her, the queen of Vraja spoke. (105)

ORIGINAL

vatse gāndharvi lalite viśākhe campavallike |
niḥsaṅkocām ihāśnīta dhinutādya mamākṣiṇī ||106||

ENGLISH TRANSLATION

'My dear Gāndharvikā, Lalitā, Viśākhā, and Campavallikā, eat here without reserve and today bring satisfaction to my eyes.' (106)

ORIGINAL

putri kiṁ lajjase bhoktuṁ kīrti-devāsmi te prasūḥ |
hasa khela'ssa śeṣvātra nilaye savayo-vṛtā ||107||

ENGLISH TRANSLATION

'Daughter, why are You shy about eating? I am Kīrtidā's elder and therefore Your mother. Laugh, play, and rest here in this house, surrounded by companions of Your own age.' (107)

ORIGINAL

tad-vāg-amṛta-saṁsikta-manaskāra-sakhī-smitaiḥ |
īṣan-mandākṣa mandākṣam antar modā'da rādhikā ||108||

ENGLISH TRANSLATION

Her mind sprinkled by the nectar of those words and by the smiles of Her sakhīs, slightly bashful Rādhikā ate modestly while rejoicing within. (108)

ORIGINAL

preṣṭha-phelāmṛtaṁ svādaiḥ paricitya mudā'plutā |
dhaniṣṭhāyāṁ kiranty akṣi-koṇaṁ tām adhinod iyam ||109||

ENGLISH TRANSLATION

Recognizing from their taste the nectar of Her beloved's remnants, Rādhā became submerged in joy. Casting a sidelong glance toward Dhaniṣṭhā, She delighted her. (109)

ORIGINAL

bhojayitvātha tām ratna-bhūṣā-vastrānulepanaiḥ |
lālayitvā vrajeśvaryām gatāyām tuṅgavidyayā ||110||

ENGLISH TRANSLATION

After feeding Rādhā and fondly adorning Her with jeweled ornaments, garments, and unguents, the queen of Vraja departed. Then Tuṅgavidyā whispered something into Viśākhā's ear. (110)

ORIGINAL

kiñcid ūce viśākhāyāḥ karṇe tat-sānvamanyata |
rādhāpy anumimīte'sma tad dvayoḥ smita-vīkṣayā ||111||

ENGLISH TRANSLATION

Viśākhā approved it, and Rādhā too inferred what the two intended from their smiling glances.
(111)

ORIGINAL

sakhyau yad yuvayoḥ karṇākarṇi sa-smitam īkṣyate |
mugdhāyāḥ kulavadhvā me tan nātra śreyasī sthitiḥ ||112||

ENGLISH TRANSLATION

'Friends, I see you whispering from ear to ear and smiling. It is therefore not proper for my innocent young daughter-in-law to remain here.' (112)

ORIGINAL

ity utthāya sva-gehāya yāntyā vavre viśākhayā |
proce śaṅkā-miṣeneṣṭa-sprhā kiṁ sakhi sūcyate ||113||

ENGLISH TRANSLATION

Rādhā rose to return home, but Viśākhā detained Her and said, 'Friend, does this pretext of apprehension perhaps reveal the longing You truly cherish?' (113)

ORIGINAL

hasa khela'ssa sa-vayo-vṛtety āha vrajeśvarī |
bhuktvā kṣaṇam aviśramya yāntī tām khedayiṣyasi ||114||

ENGLISH TRANSLATION

'The queen of Vraja told You to laugh and play among companions of Your own age. If You leave immediately after eating without resting even a moment, You will distress her.' (114)

ORIGINAL

niṣkrāmyatām sakhi mayā saha sādhu-pakṣa-
dvārena satvaram imāḥ khalu kūṭa-caryāḥ |
tvad-bandhujīva-sumano nayana-sprhā'pi
pūrṇā bhaviṣyatitarām nirapāyam eva ||115||

ENGLISH TRANSLATION

'Friend, come out swiftly with me through the side door. These are indeed artful proceedings. Your eyes' desire for the bandhujīva flower dear to You will be fulfilled abundantly and without danger. (115)

ORIGINAL

na jñāsyate vraja-purādhipayā vṛthā tvaṁ
kiṁ śaṅkase sva-gṛham evanayaiva vīthyā |
ity ādarād giri-guhā-sukha-sadma ninye
tām kṛṣṇa-kānti-ruciraṁ caturā dhaniṣṭhā ||116||

ENGLISH TRANSLATION

'The queen of Vraja will not know, so why do You fear? This very path also leads to Your own home.' Speaking with loving insistence, clever Dhaniṣṭhā led radiant Rādhā to the mountain cave, the delightful abode of Kṛṣṇa's pleasure. (116)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
bhojana-kautukānumodano nāma
ṣaṣṭhaḥ sargaḥ
||6||

ENGLISH TRANSLATION

Thus ends the Sixth Sarga, entitled 'Delighting in the Wonders of the Meal,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

सप्तमः सर्गः

Seventh Sarga: Delighting in the Journey to the Forest

Source coverage: logical units 1–77; verses 1–75

ORIGINAL

saptamaḥ sargaḥ
kānana-prayāṇānumodano nāma

ENGLISH TRANSLATION

Seventh Sarga, entitled 'Delighting in the Journey to the Forest.'

ORIGINAL

tilakābharaṇādi-dhāraṇaiḥ
pratibadhnāsy atha kiṁ savitri me |
adhunāpy aśakaṁ yato gṛhān
nahi nirgantum ahaṁ karomi kim ||1||

ENGLISH TRANSLATION

'Mother, why do you detain me by putting on tilaka, ornaments, and all the rest? Even now I have been unable to leave the house. What am I to do?' (1)

ORIGINAL

nikhilā mama mitra-maṇḍalī
 militaiva bhavad atra saṅgave |
 praṇayāmbu-nidhiḥ sakhā sa me
 vanam eṣyan pathi mām pratīkṣate ||2||

ENGLISH TRANSLATION

'My entire circle of friends has already assembled here at daybreak, and that friend of mine who is an ocean of affection waits for me on the road, eager to go to the forest.' (2)

ORIGINAL

katham udvijase tvam apy aram
 vraja rakṣā-maṇim eva te'dhunā |
 maṇi-bandham anu praśāntikam
 tanayaiṣāsmi nibadhnatī kare ||3||

ENGLISH TRANSLATION

'Why are You so agitated? Here is the protective jewel of Vraja. My son, I am only tying this pacifying gem upon Your wrist.' (3)

ORIGINAL

na gavām dhvanir adhvani śruto
 na ca sampraty api saṅgavodgamaḥ |
 niraguḥ suhrdo na dhāmatas tava
 tārālyam adhās tvam eva kim ||4||

ENGLISH TRANSLATION

'No sound of the cows has been heard upon the road, and the day's departure has not yet begun. Your friends have not left their homes, so why have You alone become so restless?' (4)

ORIGINAL

maṇi-kāñcana-bhūṣanāñcitā
 jananī mārjita-carcitāḍṛta |
 atiraṅgam ivānalankṛtaṁ
 hasitā tvāṁ sakhi-pāliṛ eva te ||5||

ENGLISH TRANSLATION

His mother lovingly cleansed, anointed, and adorned Him with jeweled and golden ornaments, while His circle of sakhīs laughed at their friend, who looked like a stage decorated beyond all measure. (5)

ORIGINAL

iti mātṛ-kṛtopalālanādy
 api te bandhanam ity amāṁsata |
 viśikha-ruta-mātra-śaṅkita-
 sva-sakhānty-āgama-viklavekṣaṇāḥ ||6||

ENGLISH TRANSLATION

Even His mother's fond caresses seemed like bonds to Him. His eyes were distracted with longing for His dear friend's arrival and became apprehensive at the mere sound of a distant signal. (6)

ORIGINAL

vasudāma-sudāma-kiṅkiṇi-
 subalādyāḥ samitā itas tataḥ |
 puram ānaśire harer ime
 sukha-sindhoḥ pulinaṁ yathormayaḥ ||7||

ENGLISH TRANSLATION

Vasudāma, Sudāma, Kiṅkiṇi, Subala, and the others gathered from every direction and reached Hari's town like waves arriving at the shore of an ocean of happiness. (7)

ORIGINAL

atha kaścana gopa āgato'
 vadaḍ uccaiḥ śṛṇutedaṁ arbhaḁāḥ |
 sa gavaṁ bhavanaṣṽ avasthito
 vrajaṛājo yaḁ iha ḁiḁeṣa vaḥ ||8||

ENGLISH TRANSLATION

Then a cowherd arrived and loudly announced, 'Children, hear what the king of Vraja, who remains at the cowsheds, has ordered for you here. (8)

ORIGINAL

svapitu kṣaṇaṁ acyutaḥ sukhaṁ
 na bhavadbhiḥ prasabhaṁ prabodhyatāṁ |
 adhunaḁḁya mayaiva mocitā
 dhavaḁalī ca vilambya kalyatāṁ ||9||

ENGLISH TRANSLATION

'Let Acyuta sleep happily for a moment. Do not wake Him by force. I myself have only now released the rows of cows, so prepare them without haste.' (9)

ORIGINAL

iti te śrutavanta eva go-
 sadanāny eva muḁā pratasthire |
 katicit subalāḁayo'bhavan
 nibḁṛtaṁ preṣṭha-sakhāvarodha-gāḥ ||10||

ENGLISH TRANSLATION

As soon as they heard this, the boys joyfully set out for the cowsheds. A few, including Subala, quietly entered the private quarters of their dearest friend. (10)

ORIGINAL

dadhate'pacitiṁ harer na cā-
 pacitiṁ premaṇi ye'nuyāyinaḥ |
 upasedur ime vrajeśvarīṁ
 prathamam raktaka-patṛakādayaḥ ||11||

ENGLISH TRANSLATION

Those followers whose love impels them to honor Hari, never to dishonor Him, approached the queen of Vraja first, among them Raktaka and Patṛaka. (11)

ORIGINAL

atha kaścid adhāt tayārpitām
 tanayāmodaka-modakāvalīm |
 ativatsalatā-latā-valat-
 phala-pālīm iva kāñcid añcitām ||12||

ENGLISH TRANSLATION

One attendant took up the lovely row of modakas she had entrusted to him for her son's delight. It resembled a garland of fruits bending upon the vine of her boundless maternal affection. (12)

ORIGINAL

maṇi-citrita-dāru-peṭikān-
 tara-gām aṁsa-taṭe vahann asau |
 śata-koṭy-asuto'py athādarād
 avadhānīyatamām amaṁsta tām ||13||

ENGLISH TRANSLATION

Carrying it upon his shoulder inside a wooden chest inlaid with jewels, he regarded it with loving care as more worthy of attention than even hundreds of millions of lives. (13)

ORIGINAL

stimitāruṇa-cela-kañcukā-
 vṛta-candropala-citra-jharjharīm |
 śaśi-vāsita-nīra-pūritam
 aparo bibhrad adabhram ābabhau ||14||

ENGLISH TRANSLATION

Another shone while carrying a large, beautifully fashioned moonstone pitcher filled with moon-cooled water and wrapped in a still, reddish cloth jacket. (14)

ORIGINAL

sita-mānasa-vṛttim eva tām
 anurāga-pihitām dravattarām |
 bahir eṣa janān kim īkṣayann
 atulam saubhaga-ratnam ādade ||15||

ENGLISH TRANSLATION

What incomparable jewel of good fortune did this servant carry outward for all to see? It seemed the pure white movement of his own mind, liquefied and concealed beneath the color of affection. (15)

ORIGINAL

sphaṭikottama-samputam paro'
 vahad antaḥ-phaṇi-valli-vīṭikam |
 adhi-kakṣam ayaṁ dadhāra kiṁ
 śaśi-bimbarṁ sva-mano'dhidaivatam ||16||

ENGLISH TRANSLATION

Another carried a superb crystal casket containing betel rolls shaped like serpent vines. Holding it beneath his arm, did he bear the lunar disc that was the presiding deity of his own mind? (16)

ORIGINAL

vasanābharaṇādy anekadhā
 dadha ekaḥ paridheyam īśituḥ |
 dyumatām api mohanāya yat
 sudṛśāṁ kārmaṇatām prapatsyate ||17||

ENGLISH TRANSLATION

One attendant carried many kinds of garments, ornaments, and other things for his Lord to wear, articles destined to become instruments of enchantment for the beautiful-eyed girls and to bewilder even the radiant gods. (17)

ORIGINAL

kṣaṇataḥ kṣaṇa-dhuk kṣaṇa-prabhā-
 nibha-kāntā niviḍopagūhanāt |
 sahasā niragād bahir hariḥ
 kalāyan mitra-kalāpa-jalpitaṁ ||18||

ENGLISH TRANSLATION

Suddenly Hari emerged, hearing the chatter of His circle of friends. He was like a rain cloud coming forth after the close embrace of a beloved who resembled a flash of lightning. (18)

ORIGINAL

pidadhan nava-jāguḍāṁśukam
 saha-caryā sa tayaiva dhāritam |
 kim u cañcalayā calan balān
 mudiro'veṣṭyata hātum akṣamāḥ ||19||

ENGLISH TRANSLATION

As He walked, He covered Himself with the fresh saffron cloth that the same companion had placed upon Him. Could the restless lightning have wrapped the cloud because she was unable to let Him go? (19)

ORIGINAL

sakhībhir hasitaḥ sita-dyuti-
 dyuti-nindi-smita-puṣpa-varṣibhiḥ |
 racitāṅga-vibhūṣaṇa-kriyaḥ
 samiyāyātha mahā-purāntaram ||20||

ENGLISH TRANSLATION

His sakhīs laughed, showering the flowers of smiles whose white brilliance shamed all other white radiance. After they completed the work of adorning His limbs, He entered the great palace courtyard. (20)

ORIGINAL

dyumaṇi-druta-daṇḍanodyata-
 prasarat-śasta-gabhasti-kaustubhaḥ |
 śikhi-candraka-maṇḍala-sphurat-
 sura-cāpojvala-mauli-maṇḍitaḥ ||21||

ENGLISH TRANSLATION

His Kaustubha spread excellent rays like the sun raising a staff of light, and the circle of peacock-feather eyes upon His crown shone like a brilliant rainbow. (21)

ORIGINAL

cala-mauktika-dāma-dhāmabhis
 tirayan bāla-balālikāvalīḥ |
 ali-pāli-samīlitollasad-
 vana-mālodyad-iddha-saurabhaḥ ||22||

ENGLISH TRANSLATION

The splendor of His swaying pearl necklaces eclipsed rows of young cranes, while bees clustered around His radiant forest garland, whose powerful fragrance continually arose. (22)

ORIGINAL

jananī-jana-nīvṛtaṁ drutaṁ
 racayaṇ harṣa-payaḥ-pariplutaṁ |
 vraja-tāpa-śatāpanodanaḥ
 purato yaṇ pura-toraṇād abhūt ||23||

ENGLISH TRANSLATION

Hari, remover of Vraja's hundreds of torments, passed through the city gate and appeared before His assembled mothers, swiftly flooding them with the waters of joy. (23)

ORIGINAL

atha sāmbikayā kilimbayā
 svaṣṛbhīr yāṭṛbhīr apy udaśrubhiḥ |
 saha sā sahasā vrajeśvarī
 nīragāt tām anu rādhikālibhiḥ ||24||

ENGLISH TRANSLATION

The queen of Vraja suddenly came out with Ambikā, Kilimbā, her sisters, and her brothers' wives, all with tear-filled eyes. Rādhikā followed behind with Her companions. (24)

ORIGINAL

vanam eti mukunda ity ayaṁ
 dhvanir ekaḥ sphuṭaṁ uccacāra yaḥ |
 vividha-dhvani-prasūr bhavann abhāt
 śruti-pālīḥ sa puraukasāṁ viśan ||25||

ENGLISH TRANSLATION

One clear cry, 'Mukunda is going to the forest!' arose and entered the ears of the townspeople, where it seemed to give birth to many different sounds. (25)

ORIGINAL

avilambam atah sakhe vrajan
vipinādhvābhimukhīr vidhehi gāḥ |
tanavāma niyuddha-kautukam
hariṇādyā kṣīti-bhṛt-taṭājire ||26||

ENGLISH TRANSLATION

'Friend, go without delay and turn the cows toward the forest path. Today let us enjoy wrestling with Hari in the arena upon the mountain slope.' (26)

ORIGINAL

baṭavaḥ paṭalaiḥ śubhāśiṣām
prṣataiḥ śānti-ṛcābhimantritaiḥ |
abhiṣiñcata darbha-pāṇayo
harim agre bhajatāśu nirvṛtam ||27||

ENGLISH TRANSLATION

Young brāhmaṇas, holding darbha grass, sprinkled Hari with drops consecrated by benedictory hymns and peace-invoking verses. 'Go before us quickly and attain delight.' (27)

ORIGINAL

naya vallava mām balād ito
nija-naptur mukha-paṅkajāmṛtaiḥ |
śīśīrīkaravāṇi locane
yad-ṛte jīvitum eva notsahe ||28||

ENGLISH TRANSLATION

'Cowherd, take me from here by force so that the nectar of my grandson's lotus face may cool my eyes. Without him I cannot bear even to live.' (28)

ORIGINAL

racayāli miṣaṁ viśārade
 jaratī-vañcakam añcakam mudām |
 nibhṛtena pathā bhaje vane
 priya-saṅketita-kuñja-mandiram ||29||

ENGLISH TRANSLATION

'Clever friend, devise some delightful pretext that will deceive the old woman. By a secluded path I shall reach the forest bower that is our appointed meeting place.' (29)

ORIGINAL

sakhi kiṁ karavai ravair avalidhita-
 tarṣā hari-gopuroditaiḥ |
 valabhīm adhiroḍhum apy ahaṁ
 na dadhe'spanda-vapuḥ samarthatām ||30||

ENGLISH TRANSLATION

'Friend, what can I do? The sounds rising from Hari's cowherd town have increased my thirst. My body has become motionless, and I have not even the strength to climb to the rooftop.' (30)

ORIGINAL

alakair alam atra saṁskṛtair
 mad-uro'py astutamām anāvṛtam |
 sakṛd avavalokya mādhaveṣaṁ
 sakhi jīveyam ito vimuñca mām ||31||

ENGLISH TRANSLATION

'Enough of arranging my hair here. My breast is uncovered and entirely unadorned, but if only I may behold Mādhava once I shall live. Friend, release me from here.' (31)

ORIGINAL

ayi bhāvi yad astu tat patiḥ
 kurutāṁ daṇḍam asahyam adya me |
 sva-guror api paśyato vrajāmy
 adhunāyaṁ samayo na yat sthiraḥ ||32||

ENGLISH TRANSLATION

'Let whatever must happen come. Let my husband inflict an unbearable punishment upon me today. I shall go even while my elders watch, for this opportunity will not remain.' (32)

ORIGINAL

ayi durmukhi rāraṭīṣi kim
 kim ihaikaiva niremi te gṛhāt |
 kalayātra ruṇaddhi kā vadhūr
 adhūnā sva-sva-purād viniryatī ||33||

ENGLISH TRANSLATION

'You shameless girl, why are you crying out? Do you think I am leaving your house alone? What chaste young wife is now departing from her own home? Stay here!' (33)

ORIGINAL

atha go-bhavanād vanāya gā
 vanajākṣaḥ sakhibhiḥ sa cārayan |
 prasasāra masāra-sārabhāḥ
 parito'gre harito vilakṣayan ||34||

ENGLISH TRANSLATION

Lotus-eyed Kṛṣṇa then led the cows from the cowsheds toward the forest with His friends. Surrounded by herds as dark as sapphire, He moved forward, making every direction appear wonderfully green. (34)

ORIGINAL

bhavatā virahēṇa tāvatā
 pitarau tāpitarau tadātmajaiḥ |
 prṣṭatair nayanāmbhasām rasām
 anu yāntau bhṛśam abhyaṣiñcatām ||35||

ENGLISH TRANSLATION

His parents, scorched by separation from their son, followed Him and drenched the road with drops of tears flowing from their eyes. (35)

ORIGINAL

tanayānavaloka-bhāvitā
 smṛti-vismārita-daihika-kriye |
 pratime iva mātarau tadā
 kṣaṇam aspanda-tanū atiṣṭhatām ||36||

ENGLISH TRANSLATION

Absorbed in gazing upon their son and forgetful of every bodily action, the two parents stood motionless for a moment like painted images. (36)

ORIGINAL

nidadhe parirambha-dambhataḥ
 sva-sute kiṁ sva-hṛd eva gopa-rāṭ |
 drutam eva tadā yad ātataṁ
 svam acaitanyam atanyatāmunā ||37||

ENGLISH TRANSLATION

Under the pretext of embracing his son, did the cowherd king place his very heart within Him? For as soon as his son went far away, Nanda's own consciousness departed with Him. (37)

ORIGINAL

sukumāra-kumāra ! cārayan
 surabhīr yāhi vanāya yāsi cet |
 anuyāma vyaṁ ca vañcayan
 na dṛśas tvaṁ sphuṭam āñca kiṁ ca naḥ ||38||

ENGLISH TRANSLATION

'Tender child, if You must go to the forest to herd the cows, then we too shall follow. Do not deceive our sight by disappearing. Walk plainly before us.' (38)

ORIGINAL

tanaya praṇayan nayaṁ naya
 sva-samīpāt kvacanānyato na naḥ |
 na sahasva suhṛd-vyathāṁ hṛdi
 sva-viyogānala-heti-hetukām ||39||

ENGLISH TRANSLATION

'Son, do not carry the current of our affection away from Your side to some other place. Do not bear to see Your friends' hearts afflicted by the blazing weapons of the fire of separation from You. (39)

ORIGINAL

pura-bhūṣaṇa dūṣaṇaṁ tv idam
 nagarī seyam ime gṛhāś ca te |
 tvayi nirgata eva no balān
 nīgīlantīva vṛthā-sthitāyusaḥ ||40||

ENGLISH TRANSLATION

'Adornment of the town, this city and these homes become only blemishes when You depart. They seem to swallow by force the useless lives that still remain within us. (40)

ORIGINAL

praharā api bhāvinas trayah
 prahariṣyanty apayātum akṣamāḥ |
 na ca śīghram ihaiṣyasi tvam ity
 ata itthaṁ karavāma kiṁ vayam ||41||

ENGLISH TRANSLATION

'The coming three watches, unable to pass away, will strike us, and You will not return here quickly. What, then, are we to do? (41)

ORIGINAL

aruṇābja-dala-śreṇi kva te
 sukumāre vimale pados tale |
 tṛṇa-kaṇṭaka-śarkarāṅkitā
 kva nu sā kānana-bhūmir eṣi yām ||42||

ENGLISH TRANSLATION

'How far apart are the rows of petals of a red lotus, which resemble the tender, spotless soles of Your feet, and that forest ground marked by grass, thorns, and sharp stones upon which You intend to walk? (42)

ORIGINAL

mṛganābhi-rasokṣitā kva te
 navanīta-pratimeva hā tanuh |
 kva nu sūrya-karā ime prati-
 kṣaṇa-vardhiṣṇutamā viṣolbaṇāḥ ||43||

ENGLISH TRANSLATION

'How far apart are Your body, soft as fresh butter and sprinkled with liquid musk, and these fierce rays of the sun, which grow more intense each moment like a terrible poison? (43)

ORIGINAL

asavo yad amī sphuṭanti no
 janayitryās tava saubhagojjhitāḥ |
 atiniṣṭhuratā pade parām
 bata sāmṛājya-dhurām ato dadhuḥ ||44||

ENGLISH TRANSLATION

'Since our life airs do not visibly burst apart when we lose the good fortune of being Your mothers, alas, supreme cruelty must have established its absolute sovereignty within us. (44)

ORIGINAL

dhavalāḥ paripāntu vallavāḥ
 svayam eva vraja-rāja etu vā |
 sva-haṭham na jahāsi hā śīśo
 katham atra śvasitu sva-bandhutā ||45||

ENGLISH TRANSLATION

'Let the cowherd men themselves protect the white cows, or let the king of Vraja go. Alas, child, You will not abandon Your obstinacy. How can Your own kinspeople continue to breathe here? (45)

ORIGINAL

stimitāṅga sumaṅgalāmṛtair
 ajaniṣṭhāḥ kim u vallavānvaye |
 tṛṇa-cāri-gaṇānugāmitā-
 paribhūtiṁ mṛdulo yad anvabhūḥ ||46||

ENGLISH TRANSLATION

'Tender child, were You born into the auspicious cowherd dynasty only to suffer the humiliation of following herds that wander after grass? (46)

ORIGINAL

iti gadgada-varṇam arṇavo
 vinayānām janānī-janoditam |
 agavamya viramya yānataḥ
 sa na tasthau na tadā tad-agrataḥ ||47||

ENGLISH TRANSLATION

The mothers spoke an ocean of pleas in choked syllables. Hearing them, Kṛṣṇa could neither continue His journey nor remain standing before them. (47)

ORIGINAL

atha niryad api sva-jīvitam
 sthīratā-prāptam iva prabudhya sā |
 tanayam snapitam nijāśrubhiś
 cīram āślikṣad imam vrajeśvarī ||48||

ENGLISH TRANSLATION

Then the queen of Vraja perceived that her departing life had somehow regained steadiness. Bathing her son in her tears, she embraced Him for a long time. (48)

ORIGINAL

drutam ātmaja-śarma-karmaṭhām
 uditā vatsalataiva saṁvidam |
 sphuṭam āpipad eva tām balād
 vinirasyaiva tatām vicittatām ||49||

ENGLISH TRANSLATION

The maternal affection that is expert in securing her child's welfare quickly arose and forcibly restored her awareness, driving away the strange derangement that had spread through her. (49)

ORIGINAL

abhirakṣya nṛsimha-nāmabhiḥ
 suta-gātrāny atimātra-viklavā |
 balabhadra-subhadra-varadhana-
 pramukhān sābhidadhe puraḥ-sthitān ||50||

ENGLISH TRANSLATION

Utterly distraught, she protected every limb of her son by reciting the names of Nṛsimha, then addressed Balabhadra, Subhadra, Vardhana, and the other boys standing before her. (50)

ORIGINAL

bhavatām anujaḥ sakhāsavo'py
 ayam eveti sadā na vedmi kim |
 tad api prativāsaram prasūḥ
 kim ṛte jīvati piṣṭa-peṣaṇam ||51||

ENGLISH TRANSLATION

'How could I not know that He is your younger brother, your friend, and your very life? Yet what mother lives without repeating the same request every day? (51)

ORIGINAL

mṛdulo'pi calāgraṇīḥ sudhīr
 api nāgāt pariṇāma-darśitām |
 abalo'py atisāhasī haris
 tad imaṁ sādhv avatābhitaḥ sthitāḥ ||52||

ENGLISH TRANSLATION

'Though tender, Hari is foremost among the restless. Though intelligent, He has not yet developed mature foresight. Though still weak, He is exceedingly daring. Stand on every side and protect Him well. (52)

ORIGINAL

na pitur na piṭṛvya-saṁhater
 na ca mātur vaśatām tathaity asau |
 bhavatām tu yathety ato'rthanā
 mama nānarthakatām prapatsyate ||53||

ENGLISH TRANSLATION

'He does not submit so readily to His father, His uncles, or His mother as He does to you.
 Therefore my entreaty to you will not prove fruitless. (53)

ORIGINAL

yadi kaṁsa-ṇṛśaṁsa-kiṅkarā-
 sura-visphūrjitam īkṣitam bhavet |
 drutam eva tadā palāya gā
 api hitvā nikhilāḥ sameta naḥ ||54||

ENGLISH TRANSLATION

'If you see the violent outbreak of any demon serving cruel Kaṁsa, then flee at once. Abandon all
 the cows if necessary and return together to us. (54)

ORIGINAL

subalojjvala-kokilādayo
 na niyuddham prasabham śubhaṁyavaḥ |
 tanutātma-sakhena khelanair
 na kim anyair bhuvi bhūyate nṛṇām ||55||

ENGLISH TRANSLATION

'Subala, Ujjvala, Kokila, and all you blessed boys, do not wrestle forcibly with your friend. Are
 there not many other games in this world for people to play? (55)

ORIGINAL

śṛṇutāpacitau vicakṣaṇa
 api bho raktaka-patṛakādayaḥ |
 kathayāmi nisargam etayoḥ
 sutayor matam avaitum arhata ||56||

ENGLISH TRANSLATION

'Raktaka, Patṛaka, and the other attendants, though you are expert in service, listen. I shall explain the nature of these two sons, and you should understand what they desire. (56)

ORIGINAL

vidhurāv api hā kṣudhāṁ na tām
 na pipāsām api kaṇṭha-śoṣiṇīm |
 sva-tanūm api nāvagacchataḥ
 khalu khelārpita-mānasāv imau ||57||

ENGLISH TRANSLATION

'Alas, when their minds are absorbed in play, the two do not recognize hunger even when tormented by it, thirst even when it dries their throats, or indeed their own bodies. (57)

ORIGINAL

saraṇis taraṇi-prabhā-jvalat-
 sikatā sūnur aṭāṭyate'dya yām |
 janake kanakeṣṭakālaye
 vasatīty etad avekṣate prasūḥ ||58||

ENGLISH TRANSLATION

'Today my son will wander upon a path whose sand blazes in the sun, while His mother remains inside a palace built of golden bricks. Just consider this. (58)

ORIGINAL

anayāpy avipadyamānayā
 gr̥ha-kṛtyaṁ vidadhānayā mayā |
 jananīty abhidhā dhṛtā gata-
 trapayā tām stuvate'py amī janāḥ ||59||

ENGLISH TRANSLATION

'While I remain safe and attend to household duties, I shamelessly bear the title mother, and these people even praise me as such. (59)

ORIGINAL

kuliśāyitatā tatā tato
 bhavato bandhutayā nijārjitā |
 kusumāyita-hṛttvam āśrayaṁs
 tad apīmāṁ sva-guṇair amūmudaḥ ||60||

ENGLISH TRANSLATION

'Through kinship with you, His father has acquired a hardness like a thunderbolt. Yet our son, by His own virtues, has delighted even that heart whose true nature is soft as a flower. (60)

ORIGINAL

iti mātṛ-vacaḥ sa ca śruti-
 prathitottaṁsam ivāracayya tām |
 smita-candramaso rasokṣaṇair
 anutaptām samadhukṣayan manāk ||61||

ENGLISH TRANSLATION

Kṛṣṇa fashioned His mother's words into a celebrated ornament for His ears, then slightly soothed her burning heart by sprinkling it with the nectar flowing from the moon of His smile. (61)

ORIGINAL

yamunopavanopakaṇṭha-gāḥ
kalayantaḥ sukham eva hanta gāḥ |
vilasāma sugandha-śītale
niviḍa-cchāyā-taru-vrajāntare ||62||

ENGLISH TRANSLATION

'Alas, we shall simply lead the cows near the groves along the Yamunā and sport happily among clusters of trees whose dense shade is cool and fragrant. (62)

ORIGINAL

na ca kālana-hetukaḥ śramaḥ
sa mamaīṣyaty api sambhaviṣṇutām |
ghaṭanādiṣu yad gavāṁ navāṁ
muralīm eva viśāradām adhām ||63||

ENGLISH TRANSLATION

'No fatigue caused by tending them will even have a chance to arise for me, for I have trained my flute to be expert in gathering and directing the newly formed herds. (63)

ORIGINAL

camarī-caya-lūma-mārjitā
pariṣiktā makaranda-bindubhiḥ |
taru-ṣaṇḍa-nirātapābhitaḥ
pracaran nābhi-mṛgātivāsītā ||64||

ENGLISH TRANSLATION

'The path is swept by masses of yak-tail whisks, sprinkled with drops of flower nectar, shaded everywhere by groves of trees, and deeply perfumed by musk deer wandering upon it. (64)

ORIGINAL

mṛdulāmala-tūlikeva yā-
 nupadaṁ sādhu-padānubhūyate |
 na tu mātara avekṣitā tvayā
 prasabhaṁ yā saraṇīr vinindyate ||65||

ENGLISH TRANSLATION

'At every step that road feels like a soft, spotless cotton mattress spread beneath the feet.
 Mother, you have never seen the path that you so forcefully condemn. (65)

ORIGINAL

vividha-dyuti-puṣpa-vallībhīr
 valitair manda-samīra-vellitaiḥ |
 paritaiḥ prasaraḥ-jharair aram
 śīśiraiḥ saurabha-saubhagodayaiḥ ||66||

ENGLISH TRANSLATION

'All around it, vines laden with flowers of many colors bend and sway in the gentle breeze, while
 cool streams of extraordinary fragrance and beauty pour forth. (66)

ORIGINAL

pika-gāyaka-keki-nartakair
 bhramad-indindira-vṛnda-vandibhiḥ |
 kṣitibhṛt-taṭa-kuñja-kandarair
 mama ceto'nupadaṁ vikṣyate ||67||

ENGLISH TRANSLATION

'At every step my mind is drawn by mountain slopes, bowers, and caves filled with cuckoo
 singers, peacock dancers, and roaming companies of bees serving as bards. (67)

ORIGINAL

maṇi-mandira-vṛnda-śandatām
 anayad yac-chavir eva mandatām |
 savayaś-caya-bhūṣitaḥ śaye
 sukham atrāpy atikhidyase kutaḥ ||68||

ENGLISH TRANSLATION

'The forest's splendor reduces the beauty of hosts of jeweled palaces to dullness. Adorned by my circle of companions, I shall rest happily there. Why do you grieve so deeply? (68)

ORIGINAL

iti kiṁ ca tatad-dṛg-añcalaṁ
 calitaṁ saṁsad-alakṣitaṁ rahaḥ |
 ramaṇī-maṇi-drk-taṭī naṭī
 drutam āśliṣyad atidrutām drutam ||69||

ENGLISH TRANSLATION

Then, unnoticed by the assembly, the corner of His eye moved secretly. The dancing gaze of the jewel among young women rushed forth and swiftly embraced that exceedingly swift glance. (69)

ORIGINAL

itaretara-vṛtta-vedanā-
 cature cāru yad āhatuḥ sma te |
 tata eva yuva-dvayāsavaḥ
 sthiratām etum adhuḥ suhāśasam ||70||

ENGLISH TRANSLATION

The two beautiful ones expertly understood each other's inner condition and the charming message conveyed by their eyes. From that exchange, the life airs of the youthful pair regained steadiness and bore a lovely smile. (70)

ORIGINAL

baṭur āha kim amba dūnatām
 tanuṣe svām śṛṇu tattvam atra yat |
 adhi-kānanam asti yat sukham
 na ca tasyāṇur apīha vaḥ pure ||71||

ENGLISH TRANSLATION

The young brāhmaṇa said, 'Mother, why do you torment yourself? Hear the truth: not even a particle of the happiness found in the forest exists here in your town. (71)

ORIGINAL

kadalī-panasāmra-dāḍīma-
 prabhṛtīny āśu nipātya vṛkṣataḥ |
 paripakvatayā susaurabhāṇy
 aśanīyāni tadaiva naḥ sukham ||72||

ENGLISH TRANSLATION

'We quickly knock bananas, jackfruit, mangoes, pomegranates, and other fully ripe and fragrant fruits from the trees, then eat them at once in happiness. (72)

ORIGINAL

phala-pallava-puṣpa-saṁgraha-
 spṛhayā kalpa-latā-tater ayam |
 vanam eti sakhā na sā bhavad-
 bhavane sādhutayāsyā pūryate ||73||

ENGLISH TRANSLATION

'My friend goes to the forest desiring to gather fruits, fresh shoots, and flowers from rows of wish-fulfilling vines. That desire cannot be properly fulfilled within your house. (73)

ORIGINAL

itthaṁ bandhu-kulātulādhi-dalano hambā-ninādair gavām
 āhūto'tibubhukṣayāpi tam ṛte naikaṁ padaṁ gacchatām |
 teṣāṁ tādṛśatām pradarśya pitarau yatnān nivartyācyutaś
 cakrābjādi-padāṅkato vana-bhuvaṁ kāntāṁ mudāmaṇḍayat ||74||

ENGLISH TRANSLATION

Thus Acyuta destroyed the incomparable anguish of His kinspeople. Summoned by the cows' lowing, He showed that, despite His great hunger, they would not take even one step without Him. With effort He turned His parents back, then joyfully adorned the lovely forest ground with the marks of the disc, lotus, and other signs upon His feet. (74)

ORIGINAL

mad-viccheda-rujo'nubhāvakam aho cetaḥ priyāṇām atas
 tan nītvā nija-saṅga eva vipinaṁ yāmīti yāte harau |
 ko naḥ syād viṣayo'nya ity anu yayus teṣāṁ dṛśo veśma tu
 sva-sva-varṣmabhir eva saṁskṛti-vaśān muktopamās te'viśan ||75||

ENGLISH TRANSLATION

'The hearts of my beloveds reveal the pain of separation from me. I shall therefore take those hearts with me and go to the forest in their company.' When Hari departed, their eyes followed Him, for what other object could they have? Only their bodies entered their respective homes by the force of habit, resembling souls already liberated. (75)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 kānana-prayāṇānumodano nāma
 saptamaḥ sargaḥ
 ||7||

ENGLISH TRANSLATION

Thus ends the Seventh Sarga, entitled 'Delighting in the Journey to the Forest,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

अष्टमः सर्गः

Eighth Sarga: Relishing the Forenoon Pastimes

Source coverage: logical units 1–73; verses 1–71

ORIGINAL

aṣṭamaḥ sargaḥ
saṅgava-līlāsvādano nāma

ENGLISH TRANSLATION

Eighth Sarga, entitled 'Relishing the Forenoon Pastimes.'

ORIGINAL

ramanīyaka-nidhau vidhau vanam
hā praviṣṭavati saṁkalayya gāḥ |
goṣṭha-kair avagatātivedanā
yā na sā bhavati gocaro giraḥ ||1||

ENGLISH TRANSLATION

When the treasure of all beauty entered the forest after gathering the cows, alas, the cowherd women experienced an agony so profound that speech can never reach it. (1)

ORIGINAL

naiva cārayitum īśate sma gās
 taṁ vinā nija-nija-vrajābalāḥ |
 svāpayantya iva tā vicittatām
 svām sakhīm iva cirāya śīśriyuh ||2||

ENGLISH TRANSLATION

Without Him the young women of Vraja were unable even to tend their own cows. As if putting those cows to sleep, they themselves long remained sheltered in a strange condition that had become their intimate companion. (2)

ORIGINAL

saiva kāpy akhila-gopa-subhruvām
 ekikaiva vipad-ālitām yato [?] |
 saṁjvaram śamayitum grhe grhe
 vyānaśe sapadi yoginīva tāḥ ||3||

ENGLISH TRANSLATION

That one extraordinary calamity came separately upon all the beautiful-browed cowherd women. Like a yoginī, it instantly spread from house to house, as though to quiet their fever. (3)

ORIGINAL

śliṣyasi priya-sakhīm amaṅgale
 kiṁ tvam ity asakṛd āli-tarjanāt |
 kiṁ bhiyeva paritatyaje tayā
 mūrcchayāśu vṛṣabhānu-nandinī ||4||

ENGLISH TRANSLATION

Her sakhīs repeatedly rebuked the swoon: 'Inauspicious one, why do you embrace our dear friend?' As though frightened by their scolding, the fainting spell swiftly abandoned Vṛṣabhānu's daughter. (4)

ORIGINAL

cetanā hi guru-kaṣṭha-ketanā-
 bhyantaram yad api tām avīśat |
 ālayas tad api tām dviṣanti na
 prema-vastu vada kair nirucyatām ||5||

ENGLISH TRANSLATION

Consciousness entered Her again, though it is the dwelling place of grievous pain. Yet Her companions did not hate even that. Tell us, then, by whom can the substance called love be defined? (5)

ORIGINAL

preṣitā lalitayā tad-ālayaḥ
 peśalā janatayāpy alakṣitāḥ |
 bhūbhṛd-antikam upetya saurabhaṁ
 bhejur unnata-mudo vana-srajaḥ ||6||

ENGLISH TRANSLATION

Graceful messengers sent by Lalitā left Rādhā's residence unseen by the people. Reaching the mountain's vicinity, they attained elevated joy from the fragrance of the forest garland. (6)

ORIGINAL

śādvale'tiśiśire saras-taṭe
 gāḥ praveśya sakhibhir vihr̥tya saḥ |
 prāśya cānnam api tair dhaniṣṭhayā
 nītam āpa sa-baṭū raho hariḥ ||7||

ENGLISH TRANSLATION

Hari led the cows onto exceedingly cool grass beside a lake, played there with His friends, and ate the food Dhaniṣṭhā had brought. Then, accompanied by the young brāhmaṇa, He reached a secluded place. (7)

ORIGINAL

tatra vīkṣya muditāsu tāsu taṁ
 prāha kācana khanir guṇa-śriyām |
 rūpa-mañjarir apāra-saubhagā
 prṣṭa-yauvata-maṇi-pravṛttikam ||8||

ENGLISH TRANSLATION

Seeing Him there, the delighted maidservants rejoiced. One of them, Rūpa Mañjarī, a mine of glorious virtues and limitless good fortune, was asked for news of the jewel among young women. (8)

ORIGINAL

nāgarendra bhavatā yadā padā-
 liṅgitā vipina-bhūr dadhe śriyam |
 spardhayeva tava goṣṭha-bhūs tayā-
 liṅgyata sva-suṣamāṁ dadānayā ||9||

ENGLISH TRANSLATION

'Prince of lovers, when the forest ground was embraced by Your feet, it attained great beauty. As if competing with the forest, the ground of Your cowherd settlement embraced You and offered You its own beauty. (9)

ORIGINAL

tvaṁ hare hari-maṇi-mayīm vyadhāḥ
 kṣmām imām nija-savarṇatārpaṇaiḥ |
 sāpy adhāsyata vivarṇatām na cet
 tām ca kāñcana-mayīm vyadhāsyata ||10||

ENGLISH TRANSLATION

'Hari, by imparting Your own dark color You made this earth resemble sapphire. Had it not assumed a pale hue in return, it would have made You golden as well. (10)

ORIGINAL

go-rajaś-churitam āsyam īkṣayaṁś
 tvaṁ vanaukasa imān arodayaḥ |
 hanta go-rajasi ceṣṭamānayā
 svālayaḥ kila tayāpi roditāḥ ||11||

ENGLISH TRANSLATION

'When the forest dwellers saw Your face covered with cow dust, You made them weep. Alas, the women in Your own home also rolled in that same cow dust and wept. (11)

ORIGINAL

kintv anītir iyaṁ īkṣaṇāmbuje
 santatāmbu-janake tayā kṛte |
 te tu pautram ucitaṁ pracakratuḥ
 kardamo'mbuja-bhavodbhavo yataḥ ||12||

ENGLISH TRANSLATION

'Yet the dust acted unjustly toward their lotus eyes by making them continually produce water. Those two together then made a fitting grandson, for mud is born from water and dust, and the lotus-born Brahmā arises from mud. (12)

ORIGINAL

mālya-keśa-vasanādayaḥ samuc-
 chṛṅkhalatvam atisādhavo'py adhuḥ |
 bhūbhujā vīrahite'pi nīṛti
 syāt kva kasyacana vā niyamyatā ||13||

ENGLISH TRANSLATION

'Garlands, hair, garments, and all the rest, though ordinarily well behaved, became utterly unruly. When the king is absent from his realm, where and for whom can restraint remain? (13)

ORIGINAL

yat tavāṅghri-vanajā-dvayaṁ
 vanotsaṅga eva viharat pramodate |
 tatra viśvasiti sā na niḥśvasity
 uṣṇam eva bahudhāpi bodhitā ||14||

ENGLISH TRANSLATION

'Because Your two lotus feet sport joyfully in the forest's lap, She trusts that place and no longer sighs hotly, though we have warned Her many times. (14)

ORIGINAL

naiva tatra kaṭu-śarkarāṅkurety
 ardha-vāg api sakhī mukhodgatā |
 śrota sīma-patitaiva tāṁ pari-
 krośayanty atha javād amūrcchayat ||15||

ENGLISH TRANSLATION

'A companion had uttered only half the sentence, “But there are sharp stones and thorns there...” The words had scarcely reached the boundary of Her hearing when, crying out, they made Her faint at once. (15)

ORIGINAL

hanta te priyatamaḥ samāgato
 vīkṣyatām iti sakhī-mṛṣoktibhiḥ |
 tvad-vana-srag atisaurabhais ca sā
 prāpya bodham atisambhramaṁ dadhau ||16||

ENGLISH TRANSLATION

'Her sakhīs falsely said, “Alas, Your dearest beloved has arrived. Look!” By their words and the powerful fragrance of Your forest garland, She regained awareness and became intensely agitated. (16)

ORIGINAL

āli netra-madiraika-nartakaḥ
 sa kva te sakhi gr̥he'sti nihnutaḥ |
 kiṁ pratārayasi naiva sākṣi yad
 vakti taṁ kila tad-aṅga-saurabham ||17||

ENGLISH TRANSLATION

'She said, "Friend, where is that sole dancer intoxicated by the wine of my eyes? Is he hidden here in your house? Why do you deceive me? The fragrance of his limbs bears witness that he is here." (17)

ORIGINAL

ity alambhi sukham etayā manāk
 tan na soḍhum aśakan manobhavaḥ |
 ekadaiva śara-pañcakasya yal
 lakṣatām anayad eva tām balāt ||18||

ENGLISH TRANSLATION

'She obtained a little happiness in this way, but Cupid could not tolerate it. At once he forcibly made Her the target of all five of his arrows. (18)

ORIGINAL

khidyati sma patati sma vepate
 smāśrubhiḥ svam abhiṣiñcato gr̥ham |
 sā praviśya na bhavan mukhendunā
 prāpa śītalayitum sva-locane ||19||

ENGLISH TRANSLATION

'She became distressed, fell, trembled, and bathed Her own residence with tears. Though She entered the house, She could not cool Her eyes with the moon of Your face. (19)

ORIGINAL

hā sakhī-jana-vaco'nṛtaṁ manas
 tvaṁ mudāmr̥ta-samaṁ vṛthā kṛthāḥ |
 samjvaro dvi-guṇito yato dyati
 tvām itīyam apatat punaḥ kṣitau ||20||

ENGLISH TRANSLATION

“Alas, mind, you have uselessly treated my sakhīs' false words as though they were the nectar of joy. Because the fever now burns you twice as fiercely...” Saying this, She again fell to the ground. (20)

ORIGINAL

tvām dhig astu rahitaṁ sva-bandhunā
 jīvitety alaghu-garhayapy aho |
 no manāg api tad āpa lāghavaṁ
 pratyutātiguru-bhāratām agāt ||21||

ENGLISH TRANSLATION

“Shame upon you, life, for remaining without your own beloved!” Though She severely reproached Her life in this way, alas, it did not become even slightly lighter. Instead it grew unbearably heavy. (21)

ORIGINAL

hanta kānta-virahe'pi kiṁ mahat
 saukumāryam udiyāya subhruvaḥ |
 aṅgakāni yad asu prabhañjana-
 spandanaṁ ca na hi soḍhum īśate ||22||

ENGLISH TRANSLATION

'Alas, even in separation from Her beloved, what extraordinary delicacy arose in that beautiful-browed girl! Her limbs could not endure even the slight movement of the wind of life within them. (22)

ORIGINAL

ity avetya madhusūdanaḥ priyo-
dantam antar-udghūrṇatāturaḥ |
bāṣpa-pūrṇa-nayane niruddha-vāg
akṣipat priya-sakhāsyā-maṇḍale ||23||

ENGLISH TRANSLATION

When Madhusūdana learned this news of His beloved, He reeled inwardly in anguish. His eyes filled with tears and His voice became obstructed as He cast His gaze over the faces of His dear friends. (23)

ORIGINAL

tām uvāca baṭur ānaya drutaṁ
rādhikāṁ kanaka-padminīm vanam |
anyathā kim avanaṁ bhaved gatiḥ
saiva hanta madhusūdanasya yat ||24||

ENGLISH TRANSLATION

The young brāhmaṇa told the messenger, 'Quickly bring Rādhikā, the golden lotus, to the forest. Otherwise, alas, what refuge could protect Madhusūdana? She alone is His shelter.' (24)

ORIGINAL

mādhavo'tha nija-mālyam arpayāṁs tām
vyajijñāpad idaṁ ca kiñcana |
preyasī-hṛdi gatāstu campaka-
sraṇ mamādyā sakhi seyam udgatā ||25||

ENGLISH TRANSLATION

Mādhava then entrusted His own garland to her and made this request: 'Friend, may this campaka garland, which today has arisen from me, reach the heart of my beloved.' (25)

ORIGINAL

vṛttam ākhyad akhilaṁ sametya
 sā rādhikām atha tayā vara-srajaḥ |
 śleṣeṇāpta-ramaṇāṅga-saurabhair
 svīya-jīvitam akāri jīvitam ||26||

ENGLISH TRANSLATION

The messenger returned and related everything to Rādhikā. By embracing the excellent garland and receiving the fragrance of Her lover's limbs, She made Her own life live again. (26)

ORIGINAL

preyasi sva-virahogra-vṛścika-
 vrāta-damśa-vidhure śrute punaḥ |
 tad-viṣa-jvalana-jarjaraṁ tadai-
 vānvabhāvi nija-marma-śarma-bhit ||27||

ENGLISH TRANSLATION

When Kṛṣṇa heard that His beloved was tormented by the bites of a swarm of fierce scorpions in the form of separation from Him, He immediately felt their burning poison shatter the happiness at His own vital core. (27)

ORIGINAL

sūrya-pūjana-miṣena vañcanaṁ
 vāñchati priya-sakhī-gaṇe guroḥ |
 saiva garga-tanayā-girācirād
 etya tatra jaṭilādideśa tāḥ ||28||

ENGLISH TRANSLATION

The circle of dear sakhīs desired to deceive the elder through the pretext of worshipping the sun. Before long, on the word of Garga's daughter, Jaṭilā came there and instructed them. (28)

ORIGINAL

arcanāya vipine sahasra-gor
 arbudāyuta-gavāpti-hetave |
 yāta śātām idam adya tanyatām
 bhāsvatā nayana-daivatena vaḥ ||29||

ENGLISH TRANSLATION

'Go into the forest to worship, so that you may gain ten million cows. Perform this rite today, granted to you by the radiant sun, the deity of your eyes.' (29)

ORIGINAL

sānukūla-vidhinādhi-nāśinā
 sādhitābhimata-siddhir ālibhiḥ |
 preṣṭha-rocitam anekadhocitā
 dravya-jātam acirāt samagrahīt ||30||

ENGLISH TRANSLATION

By a favorable providence that destroyed every obstacle, the sakhīs attained the fulfillment they desired. They quickly gathered every kind of article, arranging it in many ways pleasing to their beloved. (30)

ORIGINAL

modakāny amṛta-garva-santater
 modakāny akṛta rādhikā svayam |
 vallabhāni ramaṇasya no bhaved
 yal-labhā nidhipati-prabhor api ||31||

ENGLISH TRANSLATION

Rādhikā personally prepared modakas that destroyed the entire succession of nectar's pride. They were so dear to Her lover that even the lord of treasures could never obtain them. (31)

ORIGINAL

dhūpa-dīpa-vara-vastra-bhūṣanādy-
 amśumāli-yajane'sty apekṣitam |
 tat-samāhṛti-nibandhanas tayā
 yaḥ kṛtaḥ katipaya-kṣaṇāśrayaḥ ||32||

ENGLISH TRANSLATION

Incense, lamps, fine garments, ornaments, and other articles were required for worship of the radiant sun. Gathering them caused a delay of only a few moments. (32)

ORIGINAL

taṁ vilambam avalambanojjhitaḥ
 soḍhum utkalikayā'titīvrayā |
 keśavo na culukī-kṛtātula-sthairya-
 dhairya-jaladhis tadāśakāt ||33||

ENGLISH TRANSLATION

Yet Keśava, left without support by the intensity of His longing, could not endure even that delay, although His incomparable ocean of steadiness and patience had once contained the world in a palmful. (33)

ORIGINAL

prāhinon muralikāṁ sva-dūtikām
 acyutaḥ śruti-yuge vidhṛtya yā |
 preyaśīm nija-kalena lambhayet
 kaṇṭham asya kanaka-srajaṁ yathā ||34||

ENGLISH TRANSLATION

Acyuta sent His flute as His messenger. Holding it to His two ears, He played His own melody so that it might draw His beloved to His throat like a golden garland. (34)

ORIGINAL

saiva sambhrama-taraṅgiṇī mahā-
 vartam anv akirad eva tām sadā |
 devatām kim u javād avīśāt
 kāñcanopanudatīm bhiyo hriyaḥ ||35||

ENGLISH TRANSLATION

That great river of sound, swelling with waves of agitation, cast Rādhā into its deep whirlpool.
 Did its deity swiftly enter Her and drive away the golden girl's fear and shame? (35)

ORIGINAL

kutra vā sma patato'ṅghri-paṅkaje
 pāṇi-pallava-yugaṁ kim ādade |
 kiñcanāpi na viveda sā yataḥ
 snāpitāśru-salilair akampata ||36||

ENGLISH TRANSLATION

She did not know where Her lotus feet were falling or what Her two tender hands had taken up.
 Bathed in the water of Her tears, She trembled without understanding anything at all. (36)

ORIGINAL

kānanābhisāraṇocitāmśuka-
 kalpa-veśa-paridhāpanonmukhīḥ |
 sā sakhīr api vilamba-śaṅkayā-
 kṣīpya veṣam akṛta svayaṁ tanoḥ ||37||

ENGLISH TRANSLATION

Rādhā's sakhīs were ready to dress Her in garments suitable for a forest tryst. Fearing delay, She dismissed them and adorned Her own body Herself. (37)

ORIGINAL

gostanākhyā-maṇi-hāra-veṣṭanair
 drāṇ nitambam akarod alaṅkṛtam |
 kaṇṭham anv adhita kiṅkiṇīm srajaṁ
 mūrdhni veṇi-śikhare lalāṭikām ||38||

ENGLISH TRANSLATION

She swiftly adorned Her hips with a jeweled belt known as gostana, placed a tinkling necklace around Her throat, and set ornaments upon Her braid, topknot, and forehead. (38)

ORIGINAL

locane mṛgamada-dravāñjita-
 bhālam añjana-viśeṣakārcitām |
 hanta yāvaka-rasena nirmame
 sthāsakaṁ tanum anūditāmbārā ||39||

ENGLISH TRANSLATION

She anointed Her eyes with liquid musk, decorated Her forehead with a special mark of collyrium, and, alas, fashioned patterns upon Her body with red lac while Her garment echoed the same hue. (39)

ORIGINAL

nīla-mañjula-nicola-saṁvṛta-
 mādhurīva niragāt purād bahiḥ |
 kaumudīva ghanatām gatā kṣitau
 kiṁ ghanena nihitātmano'ntare ||40||

ENGLISH TRANSLATION

She emerged from the town like sweetness itself concealed beneath a charming blue bodice, or like moonlight that had become dense upon the earth because a cloud had hidden it within itself. (40)

ORIGINAL

ālībhīḥ saha puropakānana-
 prānta-vartma-nihitāṅghri-pallavā |
 hrī-kṣapā-kṣaya-vaśād avaguṇṭhanon-
 muktam āśya-kamalaṁ dadhe sphuṭam ||41||

ENGLISH TRANSLATION

With Her companions She placed Her tender feet upon the path at the edge of the grove outside the town. As the night of shame came to an end, Her unveiled lotus face shone openly. (41)

ORIGINAL

gīr-vinodam api veṇur īhate
 sāmpratam sakala-śāstra-vit svayam |
 mūkatām paṭutarāpi yat pika-
 śreṇir eti tad iyaṁ susabhyatā ||42||

ENGLISH TRANSLATION

The flute, itself learned in every scripture, now desired to enjoy verbal wit. Though highly eloquent, the rows of cuckoos fell silent, and this was their perfect courtesy. (42)

ORIGINAL

veṇunāhvayati gā harau tṛṇod-
 bhedato druma-maranda-vṛṣṭitaḥ |
 bhūr api pravara-romaharṣa-bhāk
 svedinī ca sahasā rasād abhūt ||43||

ENGLISH TRANSLATION

When Hari called the cows with His flute, the earth sprouted grass and the trees showered honey. Filled with rasa, the earth suddenly displayed supreme horripilation and perspiration. (43)

ORIGINAL

kīra-keki-pika-saṁhater api
 stambham āpa rabhasāt sarasvatī |
 āpa āpur api nimnagāśritā
 yaj jaḍatva-mihakā vicitratā ||44||

ENGLISH TRANSLATION

The speech of parrots, peacocks, and cuckoos at once became paralyzed. Even the waters taking shelter in rivers became motionless. What wonder was unfolding here? (44)

ORIGINAL

unmiṣad-ghana-mud-aśru-dhāriṇī
 dyaaur api svam atisaubhagāspadam |
 sādhv amamsta hima-manda-mārutair
 vījayaty api dig-ālir īlitā ||45||

ENGLISH TRANSLATION

The sky bore streams of tears from newly swelling clouds of joy and considered itself the abode of the highest good fortune. The delighted directions praised it while fanning it with cool, gentle breezes. (45)

ORIGINAL

śabda eṣa na hi kaṇṭha-vṛttikaḥ
 sva-prayoktur api yo vinecchayā |
 svārtha-mātra-para eva sambhramaṁ
 gā nayed atitarāṁ yato'khilāḥ ||46||

ENGLISH TRANSLATION

This sound did not depend upon the action of a throat. Even without the wish of its player, it remained intent upon its own purpose and led every cow into profound agitation. (46)

ORIGINAL

yā tv abhūd abhidhayā prati svam
 apy udgata-śrutir avāpta sammadā |
 hanta hamba iti sāpa-bhāṣayai-
 vottaraṁ pratidadau gavāṁ tatiḥ ||47||

ENGLISH TRANSLATION

Each cow heard the call of her own name, raised her ears, and became delighted. Alas, the entire herd answered in its own language with the cry 'Hamba!' (47)

ORIGINAL

veṇunā svara-gaṇāḥ kṛtāḥ saha
 grāma-jātibhir anena mūrcchitāḥ |
 mūrcchitā yad abhavan svar-aṅganā
 enam atra tad upālabheta kaḥ ||48||

ENGLISH TRANSLATION

The flute produced hosts of notes and joined them with modes and melodic types to create enchanting modulations. Since the celestial women fainted upon hearing it, who could blame the flute here? (48)

ORIGINAL

parvato'pala-varā api dravaṁ
 parvato'tiśayataḥ prapedire |
 sarvato'py adhika-kakkhaṭāḥ kathaṁ
 sarvato'pi dadhire'dhikāṁ ratim ||49||

ENGLISH TRANSLATION

Mountains and even the finest stones upon them melted to an extraordinary degree. How did those harder than all other things come to bear more love than everyone else? (49)

ORIGINAL

svaṁ svam āspadam upāśritā yataḥ
 saṁprataṁ khaga-mṛgāḥ pipāsavaḥ |
 prāpya vāri pari sāri hāri te
 sambhramāt papur apūrva-kautukāḥ ||50||

ENGLISH TRANSLATION

Thirsty birds and deer remained in their respective places. When the beautiful water came flowing all around them, they drank it in agitation, experiencing an unprecedented wonder. (50)

ORIGINAL

kṛṣṇasāra iti nāma-sārthakaṁ
 svaṁ dadhāv ayam aho dayodadhiḥ |
 dveṣṭi no giridharānurāginīḥ
 pratyutaiti sukhayan nijāṅganāḥ ||51||

ENGLISH TRANSLATION

Ah, this ocean of compassion made his name 'black deer' truly meaningful. He did not hate the does attached to Giridhara; instead, he approached and delighted his own females. (51)

ORIGINAL

tās tu taṁ sakhi vidhāya prṣṭhataḥ
 kṛṣṇa saṁjigamiṣātitrṣṇayā |
 yāntya eva jaḍatāṁ śritāḥ śrute
 veṇu-nāda iha citritā babhuḥ ||52||

ENGLISH TRANSLATION

Friend, the does placed their stag behind them and moved forward in intense thirst to reach Kṛṣṇa. Yet when the flute sound entered their ears, they became motionless and appeared like painted figures. (52)

ORIGINAL

pāna-kāla udite dhvanau jale
 cāśma-dharṁiṇi sitārddha-cañcavaḥ |
 ālavāla-gata-pakṣiṇaḥ samūt-
 kīryamāṇa-garuto vicukṣubhuḥ ||53||

ENGLISH TRANSLATION

At the moment of drinking, the waterfowl heard the sound. The water assumed the nature of stone, their pale half-submerged beaks became fixed, and they trembled as their wings rose and scattered spray. (53)

ORIGINAL

ittham eva muralī-svanāmṛtaṁ
 varṇanena surabhīkṛtaṁ muhuḥ |
 karṇa-cāru-caṣakāntar-āhitaṁ
 tā mitho'pi pariveṣitaṁ papuḥ ||54||

ENGLISH TRANSLATION

Again and again the sakhīs made the nectar of the flute sound fragrant through their descriptions, placed it within the charming cups of their ears, served it to one another, and drank. (54)

ORIGINAL

stambha-kampa-pulakādayo gatāv
 antarāya-nivahān na kiṁ vyadhuḥ |
 kintu śīghram anurāga eva tāḥ
 prāpayan mada-raṇākhyā-vāṭikām ||55||

ENGLISH TRANSLATION

Did paralysis, trembling, horripilation, and the other transformations not create hosts of obstacles along their path? Yet love itself swiftly brought them to the garden known as Cupid's battlefield. (55)

ORIGINAL

tatra sūrya-sadane praviśya tās
 taṁ praṇamya nutibhiḥ prasāditam |
 prārthayantu hṛdayaika-vallabham
 deva darśaya dayodadhe drutam ||56||

ENGLISH TRANSLATION

Entering the sun temple, they bowed to the deity and satisfied him with praises. Then they prayed, 'Ocean of mercy, quickly reveal the one beloved of our hearts.' (56)

ORIGINAL

pūjanopakaraṇasya rakṣaṇe
 tasya tad-vipina-devatām tadā |
 sā nirupya calitālibhiḥ sukham
 svaṁ saraḥ-sarasa-ramya-kānanam ||57||

ENGLISH TRANSLATION

Rādhā appointed the local forest goddess to guard the articles for worship. Then She departed happily with Her companions for the beautiful grove beside Her own delightful lake. (57)

ORIGINAL

vyātatāna vṛṣabhānujā-rucir
 bhūbhṛd-antika-bhuvāḥ pariṣkriyām |
 śrī-hares tad-atidūra-vartino'py
 ullalāsa sahasā hṛd-ambujam ||58||

ENGLISH TRANSLATION

The radiance of Vṛṣabhānu's daughter spread adornment across the ground near the mountain. Though Śrī Hari was very far away, the lotus of His heart suddenly blossomed. (58)

ORIGINAL

bhrājate priyatamālibhir vṛtā
 padminī sva-sarasī-vane'dhunā |
 ity abodhi madhusūdanas tadai-
 vātra hetv-anupapatti-liṅgataḥ ||59||

ENGLISH TRANSLATION

'The lotus maiden now shines in the grove beside Her own lake, surrounded by Her dearest companions.' Madhusūdana understood this at once from a sign that admitted no other explanation. (59)

ORIGINAL

tad-diśo'tha pavanas tad-aṅgajā-
 modam etam anubhāvayann abhāt |
 so'pi cainam acirāt tad-aṅgajā-
 moda-lālasam acukṣubhad balāt ||60||

ENGLISH TRANSLATION

The wind from that direction appeared carrying the fragrance born from Her limbs. Before long it forcibly agitated Him with eager longing for that bodily perfume. (60)

ORIGINAL

veṇu-vādana-vidher viramya
 naivaiṣṭha roddhum anavasthitam manaḥ |
 mālatī madhura-saurabhākula-
 syālinaḥ kva nu dhṛtis tayā vinā ||61||

ENGLISH TRANSLATION

He stopped playing the flute but could not restrain His restless mind. Where can a bee overwhelmed by the sweet fragrance of mālatī find steadiness without that flower? (61)

ORIGINAL

taṁ tadaiva madhumaṅgalo'bravīt
 tan-mano-gata-vid eva devavat |
 kiñcid asti mama piñcha-bhūṣaṇa
 svīya-kṛtyam iti yāmi tat-kṛte ||62||

ENGLISH TRANSLATION

Madhumaṅgala, knowing what was in His mind as though he were divine, immediately said, 'Peacock-crested friend, I have a personal task to perform, so I am going to attend to it. (62)

ORIGINAL

sūrya-tīrtham anu garga eṣyati
 snātum adya muni-varga-vanditaḥ |
 jyotiṣāṁ gati-vidhau bubhutsite
 saṁśayaṁ mama sa eva bhetsyati ||63||

ENGLISH TRANSLATION

'Today Garga, revered by hosts of sages, will come to bathe at Sūrya-tīrtha. I have a doubt concerning the courses of the luminaries, and he alone can resolve it.' (63)

ORIGINAL

prāha keśi-damano mano mamāpy
 uccacāla tad-avekṣaṇotsukam |
 kiṁ tv avemi bahu-mitra-saṅgitā-
 prābhava-prathanayā nayātyayam ||64||

ENGLISH TRANSLATION

The subduer of Keśi replied, 'My mind too has become restless and eager to see him. Yet I know that the presence of so many friends will prevent us by exposing our purpose.' (64)

ORIGINAL

ced iyaṁ bhavati nītir atra te kā
 kṣatis tvam aham ity ubhāv ivaḥ |
 svas-taḍāga-vara-madhyam īhate
 gantum eṣa taraṇīś ca satvarah ||65||

ENGLISH TRANSLATION

'If this is your policy, what loss is there? You and I are as one. The sun himself is now hurrying toward the middle of his excellent lake.' (65)

ORIGINAL

śerate sma dhavalā imāḥ sakhe
 nīpa-ṣaṇḍam anu meduraṁ puraḥ |
 sāmprataṁ śīśayiṣūn sakhīn imān
 mā kadhathaya mudhaiva khelayan ||66||

ENGLISH TRANSLATION

'Friend, these white cows are lying ahead beside the dense grove of kadamba trees. Do not needlessly disturb these companions who now wish to sleep by drawing them into play.' (66)

ORIGINAL

ity akunṭha-baṭu-pāṭavāḍṛtais
 taiḥ prayātam iti datta-sammatī |
 jagmatuḥ pramadalād vanād drutaṁ
 tau mudā pramadayāśritaṁ saraḥ ||67||

ENGLISH TRANSLATION

The boys honored the unobstructed cleverness of the young brāhmaṇa and gave their consent for the pair to depart. Kṛṣṇa and Madhumaṅgala swiftly left the forest and joyfully went to the lake sheltered by the young women. (67)

ORIGINAL

kvāgamāva purataḥ sakhe na
govardhanaḥ khalu nago'yam īkṣyate |
bhūr iyaṁ ca nahi goṣṭha-vartinī
śātakumbha-mayatā yad etayoḥ ||68||

ENGLISH TRANSLATION

'Friend, where have we come? That mountain before us surely cannot be Govardhana, nor can this ground belong to the cowherd settlement, for both appear to be made of gold. (68)

ORIGINAL

merur eva kim ilavṛtāvṛtaḥ
spaṣṭam āvirabhavat vraje'mśataḥ |
kintu kānti-laharī-vigāhinaṁ mām
śaraiḥ kim iti vidhyati smaraḥ ||69||

ENGLISH TRANSLATION

'Has Mount Meru, surrounded by Ilāvṛta, visibly manifested a portion of itself here in Vraja? But why does Cupid strike me with arrows while I am immersed in these waves of radiance?' (69)

ORIGINAL

iti nigadati kṛṣṇe rādhikāloka-tṛṣṇā-
madhurima-bhara-pūrṇā sāpi tatrāpa ghūrṇāḥ |
tad-apaghana-ghanānām cāru-rājad-vanānām
kalita-vipula-tarṣaiḥ kānti-pīyūṣa-varṣaiḥ ||70||

ENGLISH TRANSLATION

As Kṛṣṇa spoke, Rādhikā too reeled there, filled with the heavy sweetness of thirst to behold Him. Her abundant showers of nectarean radiance awakened immense longing in the beautiful dark clouds and splendid forest around Him. (70)

ORIGINAL

vidyuc campaka-valliketi jaladas tāpiñcha-śākhīty atad
 bhānāni vyatidarśīnor yad abhavan dūrasthayoḥ prāk tayoh |
 so'yaṁ me ramaṇaḥ kim atra ramaṇī saiveyam ity ātmakaṁ
 tad bhānaṁ ca tad āpatuḥ punar aho tair eva tādātmyataḥ ||71||

ENGLISH TRANSLATION

From afar, each mistook the other: 'Is that lightning, or a campaka vine? Is that a cloud, or a dark tamāla branch?' As they drew near, those false impressions vanished and both recognized, 'This is my beloved' and 'This is indeed that beautiful girl.' Then, wonderfully, through complete absorption in one another, those very impressions returned in a deeper form. (71)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 saṅgava-līlāsvādano nāma
 aṣṭamaḥ sargaḥ
 ||8||

ENGLISH TRANSLATION

Thus ends the Eighth Sarga, entitled 'Relishing the Forenoon Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

नवमः सर्गः

Ninth Sarga: Relishing Playful Amorous Diversions

Source coverage: logical units 1–67; verses 1–65

ORIGINAL

navamaḥ sargaḥ
narma-vilāsāsvādano nāma

ENGLISH TRANSLATION

Ninth Sarga, entitled 'Relishing Playful Amorous Diversions.'

ORIGINAL

āyātaḥ sakhi mādhave yad-udayād vallī-matallī-tatiḥ
phullībhūya samantataḥ surabhayaty uccaiḥ śriyaṁ śīśriye |
tena tvat-kusumeṣu vāñchita-dhurā sampatsyate setsyati
svācchandyād iha padminī-gaṇapateḥ sevāpi te'bādhitā ||1||

ENGLISH TRANSLATION

'Friend, Mādhava has arrived. At His rising, the rows of excellent vines have blossomed everywhere, spread their fragrance, and attained great beauty. Thus your cherished purpose concerning His flowers will be fulfilled, and your service to the lord of the lotus maidens can proceed here freely and without obstruction. (1)

ORIGINAL

mugdhe paśya didhīrṣur eṣa rabhasān mām ājihīte harir
 neśe hanta palāyiturṁ balad-uru-stambhā dadhe vepathum |
 tvaṁ vācāpi na rakṣaṇe mama paṭuḥ kiṁ vā hasasy unmade
 lolākṣī capalāsi lāsi kutukaṁ haṁho bhiyā'haṁ mriye ||2||

ENGLISH TRANSLATION

'Innocent friend, look! Hari desires to seize me and is calling me forcefully. Alas, I cannot flee; my thighs have become rigid pillars and I tremble. You are not skillful enough to protect me even with words. Why do you laugh, mad girl? Your eyes rove, you are fickle, and you delight in this spectacle. Ah, I shall die of fear!' (2)

ORIGINAL

asyāgre'pi bibheṣi hanta lalitā-śauṭīrya-sūrya-prabhā
 pradhvastākhila-dambha-śaurya-timira-vrātasya mugdhekṣaṇe |
 kiṁ ca tvāṁ bhuvana-trayākhila-satī-cūḍāmaṇiṁ lampaṭaḥ
 spraṣṭuṁ sāhasam eṣa dhāsyati balāt tac cāpi na śraddadhe ||3||

ENGLISH TRANSLATION

'Beautiful-eyed friend, why fear Him even while I stand before you? The sunlike brilliance of Lalitā's boldness destroys every mass of darkness formed by His pretended courage. Moreover, I do not believe that this libertine will dare forcibly to touch you, the crown jewel of all chaste women in the three worlds.' (3)

ORIGINAL

brūṣe satyam ayaṁ tu hanta sa-ruṣevāsmāsu sādhvī-vrata-
 dhvānta-dhvaṁsana-bhāskaraḥ prakāṣito dhātraiva bhū-maṇḍale |
 yaḥ sarvā mukha-mudranād virahitāḥ kṛtvā balāt padminīḥ
 svāsaktā iti tāḥ pravādam adhikaṁ loke nayan nandati ||4||

ENGLISH TRANSLATION

'What you say is true, yet alas, the Creator has manifested this sun upon the earth specifically to destroy the darkness of virtuous vows among us. By force He opens the sealed faces of every lotus maiden, then delights in spreading the rumor that they are attached to Him.' (4)

ORIGINAL

evaṁ cet purataḥ praviśya gahane kuñje nilīya drutaṁ
 durbodhādhvani mādhavena sahasā dvitrā ghaṭīr yāpaya |
 tāvan nas tvad-inārcanodyama-juṣāṁ puṣpāvacāyaḥ kṣaṇaṁ
 gāndharve'stu nirākulo'tra kim ito yuktiḥ parā dṛśyate ||5||

ENGLISH TRANSLATION

'If that is so, quickly enter the dense bower ahead and hide along its difficult path. Pass two or three ghaṭikās there with Mādhava. Meanwhile we can peacefully gather flowers here for your worship of the sun. What better strategy could be found?' (5)

ORIGINAL

evaṁ tatra mitho vicārayati sa sva-preyasīnām gaṇe
 madhye prādurabhūd yathā kumudinī vṛnde vidhuḥ parvaṇi |
 saṁrambhair avahitthayaiva janitais tāḥ saikataiḥ setubhiḥ
 harṣābdher atanūrmi-mālim abalā roddhuṁ sadārebhire ||6||

ENGLISH TRANSLATION

While the circle of His beloveds deliberated together in this way, Kṛṣṇa appeared in their midst like the full moon among a host of night-blooming lotuses. Concealing themselves behind agitation born of feigned anger, the young women continually tried to contain the immense waves of their ocean of joy with banks of sand. (6)

ORIGINAL

ekaikāvayava-sphuran-madhurimāvarte patantas tadā
 tāsām akṣi-tari-vrajā drutam adhur ghūrṇāḥ kṣanāt te punaḥ |
 magnībhūya rasa-plutāntaratayā vindanta nīcīnatām
 ye tu prāhur idaṁ hriyo vilasitaṁ tattvaṁ na te jānate ||7||

ENGLISH TRANSLATION

The fleets of their eye-boats fell into whirlpools of sweetness flashing from each of His limbs and immediately began to spin. Submerged and inwardly flooded with rasa, their gazes sank downward. Those who call this merely an expression of shame do not know the truth. (7)

ORIGINAL

tat-saurabhya-mahā-bhaṭaiḥ paṭimabhir nāsādhvanāntaḥ-puraṁ
 prāptair dhairya-kapāṭa-pāṭana-parais tāsāṁ yadābhūyata |
 kā yūyaṁ vana-luṇṭhikā iti tadā sāṭopa-varṇa-sphurat-
 sausvaryāmṛta-vīcayaḥ śruti-gatās tat sarvaṁ āplāvayan ||8||

ENGLISH TRANSLATION

When the powerful warriors of His fragrance traveled the road of their nostrils, entered the inner chambers of their hearts, and set about breaking the doors of their fortitude, He demanded, 'Who are you robbers of the forest?' Majestic waves of nectar from the beautiful sound of His voice entered their ears and flooded everything. (8)

ORIGINAL

aprāpya prativācam ātta-ruḍ iva prāhodbhramal-locanaḥ
 kiṁ na brūtha madān mad-ālaya-samodyānāpahārodyatāḥ |
 adyāsādyā mamopakaṇṭham ucitāṁ saṁsady avasthāṁ parāṁ
 apy āptuṁ kim u vāñchatha sphuṭam ato brūtāśu yūyaṁ stha kāḥ ||9||

ENGLISH TRANSLATION

Receiving no answer, He assumed anger, rolled His eyes, and said, 'Why do you not speak, intoxicated as you are and intent upon plundering the garden beside my own abode? Now that you have come near me, do you desire to attain the highest condition proper for you in a fitting assembly? Tell me plainly and at once who you are.' (9)

ORIGINAL

tāsāṁ eṣa tadāpa yat prativaco no kā apīty antar-ud-
 bhūta-smāra-vikāra-bodhi madhuraṁ hrī-laulya-śaṅkārcitam |
 tad yo varṇayituṁ kṣitāv upamitiṁ mṛgyed ayaṁ neti nety
 asyan vastu-samastam atra labhate brahmajña-sāmyaṁ kaviḥ ||10||

ENGLISH TRANSLATION

Their answer, 'We are no one,' revealed the transformations of love arising within them and was sweetly adorned with shame, restlessness, and apprehension. A poet searching the earth for a comparison and rejecting every object with 'not this, not this' would attain equality with a knower of Brahman. (10)

ORIGINAL

yat kṛṣṇasya mano'pi karṇa-mayatām āpayya tac cādhikaṁ
viddhaṁ hanta mano-bhuvaiva sahasā cakre punaḥ sāyakaiḥ |
yat tasmād davathoḥ sa vepathum api svaṁ nihnuvāno'bravīt
sātopaṁ tad imā vyajijñāpad iva svāturya-visphūrjitam ||11||

ENGLISH TRANSLATION

Their reply made even Kṛṣṇa's mind become all ears, but Cupid immediately pierced that mind still more deeply with his arrows. The resulting fever produced trembling, which Kṛṣṇa tried to conceal as He spoke with pomp. Yet His very words seemed to announce the violent outbreak of His own affliction. (11)

ORIGINAL

yūyaṁ kā api neti ced vadatha kiṁ no kā apīti sphuṭaṁ
pratyakṣāvagate'pi vastuni kathaṁ dṛṣṭo'palāpaḥ kva kaiḥ |
puṣpānāṁ nahi dhatta kevalam aho tāskarya-caryā yato
dṛṣṭaṁ corayatheha candra-vadanā ātmānam apy agrataḥ ||12||

ENGLISH TRANSLATION

'If you say that you are no one, why not state plainly, "We are no one"? Who has ever seen such denial of an object perceived directly before the eyes? Moon-faced girls, your conduct is not limited to stealing flowers, for here before me I see you stealing your very selves as well. (12)

ORIGINAL

nityaṁ mat-sumano'pahāra-niratā yas tā mayā kutra vā
 prāptaḥ syuḥ katham ity anidrita-dṛśā rātrindivaṁ bhāvyate |
 diṣṭyaivātma-bhuvam śritā yuvatayo dṛṣṭāś cirād adya tās
 tan mantoḥ phalam eva samprati dadāny aṅgīkurudhvaṁ drutam ||13||

ENGLISH TRANSLATION

'Day and night I have kept my eyes sleepless, wondering where I might find those young women forever intent on stealing my flowers. By good fortune, after a long time I see those very girls today taking shelter of Cupid. Now I shall give you the fruit of that offense. Accept it quickly.'
 (13)

ORIGINAL

udyan viśva-janekṣaṇa-kṣaṇa-bharam dhatte nirasyaṁs tamo
 yaḥ phullī-kurute-tamām kara-pariṣvaṅgair balāt padminīḥ |
 taṁ bhāsvantam abhīṣṭadam prati dinaṁ sevemahimā vyaṁ
 puṣpeṣv āgraha eṣa naḥ samucitas tat kiṁ bhavān kupyati ||14||

ENGLISH TRANSLATION

'We daily worship the radiant sun, giver of cherished blessings, who rises to destroy darkness and forcibly makes lotus maidens blossom by the embraces of his rays. Our eagerness for flowers is therefore proper. Why are You angry?' (14)

ORIGINAL

no kupyāmi yathoditaṁ kurutha cet kiṁ tv aṅganāḥ sarvathā
 bhāṣante'ṇṭam eva tena bhavatīḥ pratyemi vāmāḥ kutaḥ |
 devārthaṁ kusumāni me cinutha cet satyaṁ kurudhvaṁ sahe
 mantuṁ paśyata sādhutām mama parām yuṣmāsu corīṣv api ||15||

ENGLISH TRANSLATION

'I am not angry if you act as you say. Yet women invariably speak falsely, so why should I trust you contrary girls? If you gather my flowers for worship, swear that this is true and I shall forgive the offense. Behold my extraordinary goodness, even toward thieves like you.' (15)

ORIGINAL

cauryaḥ satyam aho vyaṁ vraja-bhuvi khyātās tvam eva dhruvaṁ
 sādhuḥ kena na kīrtiyase sva-vadanenokti-śramaiḥ kiṁ tataḥ |
 ābālyād ṛta-bhāṣitā saralatā śuddhiḥ parasvāspṛhā
 yā yāsti tvayi sā kadā kva nu jane kenekṣitā vā kṣitau ||16||

ENGLISH TRANSLATION

'Yes indeed, we are certainly famous throughout Vraja as thieves, while You alone are saintly. Who does not proclaim that fact? Why exhaust Yourself by saying it with Your own mouth? From childhood You have possessed truthfulness, simplicity, purity, and freedom from desire for another's property, but when and where has anyone on earth ever seen them in You?' (16)

ORIGINAL

yuṣmābhir viparīta-lakṣaṇa-yuṣā vācāham evātra yac
 cauro'kāriṣi sādhu-maṇḍala-nuto vṛndāvanākhaṇḍalaḥ |
 tad garvaṁ hṛdi dhattha kañcana vinā yenedṛśīnāṁ girām
 īśidhve kim u ḍambaram racayitum gopāṅganā me'grataḥ ||17||

ENGLISH TRANSLATION

'By speech endowed with meanings opposite to the truth, you have made me the thief here, although hosts of saints praise me as the sovereign of Vṛndāvana. Do you harbor some special pride that enables you to create such a display of words before me, cowherd girls?' (17)

ORIGINAL

so'yaṁ yauvana-hetukaḥ kim athavā saundarya-sampaj-janiḥ
 pātivratya-nibandhanaḥ kim u kalā-śāstrajñatā-sambhavaḥ |
 taṁ paśyāmy adhunā nikuñjam abhitaḥ svasyāpi bāhvoḥ parāṁ
 vaidagdhīm anubhāvayāni bhavatīḥ prekṣadhvam etām api ||18||

ENGLISH TRANSLATION

'Does that pride arise from youth, from the wealth of beauty, from devotion to chastity, or from knowledge of arts and sciences? I shall examine it now in the bower and make you experience the supreme skill of my own two arms. Watch this as well.' (18)

ORIGINAL

ity āgatya didhīrṣuṇā giribhṛtā rādhāṁ tadānudrutāṁ
 prṣṭhīkṛtya jagāda tat-priya-sakhī sāṭopa-santarjanam |
 kaḥ syās tvaṁ lalitāgrato'pi kulajāṁ spraṣṭuṁ balād īhase
 dūrībhūya paratra lampāṭa viśa svaṁ cet śam atrecchasi ||19||

ENGLISH TRANSLATION

Giridhara advanced, desiring to seize Rādhā as She fled before Him. Her dear companion placed Rādhā behind her and sternly threatened Him: 'Who are You to seek forcibly to touch a respectable girl even in Lalitā's presence? Libertine, move far away and enter some other place if You desire Your own welfare here.' (19)

ORIGINAL

satyaṁ tvaṁ lalite prakāma-samarākāṅksāṁ mayā dhitsasi
 brūṣe mām yad ihaivam eva vigatāśaṅkaṁ balād unmanā |
 tvāṁ dorbhyam adhunā pinaṣmi tad imāḥ paśyantu sakhyo'pi te
 yena tvaṁ muhur eva durmukhi na mā mevaṁ bruvāṇā bhaveḥ ||20||

ENGLISH TRANSLATION

'Lalitā, you truly provoke in me a powerful longing for battle when you recklessly address me like this, free from every fear. I shall crush you in my arms right now while these companions of yours watch, so that, foul-mouthed girl, you will not speak to me this way again and again.' (20)

ORIGINAL

anyās tā ratahiṇḍa dharṣayasi yā mugdhā muhur bibhyatīr
 eṣā'haṁ lalitā parāḥ saha-carīḥ svaṁ cāsta-śaṅkaujasā |
 rakṣantī purato'pi te prativanam puṣpāṇi neṣye balāt
 kartuṁ kiñcid iheśiṣe yadi tadā kiṁ dhṛṣṭa naḥ kṣāmyasi ||21||

ENGLISH TRANSLATION

'You assault other innocent girls who become frightened again and again, pleasure-seeking rogue. But I am Lalitā. Standing fearlessly before You, I shall protect my companions and myself and forcibly carry flowers from every grove. Shameless boy, if You can do anything about it here, why do You tolerate us?' (21)

ORIGINAL

rādhe paśya sakhīyam āśya-kuharād āyāti yad vakti tat
 sammatyā tava cet tvam apyahaha me pāṇeḥ kva vā mokṣyase |
 asyā dyann adharaṁ radair apanudams tuṇḍasya kaṇḍūyanāny
 āyāto'smi samakṣam eva tava yat tvaṁ mauninī vartase ||22||

ENGLISH TRANSLATION

'Rādhā, see what pours from the cavern of your friend's mouth. If it has your approval, alas, where can you escape from my hand? I have come directly before you to relieve the itching of my teeth by pressing away at her lip, yet you remain silent.' (22)

ORIGINAL

rādhā prāha śaṭhendra kiṁ vadasi no jñāsi mām yāsmi ahaṁ
 goṣṭhe'sti prathitātra yauvata-kule sādhvī na matto'dhikā |
 tasyā me'tanu-dharma-vartmaṇi ratāḥ sakhyaḥ yademāḥ sthirās
 tāsṁ eṣā lalitā parā prakharatā yasyā jayet tvām api ||23||

ENGLISH TRANSLATION

Rādhā replied, 'King of cheats, what are You saying? Do You not know me? I am leaving. In the entire community of young women in the cowherd settlement, no one is more renowned for chastity than I. These companions remain firmly devoted to the path of my sacred duty, and foremost among them is Lalitā, whose fierce strength can conquer even You.' (23)

ORIGINAL

sūryopāsana-dharmavatī atitarāṁ sādhyā asmi ceti sphuṭaṁ
 mūrtaṁ te hṛdi garva-parvata-yugaṁ varvartī rādhe'dhikam |
 tac chīgraṁ nakharair vikhaṇḍya bhavatīm jeṣyāmi tenaiva cen
 mad-vakṣaḥ prahariṣyasi tvam adhikaṁ tac cāpi soḍhuṁ kṣame ||24||

ENGLISH TRANSLATION

'Rādhā, the twin mountains of pride visibly revolving in your heart arise from thinking, "I am exceedingly chaste and devoted to worship of the sun." I shall quickly tear them apart with my nails and thereby conquer you. If you then strike my chest even more fiercely, I am able to endure that too.' (24)

ORIGINAL

ity uktvā smita-candrikārcita-mukhīr ālīr vilaṅghya vrajan
 rādhāyā nidadhāv urasy uru-madāt pāṇīm yadā mādhaveḥ |
 kandarpaḥ sa hi kaṁ na darpam atanod āpāda-śirṣaṁ śaraiś
 cakre jarjaram eva tat tanu-yugaṁ romodgama-vyājataḥ ||25||

ENGLISH TRANSLATION

Speaking thus, Mādhava crossed beyond the companions whose faces were worshiped by the moonlight of their smiles. Swelling with boldness, He placed His hand upon Rādhā's breast. Cupid, who can arouse pride in anyone, pierced both bodies from foot to head with his arrows and left them shattered under the pretext of erupting horripilation. (25)

ORIGINAL

kiṁ kartuṁ kitava tvayātra rabhasād ārabdham ity ucca-gīs
 tām prābodhayad ālibhir viracitā sparśottha-mohād yadā |
 sā kāntasya karaṁ sa-sītkṛti raṇat-pāṇy-ambujābhyām tadā
 roddhuṁ sambhramam āpa śuṣkam arudat vāmābhyanaīṣṭid rujam ||26||

ENGLISH TRANSLATION

Her companions loudly cried, 'Cheat, what have You begun to do so rashly?' and awakened Rādhā from the bewilderment born of His touch. With hissing breaths, She agitatedly tried to restrain Her beloved's hand between Her ringing lotus palms. Unable to shed tears, the contrary girl drew the pain into Her left arm. (26)

ORIGINAL

tāvad vāma-kareṇa hanta sudṛśaḥ śirṣaḥ paṭe sraṁsite
 mādhyāmṛta-vīcayaḥ samudagur yā vyāpnuvānā diśaḥ |
 āśleṣādhara-pāna-cumbana-vidhiṁ prāripsitaṁ mādhave
 vismṛtyārabhataiva kevalam aho snātuṁ muhus tāsu saḥ ||27||

ENGLISH TRANSLATION

Meanwhile Her veil slipped from Her head beneath His left hand, and waves of the nectar of Her sweetness arose and filled every direction. Mādhava forgot the embrace, drinking of lips, kisses, and other pleasures He had intended to begin. Wonderfully, He simply bathed again and again in those waves. (27)

ORIGINAL

candrasypari sāndratām katham agād dhvāntam samantād balat
 tam kiṁ hanta mṛdhe jigāya nahi yat so'nalpam udbhrājate |
 maitrī yady anayor abhūt samucitā nopary-adhaḥ sthāyitā
 dāsyam ced dvija-rāja āpa tamaso loke na kiṁ lajjate ||28||

ENGLISH TRANSLATION

'How has dense darkness forcibly gathered on every side above the moon? Has it conquered the moon in battle? Surely not, for the moon shines all the more brilliantly. If friendship exists between the two, it is improper that one remain above and the other below. If the king of the twice-born has accepted slavery to darkness, does he feel no shame before the world?' (28)

ORIGINAL

candre'smin api ke ime śapharike sindhoḥ sahaivodgate
 ced ete kim u niścale yadi punar nīlotpale te kutaḥ |
 bandhor aṅkam upetya mudrita-mukhe manye tataḥ khañjanāv
 etau sto nahi kena vātra gamitau no nṛtyato vā kutaḥ ||29||

ENGLISH TRANSLATION

'And what are these two fish appearing upon this moon, risen together from the ocean? If they are fish, why are they motionless? If they are blue lotuses, how did they come here? Perhaps these are two wagtail birds who reached the lap of their friend and closed their beaks, but who brought them here, and why do they not dance?' (29)

ORIGINAL

ity evātma-gataṁ vadan nija-dṛśor diṣṭaṁ mahan mānayan
 svāṅgaṁ tat-suṣamā samāmṛta-rasāsārair muhuḥ plāvayan |
 tan netrānta-taṭānurāga-madhubhiḥ pītair dṛśā svaṁ manaḥ
 kṣīvatvaṁ gamayan bhajan vivaśatām ālīḥ sa dhinvan babhau ||30||

ENGLISH TRANSLATION

Speaking thus within Himself, Kṛṣṇa celebrated the great good fortune of His eyes. He repeatedly flooded His body with torrents of nectarean rasa from Her beauty, made His mind intoxicated by drinking the honey of affection from the edges of Her eyes, and shone helplessly while delighting Her companions. (30)

ORIGINAL

tāvad tad-bhuja-pāsataḥ śīthilitāt svaṁ mocayitvāvrajan
 mādhyāstram iva prayujya kim iyaṁ taṁ jṛmbhayitvājayat |
 pāṇibhyāṁ pratimucya kañcukam atho kāñcīm kaśantīm babhau
 badhnāti sma kim asta-bhīḥ parikaram kāmāji-rājī cikīḥ ||31||

ENGLISH TRANSLATION

She then freed Herself from the loosened noose of His arms and fled. Did She defeat Him by wielding sweetness as a weapon and making Him yawn in stupefaction? With both hands She refastened Her bodice and tightened the girdle that pressed Her waist, appearing to bind on armor without fear for the coming battle of love. (31)

ORIGINAL

veṇīm ardha-vimarditām kavarayanty udbhrānta dṛṣṭiḥ sakhīs
 tarjanyaiva tatarja tiṣṭhata śaṭha bhos tiṣṭhatety ātta-gīḥ |
 tīkṣṇāpāṅga-śara-prahāra-vivaśo'py asyās tathāvasthitām
 tām paśyann atanu-vyatho'py amanuta svīyaṁ sa dhanyaṁ januḥ ||32||

ENGLISH TRANSLATION

With agitated eyes She repaired Her half-disheveled braid and threatened Her sakhīs with Her forefinger, crying, 'Stop, cheat! Sir, stop!' Though helpless beneath the blows of Her sharp sidelong arrows, Kṛṣṇa watched Her in that condition and, even while tormented by Cupid, considered His birth blessed. (32)

ORIGINAL

aho vṛndāvana-bhūmi-deva sukṛtin vikhyāta-kīrte bhavān
yat karma vyadhitāsyā samprati gṛhaṁ gatvā tayaivāryayā |
dāsyte te khalu dakṣiṇām anupamām aprāpta-pūrvām yayā
pūrṇo yāsyasi mādṛśīṣu na punaḥ kvāpi prakāmārthitām ||33||

ENGLISH TRANSLATION

'Ah, fortunate and widely renowned deity of the land of Vṛndāvana, what a virtuous deed you have performed! When this noble girl returns home, She will surely give you an incomparable fee for your service, one never received before. Fully satisfied by it, you will never again feel any powerful desire for women like me.' (33)

ORIGINAL

rādhe dakṣiṇayā tvayā'nupamayā sāntoṣyam evāgrataḥ
kintv āśu smara-yāga-karma śubhadaṁ māṁ śikṣitaṁ kāraya |
tat-tat-karmaṭhatām ihākalaya me sāphalyam āyātu sā
pāṇḍityaṁ viphalatvam eti kṛtibhir yan nānumodya stutam ||34||

ENGLISH TRANSLATION

'Rādhā, I stand here fully satisfied by your incomparable favor. Now quickly make me, who have received instruction, perform the auspicious rites of the sacrifice to Cupid. Observe my skill in each act so that it may attain success, for learning that is neither approved nor praised by the accomplished becomes fruitless. (34)

ORIGINAL

proce kundalatāpi devara bhavad-vaiduṣy adūṣyā bhaved
 asyāḥ sammatir atra ced iyam api prajñī tadā jñāyate |
 tāvat kiṁ nikaṣāśma-hema-mahima-jñānam bhavet kasyacid
 yāvat tan-mithunam na vindati mithaḥ saṁgharṣa-kautūhalam ||35||

ENGLISH TRANSLATION

Kundalatā too said, 'Brother-in-law, your scholarship will become faultless if She gives Her approval here; then Her own wisdom will also be recognized. How can anyone know the excellence of gold and a touchstone until the pair experiences the delight of mutual friction?' (35)

ORIGINAL

gāndharvāvadad ātmanaḥ priyatamād bhadre subhadrād api
 premāsmiṁs tava devare nirupamaṁ pratyāyitāhaṁ tvayā |
 adhyāpyātanu-śāstram etad atha tad-vijñam tvam evānvabhūḥ
 sva-khyātyai prakāṭi-cikīrṣasi yataḥ pāṇḍityam asya svayam ||36||

ENGLISH TRANSLATION

Gāndharvā replied, 'Noble girl, you have convinced me that your love for this brother-in-law exceeds even your love for your own dear Subhadra. After teaching Him this scripture of Cupid, you have yourself experienced His expertise and now wish Him personally to display that learning for the sake of your own fame.' (36)

ORIGINAL

proktaṁ tatra viśākhayā prathamato'syām eva rādhe'sya cet
 tat-tat-karmaṭhataṁ nijākṣi-viṣayī-kṛtya pratītiṁ bhajeḥ |
 tarhy evainam iheṣṭa-karmaṇi vṛṇu tvaṁ kāma-sampattaye
 no cet syāt kim anaṅga-sāadhanavataḥ kṛtyasya te sāṅgatā ||37||

ENGLISH TRANSLATION

Viśākhā said, 'Rādhā, first make His skill in each of those acts an object of direct perception upon this very Kundalatā and thereby gain conviction. Only then choose Him here to perform the desired rite for the attainment of love's perfection. Otherwise, how can your practice of Cupid's discipline possess all its necessary limbs?' (37)

ORIGINAL

kṛṣṇa prāha parīkṣayā kim anayā rādhe viśākhā bhūvi
khyātaivātanu-dharma karmaṇi yataḥ sākṣād bhavatyāḥ sakhī |
ye vātsyāyana-paddhati-krama-gatās teṣāṃ manūnāṃ mad a-
bhyastānām api śuddhy-aśuddhi vimṛśatv eṣā rahasy añjasā ||38||

ENGLISH TRANSLATION

Kṛṣṇa said, 'Rādhā, what need is there of such a test? Viśākhā is directly Your own companion and is renowned throughout the world in the rites of Cupid's dharma. Let her privately examine the purity or impurity of the mantras in Vātsyāyana's method that I have practiced.' (38)

ORIGINAL

sādhūktaṃ hariṇeti kundalatayā rādhā tadābhyarthitā
tatrādeṣṭum imām atha smita-sudhā-snātādhara sāha tām |
kaundīyāṃ sudurāgrahā sakhi tato gatvā viśākhe raho
viddhīty añcala-saṃvṛtādhara-taṭāḥ sakhyo'hasan saṃghaśaḥ ||39||

ENGLISH TRANSLATION

Kundalatā said, 'Hari has spoken well,' and requested Rādhā to order Viśākhā to do this. Her lips bathed in the nectar of a smile, Rādhā replied, 'Friend Viśākhā, this obstinate girl belongs to Kaundīnya's line. Go somewhere secluded and learn from her.' Covering their lips with their veils, the sakhīs laughed together. (39)

ORIGINAL

rādhe tvām avahitthayā prati-padam kṣīṇāyusā duḥśakām
 goptuṁ saṁprati vīkṣya dūna-hṛdayā nopāyam anyam labhe
 kintv agre sahakāra eṣa bhavitā dhanyo'vitā te mahān
 tat kuñjam śaraṇam raho vraja yadi svīyam śam āśamsasi ||40||

ENGLISH TRANSLATION

'Rādhā, seeing that Your life diminishes at every step and that it has become difficult to protect You through concealment, my distressed heart finds no other remedy. But ahead stands this fortunate mango tree, a mighty protector of You. If You desire Your own welfare, secretly seek shelter in its bower. (40)

ORIGINAL

asmābhis tava yad vidhitsitam aho sāhāyyam etat tvayā
 dākṣyāt tan-nirapekṣayā na racitam kiṁ piṣṭa-peṣāyitam |
 punnāgam sumanaḥ-pradam ghana-rasaiḥ sva-vyāhṛtaiḥ siñcatī
 yat tvam phullayasīti sa-smita-mukhī proce viśākhāpi tām ||41||

ENGLISH TRANSLATION

'Ah, by Your skill You have already accomplished without assistance the very thing we wished to arrange for You. Would our help not now be merely grinding flour already ground?' Smiling, Viśākhā added, 'By watering the punnāga tree that grants delight to the heart with the dense nectar of Your own words, You are making it blossom.' (41)

ORIGINAL

atraivāvasare samāgatavatī nāndīmukhī vṛndayā
 sārdham kāñcana-patrikām hari-kare dattvā śaśamśāsya śam |
 tām udghāṭya hṛdā paṭhan pramuditas tābhiḥ sa saṁlakṣito
 'nuktvā kiñcana kām apīkṣita-rahā prāgād udīcī-mukhaḥ ||42||

ENGLISH TRANSLATION

At that very moment Nandīmukhī arrived with Vṛndā, placed a golden letter in Hari's hand, and wished Him well. Opening it, He read it within His heart and rejoiced. Without saying anything, He looked toward a certain secluded place and departed facing north. (42)

ORIGINAL

yāte tatra tad-īkṣaṇa-kṣaṇa-vinābhāvena dūnānanāpy
 ātmānaṁ bahir āpta-nirvṛtim iva svā jñāpayantī sakhīḥ |
 sārdhaṁ tābhir upetya sambhrama-bharān nāndīmukhīm rādhikā
 sā nānā-vidha-tarka-saṅkulita-dhīḥ papraccha sa-praśrayam ||43||

ENGLISH TRANSLATION

When He had gone, Rādhikā's face became distressed by even a moment's separation from His gaze, though outwardly She showed Her companions a semblance of contentment. Approaching Nāndīmukhī with them in great agitation, She respectfully questioned her while Her mind filled with many conjectures. (43)

ORIGINAL

patrīm kā prajighāya sā bhagavatī kasmai nahi jñāyate
 bhadre mac-chapatho vadaiṣa ramayan kāñcit tad-uktām gataḥ |
 hāsyam muñca karomi divyam api ced evaṁ bhaven no vrajen
 mat-sākṣād ayam eṣa tac-caturimā durlakṣatāyai tava ||44||

ENGLISH TRANSLATION

'Who sent the letter? Who is that exalted woman, and to whom was it addressed? We do not know. Noble girl, I place you under my oath, tell me! He has gone to delight some girl she named. Stop laughing. Even if I swear a divine oath, would this not be so? He would not behave like this openly before me; His cleverness makes the truth difficult for you to perceive.' (44)

ORIGINAL

prāvocal lalitā tad-īkṣita-mukhīm āsaṁśayiṣṭā harer
 anyasyām bhavad-antika-sthitimataḥ kiṁ sambhavel lālasā |
 phullām mālatikām dhayann ali-yuvā vallīm kim anyām smared
 agre prāpya sudhām budhaḥ katham aho dhatte paratra spṛhām ||45||

ENGLISH TRANSLATION

Lalitā, watching Rādhā's face and wishing to reassure Her, said, 'How could Hari feel longing for another while You stand beside Him? When a young bee drinks from a blossoming mālatī, does he remember another vine? Having attained nectar before him, how could a wise person desire anything elsewhere?' (45)

ORIGINAL

eṣa tv ātma-januḥ-prabhṛty anupadam na rte'nṛtaṁ bhāṣate
 yaj-jihvā gurur eva tasya na kaleḥ kiṁ bhāvino bhāvinī |
 tan mithyaiva sa no gataḥ parihasan mithyaiva patrī ca sā
 kiṁ mithyaiva viśaṅkase sakhi yato mithyaiva nāndīmukhī ||46||

ENGLISH TRANSLATION

'From the moment of her birth this girl has spoken nothing but falsehood at every step. Her own tongue is her teacher, not the age of Kali. Therefore His departure was false, His joking was false, and that letter too was false. Friend, why do you falsely become suspicious, since Nandīmukhī herself is false?' (46)

ORIGINAL

yā sākṣād iva saṁvid atra mahitā yā sarva-dharmaika-bhūr
 vedārthaṁ khalu mūrtam eva nikhilaṁ yā'sūta sāndīpanim |
 tasyāḥ pāriṣadī bhavāni lalite śrī-paurṇamāsyāḥ sadā
 mithyā-vāditayā parābhava-dhurā-pātrī kṛtāhaṁ tvayā ||47||

ENGLISH TRANSLATION

'Lalitā, I am always an attendant of glorious Paurṇamāsī, who is honored here like consciousness itself, who is the sole ground of all dharma, who gave birth to Sāndīpani, the embodiment of the entire meaning of the Vedas. Yet you have made me the chief recipient of the disgrace of speaking falsely!' (47)

ORIGINAL

tasyā eva dadāni hanta śapatham tattvaṃ yad etad vadety
 uktā sāha vadāmy ahaṃ katham aho saiva nyaṣaitsid yataḥ |
 kiṃ tv atrākathanam ca nocitam ato vacmy apratītiṃ kṛthā
 maivāsminn iti rādhikāpi śapatham sā kārtaivānaya ||48||

ENGLISH TRANSLATION

'Alas, I swear by that very Paurṇamāsī. Tell us what this truly is.' Thus pressed, Nandīmukhī replied, 'How can I speak? She herself forbade me. Yet silence is also improper here, so I shall tell you. Do not disbelieve it.' She then made Rādhikā swear not to reject her words. (48)

ORIGINAL

pūrvedyur madhusūdanena bhagavaty abhyarthitā sādārād
 ārye mantra-maṇi-mahauṣadha-vidaṃ mukhye mahā-tāpasi |
 rādhāṃ vāmya-mahīdharopari sadāsīnām upāyāt kutas
 tasmad drāg avarohya sādhu ramayāmy ālī-tatīr mohayan ||49||

ENGLISH TRANSLATION

'Yesterday Madhusūdana respectfully petitioned the exalted lady: "Noble ascetic, foremost among those who know mantras, gems, and powerful medicines, by what means may I quickly bring Rādhā down from the mountain of contrariness upon which She always sits, properly delight Her, and bewilder Her circle of companions?" (49)

ORIGINAL

gopyo'nyāḥ kila man-manobhava-sukhodañcac-camatkārītā-
 sampattyai śata koṭayo'pi natarāṃ paryāpnuvanti kvacit |
 kintv ekaiva madīya-hṛd-bhuvam alaṅkartuṃ kṣamā rādhikā
 kiṃ sā kalpa-latā nu saṃvid atha kiṃ vaijayantī nu sā ||50||

ENGLISH TRANSLATION

"Even hundreds of millions of other cowherd girls could never suffice to produce the marvelous wealth of joy that Cupid awakens in my mind. Rādhikā alone is able fully to adorn the ground of my heart. Is She a wish-fulfilling vine, consciousness itself, or perhaps my Vaijayantī garland?" (50)

ORIGINAL

śrutvaitan madhuram dhuram punar imām aṅgī-cikirṣuś cirāt
 pratyākhyāna-pareva sāha sahasā śakyaṁ katham syād idam |
 sādhvīnām pravarātrapā-jala-nidhir jātā kulīnā tvaye
 kiṁ sānyā capaleva te ghana-rucer aṅkaṁ samāroṣyati ||51||

ENGLISH TRANSLATION

'Hearing this sweet and weighty request, Paurṇamāsī long seemed unwilling to accept it and suddenly replied, "How could this be possible? She is foremost among chaste women, an ocean of modesty, and nobly born. Do You think She is some other fickle girl who will climb upon the lap of Your dark-radiant form?" (51)

ORIGINAL

evaṁ saty aghabhin nivṛtya sa tato gehaṁ svam āgat tadā
 sā sarvāgama-tantra-mantra-paṭalīm paryāluloke niśi |
 patrīm prāpaya nāndi kṛṣṇam adhunety ādiśyamānā tayā-
 dāyaitām aham āgamaṁ drutam ato jñāmi no kiñcana ||52||

ENGLISH TRANSLATION

'When matters stood thus, the destroyer of Agha turned away and returned to His home. That night she examined the complete collections of scriptures, tantras, and mantras. Today she ordered me, "Nandī, take this letter to Kṛṣṇa at once." I received it and came quickly. Beyond this I know nothing.' (52)

ORIGINAL

mantram kañcana patrikā-vilikhitaṁ preṣyopadiṣṭas tayā
 kṛṣṇas taṁ japitum rahaḥ-sthalam agād asman-mano-mohanam |
 hantālyo vrajata sva-veśma tad itas tatraiva sūryārcitaṁ
 kāryaṁ yatra hariḥ kurudhvam acirad deśāya tasmai namaḥ ||53||

ENGLISH TRANSLATION

After sending a certain mantra written in the letter, Paurṇamāsī instructed Kṛṣṇa to repeat it. He has gone to a secluded place to chant that spell which enchants our minds. 'Alas, sakhīs, return to your own homes! Sun worship must now be performed in the very place where Hari chants. Bow down at once to that sacred ground.' (53)

ORIGINAL

pītvaitāṁ vṛṣabhānujodita-sudhāṁ provāca kaundī hasanty
etat kiñcana yujyate nahi tato rādhe vṛthā śaṅkase |
yasyaikāṅga-ruci-cchaṭaika-kaṇikāpy unmādyā sādhvī-vrataṁ
tvāṁ sadyaḥ sakhi hāpayed ayam aho mantraṁ kim-arthaṁ japet ||54||

ENGLISH TRANSLATION

Drinking the nectar spoken by Vṛṣabhānu's daughter, Kundalatā laughed and said, 'None of this makes sense, Rādhā, so You worry needlessly. A single particle of one limb's radiance from Him can drive a chaste woman mad and instantly make her abandon her vow. Friend, why should He need to chant a mantra?' (54)

ORIGINAL

rādhoce bhagavaty asāv anupamaṁ sannyāsa-dharmaṁ dadhe
nāndīyaṁ śṛita-tat-padaiva viṣaya-vyāvṛtta-vārtā-parā |
kaundy eṣā tu punaḥ subhadra-sahaja-svātmaikya-bhāvā bhaved
etā eva samādhi-vartmani nayanty āryāḥ kula-strīr api ||55||

ENGLISH TRANSLATION

Rādhā replied, 'That exalted lady observes the incomparable dharma of renunciation. Nandīmukhī has taken shelter of her feet and speaks only of withdrawal from sense objects. And Kaunḍinya's daughter identifies her very self with Subhadra's brother. Such venerable women lead even respectable married ladies onto the path of samādhi.' (55)

ORIGINAL

atraivāvasare vyajijñāpad itas taṁ rūpa-mañjary amūḥ
 pūrvasyāḥ kakubho vidhuṁ vana-taṭād drāg ājihānaṁ puraḥ |
 sambhrāntā vṛṣabhānujāha suṣamā-pūrṇaḥ sa evaiti naḥ
 śaṅke mohayitaiva mantra-bala-bhāg ālyaḥ karomy atra kim ||56||

ENGLISH TRANSLATION

At that very moment Rūpa Mañjarī pointed Him out from there: the moon of the eastern direction was swiftly approaching from the forest's edge. Startled, Vṛṣabhānu's daughter said, 'That same boy, filled with beauty, is coming toward us. Sakhīs, I suspect that this enchanter now possesses the mantra's power. What shall I do?' (56)

ORIGINAL

kaumudy eva dhṛtiṁ dyatīyam acirāt sadyo yad adyāsyā me
 manye sādḥita-vidyatā nirupamā jātasya kāmāptaye |
 tat kāpy atra nilīya sādhu lalite tiṣṭheyam eṣo'nyathā
 mad-buddhiṁ bhramayed aśakyam abale mantrasya kiṁ jāgrataḥ ||57||

ENGLISH TRANSLATION

'Like moonlight, He will soon destroy my composure today. I think the unparalleled spell for obtaining His desire has already been perfected. Lalitā, I should hide properly somewhere here. Otherwise this weak girl cannot resist: the awakened mantra will bewilder my intelligence.' (57)

ORIGINAL

ity uktvaiva śanaiḥ sa-sambhrama-pada-nyāsaiḥ sva-mañjīra-gīḥ
 sātāṅkaiva kadamba-ṣaṇḍa-viṭapaiḥ svaṁ nihnuvānaiva sā |
 tiryag-grīvam apāṅga-mārgana-gaṇaṁ paścān nudanty ātmano
 rakṣā-vyagra-dhiyeva kubjita-tanuḥ sadmāviśad vāñjulam ||58||

ENGLISH TRANSLATION

Speaking thus, She slowly placed Her feet down in agitation, while the song of Her anklets sounded as though alarmed. Concealing Herself among the branches of a kadamba grove, She bent Her neck and drove hosts of sidelong arrows behind Her. With a stooped body, as if Her mind were intent on self-protection, She entered a vañjula arbor. (58)

ORIGINAL

dūrād eva niraṅka-kuṅkuma-ruciṁ yāntīm dadarśācyutaḥ
 kāntā-vṛnda-maṇim athaitya ca sabhām papraccha tām tat-sakhīḥ |
 sā kṛṣṇa sva-grhaṁ jagāma lalite kālāḥ sa yāto yadā
 yuṣmābhiḥ katidhā pratāraṇa-dhurā pātrīkṛto'haṁ na vā ||59||

ENGLISH TRANSLATION

From afar Acyuta saw the jewel among beautiful women departing, Her unobstructed saffron radiance visible. Reaching the gathering, He asked Her companions about Her. 'Kṛṣṇa, She has gone to Her own home. Lalitā, the appointed time has passed. How many times will you make me the object of deception?' (59)

ORIGINAL

karṇe'syās tu tadābhyadhata rabhasān nāndīmukhī mādhabaḥ
 sarvaṁ mantra-balena veda lalite tat kiṁ mṛṣā bhāṣase |
 dṛṣṭaivādiśa tām labhasva ca yaśaḥ sā te mṛṣā-kopataḥ
 kiṁ kartuṁ prabhaviṣyatīti lalitāpy astv evam ity abhyadhāt ||60||

ENGLISH TRANSLATION

Nandīmukhī then quickly whispered in Lalitā's ear, 'Mādhava knows everything by the power of His mantra, so why speak falsely? Tell Him where you saw Her and gain renown. What can She do to you beyond showing false anger?' Lalitā replied, 'So be it.' (60)

ORIGINAL

gatvā vañjula-kuñjam āha mahile kiṁ tvam vidhatse rahasy
 ekā mantram aho japasy adaraṁ mām ākraṣṭu-kāma kim u |
 vṛttaṁ tat kuru yac cikīṛṣasi balād bhoḥ pāśa-baddhaṁ nu vā
 kiṁ vā mām sva-radāstra-khaṇḍitam ahaṁ na tvām niṣeddhum kṣamaḥ ||61||

ENGLISH TRANSLATION

Entering the vañjula bower, Kṛṣṇa said, 'Young lady, what secret are you arranging here alone? Ah, are you chanting a mantra, intent on drawing me near? Do whatever you desire. Will you bind me tightly with ropes, or tear me apart with the weapons of your teeth? I am powerless to forbid you.' (61)

ORIGINAL

sa-cilli-kauṭilyāṁ smita-nava-sudhāṁ gadgada-vaca-
 sa-huṅkāraṁ tasmai prathamam upajahre yad abalā |
 piban so'kṣi-śrotrais tad api sahasā'muhyad atulaḥ
 sa dūre'stu hy etasyādhara-madhu-pānasya mahimā ||62||

ENGLISH TRANSLATION

The young woman first offered Him the new nectar of Her smile joined with crooked brows, a roar of 'Hum!' carried by a choked voice. Drinking it with His eyes and ears, that incomparable boy immediately became bewildered. Let alone, then, the glory of drinking the honey of Her lips. (62)

ORIGINAL

dhṛtā pāṇau hā hānucitam iti jalpanty apayayau
 kuca-dvandve sprṣṭā śapatham asṛjat kubjita-tanuḥ |
 balād daṣṭa-bimbādharam anu dadhau sītkr̥ti-tatīr
 nīketāntar nītāpy atanuta na cen nṛtyam atanoh ||63||

ENGLISH TRANSLATION

Caught by the hand, She cried, 'Alas, alas, this is improper!' and tried to withdraw. Touched upon Her two breasts, She released an oath and bent Her body. After Her bimba-red lip was bitten by force, She produced a succession of hissing breaths. Even when led inside the bower, She did not prevent Cupid from beginning his dance. (63)

ORIGINAL

tadā tām uddhṛtyorasi bhuja-balād ucchalad-uru-
 sphuraj-jaṅgha-grīvā-padam ati-na-noktyā kuṭilitām |
 smaraś cāpaṁ svaṁ cāmpakam iva sa-kampaṁ sa rasayan
 naṭad-vidyud-vallīm iva nava-ghanas talpam aviśat ||64||

ENGLISH TRANSLATION

Then with the strength of His arms He lifted Her against His chest. Her powerful thighs, shins, neck, and feet sprang upward while Her body bent at repeated cries of 'No, no!' Tasting His own trembling bow of love like a campaka blossom, the fresh rain cloud entered the bed with the dancing lightning vine. (64)

ORIGINAL

prabodho moho vā smara-samaram āripsitam anu
dvayor yo yo'rājīn madhurima-bharān eva sa dadhe |
tadātvabhivyaktī-bhavad-atanu-vaidagdhyam ubhayor
na bhinnatvaṁ premāmṛta-kiraṇato yad viruruce ||65||

ENGLISH TRANSLATION

Whether awareness or bewilderment appeared in the amorous battle the two had begun, each state bore only the weight of sweetness. The consummate art of love manifesting in both at that moment shone without distinction, for rays of the nectar of prema made them one. (65)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
narma-vilāsāsvādano nāma
navamaḥ sargaḥ
||9||

ENGLISH TRANSLATION

Thus ends the Ninth Sarga, entitled 'Relishing Playful Amorous Diversions,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

दशमः सर्गः

Tenth Sarga: Relishing Dexterity in Kuñja Pastimes

Source coverage: logical units 1–72; verses 1–70

ORIGINAL

daśamaḥ sargaḥ
kuñja-keli-cāturyāsvādano nāma

ENGLISH TRANSLATION

Tenth Sarga, entitled 'Relishing Dexterity in Kuñja Pastimes.'

ORIGINAL

nāndīmukhī-kundalate sa-vṛnde
cīrān mano-vāñchita-vṛnda-vinde |
amanda-mākanda-tale sakhīnāṁ
sabhāṁ abhātām abhito'bhiyāte ||1||

ENGLISH TRANSLATION

Nandīmukhī and Kundalatā arrived with Vṛndā at the assembly of sakhīs beneath a great mango tree, where after a long time they found the entire collection of their hearts' desires. They shone as they approached from every side. (1)

ORIGINAL

tatretya mūrta-ṛtu-ṣaṭka-lakṣmīḥ
 pratisva-sevāvasarāvagatyai |
 sthitā nirīkṣyādīśad āśu vṛndā
 sva-svāṭavīr bhūṣayata sva-bhābhiḥ ||2||

ENGLISH TRANSLATION

The personified splendors of the six seasons came there and stood, eager to learn the occasion for each one's service. Seeing them, Vṛndā quickly ordered, 'Adorn your respective forests with your own radiance.' (2)

ORIGINAL

govardhanādrim samayā tu rāsa-
 sthalyām tvam evāssva vasanta-lakṣmi |
 adhyāsyatām arka-sutā-taṭa-sthā
 kalpāga-bhūmiḥ śāradaiva kāmam ||3||

ENGLISH TRANSLATION

'Splendor of Spring, remain at the rāsa ground beside Govardhana Hill. Let the land of wish-fulfilling trees upon the daughter of the sun's bank be occupied freely by Autumn. (3)

ORIGINAL

rādhā-saro'raṇya-bhuvaṁ tu sarvā
 niṣevya sarvasva-samarpaṇena |
 sva-svāminor vismaya-kautukābhyām
 agaṇya-puṇyā bhavathādyā dhanyāḥ ||4||

ENGLISH TRANSLATION

'All of you, serve the woodland around Rādhā's lake by offering your entire selves. Today become blessed through immeasurable merit by producing wonder and delight for your Lord and Lady. (4)

ORIGINAL

tatrāpi pūrvādiṣu dikṣu santv amī
 varṣādayas tat-taṭa-varti-śākhiṣu |
 madhor mahattvaṁ jala-keli-siddhaye
 madhye-saro grīṣma-gurutvam astu vaḥ ||5||

ENGLISH TRANSLATION

'Let the Rainy Season and the others occupy the eastern and remaining directions among the trees lining its banks. To perfect the water pastimes, let the greatness of Spring prevail in the middle of the lake, together with the preeminence of Summer.' (5)

ORIGINAL

tās tām pranamyācyuta-keli-vijñā-
 vijñāna-cātury-asamās tad-ājñām |
 prāpya sva-kṛtyāya yayur manojñām
 kaḥ svām na lipseta janaḥ samajñām ||6||

ENGLISH TRANSLATION

The seasons bowed to Vṛndā, expert in Acyuta's pastimes, and received her command, incomparable in knowledgeable skill. Each departed to perform her own delightful task. Who would not desire an honorable appointment suited to one's nature? (6)

ORIGINAL

kṛṣṇas tu kṛṣṇāguru-yuñ-mada-dravair
 ārajya rādhāṅgam anaṅga-raṅgadam |
 veṣaṁ sva-vastrābharaṇair atha vyadhāt
 tasyāḥ sva-vaṁśīm api tunda-sanditām ||7||

ENGLISH TRANSLATION

Kṛṣṇa colored Rādhā's limbs with musk and aguru-scented cosmetic liquids that created Cupid's pleasure arena. Then He dressed Her in His own garments and ornaments and even placed His flute at Her lips. (7)

ORIGINAL

udañ-mukhīm tām upaveśya vṛṣyām
 hriyaiva naisargika-maunam āptām |
 svāṅgam tayālaṅkṛtam eva bibhrat
 pītāmbaro'py āsta tad-eka-pārśve ||8||

ENGLISH TRANSLATION

He seated Her facing north upon a raised seat, where shame made Her naturally silent. Wearing the adornment She had placed upon His body, the yellow-clad Kṛṣṇa sat at Her side. (8)

ORIGINAL

ārād atho nūpura-kiṅkiṇī-svanair
 āyāsyatīr āli-tatīḥ parāmṛśan |
 bhruveṅgitenaiḥ vaśe vyadhād aram
 pura-sthitāḥ kāścana kiṅkarīr hariḥ ||9||

ENGLISH TRANSLATION

Hearing from afar the anklets and girdles of the approaching sakhīs, Hari quickly brought certain maidservants standing before Him under His control with a mere signal of His brows. (9)

ORIGINAL

āgatya tās tāv avalokya vismayān
 ūhur bahūn ūcur atho parasparam |
 kaṁ deśam āptā vayam adya hanta bhoḥ
 kṛṣṇa-dvayaṁ yad vyatirocatetamām ||10||

ENGLISH TRANSLATION

They arrived, looked at the pair, and voiced many astonished thoughts to one another: 'Alas, what land have we reached today, where two Kṛṣṇas shine with such surpassing brilliance?' (10)

ORIGINAL

tāpiñcha-bhāsau śikhi-piñchamaulī
 dvāv eva rājad vana-dāma bhājau |
 pītāmbarau kiṁ suṣamāṁ samānām
 asman-mano mohayitum dadhāte ||11||

ENGLISH TRANSLATION

'Both possess the radiance of dark tamāla, both wear crowns of peacock feathers, both are adorned with splendid forest garlands, and both wear yellow cloth. Do they assume equal beauty merely to bewilder our minds?' (11)

ORIGINAL

dvayoḥ sakhī naḥ katareti pṛṣṭā
 dāsyo'pi tāḥ procur idaṁ na vidmaḥ |
 hantādhunaivaivam ihāgamāma
 praṣṭum punar dvau bibhimaḥ prabhūṣṇū ||12||

ENGLISH TRANSLATION

Asked, 'Which of the two is our friend?' the maidservants replied, 'We do not know. Alas, we ourselves have only just arrived here like this, and we are afraid to question the two powerful figures.' (12)

ORIGINAL

vṛndāha nīcair lalite'nayor yo
 mantraṁ japan pāṇi-dhṛtākṣa-mālaḥ |
 vibhāti vṛṣyām upaviṣṭa eṣa
 śrī kṛṣṇa evetyanumātum īśe ||13||

ENGLISH TRANSLATION

Vṛndā quietly said, 'Lalitā, I can infer that the one seated upon the raised seat, shining with a rosary in His hand as He chants a mantra, is Śrī Kṛṣṇa Himself. (13)

ORIGINAL

mantraujasaivādyatanāhinād yato
 rādhām sva-sārupyavatīm pradarśayan |
 loke virājiṣyati yatra kutracin
 niḥśaṅkam evaṁ vijihīrṣur etayā ||14||

ENGLISH TRANSLATION

'By the power of the mantra He has today displayed Rādhā as possessing a form identical to His own. Wishing to sport with Her anywhere in the world without apprehension, He will now move about fearlessly. (14)

ORIGINAL

uce viśākhā sakhi saiva sarvathai-
 vāsmāsu vṛttā bhagavaty anartha-kṛt |
 punaś ca mantraṁ japatīha kāmukaḥ
 kartuṁ sva-sārupyavatīm parām nu kām ||15||

ENGLISH TRANSLATION

Viśākhā said, 'Friend, that exalted lady has indeed brought complete disaster upon us. This lustful boy is again chanting a mantra here. What other girl does He now intend to make identical in form to Himself?' (15)

ORIGINAL

citrāha sakhyaḥ śṛṇutādya gehaṁ
 prāptā jaratyā nikaṭaṁ prayātāḥ |
 kva me vadhūḥ seti tayābhiprṣṭā
 brumaḥ kim etām iti saṅkataṁ naḥ ||16||

ENGLISH TRANSLATION

Citrā said, 'Sakhīs, listen. When we reach home today and approach the old woman, she will ask us, "Where is my daughter-in-law?" What shall we tell her about this form? This is our predicament.' (16)

ORIGINAL

nāndīmukhī vyāharati sma śaṅkāṁ
citte sva-citte bhajase kim-artham |
tasyāḥ pratīty-artha-mayaṁ punar yan
mantreṇa rādhāṁ striyam eva kartā ||17||

ENGLISH TRANSLATION

Nandīmukhī said, 'Citrā, why harbor doubt within your heart? To restore Jaṭilā's confidence, He will use the mantra again and make Rādhā a woman once more. (17)

ORIGINAL

kintv atra mantram japato'sya pārśve
sthitir yad asyā na ca sāpi sādhvī |
ko veda kiṁ tiṣṭhati māntrikāṇāṁ
manasy ato'nyatra sakhīṁ naya svām ||18||

ENGLISH TRANSLATION

'Yet it is not proper for Her to remain beside Him while He chants the mantra here. Who knows what may exist within a magician's mind? Therefore take your friend somewhere else.' (18)

ORIGINAL

bho bho svabhāso bhajataṁ prabhūṣṇū
jñātau stha evāśv atha māyayālam |
rādhā tvam evāsi nirehi kuñjāt
kṛṣṇas tu vṛṣyām upaviṣṭa eva ||19||

ENGLISH TRANSLATION

'Ho there, two powerful persons shining with your own splendor! You have now been identified. Enough of this illusion! Rādhā, it is You. Come out of the bower. Kṛṣṇa is the one seated upon the raised platform.' (19)

ORIGINAL

mantram japatv eṣa vayanṁ tu geham
 yāmo vṛthā yāpita eṣa yāmaḥ |
 bhāvāṁś ca neṣṭaḥ kva nu vā kṣaṇe'trā-
 yāsiṣma gehād ahahādyā mugdhāḥ ||20||

ENGLISH TRANSLATION

'Let Him chant His mantra. We shall go home, for this watch has been wasted uselessly. Alas, innocent girls, why did we leave the house and come here at this unfavorable moment?' (20)

ORIGINAL

ity āha yāval lalitā sa tāvat
 kaṇṭha-svarābhyāsa-paraḥ priyāyāḥ |
 avartatātha kṣaṇato'bhinīya
 hriyam parām tāḥ prati bhāṣate sma ||21||

ENGLISH TRANSLATION

While Lalitā was speaking, the disguised Rādhā practiced Her beloved's tone of voice. After a moment She portrayed supreme shyness and addressed them. (21)

ORIGINAL

yad adya vṛttam mama vedanāvaham
 na vedanārham tad athāpi ced rahaḥ |
 labheya vakṣyāmi tadaiva te śrutau
 nānyatra yat tvam lalite gatir mama ||22||

ENGLISH TRANSLATION

'What happened to me today is painful and not fit to be known. Yet if I can find a secluded place, I shall speak it into your ear alone, Lalitā, for I have no refuge other than you.' (22)

ORIGINAL

tat-kaṇṭhaja-svāna-vidhūta-saṁśayā
 rādheyam eveti tadā tad-ālayaḥ |
 niścikyur abābrur atho gata-hriyo
 nītyānyato'ṅgāny api sādhu pasprśuḥ ||23||

ENGLISH TRANSLATION

Their doubt swept away by the sound arising from Her throat, the companions concluded, 'This is indeed Rādhā.' Casting off their shame, they said so openly and, as a matter of prudent policy, properly touched Her other limbs as well. (23)

ORIGINAL

aho karāv aṅgulayaḥ pada-dvayaṁ
 netre kapolāvalikaṁ śrutī api |
 aṅgāni sarvāṇi harer ivābhavan
 nābhidyataikas tava kaṇṭha-nisvanaḥ ||24||

ENGLISH TRANSLATION

'Ah, Your hands and fingers, Your two feet, eyes, rows of cheeks, ears, and every limb have become exactly like Hari's. Only the sound of Your throat has not changed.' (24)

ORIGINAL

āly atra ko hetur ayaṁ prakathyatām
 ity eva papracchur imaṁ tad-aṅganāḥ |
 tat-sparśajāntaḥ-smara-vikriyā kramo
 yo'bhūt pratisvaṁ na tu tasya kāraṇam ||25||

ENGLISH TRANSLATION

'Friend, tell us what caused this.' Thus the young women questioned Her. Each experienced within herself a succession of Cupid's transformations born from touching Her, though this was not the cause they had asked about. (25)

ORIGINAL

kṛṣṇākṛter anya-grhītatāyām
 apy eṣa kaścīt prakāṣaḥ svabhāvaḥ |
 yat kṣobhayed ittham iti sva-citte
 samādadhus tāḥ svayam eva tatra ||26||

ENGLISH TRANSLATION

They resolved within their own hearts that Kṛṣṇa's form possesses a certain manifest and inherent power: even when assumed by another, it agitates one in precisely this way. (26)

ORIGINAL

sa prāha sakhyaḥ sa hi mām vimohayaṁś
 cakre yad etan natarām avediṣam |
 cirāt tad-ante punar ātta-cetanā-
 paśyaṁ yad etat śṛṇuta bravīmi vaḥ ||27||

ENGLISH TRANSLATION

The disguised Rādhā said, 'Friends, He bewildered me, and I did not understand at all what He had done. After a long time I regained consciousness and saw what I shall now describe to you. Listen. (27)

ORIGINAL

ācamya pāṇau drutam eṣa nītvā
 gaṇḍūṣam ekaṁ prajapan sva-mantram |
 dara-cchadau kuṭmalayan vyadhāt tris
 tam āsya-phuṭkāra-samīra-viddham ||28||

ENGLISH TRANSLATION

'He performed ācamana, quickly took a mouthful of water into His hand, and chanted His mantra. Pursing His lips like flower buds, He blew upon the water three times with the wind from His mouth. (28)

ORIGINAL

tenaiva nīreṇa madīya-gātrāṇy
 ānañja nāneti nivārito’pi |
 svāsyam tadāmudrayam eva diṣṭyā
 tatas tad-ambho na gale viveśa ||29||

ENGLISH TRANSLATION

'With that same water He anointed my limbs, though I repeatedly forbade Him. Fortunately I kept my mouth closed, so the water did not enter my throat. (29)

ORIGINAL

tadaiva tad-rūpa-dharāṇi gātrāṇy
 etāny abhūvan mama vismitāyāḥ |
 tadaiva vṛṣyām punar āhitāsyāḥ
 pracakrame’sau japitum sva-mantram ||30||

ENGLISH TRANSLATION

'At that very moment, to my astonishment, these limbs of mine assumed His form. He then seated me again upon the raised platform and began to chant His mantra. (30)

ORIGINAL

anyac ca yat kiñcid aho vaco’bhūd
 vaktum nacāvaktum aham tad īśe |
 kintv ekikām kāñcana vo bravīmi
 hrīr mām nirundhe bata kiṁ karomi ||31||

ENGLISH TRANSLATION

'Alas, something else also occurred, but I am able neither to tell it nor to leave it untold. I shall say just one thing to you, yet shame restrains me. What am I to do?' (31)

ORIGINAL

kiṁ te hriyā vedaya naḥ sakhīḥ svā
 ity ucyamāno’pi yad āha nāsau |
 tatrāsthitaikā lalitaiva sarvās
 tadāpasasrur bahir eva mugdhāḥ ||32||

ENGLISH TRANSLATION

Though they urged, 'Why be ashamed? Tell us, Your own friends,' She still did not speak. Lalitā alone remained there, while all the other innocent girls withdrew outside. (32)

ORIGINAL

na vaktu kiṁ tena vyaṁ tu no kiṁ
 jñāsyāma evākhilam āsyato’syāḥ |
 ity ātta-viśvāsatayā sthitās tāḥ
 kṛṣṇo gṛhāntar lalitām viveśa ||33||

ENGLISH TRANSLATION

Trusting that they would nevertheless learn everything from Lalitā's own mouth, the others remained outside. Kṛṣṇa, still in disguise, entered the inner chamber with Lalitā. (33)

ORIGINAL

āśleṣa-bimbādhara-pāna-kañcukī-
 nīvī-stanākarṣaṇa-tat-param tu tam |
 sāhāli kiṁ nv etad asau tadābravīd
 bhadre rahasyam param etad eva nau ||34||

ENGLISH TRANSLATION

When He became intent upon embracing her, drinking her bimba-red lips, and pulling at her bodice, waistcloth, and breasts, she cried, 'Friend! What is this?' He replied, 'Noble girl, this alone is the great secret between us.' (34)

ORIGINAL

yadā sva-kaṇṭha-svaram ādadānas
 tayā sahālāpa-paraḥ sa reme |
 tadāsmayo vismayavān śuciḥ kiṁ
 na prāpa sāmrajya-dhurām tayoḥ saḥ ||35||

ENGLISH TRANSLATION

When He adopted Rādhā's own tone of voice and delighted in intimate conversation with Lalitā, astonishment itself became astonished. Did pure wonder then attain sovereign dominion over the two of them? (35)

ORIGINAL

dvi-tra-kṣaṇānantaram ātta-mantrā
 prāha svatantrā lalitā mudoccaiḥ |
 ehy ehi nau śīghram ito viśākhe
 jijñāsase ced avagaccha tattvam ||36||

ENGLISH TRANSLATION

Two or three moments later, independent Lalitā, having received the mantra, joyfully called aloud, 'Viśākhā, come, come to us quickly! If you wish to know, approach and learn the truth.' (36)

ORIGINAL

prāptaṁ viśākhām atha tām tathaiva sā
 chalāt sva-sādharmyam avāpayad drutam |
 anyā apītthaṁ madhusūdanena tāḥ
 prāsañjayac campakavallikādikāḥ ||37||

ENGLISH TRANSLATION

When Viśākhā arrived, Lalitā swiftly used the pretext to make her attain the same form as herself. In the same way, through Madhusūdana, she brought Campakavallikā and the other girls into the same condition. (37)

ORIGINAL

atho mithaḥ-sammilane ratāṅkita-
 svānyāṅga-saṁvṛty-avalokanonmukhāḥ |
 hrīṇā bhavantyo’pi na hrīṇatām yayuḥ
 sarvaika-rūpyaṁ khalu nirvivāditā ||38||

ENGLISH TRANSLATION

When they met one another, they turned to look and conceal the marks of love upon their respective limbs. Though they became embarrassed, they did not truly feel shame, for their complete sameness of form admitted no dispute. (38)

ORIGINAL

rādhātha vṛndādi kṛtāntikopa-
 veśāsti yatrāṭṭa-mukunda-veśā |
 tatrājihānā lalitādikālīs
 tām jñātum icchūr nijagāda kaundī ||39||

ENGLISH TRANSLATION

Rādhā, wearing Mukunda's dress, sat where Vṛndā and the others had been seated beside Her. As Lalitā and the other companions approached, wishing to identify Her, Kundalatā addressed them. (39)

ORIGINAL

āgacchatāgacchata bhadram ālyāḥ
 kveyān vilambo’jani vaḥ satīnām |
 aṅgair anaṅgodaya-sūcakāni
 kva vādya lakṣmāṇy alam arjitāni ||40||

ENGLISH TRANSLATION

'Come, come, noble sakhīs! Why has such delay arisen among you chaste girls? And where today did you fully acquire upon your limbs these marks that announce Cupid's awakening?' (40)

ORIGINAL

nirañjane vaś capale apīkṣaṇe
 vibhānti bālā api mukta-bandhanāḥ |
 dvijārdito'py ūḍha-viraktiko'dharaḥ
 stabdhau stanau labdha-punarbhava-kṣatau ||41||

ENGLISH TRANSLATION

'Your fickle eyes shine without collyrium, while even their young pupils have been released from restraint. Your lip, afflicted by teeth, bears pronounced dispassion, and your two breasts stand rigid, wounded after attaining renewed birth. (41)

ORIGINAL

sāyujyado vaḥ khalu mādhave bhaved
 ayaṁ tv adhād dhyānam ihāsthitāsaṇaḥ |
 kenedṛśīṁ lambhatayā gatiṁ kṛtā
 yūyaṁ kṛtārthās tad idaṁ mahādbhutam ||42||

ENGLISH TRANSLATION

'Surely this Mādhava grants you sāyujya, for He sat here upon His seat in meditation. Who else could have brought you to such a state of complete identification? You have attained fulfillment, and this is a great wonder.' (42)

ORIGINAL

provāca nāndī lalite vada drutaṁ
 vṛttaṁ sva-sakhyā alam anya-vārtayā |
 kva sāsti tasyā adhunāpi kiṁ punaḥ
 kṛṣṇākṛtitvaṁ bata vartate na vā ||43||

ENGLISH TRANSLATION

Nandīmukhī said, 'Lalitā, quickly tell us what happened to your friend. Enough of other matters. Where is She? Alas, does She still possess Kṛṣṇa's form, or not?' (43)

ORIGINAL

asmat-sakhī valli-grhāntarodare
 jihreti kṛṣṇākṛtim eva bibhratī |
 ciraṁ vimṛśyaikam upāyam aikṣata
 prāhātha naḥ sā nibhṛtām manīṣiṇī ||44||

ENGLISH TRANSLATION

'Our friend remains shyly within the inner chamber of the vine cottage, still bearing Kṛṣṇa's form. After reflecting for a long time, the wise girl perceived one remedy and spoke to us in private. (44)

ORIGINAL

nāndīmukhī kundalate krameṇa mām
 āliṅgataś ced anurāga-saṅgate |
 tadaiva vairūpyam idaṁ trapāspadaṁ
 līyeta na tv auśadhi-saṅcayair api ||45||

ENGLISH TRANSLATION

"Nandīmukhī and Kundalatā, if in succession you embrace me in a loving meeting, this shameful deformity will dissolve at once. Even collections of medicines could not remove it." (45)

ORIGINAL

ekatra varvarti tapo'titīvratā-
 nyasyām tu sādhvītva-dhurā'nupāyinī |
 dvābhyām iyaṁ lampaṭa-veśa-dhāritā
 mantrottha-vaiguṇya-bhavāpayāsyati ||46||

ENGLISH TRANSLATION

'In one of you dwells the highest intensity of austerity, while in the other abides the unsurpassed summit of chastity. Through both, the defect born from the mantra that made Her assume the libertine's dress will disappear. (46)

ORIGINAL

tvad-ādi-sakhy-arbuda-lakṣa-bhājas
 tasyāḥ kim āśleṣa-daridratā'bhūt |
 samāhvayen nau yad asāv atas tvam
 brūṣe mṛṣaiveti jagāda nāndī ||47||

ENGLISH TRANSLATION

Nandīmukhī replied, 'Among the hundreds of millions of friends beginning with you, has She become so poor in embraces that She must summon the two of us? What you say is certainly false.' (47)

ORIGINAL

vṛndāha naitāsu sakhīṣu kiñcit
 tapo'sti mugdhāsu kulāṅganāsu |
 satītvam īsad atulaṁ yad etat
 kṛṣṇaḥ sva-puṣpāyitam eva cakre ||48||

ENGLISH TRANSLATION

Vṛndā said, 'These innocent, well-born young women possess no austerity at all, and their chastity is only slight and incomparable. Kṛṣṇa has simply transformed that chastity into His own flower.' (48)

ORIGINAL

vṛnde'si vipinādhikāriṇīty atas
 tvayi syuḥ katiśo na siddhayaḥ |
 tathauṣadhānīty api yāhi tad rujas
 tvam ekikaiva pratikartum īśiṣe ||49||

ENGLISH TRANSLATION

'Vṛndā, because you govern the forest, countless mystic powers must reside in you, as must many medicinal herbs. Go, then. You alone are able to cure Her affliction.' (49)

ORIGINAL

kaundī giretthaṁ kalita smitāsu
 vartāsu vācaṁ lalitā sasarjā |
 kiṁ vo vivādai harir eva kasmān
 na pṛcchate mauna-dharo’pi kā bhīḥ ||50||

ENGLISH TRANSLATION

While their conversation unfolded amid Kundalatā's words and everyone's smiles, Lalitā declared, 'Why continue your debates? Why not ask Hari Himself, although He maintains silence? What is there to fear?' (50)

ORIGINAL

ity antar-udbhūta-manāk-smitāṅkura
 āsedur ālyaḥ sahasā tad-antikam |
 tāsṽ agraṇīḥ sā lalitaiva kiñcana
 prāhābhinīta-trapa-locanāñcalā ||51||

ENGLISH TRANSLATION

With slight smiles sprouting inwardly, the companions suddenly approached Him. Foremost among them, Lalitā lowered the corner of her eye in a performance of modesty and spoke. (51)

ORIGINAL

bhoḥ kiṁ vyavasyasyasi māntrikāṇāṁ
 cūḍāmaṇir labdha-nijārtha-siddhiḥ |
 jahīhi maunaṁ kalayottaraṁ naś
 cikīrṣite kutra canānuyoge ||52||

ENGLISH TRANSLATION

'Sir, what are You planning, crown jewel of magicians, now that You have achieved Your purpose? Abandon silence and give us an answer to what we wish to ask.' (52)

ORIGINAL

ity ucyamānātha tadātva jāta
 svasupti-bhaṅgeva vilakṣyamāṇā |
 sasambhramodghāṭita locaneva
 prāvocad ālyo'tra kadāgatāḥ stha ||53||

ENGLISH TRANSLATION

Thus addressed, the disguised Rādhā appeared startled, as if Her sleep had suddenly been broken. Opening Her eyes in agitation, She said, 'Sakhīs, when did you arrive here?' (53)

ORIGINAL

itas tataḥ sā nudatī dṛśaḥ svaḥ
 kva vaḥ sakhā dhūrta iti bruvāṇā |
 sva-savya-hastena javāt samūrdhnaś
 cikṣepa śaikhaṇḍa-kirīṭam ārāt ||54||

ENGLISH TRANSLATION

Casting Her glances rapidly in every direction, She asked, 'Where is that rogue, your friend?' With Her left hand She swiftly threw the peacock-feather crown far from Her head. (54)

ORIGINAL

tvam eva kiṁ naḥ sahacaryy asi sphuṭam
 rādhā tatas tvām prati kiṁ trapāmahai |
 nilīya yāntyā hari-veśa-dhāriṇī kuṇje'sti
 kiṁ saiva mṛṣādyā mohinī ||55||

ENGLISH TRANSLATION

'Are You not clearly our companion Rādhā? Why, then, should we feel ashamed before You? The false enchantress who fled and hid in the bower is the one wearing Hari's dress.' (55)

ORIGINAL

viḥāya tām tāvad aviśvasatyo
 yad āgamā mātra vyaṁ tad eṣā |
 daivena rakṣā'jani no hṛd eva
 tatrādyā śaṅkāṁ ajahat pramāṇam ||56||

ENGLISH TRANSLATION

'We came here only after abandoning Her because we did not trust Her. By providence we have been protected. Our own hearts were the evidence that refused to abandon doubt about Her.'
 (56)

ORIGINAL

itthaṁ tad āliṣv abhinīta vismayāsv
 āha smitāsyā vipināli pālikā |
 ālyo nibhālyā svadṛśaiva nīyatām
 sakhā sakhīvaiṣa jano manojña-bhāḥ ||57||

ENGLISH TRANSLATION

As the companions displayed astonishment, the smiling guardian of the forest said, 'Sakhīs, look with your own eyes and take this charming person with you. This friend of ours appears in the form of your sakhī.' (57)

ORIGINAL

nāndy ābravīt pūrvam aloki mādharma
 dvayaṁ tathā samprati rādhikā-dvayaṁ |
 na naḥ kṣatiḥ kācana kintu saṅkaṭaṁ
 yuṣmākam eveti dadhe'ti dūnatām ||58||

ENGLISH TRANSLATION

Nandīmukhī said, 'Earlier we saw two Mādhavas, and now we see two Rādhikās. We suffer no loss at all, but I am deeply distressed because the predicament belongs entirely to you.' (58)

ORIGINAL

nāndīmukhi dvāpara eṣa no'dhunot
 tad antam ākāṅkṣasi yat tapasvini |
 varddhiṣṇutam eṣyati tat svadharmajam
 phalaṁ tavaivatyuditaṁ viśākhayā ||59||

ENGLISH TRANSLATION

Viśākhā replied, 'Nandīmukhī, this Dvāpara age of duality has brought us pain. Ascetic girl, since you desire its end, the fruit born from your own dharma will continue to increase greatly.'
 (59)

ORIGINAL

viṣṛṣṭa-tad-varṇa-vibhūṣaṇāyām
 prasādhitāyām punar āli-pālyā |
 śrī-rādhikāyām drutam etya tasyāḥ
 kaṇṭha-svarenaiva punaḥ sa kṛṣṇaḥ ||60||

ENGLISH TRANSLATION

The companions removed Rādhikā's borrowed color and ornaments and dressed Her again in Her own fashion. Kṛṣṇa then quickly arrived before Her, once more using Her own tone of voice.
 (60)

ORIGINAL

darābhinītānṛjutātrapā bhīḥ
 sṛṣṭvā mahā vismayam āsya bimbam |
 ardham pidhāyekṣaṇa-koṇa-bhṛṅgī
 nipīta kāntasya rucir jagāda ||61||

ENGLISH TRANSLATION

Displaying a little simulated crookedness, modesty, and fear, He created immense astonishment. Covering half the disc of His face, the bee of His sidelong eye drank His beloved's radiance, and He spoke. (61)

ORIGINAL

mad-aṅga-vairūpamayam vyadhādyat
 tad astu sampraty aticitram īkṣe |
 mad-rūpa-lāvaṇya-nisarga-veśān
 dhatte'dhunā mohayitum sakhīr me ||62||

ENGLISH TRANSLATION

'He produced this deformity in my limbs, and so be it. But now I see something even more astonishing: to bewilder my companions He has assumed my own natural form, beauty, and dress. (62)

ORIGINAL

kiṁ hanta sakhyaḥ kuruthāsyā pārśvam
 āyāta māyā śata paṇḍitasya |
 naivātimugdha bhavatādya sarva-
 hāsyāspadī-bhāvam imaḥ kim andhāḥ ||63||

ENGLISH TRANSLATION

'Sakhīs, why have you come near this master of a hundred illusions? Do not be so exceedingly innocent that you all become objects of ridicule today. Are you blind?' (63)

ORIGINAL

nītvaiṣa mām tāvad itaḥ palāyā
 kvacid girer gahvara eva guptāḥ |
 cet tiṣṭhathāvāpsyatha tarhi bhadram
 no ced abhūd eva daśā mameyam ||64||

ENGLISH TRANSLATION

'Take me away from here at once. Flee and hide with me in some mountain cave. If you remain concealed, you will attain good fortune. Otherwise your condition will become exactly like mine.' (64)

ORIGINAL

vṛndādayaḥ prāhur aho mahonnatir
 māyā vitāyā giridhāriṇo'dbhutā |
 rādhām imām yan niranaiṣur ālayo
 rādhā tu sākṣād iyaṁ āgatā parā ||65||

ENGLISH TRANSLATION

Vṛndā and the others said, 'Ah, how astonishing and exalted is the illusion spread by Giridhārī! The companions have led away that Rādhā, while this other one who has arrived is directly Rādhā Herself.' (65)

ORIGINAL

sakhyaḥ kurudhvaṁ yad asau bravīti
 vo yātānaya hanta vihāya mohinīm |
 śrutveti vṛndāvana kalpavally api
 smitaṁ dadhe labdha manorathā cirāt ||66||

ENGLISH TRANSLATION

'Sakhīs, do what She tells you. Go with Her, alas, and abandon that enchantress.' Hearing this, the wish-fulfilling vine of Vṛndāvana smiled, having at last attained the desire of her heart. (66)

ORIGINAL

ekāsti yuktir nahi tām ṛte'nyaṁ kam apy upāyaṁ lalite'valoke | nāndīha sāndīpani
 mātaraṁ tām samānayetv etad uvāca kaundī ||67||

ENGLISH TRANSLATION

Kundalatā said, 'Lalitā, there is one strategy. Apart from it I see no other remedy. Let Nandīmukhī bring Sāndīpani's mother, Paurṇamāsī, here.' (67)

ORIGINAL

hantāli saivaitad anartha-mūlaṁ
 kiṁ vakṣyate satyam ito'pi kiñcit |
 anyac ca naḥ pratyuta hā sakhīnām
 viḍambanaṁ srakṣyati tām namāmaḥ ||68||

ENGLISH TRANSLATION

'Alas, friend, that very woman is the root of this disaster. What further truth will she tell us? Instead she will create yet another mockery of us sakhīs. Let us bow down to her!' (68)

ORIGINAL

ity uktir ālī-vitater hariṁ ca
 rādhām ca vṛndā-prabhṛtīś ca sabhyāḥ |
 ajīhasad devi sarasvati tvām
 numo yad atra prakāśasi satyā ||69||

ENGLISH TRANSLATION

This speech of the circle of sakhīs made Hari, Rādhā, Vṛndā, and all the cultivated members of the assembly laugh. 'Goddess Sarasvatī, we praise You, for here You have manifested as truth itself!' (69)

ORIGINAL

mithas tāsām premāmbudhi-mathana-jām vān-maya-sudhām
 dhayan kṛṣṇas tṛṣṇām adhikam upalebhe śruti-bhṛtām |
 tad-āsyābjenāpi pravara-parihāsāmṛta-madhu-
 dravā-sārair vṛṣṭair atulam udamādyanta mahilāḥ ||70||

ENGLISH TRANSLATION

Kṛṣṇa drank the verbal nectar born from churning the ocean of their mutual love and thereby increased the thirst of His ears. The women too became incomparably intoxicated with joy when Rādhā's lotus face showered the flowing honey of the finest humorous nectar. (70)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
kuñja-keli-cāturyāsvādano nāma
daśamaḥ sargaḥ
||10||

ENGLISH TRANSLATION

Thus ends the Tenth Sarga, entitled 'Relishing Dexterity in Kuñja Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

एकादशः सर्गः

Eleventh Sarga: Relishing the Bliss of Swinging

Source coverage: logical units 1–54; verses 1–52

ORIGINAL

ekādaśaḥ sargaḥ
hindolāndolana-sukhāsvādano nāma

ENGLISH TRANSLATION

Eleventh Sarga, entitled 'Relishing the Bliss of Swinging.'

ORIGINAL

niryan kuñjād āli-pālī-parītaḥ
kṛṣṇaḥ kāntāpāṅga-bhṛṅgī-vilīḍhaḥ |
pañceṣūṇām sañcayaṁ prāñcayan kiṁ
pādāgraika-tviṣṭ-kaṇaṁ svaṁ vireje ||1||

ENGLISH TRANSLATION

Kṛṣṇa emerged from the bower surrounded by rows of sakhīs and licked by the bee of His beloved's sidelong glance. Did He shine while extending the complete collection of Cupid's five arrows through just one particle of light from the tip of His foot? (1)

ORIGINAL

vīkṣyākasmāt preyaśaḥ savya-doṣṇā
 rādhā skandhaṁ sanditaṁ svaṁ cakampe |
 mādhyābdher uttaraṅgeṇa kenāpy
 abhyamṛṣṭā kanakāmbhojinīva ||2||

ENGLISH TRANSLATION

When Rādhā unexpectedly saw Her beloved's left arm resting upon Her shoulder, She trembled like a golden lotus touched by some great rising wave from the ocean of sweetness. (2)

ORIGINAL

pārśva-dvandve dīyamāne sakhībhyāṁ
 rādhā-kṛṣṇau cāru-tāmbūla-vīṭyau |
 nītvā savyāsavya-pāṇy-aṅgulībhir
 vaktra-dvandve'nyonyam evādadhāte ||3||

ENGLISH TRANSLATION

Two sakhīs offered beautiful betel rolls to Rādhā and Kṛṣṇa from either side. Taking them between the fingers of Their left and right hands, the Divine Couple placed the rolls directly into each other's mouths. (3)

ORIGINAL

vāmā preyo-vāma-pāṇīm nirāsyad
 vakṣojaṁ svaṁ spraṣṭu-kāmaṁ kareṇa |
 citraṁ manye'rundha lāvaṇya-vāpī-
 padmaṁ cakrāsvādi-raktotpalena ||4||

ENGLISH TRANSLATION

The contrary heroine pushed away Her beloved's left hand when it sought to touch Her breast. I think a red lotus thereby blocked the lotus in the lake of beauty that the discus-loving hand desired to taste. (4)

ORIGINAL

śākhi-vrāṭair āvṛte'py antar antaḥ
 sūrya-dyoti prasphuraty ākulātmā |
 sadyaḥ-svedi śrī-mukhaṁ sva-priyāyās
 tīryaṁ-mauli-cchāyayācchādayat saḥ ||5||

ENGLISH TRANSLATION

Though surrounded on every side by hosts of trees, Rādhā's agitated face immediately perspired when sunlight flashed within. Kṛṣṇa inclined His crown and covered Her glorious face with its shade. (5)

ORIGINAL

bhūmau vidyudvāridoparyabhātāmindū tat tadvarṇabhājau dine'pi |
 bhavyālīnām yau dṛḡ indīvarāṇi protphullānyavākṛṣatām sadaiva ||6||

ENGLISH TRANSLATION

Upon the earth the pair shone like lightning above a rain cloud, or like two moons bearing Their respective golden and dark colors even by day. They continually made the blue lotuses of the noble sakhīs' eyes blossom and drew those eyes downward. (6)

ORIGINAL

kokāḥ śokaṁ kekino harṣa nāṭyaṁ haṁsās
 trāsaṁ puṁścakorāḥ pramodam |
 tābhyāmāpustena kiṁ vaktum īśe tad
 vaiṣamyam sraṣṭari brahmaṇīva ||7||

ENGLISH TRANSLATION

From the pair the cakravāka birds received sorrow, the peacocks joyful dance, the swans alarm, and the male cakoras delight. How can I describe the disparity, which resembled the diversity within Brahman as Creator? (7)

ORIGINAL

mandam mandam vṛndayoddiṣṭa miṣṭam
 vartmāśritya svaśriyā rajyamānam |
 yāntau narmodantaraṅgair aranyam
 varṣa harṣābhikhyamāptāvabhātām ||8||

ENGLISH TRANSLATION

Proceeding very gently along the delightful path indicated by Vṛndā and colored by Their own beauty, They traveled through the forest amid waves of playful conversation and reached the woodland called Harṣa-varṣa, the Rain of Joy. (8)

ORIGINAL

vidyunmeghau tatra khe vartamānāv
 etau dṛṣṭvā bhrājamāṇau dharanyām |
 sparddhāyām sambhāvanāmapātuh kim
 kvaikā saṅkhyā kvāmitam vā parārdham ||9||

ENGLISH TRANSLATION

Seeing this radiant cloud and lightning moving upon the earth, the cloud and lightning already dwelling in the sky perhaps abandoned all hope of competition. How could one finite pair compete with an immeasurable multitude of qualities? (9)

ORIGINAL

noparyyāvāmetayoḥ sthatum arhau
 yāvo vā kva vyoma sarvam niruddham |
 etadbhāsaiveti kampair abhūtām
 sadyaḥpāṇḍūbhūya cikrindiṣu tau ||10||

ENGLISH TRANSLATION

'We are unworthy to remain above this pair. Where else can we go when Their radiance fills the entire sky?' Trembling and suddenly turning pale, the celestial cloud and lightning seemed ready to cry. (10)

ORIGINAL

kiṁ vā hemodyoti nīlaśma divya
 cchatrībhāvaṁ prāpya gharmāpanutyai |
 vaivarṇyāsre ūhatu gadgadodyan
 mandra dhvānenāstuvātāṁ mudemau ||11||

ENGLISH TRANSLATION

Or perhaps the golden lightning became a divine parasol above the blue sapphire cloud to relieve His heat. Bearing tears born from altered color, the pair praised Rādhā and Kṛṣṇa for Their delight with a deep sound arising through choked voices. (11)

ORIGINAL

ūrdhvorddhoru śyāma śākhā sahasrai prītaiḥ
 puṣpaiḥ syandamānair marandaiḥ |
 śampāmbhoda śrī jayinyāṁ viśantau
 nīpāṭavyāṁ rejatustau lasantau ||12||

ENGLISH TRANSLATION

The Divine Pair entered the kadamba forest, whose hundreds of high-rising dark branches dripped honey from joyful flowers. As They sported within, Their splendor conquered that of lightning and a rain cloud. (12)

ORIGINAL

madhye tasyā yā maṇikuṭṭimālyo
 drāghīyasyaḥ kṛṣṇamudvaprabhūtāḥ |
 tā vindante'harnīśaṁ sīdhuvṛṣṭim
 jāgratyā satyāli pālyaiva pālyāḥ ||13||

ENGLISH TRANSLATION

In the midst of that forest stood long rows of jeweled courtyards, raised high by Kṛṣṇa's power. Alert maidservants constantly guarded them, and they received showers of nectar day and night. (13)

ORIGINAL

tat prāntottha stambhavat dvidvi vṛkṣodañcac
 chākhānyonya saṁśleṣa bhaṅgyā |
 gopānasyevāñchitā bhānti puṣpa
 prālabhāḍhya mārakatyo balabhyaḥ ||14||

ENGLISH TRANSLATION

On their borders, pairs of pillarlike trees raised branches that embraced one another like rafters.
 Their emerald balconies, richly hung with flowers, appeared to fulfill every desire. (14)

ORIGINAL

tat tac chākhāmbita dvidvi śoṇa
 śrīmanmuktāmukta rajjupraṇaddhāḥ
 hindolālyo dvidvi sauvarṇapaṭṭī
 bhātā bātāndolitāḥ santi nityam ||15||

ENGLISH TRANSLATION

From each pair of branches hung rows of swings tied with pairs of lovely red ropes strung with
 pearls. Each bore two golden seats and swayed continually in the breeze. (15)

ORIGINAL

puṣpaiḥ sūkṣmaślakṣṇa celāntarasthai
 vṛntonmuktaiḥ kiṅkarībhiḥ kalābhiḥ |
 ācchannāstāḥ saurabhaiḥ saukumāryais
 tāvākraṣṭum sādhuśaktim tadādhuḥ ||16||

ENGLISH TRANSLATION

Skillful maidservants covered the swings with flowers freed from their stems and placed within
 layers of fine, smooth cloth. Through fragrance and softness, the swings acquired the power to
 draw Rādhā and Kṛṣṇa near. (16)

ORIGINAL

madhye tāsām kāñcidañcat patākām
 vīkṣyāruhya śyāma dhāmā vireje |
 śobhādevyā sevyamānamivaitām
 manye mūrtānanda evādhyatiṣṭhat ||17||

ENGLISH TRANSLATION

Seeing one swing in the center adorned with a splendid banner, dark-radiant Kṛṣṇa climbed upon it and shone. As it was served by the goddess of beauty, I think embodied bliss itself had taken the seat. (17)

ORIGINAL

karṣankāntām harṣa varṣāsu samyak
 timyanhastālambamālambamānām |
 uddāpyaitām svāgrato jāgrataḥ kim
 premṇo vāpīmāpipat svābhimukhyam ||18||

ENGLISH TRANSLATION

He properly drew His beloved into the Rain of Joy while She became drenched in delight and repeatedly grasped His hand for support. Raising Her directly before Him, did He make Her enter the reservoir of love that remained awake in His presence? (18)

ORIGINAL

puṣpāvalyārātrikeṇāsya padma
 -dvandvaṁ nīrājyālisaṅgha sagānam |
 hāroṣṇīṣādyāpayansusthitatvaṁ srak
 tāmbūla sthāsakaiḥ paryacārīt ||19||

ENGLISH TRANSLATION

A group of singing sakhīs worshiped Their two lotus feet with an ārati of flower rows, adjusted Their necklaces, crowns, and other ornaments, and served Them with garlands, betel, cosmetic designs, and more. (19)

ORIGINAL

kāñcyāmukta prāñci śāṭyancalānte
 kiñcit paurvāparyato'ñghrī vilaṅghya |
 kubjībhūyādāya dolāṁ kṣipantyā
 vanvasthātām dve diśau prāṇasakhyau ||20||

ENGLISH TRANSLATION

Two intimate life-companions took positions in the two directions. Bending down, they grasped and pushed the swing after stepping over the feet of the Divine Pair, one holding the forward-falling end of a loosened sash and the other attending from behind. (20)

ORIGINAL

anye dhanye tiṣṭhataḥ smekṣamāṇe
 dhṛtvā pāṇyauḥ puṇya tām̐būla vīṭyau |
 yūnorāsyāmbhojayorarpayantya
 vegopānte mem̐kṣu labdhāvakāśe ||21||

ENGLISH TRANSLATION

Two other blessed sakhīs stood at the sides, smiling as they watched. Holding auspicious betel rolls in their hands, they offered them to the lotus mouths of the youthful pair whenever the swing slowed at the ends and gave them an opening. (21)

ORIGINAL

ālo mānyāḥ premavanyā ivānyāḥ
 parvaśrīlāḥ sarvataḥ sādhu śīlāḥ |
 hastodastaiḥ śastarāgaiḥ parāgaiś
 cakrurvṛṣṭim̐ dṛṣṭimāpayya hṛṣṭim̐ ||22||

ENGLISH TRANSLATION

Other honorable companions, rich in love, splendid on festival days, and virtuous in every way, raised their hands and showered beautiful colored powders. The sight filled their eyes with delight. (22)

ORIGINAL

devyastviṣṭaṁ mānāyantaḥ svadiṣṭaṁ
 tau paśyantaḥ syantya evākhilādhim |
 jāta stambhā apyasambhāvitāśā
 divyātenuḥ puṣpavarṣa satarṣam ||23||

ENGLISH TRANSLATION

The goddesses honored Their cherished Lord and Lady and, beholding Them, released every affliction. Though paralyzed with wonder and unable even to imagine such hope, they thirstily poured a celestial shower of flowers. (23)

ORIGINAL

tat saṅginyo vipruṣo vṛṣyamāṇā hrṣyan
 meghaistanmarandatvamāpu |
 rāmārāje raṅgasaṅgāt tadīyair muktā
 vṛndair anvavindanta maitrīm ||24||

ENGLISH TRANSLATION

The drops accompanying those flowers were rained upon by delighted clouds and assumed the nature of honey. In the kingdom of the beautiful heroine they gained friendship with the clusters of pearls belonging to the youthful pair through participation in Their play. (24)

ORIGINAL

jṛmbhodañcat saurabhavrātamādyad
 bhṛṅga śreṇi stotra bhājā mukhena |
 gītair nītair mādhurīm sādhurīti
 dyāmācchādya dyotane smālīpāli ||25||

ENGLISH TRANSLATION

The sakhīs sang beautifully patterned melodies while their mouths shared the praise offered by rows of bees intoxicated by hosts of expanding fragrances. Covering the heavens with song, the companions shone. (25)

ORIGINAL

nṛtyaṁ bhejurhāratāṭaṅkamālyāny
 atodyatvaṁ kiṅkiṇīnūpurādyāḥ |
 vaktre smitvā sabhyatāmādadāte
 yūnordolānandacandre vivṛddhe ||26||

ENGLISH TRANSLATION

Necklaces, earrings, and garlands began to dance, while girdles, anklets, and other ornaments became musical instruments. Smiles upon the Divine Couple's faces assumed the role of cultivated spectators as the moon of Their swinging joy waxed. (26)

ORIGINAL

anyonyāṅgaprocchalatkāntisindhor
 vīcīvrātāmandahindolikāsu |
 prāptāndolānyonyanetrāravinda
 śrīsandohair āḍhyatāmāpurālyāḥ ||27||

ENGLISH TRANSLATION

Hosts of waves from the ocean of radiance surging from each beloved's limbs set the rows of swings in powerful motion. Rocked by the splendid masses of Their mutually meeting lotus eyes, the sakhīs attained great wealth. (27)

ORIGINAL

itthaṁ cetastvetayordolayanyat
 kāmo vāmo'ntarāyaṁ na cakre |
 līlāśaktereva tatra prabhāvaḥ
 ko'pyojasvī heturity āhurāryāḥ ||28||

ENGLISH TRANSLATION

Although Cupid thus swung the hearts of the pair, the contrary god created no obstacle. The wise say that some extraordinarily powerful cause was at work there: the influence of the līlā-śakti alone. (28)

ORIGINAL

dolarajjvālambaśākhe svalaulyād
 etau cañcatpañcaśākhāgrābhiḥ |
 puṣpāḍhyābhiḥ pallavālibhiriṣṭaiḥ
 sevete smāmodanair vījanaiḥ kim ||29||

ENGLISH TRANSLATION

Moved by their own eagerness, the branches supporting the swing ropes served the pair with beloved clusters of flower-laden twigs. Did their five trembling tips act as fragrant fans? (29)

ORIGINAL

tattatpatrābhyantarānantaśilpa
 protandhartuṁ cañcalānmālyakhaṇḍān |
 yatnair bhṛṅgā nāśakanyadbhramantas
 tatrāguñjankevalaṁ sāpi śobhā ||30||

ENGLISH TRANSLATION

Bees tried to hold the many artfully fashioned fragments of garlands swinging between the leaves, but as they wandered they could not succeed. They merely buzzed there, and even that became part of the beauty. (30)

ORIGINAL

dolāvegādhikyakāmau svapadbhyāṁ
 ākramyaitāṁ svāvanatyunnatibhyāṁ |
 svaṁ svaṁ sarvāḥ kauśalaṁ darśayantau
 premānandaṁ tundilaṁ cakratustau ||31||

ENGLISH TRANSLATION

Desiring greater speed, Rādhā and Kṛṣṇa pressed the swing with Their feet and alternately lowered and raised it. Each displayed every skill, and together They made the bliss of love grow full and abundant. (31)

ORIGINAL

hindolāyā raṁhasi vindamāne
 paryāyeṇa dve diśau sto yadantau |
 prāpyordhvādhaḥsthāyino khelatoḥ sā
 yūnoḥ kāntiḥ kautukaṁ kāpi tene ||32||

ENGLISH TRANSLATION

As the rushing swing reached the two directions in turn, the youthful players alternately occupied the upper and lower positions. Their radiance then created an indescribable wonder. (32)

ORIGINAL

rādhāhāraḥ saṁsprśankṛṣṇavakṣaś
 cakre nṛtyānyekato diśyudāram |
 anyatrāsyāḥ kañcukīm śliṣyati sma
 srak tasyāpītyāyayurmodamālyāḥ ||33||

ENGLISH TRANSLATION

Rādhā's necklace touched Kṛṣṇa's chest and performed a magnificent dance in one direction, while in the other His garland embraced Her bodice. The sakhīs became joyful at the sight. (33)

ORIGINAL

anyonyāṅgādarśadr̥ṣṭasvabhāsor
 anyonyānālokaśāntibhājōḥ |
 tarhyanyonyaśvāsabhūmābhimarśād
 anyonyaṁ saṁsprśya tau hr̥ṣyataḥ sma ||34||

ENGLISH TRANSLATION

Each saw the brilliance of His or Her own body reflected in the other's limbs and received beauty born from beholding the other. Then, touched by the fullness of one another's breath, They touched each other and rejoiced. (34)

ORIGINAL

itthaṁ līlāvāridhiḥ kautukitvād
 atyudrekaṁ raṁhaso nirmimāṇaḥ |
 prṣṭhāmṛṣṭottuṅgaparyantaśākhā
 patrālīkāṁ tām cakāreva bhītām ||35||

ENGLISH TRANSLATION

Thus the ocean of play, in sportive delight, created an extraordinary excess of speed. The swing brushed the high branches behind it and made their rows of leaves appear frightened. (35)

ORIGINAL

maivaṁ maivaṁ mādhiḥ hanta dolety
 uktīm tasyām tatsakhīnām ca śṛṇvan |
 smitvā smitvā vardhayanneva dolā
 jaṅghālatvaṁ mādhave bhrājate sma ||36||

ENGLISH TRANSLATION

Hearing Rādhā and Her sakhīs cry, 'Not like this, not like this! Alas, do not make the swing go faster!' Mādhava repeatedly smiled and increased the powerful movement of the swing, shining all the while. (36)

ORIGINAL

bandhādvenī vicyutā nāvaguṇṭhas
 tasthau mūrdhni vyastatā bhūṣaṇānām |
 pādau śāṭī nāpyadhād ityamuṣyā
 vaiyagrye hā jahāsīti sma kṛṣṇaḥ ||37||

ENGLISH TRANSLATION

Her braid came loose, Her veil no longer remained upon Her head, Her ornaments became disordered, and Her sari did not even cover Her feet. Seeing Her agitation, Kṛṣṇa laughed. (37)

ORIGINAL

itthaṁ svākṣṇostṛpyato raṁhasā tām
 vitrastākṣīmāsanānbhraṁśayitvā |
 svīyaṁ kaṇṭhaṁ grāhayamāsa madhye
 dolākhaṭṭaṁ tām ca jagrāha dorbhyām ||38||

ENGLISH TRANSLATION

Thus, as His eyes remained unsatisfied by the rushing play, He made Rādhā, whose eyes widened in fear, slip from the seat. In the middle of the swing He made Her grasp His neck and caught Her in His arms. (38)

ORIGINAL

ekībhūte campakendīvarābhe
 mūrtī yūnorudgirantyāvabhātām |
 sammardotthaṁ saurabhaṁ vyāśnuvānaṁ
 pāre svargaṁ hanta padmādināsā ||39||

ENGLISH TRANSLATION

The youthful forms, golden as campaka and dark as blue lotus, became one and seemed to emit the fragrance born from Their close pressure. Alas, that perfume spread beyond even the noses of Padmā and the other goddesses in heaven. (39)

ORIGINAL

sāmyag vegā sā samantāddhṛtābhūd
 dolāpyārādāgatābhiḥ sakhībhiḥ |
 rādhā drāg evāvaruhyātha tasyās
 tābhīstat tat saṁlapantī lalāsa ||40||

ENGLISH TRANSLATION

Sakhīs approaching from every side brought the swing to an even halt. Rādhā quickly descended, then shone as She exchanged many different words with them about what had occurred. (40)

ORIGINAL

mukhyāsvaṣṭās vādyā bhūtāmathālīm
 ārohyāsyām tām sa kṛṣṇām svayaṁ sā |
 premṇā gāyaddolayantī sa cāpi
 preyāndole pūrvavat tāmajaisīt ||41||

ENGLISH TRANSLATION

Rādhā then seated each of the eight principal sakhīs upon the swing with Kṛṣṇa. Singing with love as She swung them, She watched Him conquer each beloved upon the swing just as before. (41)

ORIGINAL

evaṁ preṣṭhāstā viśākhādikālī
 sāndram dolāndolamāpayya tasyāḥ |
 hindolātaḥ so'vatīryyeva sarvā
 svekaikasyāmanyahindolikāsu ||42||

ENGLISH TRANSLATION

In this way the dearest companions beginning with Viśākhā received deep swinging delight from Him. Kṛṣṇa then descended from that swing and placed all the other girls upon their own separate swings. (42)

ORIGINAL

tāsām dve dve sundarīṇām svadorbhyām
 tatrāgrhyārohya mahyāḥ prasahya |
 bhrāmyanneko dolayat tāḥ samastāḥ
 premāmbhodesasya kiṁ vāstyakṛtyam ||43||

ENGLISH TRANSLATION

With His own two arms He seized pairs of beautiful girls, forcibly mounted them upon their swings, and, though one, moved among them and swung them all. What task is impossible for that ocean of love? (43)

ORIGINAL

tāḥ sarvāstu svasvahindolikāntas
 taṁ cāpaśyansvasvavaktraṁ dhayantam |
 naitac citraṁ gokulādhīśasūnor
 icchāśakterkiṁ punaḥ syādaśakyam ||44||

ENGLISH TRANSLATION

Every girl within her own swing saw Him drinking the beauty of her own face. This is no wonder in the son of Gokula's lord. What could be impossible for His power of desire? (44)

ORIGINAL

ekaṁ tatraivāsti hindolanābjaṁ
 vṛndoddiṣṭaṁpreyasībhirnakundaḥ |
 āruhyaitat karṇikāsthopabarhālambī
 doṣāśliṣṭārādho rarāja ||45||

ENGLISH TRANSLATION

There stood a single lotus-shaped swing designated by Vṛndā for Mukunda and His beloveds. He mounted it, reclined upon the cushion at the central whorl, embraced Rādhā with His two arms, and shone. (45)

ORIGINAL

aṣṭābālyo'pyaṣṭa patrāntarasthās
 tattadbāhye ṣoḍaśālyo vibhāntyaḥ |
 vṛndānīta svādukharjurajambū
 drākṣāḥ prāśnankāntabhuktāvaśiṣṭāḥ ||46||

ENGLISH TRANSLATION

The eight young chief sakhīs occupied the interiors of the eight petals, while sixteen more brilliant companions sat upon the outer petals. They ate sweet dates, rose apples, grapes, and other fruits brought by Vṛndā, taking the remnants of what the beloved pair had tasted. (46)

ORIGINAL

pīyūṣāntargarvasarvaṅkaṣasya
 prāg evābhūt pānakādeḥ prapāṇam |
 ante hemadyotitāmbūlavīṭi
 vṛndānyonyaprītīdānābhiyogaḥ ||47||

ENGLISH TRANSLATION

First came the drinking of beverages that wholly devoured all pride within nectar itself. At the end, golden-radiant betel rolls were distributed among the circle in an exchange of mutual affection. (47)

ORIGINAL

nāndī vṛnde vindataḥ sma pramodaṁ
 nodarṁ pāṇyodolanābje dadatyau |
 dāsyo'pyāsyollāsamāpadya sadyo
 nānā gānārambhaśambhā babhūvuḥ ||48||

ENGLISH TRANSLATION

Nandīmukhī and Vṛndā attained delight as they moved the lotus swing with their hands. The maidservants immediately received the joy shining from the faces of the assembly and auspiciously began many songs. (48)

ORIGINAL

dolāndolanakrīḍayā tāḥ samastāḥ
 jītvā prāptāśleṣacumbādiratnaḥ |
 sārdhaṁ kāntamaṇḍalenāvaruhya
 prāgāt preyānkānanāt kānanāya ||49||

ENGLISH TRANSLATION

Defeating all the sakhīs in the game of swinging and receiving embraces, kisses, and other jewels as His prize, their beloved descended with the circle of beautiful girls and went from that forest to another grove. (49)

ORIGINAL

rādhāsyotthā mudritā yā smitaśrīś
 tasyāstatra smārakāneva dṛṣṭvā |
 yūthyālīnām korakānsa vyacaiṣīt
 hṛdyādhātuṁ tānsrajaḥ samracayya ||50||

ENGLISH TRANSLATION

Seeing the buds among the clusters of flowers as memorials of the smiling beauty that had arisen from Rādhā's face, Kṛṣṇa gathered them and fashioned garlands to place upon His heart. (50)

ORIGINAL

khe'gānmeghaḥ kṛṣṇagātracchavitvaṁ
 vidyut tāsāmaṅgabhāsātātīvaṁ |
 bhūme rūḍhair indragopaiḥ samūḍhaiḥ
 pādālaktābhyaktatā vyaktamāsīt ||51||

ENGLISH TRANSLATION

A cloud rose in the sky with the complexion of Kṛṣṇa's limbs, while lightning spread the radiance of the young women's bodies. The earth visibly became anointed with the red lac of their feet through masses of red indragopa insects rising from the ground. (51)

ORIGINAL

kṛṣṇābhreṇātula-ghana-rasaiḥ sarvato vṛṣyamānair
 utphullāḥ kila sumanasaḥ sarvavatyo latāś ca |
 tat sasyālyo'py asama-suṣamāḥ śaṁ cirāyānvabhūvan
 varṣāharṣaṁ vanam api yato harṣa-varṣāsv amāṅkṣīt ||52||

ENGLISH TRANSLATION

The dark Kṛṣṇa cloud showered incomparable, dense streams of rasa everywhere. Every flower and every vine blossomed, and the unequaled beauty of the rows of crops experienced lasting welfare. The forest too became immersed in the joyful rains that produced the delight of the Rainy Season. (52)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
hindolāndolana-sukhāsvādano nāma
ekādaśaḥ sargaḥ
||11||

ENGLISH TRANSLATION

Thus ends the Eleventh Sarga, entitled 'Relishing the Bliss of Swinging,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

द्वादशः सर्गः

Twelfth Sarga: Relishing Pastimes Beneath the Wish-Fulfilling Tree

Source coverage: logical units 1–96; verses 1–94

ORIGINAL

dvādaśaḥ sargaḥ
kalpa-taru-tala-līlāsvādano nāma

ENGLISH TRANSLATION

Twelfth Sarga, entitled 'Relishing Pastimes Beneath the Wish-Fulfilling Tree.'

ORIGINAL

atha tau puraḥsaramanojapadmināv
anurāgarāja varavāhinī patī |
prasarat śīlīmukhabhaṭābhiveṣṭitau
yayatuḥ śaratsukhadanāmakānanam ||1||

ENGLISH TRANSLATION

The lotus pair leading the hosts of Love, sovereign masters of the excellent river of affection, moved on surrounded by advancing warriors in the form of bees and reached the forest called Śarat-sukhada, Giver of Autumnal Joy. (1)

ORIGINAL

madirekṣaṇe kalaya maṅgalaṁ puraḥ
 svamukhasya cāru mukurāyitaṁ saraḥ |
 kanakāmbujaṁ caṭulabhṛṅgaveṣṭitaṁ
 naṭakhañjana-dvayamihātibhāti yat ||2||

ENGLISH TRANSLATION

'Intoxicating-eyed girl, behold the auspicious sight before You: this lake has become a charming mirror for Your own face. A golden lotus encircled by restless bees and a pair of dancing wagtails shine wonderfully here.' (2)

ORIGINAL

nabhasīha pāṇḍi madhurāṁ balāhakāḥ
 sarasībhirāśritacarīm dadhatyamī |
 nijamecakatvamatimeduraṁ punar
 dadurābhya eva kimu mitratākṛte ||3 ||

ENGLISH TRANSLATION

'The clouds in this sky bear the sweet whiteness they took from the lakes they once frequented. In friendship, did they give those lakes in return their own exceedingly dense dark color? (3)

ORIGINAL

athavātape'tula tapasvinīrimā nabhasi
 svasarva dhana santatārpaṇaiḥ |
 paricarya viṣṇupada eva lipsavo
 layamāpuradya sahasāvadātātām ||4||

ENGLISH TRANSLATION

'Or perhaps these unequaled ascetics in the sky offered their entire continuous wealth at the feet of Viṣṇu, desiring only liberation. Today they have suddenly attained dissolution and perfect purity. (4)

ORIGINAL

abhito'pi paśya sumanassu rāgibhiḥ
 sumanassu na kvacana rajyate'libhiḥ |
 tava tena sakhyatanudūnatām yayau
 sumano na veti vada satyamadya naḥ ||5||

ENGLISH TRANSLATION

'Look all around. Bees passionately color every flower, yet nowhere do they become attached to a mind. Friend, tell us truthfully today: has Your own tender mind become distressed in sympathy for that neglect?' (5)

ORIGINAL

iti mādhave'bhidadhadiddha dīdhiti pramadā
 maṇī mukhyamudañcita smitam |
 dara bhugna tāra sarasekṣaṇam kṣaṇād
 adhayaddṛśoccalitayā bhṛśotsukaḥ ||6||

ENGLISH TRANSLATION

While Mādhava spoke in this way, the foremost jewel among young women raised a brilliant smile. Deeply eager, He drank with His moving gaze the sweetness of Her slightly curved, wide lotus eyes. (6)

ORIGINAL

atha vṛndayopahṛtamambujam hariḥ
 parigṛhya hastanalinena śastaruk |
 samajighradapyatula saurabhair kṣitau
 jayasi tvam ityalaghu tuṣṭuve ca tat ||7||

ENGLISH TRANSLATION

Then Hari took into His lotus hand a lotus offered by Vṛndā. Its radiance was excellent. He smelled it and praised it lavishly: 'Through your incomparable fragrance, you conquer everything upon earth.' (7)

ORIGINAL

kamala stave sakhi kṛte mayā katham
 vadanam tavābhavadarāla cillikam |
 dara śoṇimā caṭulitāṅgyavediṣam nija
 gaurava cyavana hetukam hi tam ||8||

ENGLISH TRANSLATION

'Friend, when I praised the lotus, why did Your face acquire crooked brows and a slight redness?
 O restless-limbed girl, I understand: the praise caused Your own dignity to decline.' (8)

ORIGINAL

bhavatu kramādubhayam eva jighratā
 yataradbhavenmadhura saurabhādhikam |
 tadavetya tasya jaya eva sarvadā nija
 veṇunāpyalaghu gāsyate mayā ||9||

ENGLISH TRANSLATION

'Let me smell both in succession and discover which possesses the sweeter fragrance. Once that
 is known, I shall always proclaim the winner's victory loudly upon my flute.' (9)

ORIGINAL

iti tām nigadya tadalakṣitam hariḥ
 paricumbya tanmukhamuvāca vismitaḥ |
 ahahātulaḥ parimalo'yam eva tat sakhi
 nāṇṛtam tvam api me samakrudhaḥ ||10||

ENGLISH TRANSLATION

Speaking thus, Hari kissed Her face without Her noticing and then exclaimed in wonder, 'Ah,
 this fragrance alone is incomparable. Friend, I did not lie, so do not be angry with me.' (10)

ORIGINAL

dhig are vṛthaiva pariphulla mūḍha kiṁ
 trapase na jaitra vanitāsyā sannidhau |
 nija pañkajatva jalajatvayor dvayor
 anu-rūpam eva śaṭha ceṣṭase'thavā ||11||

ENGLISH TRANSLATION

'Shame upon you, foolish lotus, swollen open in vain! Do you feel no embarrassment before the victorious face of a woman? Or, rogue, do you behave exactly according to your two natures as mud-born and water-born?' (11)

ORIGINAL

taruvalli lāsyavidhi śikṣaṇam
 pratikṣaṇam eva sa kṣaṇamito vitanvatā |
 tadupāhṛta svamakaranda saurabhoc
 caya dakṣiṇābhir api na prasīdatā ||12||

ENGLISH TRANSLATION

At every moment the wind instructed trees and vines in the art of dancing, yet it was not satisfied even by the abundant fee they offered in the form of their own honey and fragrance. (12)

ORIGINAL

śṛṇu kopane tava mukhāmbujāñcalī
 taṭam eva kiṁ naṭayatā nabhasvatā |
 pratilabhya tat parimalānsudurlabhān
 ahamadya dhanya iti nābhyamanyata ||13||

ENGLISH TRANSLATION

'Angry girl, listen. Has the wind not made the edge of Your lotus face dance? Having attained its exceedingly rare fragrance, did it not consider itself blessed today?' (13)

ORIGINAL

lalitāha yasya dara gandha mātṛatas
 tvamudāramunmuraharābhilakṣyase |
 makarandamasya kimu hāsyasi tvam
 ityaśāṅkayā kavalitām karoṣi mām ||14||

ENGLISH TRANSLATION

Lalitā said, 'If the mere trace of its fragrance makes You, slayer of Mura, so splendidly recognizable, what will happen if You drink its honey? The anxiety of that thought is devouring me.' (14)

ORIGINAL

sakhi mā viṣīda kati vā na mādhurī
 saritaḥ sravanti parito yato'niśam |
 sakṛdeva pañcaśa prṣanti pānataḥ
 saraso'sya kiṁ nu bhavitā daridratā ||15||

ENGLISH TRANSLATION

'Friend, do not grieve. Countless rivers of sweetness flow from Her in every direction without cease. How could this lake become impoverished if I drink just five or six drops once?' (15)

ORIGINAL

iti savya dorbhujagapāśa veṣṭanaiḥ
 svabalādvaśīkṛtatanornatabhruvaḥ |
 adharāmṛtaṁ yadapibat tadutthitā
 vadana dvaya dyutiratīṭṛpat sakhīḥ ||16||

ENGLISH TRANSLATION

With the coils of the serpent of His left arm, He forcibly brought the raised-browed girl under His control and drank the nectar of Her lips. The radiance arising from Their two faces thoroughly satisfied the sakhīs. (16)

ORIGINAL

prati vartma kuñja sarasī sarinnagaṁ
 ramamāṇa evamanurāgiṇī gaṇaiḥ |
 nikhilāṭavī mukuṭabhūtamullasat
 paridhīyamāna yamunaṁ vanam yayau ||17||

ENGLISH TRANSLATION

Sporting in this way with the affectionate young women along every path, bower, lake, river, and mountain, He reached the forest that forms the crown of all woodlands and is encircled by the shining Yamunā. (17)

ORIGINAL

kalahaṁsa cakra kalahaṁ kalāspadam
 kṛta karṇa kair ava kutūhalaṁ dadhat |
 satataṁ nagair asatataṁ phaloccayaṁ
 kalayadbhireva balayac chikaravair vṛtam ||18||

ENGLISH TRANSLATION

Its quarrels of royal swans were abodes of art, its calling waterfowl filled the ears with wonder, and its peacock cries continually encircled trees that bore unending collections of fruit. (18)

ORIGINAL

sphaṭikendranīla kuruvinda hāṭakair
 acitāsti yatra bahu tīrthamaṇḍalī |
 pratibimbitā taditareti saiva ṇṇ
 bhramayatyaśīta kiraṇātmajāmbhasi ||19||

ENGLISH TRANSLATION

Many circles of bathing places there were inlaid with crystal, sapphire, ruby, and gold. Their mutual reflections in the water of the sun's daughter bewildered human beings about which bank was which. (19)

ORIGINAL

taduparyyamanda ruci kuñjapuñja
 bhāḥ kusumāṭavī lasatī yatra sarvataḥ |
 ali mañju gīta jana rañji khañjana
 vraja hāri nāṭya paripāṭyanekadhā ||20||

ENGLISH TRANSLATION

Above those ghats, clusters of bowers with gentle radiance formed a flower forest shining everywhere. Charming bee songs delighted the people, while hosts of wagtails displayed many captivating patterns of dance. (20)

ORIGINAL

navamālikā bakula kunda ketakī
 karavīra keśara kadamba campakaiḥ |
 atimukta jāti śatapatra kubjakaiḥ
 girimallikā kanaka yūthikādibhiḥ ||21||

ENGLISH TRANSLATION

It abounded in fresh mālatī, bakula, kunda, ketakī, karavīra, keśara, kadamba, campaka, atimukta, jāti, hundred-petaled roses, dwarf jasmine, mountain jasmine, golden jasmine, yūthikā, and other flowers. (21)

ORIGINAL

panasāmra lāṅgali guvāka gostatī
 kadalī karañja karakeṣu kolibhiḥ |
 dhavanimba pippala baṭākṣa kimśukaiḥ
 kalita sadāśramibhireva yatra bhūḥ ||22||

ENGLISH TRANSLATION

The ground was perpetually inhabited by jackfruit, mango, lāṅgalī, areca, gostanī, plantain, karañja, karaka, jujube, dhava, neem, pippala, banyan, akṣa, kimśuka, and many other trees. (22)

ORIGINAL

caturastarūnsaharucaścaturdiśaṁ
 vratati dvaya dvaya samākramāñcitān |
 viṭapaiḥ parasparamuparyyuparyutān
 iha kuñja ityābhidadhāti kovidaḥ ||23||

ENGLISH TRANSLATION

Experts call this a bower: four trees of equal beauty stand in the four directions, adorned with two vines embracing each in sequence, while their branches interweave again and again overhead. (23)

ORIGINAL

tata śākhātām sa ca gatastathā babhau
 dhṛta puṣpapallava dalāccha gucchakaḥ |
 baḍabhīśikha śikhara bhitti toraṇa
 pratihāra rāji maṇimandiraṁ yathā ||24||

ENGLISH TRANSLATION

With branches bearing clusters of flowers, fresh shoots, and pure leaves, such a bower shone like a jeweled palace furnished with balconies, spires, walls, gateways, and rows of guards. (24)

ORIGINAL

caturasratām kvacana cāṣṭa konanām
 balayākṛtiṁ ca sa bhajankvacit kvacit |
 nija nāthayoratanu kelaye mano
 nayana pramodya laghu yatra rājate ||25||

ENGLISH TRANSLATION

Here one bower assumed a square form, another an octagon, and another a circle. Light and beautiful, each delighted the minds and eyes and served the many amorous sports of its own Lord and Lady. (25)

ORIGINAL

śukaśārikācaṭakakekikokilair
 alicāṣatittirakaliṅkacātakaiḥ |
 kalavāk cakora caraṇāyudhādibhir
 dhvanitaiva yatra bata bhāti diktatiḥ ||26||

ENGLISH TRANSLATION

Every direction resounded with parrots, mynas, sparrows, peacocks, cuckoos, bees, blue jays, partridges, kalinka birds, cātakas, kalavinkas, cakoras, wild fowl, and many others. (26)

ORIGINAL

ruru śalya kīśa mahiṣaiḥ samūrubhiḥ
 ṣmaraiścamūru kapilā śaśadādibhiḥ |
 viharadbhireva kila yatra nīyate
 samayo'ti sauhṛda mitho'valehanaiḥ ||27||

ENGLISH TRANSLATION

Deer, porcupines, monkeys, buffalo, antelopes, wild cattle, camūru deer, tawny animals, hares, and others passed their time there in mutual friendship, playing together and licking one another. (27)

ORIGINAL

ahivaktravahni havanāttanościrān
 malayānilaiḥ śrita tapovalarddhibhiḥ |
 kṛta nandanadru kusumopagūhanair
 amarāṅgaṇāṅga pariśīlanāḍṛtaiḥ ||28||

ENGLISH TRANSLATION

The Malaya breezes had long increased the power of their austerity by offering their bodies into the fire of serpents' mouths. They embraced flowers of the Nandana trees and devoted themselves to attending the limbs of celestial women. (28)

ORIGINAL

suradīrghikā salilapāvitātmabhi
 girijāsaraḥ kamala reṇu ruṣitaiḥ |
 kamalālayā ramaṇa keli pādapa
 pracaya prasūna makaranda nanditaiḥ ||29||

ENGLISH TRANSLATION

Their beings purified by bathing in celestial lakes, reddened by pollen from the lotuses of Girijā's pool, and delighted by honey from flowers upon trees serving the sports of Lakṣmī and Her Lord, those breezes continued onward. (29)

ORIGINAL

atha bhūri puṇya pariṇāma cumbitair
 abhipadya yāmavamatānya vāsanaiḥ |
 upalabhya kāñcana camātkṛtiṁ parāṁ
 śritanīti yatra hṛṣitaiḥ sadoṣyate ||30||

ENGLISH TRANSLATION

Touched by the mature fruit of immense merit, they reached this forest after abandoning desire for every other dwelling. Attaining an extraordinary wonder, they joyfully remained there always, having taken shelter of proper conduct. (30)

ORIGINAL

mṛga vṛkṣa pakṣiṣu purovalokiteṣv
 ati ramaṇīya kamanokṣi hāriṇaḥ |
 abhidhāma pṛcchadiha kasya kasyacinnija
 tarjanīm madhura munnamayya sā ||31||

ENGLISH TRANSLATION

When some extraordinarily charming and beautiful deer, tree, or bird appeared ahead, doe-eyed Rādhā sweetly raised Her own forefinger and asked the name of each one. (31)

ORIGINAL

svakareṇa navya kusumāni māni
 tānyavacitya tāni tanu valli tantubhiḥ |
 viracayya hāra kaṭakāṅgadādi tanmithunaṁ
 mithaḥ sapadi bhūṣayadbabhau ||32||

ENGLISH TRANSLATION

With Their own hands They gathered those honored fresh flowers, strung them upon slender vine fibers, and fashioned necklaces, bracelets, armlets, and other ornaments. The pair shone as They immediately adorned one another. (32)

ORIGINAL

paridhāpane kusuma maṇḍanasya kiṁ
 svakucau prati tvamatiśaṅkase priye |
 kalayāsmi nirvikṛtireva varṇitā vara
 varṇitā śrutibhireva me muhuḥ ||33||

ENGLISH TRANSLATION

'Beloved, while I place this flower ornament upon You, why are You so suspicious about Your breasts? Understand that I am entirely free from transformation, for the sacred texts repeatedly describe me as the Supreme, beyond all qualities.' (33)

ORIGINAL

sakhi kundavalli vada satyamasya kiṁ
 varavarṇitā bhavati sādhu vā na vā
 nija devarasya caritaṁ prajāvatī yad
 avaiti tat kimaparo janaḥ kvacit ||34||

ENGLISH TRANSLATION

'Friend Kundavallī, tell me truthfully: is His claim to be supremely described proper or not? Prajāvatī knows the conduct of her own brother-in-law. What other person anywhere could know it?' (34)

ORIGINAL

varavarṇinī tvamasi rādhike tato vara
 varṇitām mṛgayaso'sya yatnataḥ |
 gata śaṅka satata saṅgatau tathā
 svasatīṭva siddhiriti te kilāśayaḥ ||35||

ENGLISH TRANSLATION

'Rādhikā, You are the most beautifully complexioned, so You carefully seek His supreme description. Your intention is that through continuous union without apprehension, Your own chastity will likewise be established.' (35)

ORIGINAL

sakhi tāpanīm śrutimaho na veda ko
 viditaś ca raudramuniratinandanah |
 mama varṇitām prati grhaṁ sa vakṣyati
 kṣaṇamatra tadbhaja raho mayā samam ||36||

ENGLISH TRANSLATION

'Friend, who does not know the Tāpanī sacred text? And Raudra Muni's son is well known here. At home he will explain my supreme description to You. Until then, remain here secretly with me for a moment.' (36)

ORIGINAL

capalatva nistrapayorupādadat puru
 sārabhāgamiha nirmame sphuṭam |
 lalite vidhiḥ puruṣa jātimīkṣyatām
 aliratra valliṣu gataḥ pramāṇatā ||37||

ENGLISH TRANSLATION

'Lalitā, observe the male species! Brahmā clearly fashioned it here from a generous portion of fickleness and shamelessness. The bee that has entered among these vines stands as proof.' (37)

ORIGINAL

kimiyam karoti kalayeti bhāṣiṇa
 priya mānatekṣaṇamavekṣya rādhayā |
 prakāṣam tamālamabhiveṣṭayantyalaṁ
 pidadhe'ñcalena nava hema yūthikām ||38||

ENGLISH TRANSLATION

Rādhā saw the honoring glance of Her beloved, who asked, 'What is She doing? Look!' She then tightly wrapped Her veil around a fresh golden yūthikā vine as it openly embraced a tamāla tree. (38)

ORIGINAL

iti bhūri kautuka sudhātaraṅgiṇī
 rasa majjitāntaratayā tayā samam |
 praviveśa tadvipina madhyavartinī
 kanakasthalīm kvaṇadaṅka kiṅkiṇiḥ ||39||

ENGLISH TRANSLATION

Thus immersed with Him in waves of abundant sportive nectar that flooded Their hearts with rasa, Rādhā entered the golden ground at the forest's center, Her girdle ringing upon Her hips. (39)

ORIGINAL

samayānti yām dyumaṇi vidyudinduja
 dyuti vidruhi sphurati ratnakuṭṭime |
 maṇi yogapīṭhamiha padmarāgajaṁ
 sphuṭamaṣṭapatramavabhāsate'mbuja ||40||

ENGLISH TRANSLATION

Upon that ground a jeweled pavement flashed, defying the radiance born from sun, lightning, and moon when they converge. There an eight-petaled lotus throne fashioned from rubies shone distinctly. (40)

ORIGINAL

anurāgi bhaktanivahaḥ svamānase
 prakāṭībhavadyadabhilakṣya sakṣaṇam |
 makarandamṛddhamatulaṁ pibanpibaṁś
 ciram eva jīvati yadīyamadbhutam ||41||

ENGLISH TRANSLATION

When a host of loving devotees beholds that wondrous throne manifest within the mind, they drink and drink its incomparable abundance of nectar and thereby live for a very long time. (41)

ORIGINAL

suraśākhino'ti surasārtha varṣiṇaḥ
 surasārtha durlabhatarasya kasyacit |
 suratotsavanasuravaiviṇaṁ sadā
 surasayya nitya dhṛta saubhagāmbudheḥ ||42||

ENGLISH TRANSLATION

Above it stood a divine wish-fulfilling tree that showered excellent rasa, something exceedingly difficult even for the gods to obtain. It perpetually hosted festivals of love, held a divine bed, and bore an ocean of eternal good fortune. (42)

ORIGINAL

haridaśmapatra pariguccha vidruma
 pratha pallavāmbujamaṇīphalāvaleḥ |
 nikhilartu sevitatamasya yat sadā
 talavarti hanṭṛ sudṛg ārti santateḥ ||43||

ENGLISH TRANSLATION

Its leaves were emerald, its dense clusters coral, its spreading shoots rubies, and its rows of fruit many kinds of jewels. Served constantly by every season, the ground beneath it destroyed the uninterrupted succession of suffering for beautiful-eyed girls. (43)

ORIGINAL

tadupetya sa śṛita tadīya karṇikahaḥ
 sphuṭa karṇikāra ramaṇīya karṇikahaḥ |
 vanitā nitānitamahāḥ sahālibhir
 mumude mukhodghatana lobhitālibhiḥ ||44||

ENGLISH TRANSLATION

Reaching that tree, Kṛṣṇa took shelter upon the whorl of its lotus throne, His ears adorned with brilliant karṇikāra flowers. Seated there with Rādhā and Her companions, He rejoiced while bees eagerly desired the opening of Their faces. (44)

ORIGINAL

taḍidambubhṛdbalayite kimambu
 bhṛta taḍitāvacañcalatayā dhṛta prathe |
 suraśākhino vavṛṣatuḥ svavāñchitaṁ
 bahu tasya kiṁ nu kṛta tattala-sthitī ||45||

ENGLISH TRANSLATION

As lightning encircled a cloud, or as a cloud held lightning without fickleness, the Divine Pair spread Their glory. Did the wish-fulfilling tree rain abundant cherished gifts upon Them because They had taken Their seat beneath it? (45)

ORIGINAL

smara koṭi mohana nakhāñcala dyuteḥ
 smara vihvalīkṛta tanoraghadvisaḥ |
 nayanānta sṛṣṭa saśara smarārbuda
 glapita priyākṣitata pīta rociṣaḥ ||46||

ENGLISH TRANSLATION

The slayer of Agha, whose body reeled under Cupid and whose fingernail tips enchanted millions of Cupids, released hundreds of millions of arrow-bearing Loves from the corners of His eyes. Rādhā's own eyes, wearied by them, drank His radiance. (46)

ORIGINAL

lalita tribhaṅgi vapuṣo'sya mādhurīm
 na viduḥ sanandana parāśarādayaḥ |
 tadapi vrajāśrita śukokti cāturī
 viṣayīkṛtāmanubhavanti sādhabaḥ ||47||

ENGLISH TRANSLATION

Sanandana, Parāśara, and the other sages do not know the sweetness of His gracefully three-curved form. Yet saints experience that sweetness when it becomes the object of the clever speech of Śuka, who took shelter in Vraja. (47)

ORIGINAL

sa hi vedakalpatarumāśritaḥ sadā
 phalamasya sāramupabhoktum agrāṇīḥ |
 yadavarṇayat tadamṛtaṁ sudurlabhaṁ
 vibudhair apīti jagati prathām dadhe ||48||

ENGLISH TRANSLATION

Śuka always takes shelter of the wish-fulfilling tree of the Vedas and is foremost in tasting the essence of its fruit. Because he described this nectar, exceedingly difficult even for the gods to obtain, it became celebrated throughout the world. (48)

ORIGINAL

sukumāratām padayugasya kiṁ bruve
 rasikendra yasya dharaṇau yiyāsataḥ |
 svadṛśo'pi pādukayitum viśaṅkate
 skhaladaśru te praṇayiṇī kadambakam ||49||

ENGLISH TRANSLATION

'Lord of connoisseurs, what can I say of the delicacy of Your two feet? When they prepare to touch the earth, the assembly of Your lovers becomes apprehensive and offers even their own tear-filled eyes as sandals. (49)

ORIGINAL

nikhilāṅgabhāra vahanābhibhūtitaḥ
 kupiteva śoṇima dhurā durāvarā |
 bahiretum icchatitamāmivekṣyate
 tava savya pādātala pārṣṇi vartinī ||50||

ENGLISH TRANSLATION

'As though angered by the oppression of carrying the weight of all Your limbs, the irresistible burden of redness upon the heel of Your left sole appears exceedingly eager to come outward. (50)

ORIGINAL

taduparyadeti śitimā tayor dvayor
 adhisīma kāpi ruci rekhikāsti yā |
 iyam eva dṛṇmadhukarī śvarīkarītyati
 vihvalāḥ svamadhubhirnatabhruvām ||51||

ENGLISH TRANSLATION

'Above it rises a dark hue, while at the boundary between the two lies a certain fine line of radiance. The bees of the raised-browed girls' eyes, overwhelmed by their own honey, accept that line as their sovereign. (51)

ORIGINAL

yadasavyam eva caraṇam purastiraścara
 jaṅghamāpa rabhasena savyatām |
 atirāgiṇā nijatalena rādhikā
 padalambi śāṭyālaghu cumbanāya tat ||52||

ENGLISH TRANSLATION

'Your left foot swiftly crosses before the moving right shin. Deeply attached, it uses its own sole to kiss the light cloth hanging at Rādhikā's foot. (52)

ORIGINAL

idamiddha hiṅgularasena carcitaṁ
 vidhinā svacitrakaratā prathākṛte |
 dhvaja paṅkajādi likhatā dhruvaṁ
 yataḥ sakṛdīkṣayankulavatīramūmuhuḥ ||53||

ENGLISH TRANSLATION

'This brilliant foot is anointed with liquid vermilion, surely so that Brahmā may proclaim his skill as an artist by drawing upon it the flag, lotus, and other signs. Chaste young women become bewildered by merely seeing it once. (53)

ORIGINAL

kathamapratītimabhipadyase priye
 kalayeśvaro'smi nahi netyadīdṛśaḥ |
 svapadāṅkasampadimāṁ kimāgrahān
 na tathāpi labdha daragauravo'pyabhūḥ ||54||

ENGLISH TRANSLATION

'Beloved, why do You adopt disbelief? Have I not shown that I am the Supreme Lord? Even after receiving the wealth of the marks upon my feet, why have You still shown me so little respect?' (54)

ORIGINAL

tanujānujāta suṣamāpaṭāvṛtātanu
 jānutāpa viṣamāmanāṁvṛtām |
 tanate daśāṁ sakṛdavekṣitaiva te
 tanu madhyamātati hṛdaḥ kalānidheḥ ||55||

ENGLISH TRANSLATION

'Your tender knees, covered by cloth woven from the beauty born of Your own body, display an unbearable heat when uncovered. Merely seeing them once causes the fine expanse at the heart of the moon to enter a transformed condition. (55)

ORIGINAL

ati pīna vṛta ruciroru rociṣa
 jagati satīr api ratīśavellitāḥ |
 sahasā vidhāya sahasādharāmṛtaiḥ
 saha sādhutābhir api deva tisyasi ||56||

ENGLISH TRANSLATION

'The radiance of Your very full, rounded, beautiful thighs makes even chaste women throughout the world reel under the lord of love. Then, through sudden draughts of nectar from their lower lips, You unite with their very virtue, O Lord. (56)

ORIGINAL

tava nābhiromatatipaṅkti-rūpatām
 yayatuḥ sudhāhradatadutthavallike |
 paritastu ye sumanasām nivāsabhūr
 atiramaṇīyakavatī virājate ||57||

ENGLISH TRANSLATION

'Your navel and the row of fine hairs above it have assumed the forms of a nectar lake and a vine arising from that lake. All around shines an extraordinarily beautiful ground that serves as the dwelling place of tender flowers. (57)

ORIGINAL

subhagordhvanālam api na nyagānanam
 smarasadmapadmamidadambhutaṁ bhavet |
 patitā dṛśo'tra sudṛśām yadandhatām
 tadiṣūpaghātagaladambubhiryayuh ||58||

ENGLISH TRANSLATION

'This wonderful lotus, the abode of Cupid, has a fortunate stem rising upward rather than a face turned downward. When the eyes of beautiful women fall upon it, they become blind from the water released by the wounds of Love's arrows. (58)

ORIGINAL

trijagat tviṣāmakhilasārasaṅgrahais
 trivalī vyadhāyi vidhinātiśilpinā |
 anayāvalagnamiha tena kīrtayanty
 avalagnametadṛtabhāṣiṇo budhāḥ ||59||

ENGLISH TRANSLATION

'The supremely skillful Creator fashioned Your three abdominal folds from the gathered essence of all splendor in the three worlds. Because they sing the glory of what is bound above them, truthful sages call this region the waist, the place of attachment. (59)

ORIGINAL

atituṅga pīna ghana vakṣaso bharaṁ
 vahadeva madhyamamagādiva śramam |
 nija vāmato'namadivātitanvidaṁ trika
 bhaṅgi laṅgimabhareṇa lakṣyate ||60||

ENGLISH TRANSLATION

'Your middle appears exhausted merely by bearing the burden of Your exceedingly high, full, solid chest. Extremely slender, it seems to bend toward its own left beneath the abundant grace of Your threefold-curving form. (60)

ORIGINAL

navalīlatā laṣatī dakṣiṇe'sya yat tad
 idaṁ vimohanakṛte mṛgīdṛśām |
 itaratra puṣkalavalitvamastyato guru
 bhāraghāraṇamihaiva sambhavet ||61||

ENGLISH TRANSLATION

'A fresh vine of play shines upon its right side to enchant the doe-eyed girls. The other side possesses ample curvature, and so it alone seems able to support the heavy weight above. (61)

ORIGINAL

śvasanai darāvanamunnamat kramāt
 mṛdu pippalacchadanandi sundaram |
 nija tundaminduvadanā maṇisrajām
 nayasi kvacinnaṭana raṅgabhūmitām ||62||

ENGLISH TRANSLATION

'Moon-faced Lord, Your lovely belly, gently rising and falling in sequence with each breath and shaming a tender pippala leaf, sometimes becomes the dancing arena for Your jeweled necklaces. (62)

ORIGINAL

urasīndirāṅkalatikā virājate
 nikaṣāśmaṇīva tapanīyarekhikā |
 visa tantu cūrṇatati tulyatām śritā
 bhṛgulakṣma lomalatikāpyaṇīyasī ||63||

ENGLISH TRANSLATION

'Upon Your chest shines the fine golden line marking Lakṣmī's embrace, like a streak of gold upon a touchstone. Nearby, the exceedingly slender vine of hairs bearing Bhṛgu's mark resembles a row of powdered lotus fibers. (63)

ORIGINAL

iha vāma dakṣiṇa dig utthite ime
 purataḥ sphuṭat puraṭa tāra hārayoḥ |
 pratibimbite dyutikale ivekṣate
 bhavato masara mukurāyite tava ||64||

ENGLISH TRANSLATION

'The portions of radiance from the gold and silver necklaces rising before You from left and right appear reflected within Your own sapphire chest, which has become their mirror. (64)

ORIGINAL

kimamānivāntariha te samṛddhimān
 anurāga eva bahireti dṛśyatām |
 uditendu sūrya śata nindi kaustubhāc
 chalato yato jagadavāpa raktatām ||65||

ENGLISH TRANSLATION

'Is Your abundant inner affection, unable to remain within, visibly emerging here? Through the pretext of the Kaustubha, whose brilliance shames hundreds of rising moons and suns, the entire world has become colored red. (65)

ORIGINAL

mṛdula trirekhā dara tiryag aṅcita
 dyutimaṇḍalī lalita kaṇṭha mādhurīm |
 svadṛśa dhayantyadhidharaṁ dhṛticyutā
 kulajāpi dorbalayitām vidhitsati ||66||

ENGLISH TRANSLATION

'A noble young woman drinks with her eyes the sweetness of Your graceful throat, where three tender lines cross a slightly curved circle of radiance. Losing composure, she longs to make her own arms the bracelets resting upon it. (66)

ORIGINAL

bhujadaṇḍa daṇḍita bhujāṅgama śriyas
 tava pāṇi paṅkaja palāśa pālibhiḥ |
 nija nṛtyakṛtya dara gauravāḍṛta
 muralī vileḍhi laghurādharīm sudhām ||67||

ENGLISH TRANSLATION

'Your stafflike arms punish the beauty of serpents. With the rows of petals belonging to Your lotus fingers, the light flute, honored by the slight dignity of its own dancing duty, licks nectar from Your lower lip. (67)

ORIGINAL

snapitaḥ smitāmṛta prṣadbhirarcitaḥ
 śikharaprabha dvija nijārciṣāṁ cayaiḥ |
 adharo'nurāga dhurayā nacādharaḥ
 kathametu bimba tulanāparābhavam ||68||

ENGLISH TRANSLATION

'Bathed in drops of smiling nectar and worshiped by the assembled rays of Your peak-bright teeth, Your lower lip bears such a weight of affection that it is lower than nothing. How could it suffer the defeat of comparison with a bimba fruit? (68)

ORIGINAL

balabhinmaṇidruma navāṅkure'grato
 ravijāmbu budbudayugena pārśvayoḥ |
 dara tiryag eva yadi yujyate tatas
 tava nāsikāpyupamayā mayārcate ||69||

ENGLISH TRANSLATION

'If a fresh sapphire-tree shoot were placed before You and two bubbles from the daughter of the sun's waters set obliquely at its sides, then I could worship Your nose with that comparison. (69)

ORIGINAL

sama sanniveśa nava pallavopama
 śravasormaṇi makara kuṇḍala tviṣām |
 mṛdu gaṇḍa maṇḍalamanudbhaṭa
 cchaṭā patitekṣaṇaḥ kulabhuvo'gurandhatām ||70||

ENGLISH TRANSLATION

'The gentle circles of Your cheeks receive the restrained brilliance of the jeweled makara earrings arranged evenly beside Your ears like fresh leaves. Respectable women whose eyes fall upon that splendor become completely blinded. (70)

ORIGINAL

rasikatva lāśya ruci satya sandhatāśrita
 sāratādi nija dharma bindubhiḥ |
 jhaṣa khanjanāmbuja cakora ṣaṭpadādyapi
 yena sādhu gamitaṁ kṛtārthatām ||71||

ENGLISH TRANSLATION

'Through mere drops of their natural qualities, such as playful connoisseurship, beauty, truthfulness, and essential excellence, Your eyes grant complete fulfillment to fish, wagtails, lotuses, cakoras, bees, and every other object used to compare them. (71)

ORIGINAL

śrutivartma vartyapi tadīkṣaṇa-dvayaṁ
 tavamādyati dyati sadā satīvrataṁ |
 ati lampaṭaṁ taralatāramucchalaj
 jala vīcimajjadīva rāga sāgare ||72||

ENGLISH TRANSLATION

'Though Your two eyes move upon the path of the sacred texts, they intoxicate and forever shatter the vows of chaste women. Exceedingly libertine and more restless than anything, they seem immersed in the rising water-waves of the ocean of passion. (72)

ORIGINAL

alikārdha candramalakāli veṣṭitaṁ cala
 cillī kārmuka bhṛto manobhavaḥ |
 niśitārdha candramiva bhārma citrakam
 sakṛdeva vīkṣya tava kā na kampata ||73||

ENGLISH TRANSLATION

'Who does not tremble upon seeing just once the sharp golden half-moon mark upon Your forehead, surrounded by the half-moon of dark hair and placed beneath the moving bow of Cupid formed by Your eyebrows? (73)

ORIGINAL

na kacā amī kila mṛṇāla tanvate
 mṛganābhibhiḥ śucirasaiyadañjitāḥ |
 nija cāmarārthamasameṣu bhūbhṛta
 kuṭila vabhuvuriti yat sa tadguṇaḥ ||74||

ENGLISH TRANSLATION

'These locks are certainly not lotus fibers, though they are anointed with pure liquid musk. Unequaled Love shaped them into curves for use as his own yak-tail whisks, and that is their true excellence. (74)

ORIGINAL

nikhilāṅga -rūpa yaśa eva candramās
 tava manda hāsyā vapurāsyamaṇḍale |
 samuditya sarva bhuvanādhipāntarālaya
 madhyamanvapi tanoti kaumudīm ||75||

ENGLISH TRANSLATION

'The moon of Your fame for the beauty of every limb rises in the disc of Your face in the bodily form of Your gentle smile. It spreads moonlight throughout the dwelling places within the hearts of all rulers of every world. (75)

ORIGINAL

vraja mīna jīvana ! jagadvimohana !
 tvamitīḍyase tava tu jīviteśvarī |
 kurute bhavantam api mohitaṁ svarukvaṇikāṁ
 kirantyaḥamimāṁ kathaṁ stuve ||76||

ENGLISH TRANSLATION

'Life of the fish of Vraja, enchanter of the universe, You are praised in these words. Yet the sovereign of Your own life scatters just a particle of Her radiance and enchants even You. How, then, can I praise Her?' (76)

ORIGINAL

ati śoṇa sāndra nava kuṅkumadravac
 churitanyagāśya kanakāmbujanmanī |
 kusumeṣu hāṭakaniṣaṅga saṅgate
 maṇi sampuṭe subhagatābhivādite ||77||

ENGLISH TRANSLATION

Her golden lotus body was deeply tinged with dense, fresh, crimson kuṅkuma. It was honored by a jeweled casket, by golden quivers joined to the flower arrows of Love, and by every ornament of good fortune. (77)

ORIGINAL

krama pīna hemaruciraikamūlabhā
 kadalī-dvayaṁ samamadhomukhaṁ tataḥ |
 amṛtoda pānamatha vṛtta vīcibhis
 tiṣṭbhiḥ svam eva rabhasena veṣṭitam ||78||

ENGLISH TRANSLATION

From a single golden root of gradually increasing fullness descended an even pair of plantain trunks. Then came a round reservoir of nectar, swiftly encircled by its own three waves. (78)

ORIGINAL

nalinaika patramadhimadhya rājita
 smaralekhapaṅktikarake nirantare |
 visa vallike kisalayādṛte daraḥ
 śaradinduraṅkaraḥitaḥ sphurat kalaḥ ||79||

ENGLISH TRANSLATION

At the center shone a single lotus petal bearing uninterrupted rows of Cupid's written messages. Nearby, a slender vine honored with tender shoots and a spotless crescent moon of autumn flashed beautifully. (79)

ORIGINAL

sphuṭa bandhujīva nava kunda korakais
 tilapuṣpa nīla nalināli pallavaiḥ |
 ayamarcito'bhra paṭalī yamānujā
 tanudhoranīyug iti yārtha saṁhatiḥ ||80||

ENGLISH TRANSLATION

This entire meaningful arrangement was fashioned from blossoming bandhujīva flowers, fresh kunda buds, sesame flowers, blue lotuses, rows of tender leaves, cloud banks, and the delicate bodies of the daughter of the sun and her companions. (80)

ORIGINAL

vidhinānayaiva racitā kalāvidā
 nava kelikalpalatikā bhavat kṛte |
 upabhuja yanmadhurimāṇamātmano
 na na pūrṇakāmata matām bhavānagāt ||81||

ENGLISH TRANSLATION

For Your sake, the Creator, expert in art, fashioned through this very arrangement a fresh wish-fulfilling vine for new pastimes. Again and again You enjoy its sweetness and thereby attain complete fulfillment of Your own desires. (81)

ORIGINAL

praṇavāni devi nakharānpadoḥ sadoc
 chaladaṁśubhiḥ śakalitendu ninditaḥ |
 namitaṁ hriyāntika kṛta sthiterhares
 tava vaktramekam api yeṣu vīkṣyate ||82||

ENGLISH TRANSLATION

'O Goddess, I bow to the nails of Your feet. Their rising rays put fragmented moons to shame, and upon them is seen the single face of Hari, who has bowed from shyness and taken His place nearby. (82)

ORIGINAL

bhavadāśya saurabhapatanmadhuvratā
 vali vāraṇāya karadhāritāmbujā |
 lalitā puro laṣati tuṅgavidyayā dhṛta
 vīṇayā saha tathendulekhayā ||83||

ENGLISH TRANSLATION

Lalitā shone before Her holding a lotus to ward away rows of bees drawn by the fragrance of Her face. Tuṅgavidyā stood with her vīṇā, accompanied by Indulekhā. (83)

ORIGINAL

anūdakṣiṇottara diśau viśākhayā
 saha citrayā vyajala cāru cālanaiḥ |
 vyati darśanopadhika gharmabindavaḥ
 sahasāstatām dadhati vām sahoditāḥ ||84||

ENGLISH TRANSLATION

Viśākhā and Citrā fanned beautifully in the southern and northern directions. Yet the drops of perspiration arising simultaneously upon Rādhā and Kṛṣṇa revealed the pretext of Their repeatedly beholding one another. (84)

ORIGINAL

sicayāñcalena kalitena pāṇinā
 praṇayāśru mārjana parāpibāmiya |
 svadṛśau dhṛtāśruvitātī vyadhādaho
 saha raṅgadevyānujayā'bhitāḥ sthitā ||85||

ENGLISH TRANSLATION

Raṅgadevī stood nearby with her younger sister, holding the end of a veil in her hand and intent upon wiping away tears of love. Alas, the sight made streams of tears arise in her own eyes as well. (85)

ORIGINAL

anupṛṣṭha deśamanurāgiṇau yuvām
 adara pramodayasi campavallikā |
 tapanīya kānti jayi nāgavallikā dala
 vīṭikāḥ pradadatī mukhābjayoḥ ||86||

ENGLISH TRANSLATION

Behind the Divine Couple, affectionate Campavallikā gently delighted Them by placing upon Their lotus mouths betel rolls of nāgavallī leaves whose golden brilliance conquered every rival. (86)

ORIGINAL

praṇayādrirāja dhurayā hṛdūḍhayāvagatena sāhasabhareṇa santarat |
 tava -rūpa keli jaladhau mahormimatyadhikaṁ nimajjadativelam eva yat ||87||

ENGLISH TRANSLATION

Śuka's heart bore the sovereign weight of the mountain of love. With the courage born from understanding, he crossed into the great, surging ocean of Your sportive beauty and became ever more deeply submerged beyond all limit. (87)

ORIGINAL

tadanaṅga nakradhṛtamaṅganārbudaṁ
 kimu varṇitaṁ bhavati mādrśāṁ girā |
 kamalādrijādibhirapīha mṛgyate
 suciraṁ yadīya padavī davīyasī ||88||

ENGLISH TRANSLATION

How could the speech of persons like us describe the billions of young women seized by the crocodile of Cupid within that ocean? Even Lakṣmī, Pārvatī, and the other goddesses search for a very long time for the distant path that leads there. (88)

ORIGINAL

iti labdhavarṇamudayadvivarṇataṁ
 rabhasena ruddhagiramīkṣayanśukam |
 vanapālikāṁ sarasa gostanīphalair
 anutarpayanmudadhata mādhabaḥ ||89||

ENGLISH TRANSLATION

Watching Śuka, who had attained such powers of description but was now turning pale and losing his voice in agitation, Mādhava delighted the forest guardian by satisfying him with juicy gostanī fruits. (89)

ORIGINAL

ati saubhagāspadamabhūt sabhājanaiḥ
 śuka eva bhavya suhṛdāliśaṁsadaḥ |
 anubhāvya bhāgavata mādhurīm
 eva yat svamakarodasau kṛtī ||90||

ENGLISH TRANSLATION

Within the assembly of noble-hearted friends, Śuka became an abode of extraordinary good fortune. By directly experiencing the sweetness of the Bhāgavata, that accomplished bird made the same sweetness his own. (90)

ORIGINAL

kala gāna gāna vara kauśalāvadhi
 vyativedanena vijigīṣayaiva kim |
 atha vallakī muralike tayoh
 karāmbuja haṁsike iva cireṇa reṇatuḥ ||91||

ENGLISH TRANSLATION

As though each wished to conquer the other by displaying the furthest limit of skill in excellent melodious song, the vīṇā and flute, like two female swans in Their lotus hands, sounded together for a long time. (91)

ORIGINAL

salilāśmatāśma salilatvayoḥ kṛtiḥ
 kṛtitāṁ tatāna kiyatīmaho tayoh |
 yadabhedadarśi muni hṛt paver api
 drava vṛṣṭirāśvajani satyalokataḥ ||92||

ENGLISH TRANSLATION

Their music accomplished the transformation of water into stone and stone into water. How far, then, did their artistry extend? Even the thunderboltlike hearts of sages who behold no difference melted, and a shower immediately fell from Satyaloka. (92)

ORIGINAL

kṣanato'bha ratnasadana praviṣṭayoḥ
 sukhatalpa tallaja talopaviṣṭayoḥ |
 smara sindhu vīcibhara majjitā tayor
 lalitādikālītātirāpa vāñchitam ||93||

ENGLISH TRANSLATION

After a moment Rādhā and Kṛṣṇa entered the jeweled residence and sat upon the surface of an excellent pleasure bed. As They submerged in the heavy waves of Cupid's ocean, the circle of Lalitā and the other companions attained its cherished desire. (93)

ORIGINAL

kāñcī kuṇḍala hāra mauli kaṭakaiḥ śayyātapatrālayair
 vallī vṛkṣa mṛga dvijair bahuvidhair nānā kalā kalpitaiḥ |
 pauṣpair eva mudā vyadhuḥ parijana śreṇyastayoḥ svāminauḥ
 sevāṁ svādita vanya mūla phalayostāmbūla pūrṇasyayoḥ ||94||

ENGLISH TRANSLATION

Joyfully, the rows of attendants served their Lord and Lady, who had tasted forest roots and fruits and were filled with betel. With flowers alone they fashioned girdles, earrings, necklaces, crowns, bracelets, beds, parasols, houses, vines, trees, animals, birds, and many other works of diverse art. (94)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
kalpa-taru-tala-līlāsvādano nāma
dvādaśaḥ sargaḥ
||12||

ENGLISH TRANSLATION

Thus ends the Twelfth Sarga, entitled 'Relishing Pastimes Beneath the Wish-Fulfilling Tree,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

त्रयोदशः सर्गः

Thirteenth Sarga: Delighting in the Wine-Drinking Pastime

Source coverage: logical units 1–39; verses 1–37

ORIGINAL

trayodaśaḥ sargaḥ
madhu-pāna-līlānumodano nāma

ENGLISH TRANSLATION

Thirteenth Sarga: Delighting in the Wine-Drinking Pastime

ORIGINAL

atha punar api bhrāmyanvṛndāvanam vanajekṣaṇaḥ
kṣaṇaparavaśo hemanteṣṭam pradeśamupavrajan |
tarugaṇaghanachāyācchannām śritām api tām jahau
saraṇimatha sā mamlau manye tadīya-viyogataḥ ||1||

ENGLISH TRANSLATION

Then the lotus-eyed Lord wandered through Vṛndāvana once more. Captivated for a moment, He entered a region especially pleasing in winter. Although the path was sheltered beneath the dense shade of many trees, He left it behind, and I think it then withered from separation from Him. (1)

ORIGINAL

nija-nija-vapuḥ saṅkocyāśu prasārya varāmbārāṇy
 alaghu-jaghanā romāñcāḍhya-mukhodita-śītkriyāḥ |
 gatim api jahur jāḍyākrāntāḥ susamhata-jānavah
 sa ṛtur abhavat tāsāṁ sadyo harer iva saṅgamaḥ ||2||

ENGLISH TRANSLATION

The girls quickly drew in their bodies and spread out their splendid garments. Their broad hips trembled, horripilation covered them, and hissing breaths escaped their mouths. Overcome by stiffness, their closely joined knees abandoned all movement. For them, that season at once became like union with Hari. (2)

ORIGINAL

iti sakhi tuṣārāmśoraṁśo niśā'tisamedhate
 hrasati divaso bhāgo bhāgopater api tāmyati |
 tanur api dhṛtotkampaśāmpāsamāpya tanūddhṛtā
 himamahimabhiḥ kānte kām te gamiṣyate vā daśām ||3||

ENGLISH TRANSLATION

'Friend, in this season the rays of the frosty moon increase greatly at night, while the portion of daylight diminishes and even the lord of light grows faint. Your slender body has already begun to tremble like a streak of lightning raised aloft. Beloved, amid the majesty of winter, to what condition will it come?' (3)

ORIGINAL

tadiha mama hṛdveśmanyasmiṁstvadutkalikālibhis
 taducitanivāsārthaṁ koṣṇīkṛte nibhṛtekṣaṇam |
 praviśa sahasā jaḍyaṁ dūre vihāya vihāriṇīty
 atijavabhuja-dvandvenainām cakarṣa sa harṣadaḥ ||4||

ENGLISH TRANSLATION

'My heart is a house made warm by swarms of longing for you, a secluded dwelling suited to this very purpose. Enter it at once, playful girl, leaving the cold far behind.' Speaking thus, the giver of joy swiftly drew Her toward Him with both arms. (4)

ORIGINAL

nahī nahī nahītyuktenāpi priyeṇa dṛḍhaṁ balād
 urasī rasikā sā bāhubhyāṁ nyabadhyata vallabhā |
 śīthilā rasanābandhādbandhostaduru vimarditād
 apatadavanau vaṁśī roṣādivādara lāghavat ||5||

ENGLISH TRANSLATION

Though His beloved cried, 'No, no, no!' the connoisseur's darling was forcibly bound against His chest by His firm arms. The flute fell to the ground from the loosened knot of His sash, displaced by the vigorous pressure upon His thighs, as though angered by the slight regard shown to it. (5)

ORIGINAL

tvamasi kaṭhine śītā gītāśrayāpyuru doṣabhūṣ
 taducita phalaṁ viśvodvejinyavāpnuhi sāmpratam |
 iti lalitayā sa veṇyagre nibadhya nijuhnuve
 smara madhu madāttāṁ tat svāmī cirādapi nāsmarat ||6||

ENGLISH TRANSLATION

'Hardhearted flute! Though you depend upon song, you are cold and filled with grave faults. Disturber of the whole world, now receive the punishment you deserve.' Saying this, Lalitā tied the flute to the tip of her braid and concealed it. Long afterward, its owner, intoxicated by the wine of Love, still did not remember it. (6)

ORIGINAL

samayavidataithābhyaḥ sārddhaṁ priyeṇa vihāriṇā
 sarasamaṭavīpālī pālī pramoda dhurādharā |
 aruṇa kapiśa śyāmaṁślakṣṇānsuvarṇa rasāñjitān
 laghu laghu laghunnīśārāṇāṁ cayānsamupāharat ||7||

ENGLISH TRANSLATION

Knowing the season, the joyful forest guardian Pālī came with her companions to the playful Lord and His beloved. Again and again she presented heaps of ripe winter fruits, smooth and richly filled with golden juice, some crimson, some tawny, and some dark. (7)

ORIGINAL

kurubakaghaṭā jhiṇṭīśreṇi kuruṇṭakamaṇḍalair
 hṛdatanutanūnām te kānte yato dadhire rucaḥ |
 tadadaramadāmodair eṣām sadeha virājinām
 nava sumanasām mālā mā lālasatyadhikam na kim ||8||

ENGLISH TRANSLATION

'Beloved, clusters of kurabaka, rows of jhiṇṭī, and circles of kuruṇṭaka flowers have assumed their beauty from the hearts of those whose bodies have grown thin from Love. Does this garland of fresh blossoms, resplendent in its own form and scented by the intoxicating fragrance of Your lip, not yearn for You ever more intensely?' (8)

ORIGINAL

kalaya mahile nāraṅgākhyā latā tava sannidhāv
 api nija phala-dvandvaṁ naivāvṛṇotyatigarvini |
 sva kuca suṣamām kañcukyāstvaṁ darāpi karāgrataḥ
 prakaṭayasi cedeṣā garhāmbunidhau nimajjati ||9||

ENGLISH TRANSLATION

'Proud girl, look! Even in your presence this vine called nāraṅga does not conceal its pair of fruits. If you reveal with your fingertips even a little of the beauty of your breasts beneath your bodice, this vine will sink into an ocean of shame.' (9)

ORIGINAL

iti nija girā rādhārālekṣaṇa smita bindubhiḥ
 snapita dṛg ato vanyāmanyā viveśa sa keśavaḥ |
 śīśira sukhadām yāmāsannā vrajākhila padminī
 ravirataravidyoto'dhinodabhipadya tāḥ ||10||

ENGLISH TRANSLATION

Thus, through His own speech, Keśava bathed His eyes in the drops of Rādhā's smile and sidelong glance. He then entered another woodland, one that brought delight in the cold season. Approaching it, the sun of ever-fresh radiance delighted all the lotuslike women of Vraja. (10)

ORIGINAL

śīśīra pṛtanādhāvaddurgā piturvara bhūbhṛto
 ravi paribhavāyāsau vibhyat sutasya diśaṁ gataḥ atha |
 dhṛta balo yuddhāyātyudaṁmukha eṣa yat tad
 iyamadhunā svavikranteścayaṁ cinutetamām ||11||

ENGLISH TRANSLATION

'The army of winter has overrun the fortress of the noble mountain, its father. Afraid for the defeat of the sun, it has gone toward the quarter of its own son. Now, strengthened for battle, this host advances northward. Therefore, gather an abundant store of your own valor at once.'
 (11)

ORIGINAL

iti kutukato nirvanyāgre calaḥ lalanāsakhaḥ
 sa khalu paramānandaṁ kundair avāpa vilokataiḥ |
 vyacinuta yadā tāni preṣṭhā prasāadhanakṛt tadā
 dara karavṛtaṁ sāsyaṁ cakre prakūṇita nāsikam ||12||

ENGLISH TRANSLATION

Joking in this way, the restless companion of the young women reached the edge of the forest and was greatly delighted to see the kunda flowers. When the beloved Lord gathered them to adorn His dearest one, She partly covered Her face with Her hand and wrinkled Her nose. (12)

ORIGINAL

kim api dadhatī vaktraṁ rādhe hriyā smita miśrayā
 vṛtam api ghrṇāvyanji svālīdṛśekṣayaṁse'dya mām |
 iti giribhṛta pṛṣṭhāpyāha svayaṁ sahasā na sā
 yadi sapadi taṁ kaundyagre'pi sphuṭaṁ lalitābhyadhāt ||13||

ENGLISH TRANSLATION

'Rādhā, why do You hold Your face like this, blending shyness with a smile? Though You conceal it, Your disgust is revealed by the glance You cast toward Your friend. Please tell Me today.' Even when the lifter of the mountain asked Her, She did not answer. Lalitā at once declared the reason plainly before Kundalatā. (13)

ORIGINAL

tribhuvana janaiḥ puṇyaśloko mahāniti kīrtase
 spr̥śasi ca dhṛtotkaṇṭhaḥ kaundīm latāmiha puṣpiṇī
 iyaṁ api cirāyeṣṭa neṣṭe tvayīśa nivāraṇe
 yadati mṛdula klāntā hantātanūgra śīlimukhaiḥ ||14||

ENGLISH TRANSLATION

'You are celebrated among the people of the three worlds as a great and holy person, yet here You eagerly touch the flowering kundī vine. She too has long desired You, Lord, but You did not wish to restrain Yourself. Alas, exceedingly tender, she is exhausted by the sharp arrows of the bodiless god, shaped like bees.' (14)

ORIGINAL

jagati lalite śuddhāḥ santi kva vā nu bhavādṛśaḥ
 sva kulakalitaṁ dharma marmavyathāmiva yā jahuḥ |
 na nija samatām tāḥ prāpsyanti kva cāpyatimārgaṇa
 śramamiha tadudabhijjeṣvevaṁ vṛthā bata kurvate ||15||

ENGLISH TRANSLATION

'Lalitā, where in this world can pure women like you be found, women who have cast aside the dharma cherished by their own families as though it were a pain in the heart? These flowers will never attain equality with you anywhere. Alas, by searching among blossoms for your equal, one only labors in vain.' (15)

ORIGINAL

iti nigadita kaundyāḥ sarvāḥ ajīhasaduccakair
 ahaḥ kimiyam svaṁ naḥ śaṅkāsyadi kurutetamām |
 yadiha lalanā sveṣaivaikā prakupyati nirbharam
 tadamala dhiyaḥ sabhyā abhyūhayantyapi kāraṇam ||16||

ENGLISH TRANSLATION

At these words all the girls laughed loudly at Kundī. 'Alas, why should this one intensify our own suspicion? If just one woman here becomes thoroughly angry, those of spotless understanding in this respectable assembly can readily infer the cause.' (16)

ORIGINAL

iti puru parihāsā nāsāmudāramudāvahāna
 parikalitānśrutvā śrutyākanvayya calana puraḥ |
 alabhata rasāsāraiḥ saura rasālaśikhāṅkura
 śruta madhukaṇaiḥ klinnāḥ svinnā ivāti mudāvanīḥ ||17||

ENGLISH TRANSLATION

Hearing these many jokes, which brought the girls the highest joy, He proceeded onward, linking them together with His ears. Drenched by streams of nectar, by the fragrance of mango shoots, and by drops of honey heard falling, the forest floor seemed to perspire from excessive delight. (17)

ORIGINAL

viṭapi gṛhiṇo vallikāntāvalī valitaśiṣaḥ śubha
 madhu dineṣūccaiḥ parvotsavaṁ kalayantyaṁ |
 parabhrta mukhair ājīvārthaṁ dvijaiḥ prativāsaraṁ
 madhura nutibhiryeṣāṁ bāṭyaṁ saharsamaṭāṭyate ||18||

ENGLISH TRANSLATION

The trees are householders whose heads are encircled by rows of vine-wives. During the honeyed days of spring they celebrate a great festival. Every day the twice-born cuckoos, earning their livelihood, travel joyfully through their courtyards and offer sweet songs of praise. (18)

ORIGINAL

ajani madano rāja mantrī madhurmalayānilo
 nikhila vijayi senānīndraścarā bhramarā iha |
 pika pariśadaḥ prāpu daṇḍe'dhikāra madakṣiṇā
 vrajakulabhuvo daṇḍyākārāḥ kṛtā giri gahvarā ||19||

ENGLISH TRANSLATION

Cupid became king, spring his minister, and the Malaya breeze the commander of his all-conquering army. The roaming bees were its soldiers and the councils of cuckoos received authority to impose punishment. The women of Vraja were made liable to fines, and the mountain caves became their prisons. (19)

ORIGINAL

kalaya purataḥ kānte govardhano'khila bhūbhṛtām
 nṛpatirabhavac cakram śatruṁ cirasya nirasya kim |
 nija nija rucātatyā mervādibhiḥ karabhūtayā
 yadayamadhunāpā sañcakre vinihnuta vighrahaiḥ ||20||

ENGLISH TRANSLATION

'Beloved, behold Govardhana before us. Has he now become the king of all mountains after long ago driving away Indra, his enemy? Meru and the other mountains, each concealing its own body beneath the guise of tribute offered through the spread of its particular splendor, have gathered around him.' (20)

ORIGINAL

kvacana kanaka prasthāt svasthā prasarpati jāhnavī
 kvacidiha guhā vidyotante himair vihitālayāḥ |
 kvacana śikharair vīthīm roddhuṁ raverabhilāṣate
 kvacana rajata grāvaiḥ simhāsanānyapi bhānti nau ||21||

ENGLISH TRANSLATION

'In one place the Gaṅgā flows peacefully from a golden plateau. Elsewhere caves shine as dwellings fashioned from ice. In another place the peaks appear eager to block the sun's roadway, while in yet another silver rocks gleam like thrones for Us.' (21)

ORIGINAL

iha sakhi parā rāsasthalyantike paricīyatām
 anurajati ya yuṣmat keli vilāsa kalaika bhūḥ |
 kṣaṇamiha maṇivedyām viśramyatām taditi bruvan
 harirupaviveśāthāninye madhūni vanādhipā ||22||

ENGLISH TRANSLATION

'Friend, recognize nearby that incomparable Rāsa ground, the unique stage for the art of Your sportive pastimes. Let Us rest for a moment upon this jeweled platform.' Speaking thus, Hari sat down, and the forest guardians brought varieties of honey-wine. (22)

ORIGINAL

rajata caṣaka nyaste śaste madhunyadhutānanā
 nihita dṛg idaṁ kīḍṛk syādityupāttamiṣā tṛṣā |
 priya mukhasudhāṁ sādhvīm svādvīm tato'pi mṛśantyamūm
 adhayadadhikaṁ rādhāvādhāmiha pratibimbitām ||23||

ENGLISH TRANSLATION

A fine silver cup filled with excellent wine was placed before Her. Lowering Her face and fixing Her eyes upon it, She ostensibly lifted it from thirst while asking, 'What might this be?' Yet Rādhā drank more deeply the sweet nectar of Her beloved's face reflected within it, nectar more delicious even than the wine. (23)

ORIGINAL

vrajakulabhuvāmutkaṇṭhāgni jvalanmanasāṁ vidhe
 hriyamiha srjanno'bhūḥ śāpāspadaṁ katiśo na kim |
 yadidamasrjo mādhvīkaṁ tac cirāya nirāgasas
 tava nutiśataṁ kurve dhanyetyuvāca hṛdaiva sā ||24||

ENGLISH TRANSLATION

Within Her heart She said, 'O Creator, when you fashioned shyness in the minds of the women of Vraja, whose fires of longing burn so fiercely, how many times did you not become an object of our curses? Yet because you created this innocent wine, I shall praise you with hundreds of blessings for a long time. Blessed are you!' (24)

ORIGINAL

sakhi yadadhunaivāsyābjaṁ me balāt pibasi sphuṭaṁ
 madhu punaridaṁ pitvā kiṁ vā na vedmi kariṣyase |
 iti nigadati kṛṣṇenaitāṁ vidhāya parāṇmukhīm
 madhu madhurimaivāsau tat kālīkaḥ kimapāsyata ||25||

ENGLISH TRANSLATION

'Friend, even now you openly drink the lotus of My face by force. After drinking this wine as well, I cannot imagine what you will do.' As Kṛṣṇa spoke, He turned Her face away from the cup. What sweetness of the wine could then have been left untasted at that moment? (25)

ORIGINAL

piba piba pibetyoṣṭasyādho dadhāra sasāraghaṁ
 caṣakamasakṛt kṛṣṇo rādhocchaladbhruvalat smitam |
 nahi nahi nahītyāsyāmbhojaṁ tiro'ñcayati sma sā
 tadapi sa calāpāṅgo raṅgī balāt samapāyayat ||26||

ENGLISH TRANSLATION

Again and again Kṛṣṇa urged, 'Drink, drink, drink!' and held the cup filled with potent wine beneath Her lip, while a smile played beneath the vine of Rādhā's raised eyebrow. Crying, 'No, no, no!' She turned aside Her lotus face, but the playful Lord of restless glances made Her drink by force. (26)

ORIGINAL

tadanulalitādyālīvr̥nde tathaiva nipāyite
 dadhati nayanāruṇyaṁ bāḍhaṁ pramādyati mādyaṁ |
 dyati nija hriyāmojo'nyonyaṁ punaś ca nipāyayat
 ati madhu madodbhrāntā kāntāpyaghūrṇata kīrṇadhīḥ ||27||

ENGLISH TRANSLATION

When Lalitā and the other companions had likewise been made to drink, their eyes grew deeply red and they became thoroughly intoxicated. Casting off modesty, they repeatedly made one another drink. Overwhelmed and bewildered by the wine, even the beloved Rādhā began to reel, Her understanding scattered. (27)

ORIGINAL

papatati susūsūryo bhūbhūrghūghūrṇati drudrumo
 nanaṭati tatatrastā asmānrarakṣa pipipriya |
 iti yugapadevāsya skandhe bhuje ḥṛdi pṛṣato'py
 alaghu lalaghurniḥ samvyānā vikīrṇa kacāḥ striyaḥ ||28||

ENGLISH TRANSLATION

'The sun is fa-falling! The mountain is spi-spinning! The trees are da-dancing! We are frightened, Beloved! Pro-protect us!' Crying out together, the women, their upper garments fallen and their hair disheveled, suddenly clung heavily to His shoulders, arms, chest, and back. (28)

ORIGINAL

sa ca rasanidhiḥ pratyaṅgaṁ tat kucair abhipīḍitaḥ
 sva niviḍa bhujaḥpīḍaṁ śliṣyanbalādabhicumbitaḥ |
 capala madhura grīvābhaṅgaṁ cucumba caturdiśaṁ
 pihita vadanā dāsyo hāsyodayaṁ kati rundhatām ||29||

ENGLISH TRANSLATION

The reservoir of rasa was pressed upon every limb by their breasts. He enclosed them firmly within His own arms and kissed them forcefully, then kissed in every direction as their graceful, restless necks bent sweetly. How long could the maidservants hide their faces and suppress the laughter rising within them? (29)

ORIGINAL

ayi caladṛśaḥ sva svāmīnyaḥ kimadya viśikṣitāḥ
 yugapadiha māmekaṁ sarvāḥ ima vijigīṣavaḥ |
 yadahaha balāt kurvantyeṣo mahānanayo'thavā
 nahi bhavatha pārṣṇigrāhā kiṁ na diṣṭamalaghvidam ||30||

ENGLISH TRANSLATION

'O restless-eyed girls, what strange training have your mistresses received today? Why do all of you seek to conquer Me alone at once? Alas, you attack Me by force. This is a grave injustice. Or are you not My rear guards? What an astonishing fate this is!' (30)

ORIGINAL

atha madhumatī taṁ gatvā'jīgrahanmadhusabhṛtaṁ
 caṣakamasakṛt so'pyādāya sva kubjita pāṇinā |
 svamadharamamūrmadhye madhye vidamśa tayārpayan
 pipiba pipibetyetadbhāṣānukāramapāyayat ||31||

ENGLISH TRANSLATION

Then Madhumatī approached Him and repeatedly made Him smell a cup filled with wine. Taking it in His curved hand, He drank and, as she offered it to those around Him, playfully bit their lips between sips. By imitating their stammered cry, 'Dri-drink, dri-drink,' He made them drink. (31)

ORIGINAL

vayamiha dine kimvā rātrau striyaḥ puruṣā nu vā
 kalita vasanāḥ kimvā nagnastathā karavāma kim |
 iti kim api tā no jānānā ananvita bhāṣiṇīraramayad
 asau saṁdarśyāgre sthitā api kiṅkarīḥ ||32||

ENGLISH TRANSLATION

'Is it day here, or night? Are we women, or men? Are we dressed, or naked? What are we to do?' The girls knew nothing and spoke incoherently. He amused them by pointing out the maidservants who stood directly before them. (32)

ORIGINAL

na pibasi katham kiñcit tvam ca priyetyabhibhāṣito'
 vadadapi tulasyāsāmāsyair ahaṁ madhu sambhṛtaiḥ |
 kanaka caṣakair apyaśrāntaṁ pibanna kimīkṣyase
 paricara tadetyāsmānsvedāplutanmṛdu vījanaiḥ ||33||

ENGLISH TRANSLATION

When asked, 'Beloved, why do You not drink anything?' He replied, 'Tulasi, do you not see Me drinking without pause from the golden cups of their faces, filled with honey? Now attend to Us with gentle fans, for We are bathed in perspiration.' (33)

ORIGINAL

sva savidhamathāpyāyātum tā vilakṣya viśaṅkitāś
 caṣaka paṭalīmāsyē dhṛtvā'bhinīta nipītikaḥ |
 aruṇa nayanodghūrṇābhyāsī ślathīkṛta gātrakaḥ
 samajani yadā tarhyaivaitā hasanta upāyayuh ||34||

ENGLISH TRANSLATION

Seeing that the suspicious girls hesitated to approach Him again, He raised a row of cups to His mouth and acted as though He had drunk them. His eyes became red and rolled about, and He let His limbs grow slack. As soon as He appeared intoxicated, they came near Him laughing. (34)

ORIGINAL

atha caturayā kaundyā dvāre kabāṭikayāvṛte
 prakāṭitabale lole kṛṣṇe niruddhya niruddhya tāḥ |
 dhayati madhurāṇyasmindīnānāni nānāgirātanur
 api dhanurdhunvanmanyē nanarta samūrtibhṛt ||35||

ENGLISH TRANSLATION

Then clever Kundī closed the door. As restless Kṛṣṇa displayed His strength and repeatedly restrained the girls, He drank from their sweet, plaintive faces while their bodies uttered many kinds of sounds. I think embodied Cupid himself danced there, brandishing his bow. (35)

ORIGINAL

svayam api papauḥ paunaḥ punyādapāyayadeva tās
 trividha sarakodbhūta bhrāntistadapyavati sma yāḥ |
 smararaṇa viyadbhūṣaṁ kāntaṁ sakāntamimā vyadhuḥ
 śramakaṇa lasanmuktāmālyacyutaṁ mṛdu vījanaiḥ ||36||

ENGLISH TRANSLATION

He too drank again and again and made them drink, yet He protected them from the bewilderment born of the threefold flow of intoxication. The maidens gently fanned the radiant beloved Couple, ornaments of the sky of Love's battle, until Their garlands of pearllike drops of perspiration began to fall. (36)

ORIGINAL

madhurasā paripāka prakrame samvidindau
 madabharatamaseṣanmucyamāne priyāṇām |
 surata paṭima ratnānyonya dānādapūrva
 prathima mudanubhūtervyasmayannālipālyah ||37||

ENGLISH TRANSLATION

As the wine reached full maturity and the moon of awareness among the beloveds was gradually released from the dense darkness of intoxication, the companions marveled at the unprecedented abundance of joy born from the lovers' mutual exchange of the jewels of amorous skill. (37)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 madhu-pāna-līlānumodano nāma
 trayodaśaḥ sargaḥ
 ||13||

ENGLISH TRANSLATION

Thus ends the Thirteenth Sarga, entitled 'Delighting in the Wine-Drinking Pastime,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

चतुर्दशः सर्गः

Fourteenth Sarga: Relishing the Water-Sport Pastime

Source coverage: logical units 1–54; verses 1–52

ORIGINAL

caturdaśaḥ sargaḥ
jala-vihāra-līlāsvādano nāma

ENGLISH TRANSLATION

Fourteenth Sarga: Relishing the Water-Sport Pastime

ORIGINAL

nidāgha-subhagaṁ vanaṁ vanaja-nindi padmāṁ bhraman
vilokya madhumaṅgalaṁ kathaya kasya hetoḥ sakhe |
ciraṁ virasaṁ ekako vasasi hā vihāyaiva no
rasālapanasāṭavītaṭa bhuvīti taṁ so'bravīt ||1||

ENGLISH TRANSLATION

As lotus-eyed Kṛṣṇa wandered with lotuslike Rādhā through the lovely summer forest, He saw Madhumaṅgala and asked, 'Friend, why have you remained here alone for so long, deprived of rasa and abandoning Us, upon the ground beside this mango and jackfruit grove?' Madhumaṅgala replied as follows. (1)

ORIGINAL

vayasya rasiko'ham ityalaghu manyase svaṁ yatas
 tadadya vivade tvayā vada raso bhavet kīdṛśaḥ |
 vidantu tava vaiduṣīm mama ca tamime sākṣiṇo
 rasālaguruśākhino dvijakulastutā vastutaḥ ||2||

ENGLISH TRANSLATION

'You consider Yourself a great connoisseur of rasa. Therefore I challenge You today: tell me, what is rasa? Let these venerable mango trees, truly praised by the twice-born birds, serve as witnesses and judge both Your learning and mine.' (2)

ORIGINAL

sakhe paśupanāgarīnayanavellita krīta yad
 vane bhramasi niṣphale vikacamālatīmallike |
 tathāpi rasikāgraṇīryadiha ghuṣyate bhānti tat
 prasiddhajanavartino guṇatayaiva doṣā api ||3||

ENGLISH TRANSLATION

'Friend, purchased by the rolling eyes of the women of Vraja, You roam fruitlessly through forests of blossoming mālātī and mallikā flowers. Yet You are proclaimed the foremost connoisseur of rasa. Indeed, when someone follows the path of the famous, even his faults shine as virtues.' (3)

ORIGINAL

ahaṁ tu panasāmrāyo rasanidhīkṛta svodaras
 tadapyarasiko'bhavaṁ tava mate dhṛtāhaṅkṛte |
 bhramanniha vane vane tvadanugo bubhuḥṣāturo
 bhavāmi yadi tal labhai rasikatāprathāṁ tvatkṛtām ||4||

ENGLISH TRANSLATION

'As for me, I take shelter of jackfruit and mango trees and make my belly a reservoir of juice, yet in Your proud opinion I possess no rasa. If I wander behind You from forest to forest tormented by hunger, perhaps I too shall acquire the reputation for connoisseurship that You have created.' (4)

ORIGINAL

jagattritayadurlabhātulaphalaiva vṛndāṭavī
 tava tvam api nityatadviharaṇapriyaḥ khyāpase |
 parantu taduditvarāṃṛtarasaikatāno bhavān
 abhūnna tadiyaṃ sakhe mama sakhedatā nāparā ||5||

ENGLISH TRANSLATION

'Vṛndāvana alone bears incomparable fruit unattainable in the three worlds, and You proclaim Yourself eternally fond of sporting here. Yet You have become wholly absorbed in just the rising nectar of one particular fruit. Friend, this alone causes me sorrow; nothing else does.' (5)

ORIGINAL

nidāghadivase baṭo śīśiranirjharāmbhorasair
 naṭatsarasijānilair madhuramallikāsaurabhaiḥ |
 palāsanavapallavair vanakapotamañjusvanair
 mameyamakhilendriyapramadasādhikaikāṭavī ||6||

ENGLISH TRANSLATION

'On a summer day this single forest beneath the banyan tree abundantly delights all my senses with the juice of cool cascades, breezes dancing over lotuses, the sweet fragrance of mallikā flowers, fresh palāśa leaves, and the charming calls of forest pigeons. (6)

ORIGINAL

bahirmarakatadyutiḥ kamalarāganindiprabhā
 dravāṃṛtabhṛtāntarā parimalamradimnoḥ svaniḥ |
 rasālapadavācyatāmupagatā phalānāṃ tatir
 madindriyasatṛṣṇatāṃ sapadi kṛṣṇa cakretamām ||7||

ENGLISH TRANSLATION

'Kṛṣṇa, this array of fruits is emerald-green outside, bears a radiance that shames the color of lotuses, and is filled within with liquid nectar. Its fragrance, softness, and sound have earned it the very name mango, the abode of rasa, and have instantly made all my senses intensely thirsty.' (7)

ORIGINAL

puraḥ kalaya mādharma dyutimatīmatītyāṭavīr
 imā api jagattrayīmukutaṇūtnaratnaprabhāḥ |
 vilāsanivahāvanīmiha vanīmimāṃ vāṃ na vāṃ
 mahākavipater api prabhavatīva yadvarṇane ||8||

ENGLISH TRANSLATION

Vṛndā said, 'Mādhava, look ahead. After passing these radiant forests, whose splendor resembles fresh jewels in the crown of the three worlds, behold this grove, the ground of all Your pastimes. Even the speech of the sovereign among great poets seems unable to describe it.' (8)

ORIGINAL

iti pramadamedurasphuradamandavṛndāvacāḥ
 sudhāmśukiraṇocchaladvipulatarṣakīlāladhī |
 uditvarapurutvaram rasapuraḥsaram prāpatuḥ
 svakelisadanāyitam priyatamau svakuṇḍa-dvayam ||9||

ENGLISH TRANSLATION

Filled with delight, Vṛndā spoke these words, whose nectar was like moonlight producing a vast lake for their rising thirst. With rasa leading the way and great eagerness awakening, the two beloveds reached Their two ponds, which had become homes for Their own pastimes. (9)

ORIGINAL

ihāpi labhate prathāmadhikam eva rādhāsaraḥ
 krameṇa lalitādibhīryadabhito nikuñjāvalī |
 haritsu dhanadeśvarāntakaśacīśanīrādhipā
 nalāsrapanabhasvatām nijanijākhyayāṅgīkṛtā ||10||

ENGLISH TRANSLATION

Among the two, Rādhā's lake possesses even greater fame. In due order, rows of groves belonging to Lalitā and the other companions surround it. In the eight directions they bear the individual names of the guardians of wealth, death, Indra, the waters, fire, blood, the wind, and Śiva. (10)

ORIGINAL

pratikṣaṇamupāsītā vipinapālikāpālibhiḥ
 prasūnamaṇidarpanaprabalatoraṇopaskṛtā |
 vilāsivarayormadhūtsavanikāmahindolana
 prasūnaraṇanihnavāplavajalasthalakṛīḍanaiḥ ||11||

ENGLISH TRANSLATION

At every moment the rows of forest guardians worship the lake, adorning it with flowers, jewels, mirrors, and powerful archways. There the foremost playful Couple enjoy honey festivals, secluded swinging, flower battles, mock combat, diving, and games upon both water and land. (11)

ORIGINAL

sudhāmadavimardakṛtphalaparaḥśatāsvādanair
 mitho'kṣakalinarmabhirvividhahāsyalāsyādibhiḥ |
 kavitvarasacarvaṇair vividhamānatanmārjanaiḥ
 sadā subhagatāspadam nikhiladṛṣṇmanomohinī ||12||

ENGLISH TRANSLATION

There They taste hundreds of excellent fruits that humble the pride of nectar, play dice with mutual teasing, enjoy many kinds of laughter and dancing, relish the rasa of poetry, and enact diverse moods of loving anger and reconciliation. Thus the lake is always an abode of beauty that enchants every eye and mind. (12)

ORIGINAL

tathā taṭacatuṣṭayī vividharatnasopānabhṛt
 tadanyamaṇibhiḥ kramādiha tathāvatāraḥ kṛtāḥ |
 tarudvitayakuṭṭima-dvayavirājītacchatrikā
 sadolanacatuṣkikā yaduparisthapārśva-dvayī ||13||

ENGLISH TRANSLATION

Each of its four banks bears stairways made from different jewels, and between them are further descents fashioned in sequence from other gems. On either side are courtyards shaded by pairs of trees, and above them stand four pavilions fitted with swings. (13)

ORIGINAL

dhaneśadiśi tīrthataḥ kalitasetu madhyesaro
 vidhūpalagrhaṁ vibhātyamalamañjukuñjāvṛtam |
 anaṅgayutamāñjarīm svabhaginīm svanāmāṅkitam
 śucau tadadhiśāyayantyagabhṛtā sukhe majjati ||14||

ENGLISH TRANSLATION

In the direction of the lord of wealth, a bridge extends from the bathing place toward the center of the lake. There a spotless moonstone residence shines, surrounded by lovely groves. During the hot season, Rādhā rests there happily with the lifter of the mountain, laying Her younger sister Anaṅga-mañjarī, whose name the place bears, nearby. (14)

ORIGINAL

tathāgni haridiggataḥ kanakasetubandho'ghabhit
 saromilanahetuko nikhilatīrthakhelāspadam |
 tato'sti subalādyurīkṛtanikuñjamālāvṛtam
 kṣītau nirupamām prathām gatamariṣṭakuṇḍam mahat ||15||

ENGLISH TRANSLATION

In the southeastern direction, a golden bridge connects the two lakes and provides the setting for pastimes at all their bathing places. Beyond it lies the great Ariṣṭa-kunḍa, unequaled upon earth and surrounded by a garland of groves accepted by Subala and the other friends. (15)

ORIGINAL

naṭanti śikhinastaṭe madakalāḥ kalāpāṅkitā
 raṭantya dhijalam kalam svaratiśamsikā hamsikāḥ |
 bhramantya malaguñjitā nabhasi puñjitāḥ ṣaṭpadā
 itīkṣaṇavilakṣaṇakṣaṇabhṛdāha kañjekṣaṇaḥ ||16||

ENGLISH TRANSLATION

Peacocks adorned with splendid trains dance in intoxication upon the bank. Female swans call sweetly upon the water, praising the excellence of melody. Crowds of bees wander through the sky with spotless humming. Seeing this extraordinary scene, the lotus-eyed Lord said: (16)

ORIGINAL

pikaprakaraṭiṭṭibhāpracayacātakeśreṇayo
 marālapariṣat śukāvalisamūhahārītakaiḥ |
 sahaiva yugapat pṛthak svaratayā lapanto mama
 śravo'pi vidadhatyamī sarasamarthaṣaṭkagraham ||17||

ENGLISH TRANSLATION

'Flocks of cuckoos, lapwings, and cātakas, assemblies of swans, rows of parrots, and groups of green pigeons all sing at once, yet each in its own mode. With rasa they make even My ears apprehend a harmony possessing sixfold meaning.' (17)

ORIGINAL

praphullanavamālikāmṛdulamallikāyūthikāḥ
 saroruhakuruṇṭakapravarakundavallīraliḥ |
 sadā pibati kaścana kvacidanekabhāryāgrhī
 yathartugamanavratam pratidinam kramādvindate ||18||

ENGLISH TRANSLATION

A certain bee continually drinks from blossoming fresh mālīkā, tender mallikā and yūthikā, lotuses, kurunṭaka, excellent kunda, and rows of vines. Like a householder with many wives who observes the vow of visiting each in her proper season, he approaches them one after another every day. (18)

ORIGINAL

varāṅgi paritasthuṣī parita eva yuṣmatsaras
 taruvratatisamhatirvipulatuṅgaśākhāśataiḥ |
 mitho valayitaistathā vṛṇuta sādhu madhyedinaṁ
 prabhākaramarīcayo na salilasprśaḥ syuryathā ||19||

ENGLISH TRANSLATION

'Beautiful girl, the dense array of trees and vines surrounding Your lake on every side interlace their hundreds of vast, high branches overhead. They cover the midday sun so perfectly that none of his rays can touch the water. (19)

ORIGINAL

tathāpyanu caturdiśaṁ caturanāvṛtadvārato
 viśadbhiranilaiḥ sadārthibhirathāptatatsaurabhaiḥ |
 udāranalinīgaṇādalipativrajānāṁ punar
 bhabhaṁkaraṇatarjanair api na mārḍavaṁ tyajyate ||20||

ENGLISH TRANSLATION

'Yet breezes enter freely from the four directions through the four uncovered gateways, constantly seeking and obtaining the fragrance of the generous lotuses. Even when threatened by the renewed bhabha humming of the lordly swarms of bees, they never abandon their gentleness. (20)

ORIGINAL

praphullakamalānanā calanavīnamīnekṣaṇo
 cchalanmadhurimormijapratānupheṇamañjusmitā |
 bhramadbhramaramaṇḍalī lalitaveṇikā cakrayuk
 kucelitarucekṣyate tvamiva te sarasyancitā ||21||

ENGLISH TRANSLATION

'This lovely lake resembles You: its face is a blossoming lotus, its eyes are lively, bending fish, its charming smile is the fine foam born from rising waves of sweetness, its graceful braid is a circling swarm of bees, and its beauty ripples like a bodice loosened at the breasts. (21)

ORIGINAL

priye surataṅgiṇī tvamasi bhānujā sarvadā
 kvacit tvayi sarasvatī sarasayantyudeti śrutīḥ |
 tvam eva mama narmadā sphurasi bahudāpyaṁsataḥ
 sadā tu sarasī bhavasyuditapūrṇatāviskṛtiḥ ||22||

ENGLISH TRANSLATION

'Beloved, You are always the Yamunā, a river of amorous rasa. At times Sarasvatī arises within You and fills the sacred texts with rasa. Again and again You appear upon My shoulder as My own Narmadā, giver of delight. Yet You are always this lake, revealing the rise of complete fullness. (22)

ORIGINAL

ato ghanarasair ghanapraṇayato ghanadyotinīm
 nijāpaghanamaṇḍalīm sujaghane'vanenejmyaham |
 iti kvaṇitakaṇkaṇaṁ madhubhidā karaṁ karṣatā
 dyutīradaravarṣatā vijahase rasena priyā ||23||

ENGLISH TRANSLATION

'Therefore, from deep affection I shall wash the cloud-bright circle of cloth upon Your lovely hips with dense streams of water.' As the destroyer of Madhu spoke and pulled Her hand, making Her bracelets ring and showering radiance from His teeth, His beloved laughed with delight. (23)

ORIGINAL

iyam na sarasī bhavatyagadharātivāmyopalā
 jahīti tadimamiti vrajavidhoḥ karāt tām balāt |
 vimocya vipinādhipānayadatah paratra sthale'
 mbarādi paridhāpayantyadaraṇīrakhelocitam ||24||

ENGLISH TRANSLATION

'This is no lake. She is a stone of extreme contrariness toward the enemy of Agha. Leave her and take Him elsewhere.' Saying this, the forest guardians forcibly freed Rādhā from the moon of Vraja's hand and led Her to another place, where they dressed Her and the others in fine garments suited to water play. (24)

ORIGINAL

harernayanaṣaṭpadastarudalāvalicchidrataḥ
 praviśya nibhṛtaṁ kucāmbujānikorakāvagrahīt |
 priyā tu vivṛtāṅgyato nikhiladikṣu tacchaṅkayā
 dṛśaṁ cakitamādadhau paridadhau ca cīnāṁśukam ||25||

ENGLISH TRANSLATION

The bee of Hari's eye slipped secretly through gaps in the rows of leaves and seized the budding lotuses of Her breasts. Her limbs uncovered, His beloved cast startled glances in every direction, suspecting that bee everywhere, and wrapped Herself in fine Chinese silk. (25)

ORIGINAL

paraspara vikarṣaṇāc capalatā latā eva tā
 dhutā atanu vātyayā nipatitāḥ sarasyambhasi |
 priyā ghanarasa priyā ghanarasa pravṛttājayaḥ
 priyāṅga suṣamāliho'pyalamanāṅga līḍhāvabhuh ||26||

ENGLISH TRANSLATION

Pulling one another in their restlessness, the girls swayed like vines shaken by the mighty wind of bodiless Love and fell into the lake. The beloveds, fond of dense rasa, began a contest rich with flowing delight, while their eyes drank the beauty of each other's limbs and they appeared wholly licked by Love. (26)

ORIGINAL

mitho grathita pāṇibhirmṛdu mṛdu pranunnāmbhasā
 mudagratarā vartula stanānibhormi mālā srjām |
 rarāje sudṛṣāṁ harirvitata maṇḍalāmadhyagaḥ
 sahasradala karṇikā dyutijidūḍha mañjusmitaḥ ||27||

ENGLISH TRANSLATION

With hands linked together, the beautiful girls gently pushed the water and created an increasingly joyful garland of round waves resembling their breasts. Hari stood at the center of their broad circle, shining with a lovely smile whose radiance conquered the central whorl of a thousand-petaled lotus. (27)

ORIGINAL

aghānta-kara dustyaja vrata yadīkṣaṇa sparśana
 prayojanatayā vraje malinayeḥ kulastrīḥ sadā |
 jalāt prakaṣītā ime sulabhatāṁ gatāste kucās
 tadadya nayane tathā karatale tvamullāsaya ||28||

ENGLISH TRANSLATION

'O destroyer of Agha, for the sake of seeing and touching those hard-to-renounce breasts, You constantly cause the respectable women of Vraja to stain their family honor. Now those breasts have emerged from the water and become readily accessible. Today delight both Your eyes and the palms of Your hands with them.' (28)

ORIGINAL

iti smaramataṅgajonmathita dhīrimāṇaḥ striyo
yathābhidadhuromiti priyatamo'tha papraccha tāḥ |
ime na kimime kucā iti tadā laghimno bharāj
jaleṣu tadurassu ca nyadhita pāṇi paṅkeruham ||29||

ENGLISH TRANSLATION

Their minds agitated by the elephant of Love, the women answered as they had been told, 'Yes.' Then the beloved Lord asked, 'Are these not those breasts?' With extraordinary lightness He placed His lotus hands both upon the water and upon their chests. (29)

ORIGINAL

athāpasarati vraje mṛgadṛśāṁ taṭe tasthuṣī
svayaṁ payasi khelayantyalaghudṛk sapharyau cale |
anaṅga madaraṅgiṇoḥ salilasaṅgare vaiduṣīm
tayorviviḍiṣantyaḥ sapadi kundavallyabravīt ||30||

ENGLISH TRANSLATION

The deer-eyed women of Vraja then withdrew and stood upon the bank, while the two restless fish of their great eyes continued playing in the water. Eager to learn the lovers' skill in the water battle colored by Love's intoxication, Kundavallī at once spoke. (30)

ORIGINAL

rucā jaladharo bhavāñjaladharā raṁaṇyaḥ karai
jalājaliyudhā kṣaṇaṁ tanu hare kṣaṇaṁ yauvataiḥ |
krameṇa bhaja jistuvoḥ prathita kartṛtā karmate
tayorgamayata priyāḥ sapadi kartṛtā karmate ||31||

ENGLISH TRANSLATION

'You, dark as a cloud, are the water-bearer, while these beautiful girls bear water in their hands. O Hari, wage a water battle with the young women, moment by moment. Dear friends, as the two sides strive for victory, successively exchange the roles of agent and object between them.'
(31)

ORIGINAL

kimuktimiti mādhave vadati sā viparyyāsataḥ
papāṭhaguru sambhramādabhidadhustataḥ subhruvaḥ |
ṛtaiva sahasodagādahaha yādyā tānmanyathā
vyadhādiha sarasvatī tava vaśā subhadrāṅganā ||32||

ENGLISH TRANSLATION

When Mādhava asked, 'What did you say?' Kundavallī, confused before her teacher, recited the words in reverse. The beautiful-browed girls exclaimed, 'Only truth has suddenly emerged! Alas, today Sarasvatī herself has come under your control, auspicious lady, and has made the order otherwise.' (32)

ORIGINAL

jaye sati paṇagrahe bahubalāt kṛteḥ kartṛtā
sukhānubhavameṣyatha prakāṣam eva yadvāñchata |
ahaṁ yadi bhajai jito vidhivaśena tat karmatā
vyathānubhavitāṁ tadā kva nu palāyya vindaye śam ||33||

ENGLISH TRANSLATION

'If I win after the wager is made, I shall take the role of agent by the strength of My arms, and you will openly enjoy the happiness you desire. But if fate makes Me the defeated object, where shall I flee to find relief from the suffering I must undergo?' (33)

ORIGINAL

paṇastu bhavitātra kaḥ prathama matadākhyāhi nas
 tam ityaghabhidhādṛta praṇijagāda nāndīmukhī |
 smṛtau likhitamādino dhanamatho dhanī gṛhyate
 tatastu jayinā jito dṛḍhatayā jano nahyate ||34||

ENGLISH TRANSLATION

'First tell us what the wager will be.' Thus addressed by the destroyer of Agha, Nāndīmukhī respectfully stated the rule: 'At the beginning, the stake is recorded from memory. Then the possessor's wealth is seized, and finally the victor firmly binds the defeated person.' (34)

ORIGINAL

vayaṁ sma dhanino dhanam padaka kiṅkiṇī kaṅkaṇādy
 amandamiha bandhanam bhuja bhujaṅgapāśair bhavet |
 iti priyagirā priyāścaṭula cāru cillīdhanur
 vidhunanapuraḥ sarāḥ kati na huṅkṛtistenire ||35||

ENGLISH TRANSLATION

'We are the possessors, and our abundant wealth is our lockets, waist bells, bracelets, and other ornaments. The binding will be accomplished with the serpent-nooses of arms.' Hearing their beloved's words, the dear girls shook the charming bows of their restless eyebrows and uttered countless cries of defiance. (35)

ORIGINAL

paraspara visajjitāṅguli kara-dvayenāmbubhiḥ
 pragṛhya pihitaiḥ punaḥ karabha pīḍanāc cālitaiḥ |
 śarair aruṇa paṅkajeṣudhimukhānsvayaṁ niḥsṛtair
 iva priyamimāḥ sthitāḥ parita eva taṁ vivyadhuḥ ||36||

ENGLISH TRANSLATION

With both hands they repeatedly released their fingers, gathered water in closed palms, and then discharged it with pressure from their wrists. Standing on every side, the beloved girls pierced Him with streams like arrows issuing by themselves from the mouths of quivers shaped like red lotuses. (36)

ORIGINAL

sa cāpi samayā sthito laghutayā bhramansarvato
 mukho madana sarvato mukha śārānivāsyānmuhuh |
 priyāḥ śata sahasraśo yugapadeka evaujasā
 jigāya rathasādimāḥ punarito'pasasrurbhiyā ||37||

ENGLISH TRANSLATION

Observing the rules, He moved lightly in every direction and repeatedly loosed the all-facing arrows of Love from His face. Though alone, by His strength He simultaneously defeated hundreds of thousands of beloved girls, like a chariot warrior overcoming foot soldiers. Frightened, they retreated from Him. (37)

ORIGINAL

jitāḥ kila jitā hihī vipphala garvitā gopikāḥ
 pratisvaghana gopikāḥ kimadhunā palāyya sthitāḥ |
 pramathya tadimāḥ sakhe padaka kiṅkiṇī kaṅkaṇā
 nyudasya pariḡṛhya mat karatalopari sthāpaya ||38||

ENGLISH TRANSLATION

'Defeated! Truly defeated! Hī, hī! O cowherd girls whose pride has proved fruitless, why have each of you fled and taken shelter behind your dense companions? Friend, overpower them, strip away their lockets, waist bells, and bracelets, seize them, and place them upon the palms of My hands.' (38)

ORIGINAL

yathādyā mathurāpurāt tvaritam eva vikrīyatā
 nyatipriya sitopalā tatimupāhariṣyāmyaham |
 baṭāviti taṭa-sthite bruvati tarjanīm dhunvatī
 tatarja lalitāpyare kuṭile tiṣṭha tiṣṭheti tam ||39||

ENGLISH TRANSLATION

'Today I shall quickly sell these in Mathurā and bring back a most pleasing abundance of sugar candy.' When the brāhmaṇa boy standing on the bank said this, Lalitā shook her forefinger and threatened him: 'You crooked fellow, stay where you are! Stay there!' (39)

ORIGINAL

athaitya madhusūdane dhayati tā balāt padminīr
 apāṅgaśara pañjarāntaram api praviśyaujasā |
 sa jhaṅkṛti maṇīmayābharaṇamādadāne mṛgī
 dṛśāṁ kalakale'pyalāṁ śikhi pikaiḥ pravṛddhīkṛte ||40||

ENGLISH TRANSLATION

Then Madhusūdana approached the lotuslike girls and forcibly drank from them. Entering with strength even the cage formed by the arrows of their sidelong glances, He seized their tinkling jeweled ornaments amid the great tumult of doe-eyed girls, peacocks, and cuckoos. (40)

ORIGINAL

karākari nakhānakhi smaramṛdhe pravṛtte hriyāṁ
 bhiyaṁ ca nicaye punarghanarasormibhiḥ plāvite |
 kṣaṇaistri caturair mitho bhuja bhujaṅga bandhāc cyutāḥ
 pralūna nalinair vyati praharaṇāḥ priyā rejire ||41||

ENGLISH TRANSLATION

In the hand-to-hand and nail-to-nail battle of Love that followed, the accumulated modesty and fear of the girls were submerged beneath dense waves of rasa. After three or four moments they slipped from the binding serpents of one another's arms and shone as they struck their beloved with cut lotus flowers for weapons. (41)

ORIGINAL

tatah śvasita cañcalac caladalacchadābhodarā
 girā skhalita gadgadākṣara bhṛtaitya nāndīmukhīm |
 jagāda kim api priya prati hṛtottarīyābalā
 tatirvigata bhūṣaṇāpyatanu mādhurīm vibhrati ||42||

ENGLISH TRANSLATION

Then the young women approached Nāndīmukhī. Their bellies resembled tender leaves trembling with their rapid breathing, and their faltering voices carried choked syllables. Though their upper garments had been taken by their beloved and their ornaments were gone, they bore an immense sweetness as they began to complain. (42)

ORIGINAL

kucānvigata kañcukānnakhara vikṣatāndor-dvayaiḥ
 pidhāya timitāyatālaka lipi praliptānana |
 nibadhya śaśīśekharānvisamiṣograpāśair vabhāv
 anaṅga pṛtanaiva sā na khalu padminīsamhatiḥ ||43||

ENGLISH TRANSLATION

Covering their bodice-less, nail-marked breasts with both arms, their faces anointed with the script of long, motionless locks, and their moon-crested heads bound by fierce nooses disguised as lotus fibers, they appeared not as a gathering of lotus women but as the very army of Love. (43)

ORIGINAL

anena gata nītinā kimiti nāndi naḥ khelayanty
 abhūnikṛti vallarītyuditayā tayā yauvataiḥ |
 anītimakaroḥ katharṁ giridharetyathākāritaḥ
 sametya sahasānanaḥ sa sahasāha tām sāhasāt ||44||

ENGLISH TRANSLATION

'Nāndi, why did crooked conduct arise while we were playing with this lawless person?' At the young women's words, she called out, 'Lifter of Govardhana, why did You act unjustly?' The thousand-faced Lord at once came before her and boldly replied. (44)

ORIGINAL

mamādyā jayinaḥ paṇa graha kṛte gatasya sphuṭat
 suvarṇa nalināvalīmalibhirāvṛtām jighrataḥ |
 rathāṅga mithunaṁ tathā karayugena khelāvaśād
 vikṛṣya dadhataḥ katharṁ kathaya ko'parādhobhavat ||45||

ENGLISH TRANSLATION

'Today, as the victor, I went to collect the wager. What offense did I commit by smelling a row of golden lotuses plainly covered by bees, or by playfully drawing toward Me and holding with both hands a pair of cakravāka birds?' (45)

ORIGINAL

hare vadasi nāṇṛtaṁ yadiha sākṣitāṁ svādhara
 stanāliṣu dhṛtaiḥ kṣatair dadhati gopikā kopikāḥ |
 pratīhi na hi nāndyamūḥ kuṣṛti saṁputīḥ so'thavā
 kṛto'pyaviduṣā mayā bhajatu manturatyalpatām ||46||

ENGLISH TRANSLATION

'Hari, if You speak no falsehood, these angry cowherd girls bear witnesses upon their own lips and rows of breasts: the wounds You made.' He replied, 'Believe Me, Nāndi, these girls are caskets of deceit. Or, if I unknowingly committed an offense, let its blame be considered very small.' (46)

ORIGINAL

iyam ca kulajātatiḥ paṭimabhistadaivāśu mām
 mukhānyapi mukhāni naḥ kila kucāḥ kucā apyamī |
 itīha paricāyantyurutarocca gīrbhi nahi
 nyaṣidhyadapi sāmprataṁ kimiti dambhinām kupyati ||47||

ENGLISH TRANSLATION

'At that very moment this entire assembly of noble girls loudly introduced themselves to Me: These are our faces, and these indeed are our breasts. They did not forbid Me at all. Why do they now become angry with one who merely pretends?' (47)

ORIGINAL

kali viramatādalaṁ paṇabhṛtā punaḥ khelayā
 parantu jalamaṇḍuka dhvaniṣu kīḍṛśī cāturī |
 bhavediti tayoditā vyadhuramī jalāhatyanu
 sphuradvividha vādanaṁ vividha tāla nāṭya kramaiḥ ||48||

ENGLISH TRANSLATION

'Let the quarrel cease. Enough. Play again for the wager. But what skill can there be merely in the croaking of water frogs?' Thus challenged, they struck the water and produced many kinds of instrumental sounds in sequences of varied rhythms and dances. (48)

ORIGINAL

pratidhvaniṣu tat taṭe mudira garjita nyakkṛti
 kṣameṣu valiteṣvatho bhramati cātakīnām gaṇe |
 baṭāvapi hihīgirā kalita kakṣatālaṁ rasāt
 samam naṭati kekibhirlalita kūjanarunmadaiḥ ||49||

ENGLISH TRANSLATION

As the echoes along the bank surpassed the roar of clouds, flocks of cātakī birds wheeled about. The brāhmaṇa boy cried, 'Hī, hī!' and joyfully beat time at his side, dancing together with peacocks maddened by graceful calls. (49)

ORIGINAL

stuvatya gagaṇe muhurmadhupa jhaṅkṛtaiḥ sañcaran
 maranda miṣato mudā viratamaśru dhārādhare |
 samāpya rasasindhavaḥ sarasi nīrakelīstaṭam
 gatāḥ sapadi kiṅkarī vitatibhīrvabhūḥ sevītāḥ ||50||

ENGLISH TRANSLATION

Bees moved repeatedly through the sky, praising them with humming, while the cloud-bearing trees joyfully poured uninterrupted streams of tears in the guise of honey. Completing Their water pastimes in the lake, the oceans of rasa came to the bank and at once shone as rows of maidservants attended Them. (50)

ORIGINAL

praviśya maṇi mandiraṁ vipina pālikādyāhṛtā
 rasāla panasādikāḥ phalatatīḥ sudhā nindinīḥ |
 ghana praṇayato mithaḥ samupabhojitā yojitāḥ
 smareṇa sahasā radacchadana sīdhunaḥ svādane ||51||

ENGLISH TRANSLATION

Entering the jeweled residence, They affectionately fed one another rows of mangoes, jackfruits, and other fruits brought by the forest guardians, fruits that put nectar to shame. Cupid then suddenly engaged Them in tasting the wine upon the coverings of each other's teeth, Their lips. (51)

ORIGINAL

lāvaṇyāmṛta pūra pūrṇa madhura pratyaṅga vāpī rasa
 vyātyukṣī rabhasa klamena mṛdulaṁ talpaṁ śritāḥ kausumam |
 tāmbūla vyajanāmbu darpaṇa lasannepathya samvāhanair
 dāsībhiḥ paricaryamāṇa vapuṣaḥ kāntā nidadruḥ kṣaṇam ||52||

ENGLISH TRANSLATION

Their sweet bodily ponds, every limb filled to overflowing with the nectar of beauty, had sprinkled one another with rasa and grown tired from the exuberance. They rested upon a tender flower bed while the maidservants attended Their bodies with betel, fans, water, mirrors, splendid adornment, and massage. The beloved Couple slept for a moment. (52)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 jala-vihāra-līlāsvādano nāma
 caturdaśaḥ sargaḥ
 ||14||

ENGLISH TRANSLATION

Thus ends the Fourteenth Sarga, entitled 'Relishing the Water-Sport Pastime,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

पञ्चदशः सर्गः

Fifteenth Sarga: Relishing the Midday Pastimes

Source coverage: logical units 1–84; verses 1–82

ORIGINAL

pañcadaśaḥ sargaḥ
mādhyāhnika-līlāsvādano nāma

ENGLISH TRANSLATION

Fifteenth Sarga: Relishing the Midday Pastimes

ORIGINAL

sīdhupāna jalakhelana dolāndolanādi kutuke balavattvāt |
eṣa eva nalinīriva padmīyadvijitvā sakhi naḥ prajagalbhe ||1||

ENGLISH TRANSLATION

'Friend, because of His superior strength in the delights of drinking wine, playing in the water, swinging, and other sports, this lotus-bearing Lord has defeated us lotus women and now boasts before us. (1)

ORIGINAL

tadbalo padhikataḥ sphuṭamanyaddhī pradhānamadhunā lalite tvam |
khelanaṁ vimṛśya yat prabhaviṣyatyasya garva culukīkaraṇe drāk ||2||

ENGLISH TRANSLATION

'Therefore, Lalitā, clearly devise another game in which intelligence is supreme, one capable of quickly reducing His pride to a palmful of water. (2)

ORIGINAL

dyutakeli jaya kair ava cāndra jyotireva sakhi rājasi rādhe |
kiṁ dūnotu paribhūta tamisraṁ nityam eva dhṛta garvatatīrnaḥ ||3||

ENGLISH TRANSLATION

'Rādhā, friend, You shine like the moonlight of a water lily born from victory in the dice game. Why should the darkness You have conquered, though it eternally bears masses of pride, cause us any pain?' (3)

ORIGINAL

itthamālikṛta mantraṇayoce rādhayā priyatama prabhaviṣṇo |
pāśakāji caturimṇi jigīṣī nartakīm na kimurīkuruṣe tvam ||4||

ENGLISH TRANSLATION

After the companions had consulted in this way, Rādhā said to Her supremely powerful beloved, 'You who wish to conquer through skill at dice, why do You not accept the dancing girl of the dice game?' (4)

ORIGINAL

satyamāli hṛdi nartayase tām kintu mat karatalāmbuja paṭṭe |
yarhi vatsyati nṛpo jayanāmā sa hriyaiṣyati tadā nilayaṁ drāk ||5||

ENGLISH TRANSLATION

'Friend, it is true that you make that dancer perform within your heart. But when the king named Victory comes to reside upon the stage of My lotus palm, she will swiftly return home in shame.' (5)

ORIGINAL

ityaghāri gaditaṁ madirākṣī cillivalli dara vellita bhaṅgyā |
sāvadīrya sa paricchada sārīrānināya tarasaiva sudevyā ||6||

ENGLISH TRANSLATION

The wine-eyed girl dismissed the enemy of Agha's words with a slight, graceful movement of the vine of Her eyebrow. Sudevī then swiftly brought the dice, the game board, and all the other equipment. (6)

ORIGINAL

nāndyabhūdvanapayā saha sākṣiṇyakṣikeli sabhikā'jani kaundī |
iṣṭa dāyamupadeṣṭumudañcadvāg arājata baṭurlalitā ca ||7||

ENGLISH TRANSLATION

Nāndīmukhī and the forest guardian became witnesses, and Kundavallī served as the official of the dice game. The brāhmaṇa boy and Lalitā shone as they raised their voices to advise the players about the desired throws. (7)

ORIGINAL

pāṇi śoṇa jalajodara raṅge jhañjhaṇadbalayamucchaladaṅgyāḥ |
yarhi pāśaka kuśīlava yugmaṁ labdha nṛtyamadhibhūmi cukūrde ||8||

ENGLISH TRANSLATION

Upon the stage formed by the crimson center of a lotuslike palm, a pair of dice actors began to dance as the young woman's rising bracelets rang loudly. (8)

ORIGINAL

tarhi kakṣa kucayorururoci vīci majjita dṛśo'pi bakāreḥ |
pāśaka grahaṇa cāpala cāturyāpi neṣadapi bhaṅga kalaṅkam ||9||

ENGLISH TRANSLATION

Though the enemy of Baka's eyes were submerged in the waves of Her waist and breasts, neither His swiftness in seizing the dice nor His skill suffered even the slightest stain of defeat. (9)

ORIGINAL

karhiciddaśa daśeti kadācit sā vidurviduriti prasaradgīḥ |
pātayantyalaghu dāyamabhīṣṭam mūrtimatyajani kiṁ na jayaśrīḥ ||10||

ENGLISH TRANSLATION

Sometimes Her voice rang out, 'Ten, ten!' and at other times, 'Know it, know it!' As She cast the greatly desired throw, did Rādhā not become the goddess of victory embodied? (10)

ORIGINAL

yat priye daśa daśeti nikāmaṁ prārthanam tadupahāsakaram te |
vittireva patitā smara tāvaddevane tava kuto jayavārtā ||11||

ENGLISH TRANSLATION

'Beloved, your eager prayer, Ten, ten, only invites ridicule. Your very discernment has fallen away in this game, so how can there be any news of victory for you?' (11)

ORIGINAL

sārikā gamayitum nija koṣṭheṣvaprabhuḥ svatanu śṛṅkhalitāḥ svāḥ |
ghātayaṁścaravidhiṁ vimṛśaṁstāḥ khelati sma harirātta jigīṣaḥ ||12||

ENGLISH TRANSLATION

Hari, eager to win, played according to the rule for capturing pieces. Unable to move His own myna birds, which were chained within their individual squares, He struck down Hers while carefully considering every move. (12)

ORIGINAL

iṣṭa dāya patanena sudhīḥ sā rādhikā yadi jigāya tadā tam |
ālayo vihasitum prakharatvaṁ lebhire'ti mṛdavo'pi nitāntam ||13||

ENGLISH TRANSLATION

Whenever wise Rādhikā won through the fall of Her desired throw, even the exceedingly gentle companions became extraordinarily sharp in laughing at Him. (13)

ORIGINAL

kiṁ baṭo mukhamavāñchayasi tvaṁ sā hihīti naṭanārathaṭī te |
kvāgamat kva na sitopalikārthaṁ kaṅkaṇa prakara vikraya bhaṅgī ||14||

ENGLISH TRANSLATION

'Brāhmaṇa boy, why do you lower your face? Where has your hī-hī dancing gone? And where is your clever plan to sell heaps of bracelets for sugar candy?' (14)

ORIGINAL

ālayaḥ śṛṇuta bho girimūrdhni sāmprataṁ nava sitopalikālīm |
asya mūrdhni bahu varṣata tasyāḥ svādametvayamihaiva nikāmam ||15||

ENGLISH TRANSLATION

'Friends, listen! At this very moment a fresh shower of sugar candy is falling upon the summit of the mountain. Pour a great quantity upon this fellow's head so that he may taste it fully right here.' (15)

ORIGINAL

na bravīṣi kimare kim api tvaṁ kaitave'dya paribhūti bhṛtaste |
kṣāntya cāpalaśamair munidharmaīḥ kiṁ baṭutvam api satyamivābhūt ||16||

ENGLISH TRANSLATION

'Why do you say nothing, fellow? The deceitful game has brought you defeat today. Have the disciplines of a sage, patience, restraint, and tranquility, now made even your brāhmaṇa-boyhood genuine?' (16)

ORIGINAL

kaustubhaṁ paṇita mānayaḥ tasyāpyānaye vinimayena vicitrām |
kaṅkaṇālimathavāmumaneka kṣālanaiḥ priyasakhī hṛdi dhāsyā ||17||

ENGLISH TRANSLATION

'Bring the Kaustubha that was wagered. Or, in exchange for it, bring a splendid array of bracelets. My dear friend will place that wondrous jewel upon Her heart.' (17)

ORIGINAL

kānanam̐ nahi gavāmidametamāraṇam̐ na baka vatsa bakīnām |
akṣa devanamidaṁ tu sabhāyām̐ syādvīdagdha jana buddhi parīkṣā ||18||

ENGLISH TRANSLATION

'This is not a forest for tending cows, nor is it the killing of Baka, Vatsa, or Bakī. This is a game of dice played in an assembly, a test of the intelligence of clever persons.' (18)

ORIGINAL

itthamāli kharadhāra sarasvatyastapāṭava taru baṭuruce |
tasya karṇamanusaṁsṛṇuse tat kaustubham̐ mama samarpaye haste ||19||

ENGLISH TRANSLATION

Lalitā said, 'Friend, the brāhmaṇa boy's tree of skill has been felled by the sharp stream of Sarasvatī flowing from us. Whisper into his ear that he should place the Kaustubha in my hand.' (19)

ORIGINAL

cet sva kṛtya miṣato'pasṛte mayyākramam̐ kam api hanta vidhitset |
ekake'pi bhavati vrajarāmā saṁhati vrajapurandarasūno ||20||

ENGLISH TRANSLATION

'Son of the lord of Vraja, if You attempt some attack when I withdraw under the pretext of attending to my own duty, remember that even when You are alone, the entire host of Vraja's women surrounds You. (20)

ORIGINAL

tannivedya nikhilam̐ vrajarājñīm̐ maṁkṣu tadvikaṭa śāsanapāśaiḥ |
hrīta misra kuhare'dya nivedyaivāśvamūrna kimu pātayitāsmi ||21||

ENGLISH TRANSLATION

'I shall quickly report everything to the queen of Vraja. Bound by the terrible nooses of her command, will I not then have You cast today into a hidden cavern of punishment and humiliation?' (21)

ORIGINAL

dhig dhiyārahita kiṁ tvamabhaiṣṭīrasmi jiṣṇuradhunaiva vijīṣye |
māti maugdhyamaya ceṣṭita bhaṅgyā khyāpayājñatama mat paribhūtim ||22||

ENGLISH TRANSLATION

'Shame on you, witless coward! I am victorious, and I shall win again this very moment. Do not proclaim My imagined defeat through gestures born of foolishness.' (22)

ORIGINAL

kiṁ hita prakathane'pyati kupyasyastu kaustubha hṛtistava hastāt |
yāmyaham yuvati pālyapi raṅgīkṛtya nṛtyam api kārayatu tvām ||23||

ENGLISH TRANSLATION

'Why become so angry even when I speak for Your welfare? Very well, let the Kaustubha be taken from Your hand. I am leaving. The troupe of young women may now turn You into their performer and make You dance.' (23)

ORIGINAL

cilli koṇa dhuvanena mukundaḥ svīya pakṣa gamitā eva sabhyāḥ |
prāha paśya mayaiva jitānāmapyati prakharataṁ capalānām ||24||

ENGLISH TRANSLATION

By moving the corner of His eyebrow, Mukunda brought the members of the assembly over to His own side. He said, 'Look at the extraordinary harshness of these restless girls even after I have defeated them!' (24)

ORIGINAL

yadyajeṣyadabalātatiṣṭhā kiṃ vyadhasyaditi boddhumanīśaḥ |
vismīto'smyatha jagāda viśākhā tvadbhruve mama iti prahasantī ||25||

ENGLISH TRANSLATION

'I am astonished and unable to understand what this host of weak girls would have done if it had won.' Viśākhā laughed and replied, 'My eyebrow would have done to Yours precisely what Yours has done to mine.' (25)

ORIGINAL

vair iṇī bhavati yā kuladharmā dhvaṃsikāpi suhṛdālivādya |
tadvaco'pyanṛtayantyudaganno dhinvatī sadasi kuñcita koṇā ||26||

ENGLISH TRANSLATION

The curved corner of Her eye arose to delight the assembly while making even His statement false: 'She who is an enemy and a destroyer of family dharma has today become like a dear companion.' (26)

ORIGINAL

dehi kaustubhamiti sphuṭa nāndī vākyato madhubhidi trāpamāṇe |
kundavallyamumaghāntaka kaṇṭhādrādhikorasi dadhau smayamānā ||27||

ENGLISH TRANSLATION

When Nāndīmukhī plainly ordered, 'Give up the Kaustubha,' the destroyer of Madhu grew embarrassed. Smiling, Kundavallī took the jewel from the enemy of Agha's neck and placed it upon Rādhikā's breast. (27)

ORIGINAL

kṛṣṇa paśya kuca madhyagataṃ svam bimbitaṃ maṇivare vilasantam |
hanta yat tvamadadhāḥ sa idānīm tvādadhāti maṇirāṭ praṇayena ||28||

ENGLISH TRANSLATION

'Kṛṣṇa, look at Your own reflection shining within this excellent jewel between Her breasts. Alas, You once wore the king of gems, but now, out of affection, the jewel wears You.' (28)

ORIGINAL

dhanya dhanya suṣamāmaya kṛṣṇastvaṁ tavāsmi mahasāṁ pratibimba |
yatra rājasi mamātra tu vāñchaivaitum ityagabhṛdunna dṛg āsīt ||29||

ENGLISH TRANSLATION

The lifter of the mountain gazed upward and said, 'Blessed, blessed are You, beauty-filled Kṛṣṇa! I am only the reflection of Your radiance. You shine there, while My sole desire here is to enter within.' (29)

ORIGINAL

rādhikāpyarama vāñchita vaktrā vīkṣya bhāntyamimātma kucāntaḥ |
kañcukaṁ hriyam api dviṣatī sānandajāḍya jaladhau nimamajja ||30||

ENGLISH TRANSLATION

Rādhikā saw the face She desired gleaming within the hollow between Her own breasts. Becoming hostile to both Her bodice and Her modesty, She sank into an ocean of blissful stillness. (30)

ORIGINAL

khelataṁ rasanidhiṁ punaratrāśleṣa eva paṇa ityatha kaundyā |
kaitave ghaṭita eva mukundastāṁ jayanglaha parigraha cañcuḥ ||31||

ENGLISH TRANSLATION

When the reservoirs of rasa began another game, Kundavallī declared an embrace to be the wager. Mukunda at once engaged in the deceitful play, eager to seize the prize of victory. (31)

ORIGINAL

prāha garviṇi katham kuṭilabhrūḥ sāmpratam bhavasi kuñcita gātrī |
nyāyato'syayi jitā sukalāpi tvaṁ kimatra kṛpaṇā paṇadāne ||32||

ENGLISH TRANSLATION

He said, 'Proud girl, why have Your crooked brows and body now become so contracted? By the rules, although You are skilled in every art, You have been defeated. Why be miserly in paying the wager?' (32)

ORIGINAL

cumbana glahaka devana evam sā vijitya yadi taṁ prajagalbhe |
prāha sasmitamayam nija gaṇḍam tanmukhābja nikaṭe nidadhānaḥ ||33||

ENGLISH TRANSLATION

Then She defeated Him in a game whose stake was a kiss and began to boast. Smiling, He placed His own cheek close beside Her lotus face and spoke. (33)

ORIGINAL

sva glaham sakhi grhāṇa jito'ham yat tvayātra sadasīti tataḥ sā |
svāḥ sakhīḥ smitamukhīrabhivīkṣyai vāñchalena pidadhe hasadāsyam ||34||

ENGLISH TRANSLATION

'Friend, take your wager. I have been defeated by you here in the assembly.' Glancing at Her smiling companions, She covered Her own laughing face with the edge of Her veil. (34)

ORIGINAL

hāsyā raṁhasi daropaśame sā prāha sāhasika nāhamajaiṣam |
omiti śrita balaḥ punarasyā eva gaṇḍamasakṛt sa cucumba ||35||

ENGLISH TRANSLATION

When the force of their laughter had slightly subsided, She said, 'Bold one, I did not win!' Taking strength from Her admission, He repeatedly kissed Her cheek. (35)

ORIGINAL

satyamīdṛśa paṇaṁ nidiśantī devanaṁ tvamayi devara bandhuḥ |
kaundi māṁ hasasi tat tvamidānīm khelanāhamiti sā viratābhūt ||36||

ENGLISH TRANSLATION

'Kundī, you act like my husband's younger brother by prescribing such a wager for the game, and then you laugh at Me! I will play no more.' With these words, She withdrew. (36)

ORIGINAL

āli veṇu mahatī paṇa juṣṭāmakṣakelimadhunā racayitvā |
jitvarī bhava tayeti nidiṣṭā dīvyati sma punarāyatanetrā ||37||

ENGLISH TRANSLATION

'Friend, arrange another dice game with the great flute as the stake, and become victorious.' Thus instructed, the wide-eyed Rādhā began to play again. (37)

ORIGINAL

tatra saiva jitavatyaavadat taṁ dehi veṇumiti taṁ sa vicinvaṇ |
tundabandhamanupāṇi vimarśair nāpnuvannatha sakhāyamaṇṇcchat ||38||

ENGLISH TRANSLATION

When She won that game, She said to Him, 'Give Me the flute.' He searched for it, feeling along the knot at His belly with His hands. Unable to find it, He then asked His friend. (38)

ORIGINAL

kvāhamasmi ciramatra vanānte tvaṁ kva paryaṭana kautuka mattaḥ |
dyūta pāna vanitāsu viṣaktaḥ kva tvamasmi tanumāṅkva nu dharmāḥ ||39||

ENGLISH TRANSLATION

'Where have I been for so long here at the forest's edge, and where have You been, wandering about intoxicated by amusement? Absorbed in dice, wine, and women, where are You, and where is dharma embodied?' (39)

ORIGINAL

kaustubhastu gata eva ya āsīdveṇureva tava mohanamastram |
so'pyagādupaviśannatha rīrī gītamātanu mukhena sukhena ||40||

ENGLISH TRANSLATION

'The Kaustubha You possessed is already gone, and so too is Your flute, Your weapon of enchantment. Sit down now and comfortably spread a rī-rī melody with Your own mouth.' (40)

ORIGINAL

ārya sādhu bhaṇitaṁ gata veṇuḥ kena karṣata vanaṁ prati rāmāḥ |
yāpayiṣyati kathaṁ bata yāmāneṣa saṅkaṭamidaṁ tava cābhūt ||41||

ENGLISH TRANSLATION

'Noble one, well said! With His flute gone, how will He draw the young women toward the forest, and how will He pass the long hours? Alas, this has indeed become a crisis for You.' (41)

ORIGINAL

kiṁ bravīṣi lalite tvamihaikā premavatyasi kṛpālurato me |
saṅkaṭaṁ tadapaneṣyasi dhanyetyasmayanta sudṛśo baṭu vākyāt ||42||

ENGLISH TRANSLATION

'Lalitā, what do you say? You alone here possess love and compassion for Me, and so, blessed girl, you will remove this crisis.' The beautiful-eyed girls laughed at the brāhmaṇa boy's words. (42)

ORIGINAL

tvaṁ yayā dvija vṛto'syayi durgā datta divya balibhuk sva purodhāḥ |
sadtvaḍūḍha tanureṣyati padmā sakhyarurdavayitā tava sakhyuḥ ||43||

ENGLISH TRANSLATION

'Brāhmaṇa, the goddess Durgā has accepted you as her own priest and given you divine offerings to eat. Padmā, whose excellent, full figure is suited to you and whose friendship will greatly delight your friend, will come as your bride.' (43)

ORIGINAL

muñca hāsyamidamuddiśa vaṁśīm kṛṣṇa vedmi na gatirlalite tvam |
tvat sakhī kimaharannahi viṣṇuḥ kāpi nātra paravastu jihīṛṣu ||44||

ENGLISH TRANSLATION

'Stop this joking and point out the flute.' Kṛṣṇa replied, 'Lalitā, I do not know where it has gone. Did your friend steal it?' 'No servant of Viṣṇu here desires to take another's property.' (44)

ORIGINAL

sa cyutā mama hr̥taiva bhavatyā dolakelimanu tundapaṭādvā |
mādhavārka śapathaḥ sakhi pāne sīdhunaḥ kimu śape'cyuta viṣṇoḥ ||45||

ENGLISH TRANSLATION

'It either slipped away or was stolen by you after the swing pastime, perhaps from the cloth at Your belly.' 'Friend, by the sun of Mādhava, it was there during the drinking.' 'Acyuta! Viṣṇu! Upon what more will You swear?' (45)

ORIGINAL

kaccidambuyudhi vā nahi nahyevāmbujekṣaṇa tadeva hi divyam |
tarhi me kva nu gatā bata vaṁśīkautukaṁ kimiha paśyatha sabhyāḥ ||46||

ENGLISH TRANSLATION

'Could it have been lost during the water battle?' 'No, certainly not, lotus-eyed girl. It was there even afterward.' 'Then where has My flute gone? Members of the assembly, what strange amusement are you watching here?' (46)

ORIGINAL

dātum aprathamaho glahameṣā tvām nibadhya bhuja vallaripāśaiḥ
yadyiyāsati manoja nṛpāgre kātra yuktiriti kundalatoce ||47||

ENGLISH TRANSLATION

Kundalatā said, 'Because You will not surrender the promised stake, perhaps she intends to bind You with the vine-nooses of her arms and take You before King Cupid. What other course could there be?' (47)

ORIGINAL

hanta kiṃ vraja purandara sūnoḥ kaṣṭametadavalokitum īśe |
kṣamyatām tadathavā paṇa hetoḥ pīna celamurarīkuru rādhe ||48||

ENGLISH TRANSLATION

'Alas, how can I bear to witness this suffering of the son of Vraja's lord? Forgive Him. Or else, Rādhā, accept His ample cloth in payment of the wager.' (48)

ORIGINAL

mādhavo'vadadaye samadhīta jyotiṣāgama sakhe gaṇayāsām |
kā jahāra muralīmatha kiñcidbhāvayansa laliteti jagāda ||49||

ENGLISH TRANSLATION

Mādhava said, 'Friend, you have studied the science of astrology. Calculate which of these girls stole the flute.' After reflecting for a moment, Madhumaṅgala answered, 'Lalitā.' (49)

ORIGINAL

nāhamasmi kuṣileti vadantīm āha tām giridharo rasanām svām |
kañcukīm kacatatīm ca vimukta granthimīkṣaya na cenmama kābhīḥ ||50||

ENGLISH TRANSLATION

When she cried, 'Crooked one, it was not I!' the lifter of the mountain said to her, 'Show Me your tongue, your bodice, and the mass of your hair with every knot loosened. Otherwise, why should I be free from fear?' (50)

ORIGINAL

sā kradhā bahu dudhāva nicolaṁ drāg athātta cikura harirasyāḥ |
kañcukīṁ karadhuto'pi nakhair dyanlocaneṅgita vidatyajadenām ||51||

ENGLISH TRANSLATION

Angrily she shook her shawl again and again, whereupon Hari at once seized her hair. Though she struck away His hand from her bodice, His nails marked it. Understanding the signal of her eyes, He released her. (51)

ORIGINAL

rādhikāmatha tathaiva viśākhāṁ tat tadakṣitaṭa dhūnananunnaḥ |
sa vyakarsadaparā api cakre na kṣaṇāstruṭita kañculikāḥ kim ||52||

ENGLISH TRANSLATION

In the same way He pulled at Rādhikā and Viśākhā, repeatedly checked only by the movements at the corners of their eyes. He did the same to the other girls, and within moments their bodices were torn. (52)

ORIGINAL

tāvadetya vanadevyatha kācit prāha sūryasadane jaṭilāgāt |
tāstato nikhila keli mudasya trasta netramagurantikamasyāḥ ||53||

ENGLISH TRANSLATION

Just then a forest goddess arrived and announced, 'Jaṭilā has come to the Sun temple.' Abandoning all their pastimes, the frightened girls went toward her with anxious eyes. (53)

ORIGINAL

kiṁ snuṣe kva nu vilambamakārṣīḥ snātum adya yadagāṁ suranadyām |
kiṁ nu kundalatikāmiha vīkṣe sā gatā mama purohita hetoḥ ||54||

ENGLISH TRANSLATION

'Daughter-in-law, why were you delayed? Did you go today to bathe in the river of the gods? Why do I not see Kundalatikā here?' 'She went before me to fetch a priest.' (54)

ORIGINAL

naiti kiṁ cira miyaṁ kalayārādāgatāṁ saha purodhasamenām |
vipra veśadhara kṛṣṇa sametā sā gatātha nijagāda ca vṛddhām ||55||

ENGLISH TRANSLATION

'Why has she not returned after so long? Look, she is approaching with the priest now.'
Kundalatā came with Kṛṣṇa disguised as a brāhmaṇa and addressed the old woman. (55)

ORIGINAL

nādyā ko'pi cira mārṅaṇato'pi prāpyate dvija sūto nija goṣṭhe |
kintvayaṁ madhupurī bhava āgādatra garga kalitākhila vidyāḥ ||56||

ENGLISH TRANSLATION

'Today, even after a long search, no brāhmaṇa's son could be found in our own settlement. But this young man, born in Mathurā and instructed by Garga in every branch of knowledge, has arrived here. (56)

ORIGINAL

enam eva bahu varṇinamatra stauti paṇḍitatatirmatimantam |
tanmayāgraha śatair iha nītaṁ taṁ purohitatayā vṛṇu vadhvāḥ ||57||

ENGLISH TRANSLATION

'The learned community praises this wise celibate student highly. After hundreds of entreaties, I have brought him here. Choose him as the priest for your daughter-in-law.' (57)

ORIGINAL

taṁ jaratyavadadadya kṛtarthaivābhavaṁ bhavadavekṣaṇa mātrāt |
vipravarya paripūrita kāmāṁ madvadhūṁ kuru samarcaya mitram ||58||

ENGLISH TRANSLATION

The old woman said to Him, 'Today I have become fulfilled merely by seeing You, best of brāhmaṇas. Fulfill my daughter-in-law's desire, conduct the worship, and honor the Sun, our friend.' (58)

ORIGINAL

dhīratāra nayanahḥ sitavāsā darbha sambalita pustaka pāṇiḥ |
sāma gāna madhura svara kaṇṭho mūrtimānsa ihaiṣa tadoce ||59||

ENGLISH TRANSLATION

His eyes composed and grave, He wore white cloth and held a book together with sacred darbha grass. His throat carried the sweet tones of Sāma chanting. He stood there like sacred learning embodied and spoke. (59)

ORIGINAL

varṇino yadapi nocitam eva strī vilokanamathāpyati sādhvīm |
kāraye strīta tanūmiha kāma prāṁśumadyajanamadya tu vṛddhe ||60||

ENGLISH TRANSLATION

'Although it is not proper for a celibate student to gaze upon women, this young woman is exceedingly chaste. Therefore, old mother, today I shall have this slender and youthful girl perform the lofty worship that fulfills desire.' (60)

ORIGINAL

svastivācanapuraḥsarametām
pūjayannatha jagāda natākṣīm |
vāsare navarasādarasevā
cāryamatra vṛṇu mām dhinu mitram ||61||

ENGLISH TRANSLATION

After beginning with auspicious recitations and conducting Her worship, He addressed the downcast-eyed girl: 'For the daily service of the sun of ever-fresh rasa, choose Me here as your officiating teacher and delight that celestial friend.' (61)

ORIGINAL

tvaṁ smarārcanavidherupacārān
 āharantyalaghu toṣaya bhāvaiḥ |
 vacmi mantramahamoṁ jaya sarva
 vyāpakeśvara jagaddhitakārin ||62||

ENGLISH TRANSLATION

'Bring the offerings prescribed for the worship of Love and satisfy Him richly with your devotional moods. I shall recite the mantra: Om, all victory to the all-pervading Lord, the benefactor of the universe! (62)

ORIGINAL

bhāskarekṣaṇa tamonuda śāśvat
 padminīgaṇavikāśakabhāno |
 dharmadāya paramārthasavitre
 kāmādāya mahase'stu namaste ||63||

ENGLISH TRANSLATION

'O Sun, eye of the sky, eternal dispeller of darkness, radiant one who makes the multitude of lotuses blossom, giver of dharma, generator of the highest purpose, granter of desire, obeisance to your splendor!' (63)

ORIGINAL

patyurastu kṛpayā tava bhāsvad
 yāgato'yutagavāptiramuṣyāḥ |
 kalyatānavarataṁ ciramāyur
 vṛddhityamumayācata vṛddhā ||64||

ENGLISH TRANSLATION

The old woman then petitioned Him: 'By Your mercy, may this radiant sacrifice bring her husband ten thousand cows. May he possess constant health, long life, and continual increase.' (64)

ORIGINAL

evamastviti vadatyaghaśatrāv
 etya tatra madhumaṅgala ūce |
 sūrya sūktamaham eva paṭhāmīty
 akṣipaddṛśamaśeṣanivedye ||65||

ENGLISH TRANSLATION

When the enemy of Agha said, 'So be it,' Madhumaṅgala arrived and declared, 'I myself shall recite the hymn to the Sun.' He cast his eyes over every item of food that had been offered. (65)

ORIGINAL

mūrkha lampaṭasakha tvamihāgāḥ
 kiṁ baṭuḥ pratidinaṁ punareṣaḥ |
 pūjyayiṣyati vadhūmatisaumyaḥ
 śyāma ityadarayaj jaratī tam ||66||

ENGLISH TRANSLATION

The old woman asked him, 'Friend of that foolish libertine, why have you come here?' Then she respectfully worshiped him when he replied, 'This exceedingly gentle dark brāhmaṇa boy will conduct your daughter-in-law's worship every day.' (66)

ORIGINAL

pūrṇatām yadi jagāma maheṣṭir
 dakṣiṇāmiyamadatta suvarṇam |
 nāgrahīdayamathaitya baṭustan
 nītavānatha niveditamāda ||67||

ENGLISH TRANSLATION

When the great sacrifice was complete, the young woman presented gold as the priestly fee. He did not accept it, but the brāhmaṇa boy came forward, carried it away, and then ate the offered food. (67)

ORIGINAL

sāmprataṁ śṛṇu satīkulavarye
 bhāsvate nama itīha paṭhantī |
 utthitā kṛtaparikramaṇā tvam
 kṣauṇilagnaśīrasā praṇamāmūm ||68||

ENGLISH TRANSLATION

'Now listen, foremost among chaste women. Rise while reciting, Obeisance to the radiant Sun. Walk around Him and then bow with your head touching the earth.' (68)

ORIGINAL

sā tathā vidadhatī tadudañcat
 pāṭavāmṛtarasārpitacittā |
 veṇitaṣṭhaṇaditi kṣitipṛṣṭhe
 no viveda muralīm nipatantīm ||69||

ENGLISH TRANSLATION

As She followed His instruction, Her heart absorbed in the nectar of His rising skill, She did not notice the flute fall from Her braid and strike the surface of the ground with a thud. (69)

ORIGINAL

kiṁ kimetaditi tām jaratī drāg
 ādade'tha paricitya dhutāsyā |
 hum hum ityaruṇadṛṣṭiratarjad
 garjadudyaduragīva mṛgākṣīm ||70||

ENGLISH TRANSLATION

'What is this? What is this?' The old woman quickly picked it up. Recognizing the flute, she shook her face, cried 'Hum! Hum!' and threatened the doe-eyed girl with reddened eyes, roaring like a rising serpent. (70)

ORIGINAL

śailasānugatayā patayālu varṣīkā dhruvamalambhi mayārye |
duḥka deyamiti sūrasutāyām kṣepaṇāya kalitā kimu kupye ||71||

ENGLISH TRANSLATION

'Noble lady, I surely found this fallen flute while walking along the mountain slope. Because it brings sorrow, I was taking it to throw into the Yamunā. Why are you angry with Me?' (71)

ORIGINAL

hā kalaṅkiṇi duranvayajāte mā pratārayasi nityamidānīm |
vṛddha saṁsadi nivedya yate tvat kāmukasya tava cāpyucitāya ||72||

ENGLISH TRANSLATION

'Ah, shameless girl born in a wicked lineage! Do not deceive me yet again. I shall report this before the assembly of elders and strive to obtain the punishment fitting both you and your lover.' (72)

ORIGINAL

kiṁ nidānakamidam bahu roṣa krośanam tava vadhūṁ prati vṛddhe |
aprasaṅgavidamarhati vaktuṁ cedvadākhila hita śrayiṇam mām ||73||

ENGLISH TRANSLATION

'Old mother, what is the cause of all this furious shouting at your daughter-in-law? If the matter is fit to be told to one who knows the circumstances and seeks everyone's welfare, tell Me everything.' (73)

ORIGINAL

arya vipra tanaya vrajarājam vetsi huṁ sa tu pure'pi yaśasvī |
tasya ko'pyajani sūnurayam ca śrūyate'gha baka keśi nihantā ||74||

ENGLISH TRANSLATION

'Noble brāhmaṇa's son, you know Nanda, the king of Vraja, whose fame has spread even through the city. A certain son was born to him, and that boy is said to have slain Agha, Baka, and Keśī. (74)

ORIGINAL

tasya kañcana guṇaṁ śṛṇu sādhvī kāpi nāma dhṛtaye'pyadhigoṣṭham |
na sthitā yata iyaṁ tu vadhūṭī kevalāsti na ca vedmyatha kiṁ syāt ||75||

ENGLISH TRANSLATION

'Hear one quality of that boy. Because of Him, no girl worthy of being called chaste has been able to remain anywhere in our settlement. This daughter-in-law alone remains, and now I do not know what will become of her. (75)

ORIGINAL

seyamasya muralī punarasyā eṣa gāna miṣa mohana mantraiḥ |
ānayankulavatīrvanamom śrī viṣṇave nama iti prakareti ||76||

ENGLISH TRANSLATION

'This is His flute, and with this very instrument He draws respectable women into the forest by means of enchanting mantras disguised as song, crying, Oṁ, obeisance to Śrī Viṣṇu!' (76)

ORIGINAL

tadgirā smita virājita vaktro vyājahāra muralī kila kīḍṛk |
dehi mahyamiti sa svakare'dhāt tāmanīkṣitacarīmiva paśyan ||77||

ENGLISH TRANSLATION

Her words made His face shine with a smile. He said, 'What sort of flute is it? Give it to Me.' She placed it in His own hand, and He examined it as though He had never seen it before. (77)

ORIGINAL

ārya kāryaviduṣo'sti tavecchā cedimāṁ maṇimayīm naya dattām |
yātvīyaṁ vrajavanānmadhupuryyāmatra tiṣṭhatu satīkuladharmāḥ ||78||

ENGLISH TRANSLATION

'Noble lady, if you desire what is auspicious and understand proper conduct, take this jeweled flute as an offering and send it away from Vraja's forest to Mathurā. Let the dharma of chaste families remain here.' (78)

ORIGINAL

ādiśya tvamadhunā nija gehaṁ sasruṣā drutamaye samaye tvam |
nityamehi dhinu nastava bhaktā madvadhūmanugrhāṇa guṇābdhe ||79||

ENGLISH TRANSLATION

'Daughter-in-law, go quickly home now with your mother-in-law. Young priest, come here every day at the proper time and delight us, Your devotees. Ocean of virtue, bestow Your grace upon my daughter-in-law.' (79)

ORIGINAL

ityaghāri caritāmṛta vallyāḥ santataṁ trijagati pracarantyāḥ |
madhyavāsara vikāsyurukelī puṣpavṛndamadhigoṣṭhamacaiṣam ||80||

ENGLISH TRANSLATION

Thus, within Vraja I have gathered this cluster of great pastime flowers that blossom at midday upon the immortal vine of the enemy of Agha's deeds, a vine that forever spreads throughout the three worlds. (80)

ORIGINAL

prītireva sudṛśāṁ kusumāni vyasya tāni madano'kṛta bāṇāt |
te ca marmabhida eva sadāsāṁ tac ca śarmabharitaṁ priyayoge ||81||

ENGLISH TRANSLATION

The beautiful girls' very love is the mass of flowers. Cupid turned those flowers into arrows, and they always pierce the girls' vital points. Yet in union with their beloved, that piercing becomes filled with the highest joy. (81)

ORIGINAL

iti harimabhivandya svālayaṁ sālivadhvā
 sa samagamadamandotkaṇṭhayā yarhi vṛddhā |
 priyasakha dhr̥ta pāṇiḥ so'pi tat pr̥ṣṭhavartma
 prahita nayana āpa svānsakhīnvakṣato gāḥ ||82||

ENGLISH TRANSLATION

After bowing to Hari, the old woman returned home with her daughter-in-law and Her companions, filled with boundless longing. Kṛṣṇa, holding His dear friend's hand and sending His gaze along the path behind Her, rejoined His own companions and the cows before Him. (82)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 mādhyāhnika-līlāsvādano nāma
 pañcadaśaḥ sargaḥ
 ||15||

ENGLISH TRANSLATION

Thus ends the Fifteenth Sarga, entitled 'Relishing the Midday Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

षोडशः सर्गः

Sixteenth Sarga: Relishing the Afternoon Pastimes

Source coverage: logical units 1–42; verses 1–40

ORIGINAL

ṣoḍaśaḥ sargaḥ
āparāhnika-līlāsvādano nāma

ENGLISH TRANSLATION

Sixteenth Sarga: Relishing the Afternoon Pastimes

ORIGINAL

atha premṇaḥ sthemanyapi samajani sthair yarahitā
priyā preyasyakṣṇoramalakamala-dvandvamahasoh |
taṭāt svasyāvāsāt pravasati vidūre davathavo
balādākramyāsyā hṛdayanagarīm bhattum aviśan ||1||

ENGLISH TRANSLATION

Though Her love possessed the greatest constancy, Her beloved's departure made the spotless twin lotuses of Her eyes lose all steadiness. When He journeyed far from the bank of His own dwelling place, the fires of separation forcibly invaded the city of Her heart and began to break it apart. (1)

ORIGINAL

sakhīsaṅghāśvāsauṣadham api nirojo vidadhatīm
 dadhānā sva prāṇapriya virahajāṁ samjvararujam |
 kṣaṇārdham kalpānām śatamamanuteyaṁ gurugṛham
 nīrambhaskam kūpaṁ hriyamaśanijam jālapaṭalam ||2||

ENGLISH TRANSLATION

The medicine of Her companions' assurances brought Her no strength as She suffered the fever born from separation from the beloved of Her life. She considered half a moment to be a hundred ages, Her elders' home a waterless well, modesty a thunderbolt, and its lattice veil a net. (2)

ORIGINAL

tadālīnām pālyā samucitasaparyākuladhiyām
 dravaiḥ paunaḥpuṇyānmalayajabhavair lipta vapuṣaḥ |
 stṛtāyāścābhīkṣṇam visakisalayaīḥ saindhavarasaiḥ
 samīpe'syāḥ prāyāt praṇayavikalā candanakalā ||3||

ENGLISH TRANSLATION

Her companions, anxious to render fitting service to the girl under their care, repeatedly anointed Her body with liquid sandalwood paste and continually spread lotus-stem leaves moistened with salty water beneath Her. Then Candrakalā, distraught with affection, approached Her. (3)

ORIGINAL

kuto vṛndāranyāt kathamidamagā goṣṭhamahiṣī
 nideśāt kasmāt sa tvaritamaśanīyopahṛtaye |
 sutasyāsyāḥ kiṁ samprati sa kurute kandukatati
 vyatikṣepagrāhottaravividhakhelām savayasā ||4||

ENGLISH TRANSLATION

'Where have you come from?' 'From Vṛndāvana.' 'Why did you go there?' 'On the queen of Vraja's order, to bring food quickly for her son.' 'What is He doing now?' 'He is playing many games with His friends, tossing rows of balls, catching them, and throwing them back.' (4)

ORIGINAL

are kiṁ śrīdāmanvadasi mama dorargalavalat
 taṭīloṭhīghaṭṭapraghaṭananipiṣṭākhlilatano |
 viramyājernāmo'pyapasara madāḍambaralava
 sphuṭatkaro'bhyaṛṇādyadi sapadi śaṁ vāñchasi bhṛśam ||5||

ENGLISH TRANSLATION

'Śrīdāma, what are you saying, fellow? All your limbs have been crushed by the collision with the ball that rolled along the barrier of My arms. Give up even the name of battle and withdraw from nearby at once if you earnestly desire your own welfare and if even a trace of proud display remains audible in your ears.' (5)

ORIGINAL

jayaśrīḥ śrīdāmni prathitamahasāṁ dhāmni sahasāṁ
 vyarājīdrājiṣyatyavakalaya rājatyapi sadā |
 tavaivaṁsaḥ sākṣī bhavati tadapi tvaṁ bhajasi kiṁ
 mukhātopī kopī svamahimavilopī capalatām ||6||

ENGLISH TRANSLATION

'The goddess of victory has suddenly shone upon Śrīdāma, the abode of celebrated glory and courage. Look, she shines there now and always. Your own shoulder is the witness. Why then, with your face swollen in anger, do you act restlessly and erase your own greatness?' (6)

ORIGINAL

bakīm mantrair viprā nidhanamanayanyaḥ punaraghas
 tadantarastvaṁ sarve vayam api na kiṁ hanta yayima |
 bakaḥ kair vā gaṇyo girir api tadeṣṭaḥ svayamaho
 viyatyasthādaṣṭaujasi bhavati garvaḥ kathamabhūt ||7||

ENGLISH TRANSLATION

'The brāhmaṇas killed Pūtanā with mantras, and You were merely inside Agha when he died. Alas, did we not all enter him as well? Who even counts Baka? And the mountain stood in the sky of its own accord. With Your power thus gone, how has such pride arisen in You?' (7)

ORIGINAL

sa itthaṁ tatprāṇārbudaniyutanirmañchyakiraṇo
 raṇotsāhaṁ sāhaṅkṛtibhaṇitapīyūṣapṛṣṭataiḥ |
 samaṁ mitrair dvitair upasaridamandaṁ vipulayan
 kṣaṇaṁ ninye mūrtapraṇayarasa eva praṇayibhiḥ ||8||

ENGLISH TRANSLATION

Thus Kṛṣṇa, whose radiance is worshiped by tens of millions of His beloved's lives, expanded the enthusiasm of battle beside the river with two or three friends through nectar drops of proud speech. Embodied loving rasa itself, He passed a moment among those who loved Him. (8)

ORIGINAL

iti preṣṭhodantāmṛtasariti tatprāṇaśapharī
 rarakṣeyaṁ kṣiptvā prathamamupakaṇṭhe viluṭhatīḥ |
 sutasnehaklinnavrajapatigrhiṇyā abhimate
 pravṛttāṁ cakre tāmatha dhṛtamudaṁ modakavidhau ||9||

ENGLISH TRANSLATION

First Candrakalā protected the fish of Rādhā's life, which had been cast upon the shore and was writhing there, by placing it in the river of nectar formed by news of Her beloved. Then, in accordance with the wish of the queen of Vraja whose heart was moist with affection for her son, she joyfully engaged Rādhā in making sweetmeats. (9)

ORIGINAL

tataḥ snātā carcāmśukatilakalīlāmbujamakaryy
 alaktasragveṇīpratisaravataṁsāñjanavatī |
 nasi śrīmanmuktā cibukadhṛtabinduḥ kusumayuk
 kvacā tāmbūlasyā ṣaḍadhikadaśākālpamadhurā ||10||

ENGLISH TRANSLATION

After bathing, Rādhā adorned Herself with cosmetic markings, fine garments, tilaka, a playful lotus and makara design, lac, garlands, a braid, wrist cords, flower earrings, and collyrium. A splendid pearl graced Her nose, a dot Her chin, and flowers Her hair. With betel, these sixteen adornments made Her sweetness complete. (10)

ORIGINAL

śīroratnagraiveyakapadakeyūraranā
 śalākātāṭaṅkojjvalavalayahārorjitaruciḥ |
 raṇanmañjīraśrīḥ karapadalormicchavimatī
 vireje śrīrādhā dvyadhikadaśaratnābharaṇinī ||11||

ENGLISH TRANSLATION

Śrī Rādhā shone with twelve jeweled ornaments: a crest jewel, necklace, locket, armlets, girdle, hairpin, earrings, brilliant bracelets, a splendid necklace, ringing anklets, and rings whose rays played upon the petals of Her hands and feet. (11)

ORIGINAL

ayaṁ yāmo yāmo bhavati divasāntaḥ kathamimaṁ
 nayāmo yo'sāmyannahi yugasahasrair api gataiḥ |
 vidhātrā kiṁ sṛṣṭo mama hṛdayakulmāṣadalana
 pravṛttenaivāsau kaṭhinataraloṭhaḥ śaṭhadhiyā ||12||

ENGLISH TRANSLATION

'This watch is becoming the end of the day. How shall I pass it, when even thousands of ages could not bring it to rest? Did the deceitful Creator fashion it as an extremely hard and restless stone solely to crush the pulse of My heart?' (12)

ORIGINAL

iti klidyannetrām vidhuravadanām maṅkṣu lalitā
 samārohya kṣaumaṁ nyagadadagadaṅkāracaritā |
 tvamuttīrṇa rādhe kaṭutaramabhūḥ khedajaladhiṁ
 dīśaṁ paśya prācīm viśati sakhi godhūliradhunā ||13||

ENGLISH TRANSLATION

Seeing Her eyes grow wet and Her face pale, Lalitā quickly lifted Her onto a raised seat and spoke in a voice choked with emotion: 'Rādhā, You have crossed the exceedingly bitter ocean of distress. Friend, look eastward. The dust raised by the cows now enters that quarter.' (13)

ORIGINAL

na godhūlirbhadre anubhava bhavatīdaṁ vidhurajo
 dṛśaṁ tṛptāṁ dūrādviśati kimavādīḥ sakhi diśam |
 yadetat kaṇṭhānme śamitadavathuprāṇapatagān
 hṛdāninye manye tadayi mṛtasañjīvanamidam ||14||

ENGLISH TRANSLATION

'Noble girl, that is not cow dust. Experience it: it is the moon's radiance entering My unsatisfied eyes from afar. Friend, why did you call it a direction? Whatever has entered My heart, soothed the burning in My throat, and restored the birds of My life, surely this is the herb that revives the dead.' (14)

ORIGINAL

madartham tvatpreyovadananalinasvedakaṇikā
 haraṁśaityāmodī vipulakaruṇaḥ prācyapavanaḥ |
 aho bhāgyaṁ sprṣṭvā sapadi lalite jīvayati mām
 jagatprāṇo nāmnā bhavati guṇato'pyeṣa nitarām ||15||

ENGLISH TRANSLATION

'Lalitā, the compassionate eastern breeze is cool and fragrant, for it has removed drops of perspiration from the lotus face of your beloved for My sake. Ah, what good fortune! Having touched Him, it instantly restores Me to life. It is called the life of the world, and in its qualities too it fully deserves that name.' (15)

ORIGINAL

smaranmām dīnām sa vrajatilakasūnuḥ kimadhunā
 purogāḥ kṛtvā gā drutataramupaiti praṇayavān |
 kathaṁ vāsyā drautyam bhavatu samadokṣālasagateḥ
 kathaṁ vā sphāratvaṁ tyajatu sa davīyānvanapathaḥ ||16||

ENGLISH TRANSLATION

'Remembering Me in My misery, is the affectionate son who is the ornament of Vraja now hurrying toward us with the cows before Him? But how can He move swiftly when the proud bulls walk so slowly, and how can the long forest road abandon its vast extent?' (16)

ORIGINAL

mukhābjam bibhrāṇo vimalatilakam velladalakam
 raṇadbhrṅgastomastutatulasīkāsrakparimalaḥ |
 śṛitapreṅkhatpiñchāruṇadaranatoṣṇīśasuṣamo
 dhuvanbādhām rādhe tvaritamadhunaivaiṣyati sa te ||17||

ENGLISH TRANSLATION

'Rādhā, He will come to You quickly even now, bearing a lotus face adorned with spotless tilaka and dancing locks. The fragrance of His tulasī garland, praised by swarms of humming bees, surrounds Him, and the beauty of His turban, slightly lowered by its bobbing peacock feather, dispels every affliction.' (17)

ORIGINAL

hihī piṅge dhūmre dhavali śabali śyeni hariṇīty
 aho tattadvarṇaprathitamāṇimālājapaparaḥ |
 asaṅkhyā apyevam sapadi gaṇayannāhvayati gāḥ
 sa kāntastvannetrajarabharamupaiṣyanśamayitum ||18||

ENGLISH TRANSLATION

'Piṅgā! Dhūmrā! Dhavalī! Śabalī! Śyeni! Hariṇī!' Absorbed in chanting this jeweled garland of names renowned for their many colors, your beloved rapidly counts and calls even the countless cows as He approaches to soothe the heavy fever of your eyes. (18)

ORIGINAL

ito vaṁśīdhvānāt kalaya sakhi rādhe kalakalam
 vraje rāmārājeruditavitanornirjagamiṣoḥ |
 tadagre svārāme kusumamiṣato yāmo jaratīm
 pratāryetyutkaṇṭhā culukitadhṛtiḥ sā drutamagāt ||19||

ENGLISH TRANSLATION

'Rādhā, friend, hear the tumult caused here by the flute. It arises from the spreading host of Vraja's women who are eager to come outside. Go before them to your own garden. Under the pretext of gathering flowers, deceive the old woman and leave.' Her longing had swallowed her composure, and she hurried away. (19)

ORIGINAL

tvayā dattenālaṁ śravaṇamanu puṣpeṇa yadiha
 svayaṁ dūrādvamśīdhvanirasavataṁso'lagadayam |
 patāmi tvatpāde sakhi bakulamāle jahihi mām
 ito gatvā kṛṣṇāmbudaghanarasaiḥ syāṁ śīśiratā ||20||

ENGLISH TRANSLATION

'The flower you placed upon My ear is more than enough, for from afar it has become an ornament filled with the rasa of the flute's sound. Friend Bakulamālā, I fall at your feet. Let Me go! After leaving here, I shall be cooled by the dense streams of rasa from the cloud named Kṛṣṇa.' (20)

ORIGINAL

priyasnigdhaśyāmāñjanarasa ito'gre vipinataḥ
 sametyetaṁ dhāsyē nijanayanayoḥ saṁjvaraharam |
 kimānaiṣīrbhaṣma tvamidamahāhānajmi na dṛśā
 vaneneti śyāmā tvaritamuparādhaṁ vanamagāt ||21||

ENGLISH TRANSLATION

'From the forest before Me I shall obtain the soothing dark collyrium of My beloved and place it upon My eyes to dispel their fever. Alas, why have you brought this ash? I will not anoint My sight with it!' With these words Śyāmā hurried toward the forest as though offended. (21)

ORIGINAL

vilambaṁ no bhadre kuru jahihi candrāvali rujaṁ
 na dhanye māntharyaṁ kalaya kamale yāva sadanāt |
 kathaṁ pāli klāmyasyupasara hareraṅgasuṣamām
 ṛte jīvetyālyo vrajamṛgadṛśāṁ sambhramamadhuḥ
 ||22||

ENGLISH TRANSLATION

'Noble girl, do not delay. Abandon Candrāvalī's distress. Blessed one, do not move slowly. Kamalā, leave the house at once. Pālī, why do you languish? Approach the beauty of Hari's limbs, for without it you cannot live!' Thus the companions became the intoxicating urgency of Vraja's doe-eyed girls. (22)

ORIGINAL

ito hambāhambādhvanibhirupagoṣṭhaṁ nijasutān
 āhvayanti dhāvantirakhilasurabhīrvīkṣya sahasā |
 balaḥ śrīdāmādyaiḥ saha saharaiḥ satvaragatir
 viśādābdherambāḥ prathamamudahārṣīt puri viśan ||23||

ENGLISH TRANSLATION

Seeing all the cows run toward the settlement, calling 'Hambā! Hambā!' to their calves, Balarāma entered the village with Śrīdāma and the other quickly moving companions and first drew the mothers out of their ocean of sorrow. (23)

ORIGINAL

itaḥ preṅkhatprāntapramadamadabhārālasadṛśā
 kṛśāṅgīrānaṅgīṣvatirabhasaghūrṇāsu vikiran |
 caladdāmārāmānupamasumanaḥkandukapari
 grahodvepakṣepapracitanavalāvaṇyajaladhiḥ ||24||

ENGLISH TRANSLATION

Kṛṣṇa cast restless glances upon the slender girls, whose eyes drooped beneath a swinging burden of joyful intoxication and reeled in the great agitation of bodiless Love. His moving garland became an incomparable flower ball, and as He caught, tossed, and threw it, an ever-fresh ocean of beauty accumulated around Him. (24)

ORIGINAL

rucādhvānaṁ nīlotpalavanamayīkṛtya dṛgali
 vrajānāṁ kāntālermadhurarasasatraṁ viracayan |
 vrajanmandam mandam mukhararasanānūpuramalam
 cakāra śrīkṛṣṇaḥ priyasakhavṛto gokulabhuvam ||25||

ENGLISH TRANSLATION

With His radiance He transformed the road into a forest of blue lotuses, and with the bees of His eyes He arranged a sacrifice of sweet rasa for the assembly of His beloveds in Vraja. Surrounded by dear friends, Śrī Kṛṣṇa walked very slowly, while the bells upon His eloquent waist and anklets rang, and sanctified the land of Gokula. (25)

ORIGINAL

alam hrīdambhena prakāṣaya caladbhṛṅgavikasad
 dṛgabjam devo'gre paśupatirasāveti varadaḥ |
 anenaitatpūjāṁ vitanu vitanudrohapaṭala
 praśāntyai viddhīmaṁ kṣaṇamuśati rādhe'tiśubhadam ||26||

ENGLISH TRANSLATION

'Enough of this pretense of modesty. Openly reveal the lotus of your eye, blooming with moving bees. The Lord stands before you: this is Paśupati, bestower of boons. Worship Him to pacify the multitude of bodily afflictions. Rādhā, know this moment to be exceedingly auspicious.' (26)

ORIGINAL

tvam evāmuṁ śyāme tvaritamupadhāva prakāṣita
 dyutiṁ hṛdyāmbhojastavakamupanīyārhaṇakṛte |
 muhūrte'sminkāmaṁ sumukhi yadi sampādayati te
 maheśo'yaṁ majjāmyamṛtajaladhau tat svayamaham ||27||

ENGLISH TRANSLATION

'Śyāmā, quickly approach this radiant Lord yourself and offer the bouquet of your heart's lotuses in worship. Beautiful-faced girl, if at this moment this Maheśa fulfills your desire, I myself shall plunge into an ocean of nectar.' (27)

ORIGINAL

mṛṣā mā tvaṁ vādīḥ kalaya lalite vallipaṭalīḥ
 samutphullāstyaktvā madhukarayuvā ghūrṇati kutaḥ |
 sakhi śyāme satyaṁ nyapatadatulāmodasarito
 bhramau yanmālatyāstadayamita īṣṭe na calitum ||28||

ENGLISH TRANSLATION

'Lalitā, do not speak falsely. Look at the masses of vines! Why has the young bee abandoned those fully blossomed flowers and begun to reel?' 'Friend Śyāmā, it is true. Overwhelmed by the incomparable river of fragrance that fell from the mālātī, he cannot move from this spot.' (28)

ORIGINAL

yadetthaṁ saṁlāpaḥ praṇayasarasīdhoraṇiriva
 śrutī kṛṣṇasyārādaśīśirayadānandapṛṣṭaiḥ |
 tadā śrīrādhāsyam madiradhṛtalāsyam daradṛśor
 avāpyāgraṁ tasya drutamadhilataṁ nihnutimagāt ||29||

ENGLISH TRANSLATION

This conversation, like a stream of the wine of loving rasa, entered Kṛṣṇa's ears nearby and cooled Him with drops of joy. At that moment Śrī Rādhā's face, where intoxication held its dance, reached the edge of His slightly opened eyes and then swiftly hid behind a vine. (29)

ORIGINAL

pipāsārtau hā me dṛganaghacakorāviha sudhām
 upetyamālakṣyonnatavivṛtacañcū abhavatām |
 are dhātardhik tvāṁ valadagha yadābhyāṁ sapadi tām
 pradāyaivāhāṣīriti hṛdi tadoce giridharaḥ ||30||

ENGLISH TRANSLATION

Within His heart the lifter of the mountain said, 'Alas, the flawless cakora birds of My eyes, tormented by thirst, raised their open beaks when they saw that nectar approaching. O Creator, shame on you! Why did you grant it to them and then, through crookedness, suddenly take it away?' (30)

ORIGINAL

vimuñca tvaṁ lajje kṣaṇam api dṛśaḥ koṇam api me
 yathā te naivāsyam sakṛdapi vilihyāmagharipoḥ |
 prasīdānandābhra tvam api nahi rundhī mama tano
 namaste mām mā kampaya caraṇayoste'smi patitā ||31||

ENGLISH TRANSLATION

'Modesty, release Me for just a moment, or at least release the corner of My eye, so that I may lick the enemy of Agha's face even once. Cloud of bliss, be gracious! Do not obstruct My body. I bow to you. Do not make Me tremble. I have fallen at your feet.' (31)

ORIGINAL

iti premṇā procya svagatamatidhārṣṭyaṁ punaridaṁ
 kathaṁ kuryāmitthaṁ vyamṛśadapi yāvadvaratanuḥ |
 vikṛṣyālyastāvat paṭimabharato vallikuharād
 upānīya preṣṭhānanacakitadrṣṭim vyadhurimām ||32||

ENGLISH TRANSLATION

Having lovingly spoken this within Herself, the beautiful girl wondered, 'How can I again behave with such boldness?' While She was still reflecting, Her companions drew Her by force from the hollow of the vines, brought Her before Her beloved, and made Her gaze at His face in astonishment. (32)

ORIGINAL

apāṅgābhyām yūnornabhasi yamunā dhātṛtanayā
 rasair ekībhūtā surasaridutā citramudagāt |
 nimagnau yatraitadhṛdaya kariṇau drāḡ ubhayataḥ
 pravāhāyāmāstām vikacakamalālīkṣaṇa tatau ||33||

ENGLISH TRANSLATION

In the sky between the young Couple's sidelong glances, the Yamunā and the daughter of Brahmā arose in wonder, united as one through rasa. The elephants of Their hearts plunged into that long, double current, whose blossoming lotus rows were the expanses of Their eyes. (33)

ORIGINAL

tato niṣpandāṅgaṁ rasikamithunaṁ tatprijasuhṛd
 gaṇo vartmaprāntāditarajanaśaṅkākulamanāḥ |
 vikṣyārāt tattatpurasaṇimānīya rabhasāt
 prabuddhaḥ pratyāśāsitaḥṛdamakarṣīt paṭimabhiḥ ||34||

ENGLISH TRANSLATION

The connoisseur Couple stood motionless. Their dear friends, anxious that other people might appear along the roadside, pulled Them apart, swiftly led each along the proper path, awakened Them, reassured the crocodiles of Their hearts, and drew Them onward with skill. (34)

ORIGINAL

jananyā vātsalyaṁ tanumadiva pitroḥ kimasavo
 vahiṣṭhāḥ śrīkṛṣṇaḥ svasadanamiyāyeti viduṣī |
 viśākhā prāhaiṣīt sapadi tulasīmañjarimatha
 vrajeśvaryaī dātum tadabhimatapīyūṣabaṭikāḥ ||35||

ENGLISH TRANSLATION

'Parental affection is like a living body, and a child is surely the parents' very life. The queen of Vraja knows that Śrī Kṛṣṇa has now returned home.' Saying this, Viśākhā at once sent Tulasī-mañjarī to give the queen the nectar sweets she desired. (35)

ORIGINAL

balāt pāṇim nīvyāmahaha mama dhitsatyayamayaṁ
 viśākhe tvaṁ vīthyāṁ kalayasi kimetat kutukinī |
 yaduccaiḥ krośantīm api na hi jahātyeṣa bata mām
 satīnām mūrdhanyām tadiha kathayāryām drutamitaḥ ||36||

ENGLISH TRANSLATION

'Viśākhā, this fellow is trying to thrust His hand forcibly into the knot of My lower garment! Curious girl, why do you watch such a thing in the public road? Alas, even though I cry loudly, He will not release Me. Hurry from here and tell the noble lady who is the crown of chaste women!' (36)

ORIGINAL

pralapyaivaṁ rādhā daravikasitākṣī samudita
 klamā prāsvinnāṅgī vitatadavathurvepathumatī |
 tanūṁ vīkṣya svīyāṁ kusumaśayananyastasuṣamāṁ
 vilakṣālīrāha smaraparibhavādgadgadagirā ||37||

ENGLISH TRANSLATION

Murmuring in this way, Rādhā half opened Her eyes. Exhaustion had arisen, perspiration covered Her limbs, and intense heat and trembling spread through Her. Seeing Her own lovely body laid upon a flower bed, She spoke to Her embarrassed friends in a voice choked by Love's conquest. (37)

ORIGINAL

kva me preyānvīthyāṁ cakara kimahaṁ niṣkuṭabhavaṁ
 kimetadveśmāho sakhi gurupurasthaṁ bhavati kim |
 iyaṁ sandhyā prātaḥ kimajani kimaho svidabhavan
 nīśīthaḥ kiṁ nidrāmyahaha kimu jāgarmi vada tat ||38||

ENGLISH TRANSLATION

'Where is My beloved? What did He do to Me on the road? How did I come into this garden? What is this house? Friend, is it the dwelling before My elders? Is this evening or morning? Or has midnight arrived? Am I sleeping? Alas, am I awake? Tell Me!' (38)

ORIGINAL

tvamārāmāddhāmāmbujamukhi samāyāḥ priyatamo
 rahaḥkuñje sa tvāmaramayadathāgāt svabhavanam |
 cirāt khedaṁ pitrorbhṛśamupaśamayyaīṣyati punar
 vidhuḥ sa tvannetrotpalayugavikāśārthamadhunā ||39||

ENGLISH TRANSLATION

'Lotus-faced girl, You came from the garden to the house. Your beloved delighted You in a secluded grove and then went to His own residence. After a long while that moon will return to relieve His parents' deep distress and to make the twin blue lotuses of Your eyes blossom once more.' (39)

ORIGINAL

yat prāg āsīdvrajaपुरasarojīvanādvicyutaṁ drāg
 ugraistāpair viraharaviṇotpāditāntarvidāram |
 kṛṣṇāmbhodhe milati rabhasādetadānandadhārā
 sārāiḥ pūrṇaṁ tvaritamabhavat phullapaṅkeruhāsām ||40||

ENGLISH TRANSLATION

The lake of the women of Vraja had first lost the life-giving water of Śrī Kṛṣṇa and was swiftly torn within by the fierce heat of the sun of separation. When the cloud of Kṛṣṇa returned, it quickly filled with streams of blissful rain, and all its lotuses blossomed. (40)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
 āparāhnika-līlāsvādano nāma
 ṣoḍaśaḥ sargaḥ
 ||16||

ENGLISH TRANSLATION

Thus ends the Sixteenth Sarga, entitled 'Relishing the Afternoon Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

सप्तदशः सर्गः

Seventeenth Sarga: Relishing the Evening Pastimes

Source coverage: logical units 1–44; verses 1–42

ORIGINAL

saptadaśaḥ sargaḥ
sāyantana-līlāsvādano nāma

ENGLISH TRANSLATION

Seventeenth Sarga: Relishing the Evening Pastimes

ORIGINAL

dvau bhavantau vidhuratulayat padminī nitya bandhu
kṛṣṇastatrāvanimaya mayāt pāṇḍuraṁ khaṁ laghiṣṭaḥ |
dhātaivāpa prathitamadhikaṁ kintu mauḍhyaṁ sa ekaḥ
ko vā haimaṁ gaṇayati sudhīḥ sarṣapārdhena sārdham ||1||

ENGLISH TRANSLATION

'Lotus-faced girl, Brahmā compared the two of You to the moon, the eternal friend of lotuses. Yet Kṛṣṇa is lighter: the moon is pale and made of earth. Brahmā alone has obtained the greater fame, but only for his foolishness. What wise person would weigh gold against half a mustard seed?' (1)

ORIGINAL

udyannaktandivam api jagal locanānanda dhārā
 nirmāṇārthaṁ sthiracarataṭeḥ prema dharma prakāśī |
 mādhyābhdhirmṛdula kiraṇo go parārdha pracārī
 hāro lokāntara sutamasamānabhra vibhrajita śrīḥ ||2||

ENGLISH TRANSLATION

Day and night He rises to fashion streams of delight for the eyes of the world and to reveal love as the dharma of all moving and unmoving beings. He is an ocean of sweetness with tender rays, the herder of limitless cows, a necklace shining with clouds of beauty, and the destroyer of darkness in every realm. (2)

ORIGINAL

kaṣṭāmbhodheḥ paramataraṇīrbhīruḥcakraṇvāka
 -dvandvasyārāt karavitarāṇenāvanerbhāgyarāśīḥ |
 mitraścitrātulaguṇakhaṇiḥ kiṁ gavādhīśvarāśā
 pūrtyai gacchanhatabhagaḍṛśo hā jihāsatyayaṁ naḥ ||3||

ENGLISH TRANSLATION

'He is the supreme boat across the ocean of suffering, the bestower of His hand upon the timid cakravāka birds of our hearts, the very treasury of the earth's good fortune, our friend and a mine of wondrous, incomparable qualities. Is He going away only to fulfill the desire of the lord of cows? Alas, will this destroyer of our ill fortune not abandon us?' (3)

ORIGINAL

itthaṁ svaḥstrījana kalakalair lāghavaṁ svaṁ
 vivasvānmene śrotrāmṛtamiva kṛtī yat tadāśānugāmī |
 mūḍhā'maṁstātmani varuṇa diṇnāgarī saubhagaṁ syan
 manye tenāprakaṭayadidaṁ hanta mithyānurāgam ||4||

ENGLISH TRANSLATION

Hearing the tumult of such speech from the celestial women, the sun thought they were praising his own lightness and considered himself blessed to follow their hope, as though hearing nectar. The foolish lady of the western quarter took this praise as her own good fortune. Alas, I think the sun exposed her false affection by disappearing. (4)

ORIGINAL

kṛṣṇo'gacchadyadanu viśikha harmyagra strījane'
 śrustimyat puṣpāñjalikiri darodañcayanlocanāntam |
 svaḥ sundaryaḥ pulakita navo'maṁsata sva svabhāgyaṁ
 tena sthāne kvacana sudṛśāṁ mugdhatā dogdhi mudam ||5||

ENGLISH TRANSLATION

As Kṛṣṇa proceeded, the women upon the palace roofs along the road cast flower offerings before Him, their eyes moist with tears and their inner glances slightly raised. The celestial beauties thrilled with horripilation and considered each her own good fortune. Thus, in the proper place, the innocent simplicity of beautiful women yields joy. (5)

ORIGINAL

yāte pitrornayanapadavīm tatpurāntaḥpraviṣṭe
 tadvātsalyāmṛtajalanidhau majjati śrīmukunde |
 taṁ jñātvākṣṇoraviṣayamabhūdbhānuraṅgāratulyās
 tatprāptyartham kimanu lavaṇāmbodhimāsīnmimaṅkṣuḥ ||6||

ENGLISH TRANSLATION

When Mukunda entered the inner city and came within the sight of His parents, He plunged into the ocean of their affectionate nectar. Knowing Kṛṣṇa had disappeared from his vision, the sun became like a glowing ember. Did he then wish to plunge into the salt ocean in order to reach Him? (6)

ORIGINAL

tadviśleṣajvaraśamalave'pyakṣamā yarhyabhūvan
 gāndharvāyā visakisalayośīracandrāmbujādyāḥ |
 kāpyāgatya vyadhita lalitādeśatastarhi tasyās
 tadvṛttāntāmṛtarasapṛśatsecanaṁ karṇarandhre ||7||

ENGLISH TRANSLATION

Lotus-stem leaves, uśīra, moonlight, lotuses, and other remedies could not bring even slight relief to Gāndharvā's fever of separation. Then a certain girl arrived on Lalitā's instruction and sprinkled drops of the nectar of news about Him into the hollow of Her ear. (7)

ORIGINAL

saṁjjñāṁ labdhvā hariṇanayanā sambhramādutthitoce
 taptāśrāntaṁ śravana marubhūrāli dhanya mamābhūt |
 asyāṁ svapne'nvabhavamadhunāpūrva pīyūṣa vṛṣṭiṁ
 dhinvatyeṣā tadiha sakhi mām śītalīvo bhavīti ||8||

ENGLISH TRANSLATION

Regaining consciousness, the doe-eyed girl rose in agitation and said, 'Blessed friend, the desert of My hearing, scorched and weary, has now received an unprecedented rain of nectar as though in a dream. It delights Me. Become coolness itself for Me here.' (8)

ORIGINAL

āyāteyaṁ sumukhi tulasī mañjarī goṣṭharājñyā
 gehāt sakhyustava yadavadavṛttamasmādaajāgaḥ |
 ityuktvālyā vada punarapītyambujākṣyādideśa
 preyaḥ sāyantana guṇakathāṁ prāha madhye sabhaṁ sā ||9||

ENGLISH TRANSLATION

Her companion said, 'Beautiful-faced girl, Tulasī-mañjarī has come from the queen of Vraja's house. You awoke because she described what happened to Your friend.' The lotus-eyed girl commanded, 'Tell it again!' In the middle of the assembly Tulasī narrated the virtues of the beloved's evening pastimes. (9)

ORIGINAL

tātasyākṣṇoḥ padamupayayāvādito gopurāgre
 kṛṣṇo dorbhyāṁ pulakita tanorudgrhīto'tha sadyaḥ |
 nispandasyorasi ciramayaṁ bhrājate sma sthirāṅgaḥ
 kailāsāntaḥ sarasi vikaśannīlapadmaṁ yathaikam ||10||

ENGLISH TRANSLATION

At the palace gate Kṛṣṇa first entered His father's field of vision. Nanda, his body thrilled with horripilation, at once raised Him with both arms. Kṛṣṇa remained motionless for a long time against His unmoving chest, shining like a single blossoming blue lotus in a lake within Mount Kailāsa. (10)

ORIGINAL

uṣṇīṣāgraṁ dara vighaṭyannaśrubhiḥ sicyamānaṁ
 śīrṣaṁ jighranpihitamakarodāsyamasya vrajeśa |
 manye candraṁ vimala śaradambhoda āvṛtya tasya
 jyotsna jālaiḥ sva malamakarodātma tāpāpunutyai ||11||

ENGLISH TRANSLATION

The lord of Vraja loosened the tip of Kṛṣṇa's turban, kissed His head as tears bathed it, and covered His face with his own. I think a spotless autumn cloud covered the moon and washed away its own stain with networks of moonlight to remove the heat within itself. (11)

ORIGINAL

yāntī gehādajiramajirādgehamāyāntyatha yā
 śuṣyadvaktrānayadati rujaivāntimaṁ yāmamahnaḥ |
 sā goṣṭheśā taraṇi tanaye netrayugmāt kucābhyāṁ
 jahnoḥ kanye asṛjadiva taṁ prekṣya sūnuṁ samīpe ||12||

ENGLISH TRANSLATION

The queen of the settlement hurried from the house into the courtyard as He entered, while the final watch of the day had made her face wither in grievous pain. Seeing her son nearby, she seemed to release both the Yamunā and the daughter of Jahnu from her two eyes and breasts. (12)

ORIGINAL

nāñke kartuṁ balita jaḍimā sannakaṇṭhī na vārtāṁ
 praṣṭuṁ nāpīkṣitum api yadi prābhavat sāsṛupūrṇa |
 dīpāvalyā kalita lalitārātrikaṁ rāma mātāivāsyāḥ
 kroḍhe kara dhṛtamupaveśayat tarhi kṛṣṇam ||13||

ENGLISH TRANSLATION

Stiffness overcame her, her throat contracted, and she could neither take Him upon her lap, ask Him anything, nor even look at Him through her flooding tears. Mother Rohiṇī then performed a lovely lamp ceremony and placed Kṛṣṇa, held in her own hands, upon Yaśodā's lap. (13)

ORIGINAL

kiṁ vātsalyāmṛta jalanidhiṁ janmabhūmiṁ vidhustām
 adhyāstāho kimu nija khaṇiṁ prema māṇikyā rājaḥ |
 kiṁ kasturī drava cita tanoḥ sneha pīyūṣa putryāḥ
 kukṣerbhūṣā harimaṇirabhādarpiṭaḥ sādhu dhātrā ||14||

ENGLISH TRANSLATION

Did the moon enter the ocean of parental nectar, its own birthplace? Did the king of love's jewels enter its native mine? Or did the emerald ornament Hari, whose body was anointed with liquid musk, shine beautifully when the Creator placed Him upon the womb-born daughter of affection's nectar? (14)

ORIGINAL

yāvanmāmākalaya jananītyakṣidhārām svahaste
 nonmṛjyāsyāḥ sa mudamatanonnīti haṁsī taḍāgaḥ |
 go dhūlīnām tātamadhi tanu kṣālayadbhiḥ payobhiḥ
 stanyair eva vyaraci ruciraṁ lālanam tasya tāvat ||15||

ENGLISH TRANSLATION

Until He said, 'Mother, look at Me,' and joyfully wiped the streams from her eyes with His own hand, the swan could not rise within the lake. Then her milk, flowing over His body, washed away the dust of the cows while her loving care became beautiful through that very nursing. (15)

ORIGINAL

ānandormiṣvanupa ramaṇīṣvapyamuṁ cetayantī
 kṛtye pravarttayadabhimate yarhi vātsalya lakṣmīḥ |
 tarhyevāsau sva tanaya tanuṁ pāṇināmṛjya dāsīr
 asyābhyaṅga svapana lapanonmārjanādaṁ nyayukta ||16||

ENGLISH TRANSLATION

Even amid unceasing waves of bliss, the goddess of maternal affection regained awareness of the duties she cherished. Wiping her son's body with her own hands, she instructed the maidservants to massage Him with oil, bathe Him, speak sweetly to Him, dry Him, and perform the other services. (16)

ORIGINAL

vatsa svaccha praṇaya sadane vartate yā niṣaṇṇā
 manye nāsyāṁ tava dara dayāpyudbhavedākulāyām |
 yāstātā sva kula kamala tvaṁ vanaṁ yat smrter
 apyenāṁ saṅge na hata jananī mānasye kadāpi ||17||

ENGLISH TRANSLATION

'Child, your mother dwells in a spotless house of love. Yet I think not even a little compassion for her distress arises in you. Dear son, lotus of your dynasty, when you go to the forest, you never honor your devastated mother with your company even in memory.' (17)

ORIGINAL

ahni prāpte'pyuparamamihātyanta dair ghye'pi jāta
 tvaṁ nāyāsi sva gṛhamadarāmreḍito'pi sva pitrā |
 kṣāmo vyāmohayasi yadamūnksut pipāsāsahaḥ
 svadraṣṭvanbandhuṁstadalamasubhirmātureteḥ kaṭhoraiḥ ||18||

ENGLISH TRANSLATION

'Even when the day reaches its end after becoming unbearably long, you do not return home, though your father repeatedly calls. Thin with hunger and thirst, you bewilder your parents and friends who long to see you. What use has your mother for these harsh breaths of life?' (18)

ORIGINAL

ambāvehi tvamati caṭulaṁ plāvitaṁ khelanābdhau
 bālālībhir mama savayaśaṁ svaṁ ca na smartum īśam |
 śiṣṭo'smyeko na yadimamito'vārayiṣyaṁ tadāyaṁ
 naiṣyat sampratyapi gr̥hamiti prāha rājñīm baṭuḥ saḥ ||19||

ENGLISH TRANSLATION

The brāhmaṇa boy said to the queen, 'Mother, understand that your exceedingly restless son becomes submerged in the ocean of play with the boys and cannot remember either His friends or Himself. I alone remain disciplined. Had I not restrained Him, He would not have come home even now.' (19)

ORIGINAL

tathyaṁ bruṣe katham api na me manyamānā niṣedhaṁ
 bālā eva prakhara nakharāḥ pratyahaṁ bāhu yuddhe |
 nīlāmbhajādapi mṛdu balādaṅkayantyasya gātraṁ
 tat kiṁ kurve capala tanaye nātra ko'pyastyupāyaḥ ||20||

ENGLISH TRANSLATION

'You speak the truth. Somehow or other the boys ignore my prohibitions. Every day in their arm battles, their sharp nails forcibly mark His body, which is softer than a blue lotus. What can I do with this restless son? There is no remedy here.' (20)

ORIGINAL

itthaṁ tatsaṁlapitam api tatrāhamākarṇayantī
 kṛtyaṁ tātkālikamakaravaṁ yat tayādiṣṭamiṣṭam |
 rohiṇyāgādatha rasavatīm paurṇamāsī kilimbā
 dhātrī gārgyādibhir api sahālālayat sā svasūnum ||21||

ENGLISH TRANSLATION

'While listening to their conversation, I performed the service she desired and ordered at that moment. Rohiṇī then went to the kitchen, and Paurṇamāsī, Kilimbā, the nurse, Gārgī, and the others arrived and fondly caressed her son.' (21)

ORIGINAL

snātaḥ pītāmbarabhṛdalikapṛāntasamṇaddhakeśaḥ
 kṛptāṁ carcām malayajarasair vaijayantīm ca bibhrat |
 kāñcīhārāṅgadavalayavānkaustubhī nūpurāḍhyas
 tāṭaṅkaśrīramalatilakastarhi kṛṣṇo vyarājīt ||22||

ENGLISH TRANSLATION

After bathing, Kṛṣṇa shone in yellow cloth, His hair bound beside His forehead. He wore sandalwood designs and a vaijayantī garland, a girdle, necklaces, armlets, bracelets, the Kaustubha, abundant anklets, splendid earrings, and spotless tilaka. (22)

ORIGINAL

sārdham mitraiḥ sapadi vihitasnānabhūṣānulepaṁ
 rāmaṁ kṛṣṇaṁ baṭum api sukhenopaveśya vrajeśā |
 ādāviṣṭaṁ surabhiśīśiraṁ pānakaṁ pāyayitvā
 nānābhedaṁ trividhamatha sā bhojayāmāsa bhakṣyam ||23||

ENGLISH TRANSLATION

The queen of Vraja seated Balarāma, Kṛṣṇa, the brāhmaṇa boy, and their friends comfortably after they had quickly bathed, ornamented, and anointed themselves. First she gave them a fragrant, cooling drink and then fed them many varieties of the three kinds of food. (23)

ORIGINAL

etadvo'tipriyamiti yadā sīdhukelyādi tebhyo
 yuṣmatpakkam baṭakapaṭalaṁ pañcabhedaṁ dadau sā |
 sasnau pañcendriyam api tadaivāsu teṣāṁ pramodais
 tatsaurabhyamradimasurasākhyāna-rūpāmṛtābdhau ||24||

ENGLISH TRANSLATION

Saying, 'This is especially dear to all of you,' she gave them five kinds of cakes prepared by you for the wine pastime and other sports. At that very moment their five senses bathed in an ocean of nectar formed from its fragrance, softness, taste, sound, appearance, and their own delight. (24)

ORIGINAL

etadgandho'pyanubhavapatham̐ yasya bhāgyodayāsīt
 tasmai svargo janani kimito rocate vāpavargaḥ |
 dhig dhātaram̐ yadayamudaram̐ naiva cakre vibhum̐ me
 ye mā dehītyabhidadhāti tānsāgasotra bravīmi ||25||

ENGLISH TRANSLATION

'Mother, for the fortunate person who has even experienced the fragrance of this food, what appeal can heaven or liberation possess? Shame on the Creator for not making my belly infinite! Those who say, Do not give me more, I declare offenders here.' (25)

ORIGINAL

ittham̐ sagdhiṁ kalitabaṭugīrvyāvahāsyāsamāpya
 prakṣālyāsyam̐ surasakhapurāḥ prāśya tāmbūlavīṭiḥ |
 viśramyaiva kṣaṇamanumato mitravṛndena yāvad
 dogdhum̐ dhenurniragamadasau tāvadatrāhamāgām ||26||

ENGLISH TRANSLATION

Thus they completed their meal amid the brāhmaṇa boy's joking words. They washed their mouths, ate rolls of betel before the friend of the gods, and rested for a moment. Just as Kṛṣṇa, with His friends' permission, went out to milk the cows, I came here. (26)

ORIGINAL

ityetasyā mukhavidhuvarādañcalagranthitaśca
 prāptai rādhā sahasavayasā preyasastair abhīṣṭaiḥ |
 līlāphelāmṛtarasabharaiḥ śrāvaṇīrāsanībhyām
 mudbhyām̐ siktānakṛta śīśīrānnimnagābhyāmivāsūn ||27||

ENGLISH TRANSLATION

Receiving from the fine moon of Tulasī's face the cherished play-remnants of Her beloved, which had been tied in the edge of her garment, Rādhā flooded the rivers of Her ears and tongue with their abundant immortal rasa and cooled Her life airs with streams of joy. (27)

ORIGINAL

niḥśṛtyāsāvatha guru purādetyā kāsāra tīraṁ
 tatrodyānāntara gata vara kṣaumamāruhya sālīḥ |
 vaktra jyotsnāmadhayadaparā'lakṣitā yanmurāres
 tenāvindanmudamudayinīṁ cakṣuṣīmapyapārām ||28||

ENGLISH TRANSLATION

She then left the elders' residence and came to the bank of the lake. With Her companions She ascended a fine terrace within a garden. Unseen by others, She drank the moonlight of Murāri's face and thereby obtained immeasurable joy rising even through Her eyes. (28)

ORIGINAL

āsyodañcat kuṭila cikurācchādakoṣṇīṣa rāje
 muktā muktādara calati kiṁ kānakī sūtrapañkti |
 kiṁ vā candropari ghana tamo grāsakodyat dyuratna
 dyote vidyuḥ lasati capalā bhāvali protamūlā ||29||

ENGLISH TRANSLATION

Upon the king of turbans, whose warm folds covered the crooked locks rising around His face, did a golden row of threads tremble like pearls released with care? Or did restless lightning, rooted in a garland of stars, flash within a radiant jewel eager to devour dense darkness above the moon? (29)

ORIGINAL

dharma dhvāntaṁ vraja kulabhuvāṁ bhindatī svair mayūkhair
 ete gaṇḍa-dvayamanucale kuṇḍale nāghaśatroḥ |
 agre sthātuṁ taraṇiyugalaṁ neśam evānanendoḥ
 pārśva -dvandvaṁ bhajati naṭanaiḥ prīṇanārthaṁ yadasya ||30||

ENGLISH TRANSLATION

The enemy of Agha's two earrings move beside His cheeks, breaking through the darkness of dharma among the people of Vraja with their unrestricted rays. Unable to stand before the moon of His face, the pair of suns take shelter at its two sides and delight Him with their dancing. (30)

ORIGINAL

kandarpō yat sva makarayugaṁ karṇabaddha vyādhāno
 vidhyannasyekṣaṇāśita śarair bāḍhamekāgra cittaḥ |
 tatrottaṁsa stuvadalighaṭā jhaṅkṛti trastametad
 ayatnānmaugdhyādapaśṛtikṛte hanta kiṁ vā vidhatte ||31||

ENGLISH TRANSLATION

Cupid tied his pair of makara fish to Kṛṣṇa's ears and, entirely concentrated, shot at them with the sharp arrows of His eyes. Frightened by the humming of the bee host praising the flower ornaments there, do those makaras innocently and effortlessly attempt to flee? (31)

ORIGINAL

svacchaṁ snigdhaṁ nayana yugalaṁ prāpa ye hanta kānte
 te tāre sambhṛtamadabhare cañcale drāg abhūtām |
 tābhyām ye vā janiṣata sutāste janāntaḥ purebhyaḥ
 kṛṣṭvā kṛṣṭvā dhṛti kulavadhūrdūṣayante kaṭākṣāḥ ||32||

ENGLISH TRANSLATION

'Beloved, alas, the two stars that attained Your clear and tender pair of eyes at once became restless beneath their gathered burden of intoxication. The children born from them are Your sidelong glances, which drag the composure of respectable women from the inner chambers of society and corrupt it. (32)

ORIGINAL

sarvāśodyat tarasi dṛśi yaddasyavo'naṅga nadyām
 harṣotsukyā dhṛti madamukhāḥ santi sañcāriṇo'mī |
 tārā nāmnīm harimaṇimayīm nāvamāśritya lolām
 tadrāmāṇām nayana vaṇijām luṇṭhanāyeti vidmaḥ ||33||

ENGLISH TRANSLATION

'We know these all-direction-conquering glances to be bandits moving upon the river of Love, with joy, eagerness, composure, pride, and the other transient moods as their plunder. Taking shelter of a restless emerald boat named the pupil, they rob the eye-merchants among the women.' (33)

ORIGINAL

naitanmanda smitamudayate śoṇa bimbādharauṣṭhāt
 bandhūkābhyāṁ jagadalikṛte cyotite no marandaḥ |
 lakṣyībhūte mama sakhi dṛśau vaidruma smārayantron
 muktaṁ paśya praviśati balāt kintu kārpūranīlam ||34||

ENGLISH TRANSLATION

'This is no gentle smile rising from Your red bimba lips, nor is it nectar dripping from two bandhūka flowers to intoxicate the world. Friend, look! With My eyes as its target, a coral machine of Love has forcibly discharged a stream of blue camphor that enters them.' (34)

ORIGINAL

nirvarṇyaivam priya mukhavidhum taṁ hriyevormi madhye
 harṣāmbhodheḥ sapadi viśatīṁ cetayantī viśākhā |
 proce paśya priya sakhī harerdoha līlām yadartham
 sāyam śvaśru giramati kaṭum vetsi pīyūṣa kalpam ||35||

ENGLISH TRANSLATION

Rādhā gazed upon the moon of Her beloved's face and at once seemed to enter the waves of an ocean of joy, as though modesty itself. Restoring Her awareness, Viśākhā said, 'Dear friend, look at Hari's cow-milking pastime, for whose sake you consider your mother-in-law's exceedingly bitter evening command to be like a particle of nectar.' (35)

ORIGINAL

utkarṇānām dhavali śabalītyevamāhūyate yā sā
 gaurhamvetyudita viditollāṅghya sarvāḥ samīpam |
 āyātāśru stimita nayana pāṇinā mṛṣṭa prṣṭhā
 kaṇḍuyābhirdara giribhṛta prīṇitādaḥ babhūva ||36||

ENGLISH TRANSLATION

He called, 'Dhavalī! Śabalī!' The listening cow replied, 'Hambā!' Recognizing His call, she passed all the others and came near. His eyes moist with tears, He stroked her back with His hand and first delighted the lifter of the mountain with gentle scratching. (36)

ORIGINAL

udyat pāṛṣṇiḥ prakāṣṭa yugalāmbitaśmodhi jānu
 nyaste'matre sakhi maṇimaye bimbīta śrī mukhenduh |
 go tunda spr̥g dara śīthilitoṣṇīṣa nīryanmadāli
 śreṇi jiṣṇu dyuti madalakastyakta lāsyekṣanābjah ||37||

ENGLISH TRANSLATION

Friend, He raised one heel, bent both knees visibly, and placed the shining pail between them. The moon of His beautiful face was reflected in that jeweled vessel. His nose touched the cow's belly, His loosened turban released a mass of intoxicated bees, and the lotus of His playful glance abandoned its dance. (37)

ORIGINAL

iṣṭvā kṣauṇīm prathama payaso dhārayā tābhireva
 dvi trābhiḥ svāṅguli kulamathodoncalīm condayitvā |
 tām tenaivānna madavanamat pāṇipadmaṁ dadhāno
 dohantyantaḥ śana śana śanadghasma ghasmeti ghoṣaiḥ ||38||

ENGLISH TRANSLATION

He first worshiped the earth with a stream of milk. Then, raising the udder with two or three fingers of each hand and holding His lotus hands downward, He milked within the pail as the sounds ghusama-ghasama and śana-śana rang out. (38)

ORIGINAL

udyat karṇāḥ śāśimukhi parāstatra sotkaṇṭhayangāḥ
 sadyaḥ prodyat tadamala kaṇaiścitratasvoru jaṅghaḥ |
 grīva bhaṅgodita ruci gavā tarṇakenāpi saśrair netraiḥ
 pīta dyuti nava sudho dogdhiṁ dugdha priyaste ||39||

ENGLISH TRANSLATION

Moon-faced girl, the other eager cows raised their ears there. Fresh, spotless drops suddenly spattered His broad thighs and shanks in wondrous patterns. Cows bent their necks toward Him, and their calves drank His radiance with tear-filled eyes. Your beloved milked new nectar from them. (39)

ORIGINAL

muṣṇopehi tvaraya naya me dehi yāhīti gāvo
 nānā varṇāḥ parama viśada duhyamānaś ca gāvaḥ |
 tatratyā yā giridhara tanoḥ śyāmala yāś ca gāvas
 tā duṣpāra iha parimitāḥ kiṁ kavermānti gāvaḥ ||40||

ENGLISH TRANSLATION

'Muṣṇī, come! Hurry! Bring her! Give her! Go!' Cows of many colors were milked in complete clarity. The cows there, the dark rays arising from the lifter of the mountain's body, and the voices that described them were all beyond crossing. How could such boundless cows and words fit within a poet's measure? (40)

ORIGINAL

dugdhvā kṛṣṇaḥ priyasakha dṛśā sūcyamānāṁ kadācit
 rādhāṁ yāti praṇayabharataḥ karhicit svālayāya |
 grīṣme sāyaṁ sarasi rasikāstāpaśāntyai kadāpīty
 evaṁ līlāmṛta jalanidhau tasya majjanti dhanyāḥ ||41||

ENGLISH TRANSLATION

After milking, Kṛṣṇa sometimes followed the indication in His dear friend's glance and went toward Rādhā, while at other times He returned affectionately to His own home. In summer the connoisseurs sometimes went to the lake to soothe the evening heat. Thus the blessed forever plunge into the ocean of His pastime nectar. (41)

ORIGINAL

kiraṇahari sahasraṁ sarvato vyāśnuvānaṁ
 vyadhitadivasabhartuḥ khaṇḍaśo yanvidīṇān |
 viyati viyati tasminnastametata punastais
 timita karimireva grasyamānaṁ nililye ||42||

ENGLISH TRANSLATION

The setting sun had torn his thousand spreading rays into pieces across the sky. Then, as though those very fragments were being swallowed by a motionless elephant of darkness in every direction, he disappeared. (42)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
sāyantana-līlāsvādano nāma
saptadaśaḥ sargaḥ
||17||

ENGLISH TRANSLATION

Thus ends the Seventeenth Sarga, entitled 'Relishing the Evening Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

अष्टादशः सर्गः

Eighteenth Sarga: Relishing the Early-Night Pastimes

Source coverage: logical units 1–60; verses 1–58

ORIGINAL

aṣṭādaśaḥ sargaḥ
prādoṣika-vilāsāsvādano nāma

ENGLISH TRANSLATION

Eighteenth Sarga: Relishing the Early-Night Pastimes

ORIGINAL

adhidharamadhipasyānandasindhoraghārer
mukha rucikaṇamekaṁ gopurāgra sthitasya |
svamanumukuramacchaṁ bimbitaṁ vīkṣya lokā
vidhurayamudagād ityudyayurvarṇayantaḥ ||1||

ENGLISH TRANSLATION

Seeing reflected in the spotless mirror of the sky a single particle of the facial radiance of the enemy of Agha, who stood atop the palace of the lord of the mountain of bliss, the people began to proclaim, 'The moon has risen!' (1)

ORIGINAL

tadavakalana jātāpatrapāṁ padminīnām tatim
 atha balabhīsthām vīkṣya vastrāvṛtāsyām |
 samakucadahaha svaiḥ padminītvābhimānaiḥ
 sarasi ca jalajālī tarhi mūḍheti śaṅke ||2||

ENGLISH TRANSLATION

Seeing the rows of lotuslike women upon the palace terraces cover their faces with cloth in shame at beholding that radiance, I suspect the foolish lotuses in the lake then contracted beneath the burden of their own pride in being lotuses. (2)

ORIGINAL

muditavati cakora stoma ekatra śastair
 uditavati paratrāmaṅgalaiścakra saṅghe |
 dhṛtamudi kumudāntarmucyamāne'livṛnde
 malina nalina madhye badhyamāne ca tasmin ||3||

ENGLISH TRANSLATION

In one place the hosts of cakoras rejoiced at auspicious signs, while elsewhere the cakravāka couples rose amid omens of misfortune. The kumudas held joy within, swarms of bees were released, and bees were bound inside the sullied lotuses. (3)

ORIGINAL

tamasi vipinamāpte sādane dīpa dūne
 viśati sadana rājīm vaipine puṣpagandhe |
 varatanu hṛdagāre dhair ya lajje praviśya
 dyati samudita darpe darpake sarpakelau ||4||

ENGLISH TRANSLATION

Darkness entered the forest, lamps entered the afflicted homes, and forest flower fragrance entered the rows of dwellings. Courage and modesty entered the heart-house of the beautiful girl, while proud Cupid arose and began his serpentine play there. (4)

ORIGINAL

iti bata dina rātryorniścite nādhikāre
 vīgalita kulajāti jñāna dharme tadā yaḥ |
 vrajabhuvi balito'bhūt sa pradoṣo vyaramsīt
 kimu bhavati cirastha tāmasī kāpi sampat ||5||

ENGLISH TRANSLATION

Thus twilight, powerful upon the land of Vraja when neither day nor night held certain authority and all knowledge of family, caste, dharma, and propriety had dissolved, came to an end. Can any dark prosperity remain forever? (5)

ORIGINAL

api gurupura madhye ḍṛk kabāṭāvaruddha
 sva tanu kanaka veśmābhyantara svānta talpe |
 priyatamamadhiveśyārīramadyā tadā tām
 sukhayitum atha rādhāmāgatenduprabhoce ||6||

ENGLISH TRANSLATION

Though surrounded by Her elders' residence, Rādhā closed the doors of Her eyes, placed Her own body within the inner golden chamber, and installed Her beloved upon the bed of Her heart. As She delighted with Him there, the newly arrived moonlight spoke to Her. (6)

ORIGINAL

vidhura rucirasi tvam yaṁ vinā hanta rādhe
 vidhura rucirabhūt sa tvamṛte'nyastathāpi |
 bhavati hṛdaya hārī sa trilokyāstavaho
 bhavati hṛdayahārī bhūtātām labdhamutkaḥ ||7||

ENGLISH TRANSLATION

'Rādhā, You are beautiful with moonlike radiance, yet without Him You are wretched. Without You, He too becomes wretched despite His beauty. Still, He steals the hearts of the three worlds, while longing has now taken embodied form and steals His heart.' (7)

ORIGINAL

racaya sakhi tadasyodanta pīyūṣa vṛṣṭir
 iti rahasi viśākhā prārthyamānā tadā sā |
 yadavadadidamālīsaṁhate raṁhasārāt
 papurajara tṛṣastāḥ kaṇṇapālī cakoryaḥ ||8||

ENGLISH TRANSLATION

In private Rādhā asked Viśākhā, 'Friend, arrange a rain of nectar through news of Him.' Viśākhā then spoke before the assembly of companions, and the cakora birds of their ears, possessed of undecaying thirst, swiftly drank her words. (8)

ORIGINAL

giridhara baladevālaṅkṛtātma dvi pāśvo
 vraja dharaṇī vareṇya bhojanāyopaviṣṭaḥ |
 dhanapatiriva śobhāmāpa nandīśvarāntaḥ
 purasadasī nidhibhyāṁ padma śaṅkhābhīdhābhyāṁ ||9||

ENGLISH TRANSLATION

The lifter of the mountain sat down to dine with Balarāma adorning one side and Kṛṣṇa the other. Within the assembly hall of Nandīśvara, the noble lord of Vraja shone like Kubera between his two treasures named Padma and Śaṅkha. (9)

ORIGINAL

prati rajani nimantryānīyamānaiḥ saputrair
 hari vadana cakoraiḥ sādair āvṛto'sau |
 parita upaviśadbhiḥ prema bhūbhṛdbhiruccais
 tuhina giririvābhānmūrta ānandapuṇjaḥ ||10||

ENGLISH TRANSLATION

Invited and brought each night with their sons, loving relatives who were cakoras for Hari's face respectfully surrounded him. As those lofty mountains of affection sat on every side, Nanda shone like the snow mountain, a mass of bliss embodied. (10)

ORIGINAL

bahuvidha madhurāṇṇa vyanjanādīni tebhyo
 laghu laghu pariveśya dvistirekaikaśaḥ sā |
 sakhi balaya nayitrī nirvṛtiṁ prāpa kāñcit
 svakara kalita pāka ślāghayā tanmukhebhyaḥ ||11||

ENGLISH TRANSLATION

Friend, the leader of the family quickly served them many kinds of sweet rice, vegetables, and other dishes, each item two or three times. She attained a special delight when their mouths praised the food she had cooked with her own hands. (11)

ORIGINAL

tanaya janayatīdaṁ puṣṭimojaś ca bhuñkṣve
 tyanupadam api taistaiḥ sneha viklinna cittaiḥ |
 api nija nija pātrāddīyamānaṁ tadāda
 praṇihita ruci kṛṣṇo dhenukāriś ca kāmam ||12||

ENGLISH TRANSLATION

'Son, this creates nourishment and strength. Eat!' At every step their hearts melted with affection and they offered Him food from their own plates. Kṛṣṇa and the enemy of Dhenuka accepted as much as they wished, concentrating upon its taste. (12)

ORIGINAL

tvamayi kiyadaśānetyakṣibhaṅgyaiva mātṛā
 sadasi pitṛ pitṛvyaiḥ śaśvadukto girāpi |
 sa sapadi yadabhukṭāpūritenaiva tṛptir
 niśi niśi tadihaiṣāṁ sagdhirācāra mātṛam ||13||

ENGLISH TRANSLATION

Again and again His father and uncles asked with words and gestures of the eyes, 'How little have You eaten?' Whatever He then ate gave them fulfillment even before their plates were filled. Thus their nightly meal was merely a formality. (13)

ORIGINAL

hari mukha makarandai dṛgbhirādīyamānaiḥ
kalita navasapīti prītimadbandhuvṛndam |
atha nija nija dāsyānyātta tāmbūla vīṭi
prati nija bhavanāntaḥ saṁviveśa praviśya ||14||

ENGLISH TRANSLATION

The loving relatives celebrated an ever-fresh drinking festival with their eyes, taking the nectar of Hari's face. Then each accepted betel rolls from his own servant and entered his respective home. (14)

ORIGINAL

adhi balabhivalakṣe sakṣāṇaṁ puṣpatalpe
rahasi sa hasitāsyair āvṛtaḥ svair vayasyaiḥ |
yadavadadavasāda prastutau te stuvāno
madhurima garimāṇaṁ śrūyatām tac ca rādhe ||15||

ENGLISH TRANSLATION

For a moment Kṛṣṇa sat privately upon a flower bed on a bright terrace, surrounded by His smiling friends. When they began praising the weight of sweetness to relieve His despondency, He said, 'Rādhā, hear what they spoke.' (15)

ORIGINAL

sarasamanugavīnasyāparāhne bhavadbhiḥ
samamasama mahimno'pyañjasā gacchato yāḥ |
mama dhṛtitatimadyannadya goṣṭhapradeśe
kathaya subala tā māṁ mohayitryo rucaḥ kāḥ ||16||

ENGLISH TRANSLATION

'Subala, in the afternoon, while I followed the cows and walked with all of you through the settlement, what unequaled splendors devoured the whole of My composure today? Tell Me of those enchantresses.' (16)

ORIGINAL

ahaha madhurimābdheḥ kiṁ sudhā mathyamānāt
 kimiti lalita vidyudvīcayo vastra pūtāḥ |
 kimu parimala nīṣṇmūrti samrājya lakṣmyaḥ
 kimatanu viśikhānām rāśayaścampakānām ||17||

ENGLISH TRANSLATION

'Alas, were they graceful lightning waves filtered from nectar churned out of the ocean of sweetness? Were they the sovereign goddesses of an embodied realm of fragrance, or heaps of campaka flowers serving as the bodiless god's arrows? (17)

ORIGINAL

tadupari ghuṣṇāktām kiṁ sarojaṁ praphullaṁ
 śuci jaladhi janīrvā kṣobhanaḥ kaścanenduḥ |
 maṇimaya madirābhyām tasya cāṅke naṭadbhyām
 mama dṛg upasarantyevāditā pucchaghātaiḥ ||18||

ENGLISH TRANSLATION

'Above them, was that a blossoming lotus anointed with saffron, or some moon born from the pure ocean to agitate it? The jeweled pair of intoxicated wagtails dancing in its lap approached My eyes and at once struck them with their tails. (18)

ORIGINAL

kimidamahaha vastvityūḍha sambhrānti mūḍhe
 tadanubhava lavasyāpaṁśamārabdha kāme |
 mayi ghana jaladālyevāvṛtaṁ sadya eva
 vratati tatiṣu līnaṁ prābhavaṁ tanna leḍhum ||19||

ENGLISH TRANSLATION

'Bewildered by wonder and thinking, Alas, what is this object? I began to desire even the slightest taste of it. But it was immediately covered by a dense mass of cloudlike companions and vanished among the rows of vines, so I could not lick its power. (19)

ORIGINAL

sapadi nayana yugmoddiṣṭa vartmā tadāgān
 mama hr̥daya baṭantanmārgaṇārthaṁ samarthaḥ |
 na punarayamidānīm yat parāvartate tad
 vanabhuvi kusumeṣo bandhamāpeti budhye ||20||

ENGLISH TRANSLATION

'Cupid then followed the path shown by My two eyes and entered the banyan tree of My heart, capable of searching for that vision. He has not returned even now. I understand that the flower-arrowed god has been bound upon the forest floor.' (20)

ORIGINAL

aghahara bhavata yālokyate ślāghya-rūpā
 tadavadhi dhuta dhair yā sāpi rādhādhidhārā |
 vividha davathupātrī svāḥ sakhī rodayitrī
 viluṭhati galadakṣṇordhārayā dhauta gātrī ||21||

ENGLISH TRANSLATION

'Destroyer of Agha, from the moment that praiseworthy form beheld You, Rādhā, the supreme stream of beauty, lost Her composure. She has become the vessel of many fires, making Her friends weep as She rolls upon the ground, Her body washed by streams falling from Her eyes.' (21)

ORIGINAL

ayamayamayate tvām tanvi dhinvanmukundo
 rasanidhiratha sa kva kveti saṁlāpaśeṣe |
 prathamarajanijātaṁ dhvāntamālakṣayantī
 śamayati rujamasyā vr̥ḍayāthāvṛtāṅgyāḥ ||22||

ENGLISH TRANSLATION

'Slender girl, Mukunda, the reservoir of rasa, is coming to delight You. Here He comes!' When their conversation ended, She looked upon the darkness born at the beginning of night and soothed Her pain, covering Her body from shyness. (22)

ORIGINAL

iti subalavacobhiḥ kṛṣṇanetrāmbujābhyāṁ
 praṇayiṇi prṣatā drāg ānupūrvā nipetuḥ |
 himakarakararājibhrāntito bhūktapūrvāṁ
 vavamaturiva muktāṁ mañjucañcukorau ||23||

ENGLISH TRANSLATION

At Subala's words, drops of love fell successively from Kṛṣṇa's lotus eyes. The two charming cakora birds seemed to vomit up the pearls they had swallowed before, having mistaken them for rows of moonbeams. (23)

ORIGINAL

paricaraṇaparāṁ māṁ tasthūṣīm tatra drṣṭvā
 nyadīśadayamamandotkaṇṭhayā kuṇṭhitāsyah |
 upasurataru rādhā bhānuputryāstaṭe māṁ
 abhisaratu rasenetyāśu tāṁ brūhi gatvā ||24||

ENGLISH TRANSLATION

Seeing me standing there absorbed in service, His face checked by boundless longing, He instructed me: 'Go quickly and tell Rādhā to come with rasa to the wish-fulfilling tree beside the Yamunā.' (24)

ORIGINAL

śrutamurajaninādaḥ svaṁ didṛkṣūnsasabhyān
 bahirupaviśato'gāt sāmpratam nāṭyaraṅgam |
 kṣaṇamathakṛtatattattṛṣṇāpūrtirvalabhyāṁ
 śayitum ayamupaiṣyatyambayā lālyamānaḥ ||25||

ENGLISH TRANSLATION

Hearing the mṛdaṅga, He has now gone to the theater where the members of the assembly who wished to see Him were seated outside. After satisfying their many desires for a moment, He will come to sleep upon the terrace while His mother fondles Him. (25)

ORIGINAL

atulacaturimāṇaṁ taṁ janālakṣyamāṇaṁ
 gatamiva nijakāntaṁ viddhi sauryāstaṭāntam |
 tvamayi kiyadaśitvā svāngurūnvañcayitvā
 drutamabhisara rāgād ityuditvaiva sāgāt ||26||

ENGLISH TRANSLATION

Know that your incomparably clever beloved has gone unseen by the people to the bank of the Yamunā, as though to His own lover. Friend, eat just a little, deceive your elders, and swiftly go to Him from longing.' Having spoken, Tulasī departed. (26)

ORIGINAL

sapadi jaṭilayā sā bhojanāyāhvayantyā
 savidhamanuṣṭoce saṅkucasyatra cet tvam |
 priyam api nija bhaktaṁ tadgrhītvā vrajeto
 ahasi saha sakhībhiḥ sādhi sādhipabhuṅkṣva ||27||

ENGLISH TRANSLATION

Jaṭilā at once came near and called Her to dine, saying, 'If you feel shy here, chaste girl, take your dear devotee and eat properly with your friends in a secluded place.' (27)

ORIGINAL

smita madhura dṛg aḍhyaṁ lehayantī tadālīm
 vinayanaya mahimnā dhinvatī tām ca rādhā |
 vadasi yadidamārye kurva ityevamuktvā
 śayanagrhamagāttamannādi nītvā ||28||

ENGLISH TRANSLATION

Rādhā licked Her companion with eyes rich in a sweet smile, delighting her through the majesty of modest conduct. Saying, 'Noble lady, I shall do as you say,' She took the rice and other food to Her sleeping chamber. (28)

ORIGINAL

priya mukha makarandāmoda dhāmauda nāḍau
 kṛta milanatayā tat svādyatāmāpa tāsām |
 sura sariti gataṁ cedyatra tatratyamambho
 jagadagham api bhindat vandyatām yāti loka ||29||

ENGLISH TRANSLATION

Because it had come into contact with the abode of the fragrance of Her beloved's face, the rice became delicious to all of them. If even ordinary water enters the celestial Gaṅgā, wherever it may go it breaks the sins of the world and becomes worshipful among the people. (29)

ORIGINAL

śṛṇu sakhi guravo'ntaḥ śerate sāmprataṁ te
 sadanamanugavāṁ so'pyasti dūre'bhimanyuḥ |
 smṛti mati dhṛti lajjāḥ śāyayitvā sva talpe
 tadabhisara rasena sva priyaṁ keli kuñje ||30||

ENGLISH TRANSLATION

'Friend, listen. Your elders are now asleep inside. Abhimanyu too is far away, in the settlement behind the cows. Lay memory, judgment, composure, and modesty upon your own bed, and go with rasa to meet your beloved in the pleasure grove.' (30)

ORIGINAL

anupada balamāna prema sandarśitādhvā
 kusuma śara bhaṭenaivābhitaḥ pālyamānā |
 hṛdi punarupagūḍhotkaṇṭhayālyā calantī
 śrama lavam api rādhe nādhvano jñāsyasi tvam ||31||

ENGLISH TRANSLATION

Love itself walked at every step and showed the path, while the soldier of flower arrows guarded Her on all sides. Moving with a companion whose heart again embraced Her longing, Rādhā did not notice even the slightest fatigue from the road. (31)

ORIGINAL

yadi janatati netra śrotradaṁśādvibheṣi
 vraja dhavala nicolenāvṛti kṛtya gātram |
 mukhara jagadiva svaṁ nūpuraṁ cānapekṣya
 śṛita vicakila mālā tārāhārā smitāsyē ||32||

ENGLISH TRANSLATION

'If you fear the bites of people's eyes and ears, cover Your body with a white shawl and go.
 Smiling girl, disregard Your anklets, noisy as the whole world, and wear a garland of vicakila
 flowers and a necklace of pearls.' (32)

ORIGINAL

tava caraṇa nakhendoścandrikaikāpi sarvaṁ
 jagadidamavadātaṁ sakhyalaṅkartum iṣṭe |
 vidhuravidhurayaṁ tat paunaruktyaṁ jagāme
 tyakṛta vidhiraśuddhaṁ kiṁ masī rekhaṁmum ||33||

ENGLISH TRANSLATION

'Friend, even the single moonbeam from the moon of Your toenail can ornament this entire
 world with whiteness. The moon has therefore become a redundant, distressed repetition. Did
 the impure Creator draw upon him this black line of censure?' (33)

ORIGINAL

iti nija sahaṇyā dīpita smāra caryyā
 nirupama guṇadhuryā niryatī goṣṭhapuryāḥ |
 agaṇita guruvādhā kānanaṁ prāpa rādhā
 praṇaya saridivārādūḍhamādhurya dhārā ||34||

ENGLISH TRANSLATION

Thus Her companions kindled Her observances of Love. Bearing an incomparable burden of
 virtues and disregarding every obstacle from Her elders, Rādhā left the settlement and reached
 the forest like a river of affection carrying streams of sweetness toward its beloved ocean. (34)

ORIGINAL

parijana nikurambair ātta kiñcidvilambair
 adhigata guruvārtaiḥ svasvasevārthamārttaiḥ |
 tvaritamanusaradbhirdākṣya cāturyavadbhir
 vipinabhuvī nīśālambhī sā mugdhaveśā ||35||

ENGLISH TRANSLATION

Groups of attendants, delayed only slightly as they learned the elders' news and distressed to perform their respective services, swiftly followed Her with expert cleverness. Upon the forest floor they reached their innocent-looking mistress. (35)

ORIGINAL

yadi punaravarodhe'nviṣyate sā virodhe
 gurubhirudita roṣaiḥ karhiciddṛṣṭa doṣaiḥ |
 vrajapati suta līlā parva nirvāha śīlā
 viracita tadupāyā syāt tadā yogamāyā ||36||

ENGLISH TRANSLATION

If angry elders noticed some fault and searched for Her within the guarded residence, Yogamāyā, whose nature is to bring every festival of the son of Vraja's lord to completion, devised the necessary remedy. (36)

ORIGINAL

nikhilam api ninādaṁ vaṁśikā vādyam eva
 priyakam api purasthaṁ svapriyaṁ bhāvayantī |
 parimalam api sarvaṁ tat pratīkauttham eva
 tyamumabhimanute sma prāptam evādhvanīyam ||37||

ENGLISH TRANSLATION

She regarded every sound as music from His flute, every pleasing object before Her as Her beloved, and every fragrance as rising from some emblem of Him. In this way She considered Him already reached upon the road. (37)

ORIGINAL

kalayasi lalite kiṁ kautukaṁ tvadbhujāṅgo
 bhujamadhita balānme veṣṭayankaṇṭhameṣaḥ |
 iti capalamudañcac cillicāpā cakampe
 varatanuravalokyaivāṁsagāṁ svīya veṇīm ||38||

ENGLISH TRANSLATION

'Lalitā, what marvel do you see? Your serpent has forcibly wrapped itself around My arm and neck!' The beautiful girl trembled as the restless bow of Her eyebrow rose, for She had merely seen Her own braid resting upon Her shoulder. (38)

ORIGINAL

priyasakhi paramārthī mādhabaḥ syādudārāt
 tvam api bhavasi tasmai citta vittādi dattvā |
 kathamahamiha madhye vārayitrī dvayoḥ syāṁ
 smṛtibhava bahu dharmādharma vijjñāpi bhūtvā ||39||

ENGLISH TRANSLATION

'Dear friend, Mādhava may be the supreme petitioner, but You too have become generous toward Him, giving Your mind, wealth, and everything else. Since memory and tradition teach many duties and prohibitions, how can I stand between the two of You as an obstacle?' (39)

ORIGINAL

bhuvi bhavati sa ekaḥ karṇa evātra dātā
 tvamamalamukhi karṇau dvau ca dattāvakarṣīḥ |
 balim api kimajaiṣīrna tribalyarpaṇaiṣiṇy
 atanu śata virājadvikrame'sminnaghārau ||40||

ENGLISH TRANSLATION

'Only Karṇa is famous on earth as a giver, yet, spotless-faced girl, You have given away both ears. Did You not also conquer Bali by offering Your three abdominal folds to this enemy of Agha, whose hundredfold strides of bodiless Love shine so brilliantly?' (40)

ORIGINAL

nayana yugalametad-rūpa sāt kṛtya nāse
 api parimala sindhau prakṣipantyā tvayāsyā |
 vyaraci sakhi vitīrṇā yā tayaivaiṣa venyā
 harir api nija bāhu bhūtayā tvām sinoti ||41||

ENGLISH TRANSLATION

'Friend, You have made this pair of eyes wholly His form and cast Your two nostrils into the ocean of His fragrance. Through that very braid You gave Him, Hari in turn binds You with the wealth of His own arms.' (41)

ORIGINAL

iti pathi hasitā sā tatrape tatra sakhyā
 prasabhamudayamānaistarṣa lakṣair ajasram |
 vigalitam api dhair yaṁ dhartum abhyasyamānā
 bakula vanamupāgānmanda mandam calantī ||42||

ENGLISH TRANSLATION

Thus the companion made Her laugh repeatedly along the path, while hundreds of thousands of thirsts forcibly arose without cease. Practicing how to hold the composure that continually slipped away, She walked very slowly and reached the bakula grove. (42)

ORIGINAL

kimidamahaha tasyāḥ śīñcitam bhūṣaṇānām
 bhramamagamamaham vā cāṭakair eva rāvaiḥ |
 śrutipatha gatam evākṣobhayanmām yadaitat
 tadajani phalito vā māmako bhāgyaśākhī ||43||

ENGLISH TRANSLATION

'Alas, is this the tinkling of Her ornaments? Or have I been deceived merely by the cries of cāṭaka birds? Yet because that sound has entered the path of My hearing and deeply agitated Me, perhaps the tree of My good fortune has finally borne fruit.' (43)

ORIGINAL

iti taruṇa tamālāśliṣṭa pṛṣṭhaṁ mukundaṁ
 muhur api vimṛśantaṁ kācidādaṁ vilokya |
 pramudita matirāśu vyājahārāmbujākṣīṁ
 kalaya sumukhi rādhe mādhaveṁ tasthivāṁsām ||44||

ENGLISH TRANSLATION

One companion first saw Mukunda standing with His back pressed against a young tamāla tree, repeatedly reflecting in this way. Filled with joy, she quickly told the lotus-eyed girl, 'Beautiful-faced Rādhā, look! Mādhava is standing there.' (44)

ORIGINAL

ahamiha katiśo vā naivamālokayaṁ tan
 na mama ramaṇa eṣa syāditi svānta madhye |
 niracinuta kṛṣṇāṅgī taṁ puro vīkṣya rādhā
 druta hṛdatanu ghūrṇākīrṇa dhīrapyadhīrā ||45||

ENGLISH TRANSLATION

Seeing Him before Her, slender Rādhā thought within Herself, 'How many times have I looked there? This cannot be My beloved.' Her heart raced, Her body reeled, and Her understanding scattered. Though normally composed, She became restless. (45)

ORIGINAL

mama bhṛṣam api mugdhāṁ yaddṛṣam tvaṁ viśākhē
 bhramayasi tadidaṁ te hāsyamāstāṁ vidūre |
 bhramayasi na ca yadvā mādhave'yaṁ tamālaḥ
 sthira iti tava satyaivābhavadgīrvidagdhe ||46||

ENGLISH TRANSLATION

'Viśākhā, enough of this distant joke by which you make My thoroughly innocent gaze wander. Or perhaps you do not deceive Me: this is a tamāla tree, and Mādhava is the one who moves. Clever girl, your statement has indeed proved true.' (46)

ORIGINAL

na hasitamayi kintu tvat samāśvāsanārthaṁ
gaditamidamihānālokayantyā mayā tam |
tvamati caturimābdhirmā bhramastatra rādhe
bhavatu tadapi tuṣṭyai rocirasya kṣaṇaṁ te ||47||

ENGLISH TRANSLATION

'Friend, I did not speak to laugh at You. Not seeing Him, I said this only to reassure You. You are an ocean of extraordinary cleverness, Rādhā, so let there be no confusion. Still, look upon its beauty for a moment and be pleased.' (47)

ORIGINAL

iti sarasija mukhyorvācamācamya sakhyo
hariratha samudañcaddoḥ karopatta śākhāḥ |
pihita maṇi vibhūṣaḥ kautukī tatra sākṣāt
taruvara iva tasthau tyakta pītottarīyaḥ ||48||

ENGLISH TRANSLATION

Drinking the lotus-faced girls' words, Hari raised His arms and grasped branches in His hands. Concealing His jeweled ornaments and casting aside His yellow upper cloth, the playful Lord stood there visibly like an excellent tree. (48)

ORIGINAL

suratarutala tastaṁ kṛṣṇamanviṣya dūrād
iha bakula nikuñje yāvadevānayaṁaḥ |
nalinamukhi tamāla skandha vinyasta hastā
dhṛti lavam api dhṛtvā tāvadatrāsva rādhe ||49||

ENGLISH TRANSLATION

'Lotus-faced Rādhā, let us search for Kṛṣṇa from afar beneath the wish-fulfilling trees and bring Him here to the bakula grove. Meanwhile, rest here for a moment, maintaining whatever little composure You can, with Your hand placed upon the trunk of this tamāla.' (49)

ORIGINAL

iti sa lalitamālīvr̥ndamuktvā prayātaṁ
 varatanuravalokyāmanda kandarpa cintā |
 laghu laghu sa vidhe'syāgatya sā vismayābdhau
 nyapatadatanu harṣa kṣmādharaṁ cāruroha ||50||

ENGLISH TRANSLATION

After Lalitā spoke thus to the assembly of companions and departed, the beautiful girl watched them go, absorbed in powerful thoughts of Cupid. Slowly approaching the tree, She fell into an ocean of astonishment and climbed a mountain of immense joy. (50)

ORIGINAL

kati na kati tamālālokitāḥ santyayaṁ tu
 vrajapati suta kāntīrhanta tā eva dhatte |
 madhurimabharam evaṁ sthāvareṣvapyapāram
 yadasṛjadatamekaṁ naumi dhātāram eva ||51||

ENGLISH TRANSLATION

'How many tamāla trees have I seen? Yet this one alone bears the very radiance of the son of Vraja's lord. I worship the one Creator who has produced such an immeasurable burden of sweetness even among unmoving beings.' (51)

ORIGINAL

bhavatu nikaṭametya svekṣaṇe tarpayāmīty
 amita mṛdupagamyai vāśru pūrṇedaṁ ūce |
 nirupama ruci jāle tvaṁ stove kiṁ tamāla
 tvamayi nahi nagaḥ śrī kṛṣṇa evāsi sā kṣāt ||52||

ENGLISH TRANSLATION

'I shall go near and satisfy My eyes.' Approaching very gently, Her eyes filled with tears, She said, 'Tamāla, what can I say in praise of your incomparable web of beauty? Friend, you are no tree. You are Śrī Kṛṣṇa Himself before Me!' (52)

ORIGINAL

tadati davathu śīrṇāṁ māmihāśliṣya bāḍhaṁ
 nija madhura marandaiḥ siṅca bhūmirūhendra |
 sukha jaladhi taraṅgaiḥ sādhu tair eva tāvat
 kṣaṇamatanu dāvārta plāvayāmi sva cetaḥ ||53||

ENGLISH TRANSLATION

'King of trees, tightly embrace Me, for I am withered by unbearable burning, and sprinkle Me with Your sweet nectar. Then for a moment I shall properly flood My heart, distressed by the forest fire of bodiless Love, with waves from an ocean of happiness.' (53)

ORIGINAL

iti sapadi nibhālyāpyasya gātrāṇi maugdhyān
 na ca paricinnute sma prauḍha śuddhānurāga |
 parihitam api pītaṁ tasya vāso mṛgākṣī
 nija tanu ruci puñjaṁ bimbitaṁ manyate sma ||54||

ENGLISH TRANSLATION

Even after directly gazing upon His limbs, in Her innocence She did not recognize Him, so mature and pure was Her love. Though He wore yellow cloth, the doe-eyed girl thought it merely the reflected mass of radiance from Her own golden body. (54)

ORIGINAL

sa cakitamavalokyaivābhitaḥ sā yadodyan
 nija bhuja latikābhyāṁ taṁ balādālilīṅga |
 smara mada ghana ghūrṇaḥ so'pi dorbhyāṁ pragāḍhaṁ
 prati parirabhate sma prema ratnākarastām ||55||

ENGLISH TRANSLATION

When, startled, She looked all around and then forcibly embraced Him with the vines of Her own arms, He too, reeling beneath the dense intoxication of Love, tightly embraced that ocean of prema in return. (55)

ORIGINAL

tanuyugamatanuryat kīlītīkṛtya bāṇair
 ati ruciramamuṣṇāc citta ratnaṁ prayatnaiḥ |
 tadṛta iva tamālo mādhave'bhūc ciraṁ sā
 pyajani kanakavallī taṁ balādvēṣṭayantī ||56||

ENGLISH TRANSLATION

Bodiless Love pinned the two bodies together with his arrows and skillfully stole the jewel of each heart. Mādhava long remained like a tamāla without Her, while She became a golden vine forcibly entwining Him. (56)

ORIGINAL

atha katham api kāntā pratyabhijñāta kāntā
 dhṛta ratiraṇa raṅgāpyūḍha lajjā taraṅgā |
 svamatula saralatvaṁ tasya cāturyavat tvaṁ
 muhur api rasayantī sismiya kundadantī ||57||

ENGLISH TRANSLATION

Somehow the beloved girl finally recognized Her beloved. Though eager for the contest of love, waves of modesty then rose within Her. Tasting again and again Her own incomparable simplicity and His cleverness, the girl with kunda-white teeth smiled. (57)

ORIGINAL

pauṣpaṁ tulyamupetya puṣpadhanuṣaḥ sāmṛājya saṁsiddhaye
 yadyat prārabhata priya-dvayamidaṁ sākṣāt sarasvatyapi |
 ālīnāṁ nayanebhya eva ciraṁ evādhītya cedvarṇaye yat
 kiñcinna samāpayet tadapi sā stambhāśru caisvarya bhāk ||58||

ENGLISH TRANSLATION

For the complete establishment of the flower-bowed god's sovereignty, whatever the beloved Couple began there upon the matching bed of flowers could not be fully described even by Sarasvatī. If she studied it for a long time solely from the companions' eyes and then narrated something of it, she would still never finish, for she too would become possessed by the powers of paralysis and tears. (58)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye
prādoṣika-vilāsāsvādano nāma
aṣṭādaśaḥ sargaḥ
||18||

ENGLISH TRANSLATION

Thus ends the Eighteenth Sarga, entitled 'Relishing the Early-Night Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

ऊनविंशः सर्गः

Nineteenth Sarga: Relishing the Rāsa Pastime

Source coverage: logical units 1–84; verses 1–82

ORIGINAL

ūnavimśaḥ sargaḥ
rāsa-līlāsvādano nāma

ENGLISH TRANSLATION

Nineteenth Sarga: Relishing the Rāsa Pastime

ORIGINAL

prasūnacāpaḥ sa mahāparādhī
prāpādhikāraṁ tava kānane'smin |
tvaṁ mārgayantīḥ sukumāra gātrīr
hā mārganair bhartsayati sakhīstāḥ ||1||

ENGLISH TRANSLATION

'That great offender with the flower bow has gained authority within Your forest. Alas, as Your tender-limbed companions search for You, he threatens them with his arrows, Beloved. (1)

ORIGINAL

tat tvām trātum ato'rhasi priyatametyukto'cyuto rādhayā
 tvaṁ pratyāha samāśvasi hyanupama snehāmṛta snāpita |
 yo mām mṛgyati mātṛamatra tamahaṁ mṛgyanḥṛdaivādadhā
 myetanme vratamabṛaṇaṁ tadiha tāḥ śastaiḥ kariṣye'ṅkitāḥ ||2||

ENGLISH TRANSLATION

When Rādhā said, 'Therefore You must protect them,' Acyuta replied, 'Be reassured, for you are bathed in incomparable nectar of affection. Whoever merely seeks Me here, I seek in return and place within My heart. This is My unbroken vow. I shall mark those girls with excellent arrows.'
 (2)

ORIGINAL

ityanyatra gate harau parijanaiḥ kaiścinnidiṣṭair asān
 nepathyāni pureva sādhu racitānyaṅgeṣu tasyāstathā |
 nūtnaṁ talpamakāri pauṣpam api tāḥ kṛṣṇopabhuktā yathā
 paśyeyu lalitādayo vidhumukhīm tām vāsa sajjāmiva ||3||

ENGLISH TRANSLATION

After Hari went elsewhere, certain instructed attendants arranged Rādhā's garments and ornaments upon Her limbs just as before. They made a fresh flower bed appear used by Kṛṣṇa so that Lalitā and the others would see the moon-faced girl as a heroine dressed and waiting for Her lover. (3)

ORIGINAL

athāgatāstāḥ kuṭilabhruvaḥ sakhī
 rādhābhiniyaiva viśādamabravīt |
 preyānsa nāyānmama kiṁ tato'subhis
 tanvāthavā bhūṣitayā kimetayā ||4||

ENGLISH TRANSLATION

The companions with crooked brows arrived, and Rādhā acted out despondency before them: 'My beloved has not come. What use, then, are My life, this body, or its ornaments?' (4)

ORIGINAL

upālipsuralīḥ punarupasṛta vīkṣya pihita
 smitā cillīvallīṁ dara caṭulayantyāha sutanuḥ |
 aho kaṣṭaṁ kiṁ vaḥ kṣatamajani bimbādhara kuce
 bhujaṅgaṁ mṛgyantyaḥ kamaviśata vā gahvara varam ||5||

ENGLISH TRANSLATION

Seeing the companions approach to rebuke Her while hiding their smiles, the slender girl slightly moved the vines of Her brows and said, 'Alas, what hardship! What caused these wounds upon your bimba lips and breasts? While searching for a serpent, which excellent cave did you enter?' (5)

ORIGINAL

bhujaṅgaṁ svādhīnaṁ sumukhi janatāṁ daṁśayasi yat
 tadāstāṁ te khyātāṁ vrajabhuvi yaśo mā hasa punaḥ |
 ahaṁ cedvyākhyāsyē kim api caritaṁ tat sapadi te
 giraṁ tām hrīrdevī viramayitum āvi na bhavitā ||6||

ENGLISH TRANSLATION

'Beautiful-faced girl, let it pass that you keep your serpent under control and send him to bite the people. Your fame for this is already known throughout Vraja, so do not laugh again. If I explain even one of your deeds, the goddess of modesty herself will not appear to stop my speech.' (6)

ORIGINAL

ityeva yāval lalitāvabhāṣe madhye
 sabhaṁ tāvadupetya kṛṣṇaḥ |
 prāhālayo vacmi caritramasyāś
 citraṁ yadevādyatanaṁ suramyam ||7||

ENGLISH TRANSLATION

Just as Lalitā spoke in this way, Kṛṣṇa entered the center of the assembly and said, 'Friends, I shall tell you the wonderful and exceedingly charming account of what she did today.' (7)

ORIGINAL

āgatyaiva prakāṣamanayā yācyate preṣṭha mahyaṁ
 dehāśleṣaṁ madadharasudhāṁ nirvivādaṁ grhītvā |
 kāmāgnirme jvalati hṛdi taṁ sādhu nirvāpayeti
 śrutvaivāhaṁ nyapatamadhikaṁ vismayāmbhodhi madhye ||8||

ENGLISH TRANSLATION

'As soon as she arrived, she openly begged Me: Dearest, give Me the embrace of Your body and let Me take the nectar of Your lip without dispute. The fire of desire burns within My heart, so extinguish it properly. Merely hearing this, I fell into an even deeper ocean of astonishment. (8)

ORIGINAL

tābaddhair yaṁ hriyam api balādyamune sāndra pañke
 magnikṛtya svayamati mudāliṅgya talpe viveśya |
 nirjityāhaṁ vitanuyudhi niryāpito'smānnnikuñjād
 yuṣmānevāśrayamatha mukhaṁ sāvṛṇodañcalena ||9||

ENGLISH TRANSLATION

'She forcibly submerged patience and modesty in the Yamunā's dense mud, embraced Me in great joy, and brought Me onto the bed. After she conquered Me in an expansive amorous battle, I was expelled from this grove and therefore took shelter of all of you.' She covered Her face with the edge of Her veil. (9)

ORIGINAL

brūṣe mṛṣā vā lalite ravestat
 pṛcchātra datvā śapathaṁ sakhīm svām |
 tathādṛtā sāha na vedmi mohāt
 tamālamuddiśya yadapyavocam ||10||

ENGLISH TRANSLATION

'Lalitā, He speaks falsely. Ask your friend about this beneath an oath to the Sun.' Thus respectfully questioned, Lalitā replied, 'In my bewilderment I do not know even what I said while addressing a tamāla tree.' (10)

ORIGINAL

hāśya plutāśyalināsu sakhīṣu kṛṣṇaḥ
 prāvocadathanamidam nibhṛtam na citram |
 siñcāṅga nastvadadharāmṛta pūrakeṇe
 tyasyā giram sadasi tām na hi vismarāma ||11||

ENGLISH TRANSLATION

As the companions' faces became bees immersed in laughter, Kṛṣṇa said, 'Her private request is nothing astonishing. We have not forgotten the words she spoke in this assembly: Sprinkle Our limbs with the full nectar of Your lip.' (11)

ORIGINAL

vaṁśīm labheya yadi tāmiha vādayeyam
 unmādayeyamabhikṛṣya samānayeyam |
 svasvaprakṛtyanānu-rūpa caritra -rūpa
 vācastadāham api vo racayeyamagre ||12||

ENGLISH TRANSLATION

'If I could obtain that flute and play it here, I would make you all mad, draw you near, and bring you together. Then, before you, I too would compose speeches whose words and characters conformed to each of your individual natures.' (12)

ORIGINAL

ityuktavatyai nija ballabhāyai
 kṛṣṇastadaivomiti vaṁśikām svām |
 datvā tato'gādaparatra tābhiḥ
 sārddham sakhībhiḥ kutukam vidhitsuḥ ||13||

ENGLISH TRANSLATION

When His own beloved made this proposal, Kṛṣṇa at once said, 'So be it,' and gave Her His flute. He then went elsewhere with the companions, eager to arrange the amusement. (13)

ORIGINAL

atha jagāvadharārpita vaṁśīkā
 vidhumukhī madhuraṁ hari veśabhāk |
 hariragāt pramadāt pramadākṛtiḥ
 parivṛto lalitādibhirālibhiḥ ||14||

ENGLISH TRANSLATION

Moon-faced Rādhā dressed as Hari, placed the flute upon Her lip, and played sweetly. Hari assumed the form of a woman and approached in delight, surrounded by Lalitā and the other companions. (14)

ORIGINAL

kulabhuvo bhuvana prathitārciṣaḥ
 kathayatātra kathaṁ drutamāgatāḥ |
 niśi diśi pradiśi bhramatādarād
 ayi darāpidaram kurutābalāḥ ||15||

ENGLISH TRANSLATION

'Women of noble families whose splendor is renowned throughout the world, explain why you have hurried here so quickly. Wandering respectfully at night through every direction and intermediate quarter, show at least a little fear, helpless girls! (15)

ORIGINAL

tadyāta goṣṭhaṁ nahi tiṣṭhatātra vaḥ
 strīṇāṁ svadharmāḥ pati sevanaṁ yataḥ |
 kiṁ vā bhajadhve hṛdi puṣpa mārgaṇa
 sprhāmiyaṁ niṣkuṭa eva setsyati ||16||

ENGLISH TRANSLATION

'Go back to the settlement. Do not remain here, for a woman's proper duty is to serve her husband. Or have you come seeking flowers within your hearts? That desire can be fulfilled in your own gardens.' (16)

ORIGINAL

iti tadudita mātṛādāśya vair asya bhājo
 nakha maṇi likhita kṣmā ūcire sāsrukāntāḥ |
 priyatama rasamūrte maiva vaktum tvam evaṁ
 tvadanusṛti bhṛto'smānarhasi prema sindho ||17||

ENGLISH TRANSLATION

As soon as Rādhā spoke these words, the girls, now bearing hostility toward their own faces, traced the ground with their jeweled nails and replied with tears shining in their eyes: 'Dearest embodiment of rasa, do not speak to us this way. Ocean of love, You should accept us, for we have followed You. (17)

ORIGINAL

madana dahana dūnāḥ svāstanūstvanmukhendor
 amṛta rasa niṣekaiḥ kurmahe śaitya bhājaḥ |
 iti cira janitām naścchindimāśām sva veṇu
 dhvanibhir api niṣicyaivānaya tīkṣṇa vācā ||18||

ENGLISH TRANSLATION

'Our bodies are tormented by the burning fire of Love, and we wish to cool them with showers of immortal rasa from the moon of Your face. Do not cut down the hope You cultivated within us for so long by first watering it with the sound of Your flute and now striking it with these sharp words.' (18)

ORIGINAL

athānanābje smita mādhurīm sā
 prakāśya vaidhuryamapāśya sadyaḥ |
 sva veśa bhāṣekṣaṇa bhāva bhājā
 kāntena reme śritatannisargā ||19||

ENGLISH TRANSLATION

Then Rādhā revealed the sweetness of a smile upon Her lotus face and at once cast off Her pretense of dejection. Assuming His own nature, Her beloved delighted with Her through a woman's dress, speech, glances, and moods. (19)

ORIGINAL

sasnustāḥ kautukābdhau sarabhasamasakṛdvīkṣya vīkṣyaiva sakhyaḥ
 kṛṣṇa śrī rādhāyoryā smara samara kalā vāmya cāpalya bhājoḥ |
 sva apyāśliṣyamāṇā vyadhiṣata na tanūḥ kiṁ tayā preṣṭha sakhyā
 vṛndā dūra sthitaiva svamamanuta janurdhanyamaśru plutākṣī ||20||

ENGLISH TRANSLATION

Again and again the companions plunged eagerly into an ocean of wonder as they watched Rādhā and Kṛṣṇa, possessed by contrariness and restlessness, display the arts of Love's battle. Even when their dearest friend embraced them, did they not make their own bodies instruments of the play? Standing at a distance, Vṛndā considered her birth blessed as her eyes flooded with tears. (20)

ORIGINAL

paśyantīnām sakhīnām api nibhṛtamasau kāntamādāya tasmād
 antardhāyaiva deśāt kvacana rahasi taṁ krīḍayantī yadābhāt |
 tā apyaśvattha nīpa prabhṛti tarutatīstau viṣādena pṛṣṭvā
 dṛṣṭvā dṛṣṭvāpi jātārpita nayana yugāḥ khedam evābhiniyuh ||21||

ENGLISH TRANSLATION

While the companions watched, Rādhā privately took Her beloved away, vanished from that place, and shone while sporting with Him in a secluded spot. The others sorrowfully questioned rows of aśvattha, nīpa, and other trees about Them. Though they searched everywhere with their eyes surrendered to the task, they found only distress. (21)

ORIGINAL

vanādvanaṁ yāntyatha maṇḍayantī
 vicitra mālābharaṇaiḥ priyaṁ sā |
 na pāraye'haṁ calitum kva ceti
 girā vihāyaiva tamāśu līlye ||22||

ENGLISH TRANSLATION

Moving from forest to forest, She adorned Her beloved with wondrous garlands and ornaments. Then, saying, 'I cannot walk. Where shall I go?' She suddenly abandoned Him and disappeared. (22)

ORIGINAL

bhuvamaśrubhirārdrayanmuhuḥ
 kṛta hā hā sva eva mādhaveḥ |
 lalitādbhirāvṛtaḥ punar
 vilālāpoccataraṁ svaram śṛjan ||23||

ENGLISH TRANSLATION

Wet the earth again and again with His tears, Mādhava cried 'Alas! Alas!' over His own plight. Surrounded once more by Lalitā and the others, He lamented in an exceedingly loud voice. (23)

ORIGINAL

dayiteha samāgamena nodhinu
 yat tvac caraṇāmbujaṁ hṛdi |
 mṛdulaṁ kaṭhine śanaiḥ śanair
 nidadhe taddunu mā tṛṇāṅkuraiḥ ||24||

ENGLISH TRANSLATION

'Beloved, I did not delight You properly when We met here. Your lotus feet are tender, while My heart is hard. I placed them there only very slowly. May the shoots of grass not hurt them now.' (24)

ORIGINAL

sātha smitāsyāgamadāśu vidyut
 pītāmbarā nīrada nīlarociḥ |
 sva svārciranyonya samarpaṇāt kiṁ
 tadaṅga vastre dadhatuḥ susakhyam ||25||

ENGLISH TRANSLATION

Then She swiftly returned with a smiling face, like lightning wearing yellow cloth beside a dark rain cloud. By mutually offering their respective radiance, did Their bodies and garments form a beautiful friendship? (25)

ORIGINAL

kācit pāṇīm kācana pādāmbujamasyās
tarhyevaikā bāhumadhādupulake'mśe |
kāntaścillīcālana bhangīm yadatānīt
tāmāsvādyaiṇājani rādhā vitatākṣī ||26||

ENGLISH TRANSLATION

At once one companion took Her hand, another Her lotus foot, and a third placed Her arm upon her own horripilating shoulder. When Her beloved moved His eyebrow in a graceful signal, Rādhā savored it and opened Her eyes wide. (26)

ORIGINAL

ṛṇdāvādīt tāvadupatyāmbujanetrau
rādhē'jaiṣṭvaṁ nija kāntaṁ bhramayantī |
kṛṣṇa prodyaddurgama bhāvo yadabhūstvaṁ
tenāśliṣṭastvaṁ ca mahatya jayalakṣmyā ||27||

ENGLISH TRANSLATION

Ṛṇdā approached and said, 'Lotus-eyed Rādhā, You have conquered Your beloved by making Him wander in confusion. Kṛṣṇa, Your difficult-to-attain emotion arose, and by it You too have been embraced by the great goddess of victory.' (27)

ORIGINAL

tāmarthayitvām muralīm tataḥ
sā mukunda pāṇau nidadhe yadaiva |
tadaiva kṛṣṇo'hamaho na rādhety
āścāryam evābhiniṇāya raṅgī ||28||

ENGLISH TRANSLATION

After requesting the flute from Rādhā, Vṛndā placed it in Mukunda's hand. At once the playful Lord enacted another wonder, exclaiming, 'Alas, I am Kṛṣṇa, not Rādhā!' (28)

ORIGINAL

vidyunmeghau yau mitho varṇa
bhāva vyatyāsenāvarsatām harṣa dhārāḥ |
tāvāsīnau svīkṛta svasva-rūpau devy
aṭavyāḥ sevyamānau vyathātām ||29||

ENGLISH TRANSLATION

The lightning and the cloud, who had showered streams of joy upon one another through the exchange of their colors and moods, resumed Their respective forms. Seated together, They were served by the goddess of the forest. (29)

ORIGINAL

aprāṇāpi prāṇito mohayantī labdha
prāṇa syānnava dvāra dehā |
madhya yāmaṁ drāg vaśībhūya sāraṁ
madhye premnā modayantī trilokīm ||30||

ENGLISH TRANSLATION

Though without life, night gives life; though newly alive, she possesses a body with nine gates and enchants all. Quickly bringing the middle watch under her control, she delights the three worlds with the very essence at her center, through love. (30)

ORIGINAL

tāmālī jānīhi mama prahelīm
ityucamānā hariṇāha rādhā |
utkocam evādharaśīdhu yasyai
dadāsi varṁsī tava kuṭṭinīyam ||31||

ENGLISH TRANSLATION

When Hari said, 'Companion, understand My riddle,' Rādhā replied, 'Your flute is a procuress, for You give her the bribe of wine from Your lip.' (31)

ORIGINAL

gāyantī tatamanurāgiṇī yaśaste yā
mūrcchām bhajati lasadguṇāvali śrīḥ |
grāmasthāpyatanu raseṣu yā pravīṇā
tām brūhi praṇaya nidhe prahelikām naḥ ||32||

ENGLISH TRANSLATION

'She sings Your fame in deep attachment and enters swoons while bearing the beauty of a shining series of virtues and musical notes. Though she lives in the village, she is expert in bodiless Love's rasas. Reservoir of affection, tell us the answer to this riddle.' (32)

ORIGINAL

īrṣyantī mama muralīm kalāvalībhir
jetrī mām sukhayati mādhurīm dadhānā |
sā rādhe tvamiva suvṛta pīna tumbīs
tanyatra sphurati rasena balakīyam ||33||

ENGLISH TRANSLATION

'Rādhā, she who envies My flute, conquers Me with her multitude of arts, and delights Me while bearing sweetness is a vīṇā like You, with well-rounded, full gourd breasts, resounding elsewhere through rasa.' (33)

ORIGINAL

athocire śrī lalitā viśākhā
citrādayo'pīhita jaitra bhāvāḥ |
tamanvadhinvansva sakhīm paṭimno
bhaṅgyaiva yāḥ saṁsadi varṇayantyāḥ ||34||

ENGLISH TRANSLATION

Then Śrī Lalitā, Viśākhā, Citrā, and the others, intent upon victory, spoke their own riddles. By describing their companion through clever turns of speech before the assembly, they delighted Him. (34)

ORIGINAL

bālā apyativṛddhā yebandhaṁ mokṣaṁ ca vibhrati |
śuddhānapi tamo dhāmnovada tāṅkuṭilānapi ||35||

ENGLISH TRANSLATION

'Though young, they are exceedingly old. They bear both bondage and liberation. Though pure, they are abodes of darkness, and though straight by nature they are crooked. Tell us what they are.' (35)

ORIGINAL

prati karma nibaddhānām api kṛṣṇo'smi mokṣadaḥ |
yeṣāṁ ratyudgame keśānvibhaktāṁstanimānbhaje ||36||

ENGLISH TRANSLATION

'I am Kṛṣṇa, giver of liberation even to those bound to every action. When passion arises in them, I honor those slender hairs, parted and released from their knots.' (36)

ORIGINAL

dhṛtvā vibhūtiṁ bhramatīha sarvathā
dhvany-artha tattva prathane'ti paṇḍitā |
yā yoginī sambhṛta viśva bhāva ḍṛg
dhanyo'si tām cet priya boddhumīśiṣe ||37||

ENGLISH TRANSLATION

'Adorned with sacred ash, she wanders everywhere. She is exceedingly learned in revealing the true meaning of sound. She is a yoginī whose vision contains every mood of the universe. Beloved, you are fortunate if you can understand her.' (37)

ORIGINAL

anaṅga saukhya siddhaye yadujjvalātma vedanaṁ
 kṛpārdrayā yayā muhustadeva pāṭhito'bhavam |
 virajya sarva karmato yadājjñayā vanaṁ gato
 labheya nirvṛtiṁ gururṁ priyādṛśaṁ stavāmi tām ||38||

ENGLISH TRANSLATION

'For the fulfillment of bodiless Love's happiness, she compassionately taught Me again and again the radiant knowledge of the self. On her order I renounced every action and entered the forest. I praise that guru, hoping to attain a bliss like that of My beloved.' (38)

ORIGINAL

sadāpavarga sādhanō nitānta dānta vighrahaḥ
 śuci priyo ruciprado'nurāgitādthurādharah |
 ya eva bhāti saubhagaistamatra varṇayannapi
 svayā rasājjñayaiva tām nayācyutāsu dhanyatām ||39||

ENGLISH TRANSLATION

'He is always the means to liberation, possesses a thoroughly disciplined form, loves purity, bestows beauty, and bears the burden of deep attachment. Though You describe this fortunate figure here, Acyuta, by Your own command of rasa bring her to blessed fulfillment.' (39)

ORIGINAL

kiṁ varṇayitvaiva viramyatām
 aho rasajjñayāpyasya vinopagūhanam |
 tadālayo yojayatāmumutsukaṁ
 priyādharaṁ santatamutkayānaya ||40||

ENGLISH TRANSLATION

'Why stop after merely describing her? Alas, a connoisseur should not leave her without an embrace. Friends, bring this eager lover and constantly unite him with the yearning lip of his beloved.' (40)

ORIGINAL

tanutātanu lampaṭatām kuṭilāḥ
 sva viṭa sphuṭa kīrtita kīrtibharāḥ |
 iti bhīṣaṇa bhaṅgura cilli kaṭu
 krakacaiḥ sva sakhīḥ samatarjadiyam ||41||

ENGLISH TRANSLATION

'Crooked girls, display your wanton devotion to bodiless Love and bear the weight of the fame openly proclaimed by your own libertine!' With the sharp saws of Her fiercely bending brows, the girl threatened Her companions. (41)

ORIGINAL

na ruṣā paruṣā bhava sādhi bhṛśam
 racayāmyatha nirvacanām bhavatīm |
 sva kalāmabhirakṣya vilakṣaṇadhīḥ
 prati vakṣyasi cedayi jeṣyasi mām ||42||

ENGLISH TRANSLATION

'Chaste girl, do not become so harsh in anger. I shall now describe you through a riddle. If, with exceptional intelligence, you protect your own art and answer Me, you will defeat Me.' (42)

ORIGINAL

ekena śobhām api yo'bhidhatte
 dvābhyām diviṣṭāmstribhireva varṇaiḥ |
 tavāpyabhīṣṭam dyunagam caturbhiḥ
 śrotrābhiraśyam sakhī pañcabhirvaḥ ||43||

ENGLISH TRANSLATION

'With one syllable it denotes beauty, with two the celestial beings, with three the colors, and with four the heavenly tree you desire. With five it is something fit for the ears and dear to all your companions. (43)

ORIGINAL

tamācakṣva śabdaṁ tvam ityucyamānā
 priyeṇa priya namra vaktrāravindā |
 anīśāpi roddhum smitaṁ bhaṅgura bhrūr
 amuṁ sūkṣmadhīrvyājato vyājahāra ||44||

ENGLISH TRANSLATION

When Her beloved said, 'Tell Me that word,' the beloved girl lowered Her lotus face. Unable to restrain Her smile, Her brows bending, the subtle-minded Rādhā answered Him indirectly. (44)

ORIGINAL

vadaikena cārūttareṇaiva tāvat kramāl
 labdha varṇena mat praśna vīthīm |
 tvamādau tataḥ sve hitaṁ śabdameṭaṁ
 priyāṁ vācayanyāhi padmāṁ sakhīm svām ||45||

ENGLISH TRANSLATION

'Answer the path of My questions in order, each with one charming reply formed by the syllable you obtain. First make your dear friend Padmā pronounce the beneficial word that results, and then go to her.' (45)

ORIGINAL

grhī kamicchet taruṇehitaṁ kiṁ
 kiṁ cāru vādyam kimu karṇa vedyam |
 sakhyaḥ kimākaraṇayituṁ nilīnās
 tiṣṭhanti tat tvam vada nirvivādam ||46||

ENGLISH TRANSLATION

'What does a householder desire? What does a young man seek? What is a charming instrument, and what is perceived by the ear? What do your companions hide themselves to hear? Tell Me without dispute.' (46)

ORIGINAL

surataru pūrvam tamiti mukunde
 vadati tadati paṭimāmṛtavinde |
 sapadi sakhībhirathaidhitamānā
 yuvatimaṇirmumude smayamānā ||47||

ENGLISH TRANSLATION

When Mukunda pronounced the first answer, 'the wish-fulfilling tree,' the jewel among young women smiled, filled with the nectar of exceptional skill, while Her companions immediately increased Her pride. (47)

ORIGINAL

śabdamaho tamavācayad
 atraivaśvimam eva bhavatyapi citraiḥ |
 praśna varair miṣatastadajeyā
 kṛṣṇa dhiyāpyasi bāḍhamameyā ||48||

ENGLISH TRANSLATION

Through the guise of these excellent questions, She made even Padmā pronounce that very word here. Thus unconquered even by Kṛṣṇa's intelligence, You are indeed immeasurable. (48)

ORIGINAL

ityevamuktvā bahu mālya gandha
 tāmbūla divyābharaṇena vṛndā |
 niṣevya kṛṣṇam dhr̥ta rasa tṛṣṇam
 vijjñāya vijjñā praṇunāva kiñcit ||49||

ENGLISH TRANSLATION

Having said this, wise Vṛndā served Kṛṣṇa, who bore an eager thirst for rasa, with many garlands, fragrances, betel, and divine ornaments. Understanding His desire, she then offered a further prayer. (49)

ORIGINAL

rasika sikatā tūlābalyā tathātula śilpibhir
 vyaraci ruciraṁ citraṁ mitrātmajā puline'nilaiḥ |
 tanutara taraṅgālyastulya jalasthalayoryathā
 syurasita site kāntī bhrāntīrjanasya tadasyataḥ ||50||

ENGLISH TRANSLATION

Upon the Yamunā's bank, incomparable artisans, the winds, fashioned a beautiful wonder from grains of sand as soft as cotton. Fine rows of waves made water and land appear equal, producing in the people an illusion of alternating dark and white radiance. (50)

ORIGINAL

kimati vitatā kārṇṇīyāṁ sarinnija madhyato
 mṛgamada rasāmanyāṁ kāñciddhūnīm dadhatīkṣyate |
 kimamita yaśaḥ sauryāstauryatrikaiḥ svagatair idaṁ
 trijagadapi saṁstāvyaivemāṁ samāśliṣadādarāt ||51||

ENGLISH TRANSLATION

Does this vast river of camphor bear within its center another stream made of liquid musk? Or has their boundless fame, praised throughout the three worlds by their own song, dance, and music, respectfully embraced this bank? (51)

ORIGINAL

ehyehi kānte vilasāma hantety
 upātta tat pāṇidalaḥ kalāvān |
 āgatya madhye pulinaṁ vitene
 hallīśakollāsamudāra līlāḥ ||52||

ENGLISH TRANSLATION

'Come, come, Beloved! Let Us sport here!' The master of arts took Her lotus hand, entered the center of the sandbank, and expanded His noble pastimes in the joy of the circular dance. (52)

ORIGINAL

kalayata kaladhauta nīradhautam
 vyadhita ka etadaho mahojjvalam naḥ |
 sthala mala sadṛśo bhṛśotsukānāmiha
 bahu rāsa vilāsa sādhu siddhyaiḥ ||53||

ENGLISH TRANSLATION

'Look at this great wonder! Who washed silver with clouds and fashioned this brilliantly radiant ground for the complete fulfillment of our many Rāsa pastimes, we who are intensely eager and spotless in heart?' (53)

ORIGINAL

madhurima sarasam vidhāya śuklam
 guṇamakhilam vidhireva vastra pūtam |
 pulinamidamathāśu tena siktvā jagati
 kalām prabhayām cakāra kiṁ svām ||54||

ENGLISH TRANSLATION

Did the Creator strain every quality of sweetness through a cloth until it became white, quickly sprinkle this sandbank with the result, and thereby spread the radiance of his own artistry throughout the world? (54)

ORIGINAL

sāndrastu tac chānita śiṣṭa bhāgaḥ
 sakṣepaniḥ kṣepavaśāditaḥ kim |
 khe'bhūt śaśaṅkaḥ kaṇikā samūho
 nakṣatra lakṣatvamavāpa rādhe ||55||

ENGLISH TRANSLATION

Did the dense residue left after that straining become the moon when cast into the sky, while its scattered particles attained the form of hundreds of thousands of stars, Rādhā? (55)

ORIGINAL

iti varṇayantamanurāgiṇī gaṇāḥ
 samayā vidhāya nija kāntamagrataḥ |
 itaretarāta bhujaṇṇaḥ maṇḍalīm racanāti
 śobhamavatasthire kṣaṇam ||56||

ENGLISH TRANSLATION

As He described the bank in this way, the groups of loving girls placed their beloved before them. Linking the circles of their arm-vines with one another, they stood for a moment in a formation of extraordinary beauty. (56)

ORIGINAL

kimanaṅga kīrti rasa pūrite sarasyuditaṁ
 mahadvikacamekamadbhutam |
 kanakāmbujaṁ madhura nīla karṇikaṁ
 vibudhāṅganākṣi madhupāvali stutam ||57||

ENGLISH TRANSLATION

Did a single vast and wondrous golden lotus arise within a lake filled with the rasa of Cupid's fame, its center sweet and dark blue, praised by rows of honeybees formed from the eyes of celestial women? (57)

ORIGINAL

kiṁ vā dharaṇyaiva dhṛtaṁ nijālike
 mahotsave candana candra carcite |
 kastūrikācā tamāla kaṁ kāśmīra
 citrāvali veṣṭitaṁ babhau ||58||

ENGLISH TRANSLATION

Or did the earth herself bear upon her forehead for a great festival, anointed with sandalwood and moonlight, a tamāla design traced in musk and encircled by rows of saffron pictures? (58)

ORIGINAL

kāṇakyo'mūrambhāḥ śambhāḥ
 kārpūre'sminnavye bhavye |
 vapre sapremaivāvabruḥ kiṁ
 tāpiñcharṁ piñchottamaṁsam ||59||

ENGLISH TRANSLATION

Did these golden girls upon this fresh, beautiful camphor bank lovingly address the dark tamāla crowned with peacock feathers, asking him some intimate question? (59)

ORIGINAL

śāradyā kiṁ saura jvālā
 balyāśliṣṭaṁ tyaktvākāśam |
 haime deśe snigdhāmbhodo
 vidyunmālā madhye reje ||60||

ENGLISH TRANSLATION

Or did a tender rain cloud leave the sky and shine in this golden region, embraced by the rays of the autumn sun, while a garland of lightning gleamed at its center? (60)

ORIGINAL

ṣaḍja svareṇātha catuḥ śruti
 spr̥śārohāvarohau gatakair vibhūṣayan |
 kedāra rāgaṁ rasikendra śekharas
 teneti teneti yadā lalāpa saḥ ||61||

ENGLISH TRANSLATION

Then the crown of connoisseurs touched four microtones with the ṣaḍja note, ornamented the ascending and descending movements with graceful transitions, and sang the Kedāra rāga with the refrain, 'teneti, teneti.' (61)

ORIGINAL

tadamita mādhuṛī surasatīḥ sapatīṛ api khe
 vyadhita vimānagā vivaśayantyatanu jvaritāḥ |
 abhajataḥ darpakaḥ salalano'pi tadīya
 mahā madana śara prahā vidhuro bahu mohamaho ||62||

ENGLISH TRANSLATION

Its boundless sweetness rendered even the celestial women traveling in their aerial cars helpless with the fever of Love. Cupid himself, though accompanied by his wife, became deeply deluded, afflicted by the blows of his own mighty arrows of desire. (62)

ORIGINAL

atha lalitādi kaṇṭha milanāt kila gāna dhurām
 naṭanam api prati priyatamā dvaya madhyagataḥ |
 vinihita tadtadaṁsa bhuja sva javena yadārabhata
 vidhātum adbhuta vilāsa kalā sakalā jaladhiḥ ||63||

ENGLISH TRANSLATION

Then, joining the song borne upon the throats of Lalitā and the others, the ocean of every wondrous sportive art stood between the two foremost beloved girls, placed His arms upon their shoulders, and began the dance with His own swift vigor. (63)

ORIGINAL

vāditra rāga svara mūrcchanā śruti
 grāma kriyā hastaka tāla devatāḥ |
 svasvakriyāścakruruditya sambhramān
 mūrtāḥ pratītā iva tarhi saṁhatāḥ ||64||

ENGLISH TRANSLATION

The deities of instruments, rāgas, notes, melodic swoons, microtones, scales, movements, hand gestures, rhythms, and all their individual arts seemed to arise bodily and gather there in excitement, each performing its own function. (64)

ORIGINAL

kacchapikābhistatra mṛdaṅgeṣvanupadamudayati nava nava ninade
 nṛtya gatīḥ kvāpyaśruta dṛṣṭā vidadhati saha yuvatibhiraghamathane |
 thai tatha thaiya tā tatha thaiyā ḍṛmiki ḍṛmiki ṭṛki ṭṛki ṭṛki ṭṛki thā
 itthamudīyastāla taraṅgā madhura vadana sarasija kula kalitāḥ ||65||

ENGLISH TRANSLATION

As fresh sounds arose at every moment from vīṇās and mṛdaṅgas, the destroyer of Agha and the young women enacted dance movements never before heard or seen. 'Thai, tata thaiyā, tā, tata thaiyā, ḍṛmiki ḍṛmiki, ṭṛki ṭṛki ṭṛki ṭṛki thā!' Thus sweet lotus faces produced ever-rising waves of rhythm. (65)

ORIGINAL

kaṅkaṇa kiṅkiṇyādyali vādyai jhaṇad
 iti jhaṇaditi madhurima laharīm |
 kāñcana bhejuḥ kāñcana vallyaḥ
 kimudita śucirasa mṛdula sumanasah ||66||

ENGLISH TRANSLATION

With the bee-like music of bracelets, waist bells, and other ornaments sounding 'jhaṇaditi, jhaṇaditi,' the golden vines entered waves of sweetness like tender, spotless flowers freshly blossomed in rasa. (66)

ORIGINAL

kiṁ suṣamābdheretya virejuḥ smara
 kṛta mathana rabhasa bhara janitāḥ |
 lakṣmya imāḥ svām kīrtimacaiṣur
 vidhi jagadavidita naṭana paṭimabhiḥ ||67||

ENGLISH TRANSLATION

Had these goddesses of beauty emerged from the ocean of splendor, born from the force of Cupid's churning? Through dancing skill unknown to the Creator and the world, they revealed the full reach of their own glory. (67)

ORIGINAL

na vidyudabhrai kanakendra ratnair
 na vā na vā campaka nīla pañkajaiḥ |
 rasaistu kāśmīra madāñcitaiḥ sā
 mālaiva reje smara japyā mālā ||68||

ENGLISH TRANSLATION

The circle shone not through lightning and clouds, nor through golden jewels, nor through campaka flowers and blue lotuses, but through rasas tinged with saffron and intoxication. It became Cupid's own garland for whispered recitation. (68)

ORIGINAL

hastaka śasta padārtha vibheda
 khyāpana tāla gatikrama nāṭyāt |
 ye parirambha kucagraha cumbās
 tena tataḥ pṛthag āsana rāsāt ||69||

ENGLISH TRANSLATION

As hand gestures revealed distinct meanings and the dance advanced through successive rhythms and movements, embraces, the grasping of breasts, and kisses arose. Through these, the dancers separated from their individual seats within the circle of Rāsa. (69)

ORIGINAL

tvadvadanaṁ sadanaṁ lavanimnāṁ
 tatra ca hanta dṛganta vilāsāḥ |
 teṣvasamāṁ suṣamāmupajagmuḥ
 sundari kāmakaḷāḥ sakalāstāḥ ||70||

ENGLISH TRANSLATION

'Beautiful girl, Your face is the home of all loveliness, and the play of Your sidelong glances resides there. Within those glances all the arts of Love have attained an incomparable beauty.'
 (70)

ORIGINAL

kānte tvadāsyodaya dattamindur
 mṛgacchaladduryaśa eva dhatte |
 janopahāsāsahano'tha vā kiṁ
 dvijo'pi mūḍho garalaṁ jaghāsa ||71||

ENGLISH TRANSLATION

'Beloved, the moon who received the rise of Your face now bears only the infamy of a deer-shaped stain. Or, unable to tolerate the people's ridicule, did that foolish twice-born moon swallow poison?' (71)

ORIGINAL

ityaghadamano'gāyat kāntāṁ tām sarigamapaiḥ
 sāmyati caturā gītaistaistaikimu na jagau |
 tatra tu yadabhūt sambuddhyantaṁ tadpadamanayā
 gīyata rabhasādanta nyastādya svara surasam ||72||

ENGLISH TRANSLATION

Thus the destroyer of Agha sang to His beloved through the notes sa, ri, ga, ma, and pa. Did the clever girl not answer with songs equal to each of His? Whatever word in His song ended in direct address, She eagerly sang again with its final sound placed first. (72)

ORIGINAL

maṇḍala racanām tāsāmasyannāha sa kutukī
 nṛtyati mahilā ekaikaśyenādbhutamadhunā |
 omīti lalitā tāsṽādu sā vyanjita paṭimā
 dhiddhī drām drām drām kuṭu ṭṛkithetyudbhaṭamanaṭat ||73||

ENGLISH TRANSLATION

Casting aside the circular formation, the playful Lord said, 'Now let each woman dance alone in a wondrous way.' Lalitā agreed and first displayed her skill, dancing boldly to 'dhiddhī drām drām drām kuṭu ṭṛkithe.' (73)

ORIGINAL

itthaṁ viśākhādi sakhīateḥ kramāt
 pr̥thak pr̥thañnāṭyakalā vidagdhatām |
 āsvādayanmūrdhna vidhūnanair muhuḥ
 kāntaḥ sakāntaḥ saphalīcakāra tām ||74||

ENGLISH TRANSLATION

In this way the beloved Lord and His beloved savored, one by one, the skill in dance of Viśākhā and every other companion. Repeatedly nodding Their heads in appreciation, They made each dancer's artistry fruitful. (74)

ORIGINAL

tāḥ sabhyatvaṁ dadhuratha nikhilāḥ
 sakhyaḥ kāścij jagurati madhuraṁ |
 tatrānaddha dhvani dhṛta rabhasau
 rādhā-kṛṣṇau nanṛtaturatulam ||75||

ENGLISH TRANSLATION

Then all the companions assumed the role of the assembly while some sang exceedingly sweetly. Amid the vigorous resonance of bound instruments, Rādhā and Kṛṣṇa performed an incomparable dance. (75)

ORIGINAL

tattā dhiddhī tati kaṭa ghr̥ghi tat
 tat tadhiddhī tatikaṭa ghr̥ghi tat |
 ityanvāsyāmbuja yugamaṇaṭanvarṇāḥ
 karṇāmṛta sama madhuraḥ ||76||

ENGLISH TRANSLATION

'Tattā dhiddhī tati kaṭa ghr̥ghi tat, tat tadhiddhī tatikaṭa ghr̥ghi tat!' The rhythmic syllables danced after the pair of lotus faces and were as sweet as nectar to the ears. (76)

ORIGINAL

parasparopatta karābjayostayor
 bhujoddhati dyotita ratna bhūṣayoḥ |
 tāṭaṅka tāralya dhurorārī kṛta jyotsnā
 mukhendū snapayantya āvabhuh ||77||

ENGLISH TRANSLATION

They grasped each other's lotus hands, raised Their arms, and made Their jeweled ornaments flash. The restless brilliance of Their earrings took on the burden of bathing the moons of Their faces in moonlight. (77)

ORIGINAL

mitho hastāmbārpita tanubharo tau tathā veganunnau
 jughūrṇati yena smara ghaṭakṛto ratna cakraika rupyam |
 tadāgatāṁ veṇī-dvayam api tayoh prṣṭha saṅgaṁ vihāya
 bhramannīla śrīmat paridhi varatāṁ tadbahiḥ prāpya reje ||78||

ENGLISH TRANSLATION

Leaning Their bodies upon hands held together, They were propelled with such speed that They whirled like a single jeweled wheel fashioned upon Cupid's potter's wheel. Their two braids left Their backs and circled outside Them, shining as a splendid dark-blue rim. (78)

ORIGINAL

tatastālopāntaṁ samayamanu tāvaṅguligranthimuktau
 prṭhaṇṇāṇā bhedaṁ samamanaṭatāṁ durga mārgādhiroham |
 samāptau tu preṣṭhorasi hariradhāddakṣiṇaṁ pāṇipadmaṁ
 svarāmenaitena sprṣadiva kucaṁ vāritaṁ tat tayāpi ||79||

ENGLISH TRANSLATION

Near the close of the rhythm, They released Their interlocked fingers and danced apart and together through many variations, ascending difficult paths of movement. At the conclusion Hari placed His right lotus hand upon His beloved's chest, as though touching Her breast through that final note, but She stopped Him. (79)

ORIGINAL

kācit tadā vījayati sma bhūṣa
 vyatyāsamasyatyaparā lilepa |
 śrī khaṇḍa karpūrarasaistadaṅgāny
 ekāsyayorarpayati sma vīṭim ||80||

ENGLISH TRANSLATION

One companion fanned Them, another corrected ornaments displaced in the dance, another anointed Their limbs with sandalwood and camphor essence, and one offered a betel roll to each mouth. (80)

ORIGINAL

lihantvarvācīnā nijarasanayā rāsaṁ kathaṁ taṁ haṭhān
 na gīryatreśānā saphalitadṛśāṁ tātkaḷikānām api |
 prabhustaṁ premā cet kam api caturaṁ svādhāramākhyāpayet
 tadīyair mādhyair apahr̥tadhiyā tenāpi varṇyo na saḥ ||81||

ENGLISH TRANSLATION

How could those who came later forcibly lick that Rāsa with their own tongues when even those present at the time, whose eyes had attained fulfillment, were unable to swallow it? If Love, its master, declares some clever person to be His vessel, even that person's understanding is stolen by its sweetness and he cannot describe it. (81)

ORIGINAL

kintu śaktiratulā kṛpā tayoh
 sā svayaṁ śukamukhendunā jagat |
 dyotayantyalamavaikṣayaddīśaṁ
 dhāma vindati tayaiva sekṣaṇaḥ ||82||

ENGLISH TRANSLATION

Yet Their incomparable power and mercy, shining through the moon of Śuka's face, illuminated the world and revealed the path. Only by that grace does one who possesses eyes attain the sacred realm. (82)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvyē
rāsa-līlāsvādano nāma
ūnavimśaḥ sargaḥ
||19||

ENGLISH TRANSLATION

Thus ends the Nineteenth Sarga, entitled 'Relishing the Rāsa Pastime,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta.

विंशतितमः सर्गः

Twentieth Sarga: Relishing the Night Pastimes

Source coverage: logical units 1–57; verses 1–55

ORIGINAL

viṁśatitamaḥ sargaḥ
naktantana-līlāsvādano nāma

ENGLISH TRANSLATION

Twentieth Sarga: Relishing the Night Pastimes

ORIGINAL

atha prabandhānanusṛtya citraṁ
tauryatrika sādhu vidhāya kāntāḥ |
vihṛtya kṛṣṇāvanayornayoḍha
sva svāṅga veśā viviśurnikuñjam ||1||

ENGLISH TRANSLATION

Following the sequence of compositions, the beloved girls beautifully performed song, dance, and instrumental music. After Kṛṣṇa and the girls had sported, each resumed her own garments and appearance, which had been exchanged before, and entered the grove. (1)

ORIGINAL

kharjura rambhā panasāmra jambū
 prabhṛtyanisvādu phalānivṛndā |
 āhṛtya tat taddyuti saurabhābhyām
 astāvayat tat tadagānadhīśo ||2||

ENGLISH TRANSLATION

Vṛndā gathered dates, plantains, jackfruit, mangoes, rose apples, and other fruits whose sweetness never diminished. Through each fruit's particular beauty and fragrance, the Lord of the mountain praised the tree from which it came. (2)

ORIGINAL

sakhyaḥ samānaiṣurathābhirasyāḥ
 karpūra kelyāditayā prasiddhāḥ |
 pīyūṣa parvāmṛta keli sīdhu
 vilāsakānaṅga guṭīvaṭīstāḥ ||3||

ENGLISH TRANSLATION

The companions then brought the delicacies famous among those girls through the camphor pastime and other delights: balls of Love, rolls of bodiless desire, playful wine of nectar, and immortal confections fit for a festival of ambrosia. (3)

ORIGINAL

āsvādya tat tat priyayā sahāsyāḥ
 sahāsyamāsyē dyuti labdha lāsyē |
 dāsyārpitāḥ svarṇa-suvarṇa parṇa
 vīṭīrdadhe kundarado mukundaḥ ||4||

ENGLISH TRANSLATION

Mukunda, whose teeth were white as kunda flowers, tasted each item with His beloved. As laughter danced upon His face, gaining radiance from their smiles, He accepted betel rolls wrapped in excellent golden leaves and offered by the maidservants. (4)

ORIGINAL

dhātrārpito nīla nidhau vidhauś
 candrau nu mādhyura rasena yo'sau |
 svāntardhṛtoḍu pracayo'nurāgaś
 timyaṁstadīyananatāmagāt kim ||5||

ENGLISH TRANSLATION

Did the Creator wash two moons in the ocean of blue sweetness and place within them constellations held by affection? Growing moist with love, did they attain the form of the beloved Couple's faces? (5)

ORIGINAL

dhair yaṁ tadāsyāstimirī babhūva
 trapā tu bheje nalinīva nītvam |
 smāroḥ vikāraḥ kumudāyito'bhūddṛg
 indukāntena dadhāra sāmyam ||6||

ENGLISH TRANSLATION

Then patience became darkness within Their faces, modesty became a lotus entering blue contraction, the transformations of Love became kumudas blossoming at night, and Her glance attained equality with a moonstone. (6)

ORIGINAL

eṣāṁ tarūṇāmati sūkṣma patrac
 chidra cyutānmāruta vellitānām |
 lolekṣaṇe lokaya candrikāṇāṁ
 kaṇānjanānmānayatō manojam ||7||

ENGLISH TRANSLATION

'Restless-eyed girl, behold the particles of moonlight falling through exceedingly fine holes in the leaves of these trees as the wind makes them tremble. They seem like people honoring Cupid. (7)

ORIGINAL

vṛndāvanasyāpacitiṁ vidhitsuryā
 yāḥ svabhāsaḥ prajidhāya candraḥ |
 taḥ kiṁ palāśāvali cālanībhiḥ saṁśodhya
 ghrṇātyatyanilo'smadāptaḥ ||8||

ENGLISH TRANSLATION

'The moon sent his own rays to repay Vṛndāvana. Does our friendly wind strain them through sieves formed by rows of moving leaves and then respectfully collect only the purest light?' (8)

ORIGINAL

tat kausumaṁ talpamanalpa kauśalaṁ
 kalpadru kuñje kṣaṇamāśritā vayam |
 bhajāma viśrāmamiti bruvandhrta
 priyākaraḥ kelikalānidhirbabhau ||9||

ENGLISH TRANSLATION

'Let Us rest for a moment upon this flower bed, fashioned with boundless skill within the grove of wish-fulfilling trees.' Speaking thus and holding His beloved's hand, the reservoir of every art of play shone brilliantly. (9)

ORIGINAL

sva bāhu sandānita kaṇṭhayā tayā
 saṁviśya paryaṅkavare harau sthite |
 tat pāda samvāhana śarma karmaṇām
 tat kiṅkarīṇām samapūri vāñchitām ||10||

ENGLISH TRANSLATION

When Hari reclined upon the excellent couch with Rādhā's arms bound around His neck, the desires of the maidservants were fulfilled through the blissful service of massaging Their feet. (10)

ORIGINAL

ūrvoḥ svayo kanaka pīṭhayoḥ
 kramānnidhāya padāmburuhe nijeśayoḥ |
 dve dāsike tac chayanānta saṅgate dṛg
 bindubhiḥ pādyamivopajahratuḥ ||11||

ENGLISH TRANSLATION

Two maidservants seated at the end of the bed successively placed the lotus feet of their Lord and Lady upon the golden seats of their own thighs. With drops from their eyes, they seemed to offer water for washing those feet. (11)

ORIGINAL

udbhinna romāṅkurapālireva
 prāparghyatām kintu tayāpi śaṅkām |
 tanmārdavālocanayā dadhatyau
 pāṇyambujair ārcayatāmivaite ||12||

ENGLISH TRANSLATION

Rows of newly arisen shoots of horripilation became their offering of arghya. Yet even those maidservants grew apprehensive as they contemplated the tenderness of the feet, and with their lotus hands seemed only to worship rather than press Them. (12)

ORIGINAL

gandhaṁ tu kastūryamṛta supaṅkair
 vaksasṭhalasthair upakalpya sadyaḥ |
 niḥśvāsa dhūpair nakha ratnadīpair
 āloka mālyair dhinutaḥ sma nītyā ||13||

ENGLISH TRANSLATION

They at once prepared fragrance from the fine nectar-paste of musk upon their own breasts. In proper sequence they delighted the Couple with the incense of their sighs, the jeweled lamps of their nails, and garlands formed from their glances. (13)

ORIGINAL

naivedyatāyāṁ karakāvurojau
 saṁsparśanenābhimatau vidhāya |
 prāṇa pradīpaiḥ smita candra miśraḥ
 nirmañchanam premabharadvyadhattām ||14||

ENGLISH TRANSLATION

Making the breasts and hands accepted through touch into offerings of food, they performed a lamp ceremony in the fullness of love with the lamps of their life airs mingled with the moons of their smiles. (14)

ORIGINAL

hiraṇya rambhopari varti pallaveṣv
 āsajya raktotpala korakottamāḥ |
 bhrṅgāli jhaṅkāra bhr̥to'naṭannaho
 tat pāda samvāhanadambhato'sakṛd ||15||

ENGLISH TRANSLATION

Upon tender leaves resting above golden plantain trunks, excellent red lotus buds filled with the humming of rows of bees seemed to dance again and again under the pretext of massaging Their feet. (15)

ORIGINAL

tau vijayantyo valayāni jhaṅkṛti
 stutaiḥ prasūna vyajanaiḥ parā vabhūḥ |
 mūrtair yaśobhiḥ kavivṛnda varṇitaiḥ
 kiṁ svair adhinwannadhipau naṭikṛtaiḥ ||16||

ENGLISH TRANSLATION

Other maidservants fanned Them with flower fans, while the ringing of their bracelets sang Their praise. Had Their own embodied glories, described by hosts of poets, become dancers and begun delighting the two sovereigns? (16)

ORIGINAL

suvarṇa varṇāḥ kramukendu jātī
 labaṅga cūrnādyutitāmśabhājaḥ |
 tāmbūla vīṭīrapare nyadhat tām
 tadāsyayoḥ pārśvagata karābhyām ||17||

ENGLISH TRANSLATION

Others stood beside Their faces and placed betel rolls into Their mouths with both hands. The rolls were golden in color and bore portions of the radiance of areca nut, camphor, nutmeg, cloves, and powdered spices. (17)

ORIGINAL

yau pūrṇa candrāvuditaṁ niraṅkau
 tadamśu pīyūṣa rasābhiṣikte |
 sva pallavābhyām kalike grhītvā gāṅgeya
 vallyau muhurījatuḥ kim ||18||

ENGLISH TRANSLATION

Did two golden vines repeatedly worship two spotless full moons, bathed in the nectar of their own rays, by taking flower buds within their tender shoots and waving them in ceremony? (18)

ORIGINAL

kante diśaitāḥ śayanāya gantuṁ
 ghūrṇaddṛśaḥ saṁprati svinna gātrīḥ |
 śrāntiḥ padosteḥ na śamaṁ yayau ced
 tadarthametāvaham eva dhāsyē ||19||

ENGLISH TRANSLATION

'Beloved, send these girls away to sleep. Their eyes are rolling and their bodies are now covered with perspiration. If the fatigue in Your feet has still not subsided, I alone shall hold them for that purpose.' (19)

ORIGINAL

ityukti mātrena samīhitasyaivā
 arthasya siddhiṁ kila tā viduṣyaḥ |
 saṁpūjya devāviva pūjayitryās
 tanmandirāl labdhavarā nirīyuh ||20||

ENGLISH TRANSLATION

Merely hearing His statement, the wise maidservants understood that the desired purpose had already been fulfilled. They worshiped the Divine Couple like deities, received the blessing they sought from the temple of the grove, and departed. (20)

ORIGINAL

niṣṇāta evātanu tīrthasare
 romāñca pūrṇaḥ sphuritojjvalāṅgaḥ |
 smṛtyudbhavāśeṣa viśeṣa dharmānu
 ṣṭhāna dakṣo rabhasaṁ sa bheje ||21||

ENGLISH TRANSLATION

Already expert in bathing within the lake at Love's sacred ford, Hari thrilled with horripilation, every radiant limb trembling. Skilled in performing every distinctive rite arising from remembrance, He entered the observance with eagerness. (21)

ORIGINAL

prārambha evāghabhidastadasyā
 ‘mṛtaṁ trirācamya ta eva yāsīt |
 śraddhā tayaivāśu vidhīrbabhūvā
 ‘naṅgo’pi sāṅgo nirapāyamiṣṭa ||22||

ENGLISH TRANSLATION

At the very beginning, the destroyer of Agha sipped the nectar of Her face three times. Through that act alone, faith quickly arose, the rite became complete in every limb, and bodiless Love too became embodied as the flawless sacrifice. (22)

ORIGINAL

nānopacārāṅkalayanmudāśā
 bandhaṁ vitanvannapasārya vighnān |
 sa śātakumbhātanu ratnakumbhe kṛtvā
 kara nyāsamupātta kāntau ||23||

ENGLISH TRANSLATION

Joyfully arranging many offerings, extending the bond of hope, and removing all obstacles, Love placed the charming Couple together and performed the placing of hands upon the golden, jeweled vessel of Her body. (23)

ORIGINAL

somaṁ likhitvābhajadeva devaṁ
 kṛta dvijācchādana dāna mānaḥ |
 smitamyanivānanda dhurā taraṅgair
 aikyaṁ priyāṅgena sahātmano'gāt ||24||

ENGLISH TRANSLATION

Drawing the figure of Soma, He worshiped the deity and bestowed the honor of covering the twice-born. As though smiling beneath waves carrying a great burden of bliss, He attained union of His own body with the body of His beloved. (24)

ORIGINAL

dīvyanti tā me katham evamālayaḥ
 premneti rādhā svagataṁ yadābravīt |
 tadā prakāśāṅgamitena tāvatas
 tadicchayāṁ ūr api tena remire ||25||

ENGLISH TRANSLATION

When Rādhā said within Herself, 'How can My companions sport this way through love?' He brought their forms into manifestation, and by Her own desire He delighted with Her through those very expansions. (25)

ORIGINAL

yāstvetayoḥ keli vilokanaṁ vinā
 naivaśvasantyāsu gavākṣa sañcayam |
 śrītāsu kācinnijagāda paśyatānayoḥ
 daśā keyamabhūdhādbhutā ||26||

ENGLISH TRANSLATION

The companions could not even breathe without seeing Their pastimes, and so they gathered at the lattice windows. One of them said, 'Look at the astonishing condition that has arisen here between the two of Them!' (26)

ORIGINAL

anyonya doḥ sandita vigrahau kṣaṇaṁ
 niṣpandatāmetya punaḥ sa vepathū |
 hā heti vaisvarya bharāṣphuṭoditāv
 uṣṇāśrubhirhanta mitho'bhyasincatām ||27||

ENGLISH TRANSLATION

For a moment Their bodies remained bound by each other's arms and became motionless. Then trembling arose, and crying indistinctly, 'Alas! Alas!' beneath an overpowering flood of feeling, They bathed one another in hot tears. (27)

ORIGINAL

parāha hā svasvakarāhatālikā
 vāśleṣa muktau śrita sammukha sthitī |
 ajasramasra śravaṇaiḥ parasparaṁ
 na vīkṣya dūnau kṛśimānamīyatuḥ ||28||

ENGLISH TRANSLATION

Another girl exclaimed, 'Alas!' Striking their own palms together, They released the embrace and stood face to face. Yet torrents of tears made Them unable to see one another, and tormented, They grew thin. (28)

ORIGINAL

tat prema vaicittya bharāti vīcayaḥ
 pratyūhamānaṅgarase'tra tenere |
 dhinvanti dunvanti ca sampado na
 kiṁ drāgānurāgyo rasa vakrimormibhiḥ ||29||

ENGLISH TRANSLATION

The heavy waves of this prema-vaicittya, the experience of separation even in the beloved's presence, created an obstacle to the rasa of Love. Yet do not the riches of deep attachment both delight and torment immediately through their crooked waves of rasa? (29)

ORIGINAL

kṣaṇādathānyā'vadadālayo'dhunā
 mā khidyatālokayatānayormudā |
 anyonyamāliṅgatayoḥ punardṛśāṁ
 tā eva dhārā dadhire'ti śītatām ||30||

ENGLISH TRANSLATION

After a moment another companion said, 'Friends, do not grieve now. Look upon Them with joy!' As They embraced each other again, those same streams from Their eyes became exceedingly cool. (30)

ORIGINAL

kvāsīḥ priye mānini hā vihāya mām
 kiṁ paryyahāsīḥ priya nihnutī bhavam |
 saṁlāpamitthaṁ rasayantya etayor
 ālyo nibhālyollasitā smitāvabhuḥ ||31||

ENGLISH TRANSLATION

'Where were You, proud beloved, after abandoning Me?' 'Beloved, why did You ridicule Me by hiding?' Watching the Couple relish such conversation, the companions shone with smiles rising upon their faces. (31)

ORIGINAL

ekāha tatra vaikayāpi pṛṣṭhā
 siddhāntayantī rasa vastu tattvam |
 hārdam tayoh sarvamiyam vidagdha
 vedhaiva tadbhāva vibhāvitātmā ||32||

ENGLISH TRANSLATION

One companion said, 'Even if questioned by any girl here, this clever friend alone can establish the truth of rasa, for Her own self is illumined by Their moods and She knows everything within Their hearts.' (32)

ORIGINAL

vaiśleṣaja dhyāna dhurādhirūḍhayoh
 sphūrtyānayorāśu mithaḥ pratītayoh |
 śleṣārthamutsārita bāhubhirmithaḥ
 sparśānubhūtyā virahaḥ śamaḥ yayau ||33||

ENGLISH TRANSLATION

Burdened by meditation born from separation, each appeared before the other in a sudden vision. They extended Their arms to embrace, and when They experienced actual touch, Their separation subsided. (33)

ORIGINAL

paśyainayostat phalametadārād
 utkaṇṭhayā koṭi guṇī bhavantyā |
 punaś ca sambhoga dhurātidair ghyāt
 samṛddhimat tvaṁ rabhasādavāpa ||34||

ENGLISH TRANSLATION

'Behold the fruit of that separation: longing increased a millionfold, and renewed union swiftly attained abundance through the exceedingly prolonged burden of enjoyment.' (34)

ORIGINAL

niḥsāritācchādanamātma vallabhau
 viyoga bhītyaiva tayetaretaram |
 ruddhvā bhujaiḥ svasvahr̥dantaram
 balāt praveśayatāviva rājataḥ priyau ||35||

ENGLISH TRANSLATION

The beloved Couple cast off Their coverings and, from fear of separation, forcibly restrained one another with Their arms. Each seemed intent upon making the other enter within the chamber of the heart. (35)

ORIGINAL

dadhāsi mā yatra sadā tad
 etat viśāmi madhye hṛdayaṁ vihartum |
 ityevaṁ saṁlapyā kimadya
 gāḍhāśleṣair imau tatra vidhau yatete ||36||

ENGLISH TRANSLATION

'I shall enter and sport within this heart where You always hold Me.' Speaking in this way, did They now strive to fulfill that purpose through Their tight embraces? (36)

ORIGINAL

ātmā ca cetaś ca yadekametayor
 dvitvena tanvāstadalaṁ vilāsiṇoḥ |
 itītthamekīkurute'dya kiṁ javād
 anaṅga evaiṣa manīṣiṇāṁ varaḥ ||37||

ENGLISH TRANSLATION

Their self and consciousness are one, and only Their bodies appear as two. Is this same bodiless Love, foremost among the wise, now swiftly making the two playful lovers one? (37)

ORIGINAL

ekaṁ jagatyatra bhavāmi tuṅgaṁ
 kumbhāvimau mām api yaj jigīṣū |
 tadvāmanīkurva itīva garvādvakṣo
 harerardayate kucau kim ||38||

ENGLISH TRANSLATION

'I alone stand lofty in this world, yet these two pitchers seek to conquer even Me. I shall make them small.' Out of such pride, do Her breasts press upon Hari's chest? (38)

ORIGINAL

dr̥ṣṭvā smaraḥ śītakarāravindayoḥ
 sva mitrayoḥ śātravamabjayor api |
 parasparāśleṣa rasa grahair balāt
 svakāritair maitryamidaṁ sasarja kim ||39||

ENGLISH TRANSLATION

Seeing the enmity between his friend the moon and the lotuses, Cupid forcibly brought about this friendship by making them taste the rasa of mutual embraces. (39)

ORIGINAL

atrojjvalāgādha sarasyudañcatoḥ
 kiṁ vā sukhāśleṣanamabjayoridam |
 kandarpa vātyā janitaṁ yadantare
 śītkāra bhṛṅgaṁ dhvanireṣa lakṣyate ||40||

ENGLISH TRANSLATION

Or is this the joyful embrace of two lotuses rising within this deep, brilliant lake of rasa? The sound heard between them, filled with sighs, is like the humming of bees stirred by a windstorm born from Cupid. (40)

ORIGINAL

yau smāra sṛṣṭāvuditaṁ vidhū sadā
 pūrṇau niraṅkāvanayoḥ parasparam |
 vibhāti yuddhaṁ kimidaṁ yaduccalaḥ
 pragalbhate bālatamaścayo'bhiṭaḥ ||41||

ENGLISH TRANSLATION

Are the two spotless full moons that arose forever within the creation of Love now battling one another? Around them an increasingly bold mass of youthful darkness surges upward. (41)

ORIGINAL

kenārpitā candravadata mañjule
 masī saroje'pyahaheti vihvalam |
 tadañjanaṁ bimbayugaṁ pragṛhya
 kiṁ svenānurāgena tadanvarañjayat ||42||

ENGLISH TRANSLATION

'Who placed black pigment here upon this charming moon face, and upon the lotus too? Alas!'
 Distraught, did He grasp the pair of bimba fruits and color them further with His own
 attachment? (42)

ORIGINAL

ekatra bandhūka catuṣṭayaṁ kathaṁ
 maranda luṅṭākamiti niyuddhyate |
 itīva rājā madanaḥ siteṣubhiḥ kundair
 idaṁ vidhyati paśyatām layaḥ ||43||

ENGLISH TRANSLATION

'How can four bandhūka flowers gather in one place and wrestle as though each would plunder the other's nectar?' As if asking this, King Cupid strikes the scene with white arrows formed from kunda flowers while the companions watch. (43)

ORIGINAL

śambhū smaraḥ pallava navya pāśa
 dvayena baddhvā kimihārdha candraiḥ |
 śarair vibhedeti bhayena gaṅgā
 pṛṣat śatāthā patitā bhuvītaḥ ||44||

ENGLISH TRANSLATION

Did Cupid bind Śambhu with two fresh nooses of tender shoots and pierce him with crescent arrows? Frightened by this, hundreds of drops from the Gaṅgā fell from him to the earth. (44)

ORIGINAL

vidyudghanārci kramiṣāṁ yadopari
 smarāddadhāna babale'valepataḥ |
 tadā tu jālāni sakhīdṛṣāṁ balāj
 jālāvalīm harṣa jalaiḥ plutām vyadhuḥ ||45||

ENGLISH TRANSLATION

When lightning and cloud, light and dark radiance, rose above one another in succession and Love proudly brought forth his strength, the nets of the companions' eyes became rows of lattices forcibly flooded by waters of joy. (45)

ORIGINAL

bahistu yantra vyajananena dāsyas
 tau vījayām cakrurajasramasraiḥ |
 plutekṣāṇāścukrudhuraprameya
 premṇe tadātvānavaloka dīnāḥ ||46||

ENGLISH TRANSLATION

Outside, the maidservants continuously fanned Them with mechanical fans, their own eyes flooded with tears. Unable to see the immeasurable love unfolding at that moment, they became distressed and angry with it. (46)

ORIGINAL

praphulla nīlāmbuja sīdhu candraḥ
 kāmaṁ papāvityasahiṣṇu sadyaḥ |
 tatratyamindindirayoryugam
 kiṁ balāt tadāyāmṛtamapyadhāsīt ||47||

ENGLISH TRANSLATION

The moon eagerly drank the wine of a blossoming blue lotus. Unable to tolerate this, did the pair of bees present there at once forcibly drink even the nectar belonging to those two? (47)

ORIGINAL

abhrāntarudyac cala sūryamaṇḍale
 nanarta muktāvalirātta sammadā |
 haṁsāvadhūtāḥ kanakāvalīm śrītā
 vādyam vicitraṁ rabhasādavivadam ||48||

ENGLISH TRANSLATION

Within a cloud a rising, restless sun disc appeared, and a pearl necklace danced in great delight. Two swans, tossed aside, took shelter of a golden row and vigorously played wondrous music. (48)

ORIGINAL

tatrāgata śrī madhusūdanodyad
 gānam śruti preṣṭhamabhūdapūrvam |
 yenaiva sabhyā rasikāṅgavallī
 drautyam dadhe sveda miṣāt savepam ||49||

ENGLISH TRANSLATION

Then Śrī Madhusūdana produced an unprecedented song dear to the ears. Through it, the vine-like limbs of the connoisseurs in the assembly melted, trembling and taking the guise of perspiration. (49)

ORIGINAL

bālāstu kauṭilyabhṛto'ti laulyād
 itastataḥ saṁsaraṇa bhajantaḥ |
 śruti prasaktā pratikarmabhātās
 tasthurmadādaindava maṇḍalāntaḥ ||50||

ENGLISH TRANSLATION

The young strands of hair, bearing crookedness and moving restlessly here and there from excessive eagerness, attached themselves to the ears and appeared in each act. Intoxicated, they stood within the lunar disc of the face. (50)

ORIGINAL

avāryamānāmṛta pāna dṛptayo
 vikhaṇḍita sthāsaka navya varmaṇoḥ |
 prayukta cañcadbhuja nāga pāśayo
 yūnorjigīṣā samavarddhatarddhibhiḥ ||51||

ENGLISH TRANSLATION

Proud from drinking nectar without restraint, Their fresh armor of bodices shattered, and They employed the moving serpent-nooses of Their arms. Through every increase of fortune, the young Couple's desire to conquer one another continually grew. (51)

ORIGINAL

tayormithaḥpuṣpaśarāji cāturī
 dhūrīṇatāvedanayā vivādinoh |
 śrāntim svayaṁ kāpi nimantrya tatkṣaṇān
 nidrāmupānīya samādadhe kalim ||52||

ENGLISH TRANSLATION

As They disputed, each claiming foremost skill in the battle of flower arrows, a certain companion invited fatigue itself to appear. That very moment she brought sleep and settled the quarrel. (52)

ORIGINAL

sanātanaṁ -rūpamudīyusoḥ kṣitau
 hṛdā dadhāno vrajakānaneśayoḥ |
 tatkelikalpāgamasan̐gatīlitāḥ
 sadālivīthīranurāgiṇīrbhaje ||53||

ENGLISH TRANSLATION

I worship Sanātana and Rūpa, who have arisen upon the earth bearing within their hearts the Lord and Lady of Vraja's forest, and the rows of loving companions who forever delight in harmony with the sacred revelation of Their wish-fulfilling pastimes. (53)

ORIGINAL

śrīkṛṣṇacaitanyaghanam prapadye
 sapadyapadhvastatamaḥ prapañcam |
 pañceṣukoṭyarbudakāntidhārā
 paramparāpyāyitasarvaviśvam ||54||

ENGLISH TRANSLATION

I take refuge in the dense cloud of Śrī Kṛṣṇa Caitanya, who at once destroys the entire expanse of darkness and nourishes the whole universe through successive streams of radiance from countless billions of Cupids. (54)

ORIGINAL

so'yaṁ śrī-lokanāthaḥ sphuratu puru-kṛpā-raśmibhiḥ svaiḥ samudyann
 uddhṛtyoddhṛtya yo naḥ pracuratama-tamaḥ-kūpato dīpitābhiḥ |
 dṛgbhiḥ sva-prema-vīthyā diśam adīśam aho yāṁ śritā divya-līlā
 ratnāḍhyāṁ vindamānā vayam api nibhṛtaṁ śrīla-govardhanam smaḥ ||55||

ENGLISH TRANSLATION

May this Śrī Lokanātha arise and shine through his abundant rays of mercy. With his illumined glances he repeatedly lifted us from an exceedingly deep well of darkness and showed every direction of the path of his own love. Taking shelter of that path, rich with the jewels of divine pastimes, we too have privately attained Śrī Govardhana. (55)

ORIGINAL

iti śrī-kṛṣṇa-bhāvanāmṛte mahā-kāvye

naktantana-līlāsvādano nāma

vimśatitamaḥ sargaḥ

||20||

sampūrṇaṁ śrī-kṛṣṇa-bhāvanāmṛtaṁ kāvyam iti |

ENGLISH TRANSLATION

Thus ends the Twentieth Sarga, entitled 'Relishing the Night Pastimes,' in the great poem Śrī Kṛṣṇa-bhāvanāmṛta. The poem Śrī Kṛṣṇa-bhāvanāmṛta is complete.