

Srila Rupa Gosvami

Sri Lalita-Madhava

Act One

Prastavana (Introduction)

Text 1

sura-ripu-sudṛśām uroja-kokān
mukha-kamalāni ca khedayam akhaṇḍaḥ
ciram akhila-suhṛc-cakora-nandī
diśatu mukunda-yaśaḥ-śāsī mudam vaḥ

sura-ripu-of the enemies of the demigods; sudṛśām-of the wives; uroja-the breasts; kokān-like the birds known as cakravāka; mukha-faces; kamalāni-like lotuses; ca-also; khedayan-distressing; akhaṇḍaḥ-completely without distortion; ciram-for a long time; akhila-of all; suhṛt-the friend; cakora-nandī-pleasing to the cakora birds; diśatu-let it give; mukunda-of Śrī Kṛṣṇa; yaśaḥ-the glories; śāsī-like the moon; mudam-pleasure; vaḥ-to all of you.

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.*

Text 2

api ca:

aṣṭau prokṣya dig-aṅganā ghana-rasaiḥ patrāṅkurāṇām śriyā kurvan
mañju latā-bharasya ca sadā rāmāvalī-maṇḍanam
yaḥ pīne hṛdi bhānujām atula-bhām candrākṛtiṁ cojvalām
rundhānaḥ kramate tam atra mudiram kṛṣṇam namas kurmahe

api ca-furthermore; aṣṭau-the eight; prokṣya- sprinkling; dik-of the directions; aṅganāḥ-the goddesses; ghana-rasaiḥ-with sweet nectar; patra-of leaves; aṅkuraṇam-and sprouts; śriya-with beauty; kurvan-doing; mañju-charming; lata-of creepers; bharas-of the multitude; ca-also; sada- always; rama-of goddesses of fortune; avalī-of the multitude; maṇḍanam-the ornament; yaḥ-who; pine-broad; hṛdi-to the chest; bhanujam-Śrīmatī Rādhārāṇī, the daughter of Mahārāja Vṛṣabhānu; atula-incomparable; bham-beauty; candra-of the moon; akṛtim-the form; ca-also; ujvalam-splendid; rundhanaḥ- embracing; kramate-does; tam-to Him; atra-here; mudiram-the dark cloud; kṛṣṇam-Lord Kṛṣṇa; namaḥ kurmahe-we offer our respectful obeisances.

Let us offer our respectful obeisances to the dark cloud of Lord Kṛṣṇa, which showers the goddesses of the eight directions with a rain of sweetness, which eternally decorates the gopīs with beautiful vine-grown leaves and flowers, and which embraces to its chest the peerlessly splendid moon of Śrī Rādhā.

Text 3

nandy-ante sūtradhāraḥ: alam ati-vistareṇa. samantād avalokya.
hanta bhoḥ. santata-vṛndāṭavī-nikuñja-vedikā-nivāsa-dikṣā-rasajñasya
sphurat-uddaṇḍa-puṇḍarīka-maṇḍalī-maṇḍita-brahma-kuṇḍa-tiropānta-
sthali-mahā-bhaumikasya bhagavato gopīśvaratayā prasiddhasya
candrārdha-mauleḥ svapnāvribhūtam ādeśam āsādyā dipāvali-
kautukārambhe govardhanārādhānāya rādhā-kuṇḍa-rodhasī mādHAVI-
mādhava-mandirasya pūrvataḥ saṅgatāni vaiṣṇava-vṛndāni sva-
prabandhena lalita-mādhava-nāmnā nāṭakenāham upasthātum
paryutsuko 'smi.

naṇḍi-the Nandi-sloka; ante-after; sūtradhāraḥ-the Sūtradhāra; alam-
enough; ati-vistareṇa-with these verbose explanations; samantaḥ-
everywhere; avalokya-looking; hanta- indeed; bhoḥ-Oh!; santata-
eternally; vṛnda-atavi-in the forest of Vrndavana; nikuñja-in the groves;
vedi-in the courtyards; nivasa-residence; dikṣa-in religious ceremonies;
rasajñasya- expert; sphurat-manifested; uddanda-great; pundarika-of a
lotus flower; maṇḍali-area; maṇḍita-decorated; brahma-kunda-of
Brahma Kunda; tira-the shore; upanta-near; sthali-place; mahā-great;
bhamuikasya-of the place; bhagavataḥ-of the Lord; gopī-of the gopīs;
isvarataya-as the master; prasiddhasya- celebrated; candra-ardha-
mauleḥ-of Lord Siva, who wears a half-moon crown; svapna-in a dream;
avirbhūtam-appearance; adesam- order; āsādyā-attaining; dipavali-
Diwali; kautuka-arambhe-on the holy day; govardhana-of Govardhana
Hill; arādhānāya-for the worship; rādhā-kunda-of Rādhā-khunda;
rodhasi-on the bank; madhavi-madhava-of Sri Sri Madhavi-Mādhava;
mandirasya-thetemple; purvataḥ-before; saṅgatāni-assembled; vaisnava-of
Vaisnavas; vṛndāni-multitudes; sva-own; prabandehena-with literacy
composition; lalitā-madhava-Lalitā-Mādhava; namna-with the name;
natakena-with a play; aham-if; upasthatum-to serve; paryutuskāḥ-eager;
asmi-am.

Sūtradhāra: (After the nāndī-śloka are finished) Enough with these
pompous words! (Glancing over the audience) Ah! Ah! Lord Śiva, who
is crowned with the half-moon, who is expert in tasting the sweetness of

always living in the groves of Vṛndāvana, who is the lord of Brahma-kuṇḍa's shores decorated with hosts of great lotus flowers, and who is famous as the master of the gopīs, appeared to me in a dream and ordered me to write this play, named Lalita-Mādhava, which I am now eager to present to the many Vaiṣṇavas assembled on this holy day of Diwali to worship Govardhana Hill at the entrance of the Mādhavī-Mādhava temple on the shores of Rādhā-kuṇḍa,

Text 4

nija-praṇayitām sudhām udayam āpnuvaṁ yaḥ kṣitau
kiraty alam urikṛta-dvija-kulādhirāja-sthitiḥ
sa luñcita-tamas-tatir mama śacī-sutākhyaḥ śaśī
vaśikṛta-jagan-manāḥ kim api śarma vinyasyatu

nija-praṇayitām-own devotional love; sudhām-the nectar; udayam-appearance; āpnuvan-obtaining; yaḥ-one who; kṣitau- on the surface of the world; kirati-expands; alam-extensively; urī-kṛta-accepted; dvija-kula-adhirāja-sthitiḥ-the situation of the most exalted of the brāhmaṇa community; saḥ- He; luñcita-driven away; tamaḥ-of darkness; tatiḥ-mass; mama-my; śacī-suta-ākhyaḥ-known as Śacīnandana, the son of mother Śacī; śaśī-the moon; vaśī-kṛta-subdued; jagat-manāḥ-the minds of the whole world; kim api-somehow; śarma-auspiciousness; vinyasyatu-let it be bestowed.

The moonlike Supreme Personality of Godhead, who is know as the son of mother Śacī, has now appeared on earth to spread devotional service of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind of everyone in the world. May that rising moon bestow upon us all good fortune.*

Text 5

(ākāśe) kim braviṣi.

bhoḥ hanta katham atra mahā-
sāhase kṛtādhyavasāyo 's/iti

(sūtradhāraḥ:)bhoḥ satyam idam vidan-karavāṇi
tathāpi paravān asmi śrūyatām

akase-in the sky; kim-what?; bravis-i-are you saying; bhoḥ-Oh; hanta-
indeed; katham-how?; atra-here; mahā-great; sāhase-in boldness; kṛta-
done; adhyavasayaḥ-effort; asi-you are; iti-thus; bhoḥ-Oh; satyam-in
truth; idam-this; vidan-karavāṇi-I carry out the order; tathā-api-still;
paravan- dependent on the order; asmi-I am; śrūyatam-listen.

A Voice from the sky: What are you saying? How have you become
so bold to try this?

Sūtradhāra: I must follow this order. I have the order from my
superior. Listen:

Text 6

kveyaṁ sabhā guṇavatī bata mugdha-rūpaḥ
kvāhaṁ jito 'smi guruṇā guru-gauraveṇa
ādyā mamādyā śaraṇaṁ śaraṇam-gatānām
dattotsavasya karuṇā karuṇārṇavasya

kva-where?; iyam-this; sabha-assembly; guṇavati-virtuous; bata-indeed;

mugdha-bewildered; rupaḥ-Rupa Gosvami; kva- where?; aham-I; jitaḥ-defeated; asmi-I am; guruna-great; guru-for superior; gauravena-by respect; adya-transcendental; mama-my; adya-now; śaraṇam-the shelter; śaraṇam-gatanam-of those who have taken shelter; datta-given; utsavasya-blissful; karuna-mercy; karuna-arnavasya-of He who is an ocean of mercy.

Who is this audience? The people in this audience are filled with all good qualities. Who am I? I am foolish Rūpa Gosvāmī. I am awed by this exalted audience. Today I take shelter of they who have taken shelter (of Lord Kṛṣṇa). Today (I pray for) the mercy of He who is an ocean of mercy and a festival of transcendental bliss..

Text 7

(purastād avalokya) hanta bhoḥ kṛṣṇa-padāravinda-bhr̥ṅgāḥ
prasādaṁ vidadhata bhavad-vidhānām eva kṛpāvalambanātra
nirātāṅkam udyato 'smi.

purastat-before him; avalokya-glancing; hanta-indeed; bhoḥ-Oh;
kṛṣṇa-of Lord Kṛṣṇa; pada-of the feet; aravinda-at the lotus flower;
bhr̥ṅgaḥ-O bumble-bees; prasadam-mercy; vidadhata-please give;
bhavat-your; vidhanam-like; eva- certainly; kṛpā-of mercy;
avalambanena-by resting; atra-here; niratāṅkam-fearless; udyata-arise;
asmi-I.

(Glancing at the audience before him) O devotees like bumble-bees in the lotus flower of Lord Kṛṣṇa's feet, please give your mercy to me. By resting on the mercy of great souls such as yourselves, I shall become free of all fear.

Text 8

yataḥ:

śānta-śriyaḥ parama-bhāgavatāḥ samantād
dvaiguṇya-puñjam api sad-guṇatām nayanti
doṣāvalīm aparitāpatayā mṛdūṇi
jyotīmṣi viṣṇu-pada-bhāni vibhūṣayanti

yataḥ-because; santa-peaceful; śriyaḥ-opulences; parama- supreme;
bhagavataḥ-devotees; samantat-completely; dvaiguṇya- doubled;
puñjam-abundance; api-even; sat-guṇatam-the state of having
transcendental virtues; nayanti-attain; dosa-of night; avalim-the series;
aparitapataya-with coolness; mrduni-softly shining; jyotimsi-stars; visnu-
of Lord Kṛṣṇa; pada-to the feet; bhaji-with devotion; vibhūsayanti-
decorate.

Great devotees are peaceful and filled with spiritual opulences. They double others' virtues and are cool to others' faults. They are softly shining, cooling stars that decorate the evening sky of Lord Viṣṇu's feet.

Note: "Doṣa" here means both " faults" and "evening" and "viṣṇu-pada" means both Lord Viṣṇu's feet" and "sky".

Text 9

(iti mūrdhany añjalim ādāya)

vaktum pāramahṁsya-paddhatim iha vyaktim gatānām hi yaḥ
siddhānām bhuvane babhūva sanakādīnām tṛtīyaḥ purā
saṅgam bhakti-rasaṁ rahasyam adhunā bhakteṣu sañcārayann
ekaḥ so 'vatatāra viśva-gurave pūrṇāya tasmai namaḥ

iti-thus; murdhāni-to his head; a 24jalim-folded hands; ādāya-placing;
vaktum-to speak; paramahṁsaya-of the paramahṁsad; paddhatiim-the
path; iha-here; vyaktim- manifestation; siddhanam-of this perfected
souls; bhuvane-in the world; babhūva-became; sanaka-by Sanaka-
adinam-headed; tṛtīyaḥ-the third; pura-formerly; sa-within; aṅgam-it's
various parts; bhakti-of pure devotional service; rasam-the nectar;
rahasyam-confidential; adhuna-now; bhaktesu-to the devotees;
sañcarayan-teaching; ekaḥ-one; sah-hen avatara- descended; visva-of the
universe; gurave-the spiritual master; purnaya-perfect and complete;
tasmai-to him; namaḥ-I offer my respectful obeisances.

(Placing folded palms to his head) Of the four Sanakādi-kumāras, the
perfect souls that in ancient times appeared in this world to describe the
path of the swanlike pure devotees, the third one has now descended to
teach the devotees the secret nectar of pure devotional service, I offer
my respectful obeisances to him, the spiritual master of the world.

Note: Here Śrīla Rūpa Gosvāmī describes his elder brother, Śrīla
Sanātana Gosvāmī, who was an incarnation of Sanātana Kumāra.

Text 10

yad ahaṁ niravadya-saṅgīta-vidyāyām vidyādharīm mānanīyām me
naṭa-vṛndeśvarīm vṛddhām raṅge sannidhāpayitum icchāmi.

yat-which; aham-I; niravadya-faultless; saṅgita-of singing; vidyayam-in the science; vidyadharim-the vidyadhari; mananiyam-worthy of respect; me-of me; nata-of actresses; vṛnda-of the host; īśvarīm-the queen; vrddham-old; raṅge-in the stage; sannidhapayitum-to come near; icchami-I desire.

Now I want the very honorable, elderly queen of actresses, who sings like a demigoddess, to come here on the stage.

Text 11

naṭī: (praviśya) vaccha raṅga-maṅgala-samvihāṇe sampadam̐ aṇa-hiṇi-iṭṭha-maṇī-sahmi.

naṭī-the actress; praviśya-entering; vaccha-my dear friend; raṅga-on the stage; maṅgala-auspiciousness; samvihane- in the theatrical performance; sampadam-now; ana-hini-ittha-not intent; mana-at heart; sahmi-I am.

Naṭī: (enters) Dear friend, my heart is not eager to accept this role (as a villaness) in this auspicious play.

Text 12

sūtradhāraḥ: ārye kim ity evam ucyate. paśya paśya.

cakāsti śarad-utsavaḥ sphurati vaiṣṇavānām sabhā
cirasya girir udgiraty amala-kīrti-dhārām hareḥ

kim anyad iha mādhave madhura-mūrtir udbhāsate
tad eṣa paramodayas tava viśuddha-puṇya-śriyaḥ

sūtradhāra-Sūtradhāra; aye-O noble lady; kim-what?; iti- thus; evam-
in this way; ucyate-is said; paśya-look!; paśya- look!; cakasti-is
manifested; sarat-of autumn; utsavaḥ-a festival; sphurati-is manifested;
vaisnavanam-of devotees; sabha-an assembly; cirasya-eternal; giriḥ-
Govardhana Hill; udgirati-emanates; amala-pure and splendid; kirti-if
glories; dharam-a stream; hareḥ-of Lord Kṛṣṇa; kim-what; anyat-other;
iha-here; madhavaḥ-Lord Kṛṣṇa; madhura-charming; murtiḥ-deity form;
ubbhasate-is manifested; tat-therefore; tava-of you; visuddha-pure;
punya-transcendental; śriyaḥ-opulences.

Sūtradhār: Noble lady! What are you saying? Look! Look! It is now
the festive autumn season, the Vaiṣṇavas are all assembled here,
Govardhana Hill is (like a volcano) erupting the splendid, pure,
transcendental glories of eternal Lord Hari, and furthermore, the
charming deity form of Lord Mādhava is also present. Now you should
be on your best behavior.

Text 13

naṭī: vaccha mahānubhā-a-jaṇa-vvasaṇa-sambhudā eṣa me ādaṅka-
siṅkhalā ṇa kkhu lo-a-cariyā sāhāraṇī.

naṭī-Naṭī; vaccha-dear; mahānubha-a-jana-of the great souls;
vvasana-of the distress; sambhūda-manifestation; eṣa- this; me-of men;
adaṅka-of fear; siṅkhala-the shackles; na- not; kkhu-indeed; lo-a-cariya
saharāni-the opinion of ordinary people.

Dear friend, I am chained by shackles of fear that these great souls

will become unhappy (because of my part in the play). I am not worried about the opinions of ordinary people.

Text 14

sūtradhāraḥ: ārye niyāmitam anaikāntikāni bhavanti
mahānubhāvānām vyasanāni. tathā hi:

vipinam yadi vā dig-antarāṇi
tri-divam vā gamitam rasātaḥ vā
sva-padāntikam ānāyaty avāśyam
bhagavān bhakta-janam na muktum iṣṭe

sūtradhāraḥ-Sūtradhāra; aṛye-O noble lady; niyāmitam-removed;
anaikāntikāni-many; bhavanti-are; mahā-anubhavam-of the great souls;
vyasanāni-unhappiness; tathā hi-furthermore; vipinam-the forest; yadi-
if; va-or; dik-antarāṇi-in various directions; tri-divam-the three celestial
planetary systems; va-or; gamitam-taken; rasatalam-to hell; va-or; sva-
own; pada- feet; antikam-near; anayati-brings; avasyam-certainly;
bhagavan-the Supreme Personality of Godhead; bhakta-janam-the
devotee; na-not; muktum-to abandon; iste-wishes.

Sūtradhāra: Noble lady, great souls are always saved from sufferings. Even if, somehow or other, a devotee takes birth (as an animal) in the jungle, (as human being) in one of the directions (of this world), (as a demigod) in the three celestial planets, or (even as a resident) of hell, the Supreme Personality of Godhead always brings him to His (lotus) feet. The Lord never wishes to abandon him.

Text 15

naṭī: putta saccam bhaṇāsi; tahavi sinehāṇam kkhu vive-a-hāriṇī pa-i-ditti mujjhahmi.

naṭī-Naṭī; putta-son; saccam-the truth; bhanasi-you speak; tahavi-nevertheless; sinehanam-of the affectionate devotees; khhu-indeed; vive-a-understanding; harini-removing; pa-i-ditti-activity; mujjhahmi-I am bewildered.

Naṭī: My son, you speak the truth. Still, my better discrimination has been robbed by love for a certain person, and I am now bewildered.

Text 16

sūtradhāraḥ: ārye kathaya kutra nibaddha-snehāsi.
naṭī: putta atthi cāraṇa-ula-ṇandaṇo kovi kalāṇihī-nāma.

sūtradhāraḥ-Sūtradhāra; arye-O noble lady; kathaya-please tell; kutra-where; nibaddha-bound; sneha-affectionate; asi-you are; naṭī-Naṭī; putta-son; atthi-there is; caraṇa-of the Caraṇas; ula-in the family; nandanaḥ-the descendent; kovi-a certain person; kalanihi-Kalanihi; nama-named.

Sūtradhār: Noble lady, please tell: to whom are you bound with love?

Naṭī: My son, He is a descendent of the Cāraṇas. His name is Kalānidhi.

Text 17

sūtradhāraḥ: kas taṃ na jānīyāt. yataḥ:

vara-taṇḍava-vīthi-pañḍito
guṇa-śālī nava-yauvanonmukhaḥ
prathito bhuvī saṅgarāṅgane
ripu-bhaṅgoddhura-dhīḥ kalānidhiḥ

sūtradhāraḥ-Sūtradhāra; kaḥ-who?; tam-him; na-not; janiyat-may know; yataḥ-because; vara-excellent; taṇḍava-vīthi-in dancing; paṇḍitaḥ-learned; guṇa-sali-endowed with noble virtues; nava-yauvana-unmukhaḥ-charmingly youthful; prathitaḥ-famous; bhuvī-on the earth; saṅgara-aṅgane-in the battlefield; ripu-of the enemies; bhaṅga-breaking; uddhura- intent; dhīḥ-whose intelligence; kalanidhiḥ-Kalanidhi.

Sūtradhāra: Who is he? I don't know. (I only know that the name)
Kalānidhi means: He who is an expert dancer, endowed with all noble qualities, charmingly youthful, famous in this world, and intent on breaking his enemies in the battlefield.

Text 18

naṭī: vihiṇo āṇu-ulleṇa uvatthido ṇattiṇī buḍḍhi-e me e sambhāvidā.
tārā ṇāma lo-a-ottarā kaṇṇa/-a tassa dādum saṅkappidā.

naṭī-Naṭī; vidhino-by fate; anu-ulena-favorable; uvatthido-attained;
nattini-daughter-in-law; buddhi-e-an old lady; me e-by me; sambavida-has been; tara-Tara; nama-named; lo-a-ottara-extraordinary; kanna-a-girl; tassa-to him; dadum- to give; saṅkappida-desired.

Naṭī: By the kindness of fate I, an old lady, have obtained an extraordinary daughter-in-law named Tārā. Now I will give Her to Kalānidhi.

Note; Tārā is another name of Śrīmatī Rādhārāṇī.

Text 19

sūtradhāraḥ:

loke dhik-kāra-bhiyā
vidhis tathā sādhu-vāda-lobhena
mithunaṁ mitho 'nurūpaṁ
ghaṭayati durghaṭam api prasabham

sūtradhāraḥ-Sūtradhāra; loka-in the world; dhik-kara-of criticism; bhiya-with fear; vidhiḥ-the creator of Brahma; tathā-in that way; sadhu-of praise; vada-for words; lobhena- with eagerness; mithunam-both; mithaḥ-together; anurupam- following; ghatayati-makes; durghatamrare; api-even; prasabham-strongly.

With fear of criticism in this world, and with a desire for praise, with both these motives the creator Brahmā created this exquisite girl.

Text 20

naṭī: ṇaṁ kkhu ahilasanteṇa desāhi-āriṇā kirāda-rā-ena ṇaccaṇa-vilo-
ṇa-chalādo kalāṇihim ā-āri-a imassa parābhavo ajjhavasīyaditti.

naṭī-Naṭī; nam-Her; kkhu-indeed; abhilasantena-desiring; desahiarina-by the monarch; kirada-of the kiratas; ra-ena-by the king; naccana-dancing; vilo-ana-seeing; chalado-on the pretext; kalanihim-Kalanidhi; a-ari-a-calling; imassa-of Him (Kṛṣṇa); parabhavo-defeat; ajjhavasiyaditti-was attempted.

Naṭī: The Kirāta-king (Kāṁsa) desires this girl. On the pretext of seeing a dancing festival, he has called Kalānidhi to the capital and is now trying to defeat him.

Text 21

sūtradhāraḥ: ārye mām jyotir-vidam viddhi. tad adya vartamānalagnānusāreṇa tattvam te varṇayāmīti. (vimṛśya sa-harṣam) hanta mā te cintā bhūt.

sūtradhāraḥ-Sūtradhāra; arye-O noble lady; mam-me; jyotih-vidam-a learned astrologer; viddhi-please know; tat-therefore; adya-today; vartamana-at the present time; lagna-on the horizon; anusareṇa-following; tattvam-the truth; t-to you; varṇayami-I shall describe; vimṛśya-reflecting for a moment; sa-within; harsam-happiness; hanta-indeed; ma-do not; te-of you; cinta-anxiety; bhūt-should be.

Sūtradhāra: Please know that I am a learned astrologer. I shall now explain to you the effect of the heavens on this present moment. (He thinks for a moment, and then happily says:) Don't worry.

Text 22

tathā hi:

naṭatā kirāta-rājam
nihatya raṅga-sthale kalānidhinā
samaye tena vidheyam
guṇavati tārā-kara-grahaṇam

tathā hi-furthermore; naṭatā-dancing on the stage; kirāta-rājam-the ruler of the kirāta (uncivilized men) Kāṁsa; nihatya-killing; raṅga-sthale-on the stage; kalā-nidhinā-the master of all arts; samaye-at the time; tena-by Him; vidheyam-to be done; guṇa-vati-at the qualified moment; tārā-kara-of the hand of Tārā (Rādhā); grahaṇam-the acceptance.

While dancing on the stage after having killed the ruler of uncivilized men [Kāṁsa], Kalānidhi [Lord Kṛṣṇa], master of all arts, will at the proper time accept the hand of Tārā [Śrīmatī Rādhārāṇī], who is qualified with all transcendental attributes.*

Text 23

(nepathye) hanta rādhā-mādhavayoḥ pāṇi-bandham kāṁsa-bhūpater bhayād abhivyaktam udāhartum asamartho naṭatā kirāta-rājam ity apadeśena bodhayan dhanyaḥ ko 'yaṁ cintā-viklavām mām āśvāsayati.

nepathy-from behind the scenes; hanta-indeed; rādhā-madhavayoḥ-of Rādhā-Kṛṣṇa; pani-bandham-acceptance of the hand in marriage; kāṁsa-bhūpateḥ-of King Kāṁsa; bhayat-because of fear; abhivyaktam-manifested; udāhartum-to proclaim; asamarthaḥ-unable; nataata-dāni d natata-dancing; kirata-of the kiratas; rajam-the king; iti-thus; apadesena-with the trick; bodhayan-informing; dhanyaḥ-fortunate; kaḥ ayam-a

certain person; cinta-with anxiety; viklavam-agitated; mam-me; asvasayati-comforts.

Paurṇamāsī: (from behind the scenes) Afraid of King Kāmsa, and thus unable to directly announce the marriage of Rādhā and Kṛṣṇa, a certain person instead tells this story of the dancer and the king of the Kirātas. By this trick this fortunate person tells me the truth and comforts me, who had been filled with anguish.

Text 24

sūtradhāraḥ: (nepathyābhimukham avalokya) paśya paśya:

amba sāndīpani-muni-pater atra śiṣyeti sādhvī
yātā loke paricayam ṛṣer vallakī-vallabhasya
kāśa-śreṇī-dhavala-cikurā vyāharantīha gārgīm
raṅge dhanyā praviśati puraḥ sambhramāt paurṇamāsī

tad ehi tūrṇam uttara-bhūmikam grahitum prayāva. (iti niṣkrāntau)
prastāvanā.

sūtradhāraḥ-Sūtradhāra; nepathya-behind the scenes; abhimukham-facing; avalokya-looking; paśya-look!; paśya- look!; amba-the mother; sandipāni-of Sāndīpani; muni-of sages; pateḥ-the leader; atra-here; sisya-disciple; iti-thus; sadhvi-saintly; yata-come; loke-to this world; paricayam- study; rṣeḥ-of the sage; vallaki-of playing the vina; vallabhasya-fond; kasa-of kasa flowers; śreṇi-with a line; dhavala-white; cikura-with hair; vyahananti-talking; iha- here; gārgīm-to Gārgī; raṅge-on the stage; dhanya-fortunate; praviśati-enters; puraḥ-in the presence; sambhramat-with haste; paurṇamāsī-Paurṇamāsī; tat-therefore; ehi-come; turnam-at once; uttara-after; bhūmikam-the introduction; grahitum-to take; prayava-let us go; iti-thus; niṣkrāntau-they both exist;

prastavana-the introduction.

Sūtradhāra: (Looking behind the scenes) Look! Look! Famous in this world as Sāndīpani Muni's mother and Devarṣi Nārada's saintly student, fortunate Paurṇamāsī, whose white hair is decorated with kāśa flowers, now hastily enters the stage as she eagerly talks with Gārgī. Come quickly. Let us go and see what happens now that this first scene is over. (They both exit. Thus ends the introduction).

Scene 1

Text 1

(tataḥ praviśati yathā-nirdiṣṭā paurṇamāsī), paurṇamāsī: (hanta rādhā-mādhavayor iti paṭhitvā) vatse gārgi śrūyatām:

kṛṣṇāpaṅga-taraṅgita-dyumaṇija-sambheda-veṇī-kṛte
rādhāyāḥ smita-candrikā-suradhunī-pūre nipīyāmṛtam
antas-toṣa-tuṣāra-samplava-lava-vyālīḍha-tāpocayā
krāntāḥ sapta jaganti samprati vyaṁ sarvordhva-madhyāsmāhe

tataḥ-then; praviśati-enters; yatha-as; nirdista-indicated; paurṇamāsī-Paurṇamāsī; paurṇamāsī-Paurṇamāsī; hanta-indeed; rādhā-madhavayoḥ-of Sri Sri Rādhā-Kṛṣṇa; iti-thus; pathitvā-reciting; vaste-child; gārgī-Gārgī; śrūyatam-let it be heard; kṛṣṇa-of Lord Kṛṣṇa; apaṅga-of the corners of the eyes; taraṅgita-making waves; dyumaṇija-the Yamuna River; sambheda-meeting; veni-Triveni; kṛte-done; rādhāyāḥ-of Śrīmatī

Rādhārāṇī; smita-of the smile; candrika-the moonlight; suradhuni-of the celestial Ganges River; pure-in the flood; nipiya-drinking; amṛtam-the nectar; antaḥ-the heart; tosa- pleasure; tusara-coldness; samplava-immersion; lava-slight; vyalidha-licked up; tapa-burning sufferings; uccaya-multitude; krantaḥ-surpassed; sapta-the seven; jaganti-worlds; samprati- now; vayam-we; sarva-everything; urdhva-above; madhya-in the midst; asmahe-are.

(Paurṇamāsī, appearing as described in the previous text, enters.)

Paurṇamāsī: (repeats Text 23 of the introduction, and then says)
Child Gārgī, listen: As we drink the nectar of the overflowing celestial Ganges of Rādhā's moonlight smile touching the wave-filled Yamunā of Kṛṣṇa's sidelong glance at the Triveṇī of Their rendezvous, a flood of pleasant coolness licks away our sufferings and pleases our hearts. Crossing over the seven worlds, now we stand above them all.

Text 2

gārgī: ajje ahimaṇṇunā rāhī-e uvvāho tu-e cce-a karido ta kitti puṇovi hariṇā samam ahilasijja-i.

gārgī-Gārgī; ajje-O noble lady; ahimannuna-with Abhimanyu; rahi-e-of Śrīmatī Rādhārāṇī; uvvaho-the marriage; tu-e-by you; cce-a-certainly; karido-was arranged; ta-that; kitti-what?; puṇovi-again; harina-by Lord Kṛṣṇa; samam-with; ahilasijja-i-is desired.

Gārgī: O noble lady, you yourself arranged Rādhā's marriage with Abhimanyu. Why would She desire to meet with Kṛṣṇa?

Text 3

paurṇamāsī: putri māyā-vivarto 'yam. na ced viri 24cer varāmṛtena samṛddher vidhyānagasya tapaḥ-prasūnair gumphitaṁ mādhaba-hṛṇ-meduratā-kāri-mādhurī-makarandaṁ rādhikā-vaijayantīm pṛthag-janaḥ pāṇau kurvīta.

paurṇamāsī-Paurṇamāsī; putri-daughter; maya-of the illusory potency; vivartaḥ-a transformation; ayam-this; na-not; cet-if; virinceḥ-of Lord Brahma; vara-excellent; amṛtena-with the nectar; samṛddeḥ-of opulence; vidhya-nagasya-at the Vindhya Hills; tapaḥ-of austerity; prasunaiḥ-with the flowers; gumphitam-strung; madhaba-of Lord Kṛṣṇa; hṛt-the chest; medurata-fulness; kari-doing; madhuri-of sweetness; makaranda-honey; rādhikā-of Śrīmatī Rādhārāṇī; baijayantim- the vaijayanti garland; katham-how is it?; pṛthag-janaḥ-a lowly person; panau-in the hand; kurvita-may do.

Paurṇamāsī: Daughter, this (marriage) is an illusion of māyā. How could the vaijayantī garland of Śrī Rādhā, which was strung with Brahmā's sweet nectar and Mount Vindhya's austerity flowers, be placed in the hands of an ordinary man?

Note: The word "pṛthag-janaḥ" (an ordinary man) may also be interpreted to mean "anyone other than Kṛṣṇa".

Text 4

gārgī: kerisaṁ taṁ varāmi-am.

gārgī-Gārgī; kerisam-like what?; tam-this; varami-am-transcendental sweetness.

Gārgī: What is this "sweet nectar"?

Text 5

paurṇamāsī:

tad abhiṣṭam eva dhurjateḥ
jitvara-jāmātrkaṁ vindhya
guṇa-vismāpita-bhuvanam
bhavitā tava bālikā-yugalam

paurṇamāsī-Paurṇamāsī; tat-this; eva-certainly; dhurjateḥ-of Lord Siva; jitvara-victorious; jamatrkaṁ-a son-in-law; vindhya-O king of the Vindhya Hills; guṇa-whose qualities; vismapita-astonished; bhuvanam-the world; bhavita- will be; tava-of you; balika-of daughters; yugalam-a pair

Paurṇamāsī: It is Brahmā's words "O Mount Vindhya, to fulfill your desire you will have two daughters that will give you a son-in law who will defeat Lord Śiva and whose virtues will fill thw world with wonder."

Text 6

gārgī: puttam mukki-a kaṇṇa-ā kham viñjassa ahitthā saṁvūttā.

gārgī-Gārgī; puttam-a son; mukki-a without; kann-a-a daughter; kham-why?; viñjassa-of the king of the Vindhya Hills; ahittha-desire;

amvutta-attained.

Gārgī: Why did Mount Vindhya desire a daughter and not a son?

Text 7

paurṇamāsī: jāmatṛ-sampad-garvitasya gaurī-pitur girīndrasya
vispardhayā.

paurṇamāsī-Paurṇamāsī; jamatr-of the son-in-law; sampat-of the
opulence; garvitasya-proud; gauri-of Gauri; pituḥ-of the father; giri-
indrasya-the king of the Himalayas; vispardhaya-with rivalry.

Paurṇamāsī: He had become the rival of king Himalaya, who is the
father of Gaurī and very proud of the opulence of his son-in-law, (Śiva).

Text 8

gārgī: ammahe sa-gottū-kkurisaṃ soḍhum̐ eso ṇa kkhamo yaṃ purā
meruṃ jedu-kāmo vi kummajoṇiṃ sammāṇi-a uṇa na baḍḍhido.

gārgī-Gārgī; ammahe-wonderful; sa-own; gottu-of the family;
kkhurisam-exalted position; sodhum-to tolerate; eso-he; na-not; kkhamo-
able; yam-which; pura-formerly; merum-the king of Mount Meru; jedu-to
defeat; kamo-desiring; vi-even; kumma jonim-Agastya Muni; sammāṇi-
respecting; una-again; na- not; baddhito-increased.

Gārgī: He could not tolerate the glory of his own family. In ancient times He tried to defeat Mount Meru. He could not rise again after he bowed down to offer respects to Agastya Muni.

Note: Mount Vindhya grew taller and taller until he challenged even his relative, Mount Meru. Agastya Muni visited Mount Vindhya. The mountain bowed down to offer respects. Agastya asked Mount Vindhya to remain in that position until he returned. Agastya never returned and Vindhya could not raise his head again. In this way Mount Vindhya's pride was humbled.

Text 9

paurṇamāsī: badham īdr̥g eva sva-bhāvo manasvinām.

paurṇamāsī-Paurṇamāsī; badham-certainly; idrk-like this; eva-certainly; sva-bhavaḥ-the nature; manasvinam-of thoughtful persons.

Paurṇamāsī: Yes. The intelligent are like that.

Text 10

gārgī: kena rāhī viñjhādo go-ulam labhidā.

gārgī-Gārgī; kena-how; rahi-Rādhārāṇī; viñjhado-from the Vindhya Hills; go-ulam-Gokula; labhida-attained.

Gārgī: How did Rādhā go from Mount Vindhya to Gokula?

Text 11

paurṇamāsī: jāta-hāriṇyā pūtanayā.

jata-of children; harinya-by the kidnapper; putanaya-by Putana.

Paurṇamāsī: She was taken by Pūtanā, the kidnapper of children.

Text 12

gārgī: (sa-bhayam) ajje jāda-hāriṇīhi kkhu bāla-ā bhū 24jī-anti tā
diṭṭhi-ā uvvaridā kallāṇī.

sa-with; bhayam-fear; ajje-O noble lady; jada-of children; harinihi-by
the kidnappers; kkhu-indeed; bala-a-children; bhūñji-anti-are killed; ta-
this; ditthi-a by good fortune; uvvarida-rescued; kallāni-fortunate.

Gārgī: (with fear) Witches that steal children generally eat their
victims. This girl is very fortunate to be saved.

Text 13

paurṇamāsī: putri lokottarāṇām kumārāṇām saṁhārāya kumārīṇām
punar apahārayaiva kaṁsena sā niyuktā.

putri-O daughter; loka-uttaraṇam-extraordinary; kumaraṇam-small boys; samharaya-for killing; kumarinam-of small girls; punaḥ-again; apaharaya-for killing; eva-certainly; kamsena-by Kamsa; sa-she; niyukta-was engaged.

Paurṇamāsī: O daughter, Kamsa ordered her to kill any extraordinary small boys and kidnap any small girls.

Text 14

gārgī: katham ettha uhayasmim raṇṇā pa-uttam.

katham-why?; ettha-in this; uhayasmin-in both these deeds; ranna-by the king; pa-uttam-engaged.

Gārgī: Why did the king ask her to do those two things?

Text 15

paurṇamāsī: devyā devakī-bālikāyā vyāhareṇa.

devyaḥ-of the demigoddess; devaki-of Devaki; balikayaḥ-of the daughter; vyahareṇa-by the words.

Paurṇamāsī: (He was pushed) by the words of the Devakī's demigoddess daughter.

Text 16

gārgī: keriso vyāhāro.

keriso-like what?; vyaharo-those words.

Gārgī: What were those words?

Text 17

paurṇamāsī:

yas tuṅgena purottamaṅgam aharac cakreṇa te saṅgare
yam vṛndāraka-vṛnda-vandita-pada-dvandvāravindam viduḥ
ānandāmṛta-sindhubhiḥ praṇayinām sandoham ānandayan
prādurbhāvam avindat eṣa jagatī-kando 'dya candrodaye

yaḥ-who; tuṅgena-upraised; pura-formerly; uttama-aṅgam-the head;
aharat-removed; cakreṇa-with the cakra; te-of you; saṅgare-in battle;
yam-whom; vṛndāraka-of exalted personalities; vṛnda-by their
multitudes; vandita-worshiped; pada-of feet; dvandva-the pair;
aravindam-the lotus flower; viduḥ-know; ānanda-of bliss; amṛta-of
nectar; sindhubhiḥ-with oceans; praṇayinam-of affectionate devotees;
sandoham-the multitude; ānandayan-delighting; pradurbhavam-
manifestation; avindat-found; eṣaḥ-He; jagati-of the universes; kandaḥ-
the root; adya-now; candra-of the moon; udaye-in the rising.

Paurṇamāsī: She said to Kāṁsa: "The same person who in your previous birth severed your head with a cakṛa raised in battle, the same person who the sages know as He whose two lotus feet are worshiped by the demigods, the same person who pleases His loving devotees (by showering them) with oceans of the nectar of bliss, the same person who is the root from which the universe (has sprouted) has now appeared (in this world) at the time of the moon's rising."

Text 18

kim ca:

mattaḥ sattama-mādhurībhir adhikāḥ svo vā paraśvo 'thavā
gantāraḥ kṣiti-maṇḍale prakāṭatām aṣṭau mahā-saktayaḥ
vṛndiṣṭhe guṇa-vṛnda-mandiratayā tatra sva-sārāv ubhe
rājendro bhavitā harasya ca jayī pāṇau grhīta yayoh

kim ca-furthermore; mattaḥ-than me; sattama-transcendental;
madhuribhiḥ-with sweetnesses; adhikaḥ-greater; svaḥ-tomorrow; va-or;
parasvaḥ-the day after tomorrow; athava-or; gantaraḥ-will attain; kṣiti-
maṇḍale-on the earth; prakatam-manifestation; astau-eight; mahā-great;
saktayaḥ- potencies; vṛndiste-excellent; guṇa-of transcendental
qualities; vṛnda-of a host; mandirataya-as palace; tatra- there; svasarau-
two sisters; ubhe-birth; raja-of kings; indraḥ-the king; bhavita-will be;
harasya-over Lord Siva; ca- and; jayi-victorious; panau-the hands; grhita-
will take; yayaoḥ-of both.

She said: "Today or the day after, eight sublimely sweet śaktis will appear on this earth. Two sisters, who are like great palaces of beautiful transcendental qualities, will also appear. When He defeats Śiva, Lord Kṛṣṇa, the king of kings, will accept the hand of both the girls (in marriage)."

Text 19

gārgī: kā pa-uttī dudī-e vahaṇī-e.

ka-what?; pa-utti-activity; dudi-of the second; vahani-e-sister.

Gārgī: What happened to the second sister?

Text 20

paurṇamāsī:

rakṣo-ghna-mantra-kṛtinādri-purohitena
vitrāsa-viklava-mateḥ samanudrutāyāḥ
adya tataḥ kara-talāt kila pūtanāyāḥ
nadyaḥ plavo paripapāta vidarbha-gāyāḥ

rakṣaḥ-demon; ghna-killing; mantra-mantra; kṛtina-reciting;
adri-of the king of the Vindya Hills; purohitena-by the chief priest;
vitrasa-with fear; viklava-agitated; mateḥ-whose heart; samanudrutayaḥ-
hastily fleeing; adya-the first; tataḥ-then; kara-of the hand; talat-from
the surface; kila- indeed; putanayaḥ-of Putana; nadyaḥ-of the river;
plavaḥ-the flood; paripata-fells; vidarbha-over the province of Vidarbha;
gayaḥ-travelling.

Paurṇamāsī: When Vindhya's chief priest chanted a demon-killing
mantra, Pūtanā's heart became struck with fear. As she was hastily flying

over Vidarbha province the first of her victims dropped from her and fell into a river's current.

Text 21

gārgī: ajje duvvāsaso vareṇa uppaṇa visahāṇuṇo orasī kaṇṇā rāhi tti
kahaṃ savvaṇṇo vi tādo bhaṇādi.

ajje-O noble lady; duvvasaso-of Durvasa; vareṇa-by the benediction;
uppana-manifested; visahanuno-of Mahārāja Vṛṣabhānu; orasi-on the
chest; kannā-a girl; rahi-Rādhārāṇī; tti-thus; kahaṃ-how is it possible?;
savvanno-omniscient; vi- indeed; tado-father; bhanati-says.

Gārgī: My father (Sāndīpani Muni) is omniscient. Why then, has he
said that, (as a result of) a benediction granted by Durvāsā Muni,
Śrīmatī Rādhārāṇī appeared from (King) Vṛṣabhānu's chest?

Text 22

paurṇamāsī:

candrabhānu-vṛṣabhānu-ramaṇyor
garbhataḥ kila vikṛṣya nināya
bālike kamalajārthanayā te
vindhya-dāra-jaṭhare hari-māyā

candrabhanu-of Candrabhanu; vṛṣabhānu-and Vṛṣabhānu;
ramanyoḥ-of thw wives; garbhataḥ-from the wombs; vikṛṣya-pulling;
ninaya-brought; balike-the two infant girls; kamalaja-of Lord Brahma;

arthanaya-by the requesting; te-they; vindhya-of the king of the Vindhya Hills; dara-of the wife; jathare-into the womb; hari-Lord Kṛṣṇa; maya-the illusory potency.

Paurṇamāsī: Requested by Brahmā, Lord Hari's yogamāyā potency removed these two infant girls from the wombs of the wives of Candrabhānu and Vṛṣabhānu and placed them in the womb of Vindhya's wife.

Text 23

gārgī: (sāścaryam) kim pidarehim idam jāṇī-adi.

sa-with; ascaryam-astonishment; kim-what?; pidarehim-by the two fathers; idam-of this; jani-adi-was thought.

Gārgī: (With astonishment) did the two fathers know what happened?

Text 24

paurṇamāsī: atha kim. sa durvāsāḥ katham nijopakāram anāvedya viśrāmyatu.

atha kim-certainly; saḥ-He; durvasaḥ-Durvasa; katham-why?; nija-own; upakaram-assistance; anavedya-not giving; viśramyatu-would stop.

Paurṇamāsī: Certainly they understood. Why would Durvāsā Muni not help them?

Text 25

gārgī: edaṃ savvaṃ tu-e kadhaṃ viṇṇādam.

edaṃ-this; savvaṃ-everything; tu-e-by you; kadhaṃ-how; vinnadam-understood.

Gārgī: How do you know all this?

Text 26

paurṇamāsī: guror upadeśa-prasādena yenaḥam rādhāyāṃ āsañjitāsmi.

guroḥ-of the spiritual master; upadesa-of the instruction; prasadena-by the mercy; yena-by which; aham-I; rādhāyam-to Śrīmatī Rādhārāṇī; asañjita-attached; asmi-I am.

Paurṇamāsī: (I learned this) by the mercy of my spiritual master's (Nārada's) instructions, which have also made me attached to Rādhā.

Text 27

gārgī: nūnam ṇihadā-e rakkhasī-e se kale ekkā rāhi-ā tu-e labdhā.

nunam-is it not so; nihada-e-killed; rakkhasi-e-of the demonness; se-of her; kole-on the lap; ekka-one; rahi-a- Rādhārāṇī; tu-e-by you; ladbha-was obtained.

Gārgī: Is it true that when the witch was killed you took Rādhā from her lap?

Text 28

paurṇamāsī: na kevalam ekā rādhikā. pañcāpy aparāḥ.

na-not; kevalam-only; rādhikā-Śrīmatī Rādhārāṇī; pañca- five; api-also; aparāḥ-others.

Paurṇamāsī: (I took) not only Rādhā, but five other girls also.

Text 29

gārgī: kā-o kkhu tā-o.

ka-o-who?; kkhu-indeed; ta-o-were they.

Gārgī: Who were they?

Text 30

paurṇamāsī:

rādhā-sakhīha lalitā lalitāsyacandrā
candrāvalī-sahacarī rucirā ca padmā
bhadrā ca bhadrā-caritā śivadā ca śaibyā
śyāmā ca dhāma-muditā vividas tavemāḥ

rādhā-of Śrīmatī Rādhārāṇī; sakhi-the friend; iha-here; lalitā-Lalitā; asya-faced; candra-moon; candrāvalī-of Candrāvalī; saharari-the companion; rucira-beautiful; ca-and; padmā-Padmā; bhadrā-Bhadra; ca-also auspicious; carita-who activities; siva-auspiciousness; da-granting; ca-also; saibya-Saibya; syama-Syama; ca-also; dhama-with splendor; mudita-delighted; viddaḥ-various; tava-of you; imaḥ-these.

Paurṇamāsī: They were: 1. Rādhā's moon-faced friend Lalitā, 2. Candrāvalī's beautiful friend Padmā, 3. Bhadrā, who acts auspiciously, 4. auspicious Śaibya, and 5. splendid and cheerful Śyāmā.

Text 31

gārgī: imā-o kena go-iṇam samppidā-o.

ima-o-these girls; kena-by what method?; go-inam- among the gopīs; samappida-o-were placed.

Gārgī: How were these girls placed among the gopīs?

Text 32

paurṇamāsī:

kumārīṇām āsām nibhṛtam abhitaḥ pañcakam ahaṁ
vibhajyābhīribhyas tvaritam atha rādhām adhi-guṇām
sutā te jāmātur jarati vṛṣabhānor iti mudā
yaśodāyā dhātryām rahasi mukharāyām aghaṭayam

kumarinam-of the infant girls; asam-of them; nibhṛtam-secretly; abhitaḥ-in different directions; pañcakam-the group of five; aham-I; vibhajya-placing; abhiribhyaḥ-among the gopīs; tvaritam-quickly; atha-then; rādhām-Śrīmatī Rādhārāṇī; adhi-guṇam-endowed with transcendental qualities; suta-the daughter; te-of your; jamatuḥ-son-in-law; jarati-O elderly lady; vṛṣabhānoḥ-Vṛṣabhānu; iti-thus; muda-with delight; yaśodāyaḥ-of Yaśodā; dhatriyam-to the nurse; rahasi-in secret; mukharayam-to Mukhara; aghatayam-I gave.

Paurṇamāsī: Swiftly and secretly I gave these five infant girls to five gopīs in different parts (of Vṛndāvana). In a secret place I happily gave virtuous Rādhā to Yaśodā's nurse, Mukharā, and said: "O elderly one, here is your son-in-law Vṛṣabhānu's daughter."

Text 33

gārgī: phudam rāhi-ā-e dudi-ā sahī visāhā cce-a go-uluppaṇṇa.

phudam-manifested; rahi-a-e-of Śrīmatī Rādhārāṇī; dudi-a-second; sahi-friend; visaha-Visakha; cce-a-certainly; go-uluppanna-manifested in Gokula.

Gārgī: This must be the way Rādhā's second close friend, Viśākhā, appeared in Gokula (Vṛndāvana).

Text 34

paurṇamāsī: na hi na hi. yad eṣā kālindī-pūreṇa vāhyamānā jaṭilayā lebhe.

na-not; hi-certainly; na-not; hi-certainly; yat-because; eṣa-she; kalindi-of the Yamuna River; pureṇa-by the current; vāhyamana-being carried; jaṭilāya-by Jatila; lebhe- was obtained.

Paurṇamāsī: No. No. Jaṭilā found her floating in the Yamunā.

Text 35

gārgī: na jāṇe. ṇa-i-pūreṇa vāhidā sā jeṭṭhā viñjha-kaṇṇa-ā keṇa ladbhā.

na-not; jane-I know; na-i-of the river; pureṇa-by the current; vāhida-carried; sa-she; jeṭṭha-elder; viñjha-of the Vindhya King; kanna-a-the daughter; keṇa-by whom?; ladbha-was obtained.

Gārgī: I did not know that. Who found the Vindhya's first daughter as she was floating in the river's current?

Text 36

paurṇamāsīḥ bhīṣmakeṇa.

bhismakena-by Mahārāja Bhismaka.

Paurṇamāsīḥ Bhīṣmaka.

Text 37

gārgīḥ avvo doṇaṃ vahiṇīṇaṃ vihaḍaṇa-kariṇī-e bhavidavvadā-e
niṭṭhuradā.

avvo-Oh; donam-of the two; vahininam-sisters; vihadana-karini-e-
separating; bhavidavvada-e-of fate; nitthurada-the cruelty.

Gārgīḥ: Alas, the cruelty of fate, who has separated these two sisters.

Text 38

paurṇamāsīḥ putri punaḥ-saṅgama-kariṇyās tasyāḥ karuṇā
cāvadhāryatām.

pute putri-daughter; pua punaḥ-again; saṅgama-meeting; karinyaḥ-
effecting; tasyaḥ-of her; karuna-mercy; ca-also; avadharyatam-should be
known.

Paurṇamāsī: My daughter, fate then re-united them. In this way fate's mercy may be seen.

Text 39

gārgī: kahaṁ vi-a.

kaham-how?; iva-like.

Gārgī: How did that happen?

Text 40

paurṇamāsī: saiveyaṁ karalāyā nāptrī candrāvalī. yā khalu pañca-
varṣikī govardhana-vindhyayoḥ kandarāvastavyena jāmbavatā vindhya-
vāsinyā nideśena kuṇḍinād ākrṣṭā.

sa-she; eva-certainly; ayam-she; karalayaḥ-of Karala; naptri-the
granddaughter; candrāvalī-Candrāvalī; ya-who; khalu-indeed; pañca-
five; varsiki-years of age; govardhana-of Govardhana Hill; vindhyaoh-
and the Vindhya Hills; kandara-in the caves; avastavyena-residing;
jambavata-by Jambavan; vindhya-in the Vindhya Hills; vasinya-residing;
nidesena-by the instruction; kundinat-from Kundina; akrsta-kidnapped.

Paurṇamāsī: Candrāvalī was the granddaughter of Karālā. Jāmbavān,
who lived in the caves of Govardhana Hill and the Vindhya Hills,
kidnapped the five-year old Candrāvalī and forcibly took her from

Kuṇḍina City. He did this on the orders of (the goddess Durgā, who was) staying then in the Vindhya Hills.

Note: This goddess Durgā is the daughter of Yaśodā. After Mahārāja Vasudeva brought her back to Mathurā, and after King Kāṁsa unsuccessfully tried to kill her, she escaped to the Vindhya Hills.

Text 41

gārgī: (svagatam) sudam ma-e tāda-muhādo jam candahāṇu-
pahudīṇam kannā-ā bhissa-pahudīṇam kannā-ā ekka-tattā vi
viggahādihim bhiṇṇā jevva tti. ta vādham ekka-viggahadā-samvihāṇam
mā-ā-e cce-a pabañcidam. hodu pacchādo jāṇissam. kim dāṇim tassa
rahassassa uttakaṇeṇa. (prakāśam) nūnam go-aḍḍhaṇādi-go-e-him
candā-alī-pahudīṇam uvvāho vi mā-ā-e ṇivvāhido.

svagatam-aside; sudam-heard; ma-e-by me; tada-of my father;
muhado-from the mouth; jam-which; candahanu-Candrabhanu;
pahudinam-beginning with; kannā-a-the daughters; bhissa-Bhismaka;
pahudinam-beginning with; kannā-a-the daughters; ekka-a single; tatta-
nature; vi-indeed; viggahadinam-beginning with their forms; bhinna-
different; jevva-certainly; tti-thus; ta-therefore; vadham-certainly; ekka-
one; viggahada-state of having a form; samvihanam- arrangement; ma-a-
e-by the yogamaya potency; cce-a-certainly; pabancidam-manifested;
hodu-it may be; pacchado- afterwards; janissam-I shall understand; kim-
what?; danim-now; tassa-of this; rahassassa-confidential information;
uttakanena-by the revelation; prakasam-openly; nunam-is it not so?; go-
addhahanadi-at Govardhana Hill and other places; go-e-him-by the
cowherds; candā-alī-Candrāvalī; pahudinam-the gopīs headed by;
uvvaho-the marriage; vi-also; ma-a-e-by the yogamaya potency;
nivvahido-was checked.

Gārgī: (aside) I have heard from my father's mouth that although the (gopīs,) headed by Candrabhānu's daughter Candrāvalī, and the (Dvārakā-queens), headed by Bhīṣmaka's daughter, Rukmiṇī, are expansions of the same spiritual potency, nevertheless, their forms are separate and distinct. Now it is said that with the aid of the yogamāyā potency, each gopī is identical with a specific queen, and each pair of gopī and queen is a single person in a single form. It must be so. Later I shall perhaps understand it. What can I understand now of these confidential matters? (Openly) It is not that the yogamāyā potency forcibly prevented the marriage of Govardhana and the other gopas with Candrāvalī and the other gopīs?

Text 42

paurṇamāsī: atha kim. pati-manyānām ballavānām mamatā-mātrāveśā kumārīṣu dāratā yad eṣam prekṣaṇam api tābhir ati-durghaṭam.

atha kim-yes; patim-husbands; manyanam-thinking; ballavanam-of the gopas; mamata-conception of possessiveness; matra-only; avesa-entrance; kumarisu-for the girls; darata- wifehood; yat-which; eṣam-of them; prekṣanam-sight; api-even; tabhiḥ-by them; ati-very; durghatam-difficult to attain.

Paurṇamāsī: Yes. The gopas simply thought these girls were their wives. In fact, they never even saw each other.

Text 43

gārgī: ado ṇa kkhu accari-o aṭṭhāṇaṃ kaṇhe garitṭo anurā-o.

ado-therefore; na-not; khhu-indeed; accari-o-surprising; atthanam-of these eight girls; kanhe-for Lord Kṛṣṇa; garittho-very strong; anura-o-love.

Gārgī: Then it is not at all surprising that these eight girls have such deep love for Lord Kṛṣṇa.

Text 44

paurṇamāsī: aṣṭānām iti kim ucyate gokule kasyāḥ khalu kuraṅgī-dṛśas tatra nānurāgaḥ.

astanam-of these eight gopīs; iti-thus; kim-what?; ucyate-is said; gokule-in Gokula; kasyaḥ-of what girl?; khalu-indeed; kuraṅgi-of a doe; dṛśaḥ-with the eyes; tatra-for Him; na-not; anuragaḥ-love.

Paurṇamāsī: What to speak of these eight girls, what doe-eyed girl in Gokula did not love Lord Kṛṣṇa?

Text 45

gārgī: saccam bhaṇāsi. jaṃ dāṇim sad-uttarā-im solaha-go-ula-kaṇṇa-ā-sahassā-im.

kātyāyani mahā-māye
mahā-yoginy adhīśvari

nanda-gopa-sutaṁ devi
patim me kuru te namaḥ

edaṁ mantam japantiḥim pañcehim candā-alī-pahudīhim saṅgami-a una
caṇḍi-am accanti.

saccam-the truth; bhanasi-you speak; jam-because; danim- now; sad-
than a hundred; uttarāni-more; solaha-sixteen; go-ula-of Gokula; kanna-
a-of girls; sahassa-im-thousand; katyayāni-O Katyayani; mahā-maye-O
great illusory potency; mahā-yogini-O great mystic; adhīśvari-O mistress;
nanda-of Nanda Mahārāja; gopa-of the cowherd; sutam-the son; devi-O
goddess; patim-as a husband; me-to me; kuru-please do; te- unto you;
namaḥ-I offer my respectful obeisances; edam-this; mantam-mantra;
japantiḥim-chanting; pancehim-by the five gopīs; candā-alī-by
Candrāvalī; pahudihim-headed; saṅgami-a- meeting together; una-again;
candi-am-the goddess Durga; accanti-worship.

Gārgī: You say the truth. More than 16,100 girls in Gokula are now
(deeply in love with Lord Kṛṣṇa.) Five gopīs, headed by Candrāvalī,
regularly meet together and worship the goddess Durgā, chanting the
mantra: "O Katyāyanī (Durgā), O Mahā-māyā (illusory potency), O
mystic yoginī, O queen (of this world), O goddess, please make Nanda-
gopa's son, (Kṛṣṇa) my husband. I offer my respectful obeisances to you."

Text 46

paurṇamāsī:

sā kāmān paricārikā kumārikābhiḥ
kāmākhyā vitarati kāma-rūpa-devī
ity enaṁ vraja-hāriṇī-dṛśām upāste
vargo 'yaṁ guṇavati garga-bhāṣitena

sa-she; kaman-desires; paricarika-the object of worship;
kumarikabhiḥ-by young girls; kama-kama; akhya-named; vitarati-grants;
kama-of desires; rupa-the form; devi-the goddess; iti-thus; enam-her;
vraja-of Vraja; harini-like the doe; dṛśam-of the girls who have eyes;
upaste-worship; vargaḥ-the community; ayam-this; guṇavati-O virtuous
girl; garga-of Garga Muni; bhasitena-by the statement.

Paurṇamāsī: Garga Muni told the gopīs: "Goddess Durgā is named
'Kāma' because she is the personification of the fulfillment of desires.
When young girls worship her, she naturally grants their requests." O
pious one, because of this advice from Garga Muni, the doe-eyed girls of
Vraja now worship goddess Durgā.

Text 47

gārgī: kena surārāhaṇe rāhī ni-uttā.
paurṇamāsī: tava tātenaiva.

kena-by whom?; surarahane-in the worship of the sun-god; rahi-
Śrīmatī Rādhārāṇī; ni-utta-is engaged; tava-your; tatena-by the father;
eva-certainly.

Gārgī: Who engaged Rādhā in worshipping the sun-god?
Paurṇamāsī: Your father (Sāndīpani Muni).

Text 48

gārgī: ajje sudam ma-e tāda-muhādo jam kaṅṅānam bhāviṇā kantena saṅgamo vippa-o-am uppāde-i tti.

ajje-O noble lady; sudam-heard; ma-e-by me; tada-of the father; muhādo-from the mouth; jam-because; kannanam-of the girls; bhavina-affectionate; kantena-with the lover; saṅgamo-association; vippa-o-am-separation; uppāde-i-produces; tti-thus.

Gārgī: O noble lady, I have heard from my father's mouth that the association of these girls with their affectionate lover (Kṛṣṇa) eventually leads to their separation from Him.

Text 49

paurṇamāsī: vatse samyag idam uktam. tena mayāpi te kiśorikā-śiro-ratne niroddhum abhimanyu-govardhanayor jananyau jaṭilā-bharuṇḍe nirbandhena niyukte.

vatse-O child; samyag-truthfully; idam-this; uktam-is spoken; tena-by him; maya-by me; api-also; te-they; kiśorika-of young girls; sirah-the crest; ratne-jewels; niroddhum-to obstruct; abhimanyu-of Abhimanyu; govardhanayoḥ-and Govardhana; jananyau-the two mothers; jaṭilā-Jatila; bharuṇḍe- and Bharunda; nirbandhena-persistently; niyukta-engaged.

Paurṇamāsī: Child, he tells the truth. Both he and I have arranged that Abhimanyu's mother, Jaṭilā, and Govardhana's mother, Bharuṇḍā, again and again place obstacles in the way of (Rādhārāṇī and Candrāvalī) these two crest-jewels of adolescent girls.

Text 50

gārgī: kahaṁ duve so-are tumam na saṅghaḍesi.
paurṇamāsī: sadā sañcaratām duṣṭa-kaṁsa-carāṇām vitarka-śaṅkayā.

kahaṁ-why?; duve-the two; so-are-sisters; tumam-you; na-not;
saṅghadesi-bring together; sada-always; sañcaratam- wandering about;
duṣṭa-wicked; kaṁsa-of Kāṁsa; caraṇam-of the followers; vitarka-of
doubt; śaṅkayā-with fear.

Gārgī: Why do you not bring the two sisters together?

Paurṇamāsī: I am afraid of wicked Kāṁsa's followers, who are always
roaming about.

Text 51

gārgī: ṇam apuvvaṁ vuttantaṁ aṇṇo ko vi jaṇo jāṇa-i.
paurṇamāsī: na hi na hi. kintu mad-upadeśa-balād eva kevalam hari-
rāmayor jananyau jānītaḥ.

nanu-is it not so?; apuvvam-unprecedented; vuttantam-story; anno-
else; ko vi-someone; jano-person; jana-i-knows; na-not; hi-certainly; na-
not; hi-certainly; kintu-however; mat-of me; upadesa-of the instructions;
balat-by the strength; eva-certainly; kevalam-only; hari-of Kṛṣṇa;
ramayoḥ-and Balarama; jananyau-the two mothers; janītaḥ-understand.

Gārgī: Does anyone else know of this unusual incident?

Paurṇamāsī: No one. No one. I have told only Kṛṣṇa's mother
(Yāśodā) and Balarāma's mother (Rohiṇī). Only they know.

Text 52

(nepathye)

mañced uttiṣṭha padme mukuṭa-viracanam muñca piñchena bhadre
śyāme dāmānubandham parihara lalite piñṭi mā jāguḍāni
śārī-pāṭhād viśākhe vyuparama kavari-saṅkriyām ujja śaibye
pūrvam veveṣṭi kāṣṭhām surabhi-khura-putī-pāmsu-piṣṭāta-puñjah

mañcat-from bed; uttistha-rise; padme-O Padmā; mukuta-of the crown; viracanam-the fashioning; muñca-give up; pinchena- with a peacock feather; bhadre-O Bhadrā; syame-O Syama; dama- the garland; anubandham-stringing; parihara-abandon; lalite-O Lalitā; pinti-crush; ma-do not; jagudāni-kuṅkuma; sari-of the peacocks; pathat-from reciting; visakhe-O Visakha; vyuparama- give up; kavari-of braids; saṅkriyam-fashioning; ujja-give up; saibye-O Saibya; purvam-before (us); vevesti-enters; kastham-the horizon; surabhi-of the surabhi cows; khura-of the hooves; puti-from the openings; pamsu-pistata-of dust; puñjah- an abundance.

A voice from behind the scenes: Padmā, get up from bed! Bhadrā, stop making this crown of peacock-feathers! Śyāmā, stop stringing this flower-garland! Lalitā, don't crush this kuṅkuma into powder! Viśākhā, stop teaching the parrot to recite poetry. Śaibyā, stop braiding your hair! The dust by the hooves of the surabhi cows has now entered the horizon!

Text 53

paurṇamāsī: paśya paśya

harim uddiśate rajo-bharaḥ
purataḥ saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

paśya-look!; paśya-look!; harim-Kṛṣṇa; uddiśate-it indicates; rajaḥ-
bharaḥ-dus from the cows; purataḥ-in front; saṅgamayati-causes to meet;
amuṁ-Kṛṣṇa; tamaḥ-the darkness; vrajavāma-dṛśāṁ-of the damsels of
Vṛndāvana; na-not; paddhatiḥ-the course of activities; prakaṭā-
manifested; sarva-dṛśaḥ-who know everything; śruteḥ-of the Vedas; api-
as well as.

Paurṇamāsī: Look! Look! The dust from cows and calves on the road
creates a kind of darkness indicating that Kṛṣṇa is returning home from
the pasture. Also, the darkness of evening provokes the gopīs to meet
Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of
transcendental darkness and are therefore impossible for ordinary
scholars of the Vedas to see.*

Text 54

hriyam avagṛhya gṛhebhyaḥ karṣati
rādhāṁ vanāya yā nipuṇā
sā jayati niṣṭāarthā
vara-vamśaja-kākalī dūtī

hriyam-bashfulness; avagṛhya-impeding; gṛhebhyaḥ-from private
house; karṣati-attracts; rādhāṁ-Śrīmatī Rādhārānī; vanāya-to the forest;
yā-which; nipuṇā- beign expert; sā-that; jayati-let it be glorified; niṣṭā-
arthā-authorized; vara-vamśaja-of the bamboo flute; kākalī-the sweet

tone; dūtī-the messenger.

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārānī from Her shyness and attracts Her from Her home to the forest.*

Text 55

(nepathye)

dhanye kajjala-mukta-vāma-nayanā padme padoḍhāṅgadā
sāraṅgi dhvanadeka-nūpura-dharā pālī skhalan-mekhalā
gaṅḍodyat-tilakā lavaṅgi kamale netrārpitālaktakā
mā dhāvottaralaṁ tvam atra muralī dūre kalam kūjati

neptahye-from behind the scenes; dhanye-O Dhanya; kajjala-mascara; mukta-without; vama-left; nayana-eye; padme-O Padme; pada-on the feet; udha-worn; aṅgada-anklets; saraṅgi-O Saraṅgi; dhvanada-tinkling; eka-one; nupura-set of ankle-bells; dhara-wearing; pali-O Pali; skhalat-falling; mekhala- belt; gaṅḍa-on the cheeks; udyat-running; tilaka-tilaka marking on the forehead; lavaṅgi-O Lavaṅgi; kamale-O Kamala; netra-on the eyes; arpita-placed; alaktaka-red lac for decorating the feet; ma-do not; dhava-run; uttaralam-agitated with haste; tvam-you; atra-here; murali-the flute; dure-far away; kalam-the sweet sound; kujati-warbles.

A voice from behind the scenes: Dhanyā, you haven't decorated your left eye with mascara! Padmā, you've placed armllets on your anklets! Sāraṅgī, you've placed tinkling bells on only one ankle! Pālī, your belt is already beginning to slip! Lavaṅgī, you put tilaka markings (meant for your forehead) on your cheek! Kamalā, you put red lac (meant for the

soles of your feet), on your eyes! Don't run (outside) so quickly! (Kṛṣṇa's) sweetly sounding flute is still far away.

Text 56

gārgī:

ṇīlambara-ru-i-dhārī
phuḍido goboḍu-cakka-bāleṇa
sida-go-maṇḍala-mahuro
māhura-cando parippura-i

nila-dark blue; ambara-sky; ruci-the luster; dhari-manifesting;
phudido-manifested; goba-of cowherd boys; udu-of stars; cakka-of the
circle; balena-with the strength; sida- white; go-of cows (or of
moonlight); maṇḍala-with the circle; mahuro-charming; mahura-of the
district of Mathura (including Vrndavana Village); cando-the moon;
parippura-i-is manifested.

Gārgī: Lord Kṛṣṇa is as splendid as the darkened (evening) sky. He is like a moon shining in Vṛndāvana, surrounded by the stars of the gopas and the splendid white moonlight of the cows.

Text 57

paurṇamāsī: (sānandam)

bibhran-nīla-cchavim aviṣamām agra-hastena yaṣṭim
juṣṭa-śroni-taṭa-rucir asau pīta-pattāmśukena

nindann indīvaram aviralotsarpibhiḥ kānti-pūrain
ābhīrīṇām iha viharati prema-lakṣmī-vivartaḥ

tadāvām yaśodām āsādayāva (iti niṣkrānte).

aṅka-mukham.

sa-with; ānandam-bliss; bibhran-manifesting; nila-blue; chavim-luster;
avisamam-charming; agra-the tip; hastena-with his hand; yastim-a stick;
justa-endowed; śroni-of hips; tata- slopes; ruciḥ-splendor; asau-He; pita-
yellow; patta-aṁsukena- silk dhoti; nindan-chastising; indivaram-the
blue lotus flower; avirala-intense; utsarpibhiḥ-manifesting; kānti-of
beauty; puraiḥ-with floods; abhirinam-of the gopīs; iha-here; viharati-
enjoys transcendental pastimes; prema-of love; lakṣmi-of the opulence;
vivartaḥ-the transformation; tada-then; avam-we; yaśodām-to Yaśodā;
āsādāya-let us go; iti-thus; niṣkrānte-they both exist; aṅka-of the act;
mukham-the first part.

Paurṇamāsī: (With intense happiness) The dark luster of Kṛṣṇa's
body is charming. He holds a stick in His hand, and His splendid hips are
wrapped in a yellow silk dhoti. The great flood of His transcendental
beauty rebukes the blue lotus flower. Enjoying pastimes with the gopīs,
He appears like a transformation of opulence of transcendental love. Let
us go to Yaśodā-devī.

(They both exit.)

Thus ends the first part of Act 1.

Scene 2

Text 1

(tataḥ praviśati vayasyair upāsyamānaḥ kṛṣṇaḥ.)

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya

atanu-trṇa-kadambāsvāda-śaiṭhilya-bhājām
avirala-tara-hambārambha-tāmyan-mukhīyam
caṭulita-nayana-śrīr āvalī naicikīnām
pathi su-valita-kaṅṭhī gokulotkaṅṭhitābhūt

tataḥ-then; praviśati-enters; vayasyaiḥ-by friends; upāsyamanaḥ-accompanied; kṛṣṇaḥ-Lord Kṛṣṇa; sakhe-O friend; madhuma gala-Madhumaṅgala; paśya-look!; paśya-look!; atanu- large; trna-of grass; kadamba-the abundance; asvada-in eating; saithilya-disinterest; bhajam-possessing; avirala-intense; tara-very; hamba-mooing; arambha-activity; tamyat-wilting; mukhi-faces; iyam-this; catulita-restlessly moving; nayana-of eyes; śrīḥ-with the beauty; avalī-the herd; naicikinam-of cows; pathi-on the path; su-valita-moving; kaṅṭhī-whose necks; gokula-for Gokula; utkaṅṭhita-longing; abhūt-have become.

(Accompanied by His friends, Lord Kṛṣṇa enters)

Kṛṣṇa: Friend Madhumaṅgala, look! Look! The Surabhi cows have lost interest in eating the abundant thick grasses and their voices are now choked up with constant mooing. They move their necks here and there and their beautiful eyes restlessly wander on the path. They long to return to Gokula.

Text 2

madhumaṅgala: ditthi-ā vacchalāhim surahīhim kantāra-bbhamaṅga-
khiṅṅe ettha bamhaṅe kāruṅṅaṃ vira-idam.

ditthi-a-by good-fortune; vacchalahim-affectionate to their calves;
surahihim-with the surabhi cows; kantara-in the forest; bbhamana-from
wandering; khinne-exhausted; ettha-here; bamhane-to this brahmanas;
karunam-mercy; vira-idam-is done.

Madhumaṅgala: This is a great kindness for a brāhmaṅga exhausted
from wandering in this great forest with these surabhi cows so
affectionate of their calves.

Text 3

ramaḥ: paśyata paśyata

gatvā puras tri-caturāṅi javat padāni
pāścād vilokayati hanta tiraḥ-śirodhi
vatsotkarād api bakī-mathane gariṣṭha-
premānubandha-vidhuraṃ pathi dhenu-vṛndam

paśyata-look; paśyata-look; gatvā-having gone; tri-three; caturāni-or
four; javat-quickly; padāni-steps; pascad-from behind; vilokayati-looks;
hanta-indeed; tiraḥ-tilted; sirodhi-with necks; vatsa-of calves; utkarat-
from the multitude; api-even; baki-mathane-for Lord Kṛṣṇa, the killer of
Putana; garistha-more intense; prema-love; anubandha-in relationship;
vidhuram-afflicted; pathi-on the path; dhenu-of cows; vṛndam-the herd.

Rāma: Look! Look! After taking three or four quick steps, the cows turn from the calves before them and crane their necks to see Kṛṣṇa behind them. They love Kṛṣṇa more than their own calves.

Text 4

kṛṣṇaḥ: (pratīcīm avekṣya)

vicalitum asamarthaṁ vyomni mukta-pratiṣṭhe
samaya-vipariṇāmād vīrya-viśrāmsanena
śīṭhilatara-kareṇālambya bhaṇḍīra-cūḍām
carama-giri-śikhāyām lambate bhānu-bimbam

pratīcīm-to the west; avekṣya-glancing; vicalitum-to move;
asamartham-unable; vyomni-in the sky; mukta-removed; pratiṣṭhe-
support; samaya-of time; vipariṇamat-from change; vīrya-of strength;
viśramasanena-with the loss; śīṭhilatara- slackened; karaṇa-with
effulgence; alambhya-resting; bhaṇḍīra- of a banyan tree; cūḍām-on the
top; carama-giri-sikhāyam-on the western horizon; lambate-rests; bhānu-
of the sun; bimbam-the disc.

Kṛṣṇa (looking westward) The sun is no longer able to move in this sky that now declines to support it. Its strength diminished by the transformation of time, with weakened rays the sun's disc rests first on the top of a banyan tree, and now on the western horizon.

Text 5

ramaḥ: paśyata paśyata

vipulotpalikā-kūṭair
giri-kūṭa-vidambibhir niviḍam
vayam abhajāma karīṣa-
kṣoda-parītaṁ vrajābhyarṇam

tad adya kālindīm avagāḍhāḥ pragāḍha-pariśrāntim utsārayāmaḥ. (iti sakhibhiḥ saha niṣkrāntaḥ)

paśyata-look!; paśyata-look!; vipula-abundant; utpalika-of lotus flowers; kutaiḥ-with multitudes; giri-of a mountain; kuta-the summit; vidambibhiḥ-with an imitation; nividam-thick; vayam-we; abhajam-enter; karisa-of cow-dung; kṣoda-with the dust; paritam-filled; vraja-of Vraja; abhyarnam-the vicinity; tat-therefore; adya-now; kalindim-in the Yamuna River; avagadhaḥ-plunged; pragadha-great; pariśrantim-fatigue; utsarayamaḥ-let us drive away; iti-thus; sakhibhiḥ-His friends; saha-with; niṣkrāntaḥ-He exits.

Rāma: Look! Look! Here the tall lotus flowers mock the mountain peaks. Here is a cloud of cow-dung dust. We are near Vraja Village. Let us rid ourselves of this fatigue by diving in the Yamunā.

(He exits with His friends.)

Text 6

kṛṣṇaḥ: sakhe madhumaṅgala paśya paśya

dravan-nava-vidhūpala-prakara-datta-padyaḥ śaśī
sa-ratna-taralocchalaj-jaladhi-kalpitārgḥa-kriyaḥ
harit-parijanerita-sphuṭataroḍu-puspañjaliḥ
sphurat-tanur udañcita-smara-rasormir unmīlati

sakhe-O friend; madhumaṅgala-Madhumaṅgala; paśya-look!; paśya-look!; dravat-melting; nava-new; vidhupala-candranta- jewels; prakara-specific; datta-given; padyaḥ-water for washing the feet; asi-the moon; sa-with; ratna-jewels; tarala-the waves; ucchalat-rising; jaladhi-ocean; kalpita- considered; argha-water for rising the mouth; harit-the directions; parijana-friends; irita-thrown; sphutata-tara- glistening; udu-stars; puspa-of flowers; a 24jaliḥ-with handfuls; sphurat-effulgent; tanuḥ-whose form; udancita-risen; smara-of amorous love; rasa-of the nectarean mellows; urmiḥ- the waves; unmilati-opens.

Kṛṣṇa: Friend Madhumaṅgala, look! Look! Creating padya-water by making the new candrakānta jewels melt and arghya-water by making jewel-filled waves in the ocean, throwing handfuls of flowers, in the form of glittering stars, to it's friends, the different directions, and making great waves in the nectar-ocean of transcendental love, the splendid moon now rises.

Text 7

madhumaṅgala: pi-a-va-assa kiṃ imiṇā varā-eṇa kalaṅkiṇā candeṇa. pekkha ladā-jālabare nikkalaṅkā-im solaha-canda-maṇḍala-sahassā-im unmīlidā-im.

pi-a-dear; va-assa-friend; kim-what is the use?; imina-of this; vara-ena-insignificant; kalaṅkina-spotted; candena-moon; pekkha-look; lada-of creepers; jala-of the network; ambare-in the sky; nikkalaṅka-im-spotless; solaha-sixteen; canda-of moons; maṇḍala-circle; sahassa-thousand; unmilida-im-risen.

Madhumaṅgala: Dear friend, what is the use of this tiny spotted

moon? Look! In the sky of the network of these vines there are sixteen thousand spotless moons.

Text 8

kṛṣṇaḥ: (samīkṣya) sakhe samyag attha. bahudhā samye 'pi bādham
ekena karmaṇā muṣito 'yam oṣadhīśaḥ. tathā hi

nava-nava-sudhā-sambādho 'pi priyo 'pi dṛśām sadā
sarasija-vanīm mlānām kurvann api prabhayā svayā
śucir api kalā-pūrṇo 'py uccaiḥ karaṅga-dharaḥ śaśī
vraja-mṛga-dṛśām vaktrair ebhiḥ suraṅga-dharair jitaḥ

samīkṣya-looking; sakhe-friend; samyak attha-it is true; bahudha-in many ways; samye-in similarity; api-although; badham-certainly; ekena-with a single; karma-indeed; musitaḥ-stolen; ayam-this; oṣadhi-isaḥ-the moon, monarch of plants; tathā hi-furthermore; nava-nava-ever-fresh; sudha-with nectar; sambadhaḥ-filled; api-even; priyaḥ-dear; api-even; dṛśām-to the eyes; sada-always; sarasija-of lotus flowers; vanim-the forest; mlanam-wilted; kurvan-making; api-even; prabhaya-effulgence; svaya-with it's own; suciḥ-splendid; api-even; kala-purnaḥ-full; api-even; uccaiḥ-greatly; kuraṅga- the mark of a deer; dharaḥ-bearing; sasi-the moon; vraja-in Vraja; mrga-of does; dṛśām-with the eyes; vaktraiḥ-by the faces; ebhiḥ-by them; su-raṅga-dharaiḥ-golden; jitaḥ-defeated.

Kṛṣṇa: (looks) Friend, you say the truth. Although in many ways they are alike, with a single stroke these many moons have clearly eclipsed this one moon (in the sky). Even though it is filled with ever-fresh nectar, even though it is always very pleasing to the eyes, even though it's effulgence wilts the forest of lotus flowers, and even though it is very pure and splendid in it's complete fulness, this moon that bears the mark of a deer is now completely defeated by the beautiful golden

faces of the doe-eyed girls of Vraja.

Text 9

madhumaṅgala: bho va-assa juttaṁ ukkaṇo 'si jaṁ dakkhiṇeṇa
kalamba-kuḍuṅgaṁ kavi ākaḍḍha-mantaṁ padheti.

bho-O; va-assa-friend; juttam-engaged; utkkanno-listening with rapt attention; asi-You are; jam-what; dakkhinena-in the south; kalamba-of kadamba trees; kuduṅgam- the grove; kavi-some girl; akaddha-to attract; mantam-a magic spell; padhedi-recites.

Madhumaṅgala: Friend, You listen with rapt attention as in a kadamba-grove to the south, a girl chants a magic spell to attract You.

Text 10

kṛṣṇaḥ:

seyam divyati śaibyāyaḥ
pāvika viśva-pāvika
veṇur yad vibhramārambhe
stambham ālambate mama

sa iyam-this; divyati-plays; saibyayaḥ-of Saibya; pavika-small flute; visva-the world; pavika-charming; venuḥ-flute; yat-which; vibhrama-of pastimes; arambhe-in the activity; stambham-the state of being stunned; alambate-attains; mama-of Me.

Kṛṣṇa: Śaibya's little flute, which enchants the entire world, is now playing. This flute's pastimes have made My own flute become stunned.

Text 11

(ity agrato gatvā sautsukyam)

tumbī-phala-stanīyaṃ
prabala-suṣamādharā kalollasitā
harati dhṛtim mama bhadrā
nava-vallarī vallakī cāsyāḥ

iti-thus; agrataḥ-the presence; gatvā-going; sa-with; autsukyam-eagerness; tumbi-phala-tumbi-gourd; stāni-breast; iyam-this; prabala-great; susama-beauty; dhara-manifesting; kala-with soft, sweet words; ullasita-splendid; harati-enchants; dhṛtim-peaceful composure; mama-My; bhadrā-Bhadra; nava-young; vallari-vine; vallaki-the lute; ca-and; asyāḥ-of her.

(Eagerly going forward) Both Bhadrā and her vīṇā are very beautiful. Both speak sweetly and both have tumbī-gourd breasts. Both are graceful as new flowering vines. Both enchant Me and rob Me of My peacefulness.

Text 12

madhumaṅgala: va-assa accari-aṃ accari-aṃ mañjhe jamuṇaṃ kāvi
kacchabī kuṅkuṇā-edi.

va-assa-friend; accari-am-wonderful; accari-am-wonderful; mañjhe-in the middle; jamunam prati-the Yamuna; kavi-some girl; kacchabi-a lute; kuñkuna-edi-plays.

Madhumañgala: Wonderful! Wonderful! Friend, some girl is playing a vīṇā in the middle of the Yamunā!

Text 13

kṛṣṇaḥ: (sa-smitan)

smara-keli-nāṭya-nāndīm
śabda-brahma-śriyaṃ muhur dadhāti
vahati mudam me mahatīm
iha mahitā śyāmala-mahatī

sa-with; smitam-a smile; smara-amorous; keli-of pastimes; natya-in the drama; nandim-the invocation; sabda-sound; brahma-spiritual; śriyam-beauty; muhuḥ-repeatedly; dadhati-places; vahati-carries; mudam-delight; me-to Me; mahatim-great; iha-here; mahita-glorious; syamala-of Syama; mahati-the lute.

Kṛṣṇa: (smiling) Repeatedly reciting the beautiful and spiritual invocation to the drama of transcendental amorous pastimes, Śyāmā's glorious vīṇā brings Me great happiness.

Text 14

(iti parikramya sa-harṣam)

kala-siñjita-kalayārād
avikalayā me premoda-kallolam
padmā-kalavī nilayā
valayāḥ kalayām babhūvur alam

iti-thus; parikramya-walking about; sa-with; harsam- happiness; kala-sweet and soft; siñjita-tinkling sounds; kalaya-with the artistry; arata-nearby; avikalaya-perfect; me- of Me; prema-of love; oda-of the ocean; kallolam-waves; padmā-of Padmā; kalavi-on the wrists; nilayaḥ-placed; valayaḥ- bracelets; kalayam babhūvuḥ-make a sound; alam-greatly.

(Happily walking about) With their sweet musical tinkling, the bracelets on Padmā's wrists are now drowning Me in the waves of (transcendental) love.

Text 15

(iti parito dṛṣṭim kṣipan) sakhe katham atrādyā nonmilati candrāvalī-parimalaḥ. tad vām ataḥ karālā-gr̥hopānta-vāṭikām āsādāyāvah. (iti parikramati)

iti-thus; paritaḥ-everywhere; dṛṣṭim-glance; kṣipan-casting; sakhe-O friend; katham-how is it?; atra-here; adya-now; na-not; unmilati-opens; candrāvalī-of Candrāvalī; parimalaḥ-the fragrance; tat-therefore; vām-we; ataḥ-then; karala-of Karala; gr̥ha-the house; upanta-near; vatikam-to the garden; asādāyavaḥ-let us go; iti-thus; parikramati-walks.

(Glancing in all directions) Why is not even the fragrance of

Candrāvalī present here? Let us go to the garden near Kārālā's house (to see if we can find her). (He begins to walk there.)

Text 16

madhumaṅgala: (puro 'valokya) eṣa ubaṇanda-putassa suhaddassa vahu kuṇḍaladi-ā ido ā-acchadi.

puraḥ-before him; avalokya-looking; eṣa-she; ubananda-of Upananda; putassa-of the son; suhaddassa-Subhadra; vahu-the wife; kundaladi-a-Kundalatā; ido-here; a-acchadi-comes.

Madhumaṅgala: (looking ahead) Here comes Kundalatā, the wife of Upananda's son Subhadra.

Text 17

kundalatā: kaṇha a-āle paphullam vañjulam kisa ṇa salahasi.

kanha-O Kṛṣṇa; a-ale-out of season; paphullam-blossoming; vañjulam-the asoka tree; kisa-why; na-not; salahasi-You glorify.

Kundalatā: Kṛṣṇa, why do You not say something to glorify this aśoka tree blossoming out-of-season?

Text 18

kṛṣṇaḥ: (dṛśam kṣipann ātma-gatam) nūnam candrāvalī-caraṇa-
cāturī-camatkāro 'yam. (iti sotkaṅṭham abinandya)

etāni vañjula-vanāntar-udañcitāni
kāḍamba-kūjita-kadamba-vidambitāni
mantrāni karṇa-kuharam mama nandayanti
candrāvalī-kanaka-nūpura-siñjitāni

dṛśam-glance; kṣipan-casting; ātma-gatam-to Himself; nunam-is it
not?; candrāvalī-of Candrāvalī; caraṇa-of the feet; caturi-expertize;
camatkāraḥ-the wonder; ayam-this; iti-thus; sa-with; utkaṅṭham-longing;
abhinandya-dramatically displaying; etāni-these; vañjula-of asoka-trees;
vana-the forest; antan-within; udancitāni-manifested; kadamba-swans;
kujita-warbling; kadamba-multitude; vidambitāni-like; mantrāni-
mantras; karna-of the ears; kuharam-the opening; mama-of Me;
nandayanti-delight; candrāvalī-of Candrāvalī; kanaka-golden; nupura-of
the ankle-bells; siñjitāni-the tinkling.

Kṛṣṇa: (Glancing at the asoka tree, He says to Himself) Is this
(unseasonal blossoming of the aśoka tree) not the wonderful expert work
of Candrāvalī's foot? (With longing) The tinkling of Candrāvalī's golden
ankle-bells are like the cooing of a flock of swans. They are a series of
mystic mantras that delight My ears. They must have passed through
this forest of aśoka trees.

Note: It is said that an aśoka tree will suddenly burst into bloom when
kicked by a beautiful girl.

kundalatā: sundara bhāruṇḍā-e gabbha-ghare ṇiruddhāvi candā-alī
ma-e cādurī-pabandhena kaḍḍhido.

sundara-O handsome Kṛṣṇa; bharunda-e-by Bharunda; gabbha-grhe-
in the house; niruddha-confined; vi-even though; candā-alī-Candrāvalī;
ma-e-by me; caduri-pabandhena-with skill; kaddhido-brought.

Kundalatā: O handsome one, even though Bharuṇḍā confined her at
home, I have expertly brought Candrāvalī here.

Text 20

kṛṣṇaḥ: bharuṇḍayā katham akāṇḍe kārkaśyam ārabdham

bharundaya-by Bharunda; katham-why?; akande-suddenly;
karkasyam-harshness; arabdham-is begun.

Kṛṣṇa: Why has Bharuṇḍā suddenly become so harsh?

Text 21

kundalatā: ṇa ke-alam bharuṇḍā-e jaḍilā-pahudihim vi savva-vuddhi-
āhim.

na-not; ke-alam-only; bharundaya-by Bharunda; jadila- Jatila;
pahudihim-beginning with; vi-indeed; savva-by all; vuddhi-ahim-the
elderly gopīs.

Kundalatā: Not only Bharuṇḍā. Jaṭilā and all the other old gopīs also (have become very harsh).

Text 22

(padmayā saha praviśya) candrāvalī: (sanskṛtena)

racayatu mama vṛddhā tarjanam durjanī sā
kavalayatu kulendum ko 'pi durvāda-rāhuḥ
sahacari-parihartum nākṣi-bhr̥ṅgau kṣamete
madhuripu-mukha-padmāloka-mādhvika-lobham

padmāya-Padmā; saha-with; praviśya-entering; sanskṛtena-in Sanskrit; racayatu-may do; mama-my; vṛddha-old (mother-in-law); tarjanam-rebuke; durjāni-wicked; sa-she; kavalayatu-may swallow; kula-of the family; indum-the moon; kah api-some; durvada-of bad reputation; rahuḥ-the rahu planet; sahacari-O my friend; parihartum-to shun; na-not; akṣi-of the eyes; bhr̥ṅgau-the two bumble-bees; kṣamete-are able; madhu-ripu-of Lord Kṛṣṇa, the enemy of Madhu; mukha-of the face; padmā-of the lotus flower; loka-of the sight; madhvika-the madhvika nectar; lobham-greed.

Candrāvalī: (enters with Padmā) My wicked old (mother-in-law) may rebuke me, and the rāhu planet of infamous gossip may devour the moon of my family, still, my friend, the two bumble-bees of my eyes cannot stop yearning to taste the mādhvika nectar of Kṛṣṇa's lotus face.

Text 23

kṛṣṇaḥ (candrāvalīm āsādyā sānandam)

nītaḥ tanvi mukhena te paribhavaṁ bhrū-kṣepa-vikriḍayā
vibhyad viṣṇu-padaṁ jagāma śaraṇaṁ tatrāpy adhairyaṁ gataḥ
āsādyā dvija-rājitāṁ vijayinaḥ sevārtham asyojjvalaś
candro 'yaṁ dvija-rājata-padam agāt tenāsi candrāvalī

candrāvalī-Candrāvalī; āsādyā-approaching; sa-with; ānandam-bliss;
nitaḥ-brought; tanvi-O slender girl; mukhena- by the face; te-of you;
paribhavam-to defeat; bhru-of the eyebrows; kṣepa-vikridaya-by the
knitting; vibhyat-visnu-padam- to the sky; jagama-went; śaraṇam-
shelter; tatra-there; api- also; adhairyam-restlessness; gataḥ-attained;
āsādyā- attaining; dvija-of teeth; raji-of being a series; tam-the state;
vijayinaḥ-of the victorious one; seva-service; artham- for the purpose;
asya-of that person; ujjvalaḥ-splendid; candraḥ-moon; ayam-this; dvija-
rajata-padam-the state of being teeth; agat-attained; tena-by this; asi-you
are; candra-of moons; avalī-as series.

Kṛṣṇa: (approaching Candrāvalī, He happily says) O slender girl,
your face and the playful movements of your eyebrows have defeated the
moon and forced him to flee to the sky where he restlessly moves about,
unable to find shelter anywhere. To serve the face that defeated him,
the effulgent moon has now assumed the form of your teeth. Because
your teeth are thus many (avali) moons (candra), you are Candrāvalī.

Text 24

kundalatā:

mottima-sara-majjha-tṭhi-a

ra-aṇe paḍibimba-dambha-samvalidā
tuha hi-a-am̐ ṇi-a-u-ṇā me
ja-a candā-alī jādā

mottima-sara-pearl necklace; majjha-in the middle; tthi-a-situated;
ra-ane-in the jewel; padibimba-reflection; dambha- on the pretext;
samvalida-mixed; tuha-of You; hi-a-am-the chest; ni-a-u-na-expert; me-
of me; ja-a-gone; candā-alī- Candrāvalī; jada-gone.

Kundalatā: On the pretext of being reflected in Your pearl necklace,
the expert Candrāvalī I have brought here now embraces Your chest.

Text 25

kṛṣṇaḥ: (smitam̐ kṛtvā) kuṇḍalatike katham̐ te yātā candrāvalī.

smitam-a smile; kṛtvā-doing; kundalatike-O Kundalatā; katham-why?;
te-by you; yata-brought; candrāvalī-Candrāvalī.

Kṛṣṇa: (smiles) Kundalatā, why have you brought Candrāvalī?

Text 26

kundalatā: go-ula-ju-a-ra-a go-a-u-dhano kkhu ima-e ali-o sami. amha
de-aro cce-a sacco.

go-ula-of Gokula; yu-a-ra-a-O prince; go-a-dhano-Govardhana Hill;
kkhu-indeed; ima-e-of whom; ali-o-pretended; sami-master; amha-my;

de-aro-brother-in-law; cce-a-certainly; sacco-true.

Kundalatā: O prince of Gokula, Govardhana-gopa is an illusion. You are her real husband. So, now I am Your sister-in-law.

Text 27

candrāvalī: (sa-bhrū-bhaṅgam apavarya) dhiṭṭhe kundaladā cce-a bhamarākaḍḍhiṇī hodi.

sa-with; bhru-of the eyebrows; bhaṅgam-knitting; apavarya-resisting; dhitthe-bold woman; kundalada-Kundalatā; cce-a-certainly; bhamara-a bumble-bee; akaddhini-attracting; hodi-is.

Candrāvalī: (resisting with knitted eyebrows) Arrogant woman! Kundalatā is (deliberately) attracting a bee (to bite me).

Text 28

kundalatā: de-ara esa ṇi-uñja-ghariṇi kadhedi. cha-illo ṇa kkhu eso vunda-ana-bhamaro. jam paphullam pa-u-malim na pibedi.

de-ara-O brother-in-law; eṣa-this girl; ni-uñja-in this forest grove; gharini-lives; kadhedi-says; cha-illo-expert; na-not; kkhu-indeed; eso-this; vunda-ana-of Vrndavana; bhamaro-bumble-bee; jam-because; paphullam-blossoming; pa-uma-of lotus flowers; alim-series; na-does not; pibedi-drink.

Kundalatā: O Brother-in-law, this girl who lives in the forest is simply talking (idly). This bee of Vṛndāvana is not very expert, for He has not even (begun to) drink (the honey of) these lotus flowers.

Note: The word "pa-u-malim" may also be interpreted to mean "the friend of Padmā". In this way the last sentence of this verse may be interpreted: "This bee of Vṛndāvana is not very expert, for He has not even (begun to) drink (the honey) of Padmā's a friend (Candrāvalī)."

Text 29

padmā: ali-ā-saṁsini ciṭṭha ciṭṭha jaṅgala-sañcariṇo bhamarassa
visāhā-saha-arī ccea sulahā. ṇa kkhu ami-a-uppanna pa-u-mālī.

ali-a-false; saṁsini-speaker; ciṭṭha-stand; ciṭṭha-stand; jaṅgala-in the forest; sañcarino-wandering; bhamarassa-of a bumble-bee; visaha-of Visakha; saha-ari-the friend; ccea-certainly; sulaha-easy to obtain; na-not; kkhu-indeed; ami-a-nectar; uppanna-manifested; pa-u-mali-the friend of Padmā gopī.

Padmā: Lier! Stop! Stop! This bumble-bee wandering in the forest may easily get Viśākhā's friend (Rādhā), but He shall not easily get Padmā's friend (Candrāvalī).

Text 30

kundalatā: candā-alī viḍiḍa-udasi. kisa lajjesi. ta alaṅkarehi

piṅuttuṅga-thaṇa-bandhuna appano hareṇa hari-vakkha-thalam.

candā-alī-O Candrāvalī; vidida-udasi-your desire is undertood; kisa-why?; lajjesi-are you ashamed; ta-therefore; alaṅkarehi-you should decorate; pina-large; uttuṅga-raised; thana-breasts; bandhuna-with the friend; appano-own; hareṇa- with the necklace; hari-of Lord Kṛṣṇa; vakkha-thalam-the chest.

Kundalatā: Candrāvalī, we know what you want! Why be ashamed? Decorate Lord Hari's chest with the necklace that is the friend of Your large raised breasts.

Text 31

candrāvalī: (sābhyasūyam) kundaladi-e ṇi-a-kaṅṭha-tthida-e ekka-ali-e tumam cce-a alaṅkarehi.

sa-with; abhyasuyam-jealous anger; kundaladi-e-O Kundalatā; ni-a-own; kaṅṭha-on the neck; tthida-e-situated; ekka-ali-e-the single strand of pearls; tumam-you; cce-a- certainly; alaṅkarehi-should decorate.

Candrāvalī: (with jelaous anger) Kundalatā, you should decorate it with the strand of pearls on your own neck.

Text 32

kundalatā: mādharma sthava-iṅim karehi candā-alī-e kaṅṅaladi-ām.

madhava-O Kṛṣṇa; stava-inim-bunches of flowers; karehi- do; candā-
alī-e-of Candrāvalī; kanna-of the ear; ladi-am-the creeper.

Kundalatā: Mādhava (Kṛṣṇa), put flowers on the vine of Candrāvalī's
ear.

Text 33

candrāvalī: hala pi-a-jaṇa-pekkhana-pajju-ssu-assa va-inda-
ṇandanassa magge na kkhu padibandhini hohi.

hala-ah!; pi-a-jana-His beloved; pekkhana-to see; pajju-ssu-assa-eager;
va-of Vraja; inda-the king; nandanassa-of the son; magge-on the path;
na-not; khhu-indeed; padibandhini-an obstacle; hohi-become.

Candrāvalī: Don't block the path of Vraja's prince when He yearns to
see His beloved!

Text 34

kundalatā: sahi kā aṇṇā tu-atto imassa pi-a.

sahi-O friend; ka-who?; anna-else; tu-atto-than you; imassa-of Him;
pi-a-is beloved.

Kundalatā: Friend, aside from you who is His beloved?

Text 35

padmā: a-i rāhā-sahi viramehi.

a-i-O; raha-of Rādhārāṇī; sahi-O friend; viramehi- stop!

Padmā: Friend of Rādhā, stop!

Text 36

kṛṣṇaḥ:

sarojākṣi parokṣam te
kadāpi hṛdayam mama
na spraṣṭum apy alam bādha
rādhā tv ākramya gāhate

(iti sa-saṅkam bādha-rādhāyor viparyāsam paṭhati)

saroja-lotus; akṣi-eyes; parokṣam-unseen; te-to you; kada api-at anytime; hṛdayam-the heart; mama-My; na-not; sprastrum-to touch; api-even; alam-greatly; badha-pain; rādhā-Rādhārāṇī; tu-indeed; akramya-attacking; gahate-enters; iti-thus; sa-with; saṅkam-fear; badha-of "badha"; rādhāyoḥ- and "rādhā"; viparyasam-inversion; pathati-recites.

Kṛṣṇa: Lotus-eyed one, when you are not present, suffering never touches My heart, for Rādhā at once attacks and forcibly enters it. (frightened) Oh! That's not what I mean. I mean to say that when you

are not present Rādhā never touches My heart, for suffering at once attacks and forcibly enters it.

Text 37

padmā: mahā-purisa kkhu ṇa jadu asacca-bhasiṇo honti.

mahā-great; purisa-personalities; kkhu-indeed; na-not; jatu-at any time; asacca-lies; bhasino-speaking; honti-are.

Padmā: Great personalities (as Yourself) never speak lies. (What You first said was not a lie.)

Text 38

(nepathye) kundalade sāhu sāhu. saccam ṇa jaṇasi patthara-puñja-kaṭhoram go-a-dhanam.

nepathye-from behind the scenes; kundalade-O Kundalatā; sahu-yes; sahu-yes; saccam-the truth; na-not; janasi-you know; patthara-of rocks; puñja-a pile; katoram-as hard; go-a-u-dhanam-Govardhana.

A voice from behind the scenes: Kundalatā! Yes! Yes! You don't know how Govardhana has become cruel and hard as a mountain of stones!

Text 39

kundalatā: hadhī hadhī. bharuṇḍā caṇḍī caṇḍimānam kuṇadi.

hadhi-fie!; hadhi-fie!; bharunda-Bharunda; candi-angry;
candimanam-angry; kunadi-makes.

Kundalatā: To hell with her! To hell with her! Angry Bharuṇḍā has made Govardhana angry!

Text 40

candrāvalī: (sa-trāsam) sahi pa-ume saddulivva gajjadi vuddhi-a. ta
avasappamha. (iti padmayā saha niṣkrāntā)

sa-with; trasam-fear; sahi-friend; pa-ume-Padmā; saddulivva-like a
tiger; gajjadi-growls; vuddhi-a-the old lady; ta-from this place;
avasappamha-let us slide away; iti- thus; padmāya-Padmā; saha-with;
niṣkrānta-exists.

Candrāvalī: (with fear) Friend Padmā, the old lady growls like a
tigress. Let us slip away. (Exits with Padmā)

Text 41

kundalatā: aham go-ulesariṃ anusarissam. (iti niṣkrāntā)

aham-I; go-ulessarim-to Yaśodā, the queen of Gokula; anusarissam-I shall go; iti-thus; miskranta-exits.

Kundalatā: I will go to (Yaśodā-devī,) the queen of Gokula. (exits)

Text 42

kṛṣṇaḥ: (puro gatvā sautsukyam)

manasy ayam saumanasasya dhānvanas
tanoti taṅkāra-kadamba-sambhramam
anaṅga-khelā-khuralī-viśṛṅkhalāḥ
skhalad-viśākhā-kala-mekhalā-ravaḥ

kṛṣṇaḥ puraḥ-ahead; gatvā-going; sa-with; autsukyam-eagerness; manasi-in the heart; ayam-this; saumanasasya-of flowers; dhanvanasḥ-with the bow; tanoti-does; taṅkara-of the sound of the bowstring; kadamba-abundance; sambhramam-like; ānanda-of cupid; khela-pastimes; khurali-archery practice; viśṛṅkhalāḥ-unrestrained; skhalat-falling; visakha-of Visakha; kala-the sweet; mekhala-of the ash of bells at her waist; ravaḥ-the sound.

Kṛṣṇa: (Begins to walk. With longing He says) The sweet tinkling of her sash of bells as Viśākhā's practices the archery of uninhibited amorous pastimes has become in My heart the stinging sound of Kāmadeva's bow of flowers.

Text 43

(savyato nibhalya) sakhe satyam āha kundalatā. yad adya rādhā-
mādhuryam api. nānubhūyate. tad aham ambam eva sambhāvayeyam.
(iti niṣkrāntaḥ.)

savyataḥ-from the left; nibhalya-glancing; sakhe-O friend; kundalatā-
Kundalatā; yat-because; adya-now; rādhā-of Rādhārāṇī; madhuryam-the
sweetness; api-even; na-not; anubhūyate-is perceived; tat-therefore;
aham-I; iti-thus; niṣkrāntaḥ-exits.

(Looking to His left) Friend (Madhumaṅgala), Kundalatā spoke the
truth. She was not sweet as Rādhā is. I see My mother. (He exits)

Text 44

(tataḥ praviśati paurṇamāsī-gārgī-rohiṇy-ādibhir āvṛtā yaśodā)
yaśodā: hanta sahi rohiṇi ṇa jāṇe kisa vilamba-i vaccha.

tataḥ-then; praviśati-enters; paurṇamāsī-Paurṇamāsī; gārgī-Gārgī;
rohini-and Rohini; adibhiḥ-beginning with; avṛta-accompanied; yaśodā-
Yaśodā; hanta-indeed; sahi-O friend; rohini-Rohini; na-not; jane-I
know; kisa-why?; vilamba-i-is so late; vaccha-my son.

(Yaśodā enters, accompanied by Paurṇamāsī, Gārgī, Rohiṇī, and
others)

Yaśodā: Friend Rohiṇī, I don't know why my son is so late!

Text 45

(praviśya) kundalatā: (sa-smitam) amba ma visida. so kkhu su-vimaṇahim ambaralambiṇihim vinda-ara-ramaṇihim hasida-puppha-variseṇa uvasijanto vilambadi.

praviśya-enters; sa-with; smitam-a smile; amba-mother; ma-do not; visida-be unhappy; so-He; kkhū-certainly; su-vimanahim-flying in airplanes; ambara-alambinihim-in the sky; vṛnda-ara-ramanihim-by beautiful goddesses; hasida-smiling; puppha-of flowers; varisena-with a shower; uvasijanto-worshipped; vilambadi-is delayed.

Kundalatā: (enters, and says with a smile:) Dear mother, don't be unhappy. (Your son) is late because many beautiful demigoddesses flying in airplanes in the sky worshiped Him with a shower of smiles and flowers.

Text 46

rohiṇi: diṭṭham ma-e tahim di-ahe doṇam kumārīṇam sonderam pekkhi-a vindara-a-sundarī-o accharā-o vi vimaccharā-o honti.

dittham-seen; ma-e-by me; tahim-on this; di-ahe-day; donam-of two; kumarinam-girls; sonderam-the beauty; pekkhi-a-seeing; vindara-a-the most; sundari-o-beautiful girls; accahara-o-demigoddesses; vi-even; vimacchara-o-jealous; honti-become.

Rohiṇī: Today I have seen the beauty of two girls (so splendid) even the most lovely demigoddesses become jealous seeing them.

Text 47

yaśodā: a-avadi candā-alī ṇa-a-māli-ā rāhā māhavī a savva-o maha
āsā-o guṇa-soraha-pureṇa pure-i. tatthavi vaccho vi-a vacchā lahu-i
netta-bhiṅgaṃ sondera-ma-arandena ānande-i.

a-avadi-O noble lady; candā-alī-Candrāvalī; na-a-mali-a-Navamalika;
raha-Rādhā; mahavi-Madhavi; a-and; savva-o-all; maha-my; asa-o-hopes;
guṇa-of transcendental virtues; soraha- of the fragrance; pureṇa-by the
flood; pure-i-fills; tatthavi- nevertheless; vaccho-son; vi-a-as if; vaccha-
daughter; laghvi-slender, young; netta-of the eyes; bhiṅgaṃ-the bumble-
bee; sondera-of beauty; ma-arandera-with the honey; ānande-i- delights.

Yaśodā: O noble lady, Candrāvalī, Navamālikā, Rādhā, and Mādhavī
fulfill all my desires with the great flood of their good qualities. One boy
and one slender young girl especially delight the bumble-bee of my eyes
with the honey of Their beauty.

Text 48

paurṇamāsī: gokuleśvari sarveṣāṃ gokula-vāsinām idṛg eva
samudācāraḥ.

gokula-of Gokula; īśvari-O queen; sarveṣāṃ-of all; gokula-of Gokula;
vasinām-the residents; idṛk-like this; eva- certainly; samudhacāraḥ-
intention.

Paurṇamāsī: O queen of Gokula, all the people in Gokula feel in this
way.

Text 49

gārgī: kundalade kisa tumhehim sadā g-ulesari-ghare rāhī ñijja-i.

kundalade-O Kundalatā; kisa-why?; tumhehim-by you; sada-always; go-ulesari-of the queen of Vrndavana; ghare-to the house; rahi-Rādhārāṇī; nijja-i-is brought.

Gārgī: O Kundalatā, why do you again and again bring Rādhā to the place of Gokula's queen (Yaśodā)?

Text 50

yaśodā: tā-e sakki-ā-im vatthu-im ubabhuñjaṇo jaṇo diha-u ho-i tti
duvvasena diṇṇa-varam

ta-e-by Her; sakki-a-im-expertly prepared; vatthu-im- substance; ubabhuñjano-eating; jaṇo-a person; diha-u-long-lived; ho-i-becomes; tti-thus; duvvasena-by Durvasa Muni; dinna-granted; varam-benediction; rahi-am-to Rādhārāṇī; suni-a-after hearing; a-aremi-I have arranged.

Yaśodā: Durvāsā Muni gave Rādhā the benediction that whoever ate Her expert cooking would live a long life. When I heard this, I myself arranged (that Rādhā always cook for my son).

Text 51

paurṇamāsī: gokuleśvari kṛṣṇam āsaṅkya jaṭilā khidyate.

gokula-of Gokula; īśvari-O queen; kṛṣṇam-Kṛṣṇa; asaṅkya-fearing and suspecting; jaṭilā-Jatila; khidyate-suffers.

Paurṇamāsī: O queen of Gokula, Jaṭilā is suspicious of Kṛṣṇa.

Text 52

yaśodā: thanandha-ammi vacche ko kkhu ta-e śaṅka-e osaro.

thananda-ammi-little boy; vacche-of the son; ko-what?; kkhu-indeed; ta-e-by here; śaṅka-e-suspicion; osaro-occasion.

Yaśodā: Why does she suspect my little boy?

Text 53

kundalatā: (nīcaiḥ) saccam cce-a thanandha-o ra-ulani-e putta-o; jam girindam kandu-edi.

nīcaiḥ-in a low voice; saccam-truth; cce-a-certainly; thanandha-o-a little boy; ra-ulāni-of the queen; putta-o-the son; jam-because; girindam-Govardhana Hill; kandu-edi-lifted as if it were a toy ball.

Kundalatā: (in a low voice) It is true the queen's (Yaśodā) son is a little boy. Still, He lifted Govardhana Hill as if it were a toy ball.

Text 54

paurṇamāsī: (dṛṣṭvā sa-harṣam)

prathayan jagad-aṇḍa-maṇḍalī
mukṭārohaṇāyogyatām asau
sphurati vraja-rāja-gehinī-
khani-janma purato hariṇmaṇiḥ

dṛṣṭva-having seen; sa-with; harsam-joy; prathayan-manifesting;
jagat-aṇḍa-of the universes; maṇḍali-in the multitude; mukta-crowns;
arohana-establishing; ayogyatam-appropriateness; asau-He; sphurati-is
manifested; vraja-of Vraja; raja-gehini-of the queen; khāni-from the
mine; janma- birth; purataḥ-in the presence; harinmaniḥ-sapphire.

Paurṇamāsī: (Seeing Kṛṣṇa arrive, she happily says) Here is the person that crowns the kings of the many universes. Here is the sapphire born from the jewel-mine of Vraja's queen.

Text 55

(praviśya) kṛṣṇaḥ: mātāḥ. unmarjaya sāsruni locane. purastād eṣo
'smi.

praviśya-enters; mataḥ-mother; unmarjaya-wipe; sa-aśruni-tear-filled;
locane-eyes; purastat-present; eṣah asmi-I am.

Kṛṣṇa: (enters) Mother, please wipe the tears from your eyes. Here I am.

Text 56

rohiṇī: (dīpāvalyā nirajya sanskṛtena)

vinyasya vartmani gavām nayane kathañcin
nītāti-dīrgha-divasottara-yāma-yugmam
hā vatsa vatsalataram bhavad eka-bandhum
sandhukṣayasva jananim upagūhanena

dipa-avalya-with a lamp and other articles of worship; nirajya-offering arati; sanskṛtena-in Sanskrit; vinyasya-placing; vartmāni-on the path; gavam-of the cows; nayane-eyes; kathancit-somehow; nita-brought; ati-very; dirgha-long; divasa-day; uttara-last; yama-of yamas (a period of three hours); yugmam-pair; ha-O; vatsa-child; vatsalataram-most affectionate; bhavat-of You; eka-the sole; bandhum-friend; sandhukṣayasva-delight; jananim-Your mother; upagūhanena-with an embrace.

Rohiṇī: (offers āraṭi with a lamp and other articles of worship, and then says in Sanskrit) Fixing her eyes on the cowpath, Your mother has passed the last six hours of this very long day with great difficulty. My child, she loves You dearly. Please her with an embrace.

Text 57

kṛṣṇaḥ: (mātur utsaṅge uttamāṅgam ādhāya) amba dehi me maṇi-
maṇḍanam. (iti bālya-vilāsam prapañcayati)

matuḥ-of His mother; utsaṅge-on the lap; uttamaṅgam-His head;
adhaya-placing; amba-mother; dehi-please give; me-Me; māni-jewelled;
maṇḍanam-ornament; iti-thus; balya-childhood; vilasam-pastime; prapa
24cayati-manifests.

Kṛṣṇa: (placing His head on His mother's lap) Mother, give Me My
jewel ornament. (Kṛṣṇa plays as a child.)

Text 58

paurṇamāsī:

niculita-giri-dhātu-sphīta-patrāvalikā-
nakhila-surabhi-reṇūn kṣālayadbhir yaśodā
kuca-kalasa-vimuktaiḥ sneha-mādhvīka-madhyais
tava navam abhiṣekaṁ dugdha-pūraiḥ karoti

niculita-covered; giri-from Govardhana Hill; dhātu-with mineral
pigments; sphīta-large; patra-of tilaka markings; avalika-series; nakhila-
by the hooves; surabhi-of the surabhi cows; renun-the dust;
kṣālayadbhiḥ-washing away; yaśodā-Yaśodā; kuca-of the breasts; kalasa-
of the waterpots; vimuktaiḥ-released; sneha-of love; madhvika-madhvika
nectar; madhyaiḥ-in the midst; tava-of You; navam-new; abhisekam-
bath; dugdha-of milk; puraiḥ-with a stream; karoti-does.

Paurṇamāsī: Yaśodā bathes You, washing away, with the milk mixed
with the mādhvīka nectar of her love pouring from the pitchers of her

breasts, the covering of dust raised by the surabhi cows' hooves and the tilaka markings drawn in mineral pigments from the (Govardhana) Hill

Text 59

kundalatā: (sa-narma-smitam) kaṇha pibehi rā-ulāṇī-e thaṇṇāmi-am.
jaṁ kuduṅge kuduṅge vahuṇāṁ kelīṇaṁ pasaṅgeṇa kilintosi.

sa-with; narma-playful joking; smitam-a smile; kanha-Kṛṣṇa; pibehi-
You should drink ra-ulani-e-of the queen; thannami-am-the nectar of
the breasts; jam-because; kuduṅge kuduṅge-in the various forest groves;
vahunam-of the gopīs; kelinam-of pastimes; pasaṅgena-with contact;
kilintosi-You must be exhausted.

Kundalatā: (with a playful, joking smile) Kṛṣṇa, You should drink the
nectar-milk from the queen's breasts. After all, You must be exhausted
from enjoying pastimes with the gopīs in the forest.

Text 60

yaśodā: vacche kisa hasasi. prekkha ajjavi komāraṁ ṇa adikkantam. ta
ko kkhu doso thaṇa-pāṇe.

vacche-O girl; kisa-why?; hasasi-are you smiling; prekkha-look; ajjavi-
now; komaram-childhood; na-not; adikkantam-passed; ta-therefore; ko-
what; kkhu-indeed; doso-fault; thana-of the milk from the breast; pane-
in drinking.

Yaśodā: My girl, why do you smile (like this?) Look! (Kṛṣṇa) has not yet passed His early childhood. What is the fault in His drinking (my) breast-milk?

Text 61

kundalatā: bha-avadi saccam kadhedi rā-ulāṇī. jam ajja eso bālāṇam maṇḍaleṇa mahā-rāse kīladi.

bha-avadi-O noble lady; saccam-the truth; kadhedi-speaks; ra-ulāṇī-the queen; jam-because; ajja-now; eso-He; balanam-of the boys (or girls); maṇḍalena-with a circle; mahā-rasa-in the great rasa-dance; kīladi-enjoys pastimes.

Kundalatā: Noble lady, the queen (Yaśodā) speaks the truth. After all, just today Kṛṣṇa has played the mahā-rāsa pastime with the little-boys.

Note: The word "balānām" may also be interpreted to mean "of the gopīs". In the second interpretation, the text reads: "After all, just today Kṛṣṇa has played the mahā-rāsa pastime with the gopīs."

Text 62

yaśodā: bha-avadi ko kkhu mahā-rāso ṇāma. (kṛṣṇaḥ sāpatrapaṁ bhrū-bhaṅgena kundalatām avalokate.)
paurṇamāsī: (smitaṁ kṛtvā) gopeśvari lāsya-līlā-viśeṣaḥ.

bha-avadi-O noble lady; ko-what?; kkhu-indeed; mahā-raso-maha-rasa; nama-named; kṛṣṇaḥ-Lord Kṛṣṇa; sa-with; apatram-embarrassment; bhru-of the eyebrows; bhaṅgena-with knitting; kundalatām-at Kundalatā; alokate-glances; smitam-a smile; kṛtvā-manifesting; gopa-of the gopas; īśvari-O queen; lasya- of dances; lila-pastimes; viśeṣaḥ-specific.

Yaśodā: Noble lady, what is this (pastime) named mahā-rāsa? (Kṛṣṇa enters embarrassed and glances at Kundalatā with knitted eyebrows)
Paurṇamāsī: (smiling) O queen of the gopas, it is a kind of dance.

Text 63

kundalatā: (apavarya)

tinha-ula ca-ori
pañjari-a-samjada ciraṁ jala-i
pa-am vañjula-kuñje
tarahisa pasarehi

(kṛṣṇaḥ bhrū-samjñayā svīkāraṁ naṭayati.)

apavarya-concealing; tinha-ula-agitated with thirst; pañjari-a-in a cage; samjada-confined; ciraṁ-for a long time; jala-i-burns with suffering; pa-am-place; vañjula-of asoka trees; kuñje-in the grove; tarahisa-Lord Kṛṣṇa; bhru-of the eyebrows; samjñaya-with the message; svikaram-acceptance; natayati-manifests dramatically.

Kundalatā: (concealing her actual intention with the following enigma) A certain caged cakorī bird burns with thirst. O Lord of Rādhā, You should meet it among the aśoka trees. (Kṛṣṇa moves His eyebrows in assent.)

Text 64

(nepathye)

tvan-mukhendv-anavalokanodgata-
sphāra-tāpa-bhara-dhūpitātmanaḥ
ehi vatsa mama dehi śītaḥ
kṣipram adya parirambha-candanam

nepathye-from behind the scenes; tvat-of You; mukha-of the face;
indu-of the moon; anavalokana-from not seeing; udgata-manifested;
sphara-great; tapa-suffering; bhara- abundance; dhupita-tormented;
ātmanaḥ-self; ehi-come; vatsa-O child; mama-to Me; dehi-please give;
sitalam-cooling; kṣipram-quickly; adya-now; parirambha-of embraces;
candanam-the sandalwood paste.

A voice from behind the scenes: My heart is tortured with because I cannot see the moon of Your face. O child, quickly come here. Give Me now the cooling sandalwood paste of Your embrace.

Text 65

kṛṣṇaḥ: purastād eṣa mad-bhāvukam aśamsan nāvukas tiṣṭhati. tad
enam ānandayāmi. (iti yaśodādibhir āvṛto niṣkrāntaḥ)

purastat-in the presence; eṣaḥ-he; mat-of Me; bhavukam-the welfare;
asamsan-wishing; navukaḥ-father; tisthati-stands; tat-therefore; enam-
him; ānandayami-I shall please; iti-thus; yaśodā-with Yaśodā; adibhiḥ-

with the others; avrtaḥ- accompanied; niṣkrāntaḥ-exits.

Kṛṣṇa: Here is My father, who wishes what is best for Me . Let Me please him. (Accompanied by Yaśodā and others, He exits)

Text 66

kundalatā: (parikramya) diṭṭhi-a vāṇīra-vane lalidā-e rāhī āṇī-adi.

parikramya-walking about; diṭṭhi-a-by a good fortune; vanira-of vanira trees; vane-in the forest; lalida-e-by Lalitā; rahi-Rādhārāṇī; ani-adi-is brought.

Kundalatā: (walking about) By good fortune Lalitā has now brought Rādhārāṇī to this forest of vāṇīra trees.

Text 67

(tataḥ praviśati tathā-vidha rādhā.)

rādhā: hala lalide. pasamsi-adu eṣā tu-e ubatthidā kkhaṇada. ja-e tumhāṇaṁ kā vi suhāsā aṅkuri-adi.

tataḥ-then; praviśati-enters; tathā-vidha-in that way; rādhā-Rādhā; hala-O; lalide-Lalitā; pasamsi-adu-should be praised; eṣa-this; tu-e-by you; ubatthida-situated; khhanada- night; ja-e-by which; tumhanam-of you; suha-of happiness; asa-the directions, or desires; aṅkuri-adi-causes to sprout.

(Then, as described, Rādhā enters)

Rādhā: Lalitā, you should glorify this evening that makes all directions sprout with happiness.

Note: If the word "āśā" is interpreted to mean "desire", then the verse may be translated: "Lalitā, you should glorify this evening, which makes our desires for transcendental happiness sprout."

Text 68

lalitā: rañjedi tti ra-aṅī bhaṅī-adi.

rañjedi-delights; tti-thus; ra-āni-the night; bhani-adi-is said.

Lalitā: I say it is a beautiful night.

Text 69

kundalatā: (upasṛtya) lalide. ajja ra-aṅī-muhe isi-hasidena kadakkha-kuvala-ena phudaṁ tumhehīm ṇa accido kaṅho.

upasṛtya-approaching; lalide-O Lalitā; ajja-now; ra-āni- of the night; muhe-in the face; isi-slight; hasidena-with a smile; kadakkha-of sidelong glances; kuvala-ena-with the lotus flower; phudam-manifested; tumhehim-by you; na-not; accido- worshiped; kaṅho-Kṛṣṇa.

Kundalatā: (approaches) Lalitā, this lotus flower is the smiling side-long glance on this evening's face. You do not worship Kṛṣṇa with this flower.

Text 70

rādhā: (sa-romañcam) lalide ko kkhu kaṇho tti suṇī-adi. jeṇa ke-alam kaṇṇasya cce-a adidhi-honteṇa ummatti-kijjamhi.

sa-with; romañcam-hairs standing; lalide-O Lalitā; ko-who?; kkhu-indeed; kanho-Kṛṣṇa; tti-thus; suni-adi-is heard; jena-by whom; ke-alam-alone; kannasya-of the ear; cce- certainly; adidhi-a guest; hontena-become; unmatti-kijjamhi- for becoming mad with bliss.

Rādhā: (Her bodily hairs standing up in ecstasy) Lalitā, what is this word Kṛṣṇa I have heard? Now a guest of My ears, this word makes mad with bliss.

Text 71

kundalatā: sahi eso lo-ottarassa vatthuṇo nisaggo. jam kkhu savvadā ubabhuñjijjantam vi abhūta-pūvvaṃ jevva hodi.

sahi-O friend; eso-this; lo-ottarassa-extraordinary; vatthuno-of the substance; nisaggo-nature; jam-which; kkhu-indeed; savvada-always; ubabhu 24jijjantam-tasted; vi-although; abhutta-as if never tasted; puvvam-before; jevva-certainly; hodi-is.

Kundalatā: Friend, that is the nature of this extraordinary thing. Even though again and again it is tasted, it is always as if it was never tasted before.

Text 72

Lalitā; kundalade na ke-alam lo-ottarassa vatthuṇo. kintu gadhaṇura-
assa vi. jeṇa ni-a-go-aro jaṇo kkhāṇe kkhāṇe apūravo apūravo kari-adi.

kundalade-O Kundalatā; na-not; ke-alam-only; lo-ottarassa-
extraordinary; vatthuno-of the substance; kintu-however; gadha-deep;
anura-assa-of love; vi-also; jena-by which; ni-a-own; go-aro-field of
perception; jano-a person; kkhane-khane-at every moment; apuravo-
unprecedented; kari-adi- is made.

Lalitā: Kundalatā, it is not only its extraordinary nature, but also the
deep love (of the hearer) that makes (this word Kṛṣṇa) newer and newer
at every moment.

Text 73

rādhā: lalide adiṇnuttaro kīsa aṇṇaṃ bhanasi.

lalide-O Lalitā; adinnuttaro-without receiving an answer; kisa-what?;
annam-further; bhanasi-will you say.

Rādhā: Lalitā, without my answering you, what further would you say about this?

Text 74

lalitā:

navāmbudhara-maṇḍalī-mada-vidambi-deha-dyutir
vrajendra-kula-naṇḍanaḥ sphurati ko 'pi navyo yuvā
sakhi sthira-pati-vrata-nikara-nīvi-bandhārgala-
cchidā-karaṇa-kautukī jayati yasya vaṁśī-dhvaniḥ

nava-fresh; ambudhara-of clouds; maṇḍali-of a host; mada-the pride; vidambi-mocking; deha-of the body; dyutiḥ-the luster; vraja-of Vraja; indra-of the king; kula-in the family; nandanaḥ-the son; sphurati-is manifested; kah api-a certain person; navyaḥ-a fresh; yuva-youth; sakhi-O friend; sthira-steady; pati-of faithfulness to the husband; vrata-in the vow; nikara-of the multitude of girls; nivi-of the sashes; bandha-the tight knots; argala-the bolts; chida-breaking; karaṇa-to do; kautuki-eager; jayati-all glories; yasya-of whom; vaṁsi-of the flute; dhvaniḥ-the sound.

Lalitā: All glories to the prince of Vraja, whose bodily luster mocks the pride of the fresh rainclouds, and the sound of whose flute eagerly breaks the lock of the sashes of the most chaste girls faithfully devoted to their husbands.

Text 75

rādhā (sāśram) kundalade avi ṇāma imassa ekassa vi hada-ṇettassa

maggam kkhaṇaṃ pi narohissadi so me dhaṇṇassa kaṇṇassa adidhī.

sa-with; aśram-tears; kundalade-O Kundalatā; avi nama-how?; imassa-of Him; ekassa-one; vi-even; hada-struck; nettassa-of the eye; maggam-the path; kkhanam-for a moment; api-even; na-not; arohissadi-has entered; so-He; me-of Me; dhannassa-fortunate; kannassa-of the ear; adidhi-the guest.

Rādhā: (shedding tears) Kundalatā, how is it that even though He has become a guest in My fortunate ear, this person has never entered the path to My unfortunate eyes?

Text 76

Kundalatā: a-i tiṇhā-ule kallaṃ-padosarambhe visāhā-e tumam tiṇā saṅgamidā si.

a-i-O; tinha-by thirst; a-ule-afflicted; kalam-tomorrow; padosarambhe-in the beginning of evening; visaha-e-by Visakha; tumam-You; tina-wiht Him; saṅgamida-met; si-will be.

Kundalatā: O thirsty one, early tomorrow evening Viśākhā will bring You to meet this person.

Text 77

rādhā: sāhu sumarā-idaṃ pi-a-sahī-e. jaṃ ekka-varaṃ cce-a vijjuli-ā-vilāso vi-a so tumhāṇaṃ go-ula-ju-a-rā-o ṇetta-camatkkāra-āri samvutto imassa manda-bhā-iṇo janassa.

sahu-well; sumara-idam-remembered; pia-sahi-e-by My dear friend;
jam-because; eka-one; varam-time; cce-a-certainly; vijjuli-a-as lighting;
vilasaḥ-splendor; vi-a-as; so-He; tumhanam-of you; go-ula-of Gokula; ju-
a-ra-o-the prince; netta-of the eyes; camakkara-ari-astonishing;
samvutto- engaged; imassa-of this; manda-bha-ino-unfortunate; janassa-
person.

Rādhā: My dear friend has reminded Me well. For once your prince of
Gokula will appear like a splendid lightning flash that fills the eyes of
this unfortunate person with wonder.

Text 78

(tataḥ praviśati kṛṣṇaḥ)

kṛṣṇa:

kalaviṅka-kalaṁ kalaṅkayantī
lalitā-kaṅkana-jhaṅkṛtir vareyam
mama cetasi vetasi-nikuñjaṁ
samaya saṅgamayaṁ cakāra rāgam

tataḥ-then; praviśati-enters; kṛṣṇaḥ-Kṛṣṇa; kalaviṅka-of sparrows;
kalam-the warbling; kalaṅkayanti-rebuking; lalitā-of Lalitā; kaṅkana-of
bracelets; jhaṅkṛtiḥ-tinkling; vara- excellent; iyam-this; mama-of Me;
cetasi-in the heart; vetasi-of bamboo; niku 24jam-the grove; samaya-the
occasion; saṅgamayaṁ cakre-causes to meet; raṅgam-arena.

(Kṛṣṇa enters.)

Kṛṣṇa: The sweet tinkling of Lalitā's bracelets, which eclipses the sparrow's singing, now lures My heart into this bamboo grove.

Text 79

(punar utkarṇo bhavan sa-pulakam)

madhurima-laharībhiḥ stambhayaty ambare yā
smara-mada-sarasānām sārasānām rutāni
iyam udayati rādhā-kiṅkinī-jhaṅkṛtir me
hṛdi pariṇamayanti vikriyā-dambarāṇi

punaḥ-again; utkarṇaḥ-listening with rapt attention; bhavan-being so; sa-with; pulakam-hairs standing in ecstasy; yatha-just as; va-or; lalitā-madhava-in Lalitā-Mādhava; madhurima-of sweetness; laharibhiḥ-with waves; stambhayati-stuns; ambare-in the sky; ya-who; smara-of amorous love; mada-of the happiness; sa-with; rasanam-the nectar; sarasanam-of the sarasa birds; rutāni-the warbling; iyam-this; udayati- rises; rādhā-of Śrīmatī Rādhārāṇī; kiṅkini-of the ankle-bells; jhaṅkṛtiḥ-the tinkling sound; me-of Me; hṛdi-in the heart; pariṇamayati-causes transformation; vikriya-transformations of ecstasy; dambrarāṇi-multitudes.

(Again He listens with rapt attention. His bodily hairs stand up in ecstasy. He says:)

Moving through the air in waves of sweetness, the tinkling sound of Rādhā's ankle-bells silences the cooing of the sarasa birds maddened with amorous passion and fills my heart with a host of ecstasies.

Text 80

rādhā: (sa-camatkāram sanskṛtena)

kula-varatanu-dharma-grāva-vṛndāni bhindan
sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ
yugapad ayam apūrvah kaḥ puro viśva-karmā
marakata-maṇi-lakṣair goṣṭhā-kakṣām cinoti

sa-with; camatkaram-astonishment; sanskṛtena-in Sanskrit; kula-varatanu-of the family women; dharma-in the form of dedication to the husband, etc.; grāva-vṛndāni-the stones; bhindan-splitting; sumukhi-O beautiful-faced one; niśita- sharp; dīrgha-apāṅga-in the form of long outer corners of the eyes; ṭaṅka-cchaṭābhiḥ-by chisels; yugapat-simultaneously; ayam-this; apūrvah-unprecedented; kaḥ-who; puraḥ-in front; viśva-karmā-creative person; marakata-maṇi-lakṣaiḥ- with countless emeralds; goṣṭha-kakṣām-a private room for meeting; cinoti-He is constructing.

Rādhā: (filled with wonder, She says in Sanskrit:) O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.*

Text 81

lalitā: hala so eso de paraṇa-ṇādhō.

hala-ah!; so eso-He; de-of You; paraṇa-of the life; nadho-the lord.

Lalitā: Ah, here is the Lord of Your life.

Text 82

rādhā: (sonmādam punaḥ sanskṛtena)

sa eṣa kim u gopikā-kumudinī-sudhādīdhitīḥ
sa eṣa kiim u gokula-sphurita-yauva-rājyotsavaḥ
sa eṣa kim u man-manaḥ-pika-vinoda-puṣpākaraḥ
kṛśodari dṛśor dvayīm amṛta-vīcibhiḥ siñcati

sa-with; unmadam-madness; punaḥ-again; sanskṛtena-in Sanskrit;
yatha-just as; va-or; lalitā-madhava-in Lalitā-madhava; saḥ eṣaḥ-this;
kim-wheter?; u-indeed; gopika-of the gopīs; kumudini-of the lotus
flowers; sudhadidhitīḥ-the nectar moon; saḥ eṣaḥ-this; kim-whether; u-
indeed; gokula-in Gokula; sphurita-manifested; yauva-of youthfulness;
rajya-of the kingdom; utsavaḥ-the festival; saḥ eṣaḥ-this; kim-whether;
u- indeed; mat-of Me; manaḥ-of the mind; pika-for the cuckoo bird;
vinoda-for pastimes; puspa-of a flower; akaraḥ-in the form; kṛśa-udari-O
slender-waisted girl; dṛśoḥ-of eyes; dvayim-pair; amṛta-of nectar;
vicibhiḥ-with waves; siñcati-sprinkles.

Rādhā: (maddened with love, She again says in Sanskrit) Is this a
nectar moon to make the lotus flowers of the gopīs blossom with
happiness? Is this a regal festival of youthfulness appearing in Gokula? Is
this a garden of flowers to delight the cuckoo bird of My heart? O
slender-waisted one, this person I see splashes My eyes with waves of
nectar.

Text 83

kṛṣṇaḥ: (sāścaryam)

asakṛd asakṛd eṣā kā camatkāra-vidyā
mama rasa-laharībhis tarṣam antas tanoti
viditam ahaha seyaṁ vyāyatāpaṅga-līlā-
madhurima-parivāhā kāpi kalyāṇa-vāpī

sa-with; ascaryam-astonishment; asakṛt asakṛt-again and again; eṣa-
this; ka-what?; camatkāra-astonishment; vidya- knowledge; mama-of me;
rasa-of nectar; laharibhiḥ-with waves; tarsam-thirst; antaḥ-in the heart;
tanoti-gives; viditam- known; ahaha-Ah!; sa iyam-this; vyayata-
manifested; apaṅga-of sidelong glances; lila-pastimes; madhurima-
sweetness; parivaha-stream; ka api-one; kalyana-of auspiciousness; vapi-
lake.

Kṛṣṇa: (filled with wonder) What wonderful mystic power is this?
Again and again it strikes Me with waves of nectar, but yet it also
creates a burning thirst within My heart. Aha! I know. This is a lake of
bliss that overflows it's banks in the streams of sweetness that are these
playful sidelong glances.

Text 84

(punar nirūpya) kathaṁ satyam eva. tathā hi

yasyāṁ śaivala-mañjarī viracitāsaṅgaṁ rathāṅga-dvayaṁ
phullaṁ pañkaja-pañcakam ca bisayor yugmaṁ ca mūlena tam
unmīlaty ati-cañcalaṁ ca śapharī-dvandvaṁ vraje bhrājate
seyaṁ śuddhatarānurāga-payasā pūrṇā puro dīrghikā

punaḥ-again; nirupya-looking; katham-how is it?; satyam-true; eva-certainly; tathā hi-furthermore; yasyam-in whom; saivala-majari-moss; viracita-fashioned; asaṅgam-separated; rathaṅga-of cakravaka birds; dvayam-pair; phullam-blossoming; paṅkaja-of lotus flowers; pacakam-group of five; ca-also; bisayoḥ-of lotus stems; yugmam-pair; ca-also; mulena-with root; ca-also; unmilati-opens; ati-very; cañcalam-active; ca-also; saphari-of saphari fishes; dvandvam-pair; vraje-in Vraja; bhrajate-are splendid manifest; sa iyam-this; suddhatara-extremely pure; anuraga-of love; payasa-with the waters; purna-filled; puraḥ-in the presence; dirghika-lake.

(again gazing at Rādhā) Is this really a lake? (These bodily hairs standing up in ecstasy) are the moss (in this lake). (These breasts) are two cakravaka birds (now swimming) apart. (This face, hands, and feet) are five lotus flowers (and these arms) are two lotus stems. (These eyes) are two restlessly moving śapharī fishes, and (this very pure love) is the clear water that fills this lake that now stands (before Me).

Text 85

rādhā: halā ṇa jāṇe kīsa ghuṇṇidamhi. ta dehi me hatthavalambam.

hala-ah!; na-not; jane-I understand; kisa-why?; ghunnidamhi-I have become so dizzy; ta-therefore; dehi-please give; me-to Me; hattha-of your hand; avalambam-the support.

Rādhā: Ah! I don't know why I have become so dizzy. Please hold Me up with your hand.

Text 86

lalitā: sahi vīsaddhā hohi. (iti rādhā-bhujam skandhe nidadhāti.)

sahi-friend; visaddha-trusting; hohi-be; iti-thus; rādhā-of Rādhā;
bhumama-the arm; skandhe-on the shoulder; nidadhāti-places.

Lalitā: Friend, be steady. (She places Rādhā's arm on her shoulder.)

Text 87

kṛṣṇaḥ: (sannidhāya)

samīkṣya tava rādhike vadana-bimbam udbhāsuram
trapā-bhara-parīta-dhīḥ śrayitum asya tulya-śriyam
śaśī kila kṛṣī-bhavan suradhunī-taraṅgokṣitas
tapasyati kapardinaḥ sphuṭa-jaṭāṭavīm aśritaḥ

(ity upasarpati)

sannidhaya-coming near; samīkṣya-seeing; tava-of You; radhike-O
Rādhā; vadana-of the face; bimbam-the circle; udbhāsuram-splendid;
trapa-of shame; bhara-with an abundance; parita-filled; dhīḥ-whose
consciousness; śrayitum-to attain; asya-with it; tulya-equal; śriyam-
beauty; sasi-the moon; kila-indeed; kṛṣī-very thin; bhavan-becoming;
suradhuni-of the celestial Ganges River; taraṅga-in the waves; ukṣitaḥ-
bathing; tapasyati-performs austerities; kapardinaḥ-of Lord Siva; sphuta-
jata-of matted locks of hair; atavim-in the forest; aśritaḥ-taking shelter;
iti-thus; upasarpati-comes nearer.

Kṛṣṇa: (coming nearer) Rādhā, embarrassed by seeing Your splendid face, the moon has entered the forest of Lord Siva's matted hair, where he repeatedly bathes in the waves of celestial Ganges, and has become thin with austere fasting to become as beautiful as Your face. (He approaches nearer.)

Kṛṣṇa: (coming nearer) Rādhā, the moon is embarrassed by seeing Your splendid face, has now entered the forest of Lord Siva's matted hair, where he repeatedly bathes in the waves of celestial Ganges, and has become thin with austere fasting in order to become as beautiful as Your face. (He approaches nearer.)

Text 88

rādhā: (dṛg-antenābhisūcya) lalide rakkhedī maṁ.

drk-antena-with a sidelong glance; abhisucya-signalling; lalide-Lalitā; rakkhedī-protect; maṁ-me.

Rādhā: (signaling with a sidelong glance) Lalitā, protect Me!

Text 89

kṛṣṇaḥ:

mīlitaṁ mīlitenayāṁ
vīdan phullena phullatāṁ
apaṅgenāti-kṛṣṇena

kṛṣṇas tava vaśī-kṛtaḥ

militam-closed; militena-closed; ayam-this; vindam-finding; phullena-blossomed; phullatam-the state of being blossomed; apaṅgena-with the sidelong glance; ati-very; kṛṣṇena-attractive; kṛṣṇaḥ-Kṛṣṇa; tava-of You; vaśī-kṛtaḥ- under the dominion.

Kṛṣṇa: When it closes shut He closes shut. When it blossoms He blossoms. Kṛṣṇa is under the dominion of Your dark sidelong glance.

Text 90

rādhā: (sa-gadgadam) kundalade nivārī-adau eso sundaruttamso. jam guru-parāhīṇamhi manda-bhā-iṇī.

sa-with; gadgadam-a choked up voice; kundalade-Kundalatā; nivari-
adu-should be stopped; eso-He; sundaruttamso-the crest jewel of
handsome men; jam-because; guru-to My superiors; parahinamhi-I am
subordinate; manda-bha-ini-unfortunate.

Rādhā: (with a choked up voice) Kundalatā, stop this crest jewel of
handsome men! I am only an unfortunate girl under the dominion of My
elders and superiors.

Text 91

(praviśya) jaṭilā: are mahā-mohana dhamma-maggādo pāḍidaṃ tu-e
savvaṃ cce-a go-ula-bālā-ulaṃ ke-alaṃ maha putta-puṇṇeṇa vahudi-a

urvvaridatthi. ta nāma-gahaṇassa vi ekkam rakkhehi.

(iti rādhām ādāya dvābhyām saha niṣkrāntā.)

praviśya-entering; are-O; mahā-great; mohana-bewilderer; dhamma-of religion; maggado-from the path; padidam-made to fall; tu-e-by You; savvam-all; cce-a-indeed; go-ula-of Gokula; bala-ulam-the young girls; ke-alam-only; mahā-my; putta-son; punnena-pure; vahudi-a-the young bride; urvvaridatthi-is saved; ta-therefore; nama-of the name; gahanassa-of the speaking; vi-even; ekkam-one; rakkhehi- pleases rescue; iti-thus; rādhām-Rādhā; ādāya-taking; dvābhyām-with both girls; niṣkrānta-exits.

Jaṭilā: (enters) Great trickster, You have made all the young girls of Gokula fall from the path of religion. Only the young bride of my saintly son has escaped (Your clutches). Spare us from having even once to say Your name.

(Taking Rādhā and the other two girls with her, she exits.)

Text 92

kṛṣṇa: prasthitā priyā. tad aham gavām sambhālanāya prayāva.

(iti niṣkrāntāḥ sarve)

prasthita-gone away; priya-My beloved; tat-then; aham-I; gavam-of the cows; sambhalanaya-to see; prayava-let us go; iti-thus; niṣkrāntaḥ-exit; sarve-all.

Kṛṣṇa: My beloved has gone! Let us go find the cows. (They all exit.)

Sri Lalita-Madhava

Act Two

Scene 1

Text 1

(tataḥ praviśati vṛndā)

vṛndā: (nabho-maṇḍalam avalokya)

nyañcan kuñcita-kāntir icchati śaśī yasyāḥ patir vāruṇīm
prāpya svairam agauravaṁ gurur api glāniṁ parām añcati
sarvo 'py eṣa kṛśī-bhavam udu-parīvāras tirodhitsate
yāminyāḥ kṣaya-lakṣaṇaṁ vidhi-vaśād asyāḥ sphuṭaṁ lakṣyate

tataḥ-then; praviśati-enters; vṛndā-Vṛndā; nabha-maṇḍalam-to the sky; avalokya-looking; nyañcan-moving downwards; kuñcita-crooked; kāntiḥ-with light; icchati- desires; śaśī-the moon; yasyāḥ-of whom; patiḥ-the husband; varunim-the western horizon; prāpya-attaining; svariram-independently; agauravam-lightness; guruḥ-the planet Jupiter; api-also; glanim-decline; param-great; añcati-attains; sarvaḥ-all; api-even; eṣaḥ-this; kṛsi-bhavan-becoming diminished; udu-of stars; parivaraḥ-associates; tirodhitsate- disappears; yaminyāḥ-of the night; kṣaya-destruction; lakṣaṇam-the characteristic; vidhi-of destiny; vasat-because of the control; asyāḥ-of that; sphuṭam-clearly; lakṣyate-is seen.

(Vṛndā enters.)

Vṛndā: (looking at the sky) Night's husband, the moon, has become dim, and now desires to rest on the western horizon. The planet Jupiter has faded, and his friends, the stars, are becoming faint and are beginning to disappear. Night is now destined to end.

Text 2

(parikramya)

rajani-vipariṇāme gargarīṇām garīyān
dadhi-mathana-vinodād udbhavann eṣa nādaḥ
amara-nagara-kakṣā-cakram ākramya sadyaḥ
smarayati sura-vṛndāny abdhi-manthotsavasya

rajani-of night; vipariṇāme-in the transformation; gargarīṇām-of churning vessels; garīyāḥ-loud; dadhi-of yogurt; mathana-of churning; vinodat-from the pastime; udbhavan- arising; eṣaḥ-this; nadaḥ-sound; amara-of the demigods; nagara-of the cities; kakṣa-of the inner apartments; cakram- the circle; akramya-entering; sadyaḥ-at oñce; smarayati- reminds; sura-of demigods; vṛndāni-the hosts; abdhi-of the ocean; manthana-of churning; utsavasya-of the festival.

(walking about) Now that night is turning (into day) a loud sound rises from the churning of yogurt (into butter). This sound must penetrate within the inner rooms in the demigod's cities and remind them of the festive churning of the milk-ocean.

Text 3

(puro dṛṣṭim kṣipanti)

karoti dadhi-manthanam sphuṭa-visarpi-phena-cchaṭā-
vicitrita-grhāṅganam gahana-gargarī-garjitam
muhur guṇa-vikarṣaṇa-pravaṇatākramākuñcita-
prasārita-kara-dvayī kvanita-kaṅkanam mālatī

puraḥ-before her; dṛṣṭim-a glañce; kṣipanti-casting; karoti-does;
dadhi-of yogurt; manthanam-churning; sphuṭa- manifested; visarpi-from
the movements; phena-of bubbles; chata-abunda 24ce; vicitrita-
wonderfully decorated; grha-of the house; aṅganam-the courtyard;
gahana-deep; gargari-of the churning vessel; garjitam-rumbling; muhuḥ-
repeatedly; guṇa-the churning rope; vikarṣaṇa-pulling; pravanata-
devotion; akrama-activity; aku 24cita-straight; prasarita-moving; kara-of
hands; dvayi- pair; kvanita-sounded; kaṅkanam-bracelets; malati-Malati.

(glancing ahead) Mālatī's bracelets tinkle as she churns yogurt (into
butter). With both hands she earnestly pulls the churning-rope back and
forth again and again, making the deep churning pot rumble, and
decorating the courtyard with splashing foam.

Text 4

(pārśvato vilokya sa-smitam)

uttāmyantī viramati tamaḥ-stoma-sampat-prapañce
nyañcan-mūrdhā sa-rabhasam asau sraṣṭa-veṇī-vṛtāmśā
manda-spandam diśi diśi dṛśor dvandvam alpaṁ kṣipanti
kuñjad goṣṭham viśati cakitā vaktram āvṛtya pālī

parsvataḥ-from the side; vilokya-glañcing; sa-with; smitam-a smile;

aparādhāt-because of offense; yathā-just as; lalitā-mādhava-in Lalitā-mādhava; uttamyanti-anxious; viramati-stops; tama-stoma-of darkness; sampat-of the opule 24ce; prapañce-in the manifestation; nya 24cat-bowed down; murdha- head; sa-with; rabhasam-haste; asau-She; srasta-fallen; veni-by braids; vṛta-covered; aṁsa-whose shoulders; manda-slightly; spandam-trembling; disi disi-in all directions; drsoḥ-of eyes; dvandam-pair; alpam-a little; kṣipanti- casting; kuñjat-from the forest grove; gotham-Vraja village; visati-enters; cakita-frightened; vaktram-face; avṛtya- covering; pali-Pali.

(looking to her side, and smiling)

Her head bent down, and loosened hair fallen over her shoulders, Pālī anxiously stops in the dense darkness (just before daybreak), and moves her trembling eyes in all directions. She covers her face and fearfully walks from the forest grove to the village of Vraja.

Text 5

(punar anyato vilokya sāścaryam)

śroṇyām nābhi-saroja-pravara-sahacaram bibhratīyam dukūlam
śrīvatsotsaṅga-saṅga-praṇayinam urasi sphāram āsajya hāram
uttamsam nyasya karṇe makara-paricitam patra-bhaṅgam vahantī
gaṇḍe cakrāṅka-pādī pranihitam ayate śyāmalā gokulāya

punaḥ-again; anyataḥ-in another direction; vilokya- looking; sa-with; ascaryam-wonder; sronyam-on the hips; nabhi-of the navel; saroja-lotus flower; pravara-the best; sahacaram-friend; bibhrati-wearing; iyam-she; dukulam- garment; srivatsa-of Srivatsa; utsaṅga-saṅga-the touch; praṇayinam-fond; urasi-on the breast; spharam--large; asajya- wearing; haram-necklace; uttamsam-earrings; nyasya-wearing; karne-on the ears; makara-with the sharks; paricitam-familiar; patra bhaṅgam-the painted

decorations; vahanti-carrying; gande-on the cheeks; cakra-aṅka-pani-by Lord Kṛṣṇa, who carries the cakra in His hands; pranihitam-placed; ayate-goes; syamala- Syamala; gokulaya-to Gokula.

(Looking in another direction, she becomes struck with wonder and says:) Śyāmalā now goes to Gokula. On her hips she wears a silk garment that is the best friend of Lord Kṛṣṇa's lotus navel. On her breasts is a large necklace fond of touching Lord Kṛṣṇa's mark of Śrīvatsa. On her ears are earrings that are the intimate associates of Lord Kṛṣṇa's shark-shaped earrings, and on her cheeks are decorations painted by the hand of Lord Kṛṣṇa, who carries the Sudarśana cakra.

Text 6

(punar anyataḥ samīkṣya sa-khedam)

aśithila-kavarīkā rāgi-bimbādhara-śrīr
aparilulita-līlā-patra-vallī-vilāsa
amudita-mukha-kāntiḥ sadma padmā prapede
sphuṭam iyam alasaṅgī vipralabdhā babhūva

punaḥ-again; anyataḥ-in another direction; samīkṣya- looking; sa-with; khedam-unhappiness; asithila-unloosened; kavarika-with braids; rāgi-reddened; bimba-bimba fruit; adhara-lips; sriḥ-beauty; aparilulita-unmoved; līlā-pastimes; patra-of decorations; valli-creeper; vilasa-pastimes; amudita-unhappy; mukha-of the face; kāntiḥ-beauty; sadma-home; padma-Padma; prapede-goes; sphuṭam-clearly; iyam-she; alasa-exhausted; aṅgi-limbs; vipralabdhā-jilted by Kṛṣṇa; babhūva- was.

(Looking in another directions, she becomes unhappy and says:) Padmā's braids have not become loosened, and her red lipstick still

shines unbroken on her beautiful bimba-fruit lips. The creeper playfully painted (on her cheek) remains unsmudged. Her beautiful face displays her grief. Lord Kṛṣṇa did not meet her at the appointed rendezvous, and now exhausted Padmā slowly walks home.

Text 7

(nepathye)

phullaty ārān nava-vicakile keli-kuñje 'dya phullā
śephālīnām skhalati kusume hanta caskhāla bālā
milaty uccaiḥ kuvalaya-vane mīlitākṣī kilāsīd
vācyam kim vā param upahasīr mā praṇāma-cchalena

nepathye-from behind the scenes; phullati-blossoms; arat- nearby; nava-fresh; vicakile-jasmine flowers; keli-of pastimes; kuñje-in the grove; adya-now; phulla-blossoms; sphālīnām-of the sephali trees; skhalati-fall; kusume-when the flowers; hanta-indeed; caskhala-falls; bala-this young girl; milati-closes; uccaiḥ-greatly; kuvalaya-of lotus flowers; vane-when the forest; milita-closed; akṣi-with eyes; kila- indeed; asit-was; vacyam-statement; kim-what?; va-or; param- after; upahasīḥ-mocking; ma-do not; praṇāma-of bowing to offer obeisances; chalena-on the pretext.

Voices from behind the scenes: (In the early evening) when the fresh vicakila jasmine flowers were blooming, (our friend Padmā) was also blooming (with happiness). (As the evening progressed and) the śephālī flowers began to wilt, (Padmā) also wilted (as she patiently waited for You to come). (At sunrise,) when the forest of kuvalaya lotus flowers closed it's petals, (Padmā had given up all hope that You would come, and she) closed her eyes (in despair). (Kṛṣṇa,) what You have to say for Yourself? Please do not make fun of us by this bowing down before us.

Text 8

vṛndā: nūnam asau padmanābhe padmā-suhṛdām upāmbhaḥ.

nunam-is it not?; asau-this; padma-nabhe-towards lotus-naveled Lord Kṛṣṇa; padma-of Padma; suhṛdam-of the friends; upalambhaḥ-the rebuke.

Vṛndā: Is this not Padmā's friends rebuking Lord Padmanābha (Kṛṣṇa)?

Text 9

(nepathye)

aham ulmūka-puñja-dharminā
hṛdi cintā-nicayena carcitā
bhuvī hanta nivīśya jāgratī
katham apy akṣapayam kṣapām imam

nepathye-from behind the scenes; aham-I; ulmukha-of burning torches; puñja-of a host; dharmina-with the nature; hṛdi-in the heart; cinta-of anguishes; nicayena-with a host; carcita-anointed; bhuvī-on the ground; hanta-indeed; nivīśya- entering; jāgrati-awake; katham api-somehow or other; akṣapayam-I have passed; kṣapām-night; imam-this.

A voice from behind the scenes: My heart is filled with anguish that

burns like a host of fiery torches. I lay down to sleep, but I could not sleep a wink. It is only with great difficulty that somehow I have survived this night.

Text 10

vṛndā: katham iha bhagavatī paurṇamāsī purastād abhivartate.

katham-why?; iha-here; bhagavati-noble; paurṇamāsī- Paurṇamāsī; purastat-in the presence; abhivartate-has come.

Vṛndā: Why has noble Paurṇamāsī come here?

Text 11

(praviśya) paurṇamāsī: (aham ulmukha-puñja iti paṭhitvā) katham agrato 'sau. vana-devī. tad enām āsādayāmi.

praviśya-entering; aham ulmukha-puñja-the verse beginning with "aham ulmukha-puñja"; iti-thus; pathitva-having recited; katham-how?; agrataḥ-in the presence; asau-she; vana-devi- Vṛndā, the queen of Vṛndāvana forest; tat-then; enam-her; asadayami-I shall approach.

Paurṇamāsī: (Enters. She repeats Text 9 and then says:) Where is Vṛndā, the queen of Vṛndāvana forest? Ah, I have found her.

Text 12

vṛndā: (praṇamya) bhagavati kim idanim tava cintā-nidānam.

praṇamya-bowing down; bhagavati-O noble lady; kim-what?; idanim-now; cinta-of anxieties; nidanam-the cause.

Vṛndā: (bowing down) O noble lady, why are you so unhappy?

Text 13

paurṇamāsī: vatse sandiṣṭāsmi nagarān mantri-cakra-cūḍā-maṇinā tenoddhavena. yathā sa kila bhoja-kula-kalimā duṣṭa-bhūpatir ariṣṭa-keśināv āhūya sādaram ādideśe hanta sakhāyau kumārī-hārikā pūtanā nanda-gokule kenāpi divya-bālakena marditeti sarvataḥ kim-vadantī. tena kumārasya paramātyantikīnām mamāpadam nidānasya sampadam kila kumārikāyāś ca tatrāvasthitir iti tarkayāmi. tac ca gokulam samprati bādham vṛndāvanam avagādham ity ato bhavadbhyām yatnena tattvam avadhāraṇīyam iti.

vatse-child; sandiṣṭa-informed; asmi-I am; nagarat-from the city; mantri-of advisors; cakra-of the circle; cūḍā-maṇina-by the crest-jewel; tena-by him; ucdhavana-by Uddhava; yathā- just as; saḥ-he; kila-indeed; bhoja-of the Bhojas; kula-in the dynasty; kalima-the black spot; duṣṭa-the evil; bhūpatiḥ- king; ariṣṭa-Ariṣṭa; keśināu-and Keśī; ahuya-calling; sa- with; adaram-respect; adidese-informed; hanta-indeed; sakhayau-friends; kumārī-of little girls; harika-the killer; putana-Putana; nanda-of Nanda Mahārāja; gokule-in the Gokula; kena api-by a certain; divya-divine; balakena-child; mardita- crushed; iti-thus; sarvataḥ-everywhere; kim-vadanti-lamenting; tena-by this; kumārasya-of a boy; parama-atyantikīnām-extreme; mama-of men; apadam-of the misfortune;

nidanasya-the origin; sampadam-of good fortune; kila-indeed;
kumārikāyāḥ-of the young girl; ca-also; tatra-there; avasthitiḥ-residence;
iti- thus; tarkayami-I conjecture; tat-therefore; ca-also; gokulam-to
Gokula; samprati-now; badham-certainly; vṛndāvanato Vṛndāvana;
avagadham-deep; iti-thus; ataḥ-therefore; bhavadbhyam-by you both;
yatnena-with great effort; tattvam- the truth; avadharaniyam-should be
found; iti-thus.

Paurṇamāsī: Uddhava, the crest-jewel of advisors has just come from Mathurā City and told me the latest news. Evil King (Kāmsa), the black spot in the Bhoja dynasty, called for Ariṣṭa and Keśī, and respectfully said to them: "My friends, the Putanā witch, who kills little girls, was crushed to death in Nanda's village of Gokula. A small divine boy killed her as she screamed out in all directions. I can only guess that in that place there is a small boy who is the cause of great misfortune to me and good fortune to little girls. Please go to this Gokula-Vṛndāvana, carefully investigate this matter, and discover the truth."

Text 14

vṛndā: tatas tataḥ.

tataḥ tataḥ-then what happened?

Vṛndā: Then? Then?

Text 15

paurṇamāsī: tataś ca rādhā-mādhavayoḥ adbhutānubhāvam anubhūya labdha-sambhāvanena keśinā nivedita-yathārthyaḥ pārvivo rādhānurodhena gokulam avaroddhum svayam udyato 'bhūt.

tataḥ-then; ca-also; rādhā-mādhavayoḥ-of Rādhā-Kṛṣṇa; adbhūta-wonderful; anubhāvam-the glory; anubhūya-perceiving; labdha-obtained; sambhāvanena-with the idea; keśina-by Keśī; nivedita-informed; yathārthyaḥ-of the truth; pārvivaḥ-the king; rādhā-Rādhā; anurodhena-with regard to; gokulam-Gokula; avaroddhum-to capture; svayam-personally; udyataḥ-prepared; bhūt-was.

Paurṇamāsī: Keśī saw the transcendental glory of Rādhā and Mādhava (Kṛṣṇa), and he then accurately described it to King (Kāmsa). Kāmsa then decided to invade and capture Gokula to get Rādhā.

Text 16

vṛndā: (sa-trāsam) tatas tataḥ.

sa-with; trasam-fear; tataḥ tataḥ-then what happened?;

Vṛndā: (frightened) Then? Then?

Text 17

paurṇamāsī: tataś cāriṣṭenānusṛtya rādhā-pāṇi-bandha-pravāde nivedite so 'yam adhunā śithilī-kṛtāśaṅkaḥ śaṅkhacūḍākhyam ātmanaḥ suhṛttamaṁ duṣṭa-yakṣaṁ kumārīm āhartuṁ niyuktavān.

tataḥ-then; ca-also; ariṣṭena-by Ariṣṭena; anusṛtya- following; rādhā- of Rādhā; pani-bandha-accepting the hand in marriage; pravade-in the description; nivedite-when advised; saḥ ayam-he; adhuna-now; sithili-kṛta-slackened; asaṅkaḥ- fears; śaṅkhacūḍa-Śaṅkhacūḍa; akhyam-named; ātmanaḥ-personal; suhṛt-tamam-intimate friend; duṣṭa-evil; yakṣam-a yakṣa; kumārīm-the girl; ahartum-to abduct; niyuktavan-appointed.

Paurṇamāsī: Ariṣṭāsura then advised Kāmsa to marry Rādhā, and the fearless Kāmsa sent his intimate friend, the wicked yakṣa Śaṅkhacūḍa, to kidnap her.

Text 18

vṛndā: sthāne khalv iyaṁ tava cintā. tathyam eṣā duṣṭenākrāntā trilokīm eva santāpayet. yataḥ

vidyotante guṇa-parimalair yaḥ samastopariṣṭāt
taḥ kasyārtim dadhati na khala-sparsā-dagdhaḥ kumāryaḥ
bhūyo bhūyaḥ svayam anupamām klāntim āsādayantī
mandākrāntā bhavati jagataḥ kleśa-dātrī hi citrā

sthane-properly; khalu-indeed; iyaṁ-this; tava-of you; cinta-fear; tathyam-in truth; esa-She; duṣṭena-by this demon; akranta-kidnapped; tri-the three; lokim-worlds; eva- certainly; santapayet-will cause to burn in pain; yataḥ- because; vidyotante-shine; guṇa-of good qualities; parimalaiḥ- with the sweet fragrance; yaḥ-who; samasta-all; upariṣṭat-above; taḥ-they; kasya-of whom?; artim-suffering; dadhati- places; na-not; khala-of a demon; sparsa-by the touch; dagdhaḥ-burned; kumāryaḥ-girls; bhūyaḥ-again; bhūyaḥ-and again; svayam-personally; anupamam-incomparable; klantim- suffering; asadayanti-brings; manda-unfortunate;

akranta- kidnapped; bhavati-is; jagataḥ-of the universe; klesa-of distress; datri-cause; hi-indeed; citra-wonderful Rādhā.

Vṛndā: Your fears are well founded. If Rādhā is kidnapped by this demon, the entire world will burn with pain. Who will not burn with pain if beautiful girls sweetly scented with all virtues are scorched by a demon's touch? If wonderful unfortunate Rādhā is kidnapped that will bring constant unparalleled pain not only to me, but also to the entire world.

Text 19

(praviśya sambhrāntā) kundalatā: bha-avadi accari-am accari-am.

praviśya-enters; sambhranta-in haste; bha-avadi-O noble lady; accari-am-wonderful; accari-am-wonderful.

Kundalatā: (hastily enters) O noble lady, (I have seen a) great wonder. A great wonder.

Text 20

paurṇamāsī: kim āścaryam.

kim-what?; ascaryam-wonder.

Paurṇamāsī: What is this wonder?

Text 21

kundalatā: diṭṭho ma-e go-a-udhaṇa-mallassa mandira-parente
ujjalanto kiraṇa-mālī.

dittha-seen; ma-e-by me; go-a-udhana-mallassa-of Govardhana-malla;
mandira-the house; parente-near; ujjalanto- shining; kiraṇa-mali-the
sun-god.

Kundalatā: Near Govardhana-malla's house I just now saw the
brilliantly shining sun-god.

Text 22

vṛndā: (sānandam) bhagavati ma kuru cintām; yad eṣa rādhāyāś
ciram ārādhanaena mitrasya vṛṣabhānoḥ sauhṛdena cānurañjito bhānur
enām rakṣitum āsedivān.

sa-with; ānandam-bliss; bhagavati-O noble lady; ma-do not; kuru-do;
cintam-anxiety; yat-because; eṣa-he; rādhāyaḥ-of Rādhā; ciram-long-
standing; arādhānena-because of worship; mitrasya-of the friend;
vṛṣabhānoḥ-Mahārāja Vṛṣabhānu; sauhṛdena-because of friendship; ca-
also; anurañjitaḥ-affectionate; bhānuḥ-the sun-god; enam-Her;
rakṣitum-to protect; asedivan-has come.

Vṛndā: (blissful) O noble lady, do not worry. Because of Rādhā's
constant worship, and because of friendship with Mahārāja Vṛṣabhānu,

the sun-god has come here to protect Her.

Text 23

paurṇamāsī: nāyam bhānuḥ. kintu sa eva kamsasya pakṣo yakṣo bhaviṣyati.

na-not; ayam-this; bhanuḥ-the sun-god; kintu-however; saḥ-he; eva-certainly; kamsasya-of Kāmsa; pakṣaḥ-the party; yakṣaḥ-the yakṣa; bhaviṣyati-will be.

Paurṇamāsī: This is not the sun-god. This must be the yakṣa sent by Kāmsa.

Text 24

kundalatā: ikkhaṇa-vikkhohaṇehim ma-uha-puñjehim dullakkho tti na sambhāvī-adi.

ikkhana-the eyes; vikkhohanehim-disturbing; mu-uha-of effulgence; puñjehim-with an abundance; dullakkho-difficult to see; tti-thus; na-not; sambhavi-adi-is possible.

Kundalatā: This person is so effulgent that the light from him pains the eyes and makes him very difficult to see. This cannot be any yakṣa.

Text 25

paurṇamāsī: sāṅkramikam idaṁ māyūkha-cakram. na tu naisargikam.

sāṅkramikam-obtained from some other thing; idaṁ-this; mayūkha-of light; cakram-circle; na-not; tu-but; naisargikam-natural.

Paurṇamāsī: This light is not the natural effulgence (of this body). It comes from some other thing.

Text 26

kundalatā: kudo taṁ saṅkantam.

kudo-from what?; taṁ-that; saṅkantam-comes.

Kundalatā: From what other thing?

Text 27

paurṇamāsī: cūḍā-maṇitaḥ.

cūḍā-in his crown; maṇitaḥ-from the jewel.

Paurṇamāsī: From the jewel of his crown.

Text 28

vṛndā: kutas tan maha-ratnam avāptam.

kutaḥ-from where?; tat-this; maha-great; ratnam-jewel; avaptam-obtained.

Vṛndā: Where did he get such a splendid jewel?

Text 29

paurṇamāsī: kuverasya mahā-kośa-maṇḍapa-rakṣiṇam
adhyakṣeṇāmunā tad-ādhāra-prāṇa-dhāarakam apanītam.

kuverasya-of Kuvera; maha-the great; kosa-mandapa-the treasury-building; rakṣiṇam-of the guards; adhyakṣena-by the superintendent; amuna-by him; tat-that jewel; adhara-prāṇa-dharakam-pleasing to him; apanitam-stolen.

Paurṇamāsī: He was the leader of the guards watching Kuvera's treasury-building. He liked that jewel, so he stole it.

Text 30

vṛndā: ārye caṇḍa-raśmer adya vasāre tasya maṇḍapam avaśyam

gamiṣyati rādhikā. tatas tvayā niṣidhyatām.

arye-O noble lady; canda-rasmeḥ-of the sun-god; adya-today; vasare-on the day; tasya-of him; mandapam-to the temple; avasyam-certainly; gamiṣyati-will go; rādhikā-Rādhā; tataḥ-therefore; tvayā-by you; nisidhyatam-should be forbidden.

Vṛndā: Today is sunday. Rādhā will certainly go today to the temple of the sun-god. You should forbid Her to go.

Text 31

kundalatā: vunde sa mandirado ciraṃ tattha calidatthi.

vunde-O Vṛndā; sa-She; mandirado-from the temple; ciraṃ-long ago; tattha-there; calidatthi-has left.

Kundalatā: O Vṛndā, She has left the temple long ago.

Text 32

paurṇamāsi: kundalate tatas tvayā tūrṇam upāyenānasyāḥ sannidhau nidhīyatām agha-bhedī. vāyam api saṅkarṣaṇam sannikarṣayitum prayāmaḥ. (iti vṛndāya saha niṣkrāntā.) viṣkambhakaḥ

kundalate-O Kundalate; tataḥ-therefore; tvayā-by you; turnam-quickly; upayena-by a remedy; asyāḥ-of Her; sannidau-in the vicinity; nidhiyatam-should be placed; agha-bhedi-Kṛṣṇa, the killer of Aghāsura;

vayam-we; api-also; saṅkarṣaṇam-Balarama; sannikarsayitum-to bring;
prayamaḥ-let us go; iti- thus; vṛndāya-Vṛndā; saha-with; niṣkrāntā-exits;
viskambhakaḥ-the interlude.

Paurṇamāsī: Kundalatā, quickly bring Kṛṣṇa to Rādhā's side. I will go
to get Balarāma. (Paurṇamāsī exits with Vṛndā.)

Thus end the Viṣkambhaka interlude.

Scene 2

Text 1

kundalatā: (parikramya) jaḍilā-lalidā-visāhāhim vedhijjanti esā ā-
acchadi rāhī.

parikramya-walking about; jadila-by Jaḍilā; lalida-Lalitā; visahahim-
and Viśākhā; vedhijjanti-surrounded; esa-She; a-acchadi-comes; rāhi-
Rādhā.

Kundalatā: (walking about) Here comes Rādhā with Jaḍilā, Lalitā,
and Viśākhā.

Text 2

(tataḥ praviśati yathā-nirdiṣṭā rādhā.)

rādhā: (svagatam) hi-a-a ma uttamma. ettha dugghadam de pi-a-pekkhaṇam.

tataḥ-then; praviśati-enters; yathā-as; nirdiṣṭa-indicated; rādhā-Rādhā; svagatam-aside; hi-a-a-O heart; ma-do not; uttama-become anxious; ettha-here; dugghadam-impossible; de-of you; pi-a-of the beloved; pekkhanam-the sight.

(As previously described, Rādhā enters.)

Rādhā: (aside) O heart, don't be aroused. You will not see Your beloved here.

Text 3

kundalatā: rāhi maṅgaleṇa saṅgave cce-a saṅgadāsi.

rāhi-O Rādhā; maṅgalena-with auspiciousness; saṅgave-in the morning; cce-a-certainly; saṅgadasi-You have met.

Kundalatā: O Rādhā, it is certainly very auspicious that You have met us this morning.

Text 4

jaṭilā: (sa-roṣam) cabale-rāhi rāhi tti ma phuḍam bhāṇahi. suṇi-a
kaṇho ā-amissadi.

sa-with; roṣam-anger; cabale-O inconstant girl; rāhi-Rādhā; rāhi-
Rādhā; tti-thus; ma-do not; phudam-clearly; bhanahi-say; suni-a-having
heard; kanho-Kṛṣṇa; a-amissadi-is coming.

Jaṭilā: (with anger) O restless girl, do not say "Rādhā,
Rādhā". Kṛṣṇa will hear you and come here.

Text 5

lalitā: (sa-smitam) sāhu bhaṇādi ajjā.

sa-with; smitam-a smile; sahu-well; bhanadi-said; ajja- O noble lady.

Lalitā: (with a smile) Well said, noble lady.

Text 6

jaṭilā: lalide sura-maṇḍabam lebidum aggado jāmi. (iti parikramati.)

lalide-O Lalitā; sura-of the sun-god; madabam-lebidum-to anoint;
aggado-ahead; jami-I shall go; iti-thus; parikramati-walks ahead.

Jaṭilā: Lalitā, I will go ahead to anoint the sun-god's temple. (She

walks ahead.)

Text 7

rādhā: kundalade abi ṇāma jānāsi. so amhadisīnām dullaha-dāmsano.
tumha de-aro kahim nivasedi. kahim va kiladi tti.

kundalade-O Kundalatā; api nama-perhaps; janasi-you know; so-He;
amadisīnām-of for girls like Me; dullaha-difficult; dāmsano-to see;
tumha-your; de-aro-brother-in-law (Kṛṣṇa); kahim-where?; nivasedi-
stays; kahim-where?; va-or; kiladi- plays; tti-thus.

Rādhā: Kundalatā, perhaps you know. Do you know where your
cousin, who is very difficult for girls like Me to ever see, is now staying,
or where He is enjoying pastimes?

Text 8

kundalatā: a-i loluhe rattindinām jevva tiṇā samam ramasi. tahabi
evvam ukkaṇṭhāsi.

a-i-O; loluhe-greedy girl; rattandinam-day and night; jevva-certainly;
tina-Him; samam-with; ramasi-You enjoy pastimes; tahabi-still; evvam-in
this way; ukkanthasi-You long.

Kundalatā: Greedy girl, day and night You enjoy transcendental
pastimes with Him, and still You long (to see Him again).

Text 9

rādhā: halā alam imiṇā ubāhasena. dhaṇṇā-o kkhu tumhe jāhim aṇi-
āridam acchi-puḍā-im bhari-a uṇa uṇa so accari-o-ami-a-puro pī-adi.
akida-puṇṇa-lesāṇam uṇa amhāṇam sunidum pi sudullaho eso.

hala-ah!; alam-enough; imina-with these; ubahasena-jokes; dhanna-
fortunate; kkhu-indeed; tumhe-you; jahim-by whom; ani-aridam-without
impediment; acchi-of the eyes; puda-im-the openings; bhari-a-grasping;
una-again; una-and again; do-He; accari-o-wonderful; ami-a-of nectar;
puro-flood; pi-adi-is drunk; akida-not performed; punna-of pious deeds;
lesanam-of fractions; una-again; amhanam-of us; sunidum-to hear; pi-
even; sudullaho-unreachable; eso-He.

Rādhā: Enough with these jokes! You are all very fortunate because
you are able, without any stopping, again and again to drink with your
eyes the wonderful flood of nectar that is Kṛṣṇa. (As for Me,) because I
have not performed even the slightest trace of any pious activity, it is
very difficult for Me to even hear about Kṛṣṇa.

Text 10

kundalatā: rāhe eso jevva ami-a-sā-are nimaggāṇam tiṇhā-vaho
vāhāro.

rāhe-O Rādhā; eso-He; jevva-certainly; ami-a-of nectar; sa-are-in the
ocean; nimagganam-of those immersed; tinha-vaho-thirst; vaharo-joking
words.

Kundalatā: Rādhā, Your words are (like) the thirst of those drowning in an ocean of nectar.

Text 11

rādhā: a-i para-dukkhan ahiṇṇe ekkam saccam bhaṇahi. abi ṇāma so kkhu dhaṇṇo muhutto ghadissadi. jahim sibinebi tassa kkhaṇa-daṃsana-laha-sambhavana me sulaha huvissadi. adhavā kim dullahe atthe lalasā-e. kundalade pasīda pasīda. anukampehi anukampehi. ajjā sa kkhu samalā jena pīda. tam jevva puṇṇavantam appaṇo vama-lo-anañcalaṃ ettha khinne manda-bhā-inī jāṇe kkhaṇam appehi.

a-i-O; para-of others; dukkha-the sufferings; anahinne-unaware; ekkam-one; saccam-truth; bhanahi-please say; abi nama-perhaps; so-He; kkhu-indeed; dhanno-fortunate; muhutto- for a moment; ghadissadi-will be; jahim-in which; sibinebi- dream; tassa-of Him; kkhana-for a moment; daṃsana-sight; laha-attainment; sambhavana-possibility; me-of Me; sulaha-easily obtained; huvissadi-will be; adhava-or; kim-what is the use?; dullahe-for that which is impossible to obtain; atthe-for the object; lalasa-e-of longing; kundalade-O Kundalatā; pasida-be kind; pasida-be kind; anukampehi-be merciful; anukampehi-be merciful; ajja-today; sa-that; kkhu-indeed; samala-beautiful; komudi-moonlight; jena-by whom; pida-is drunk; tam-Him; jevva-certainly; punnavantam-virtuous; appano-personally; vama-charming; lo-ana-of the eyes; a 24calam-corners; ettha-this; khinne-unhappy; manda-bha-ini-unfortunate; jane-person; kkhanam-for a moment; appehi-please place.

Rādhā: O girl who cannot understand the sufferings of others, this one time tell me the truth: is it not an fortunate moment when I am able to briefly see Kṛṣṇa in a dream? What is the use of longing for the unattainable? O Kundalatā, be kind! Be kind! Be kind! Be kind! Place on

this unhappy, unfortunate person, a sidelong glance from the same left eye You used to drink the nectar moonlight of Kṛṣṇa.

Text 12

kundalatā: (sābhyasūyam ivālokya) alam para-purisse gijjhantihim tumhehim saha va-a-e bi sammisanena. (iti dhāvanti jaṭilām upetya) ajje kadham padham bamhāṇam na maggesi. jo kkhu suram pu-ava-issadi.

sa-with; abhyasuyam-jealousy; iva-as if; avalokya- glancing; alam-what is the use?; para-supreme; purisse-for the male; gijjhantihim-longing; tumhehim-by You; saha-with; va-a-e-with words; smmisanena-mixed; iti-thus; dhavanti-running; jaṭilām-Jaṭilā; upetya-approaching; ajje-O noble lady; kadham-why?; padham-first; bamhanam-a brāhmaṇa; na-not; maggesi-do you find; jo-who; kkhu-indeed; sura-the sun-god; pu-ava-issadi-will worship.

Kundalatā: (glancing as if jealous) What is the use of talking to You, a girl chasing another man? (She runs ahead and approaches Jaṭilā) Noble lady, why did you not arrange in advance for a brāhmaṇa to perform the worship ceremony of the sun-god?

Text 13

jaṭilā: vacche saccam kahesi ta pasīda anehi ekkam vi-akkhaṇam bamhaṇam.

vacche-O child; saccam-the truth; kahesi-you speak; ta-therefore;

pasida-please be kind; anehi-please bring; ekkam-oen; vi-akkhanam-expert; bamhanam-brāhmaṇa.

Jaṭilā: Child, you speak what is right. Please be kind and fetch one such expert brāhmaṇa.

Text 14

kundalatā: jadha bhaṇadi ajjā. (iti niṣkrāntā)

yathā-as; bhanadi-speaks; ajja-the noble lady; iti-thus; niṣkrāntā-exits.

Kundalatā: As the noble lady speaks, (so I shall act.) (She exits.)

Text 15

lalitā: halā rāhi pekkha lebidam ajja-e maṇḍabam. ta vandehi bhavantaṃ suram.

hala-O; rāhi-Rādhā; pekkha-look!; lebidam-anointed; ajja-e-by the noble lady; madabam-the temple; ta-therefore; vandehi-you should bow down; bha-avantam-to the lord; suram- the sun-god.

Lalitā: Rādhā, look! The noble lady (Jaṭilā) has anointed the temple. Bow down before the deity of the sun-god.

Text 16

rādhā: (sūryam praṇamya) de-a dekkhavehi ahitṭham

suryam-to the sun-god; praṇamya-bowing down; de-a-O lord;
dekkhavehi-please show; ahitṭham-desire.

Rādhā: (bowing down to the deity of the sun-god) O lord, please
grant My desire.

Text 17

(tataḥ praviśati madumaṅgala-kundalatābhyām anugamyamānovipra-
veśaḥ kṛṣṇaḥ.)

kṛṣṇaḥ: (puro rādhām paśyam apavarya)

vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā
vilocana-cakorayoḥ śarat-amanda-candra-prabhā
uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī
mayonnata-manorathair iyam alambhi sā rādhikā

tataḥ-then; praviśati-enters; madhumaṅgala-by Madhumaṅgala;
kundalatābhyām-and Kundalatā; anugamyamāna- followed; vipra-of a
brāhmaṇa; veśaḥ-in the dress; kṛṣṇaḥ- Kṛṣṇa; apavarya-concealing;
vihāra-sura-dīrghikā-the Ganges flowing in the heavenly planets; mama-
My; manaḥ-karī-ndrasya- of the elephant-like mind; yā-She who;
vilocana-glancing; cakorayoḥ-of My two eyes, which are like cakora
birds;śarat-amanda-candra-prabhā-like the shine of the full moon in the
autumn; uraḥ-of My chest; ambara-like the sky; taṭasya-on the edge; ca-
also; ābharaṇa-ornaments; cāru-beautiful; tārā-āvalī-like the stars; mayā-

by Me; unnata-highly elevated; manorathaiḥ-by mental desires; iyam-this; alambhi- attained; s̄a-She; rādhikā-Śrīmatī rādhārāṇī.

(Dressed as a brāhmaṇa, and followed by Madhumaṅgala and Kundalatā, Kṛṣṇa enters.)

Kṛṣṇa: (secretly glances at Rādhā)

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars. on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.*

Text 18

rādhā: (dūrataḥ kṛṣṇam iṣad ālokya janāntikaṁ sanskṛtena)

sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dytir
vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ
ahaha caṭulair utsarpadbhir dṛg-aṅcala-taskarair
mama dhṛti-dhanam cetaḥ-kośād viluṅṭhayatīha yaḥ

dūrataḥ-from a distance; kṛṣṇam-Kṛṣṇa; isat-slightly; alokya-seeing; jana-person; antikaṁ-near; sanskṛtena-is Sanskrit; saha-cari-O My dear friend; nirātaṅkaḥ-without fear; kaḥ-who; ayam-this; yuvā-young man; mudira-dyutiḥ-as effulgent as a lightning cloud; vraja-bhuvi-in the land of Vraja, Vṛndāvana; kutaḥ-from where; prāptaḥ-obtained; mādyan-being intoxicated; mataṅgaja-like an elephant; vibhramaḥ-whose pastimes; ahaḥ-alas; caṭulaiḥ-very unsteady; utsarpadbhiḥ-with wanderings in all directions; dṛk-aṅcala-taskaraiḥ-by the glances of His

eyes like thieves; mama-My; dhṛti-dhanam-the treasure of My patience; cetaḥ-of the heart; kośāt-from the core; viluṅṭhayati-plunders; iha-here in Vṛndāvana; yaḥ-the person who.

Rādhā: (from afar momentarily glancing at Kṛṣṇa, She whispers:) My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.*

Text 19

(punar avekṣya) haddhī haddhī pamādo pamādo lalide pekkha pekkha ṇām bamha-āriṇaṁ daṭṭhuṇa vikkhuhidaṁ me hada-hi-a-am. ta imassa maha-pabassa aggi-ppaveso jevva para-acittam.

punaḥ-again; avekṣya-looking; haddhi-fie!; haddhi- fie!; pamado-madness; pamado-madness; lalide-Lalitā; pekkha- look!; pekkha-look!; nam-at this; bamha-arinaṁ-brahmacārī; datthuna-having seen; vikkhuhidaṁ-agitated; me-My; hada- wounded; hi-a-am-heart; ta-therefore; imassa-of this; maha- great; pabassa-sin; aggi-in the fire; ppaveso-entrance; jevva-certainly; para-acittam-atonement.

(looking again) Alas! Alas! I've become mad! Mad! Lalitā! Look! Look! When I look at this brahmacārī My heart become wounded, devastated. The (only) atonement for this great sin is (for Me) to enter a blazing fire.

Text 20

lalitā: halā saccam kadhesi. ta nūṇam savaṇṇattaṇam bhamedī.

hala-O; saccam-the truth; kadhesi-You speak; ta-therefore; nunam-is it not; savannattanam-being of the same caste; bhramayati-causing a mistake.

Lalitā: Ah! You speak the truth. His complexion is like Kṛṣṇa's. That has bewildered You.

Text 21

rādhā: (punar nibhalya sanskṛtena)

sahacari hariḥ eṣa brahma-veśam prapannaḥ
kim ayam itarathā me vidravaty antarātmā
śaśadhara-maṇi-vedī sveda-dhārām prasūte
na kila kusuma-bandhoḥ kaumudīm antareṇa

punaḥ-again; nibhalya-looking; sanskṛtena-in Sanskrit; tataḥ-then; yathā-just as; lalite-mādhava-in Lalitā-mādhava; sahacari-O friend; hariḥ-Lord Kṛṣṇa; eṣaḥ-this; brahama-of a brāhmaṇa; veśam-the disguise; prapannaḥ-has attained; kim- what?; ayam-this; itaratha-otherwise; me-of me; vidravati- melts with love; antarātmā-heart; śaśadhara-in the moonlight; maṇi-vedim-a courtyard of candrakanta jewels; sveda-of liquid; dharam-a stream; prasute-produces; na-not; kila-indeed; kusuma-bandhoḥ-of the moon, the friend of the flowers; kaumudim-the effulgence; antareṇa-without.

Rādhā: (looking again, She says in Sanskrit:)

Friend, this person must be Kṛṣṇa disguised as a brāhmaṇa. Otherwise why would My heart melt with love? As only moonlight, and nothing else, makes candrakānta jewels melt, (so only Kṛṣṇa makes My heart melt with love.)*

Text 22

viśākhā: halā mahuraṃ mantesi māvaho cce-a eso.

hala-O; mahuram-sweetly; mantesi-you advice; mahavo-Mādhava; cce-a-certainly; eso-He is.

Viśākhā: Ah! You give sweet advice. This is Kṛṣṇa.

Text 23

kundalatā: ajje jaḍile edaṃ satthahiṇṇaṃ pekkha bamhaṇa-ju-alaṃ.

ajja-O noble lady; jadile-Jaṭilā; edam-this; sattha-in the scriptures; ahinnam-indeed; pekkha-look; bamhana-of brāhmaṇas; ju-alam-a pair.

Kundalatā: Noble Jaṭilā, look! Here are two brāhmaṇas learned in the scriptures.

Text 24

madhumaṅgalaḥ: jaḍile sūra-pū-ā-vihāṇe vi-addhomhi. tā ubaṇehi
paḍham khaṇḍa-laḍḍu-a-im.

jadile-O Jaṭilā; sura-of the sun-god; pu-a-of the worship; vihane-in the
performance; vi-addhomhi-I am expert; ta-therefore; ubanehi-you must
bring; khanda-laddu-a-im- khanda-laddu candies.

Madhumaṅgala: O Jaṭilā, I am expert in the worship of the sun-god.
First, however, you must pay me in khaṇḍa-laḍḍu candies.

Text 25

jaṭilā: are caṅcala-bamhaṇa tumam kaṅhassa saha-arosi. tā ido abehi.
eso cce-a somma-sāmala-pa-idi vadu-o pū-ava-issadi vahu-am.

are-O; cañcala-fickle; bamhana-brāhmaṇa; tumam-you; kanhassa-of
Kṛṣṇa; saha-arosi-are the friend; ta-therefore; ido-from here; abehi-
please go; eso-He; cce-a-certainly; somma-handsome; samala-dark-
complexioned; pa-idi-by nature; vadu-o-brahmacārī; pu-ava-issadi-will
engage in worship; vahu-am-the girl.

Jaṭilā: O fickle brāhmaṇa, you are Kṛṣṇa's friend. Go away! This
handsome, dark-complexioned brahmacārī will direct the girl's worship
(of the sun-god).

Text 26

kṛṣṇaḥ: hanta jarad-abhīrī tasya rāja-pure śrūyamānasya durlīlasya
gopa-rāja-sūnor eva kim baṭuko 'yaṁ sakhā. tad yuktaṁ asya niṣkāśanam.

hanta-O; jarat-elderly; abhiri-gopī; tasya-of Him; raja-of the king;
pure-in the city; śrūyamanasya-heard; durlīlasya-wicked; gopa-of the
gopas; raja-of the king; sunoḥ-of the son; eva-certainly; kim-is?; batukaḥ-
brahmacārī; ayam-this; sakha-the friend; tat-therefore; yuktaṁ-proper;
asya-of him; niskasanaṁ-the expulsion.

Kṛṣṇa: O elderly gopī, this wicked gopa-prince (Kṛṣṇa) is notorious
in the city. Is it possible for a brāhmaṇa to be His friend? The right thing
is to throw him (Madhumaṅgala, who is His friend) out.

Text 27

jaṭilā: ajja sigghaṁ agghavehi mihiraṁ.

ajja-O noble lad; sigghaṁ-at once; agghavehi-offer arghya; mihiraṁ-
to the sun-god.

Jaṭilā: O noble boy, (please begin the ceremony) at once. Please now
offer arghya-water to the sun-god.

Text 28

kṛṣṇaḥ: (rādhām apaṅgenālīṅgya) kalyāṇi kim nāmy asi.

rādhām-Rādhā; apaṅgena-with a sidelong glance; āliṅgya-embracing;
kalyani-O auspicious, beautiful girl; kim-what; namni-name; asi-You are.

Kṛṣṇa: (embracing Rādhā with a sidelong glance) Beautiful,
auspicious girl, what is Your name?

Text 29

jaṭilā: (kṛṣṇasya karṇe) evvaṁ nedam.

kṛṣṇasya-of Kṛṣṇa; karṇe-in the ear; evvaṁ-in this way; nedam-not.

Jaṭilā: (in Kṛṣṇa's ear) Don't talk in this way.

Text 30

kṛṣṇaḥ: (sādbhutam iva) hanta saiva khalv iyam puṇyavatī. tarhi
viśrutam asyāḥ pātivratyam.

sa-with; adbhutam-astonishment; iva-as if; hanta-indeed; sa-She; eva-
certainly; khalu-indeed; iyam-She; puṇyavati-virtuous; tarhi-therefore;
viśrutam-celebrated; asyāḥ-of Her; pativratyam-chaste devotion to Her
husband.

Kṛṣṇa: (as if surprised) Indeed! She is very pious. Her chaste devotion
to Her husband is famous.

Text 31

jaṭilā: ekka-e maha vahu-di-a-e jevva rakkhida go-ulassa kitti.

ekkha-e-alone; maha-my; vahu-di-a-e-girl; jevva-certainly; rakkhida-is protected; go-ulassa-of Gokula; kitti-the good fame.

Jaṭilā: The good reputation of Gokula is protected by my girl (Rādhā) alone.

Text 32

kṛṣṇaḥ: pativrate tāmra-kunḍīm gṛhāṇa mantram udāharāmi. (rādhā sotkampam tathā karoti.)

pativrate-O chaste girl; tamra-a copper; kundim-cup; grhana-take; mantram-a mantra; udaharami-I shall speak; rādhā-Rādhā; sa-with; utkampam-trembling; tathā-in that way; karoti-acts.

Kṛṣṇa: O chaste girl, take a copper bowl, and I shall chant a mantra. (Rādhā trembles as She follows the instruction.)

Text 33

kṛṣṇaḥ:

nibhṛtam arati-puñja-bhāji rādhe
tvad-adhara-varhdhita-cāpāle calākṣi
caṭulaya kuṭilām dṛg-anta-lakṣmīm
ayi kṛpane kṣaṇam om namaḥ savitre

nibhṛtam-humbly; arati-puñja-bhaji-worshipable; radhe-I worship;
tvat-you; adhara-beneath; vardhita-increased; capale-activity; cala-
moving; akṣi-eye; catulaya-please grant; kutilam-bent; drk-of the eye;
anta-from the corner; lakṣmin-the opulence; ayi-O; kṛpane-to this poor
person; kṣaṇam-for a moment; om-om; namaḥ-I offer obeisances; savitre-
to the sun-god.

Kṛṣṇa: O worshipable sun-god, I humbly worship you. O moving eye
that nourishes those beneath you, please grant the treasure of your
bending sidelong glance to this poor person. I offer my respectful
obeisances to you.

Note: If the word "nibhṛtam" is interpreted to mean "in a secluded
place", "rādhe" is interpreted to mean "O Rādhā", "adhara" to mean "lips"
and "capale" to mean "restless yearnings", the verse reveals the following
hidden meaning:

"O Rādhā whom I worship in a secluded place, O girl whose eyes are
restless, O girl whose lips make Me restless with desire, please grant the
treasure of Your crooked sidelong glance to this poor person, O Rādhā
splendid as the sun, I offer My respectful obeisances to You."

Text 34

jaṭilā: kundalade assuda-puvva eṣa kerisi rica badu-ena padhijja-i.

kundalade-O Kundalatā; assuda-unheard; puuvva-before; esa-this; kerisi-what kind?; rica-mantra; badu-ena-by this brahmacārī; padhijja-i-is recited.

Jaṭilā: Kundalatā, what kind of never-before-heard mantra does this brahmacārī recite?

Text 35

madhumaṅgalaḥ: (sātta-hāsam) vuddhi-e ahiri-buddhi-a tumam rīri-gītam cce-a jāṇāsi. amha-ve-assa tumam kāsi. tā sunahi kosumesavi-e saha-e ta-i-a-vaggassa lalaṇā-suha-arī ricā eṣā.

sa-with; atta-loud; hasam-laughter; vuddhi-e-O elderly lady; ahiri-among the gopīs; buddhi-e-intelligent; tumam-you; riri-gitam-the riri songs; cce-a-certainly; janasi-you know; ahma-of us; ve-assa-of the Veda; tumam-you; kasi-what know?; ta-this; sunahi-hear; kosumesavi-e saha-e-of the Kausumesavi-sakha; ta-i-a-the third; vaggassa-chapter; lalana-to young girls; suha-auspiciousness; ari-bringing; rica-mantra; esa- this.

Madhumaṅgala: (laughing loudly) O elderly lady considered intelligent among the cowherd women, you may know about the rīri-songs (of the gopīs), but what do you know about our Vedas? Listen. This mantra, which brings auspiciousness to young girls, is found in the Third Chapter of the Kausumeṣavī-śākhā of the Veda.

Note: Kusumeṣu is a name of Kāmadeva. The word kausumeṣavī-śākhā" may be interpreted to mean Kāmadeva's book of amorous

pastimes."

Text 36

(sarvā smitaṁ kurvanti.)

jaṭilā: (sa-lajjam) hodu. suṭṭhu pu-avehi. putta-o me go-kodisaro hodu.

sarvaḥ-everyone; smitaṁ-smiling; kurvanti-does; sa-with; lajja-embarrassment; hodu-so be it; suṭṭhu-nicely; pu-avehi- please worship; putta-o-son; me-my; go-of cows; kodi-of millions; isaro-the master; hodu-may become.

(Everyone smiles.)

Jaṭilā: (embarrassed) So be it. Please nicely worship (the sun-god) so that my son may become master of million of cows.

Text 37

kṛṣṇaḥ:

arcitārcādhunā dhanye
tvaṁ arghyaṁ kuru bhāvataḥ
ambarodbhāsine gādhā
mudā rājīva-bandhave

(rādhā sambhramaṁ naṭayati.)

arcita-worshipped; arca-the diety; adhuna-now; dhanye-O fortunate girl; tvam-You; arghyam-arghya; kuru-please do; bhavataḥ-of You; ambara-in the sky; udbhasine-shining; gadha- with deep; muda-happiness; rajīva-bandhave-to the sun-god, the friend of the lotus-flowers; rādhā-Rādhā; sambhramam-reverence; natayati-acts out.

Kṛṣṇa: O fortunate girl, now that You have worshipped the deity, You should offer arghya-water to the sun-planet shining in the sky. (Rādhā is reverential.)

Note: If the word "ambara" is interpreted to mean "garments", and if "gāḍha-mudā rājīva-bandhave" is divided "gāḍham udāra-jīva-bandhave", the following hidden meaning is revealed:

"O fortunate girl, now that You have worshiped the deity, You may worship Your noble life's friend, who stands before You dressed in glittering (yellow) garments."

Text 38

kundalatā: (sanskṛtena)

samprati kanyā-rāśer
upabhogaṁ kurvate puraḥ-sthāya
mitrāya citram arghyaṁ
kuru su-smita-puṇḍarīkena

(rādhā dṛg-antena hariṁ paśyati.)

sanskṛtena-in Sanskrit; samprati-now; kanya-raseḥ-of the sign of the

zodiac named Virgo; upabhogam-staying in the same place; kurvate-does; purah-sthaya-in the presence; mitraya-to the sun; citram-wonderful; arghyam-arghya; kuru-please do; su-beautifully; smita-blossomed; pundarikena-with a lotus flower; rādhā-Rādhā; drk-of the eyes; antena-with the corner; harim- at Kṛṣṇa; paśyati-looks.

Kundalatā: (in Sanskrit) The sun is now in the sign Virgo. Now You should offer him wonderful arghya-water with a beautiful blossoming blue lotus flower. (Rādhā glances at Kṛṣṇa from the corner of Her eye.)

Note: If the word "kanyā" is interpreted to mean "young girls", "rāśeḥ" to mean "of a multitude", "upabhogam" "enjoyment", mitrāya "friend", and "smita" smile", the verse reveals the following hidden meaning:

"Your friend, who is expert at enjoying (amorous pastimes) with many young girls now stands before You. Now You should offer Him wonderful arghya with the beautiful blossoming blue lotus flower of Your smile"

Text 39

kṛṣṇaḥ:

savituḥ samāptim āptaḥ
pūjā-vidhir eṣa suṣṭhu kalyāṇi
iṣṭam nandaya devam
sa-rāga-sumano-varāñjalīnā

(rādhā bandhūka-kusumāñjalīm kṣipati.)

savituḥ-of the sun-god; samaptim-completion; aptaḥ-attained; puñja-of worship; vidhiḥ-the regulation; esaḥ-this; suṣṭhu-nicely; kalyani-O beautiful girl; iṣṭam-worshippable; nandaya-please make happy; devam-the diety; sa-raga-red; sumanaḥ-sumanaha flowers; vara-nice; añjalina-with folded hands; rādhā-Rādhā; bandhuka-of bandhuka; kusuma-of flowers; a 24jalim-a handful; kṣipati-offers.

Kṛṣṇa: O beautiful girl, the worship of the sun-god has ended well. Now You should please Your worshipable deity by offering him a handful of red sumanaḥ flowers.

(Rādhā offers a handful of bandhuka flowers.)

Text 40

madhumaṅgalaḥ: jaḍile mittham pakkaṅṅam dakkhiṇā diija-u. amhe acchiddam vāharemha.

jadile-O Jaṭilā; mittham-sweet; pakka-cooked; annam-food; dakkhina-priestly remuneration; diija-u-should be given; amhe-we; acchiddam-without fault; vaharemha-speak.

Madhumaṅgala: Jaṭilā, sweet candies cooked in ghee should now be given as an offering to the priests. We have carefully recited (the mantras) without making any mistakes.

Text 41

kṛṣṇaḥ: are pātresamita vacata baṭo. tiṣṭha. gokula-vāsinām maitrī-lābha eva me dakṣiṇā.

are-O; patre-samita-voracious parasite; vacata-talkative; bato-brahmacārī; tiṣṭha-stop; gokula-of Gokula; vasinam-of the residents; maitri-of the friendship; labhaḥ-the attainment; eva-certainly; me-for Me; dakṣiṇa-priestly remuneration.

Kṛṣṇa: Hungry, talkative brahmacārī, stop! The friendship of the residents of Gokula is sufficient payment for Me.

Text 42

jaṭilā: (sa-harṣam) bho baṭu-ra-a maha gharam sama-accha. tattha īattha-bho-aṇam bamhaṇaṇam bhuñjavi-a maṇi-muddhi-a ma-e dadavva.

sa-with; harṣam-happiness; bho-O; batu-of brahmacārīs; ra-a-king; maha-my; gharam-to the house; sama-accha-come; tattha-there; hattha-ittha-delicious; bho-anam-feast; bamhananam-of the brāhmaṇas; bhuñjavi-a-having enjoyed; maṇi- jewelled; muddi-a-ring; ma-e-by me; dadavva-will be given.

Jaṭilā: (happily) O king of the brahmacārīs, come to my house, and there you may enjoy the delicious feast I will give the brāhmaṇas. After that I will give you my jeweled ring.

Text 43

madhumaṅgalaḥ: (sa-harṣam) ajje suda-vakkhara hohi. jaṃ ittha-
bho-aṇaṃ bamhaṇaṇaṃ dadu-kāmasi.

sa-with; harṣam-happiness; ajje-O noble lady; suda-vakkhara-the
mother of many sons; hohi-may you become; jaṃ-because; ittha-
delicious; bho-anam-a feast; bamhananam-to the brāhmaṇas; dadu-to
give; kāmasi-you desire.

Madhumaṅgala: (happily) O noble lady, because you wish to offer a
delicious feast to the brāhmaṇas, (I bless you that) you will become the
mother of many sons.

Text 44

kṛṣṇaḥ: vrddhe bhojayamuṃ batukam. ahaṃ tu paurṇamāsīm āsādyā
guror gargasya sandiṣṭam avedayiṣyāmi.

vrddhe-O elderly lady; bhojaya-please feed; amum-this; batukam-
brahmacārī; aham-I; tu-indeed; paurṇamāsīm-Paurṇamāsī; asadya-
approaching; guroḥ-of the spiritual master; gargasya-Garga Muni;
sandiṣṭam-instruction; avedayiṣyami-I shall cause to teach.

Kṛṣṇa: O elderly lady, please feed this brahmacārī. I will go to
Paurṇamāsī and tell her what My spiritual master Garga Muni told Me.

Text 45

kundalatā: kīrisaṃ taṃ.

kirisam-what kind?; tam-that.

Kundalatā: What was that?

Text 46

kṛṣṇaḥ: mātaḥ pūrṇime ya bhavatyāḥ prema-pātrī vṛṣabhānu-putrī.
tasyāḥ sāmsayo 'dya mahān iti kalpa-taru-mūle sā rakṣo-ghna-
mantreṇābhimantryatām iti.

mataḥ-O mother; purnime-Paurṇamāsī; ya-who; bhavatyāḥ-of you;
prema-of love; patri-the object; vṛṣabhānu-of Mahārāja Vṛṣabhānu;
putri-the daughter; tasyāḥ-of Her; sāmsayaḥ-danger; adya-now; mahan-
grave; iti-thus; kalpa-taru-of a kalpa-taru tree; mule-at the base; sa-she;
rakṣaḥ-demons; ghna-killing; mantreṇa-with a mantra; abhimantryatam-
should be protected by mantras; iti-thus.

Kṛṣṇa: Mother Paurṇamāsī, your beloved Rādhā, the daughter of
Mahārāja Vṛṣabhānu, is now in grave danger of being filled with doubt.
She should be protected by chanting demon-killing mantras under a
kalpa-taru tree.

Text 47

kundalatā: (sa-vyatham ivāpavarya) ajje diṭṭhi-a diṭṭhi-go-aro eso
kappa-rukkho. ta tumāṃ gadu-a bha-avadīṃ ettha paṭṭhavehi. baduṃ bi

bhuñjavehi. amhe ñam gagga-sikkhāṃ kkhaṇaṃ rakkhemha.

sa-with; vyatham-pain; iva-as if; apavarya-concealing; ajje-O noble lady; ditthi-a-by good fortune; ditthi-of the eyes; go-araḥ-in the range of perception; eso-this; kappa-rukkho-kalpa-taru tree; ta-therefore; tumam-you; gadu-a-having gone; bha-avadim-to Paurṇamāsī; ettha-here; patthavehi-please bring; badum-this brahmacārī; bi-also; bhuñjavehi-please feed; amhe-we; nam-this; gagga-of Garga Muni; sikkham- the disciple; kkhanam-for a moment; rakkhemha-will protect.

Kundalatā: (as if concealing her anguish) O noble lady, by good fortune a kalpa-taru tree is right here within the range of our sight. Please go. Feed this brahmacārī and then send Paurṇamāsī back. We will wait here for a while and guard this disciple of Garga Muni.

Text 48

(jaṭilā baṭunā saha niṣkrāntā.)

kundalatā: (sa-smitam) rāhi dehi paritosi-am. jaṃ suṭṭhu dullahaṃ de abbatthidaṃ ma-e nivvahidaṃ.

jaṭilā-Jaṭilā; batuna-the brahmacārī; saha-wiht; niṣkrāntā-exits; sa-with; smitam-a smile; rāhi-O Rādhā; dehi-please give; paritosi-am-a reward; jaṃ-because; suṭṭhu-nicely; dullahaṃ-difficult to attain; de-of You; abbatthidaṃ-requested; ma-e-by me; nivvahidaṃ-brought.

(Jaṭilā exits with the brahmacārī Madhumaṅgala)

Kundalatā: (smiling) Rādhā, I have now fulfilled Your difficult-to-attain request. (If You like) You may now reward Me (for this service).

Text 49

rādhā: (vakram avekṣya) kundaladi-e kiṁ me abhīṭṭhidam.

vakram-crooked; avekṣya-glancing; kundaladi-e-O Kundalatā; kiṁ-what is this?; me-of Me; abhīṭṭhidam-request.

Rādhā: (with a crooked glance) Kundalatā, what is this request of Mine?

Text 50

kundalatā: a-i kīsa bhū-am bhaṅguresi. jaṁ sūrārahaṇam bhaṇāmi.

a-i-O; kīsa-why?; bhū-am-eyebrow; bhaṅguresi-You knit; jaṁ-because; sura-of the sun-god; arahaṇam-the worship; bhaṇāmi-I describe.

Kundalatā: Why do you frown? I speak of Your (successful) worship of the sun-god.

Text 51

kṛṣṇaḥ: kundalate dāpaya dakṣiṇām. saṅgo 'stu padminī-dayita-yāgaḥ.

kundalate-O Kundalatā; dapaya-please cause to give; dakṣiṇam-priestly remuneration; saṅgaḥ-in connection; astu-may be; padmini-dayita-of the sun-god, who is very dear to the lotus flowers; yagaḥ-the worship.

Kṛṣṇa: Kundalatā, make this girl give Me dakṣiṇā (priestly donation) for performing the worship of the sun-god.

Note: If the word "padminī" is interpreted to mean "the goddess of fortune", the statement reveals the following hidden meaning:

"Kundalatā, make this girl give Me the priestly reward of Her touch. By touching Me she will worship the Supreme Personality of Godhead, the beloved husband of the goddess of fortune."

Text 52

kundalatā: rāhe ra-i-kammahiṇṇo ā-ari-o tu-e dakkhiṇa-e anurañji-
adu.

rāhe-O Rādhā; ra-i-of the sun-god; karma-the pious activities; ahinno-expert; a-ari-o-the spiritual master; tu-e- by You; dakkhina-e-with priestly remuneration; anurañji-adu- should be pleased.

Kundalatā: O Rādhā, this priest is expert in the worship of the sun-god. You should satisfy Him with the proper dakṣiṇā.

Note: If the word "ra-i" is interpreted to mean "amorous pastimes", the statement reveals the following hidden meaning:

"O Rādhā, this priest is very expert in amorous pastimes. You should satisfy Him with the proper dakṣiṇā."

Text 53

viśākhā: (smitvā) kundalade dakkhiṇa-daṇahiṇṇa-e tu-e cce-a dijja-u dakkiṇā. ja-e vini-uṇo appano de-aro purohido aharido.

smitva-smiling; kundalade-O Kundalatā; dakkhina-of priestly remuneration; dana-at giving; ahinna-e-expert; tu-e-by you; cce-a-certainly; dijja-u-should be given; dakkhina-priestly remuneration; ja-e-by whom; vini-uno-expert; appano-personal; de-aro-brother-in-law; purohido-priest; aharido-called.

Viśākhā: (smiling) Kundalatā, you are very expert at rewarding priests. You should give the dakṣiṇā. After all, it is you who called your own expert cousin here to be the priest.

Text 54

lalitā: visāhe ṇūṇaṃ eso pu-a-vida-e kundaladā-e diṇṇahittha-dakkhiṇo ā-ari-o.

visahe-Viśākhā; nunam-is it not?; eso-He; pu-a-in worship; vida-e-knowledgable; kundalada-e-by Kundalatā; dinna-given; ahittha-desired; dakkhino-priestly remuneration; a-ari- the priest.

Lalitā: Viśākhā, Kundalatā, who knows the process of worship, has already given dakṣiṇā to the priest.

Text 55

kṛṣṇaḥ: lalite pūjyeyaṁ prajāvatī. tad asyāṁ nācāryakam ācaryate.

lalide-O Lalitā; puja-worshippable; iyam-She; prajavati-sister-in-law; tat-therefore; asyam-to Her; na-not; acaryakam-the status of priest; na-not; acaryate-is done.

Kṛṣṇa: Lalitā, this girl is My cousin whom I should worship. I cannot be her priest.

Text 56

rādhā: halā lalide sāhu pū-aṇaṁ nivvahidam. tumhehim tā ajjavi kim padikkhi-adi.

hala-O; lalide-Lalitā; sahu-nicely; pu-anam-the worship; nivvahidam-was performed; tumhehim-by you; ta-then; ajjavi-now; kim-what?; padikkhi-adi-is waited.

Rādhā: O Lalitā, the worship-ceremony was very well done. Why do you all linger here?

Text 57

kṛṣṇaḥ:

smara-bodhanānubandhī
krama-vistārita-kalā-vilāsa-bhāraḥ
kṣaṇadāpatir iva dṛṣṭeḥ
kṣaṇa-dāyī rādhikā-saṅgam

smara-amorous love; bodhana-awakening; anubandhi-in relation;
krama-gradually; vistarita-expanded; kala-phases; vilasa-pastimes;
bharaḥ-abundance; kṣaṇadapatiḥ-the moon; iva-like; dṛṣṭeḥ-of the sight;
kṣaṇa-a festival; dayi-giving; rādhikā-of Rādhā; saṅgaḥ-the company.

Kṛṣṇa: Rādhā's company brings Me a festival of happiness. It is like a playfully waxing moon that appears before My eyes and awakens my desire for amorous pastimes.

Text 58

(nepathye) durlabhaḥ puṇḍarikākṣa vṛttas te viprakarṣataḥ.

nepathye-from behind the scenes; durlabhaḥ-hard to attain;
pundarika-lotus; akṣa-eyes; vṛttaḥ-activity; te-of You; viprakarsataḥ-
from the distance.

A voice from behind the scenes: O lotus-eyed (Kṛṣṇa), it is very hard to do when You are so far away.

Text 59

kṛṣṇaḥ (sa-vyatham uccaiḥ) bhoḥ ko 'yaṁ durlabhaḥ.

sa-with; vyatham-anxiety; uccaiḥ-in a loud voice; bhoḥ- O; kaḥ-what?; ayam-this; durlabhaḥ-difficult to achieve.

Kṛṣṇa: (anxiously, in a loud voice) Hallo! What is hard to do?

Text 60

(punar nepathye) yatnād anviṣyamāno 'pi ballavaiḥ paśu-maṇḍalaḥ.

punaḥ-again; nepathye-from behind the scenes; yatnat-with great effort; anviṣyamanḥ-sought; api-although; ballavaiḥ-by the cowherd boys; pasu-of cows; madalaḥ-the herd.

Again the voice from behind the scenes: Even though the cowherd boys have worked very hard searching for the cows.

Text 61

kṛṣṇaḥ: lalite paśūn ākalayya kalpita-nijākalpo yāvad aham upasīdeyam. tāvāt tatra ratna-simhāsane priyam prāpaya. (iti niṣkrāntāḥ)

lalite-O Lalitā; pasun-the cows; akalayya-in relation to; kalpita-fashioned; nija-own; akalpaḥ-decoration; yavat-when; aham-I; upasideyam-shall go; tavat-then; tatra-there; ratna-jewelled; simhasane-on a throne; priyam-My beloved; prāpaya- please place; iti-thus; niṣkrāntāḥ-exits.

Kṛṣṇa: Lalitā, while I search for the cows, please have My beloved (Rādhā) wait on Her jewel throne.

(He exits.)

Text 61

lalitā: halā pūrado pa-am dharehi.

hala-O; purado-before You; pa-am-step; dharehi-place.

Lalitā: Go now with (quickly) moving feet.

Text 62

rādhā: lalide pasīda pasīda. suṭṭhu saṅkha-ulamhī.

lalide-O Lalitā; pasida-have mercy; pasida-have mercy; sutthu-extremely; saṅka-ulamhi-I am unhappy.

Rādhā: Lalitā, have mercy, have mercy (on Me). I am very anxious

and unhappy.

Text 63

(iti sanskṛtena)

gata-prāyaṃ sāyaṃ carita-parisaṅkī guru-janaḥ
parivādas tuṅgo jagati saralāhaṃ kulavatī
vayasyās te lolāḥ sakala-paśupālī-suhṛd asau
tadā namraṃ yāce sakhi rahasi sañcāraya na mām

iti-thus; sanskṛtena-in Sanskrit; gata-gone; prayam-for the most part;
sayam-the early part of evening; carita- pastimes; parisaṅki-suspecting;
guruh-janaḥ-superiors; parivadaḥ-scandal; tungaḥ-great; jagati-in the
world; sarala- an honest girl; aham-I am; kulavati-from a respectable
family; vayasyāḥ-friends; te-of you; lolāḥ-the friends; asau-this person;
tada-then; namran-humbly; yace-I beg; sakhi-O friend; rahasi-in a
secluded place; sa 24caraya-bring; na-not; mam-Me.

(in Sanskrit) The sun has almost set. My superiors must be suspicious
of what I am doing. There will be a great scandal. I am an honest girl
from a respectable family. Your friend is fickle and restless. He is
friendly to all the gopīs. O My friend, I humbly beg you, please do not
take Me to a secluded place.

Text 64

kundalatā: rāhe jāṇe akkhalidaṃ tumha sadi-vvadam. ta alaṃ sa-aṃ
vikkhabidena.

rāhe-O Rādhā; jane-I know; akkhalidam-unbroken; tumha-Your; sadi-of chastity; vvadam-vow; ta-therefore; alam-what is the use?; sa-am-personally; vikkhabidena-with reputation.

Kundalatā: Rādhā, I know Your vow of chastity has not been broken. Who cares what others think?

Text 65

viśākhā: (sa-praṇayābhyasūyam) kundalade ka kkhu abara tumam vi-a vaṁsī-e tiṇṇi-sañjjham ā-addhi-adi.

sa-with; praṇaya-love; abhyasuyam-and jealousy; kundalade-O Kundalatā; ka-who?; kkhu-indeed; abara-else; tumam-you; vi-a-like; vaṁsi-e-by the flute; tinn-sañjjham-at sunset; a-addhi-adi-is attracted.

Viśākhā: (with love mixed with jealousy) O Kundalatā, what other girl is as attracted as you are by the sound of (Kṛṣṇa's) flute at morning, noon, and night?

Text 66

kundalatā: (sa-narma-smitam sanskṛtena)

dadāmi sa-dayam sadā viśada-buddhir āśīḥ-śatam
bhavādṛśī pativrata-vratam akhaṇḍitam tiṣṭhatu
śrute nikhila-mādhurī-pariṇate 'pi veṇu-dhvanau

manaḥ sakhi manāg api tyajati vo na dhairyaṃ yathā

(iti sarvāḥ kalpa-drumam anusaranti.)

sa-with; narma-a joking; smitam-smile; sanskṛtena-in Sanskrit;
dadami-I give; sa-with; dayam-compassion; sada- always; visada-pure;
buddhiḥ-intelligence; asiḥ-of benedictions; satam-hundred; bhavadrsi-
to one like you; pativrata-of chastity; vratam-to vow; akhanditam-
unbroken; tiṣṭhatu-may stand; śrute-in the ear; nikhila-all; madhuri-
with sweetness; parinate-transformed; api-even; venu-of the flute;
dhvanau-in the sound; manaḥ-the heart; sakhi-O friend; manak-slightly;
api-even; tyajati-abandons; vaḥ-of us; na- not; dhairyam-peaceful
composure; yathā-just as; iti-thus; sarvaḥ-all; kalpa-drumama-to the
kalpa-druma tree; anusaranti- go.

Kundalatā: (with a joking smile) Because I am so compassionate,
generous, and pure-hearted, I shall now give you hundred of blessings. I
bless you that your vow of chastity will remain forever unbroken, and I
bless you that even if your ears are filled with the sweetness of Kṛṣṇa's
flute-music, Your heart will never for a moment abandon it's peaceful
composure.

(They all go to the kalpa-druma tree.)

Text 67

(praviśya) kṛṣṇaḥ:

sāci-locana-taraṅgita-bhaṅgi-
vāguram iha vitatya mṛgakṣi
rādhikeyam adhika-svara-bhaṅgam
drāg babandha mama citta-kuraṅgam

praviśya-enters; kṛṣṇaḥ-Kṛṣṇa; saci-crooked; locana-of eyes; taraṅgita-bhaṅgi-waves; vaguram-the net; iha-here; vitatya-spreading; mṛga-doe; akṣi-eyed; rādhikā-Rādhā; iyam- She; adhika-great; svara-sound; bhaṅgam-moving; drak-at once; babandha-bound; mama-My; citta-of the heart; kuraṅgam-the deer.

Kṛṣṇa: (enters) Singing Her hunter's music and spreading the hunter's net of the waves of Her crooked sidelong glances, doe-eyed Rādhā has trapped the deer of My heart.

Text 68

rādhā (apavarya) kundalade pekkha sohaggam guñjāvali-e

apavarya-hiding; kundalade-O Kundalatā; pekkha-look; sohaggam-the good fortune; guñjāvali-e-of the guñja-necklace.

Rādhā: (hiding) Kundalatā, look at the good fortune of (Kṛṣṇa's) guñja-necklace.

Text 69

(iti sanskṛtena)

kaṭhorāṅgī kāmam jagati veditā nīrasatayā
nigūḍhāntaś chidrā tvam ati-malinā cāsi vadane
tathāpy uccair guñjāvalī viharase vakṣasi harer

janānām doṣaṁ vā na hi kam anurāgaḥ sthagayati

iti-thus; sanskṛtena-in Sanskrit; kaṭhora-hard; aṅgi-with limbs;
kāmam-although; jagati-in the world; vidita-is known; nirasataya-with
dryness and tastelessness; nigudha- hidden; antaḥ-within; chidra-fault;
ati-intense; malina- blackness; ca-also; asi-you are; vadane-in the face;
tathā api-still; uccaiḥ-greatly; guñja-of guñja; avali-O necklace; viharase-
you enjoy pastimes; vakṣasi-on the chest; hareḥ-of Lord Kṛṣṇa; jananam-
of people; dosam-fault; va-or; na-not; hi-indeed; kam-what?; anuragaḥ-
love; sthagayati-covers.

(in Sanskrit) O guñja-necklace, although the world knows that your
body is very hard, although dry tastelessness is hidden within you, and
although your face bears the fault of dark blackness, still you enjoy
pastimes on the chest of Lord Kṛṣṇa. What fault will love not cover?

Text 70

kundalatā: (nīcaiḥ) rāhe tuha kaḍhora-thāna-maṇi-viṇiddhuda-e
eda-e kudo ettha thari-aṁ varagi-e.

nīcaiḥ-in a low voice; rāhe-O Rādhā; tuha-of You; kaḍhora-hard;
thana-of the breasts; maṇi-jewel; viṇiddhuda-e-divided; eda-e-of this;
kudo-where?; ettha-here; thari-am-darkness; varagi-e-unfortunate.

Kundalatā: (in a low voice) Rādhā, where is there hardness like that
of the two hard jewels of Your unfortunate breasts?

Text 71

(nepathye)

danuja-damana-vakṣaḥ-puṣkare cāru-tārā
jayati jagad-apūrvā kāpi rādhābhidhānā
yad iyam apaharanti tatra nakṣatra-mālām
api tirayati dhāmnā sad-guṇau puṣpavantau

nepathye-from behind the scenes; danuja-the demons; damana-subduing; vakṣaḥ-of the chest; puskare-in the sky; cāru-beautiful; tara-to the star; jayati-all glories; jagat-in this world; apūrvā-unprecedented; ka api-a-certain; rādhā-Rādhā; abhidhana-with the name; yat-because; iyam-She; apaharanti-defeating; tatra-here; nakṣatra-of stars; malam-the necklace; api-also; tirayati-eclipses; dhamna-with it's effulgence; sat-with good; guṇau-qualities; puṣpavantau-the sun and moon.

A voice from behind the scenes: All glories to the unprecedented beautiful star named Rādhā, which shines in the sky of the chest of Lord Kṛṣṇa, the crusher of demons, defeats the necklace of other stars, and with it's effulgence eclipses the splendid sun and moon!

Text 72

kundalatā: (nepathyābhimukham alokya) vunde doṇṇaṁ jevva sūra-candanam tirohanaṁ bhaṇanti tumam tarā-e mahappe anahinnāsi. jaṁ parahuda-sūra-lakkhassa candā-ali-ṇādhassa hi ubari ima-e porisaṁ phuḍam lakkhi-adi.

nepathya-behind the scenes; abhimukham-facing; alokya-looks; vunde-O Vṛndā; donnam-the pair; jevva-certainly; sura-of the sun; candanam-and moon; tirohanam- eclipse; bhananti-describing; tumam-

you; tara-e-of the stars; mahappe-in the glories; anahinnasi-you remain ignorant; jam- because; parahuda-defeated; sura-of the sun; lakkṣhassa-of the qualities; canda-ali-of Candravali; nadhassa-of the lord; bi- even; ubari-above; ima-e-of Her; porisam-prowess; phudam- manifested; lakkhi-adi-is seen.

Kundalatā: (looks behind the scenes) O Vṛndā, because you describe the eclipse of the sun and moon in this way, you do not know the real glory of this star, which is more powerful than even the moon Kṛṣṇa, who is the master of hosts of stars and has defeated millions of suns.

Note: Kundalatā has slipped Candrāvalī's name (candā-ālī-ṇādhassa) into her words.

Text 73

sakhyau: kuḍile alī-am hasanti kiṁ tti pi-a-sahīm lajjavesi.

sakhyau-two gopī-friends; kudile-O tricky girl; ali-am- falsely; hanasti-smiling and laughing; kim-why?; tti-thus; pi-a-dear; sahim-gopī-friend; lajjavesi-you embarrass.

Two gopī-friends: O tricky girl, your smiling and laughter is all useless. Why do you embarrass your dear friend (Rādhā) in this way?

Text 74

kundalatā: (sanskṛtena)

trapām tyaja kuḍungakam praviśa santu te maṅgalāny
anaṅga-samayāṅgane parama-samyugīnā bhava
vivasvad-udaye bhavad-vijaya-kīrti-gāthāvalī
puraḥ sakhi mura-dviṣaḥ saharībhir udgīyatām

sanskṛtena-in Sanskrit; trapam-shyness; tyaja-abandon; kuḍungakam-the grove; praviśa-enter; santu-let there be; te- of You; maṅgalani- auspiciousness; anaṅga-of cupid; samaya-of the battle; āṅgane-in the courtyard; parama-supreme; samyugina-locked in battle; bhava-become; vivasvat-of the sun; udaye-in the rising; bhavat-of You; vijaya-of victory; kīrti-of the glorification; gāthā-of songs; avalī-a host; puraḥ-in the presence; sakhi-O friend; mura-of the Mura demon; dviṣaḥ-of the enemy; saharibhiḥ-by Your friends; udgīyatām-is sung.

Kundalatā: (in Sanskrit) O friend, abandon this shyness and enter the forest-grove. All auspiciousness to You. Fight in Kāmadeva's battlefield. When the sun rises in the morning Your friends will sing the glories of Your victory in the presence of Lord Kṛṣṇa.

Text 75

kṛṣṇaḥ: (smitam kṛtvā)

antas tarṣam jagati tṛṣitaiḥ kāmam ācamyamānaḥ
śaityādhāraḥ su-madhura-raso vicchinaty eva sarvaḥ
keyam rādhā-vadana-śāśinaḥ kānti-pīyūṣa-dhārā
yā bhūyiṣṭham prathayati muhuḥ pīyamānāpi tṛṣṇām

smitam-a smile; kṛtvā-doing; antaḥ-within; tarsam- thirst; jagati-in the world; tṛṣitaiḥ-by the thirsty; kāmam-to their hearts content;

acamyamaṇḍ-drunk; saitya-of coolness; adharaṇ-the abode; su-very;
madhura-sweet; rasaṇ-nectar; vicchinati-breaks; eva-certainly; sarvaṇ-
all; ka-what?; iyam-this; rādhā-of Rādhā; vadana-of the face; śaśinaṇ-of
the moon; kānti-of beauty; piyusa-of nectar; dharaṇ-the flood; ya-which;
bhūyiṣṭham-the greatest; prathayati-manifests; muhuḥ- at every
moment; piyamana-being drunk; api-even; tṛṣṇam- thirst.

Kṛṣṇa: (smiles) In this world when thirsty people drink a cool sweet
nectar all their thirst becomes vanquished. What is this flood of nectar
beauty flowing from the moon of Rādhā's face? When one drinks this
nectar his thirst increases at every moment.

Text 76

rādhā: (apavarya sanskṛtena)

calākṣi guru-lokataṇ sphurati tāvad antar-bhayam
kula-sthitir alam ca me manasi tāvad unmīlati
calan-makara-kuṇḍala-sphurita-phulla-gaṇḍa-sthalam
na yāvad aparokṣatām idam upaiti vaktrāmbujam

apavarya-hiding; sanskṛtena-in Sanskrit; cala-akṣi-O restless eyed girl;
guru-of Your superiors; lokataṇ-from the gaze; sphurati-is manifested;
tavat-then; antaṇ-in the heart; bhayam-fear; kula-of the family; sthitiḥ-
the respectable situation; alam-greatly; ca-also; me-of Me; manasi-in the
heart; tavat-then; unmīlati-opens; calat-moving; makara- shark-shaped;
kundala-earrings; sphurita-manifested; phulla- blossoming; ganda-
cheeks; sthalam-place; na-not; yavat-when; aparokṣatam-invisibility;
idam-this; upaiti-attains; vaktra- of the face; ambujam-lotus flower.

Rādhā: (hiding, She says in Sanskrit) O restless-eyed (friend), as long

as Kṛṣṇa's lotus face, with it's blossoming cheeks decorated with swinging shark-shaped earrings, is not far away from My eyes, in My heart I am afraid of My superiors, and in My mind rises concern for the good reputation of My family.

Text 77

kundalatā: sundara ettha ra-aṇa-sihāsane rāhi-ām ārohehi. (kṛṣṇas tathā karoti.)

sundara-O handsome Kṛṣṇa; ettha-here; ra-ana-jewelled; sihasane-on the throne; rāhi-am-Rādhā; arohehi-cause to sit; kṛṣṇaḥ-Kṛṣṇa; tathā-in that way; karoti-does.

Kundalatā: O handsome Kṛṣṇa, please install Rādhā on this jewelled throne. (Kṛṣṇa does that.)

Text 78

lalitā: halā takkissadi jaṇo. ta tthamhehi śaṅkhacūḍa ra-am.

hala-Oh!; takkissadi-will guess; jano-a person; ta-that; tthamhehi-stop; śaṅkhacūḍa-of Śaṅkhacūḍa; ravam-the sound.

Lalitā: Stop the tinkling of the śaṅkhacūḍā bracelets. Someone may guess (that we are here).

Text 79

(praviśya) śaṅkhacūḍa: (latāntare sthitvā) go-a-uddhaṇa-vaṇṇida-lakkhaṇa kumārī esā ra-aṇa-sihāsane reha-i. ta osaram jaṇi-a appano kammaṃ anucitthisam.

praviśya-enters; lata-creepers; antare-within; sthitva-staying; go-a-udhana-by Govardhana-malla; vannida-described; lakkhana-characteristics; kumārī-girl; esa-this; ra-a- jewelled; sihasane-on the throne; reha-i-is manifested; ta- therefore; osaram-the opportunity; jani-a-undertanding; appano-of the self; kammam-activity; anucitthisam-I shall do.

Śaṅkhacuḍa: (enters and hides among the vines.) This girl on the jewelled throne looks like the girl described by Govardhana-malla. I know that now is my chance. Now I will do my work. (He stands in the forest-grove.)

Text 80

kṛṣṇaḥ: priye kṣaṇam alaṅkriyatām mad-uru-garutmatā-pīṭham.

priye-beloved; kṣaṇam-for a moment; alaṅkriyatam-may be decorated; mat-My; uru-of the lap; garutmata-sapphire; pitham-chair.

Kṛṣṇaḥ: Beloved, please decorate the sapphire chair of My lap for a moment.

Text 81

rādhā: go-ula-ju-a-rā-a tumha-disaṇaṁ purisuttamāṇaṁ ṇa juṭṭaṁ
kula-bali-aṇaṁ dhamma-viddhaṁsanam.

go-ula-of Gokula; ju-a-young; ra-a-O king; tumha-disanam-like You;
purisuttamanam-best of men; na-not; juttam-proper; kula-respectable;
bali-anam-of girls; dhamma-religion; viddhaṁsanam-breaking.

Rādhā: O prince of Gokula, this is not proper for respectable girls and
for the best of men such as You. This breaks the rules of religion.

Text 82

(nepathye) ha ṇattini rāhi-e ciraṁ kaḥim gadasi.

nepathye-from behind the scenes; ha-O; nattini-O granddaughter;
rāhi-e-O Rādhā; ciraṁ-for a long time; kaḥim- where? gadasi-have You
gone.

A voice from behind the scenes: O granddaughter Rādhā, where have
You gone for such a long time?

Text 83

kṛṣṇaḥ: kundalate katham iyaṁ mukharā vilapati.

kundalate-O Kundalatā; katham-what?; iyam-this; mukharā-Mukharā; vilapati-says.

Kṛṣṇa: Kundalatā, why is Mukharā complaining?

Text 84

kundalatā: (vihasya) mohana jahim tumha-diso ni-u 24ja-ṇā-aro lilābaṅgam taraṅgedi. tahim vuddhi-aṅam vilabassa ka kkhu dariddada.

vihasya-laughing; mohana-O charming Kṛṣṇa; jahim-in which; tumha-diso-like You; ni-uṅja-of the forest-groves; na-aro-the hero; lilā-playful; abaṅgam-sidelong glance; taraṅgedi-causing waves; tahim-in that; vilabassa-of the talking; ka-what?; kkhu-indeed; dariddada-poverty.

Kundalatā: (laughs) O charming (Kṛṣṇa), of what importance is the poverty of old ladies' complaining to a person like You, an amorous hero who, enjoying pastimes in the forest groves, makes waves of playful sidelong glances?

Text 85

(praviśya) mukharā: (puro rādhā-mādhavau paśyanti svagatam) hā hada-devva ṇam hari-andanam ujghi-a eśā kappalada kīsa tu-e erandam lambhida. (prakāśam) hā vacche imassa jevva lampada-cūḍā-maṇiṇo kila-kuraṅgī samvuttāsi.

praviśya-enters; puraḥ-before her; rādhā-mādhavau-Rādhā-Kṛṣṇa;

paśyanti-seeing; svagatam-to herself; ha-Ah!; ujghi-a-defeating; esa-this; kappalada-kalpa-lata creeper; kisa-why; tu-e-by you; erandam-on a castor-oil plant; lambhida-rest; prakasam-openly; ha-O; vacche-child; imassa-of this; jevva- certainly; lampada-of debauchees; cūḍā-maṇino-the crest-jewel; kila-pet; kuraṅgi-doe; samvutta-become; asi-You have.

Mukharā: (enters. looking at Rādhā-Kṛṣṇa before her, she says to herself:) Ah! A great misfortune! Why has this kalpa-latā creeper abandoned a sandal tree to rest on this castor-oil plant? (openly) My child, You have become a pet-doe for this crest-jewel of debauchees.

Text 86

lalitā: (sālīkam) ajje pekkha eso kaṅho mottimam amha-vidambaṇam karodi.

sa-with; alikam-a trick; ajje-O noble lady; pekkha-look!; eso-this; kanho-Kṛṣṇa; mottinam-violently; amha-of us; vidambanam-mockery; karodi-does.

Lalitā: (playing a trick) Noble lady, look! This Kṛṣṇa has tricked us and is making fun of us!

Text 87

mukharā: are ra-anārī-a ciṭṭha ciṭṭha.

are-O; ra-a-nari-a-debauchee; ciṭṭha-stop!; ciṭṭha-stop!;

Mukharā: Debauchee! Stop! Stop!

Text 88

kṛṣṇaḥ: (svagatam) kaṭhoreyaṁ jaratī. tad ahaṁ antarhito
bhaveyam. (iti tathā sthitaḥ.)

svagatam-aside; kaṭhora-harsh; iyam-this; jarati-old lady; tat-
therefore; aham-I; antarhita-disappeared; bhaveyam-shall become; iti-
thus; tathā-in that way; sthitaḥ-situated.

Kṛṣṇa: (aside) This old lady is very harsh. For this reason I will now
hide. (He does that.)

Text 89

mukharā: (sakrośam) lalide dharehi dharehi ṇam dhuttam-am.

sa-with; akrośam-anger; lalide-O Lalitā; dharehi-chase; dharehi-chase;
nam-this; dhutta-am-rascal.

Mukharā: (angrily) Lalitā, chase Him! Chase the rascal!

Text 90

lalitā; hum enhim kim tti palā-esi.

hum-ah!; enhim-now; kim-why?; tti-in this way; pala-esi-You flee.

Lalitā: Aha! Why do You flee?

Text 91

mukharā: (dhavanti puraḥ kuñjam āsādyā sa-tarjanam) diṭṭhi-a
laddhosi. re kuruṅga-ali-bhu-aṅga diṭṭhi-a laddhosi.

dhavanti-running; puraḥ-ahead; kuñjam-the grove; asadya-attaining;
sa-with; tarjanam-rebukes; ditthi-a-by good fortune; laddhosi-You are
gotten; re-O; kurunga-ali-of the does; bhu-aṅga-O snake; ditthi-a-by
good fortune; laddhosi-You are gotten.

Mukharā: (running ahead, she reaches the grove. In a menacing tone
she says:) By good luck we have caught You! O snake (that attacks) the
does (of the gopīs), by good luck we have caught You!

Text 91

kṛṣṇaḥ: (sataṅkam ātma-gatam) hanta ghanāndhakāre katham
andha-kalpayāpi jaratyā dṛṣṭo 'smi.

sa-with; ataṅkam-fear; ātma-gatam-to Himself; hanta-indeed; ghana-
dense; andhakare-in the blinding darkness; katham-how?; andha-

kalpaya-by this dim-sighted; api-even; jaratya-old lady; dṛṣṭaḥ-seen;
asmi-I am.

Kṛṣṇa: (frightened, He says to Himself) How will this almost-blind
old lady see Me in this dense darkness?

Text 92

(mukharā sirah sañcalya sañcalya muhur nibhalayati.)
Kṛṣṇaḥ: (svagatam) nūnaṁ ākāśa-kusuma-dṛṣṭir evāsau jaratyāḥ.

mukharā-Mukharā; sirah-head; sañcalya sañcalya muhuḥ-repeatedly
turning; nibhalayati-looks; svagatam-aside; nunam-is it not?; akasa-in
the sky; kusuma-of a flower; dṛṣṭiḥ-the sight; eva-certainly; asau-this;
jaratyāḥ-by the old lady.

(Mukharā repeatedly turns her head, looking everywhere.)

Kṛṣṇa: (aside) The old lady has seen a flower (floating) in the sky.

Text 93

mukharā: ammo timira-puñjo jevva eso. (kṛṣṇaḥ smitam karoti.)

ammo-ah!; timira-of darkness; puñjo-an abundance; jevva-certainly;
eso-this; kṛṣṇaḥ-Kṛṣṇa; smitam-a smile; karoti- does.

Mukharā: Ah, it is very dark. (Kṛṣṇa smiles.)

Text 94

mukharā: (anyato gatvā) hum dāṇim jevva laddhosi. (punar nibhalya sa-saṅkam) re dhutta-a vārāha-ṇārasihādi-bahu-rubosi tti saccam poṇṇamāsī-e kahijjasi. jam imiṇā bhāṇubhāsureṇa bhisāṇa-rubeṇa mam bhisā-anto nikkamasi.

anyataḥ-to another place; gatva-going; hum-aha!; danim-now; jevva-certainly; laddhosi-You are gotten; punaḥ-again; nibhalya-looking; sa-with; saṅkam-doubt; re-O; dhutta-a- rascal; varaha-O Varaha; narasiha-and Nrsimha; adi-beginning with; bahu-many; rubosi-You have forms; tti-thus; saccam- truth; ponnamasi-e-by Paurṇamāsī; kahijjasi-is said; jam- because; imina-by this; bhanubha-as effulgent as the sun; asureṇa-by the demon; bhisana-frightening; rubena-by the form; mam-me; bhisā-anto-frightening; nikkāmasi-You go.

Mukharā: (going to another place) Aha! Now we've got You! (looking again she becomes frightened.) O rascal! Paurṇamāsī spoke the truth when she said You could assume many forms like those of Nṛsimha and Varāha. You have now assumed the form of this terrifying demon as brilliant as the sun. This form frightens me.

Text 95

śaṅkhacūḍa: diṭṭhi-ā mūtti-bhūda-vikkama-cakka-valassa balassa diṭṭhi vañcida. (ity apasarpati.)

ditthi-a-by good fortune; mutti-form; bhuda-manifested vikkama-of the powerful; cakkavalassa-of the multitude; balassa-of the boy; ditthi-the sight; vañcida-is cheated; iti-thus; apasarpati-slips away.

Śaṅkhacuḍa: By good luck I have escaped the gaze of that boy who was the personification of all powerful heroes. (He slips away.)

Text 96

sarvāḥ: (samikṣya sa-trāsam) ajje parittāhi parittāhi.

sarvāḥ-all the gopīs; samikṣya-seeing; sa-with; trasam-fear; ajje-O noble lady; parittahi-protect; parittahi-protect.

All the gopīs: (seeing the demon, they become frightened) Noble lady, save us! Save us!

Text 97

mukharā: (sa-roṣam) re sāmālā ṇa juttam kkhū edam.

sa-with; roṣam-anger; re-O; samāla-Syama; na-not; juttam-proper; kkhū-indeed; edam-this.

Mukharā: (angrily) Dark Kṛṣṇa, this is not right!

Text 98

lalitā; hā hada-buddhi-e idisaṃ dāruṇaṃ bi kaṇhaṃ āsaṅkesi.

ha-O; hada-destroyed; buddhi-e-whose intelligence; idisaṃ-like this; daruṇaṃ-fearful demon; bi-indeed; kaṇhaṃ- Kṛṣṇa; āsaṅkesi-you think.

Lalitā: Fool! Do you think this terrible demon is Kṛṣṇa (in disguise)?

Text 99

śaṅkhacūḍa: suhittamaṣṣa kaṃsa-bhūba-ino kāmaṇ avañjhaṃ kaduṃ
naṃ sa-sīhāsaṇaṃ jevva poṃiṇi-aṃ śire ghettuṇa ṇa-issam. (iti tathā
kurvan niṣkrāntaḥ.)

suhittamaṣṣa-of my friend; kaṃsa-Kaṃsa; bhūba-ino-King; kāmaṇ-
the desire; avañjhaṃ-unfulfilled; kaduṃ-to do; naṃ-this girl; sa-
sihāsaṇaṃ-on a throne; jevva-certainly; poṃiṇi-am-like a lotus flower;
śire-on the head; ghettuṇa-grabbing; ṇa-issam-I shall take; iti-thus;
tathā-in that way; kurvaḥ- acting; niṣkrāntaḥ-exits.

Śaṅkhacūḍa: Now, in order to fulfill the unfulfilled desire of my dear
friend King Kaṃsa, I will grab the hair of the lotuslike girl on this
throne and drag Her away. (He does it, and then exits with Rādhā.)

Text 100

sarvaḥ: (sa-vyamoham) hā kaṇha kudosi.

sa-with; vyamoham-perplexity; ha-O; kanha-Kṛṣṇa; kudosi-where are You?

All the gopīs: (perplexed) O Kṛṣṇa, where are You?

Text 101

kṛṣṇaḥ: (kuñjān niskramya sa-viśādam)

ānītāsi mayā manoratha-śata-vyagreṇa nirbandhataḥ
pūrṇam śārada-pūrnimā-parimalair vṛndātavī-kandaram
sadyaḥ sundari śaṅkhacūḍa-kapaṭa-prāptodayenādhunā
daivenādyā virodhinā katham itas tvam hanta dūrī-kṛtā

kuñjat-from the forest-grove; niskramya-exiting; sa-with; visadam-lamentation; anita-brought; asi-You are; maya-by Men; manoratha-of desires; sata-hundreds; vyagreṇa-eager; nirbandhataḥ-intently; purnam-filled; sarada-autumnal; purnima-of the full moon; parimalaiḥ-with the fragrances; vṛndā-atavi-of Vṛndāvana forest; kandaram-the interior; sadyaḥ-at once; sundari-O beautiful one; śaṅkhacūḍa-of Śaṅkhacūḍa; kapata-by the trick; prāpta-obtained; udayena-by the arisal; adhuna-now; daivena-by fate; adya-now; virodhina-hostile; katham-how?; itaḥ-from here; tvam-You; hanta-indeed; duri-kṛta-taken far away.

Kṛṣṇa: (leaves the grove and laments:) Eager with hundreds of desires, I brought You to this place deep in Vṛndāvana forest, filled with the sweet fragrances of this full-moon autumn night. O beautiful one, why has cruel fate, appearing as this tricky demon Śaṅkhacūḍa, now carried You far away?

Text 102

(iti samrābhena parikraman) ārye mā bhaiṣiḥ. eṣa nedīyān asmi.

iti-thus; samrābhena-with anger; parikraman-walking about; ārye-O noble lady; mā-do not; bhaiṣiḥ-fear; eṣaḥ-He; nedīyan-going to rescue; asmi-I am.

(angrily walking about) Noble lady, don't fear. I will rescue Her.

Text 103

mukharā: (sāśram) candamuha vijaya-lacchi-e sa-amvarido hohi.

sa-with; asram-tears; candamuha-O moon-faced one; vijaya-of victory; lacchi-e-by the opulence; sa-amvarido-chosen; hohi-may You be.

Mukharā: (with tears) O moon-faced boy, may victory attend You.

Text 104

kṛṣṇaḥ: (sāṭopam) re re duṣṭa

rādhāparādhini muhus tvayi yan na śāstīm

śaknami kartum akhilaṃ guru eṣa khedaḥ
sarvāṅgineyam abhidhāvati lupta-dharmā
tvam mukti-kāla-rajaniḥ bata kim kariṣye

(iti niṣkrāntaḥ)

sa-with; atopam-chivalrous pride; re-O; re-O; duṣṭa-wicked demon;
rādhā-to Rādhā; aparadhini-an offender; muhuḥ- repeatedly; tvayi-to
you; na-not; sastim-punishment; saknami- I am able; kartum-to do;
akhilam-all; guruḥ-heavy; eṣaḥ-this; khedaḥ-suffering; sarva-all; aṅgina-
with the body; iyam-this; abhidhavati-runs; lupta-lost; dharmā-nature;
tvam-after you; mukti-of liberation; kala-black; rajani-night; bata-
indeed; kim-what?; kariṣye-shall I do; iti-thus; niṣkrāntaḥ-exits.

Kṛṣṇa: (with chivalrous pride) Wicked demon offensive to Śrī
Rādhā, I feel great pain because I cannot spend eternity torturing you.
The wicked black night of death now chases you, covering you with all
it's limbs. How will I (torture you forever if you merely die)? (He exits.)

Text 105

kundalatā: lalide pekkha pekkha eso hadaso rāhi-am ujghi-a kaṇhena
joddhum vikkamedi.

lalide-O Lalitā; pekkha-look!; pekkha-look!; eso-He; hada-lost; aso-
hope; rāhi-am-Rādhā; ujghi-a-abandoning; kaṇhena-with Kṛṣṇa;
joddhum-to fight; vikkamedi-goes.

Kundalatā: Lalitā! Look! Look! (Śaṅkhacuḍa) has abandoned Rādhā,
and now he is going to fight with Kṛṣṇa.

Text 106

(nepathye)

sthūlas tāla-bhujonnatir giri-taṭī-vakṣāḥ kva yakṣādhamah
kvāyaṁ bāla-tamāla-kandala-mṛduḥ kandarpa-kāntaḥ śīśuḥ
nāsty anyah sahakārita-patur iha prāṇī na jānīmahe
hā goṣṭheśvari kīdr̥g adya tapasām pākas tavonmīlati

(sarvā samākarṇya vyāmohaṁ naṭayanti.)

nepathye-from behind the scenes; sthulāḥ-large; tāla-palm tree;
bhujā-arms; unnatiḥ-raised; giri-of a mountain; taṭī- the slope; vakṣāḥ-
whose chest; kva-where?; yakṣa-of Yakṣas; adhamah-the lowest; kva-
where? ayam-He; bala-baby; tamāla- of a tamāla tree; kandala-sprout;
mṛduḥ-delicate; kandarpa-as cupid; kantaḥ-handsome; śīśuḥ-child; na-
not; asti-is; anyah- someone else; sahakārita-at assisting; patuḥ-expert;
iha-here; prāṇī-friend; na-not; jānīmahe-we know; ha-O; goṣṭha-of
Vraja; śīśvari-O queen (Yasoda); kīdr̥k-what kind?; adya-now; tapasam-of
sufferings; pakaḥ-complete development; tava-of you; unmīlati-unfolds;
sarva-all the gopīs; samakarnya- hearing; vyāmohaṁ-perplexity;
naṭayanti-represent dramatically.

A voice from behind the scenes: What is child Kṛṣṇa, as handsome as Kāmadeva and delicate as a new sprout on a tamāla tree, in comparison to this degraded Yakṣa giant, whose arms are like palm trees and whose chest is like a mountainside? Alas, Kṛṣṇa does not even have an expert friend to help Him! O queen of Vraja (Yaśodā), we cannot know how you must be suffering now!

(Hearing this, everyone is overcome with grief.)

Text 107

(praviśyapati-kṣepena paurṇamāsī)

paurṇamāsī: putri lalite mā vyathiṣṭhāḥ. kṣipram khala-sphuliṅgam
etaṁ labdha-nirvāṇaṁ jānīhi.

praviśya-entering; apati-the curtain; kṣepena-throwing aside;
paurṇamāsī-Paurṇamāsī; putri-daughter; lalite-Lalitā; ma-do not;
vyathiṣṭhaḥ-be distressed; kṣipram-quickly; khala- demon; visphulingam-
spark; etaṁ-this; labdha-attained; nirvanam-extinction; janihi-please
know.

(pulling the curtain aside, Paurṇamāsī hurriedly enters.)

Paurṇamāsī: Daughter Lalitā, don't be unhappy. Know that this
demon is a spark soon to be extinguished.

Text 108

(nepathye)

dor-daṇḍāṭopa-bhaṅgī-vikaṭa-ripu-vapur-ghaṭṭana-dardurūḍhaḥ
krīḍann uddaṇḍa-dāṁstrāṅkura-kuṭila-taṭoccaṇḍa-tuṇḍāntarasya
divyac-caṇḍāmsu-bimba-pratibhaṭam aṭavī-maṇḍale daṇḍa-kotyā
vyākarṣan piñcha-cūḍo harati mukuṭataḥ śaṅkhacūḍasya ratnam

nepathye-from behind the scenes; doh-danda-of the arms; atopa-of
chivalrous pride; bhaṅgi-waves; vikata-hideous; ripu-of the enemy;

vapuḥ-of the form; ghattana-attacking; dardurudhaḥ-insurmountable; kridan-enjoying transcendental pastimes; uddanda-fierce; daṁstra-teeth; aṅkura-sprouted; kutila-crooked; tata-surface; uccanda-fearsome; tunda-mouth; antarasya-within; divyat-shining; camdaṁsu-sun; bimba-disc; pratibhatam-effulgence; atavi-of the forest; maṅḍale-in the circle; danda-of blows; kotya-with millions; vyakarṣaṇ- pulling; piñcha-cūḍāḥ-Lord Kṛṣṇa, who wears a peacock-feather crown; harati-takes; mukutataḥ-from the crown; śaṅkhacūḍasya- of Śaṅkhacūḍa; ratnam-the jewel.

A voice from behind the scenes: With the chivalrous strength of His arms, powerful Kṛṣṇa attacked the hideous form of the Śaṅkhacūḍa demon, who had fearsome curling fangs in his horrible mouth. In the middle of the forest Kṛṣṇa, who wears a peacock-feather in His hair, struck Śaṅkhacūḍa with millions of blows, killed him, and took from his crown a jewel as effulgent as the sun.

Text 109

paurṇamāsī: diṣṭyā ratnākṛṣṭi-miṣād ayam ākṛṣṭa-jīvo vyadhāyi.
tenādya vṛndāṭavī-jambukānām parotsavāya sampatsyate. (punar
nirūpya sa-harṣam) paśyata paśyata vicyuta-rakṣo 'yam yakṣo bhaṅgam
aṅgī-cakāra.

diṣṭya-by good fortune; ratna-of the jewel; ākṛṣṭi-pulling; misat-on the pretext; ayam-He; ākṛṣṭa-pulled out; jīvaḥ-the life-force; vyadhāyi-did; tena-by this; adya-now; vṛndā-atavi-in Vṛndāvana forest; jambukanam-of the jackals; paraṇa-of breaking a fast; utsavaya-for a festival; sampatsyate-will be; punaḥ-again; nirūpya-looking; sa-with; harṣam-delight; paśyata-look!; paśyata-look!; vicyuta-fallen; rakṣaḥ-guard; ayam-this; yakṣaḥ-Yakṣa; bhaṅgam-death; aṅgi-cakara-has accepted.

Paurṇamāsī: On the pretext of pulling out the jewel, Lord Kṛṣṇa is fortunately pulled out Śaṅkhacuḍa's life. Today there will certainly be a great feast for the starving jackals of Vṛndāvana forest. (Looking again, she becomes delighted) Look! Look! The demon has lost his protection. Now he has accepted his death.

Text 110

(punar nepathye)

muṣṭinā jhaṭiti puṇyajano 'yam
hanta pāpa-viniveśita-cetāḥ
puṇḍarīka-nayanena sa-khelam
daṇḍitaḥ sakala-jīvita-vittam

punaḥ-again; nepathye-from behind the scenes; muṣṭina-with His fist; jhatiti-at once; puṇyjanaḥ-yakṣa; ayam-this; hanta-indeed; papa-by sins; vinivesita-entered; cetaḥ-whose heart; puṇḍarīka-nayanena-by Lord Kṛṣṇa, who has lotus-eyes; sa-with; khelam-playfulness; daṇḍitaḥ-struck; sakala-all; jīvita-of the life; vittam-the treasure.

Again, a voice from behind the scenes: With His fist, lotus-eyed Lord Kṛṣṇa playfully struck the sinful-hearted yakṣa and forcibly took from him the treasure of his life-breath.

Text 111

paurṇamāsī: (puro dṛṣṭva sānandam)

vikata-samara-dhātī-dhrṣtatā-dhvaṁsitārī
viluṭhad-amala-cūḍās caṇḍimādambareṇa
kṛta-kusuma-visargaiḥ svargibhiḥ ślāghyamāno
madhuripur ayam akṣṇor modam āviṣkaroti

puraḥ-ahead; dṛṣṭva-looking; sa-with; ānandam-bliss; vikata-terrible;
samara-battle; dhāti-in the attack; dhrstata-chivalrous power;
dhvaṁsita-destroyed; ariḥ-of the enemy; viluṭhat-taking; amala-the
splendid; cūḍāḥ-crown; candima-adambareṇa-with ferocity; kṛta-done;
kusuma-of flowers; visargaiḥ-with showers; svargibhiḥ-by the residents
of the upper planetary systems; slaghyamaṇaḥ-glorified; madhu-ripuḥ-
Lord Kṛṣṇa, the enemy of the Madhu demon; ayam-He; akṣṇoḥ-of the
eyes; mudam-delight; aviskaroti-does.

Paurṇamāsī: (looking ahead, she becomes blissful) Kṛṣṇa, who
ferociously attacked the demon and angrily threw its crown to the
ground and was praised by demigods showering flowers, delights (our)
eyes.

Text 12

viśākhā: bha-avadi pekkha su-gahida-ṇamaṁ ramam agge kadu-a
savve saha-ara sama-ada.

bha-avadi-O noble lady; pekkha-look!; su-gahida-called; namam-
names; ramam-Balarāma; agge-before; kadu-a-having sons; savve-all;
saha-ara-friends; sama-ada-have assembled.

Viśākhā: Noble lady, look! Balarāma and all of (Kṛṣṇa's) friends have
come (here).

Text 113

paurṇamāsī: puruṣottamena datto 'yaṁ rāmāya ramaṇiyo maṇīndraḥ.

purusa-of persons; uttamena-by the supreme; dattaḥ-given; ayam-this; ramaya-to Balarama; ramaṇiyaḥ-beautiful; maṇi-of jewels; indraḥ-the monarch.

Paurṇamāsī: The Supreme Personality of Godhead (Kṛṣṇa) has now given the beautiful regal jewel to Balarāma.

Text 114

lalitā: pekkha va-assa-ulam paṭṭhavi-a ekkho jevva māhavo rāhi-āṁ anusappadi.

pekkha-look!; va-assa-of friends; ulam-the multitude; paṭṭhavi-a-dismissing; ekko-alone; jevva-certainly; mahavo- Kṛṣṇa; rāhi-am-Rādhā; anusappadi-approaches.

Lalitā: Look! After sending His friends away, Kṛṣṇa, now alone, approaches Rādhā.

Text 115

paurṇamāsī: paśya paśya

bhaya-bādhita-rādhikopagūḍhaḥ
pracalāgra-pracalāka-cāru-cūḍāḥ
vadanollāsita-śramāmbu-vṛndāḥ
sa-vidham sundari vindate mukundaḥ

paśya-look!; paśya-look!; bhaya-by fear; badhita-checked; rādhikā-by Rādhā; upagudhaḥ-embraced; pracala-moving; agra-before; pracalaka-peacock feather; cāru-beautiful; cūḍāḥ-crown; vadana-face; ullasita-splendid; sramambu-of perspiration; vṛndāḥ-with an abundance; sa-vidham-in that way; sundari-O beautiful girl; vindate-finds; mukundaḥ-Kṛṣṇa.

Paurṇamāsī: O beautiful one, Look! Look! His face glistening with perspiration and His peacock feather crown moving (in the breeze), Kṛṣṇa now finds Himself embraced by frightened Rādhā.

Text 116

(praviśya yathā-nirdiṣṭaḥ kṛṣṇaḥ)

hā netra-nindita-kalindasutāravinda
govinda gokula-purandara-nandanādya
mām rakṣa rakṣa taraseti kṛtārta-nādām
rādhām adhīra-nayanām na hi vismarāmi

praviśya-entering; yathā-as; nirdiṣṭaḥ-indicated; kṛṣṇaḥ-Kṛṣṇa; ha-O; netra-by the eyes; nindita-rebuked; kalinda-suta-of the Yamuna River; aravinda-the lotus flowers; govinda- O Govinda; gokula-of Gokula; purandara-of the kind; nandana-O son; adya-now; mam-Me; rakṣa-please

protect; rakṣa-please protect; tarasa-at once; iti-thus; kṛta-done; arta-of distress; nadam-calls; rādhām-Rādhā; adhira-restless; nayanam-whose eyes; na-not; hi-indeed; vismarami-I shall forget.

Kṛṣṇa: (enters as described) With eyes restless with fear, Rādhā called out in distress, "O Govinda (Kṛṣṇa), O prince of Gokula whose eyes rebuke the lotus flowers in the Yamunā, please protect Me!, please quickly protect Me!" I shall not forget the way She was then..

Text 117

paurṇamāsī: (parikramya) yaśodā-mātar utthāta-cintā-śalyāsmi kṛtā.
(iti sa-rādhām mādham āliṅgati.)

parikramya-walking about; yasoda-Yasoda; mataḥ-mother; utthata-lifted; cinta-of anxiety; salya-the arrow; asmi-I am; kṛta-done; iti-thus; sa-with; rādhām-Rādhā; mādham-Kṛṣṇa; āliṅgati-embraces.

Paurṇamāsī: (walking) O son of Yaśodā, (You have now) removed the arrow of sufferings (in My heart). (She embraces Rādhā and Kṛṣṇa.)

Text 118

mukharā: (pāṇibhyām harim nirmañchya) vīra arāhi-a de rāhi-a
diṭṭhi-ā rakkhida.

panibhyam-with both hands; harim-Kṛṣṇa; nirmacchya- worshipping;
vira-O hero; arāhi-a-pleasing; de-by You; rāhi-a-Rādhā; diṭṭhi-a-by good

fortune; rakkhida-protected.

Mukharā: (With both hands wiping the perspiration from Kṛṣṇa's brow) By the will of providence, O hero, You have protected beautiful Rādhā.

Text 119

(praviśya) madhumaṅgalaḥ: pi-a-va-assa eso maṇindo rameṇa rāhi-ā-e diṇṇo.

praviśya-entering; pi-a-dear; va-assa-O friend; eso-this; maṇindo-regal jewel; ramena-by Balarama; rāhi-a-e-to Rādhā; dinno-is given.

Madhumaṅgala: (enters) O dear friend, Balarāma has now given the regal jewel to Rādhā.

Text 120

kṛṣṇaḥ: kaustubhasya kuṭumbham maṇinām gramaṇīr ayam rādhā-graiveyakam arhati.

kaustubhasya-of the Kausthuba jewel; kutumbham-relative; maṇinām-of jewels; gramaṇīḥ-the best; ayam-this; rādhā-of Rādhā; gravi-graiveyakam-the necklace; arhati-deserves.

Kṛṣṇa: It is as good as the Kaustubha jewel. It is the best of jewels. It

is proper that it be placed in Rādhā's necklace.

Text 121

lalitā: jadhā disadi bhavam.

jadha-as; disadi-indicate; bhavam-You.

Lalitā: (It will be done) as You have said.

Text 122

kṛṣṇaḥ: tad āgacchata duṣṭa-vijayenānumā pitarāv ānandayāma. (iti niṣkrāntaḥ)

(iti niṣkrāntāḥ sarve)

tat-therefore; agacchata-come; duṣṭa-of the demon; vijayena-victory; amuna-with this; pitarau-My parents; ānandayama-let us delight; iti-thus; niṣkrāntaḥ-exits; iti- thus; niṣkrāntāḥ-exit; sarve-all.

Kṛṣṇa: Come, let us please My parents with (the news) of this victory over a demon. (He exits.)

(All exit.)

Sri Lalita-Madhava

Act Three

Scene 1 (viṣkambhakā)

Text 1

(tataḥ praviśati vṛndayā saha saṅkathayanti paurṇamāsī.)

paurṇamāsī: hanta katham upakrānto 'yam antimas tāmasī-
muhūrtaḥ. paśya paśya--

dūrāt kharāṃsu-sarabhasya parisphuranti
visphūrjitair udaya-śaila-taṭim vilokya
trāsād asau viśati candana-piṇḍa-pāṇḍur
aṣṭācalaṃ mṛga-kalāṅka-mṛgādhirājaḥ

tataḥ-then; praviśati-enters; vṛndāya-Vṛndā; saha-with;
saṅkathayanti-conversing; paurṇamāsī-Paurṇamāsī; hanta-indeed;
katham-whether?; upakrantaḥ-approached; ayam-this; antimaḥ-the end;
tamasi-of darkness; muhurtaḥ-the time; paśya-look!; paśya-look!; dūrāt-
from far away; kharaṃsu-of the sun; sarabhasya-of the sarabha beast;
parisphuranti-manifesting; visphūrjitaiḥ-with effulgence; udaya-śaila-
taṭim-the eastern horizon; vilokya-seeing; trāsāt-out of fear; asau-he;
viśati-enters; candana-of sandalwood paste; piṇḍa-a ball; pāṇḍuḥ-as
golden; asta-acalam-the western horizon; mṛga-kalaṅka-the moon; mṛga-
adhirajaḥ-the lion.

(Conversing with Vṛndā, Paurṇamāsī enters.)

Paurṇamāsī: Ah! The darkness of night is now ending. Look! Look! Frightened by seeing the effulgent śarabha beast of the sun glowing on the eastern horizon, the lion of the moon, like a golden sandalwood ball, now runs to hide beneath the western horizon.

Note: The śarabha beast had four heads, eight eyes, and eight legs, and was so gigantic it would devour elephants in a single gulp.

Text 2

vṛndā: bhagavati mathyamānasyeva mahāmbhonidher gambhīraṃ
kam api kolāhala-samrambham ākarṇya sambhrameṇāgatāsmi. tat
kathyatām kim etad iti.

bhagavati-O noble lady; mathyamanasya-being churned; iva-like;
mahā-great; ambhonidheḥ-of the ocean; gabhīraṃ-the depth; kam api-
something; kolahala-of a tumultuous sound; samrambham-beginning;
ākarṇya-hearing; sambhramena-with haste; agata-arrived; asmi-I am; tat-
that; kathyatām-should be said; kim-what?; etad-this; iti-thus.

Vṛndā: I heard a great sound like the roaring from the depths of an agitated ocean, and so I have quickly come here. Please tell me: What is it?

Text 3

paurṇamāsī: putri vṛnde nedaṃ ca te karṇayoḥ prāṅganaṃ

adhirūḍham.

putri-O daughter; vṛnde-Vṛndā; na-not; idam-this; ca-and; te-of you;
kaṇṇayoḥ-of the ears; praṅganam-in the courtyard; adhirudham-entered.

Paurṇamāsī: Daughter Vṛndā, it hasn't entered the courtyard of your ears?

Text 4

vṛndā: bhagavati kim tan nāma.

bhagavati-O noble lady; kim-what?; tat-that; nama-indeed.

Vṛndā: Noble lady, what is it?

Text 5

paurṇamāsī: valīvarda-dānava-mardana-vardhita-roṣa-parvatam
pūrve-dyur apūrva-vikrameṇa keśinam utpatya goṣṭham adhitiṣṭhati
śikhaṇḍavatāmse kaṁsenānuśiṣṭaḥ sa khalu gaṇḍineyo nandasya
mandiram āsedivān. sa ca rājopajīvī rājīva-bandhau pūrva-parvatam
adhirūḍhe sa-pūrvajam pūrva-devarim puram neṣyati.

valivarda-Aristasura; danava-the demon; mardana-the killing;
vardhita-increased; rosa-of anger; parvatam-the mountain; pūrve-of the
previous; dyuḥ-day; apūrva-unprecedented; vikramena-with prowess;
krsinam-Kesi; utpatya-uprooting; goṣṭham-adhitiṣṭhati-enters; sikhanda-

avatmse-when Kṛṣṇa who wears a peacock-feather crown; kaṁsena-by Kāṁsa; anusistaḥ-ordered; saḥ-he; khalu-indeed; gandineyaḥ-Akrūra, the son of Gandinī-devī; nandasya-of Nanda; mandiram-to the home; asidevan-went; saḥ-he; ca-and; raja-of the king; upajivi-the messenger; rajiva-bandhau-when the sun; pūrva-parvatam-to the eastern horizon; adhirudhe-ascended; sa-with; pūrvajam-His elder brother Balarama; pūrva-deva-of the great demigods; arim-to enemy (Kāṁsa); puram-to the city; nesyati-will bring.

Paurṇamāsī: Yesterday, when peacock-feather-crowned Kṛṣṇa returned to Vraja village after with unprecedented strength killing Keśī who became a mountain of anger when Ariṣṭāsura was killed, Akrūra, who had been sent by King Kāṁsa, arrived at the palace of Nanda Mahārāja. Tomorrow morning, when the sun rises on the eastern horizon, the king's messenger (Akrūra) will take Kṛṣṇa and His elder brother (Balarāma) to (Mathurā City,) the capitol of (Kāṁsa,) the great enemy of the demigods.

Text 6

vṛndā: (kṣaṇam tūṣṇīm sthitvā dirgham uṣṇam niśvāsyā ca sa-vaiklavyam)

vana-bhuvi nava-kuñjam kasya hetor vidhasye
dhṛta-ruci racayiṣyamy atra vā puṣpa-talpam
surabhim asamaye vā vallim utphullayiṣye
yadi nayati mukundaṁ gandineyaḥ puraya

kṣaṇam-for a moment; tusnim-silent; sthiva-becoming; dirgham-with a long; usnam-warm; nisvasya-sigh; ca-also; sa-with; vaikalvyam-grief; vana-of the forest; bhuvi-in the land; nava-the new; kuñjam-grove; kasya-for what?; hetoḥ-purpose; vidhasye-I shall arrange; dhṛta-

manifested; ruci-with beauty; racayiṣyami-I shall fashion; atra-here; va-or; puṣpa-of flowers; talpam-a bed; surabhim-fragrant; asamaye-not in the proper season; va-or; vallim-the vines; utphullayiṣye-I shall cause to blossom; yadi-if; nayati-brings; mukundam-Kṛṣṇa; gandineyaḥ-Akrūra, the son of Gandinī-devī; puraya-to Mathurā City.

Vṛndā: (silent for a moment, and then with a long, warm, unhappy sigh) If Akrūra takes Mukunda (Kṛṣṇa) to (Mathurā) City, then for what purpose shall I beautify the new forest-grove? For what reason shall I make a bed of flowers, or make the fragrant vines blossom always, even after the blossoming season is past?

Text 7

paurṇamāsī: (sa-vyatham)

krandantīnām pluta-virutibhir bibhyatīnām vibhāvāt
kupyāntīnām asakṛd asakṛd gandīnī-nandanāya
hā dhig daivam kuvalaya-dṛśām jāgratīnām samagrā
vyagrākṣīṇām kṣaṇavad abhitas tāmāsīyam vyaramsīt

sa-with; vyatham-anguish; krandantinam-crying; pluta-with sustained; virutibhiḥ-cries; bibhyatinam-frightened; vibhavat-because of ecstatic love; kupyantinam-angry; asakṛt asakṛt-continually; gandīnī-nandanaya-at Akrūra, the son of Gandinī; ha-alas!; dhik-fie!; daivam-fate; kuvalaya-drsam-of the lotus-eyed gopīs; jagratinam-remaining awake; samagra-the entire; vyagra-frightened and anxious; akṣīnam-whose eyes; kṣaṇa-a moment; vat-like; abhitaḥ-completely; tamasi-night; iyam-this; vyaramsit-has ended.

Paurṇamāsī: (with anguish) Their lotus eyes filled with anguish, the

gopīs have stayed awake the entire night, crying with long wails, frightened because of ecstatic love, and always angry at Akrūra. Now that night is over as if it had been only a single moment. Alas! Sad is the gopīs' fate!

Text 8

vṛndā: (sāsram)

labdha-bhrameṇa haratā hari-śarvarīśam
vinyasyatā ca viraha-klama-kālakūṭam
hā gandīnī-tanuja-mandara-bhūdhareṇa
vikṣobhitaḥ pṛthula-gokula-sāgaro 'yam

sa-with; asram-tears; labdha-attained; bhramena-a circular motion; harata-extracting; hari-of Kṛṣṇa; sarvari-isam-the moon; vinyasyata-placing; ca-also; viraha-of separation; klama-of the distress; kalakutam-the kalakuta poison; ha-Oh!; gandīnī-tanuja-of Akrūra, the son of Gandīnī-devī; mandara-Mandara; bhūdharena-by the mountain; vikṣobhitaḥ-agitated; pṛthula-great; gokula-of Gokula; sāgaro-ocean; ayam-this.

Vṛndā: (with tears) Alas! By churning the great ocean of Gokula, the Mandara Mountain of Akrūra has extracted the moon of Kṛṣṇa, and created the kālakūṭa poison of the vrajavāsīs' anguished separation from Kṛṣṇa.

Text 9

paurṇamāsī: vatse tad ito gopendra-gopuram evānuserāvaḥ.
(iti parikramya puraḥ paśyanti sa-bāṣpam)

yatra maṅgala-sampadam na kurute vyagrā tadā tvocitām
vātsalyaupayikaṁ ca nopanayate pātheyam udbhrānta-dhiḥ
dhūli-jālam asau vilocana-jalair jambālayantī param
govindam parirabhya nanda-grhiṇī nīrandhram ākrandati

vatse-O child; tat-therefore; itaḥ-from here; gopa-of the cowherds;
indra-of the king; gopuram-to the gate; eva-certainly; anusaravaḥ-let us
go; iti-thus; sa-with; baspam-tears; yatra-for the journey; maṅgala-
sampadam-recitation of prayers for good fortune; na-does not; kurute-do;
vyagra-agitated; tada-then; tvā-to you; ucitam-proper; vatsalya-maternal
love; aupayikam-appropriate; ca-also; na-not; upanayate-brings;
pathyam-to the path; udbhranta-bewildered; dhiḥ-whose intelligence;
dhuli-of dust; jalam-the network; asau-she; vilocana-from the eyes;
jalaiḥ-with the water; jambalayanti-turning into mud; param-after;
govindam-Kṛṣṇa; parirabhya-embracing; nanda-of Nanda; grhiṇī-the
wife; nirandhram-continually; akrandati-cries.

Paurṇamāsī: Child, let us go to the gate of the gopa-king Nanda.
(walking, she looks ahead, and then begins to shed tears) Nanda's wife,
Yaśodā, is so agitated she forgot to offer suitable prayers for her son's safe
journey. She is so perplexed that she forgot to prepare a lunch for Him
to take on the road. She simply embraces Him again and again, cries,
and muddies the dust on His body with the stream of tears from her eyes.

Text 10

vṛndā: śaibyāyāḥ sakhī-jalpitaṁ kim ākarṇitaṁ aryayā.

saibyayaḥ-of Śaibya; sakhi-by the friend; jalpitaṁ-said; kim-what?;

ākarnītam-is heard; aryaya-by the noble lady.

Vṛndā: Did the noble lady hear what Śaibyā said to her friend?

Text 11

paurṇamāsī: putri kīdṛśam idam.

putri-O daughter; kidrsam-like what?; idam-this.

Paurṇamāsī: What is it, my daughter?

Text 12

vṛndā:

na nirghoṣān manye niśamayasi ghoṣasya karuṇān
vimugdhe tvam dadhnām iha yad anubadhnāsi mathanam
japan karṇotsaṅge sakhi kim api dūtaḥ kṣiti-pater
mukundam mandātmā nagara-gamanāya tvarayati

na-not; nirghosan-the wailing; manye-I think; nisamayasi-you hear;
ghosasya-of Vraja; karunan-pathetic; vimugdhe-O bewildered girl; tvam-
you; dadhnam-of yogurt; iha-here; yat-because; anubadhnasi-you have
become absorbed; mathanam-in churning; japan-speaking; karṇa-of the
ear; utsaṅge-in the lap; sakhi-O friend; kim api-something; dutaḥ-a
messenger; kṣiti-pateḥ-of the king; mukundam-Kṛṣṇa; maṇḍa-atma-
wicked; nagara-to the city; gamanaya-for going; tvarayati-hurries.

Vṛndā: She said, "O bewildered girl, I think it is because you are so absorbed in churning yogurt that you do not hear the pathetic wailing of Vraja Village. O my friend, a wicked messenger of the king is now hurrying Mukunda (Kṛṣṇa) to (Mathurā) City."

Text 13

paurṇamāsī: vatse śaibyā-vimohatas tvam viklavā śyāmalā-
vilāpenābhijñāsi.

vatse-O child; saibya-of Śaibya; vimohataḥ-because of the allurements;
tvam-you; viklava-agitated; syamala-of Syama; vilape-lament; na-not;
abhijñā-aware; asi-you are.

Paurṇamāsī: Child, because you were agitated by Śaibyā you could
not hear Śyamā's lament.

Text 14

vṛndā: tathyam bravīṣi. tad etam varṇaya.

tathyam-the truth; bravisi-you speak; tat etam-that; varṇaya-please
describe.

Vṛndā: What you say is true. Tell me what Śyamā said.

Text 15

paurṇamāsī:

bhānor bimbe tvaritam udaya-prasthataḥ prasthite 'sau
yatrānandī paṭhati muditaḥ syandane gāndineyaḥ
tāvat tūrṇam sphuṭa-khura-putaiḥ kṣoṇi-prṣṭham khananto
yāvan nāmī hr̥daya bhavato ghoṭakāḥ sphoṭakāḥ syuḥ

bhanoḥ-of the sun; bimbe-in the circle; tvaritam-quickly; udaya-
rising; prasthataḥ-from the journey; prasthite-situated for the journey;
asau-He; yatra-for the journey; nandi-auspicious verses; paṭhati-recites;
muditaḥ-jubilant; syandane-on the chariot; gandineyaḥ-Akrūra, the son
of Gandinī-devī; tavat-in that way; tūrṇam-at once; sphuta-manifested;
khura-putaiḥ-with hooves; kṣoṇi-of the earth; prstham-the back;
khanantaḥ-digging; yavat-in that way; na-not; ami-these; hr̥daya-O
heart; bhavataḥ-of you; ghotakaḥ-horses; sphotakaḥ-manifested; syuḥ-
are.

She said, "The sun has now risen and Gandinī-devī's son Akrūra stands on the chariot happily reciting prayers for a safe journey. Alas, when the horses begin to gallop, they will break only the earth with their hooves, and not you, o my heart."

Text 16

vṛndā: śṛnuvaḥ kim paridevayati bhadrā.

śṛnuvaḥ-let us hear; kim-what?; paridevayati-laments; bhadrā-Bhadra.

Vṛndā: How does Bhadrā lament? Let us listen.

Text 17

(nepathye)

tuvaranto tuha da-ido
sa-aṅga-ṅīdam puro samāruha-i
tahabi na parāṅga-sa-uṅe
hadaṅga-ṅīdam paricca-asi

nepathye-from behind the scenes; tuvaranto-hurrying; tuha-of you; da-ido-the beloved; sa-aṅga-the chariot; nidam-within; puro-in the presence; samaruha-i-climbs; tahabi-nevertheless; na-does not; hada-killed; aṅga-of the body; nidam-the nest; paricca-asi-you abandon.

A voice from behind the scenes: O bird of my life-breath, even though in your presence your beloved (Kṛṣṇa) hastily climbed aboard the chariot, still you refuse to abandon this slain body that has become your nest.

Text 18

paurṇamāsī: (vāmato dṛṣṭva) vatse mādhasya mādhyāhnikam dāma
nirmimāṅgāyam candrāvalyam śalyārpiṇī padmā-vyāhṛtir ākarṇyatām.

vamataḥ-to the left; dṛṣṭvā-glancing; vatse-O child; madhasya-of

Kṛṣṇa; madhya-for the middle; ahnikam-of the day; dama-a garland;
nirmimanayam-who had made; candravalyam-to Candrāvalī; salya-a
javelin; arpinī-placing; padma-of Padma; vyahṛtiḥ-the statement;
ākaraṇyatām-should be heard.

Paurṇamāsī: (glancing to the left) My child, Candrāvalī fashioned a
garland for Mādhava (Kṛṣṇa) to wear at noontime. Padmā is now
speaking to her some words that pierce her like a javelin. Let us listen.

Text 19

(nepathye)

ajjhārūḍho raham iha purā saṅga-raṅgī rahaṅgī
hā pupphāṇaṃ tuhabi caḍule gaṇṭhanukkaṇṭhidāsi
āhīrīṇaṃ bahiri gahirukkosa-dīhā vilāba
kim de candā-alī na parido kaṇṇa-kū-aṃ viśanti

nepathye-from behind the scenes; ajjharudho-ascended; raham-the
chariot; iha-here; pura-previously; saṅga-His associates; rangi-who loves;
rahangi-Kṛṣṇa, who carries the Sudarśana cakra; ha-ah!; pupphanam-of
flowers; tuhabi-still; cadule-O fickle girl; ganthan-strunging; ukkaṇṭhida-
eager; asi-you are; ahirinam-of the gopīs; bahiri-O deaf girl; gahir-deep;
ukkosa-tumultuous; dina-sustained; vilaba-laments; kim-whether?; de-of
you; candā-alī-O Candrāvalī; na-do not; parido-to; kanna-of the ears; ku-
am-the opening; viśanti-enter.

A voice from behind the scenes: Even though Kṛṣṇa, who carries the
Sudarśana cakra, and who is very affectionate to His associates, has
already climbed the chariot, you are still intent on stringing this flower
garland. O fickle, deaf Candrāvalī, has the deep, sustained, tumultuous

wailing of the gopīs not entered your ears?

Text 20

paurṇamāsī: (sodvegam)

ālī-vyālīka-vacanena muhur vihasṭā
hastāravinda-vigalad-grathitārdha-mālyā
hā hanta hanta kim api pratipanna-tantrā
candrāvalī kila daśāntaram āruroha

sa-with; udvegam-anguish; ali-of the friend; vyalika-unpleasant;
vacanena-by the words; muhuḥ-repeatedly; vihasṭa-bewildered; hasta-
hand; aravinda-from the lotus flower; vicalat-slipping; grathita-strung;
ardha-half; malya-flower garland; ha-Ah!; hanta-alas!; hanta-alas!; kim
api-something; pratipanna-attained; tantra-unconsciousness; candrāvalī-
Candrāvalī; kila-indeed; dasa-antaram-the condition of being almost
dead; aruroha-attained.

Paurṇamāsī: (anguished) Hearing from her friend the unpleasant news (of Lord Kṛṣṇa's departure for Mathurā), Candrāvalī, alas, became overwhelmed. The half-strung flower-garland slipped from her hand, and she at once fainted as if dead.

Text 21

vṛndā: paśya paśya vivaśām eva candrāvalīm syandanāgrato nidhāya
śocati padmā.

paśya-look!; paśya-look!; vivasam-overwhelmed; eva-certainly;
candrāvalīm-Candrāvalī; syandana agrataḥ-approaching; nidhaya-
placing; socati-laments; padma-Padma.

Vṛndā: Look! Look! Placing unconscious Candrāvalī in front of the
chariot, Padmā cries bitterly.

Text 22

(nepathye)

kkhaṇam avadhehi hadāse
tilam bi ṇa-aṇañcalam pa-āsehi
hanta tuvare-i tura-am
ṇikkaruṇo gāndinī-putto

nepathye-from behind the scenes; kkhanam-for a moment; avadhehi-
please understand; hada-destroyed; ase-hope; tilam-a fraction; bi-even;
na-ana-of the eyes; añcalam-the corner; pa-asehi-please open; hanta-
indeed; tuvare-i-hastening; tura-am-the horse; nikkaruno-merciless;
gandinī-of Gandinī-devī; putto-the son.

A voice from behind the scenes: O girl who has lost all hope, try to
understand for a moment. Look a little from the corner of your eye.
Merciless Akrūra, the son of Gāndinī, is quickly bringing the horse.

Text 23

paurṇamāsī: hanta vatse rādhikām apaśyantī bādham ākulāsmi.

hanta-ah!; vatse-child; rādhikām-Rādhā; apaśyanti-not seeing;
badham-very much; akula-agitated; asmi-I am.

Paurṇamāsī: Child, because I cannot see Rādhā I am very worried.

Text 24

vṛndā: (dakṣiṇataḥ prekṣya) ha dhik paśya paśya

na vaktum nāvaktum pura-gamana-vārtām mura-bhidaḥ
kṣamante rādhāyai katham api viśākhā-prabhṛtayaḥ
samantād ākrāntā nivida-jaḍima-śreṇibhir imāḥ
param karṇākarṇi-vyavahṛtim adhīram vidadhati

dakṣiṇataḥ-to the right; prekṣya-looking; ha dhik-alas!; paśya-look!;
paśya-look!; na-not; vaktum-to speak; na-not; avaktum-to not speak;
pura-to the city; gamana-going; vartam-the news; mura-bhidaḥ-of Lord
Kṛṣṇa, the killer of the Mura demon; kṣamante-are able; rādhāyai-to
Rādhā; katham api-somehow; viśākhā-Viśākhā; prabhṛtayaḥ-the gopīs
headed by; samantat-completely; akrantaḥ-overwhelmed; nivida-intense;
jadima-condition of being stunned; srenibhiḥ-by the abundance; imaḥ-
they; param-afterwards; karṇa-ākarṇi-ear to ear; vyavahṛtim-activity;
adhīram-unsettled condition; vidadhati-attain.

Vṛndā: (looking to the right) Alas! Alas! Look! Look! Viśākhā and
the other gopīs cannot bear to either tell or not tell Rādhā the news of
Kṛṣṇa's departure for (Mathurā) City. They are completely stunned.
They stand together, ear-to-ear, as if they have lost all sense.

Text 25

paurṇamāsī: (sa-khedam)

yasyāloka-sukhe kṛtena nimīṣair ākṣipyamāne manāk
pratyūhena varākṣi tad-virahitās tvam nauṣi mīnīr api
tasmin vindati mādhave madhu-purīm daivān na jānīmahe
hā rādhe praṇayānuviddha-manasaḥ kā te gatiḥ bhāvinī

sa-with; khedam-anxiety; yasya-of whom; aloka-of seeing; sukhe-in the happiness; kṛtena-done; nimīṣaiḥ-by blinking; ākṣipyamane-interrupted; manak-slightly; pratyuhena-by the obstacle; vara-beautiful; akṣi-whose eyes; tat-that; virahitaḥ-without; tvam-You; nausi-glorify; mīnīḥ-the fish; api-even; tasmin-when; vindati-goes; madhave-Kṛṣṇa; madhu-purim-to Mathurā City; daivat-by fate; na-do not; janimahe-we know; ha-alas!; radhe-Rādhā; praṇaya-by love; anuviddha-wounded; manasaḥ-whose heart; ka-what?; te-of You; gatiḥ-destination; bhavinī-will be.

Paurṇamāsī: (unhappy) O Rādhā, when the blinking of Your eyes momentarily interrupted Your seeing Kṛṣṇa, You would glorify the fish (who were so fortunate that they did not have to bother with this blinking). O Rādhā whose heart is wounded by love, what will happen to You now that fate is taking Mādhava (Kṛṣṇa) to Mathurā City?

Text 26

vṛndā: paśya paśya samastād ākasmikena kolāhalena kuraṅgīva
taraṅgita-dṛṣṭir eṣā bahir vīthīm āsasāda rādhā.

paśya-look!; paśya-look!; samasatat-completely; akasmikena-suddenly; kolahalena-by the tumult; kurangi-a doe; iva-like; tarangita-moving restlessly like waves; dṛṣṭiḥ-whose eyes; esa-She; bahiḥ-outside; vithim-the path; asasada-attained; rādhā-Rādhā.

Vṛndā: Look! Look! The tumultuous sounds (of the gopīs' crying) has made restless-eyed Rādhā run from the path as a (frightened) doe.

Text 27

paurṇamāsī: hā kaṣṭam sphuṭam divyonmādamayīm udghūrṇam āpadyate rādhikā. yad iyam asambandha-bhūyiṣṭham aneka-bhāṣamayīm bhāratīm udgirati.

ha-alas!; kastam-alas!; sphutam-manifested; divya-transcendental; unmada-madness; mayim-consisting of; udghurnam-agitation; apadyate-attained; rādhikā-Rādhā; yat-because; iyam-She; asambandha-senseless; bhūyistham-very much; aneka-much; bhasa-of talking; mayim-consisting; bharatim-words; udgirati-speaks.

Paurṇamāsī: Alas! Alas! Agitated with transcendental madness, Rādhā now babbles eloquent nonsense running from one language to another.

Note: In Rādhā's words (in the next verse) the first two lines are in Prakrit and the second two lines are in Sanskrit.

Text 28

(nepathye)

va-a-ṅaraba-i-ṅandaṇaṁ sa bandhum
rāhā-pavarobari pekkhi-a pphurantam
skhalati mama vapuḥ katham dhāritrī
bhramati kutaḥ kim amī naṭanti nīpāḥ

nepathye-from behind the scenes; va-a-of Vraja; narabi-a-of the kind;
nandanam-the son; sa bandhum-with His brother; raha-chariot; pravara-
excellent; ubari-above; pekkhi-a-seeing; pphurantam-manifested;
skhalati-trips and fall; mama-My; vapuḥ-body; katham-why?; dharitri-the
earth; bhramati-moves; kutaḥ-why?; kim-why?; api-also; naṭati-dances;
nipaḥ-the kadamba trees.

A voice from behind the scenes: Now that I see Vraja's prince Kṛṣṇa standing on the chariot with His brother and uncle, who do I stumble and fall to the ground? Why does the earth move about like this? Why are the kadamba trees dancing?

Text 29

paurṇamāsī: śṛṇūvaḥ kim āha lalitā.

śṛvaḥ-let us listen; kim-what?; aha-says; lalitā-Lalitā.

Paurṇamāsī: What is Lalitā saying? Let us listen.

Text 30

(nepathye) sahi rāhe mā visīda. pavvada-parikkamobakkamo eso.

nepathye-from behind the scenes; sahi-O friend; rahi-Rādhā; ma-do not; visīda-lament; pavvada-the mountain; parikkama-around; ubakkamo-approaching; eso-He.

A voice from behind the scenes: Kṛṣṇa is now beginning on the path around Govardhana Hill. O friend Rādhā, please do not lament.

Text 31

paurṇamāsī: śrūyatām vatsāyā vyāhṛtiḥ.

śrūyatām-should be heard; vatsayaḥ-of the girl; vyāhṛtiḥ-the words.

Paurṇamāsī: Listen to what the girl is saying.

Text 32

(nepathye)

sahacari parijñātaṁ sadyaḥ samastam idaṁ mayā
paṭima-paṭalais tvaṁ nihnotuṁ kiyat prabhaviṣyasi
virama kṛpaṇe bhāvī nāyaṁ harer viraha-klamo
mama kim abhavan kaṅthe prāṇa muhur nirapatrapāḥ

nepathye-from behind the scenes; sahari-O friend; pariñatam-known; sadyaḥ-now; samastam-all; idam-this; mayā-by Me; patima-of cleverness; patalaiḥ-with an abundance; tvam-you; nihnotum-to conceal; kiyat-how much; prabhaviṣyasi-will you be able; virama-stop; kṛpane-O wretched girl; bhavi-will be; na-not; ayam-this; viraha-of separation; klamaḥ-distress; mama-of Me; kim-why?; abhavad-was; kaṅṭhe-in the throat; prāṇaḥ-life-air; muhuḥ-repeatedly; nirapatrapaḥ-shameless.

A voice from behind the scenes: Now I know everything. My friend, what will you cleverly hide from Me? Wretched girl, stop! I will not be unhappy when Kṛṣṇa is gone. Why does this shameless breathing again and again move in My throat?

Text 33

vṛndā: bhagavati vivakṣur iva viśākhā lakṣyate.

bhagavati-O noble lady; vivakṣuḥ-wishing to speak; iva-as if; viśākhā-Viśākhā; lakṣyate-is seen.

Vṛndā: O noble lady, Viśākhā is about to say something.

Text 34

(nepathye)

taṁ viddhamsi-a kaṁsam

ratti-muhe tuha melissa-i ppaṇa-i
sahi mā ghamma vilakkha
kkhamāvadiṇām dhurīṇāsi

nepathye-from behind the scenes; tam-him; viddhamsi-a-after killing;
kaṁsam-Kaṁsa; ratti-of the night; muhe-in the face; tuha-with You;
melissa-i-meeting; ppani-a-affectionate; sahi-O friend; ma-do not;
ghamma-be agitated; vilakkha-bewildered; kkhamavadinam-of all
patient girls; dhurina-the best; asi-You are.

A voice from behind the scenes: After He kills Kaṁsa, Kṛṣṇa will
again meet You in the middle of the night. My friend, You are the most
patient and tolerant of all the gopīs. Please don't be upset.

Text 35

paurṇamāsī: samākarṇaya vara-varṇinī-varṇitam

samākarṇaya-listen; vara-varṇinī-of the eloquent gopī; varṇitam-the
description.

Paurṇamāsī: Listen to this eloquent gopī's words.

Text 36

(nepathye)

nāśvāsanam viracaya tvam idaṁ hatāśe

śuṣyan-mukhī mama guṇaṁ parikīrtayantī
dūrād amardava-bhṛto 'pi muhuḥ kṣamāyāḥ
kukṣim vidārayati paśya rathāṅga-nemiḥ

nepathye-from behind the scenes; na-do not; asvasanam-consolation;
viracaya-do; tvam-You; idam-this; hata-destroyed; ase-whose hope;
susyat-drying up; mukhi-mouth; mama-my; gunam-qualities;
parikirtayanti-describing; dūrāt-from far away; amardava-harness;
bhṛtaḥ-possessing; api-even; muhuḥ-repeatedly; kṣamayaḥ-of the earth;
kukṣim-the belly; vidarayati-rips apart; paśya-look; ratha-of the chariot;
aṅga-of the wheel; nemin-the rim.

A voice from behind the scenes: Don't console Me. Hopeless girl,
your mouth is dry praising Me. Far away, the wheel of Kṛṣṇa's chariot
again and again breaks the belly of the hard earth.

Text 37

paurṇamāsī: ahaha rājīva-netra-yātrā-vitrāsita-cetāḥ kaṁ apy
adhairya-di/kṣāṁ urī-cakāra cakorākṣī.

ahaha-aha!; rajiva-lotus; netra-whose eyes; yatra-of the journey;
vitrāsita-frightened; cetāḥ-at heart; kaṁ api-something; adhairya-of
restlessness; dikṣam-inītiation; uri-cakara-accepted; cakora-like a cakora
bird; akṣi-whose eyes.

Paurṇamāsī: Ah! Her heart afraid of lotus-eyed Kṛṣṇa's journey,
Rādhā, whose eyes are like cakora birds, has become restless.

Text 38

vṛndā:

kṣaṇam vikrośantī viluṭhati śatāṅgasya purataḥ
kṣaṇam bāṣpa-grastām kirati kila dṛṣṭim hari-mukhe
kṣaṇam rāmasyāgre patati daśanottambhita-trṇā
na rādheyam kaṁ vā kṣipati karuṇāmbhodhi-kuhare

a-from not; priya-the beloved; darśan-seeing; jaḥ-produced; yathā-just as; tatra-here; eva-certainly; kṣaṇam-one moment; vikrośanti-crying; viluṭhati-rolling about; sataṅgasya-of the chariot; purataḥ-before; kṣaṇam-one moment; baspa-by tears; grastam-swallowed; kirati-scattering; dṛṣṭim-glance; hari-of Lord Kṛṣṇa; mukhe-in the face; kṣaṇam-another moment; ramasya-Of Balarama; agre-in the presence; patati-falls; dasana-by teeth; uttambhita-held; trna-a blade of grass; na-not; rādhā-O Rādhā; iyam-She; kam-whom?; va-or; kṣipati-throws; karuna-of compassion; ambhodhi-kuhare-into the ocean.

Vṛndā: One moment She cries bitterly, the next moment She rolls about on the ground before the chariot, the next moment Her tear-filled eyes gaze on Kṛṣṇa's face, the next moment She places a blade of grass between Her teeth and bows down before Lord Balarāma and begs Him not to leave Vṛndāvana. Is there any person Rādhā will not throw into the ocean of intense compassion for Her?

Text 39

paurṇamāsī: (sāśram) ha hanta hanta

na hi nyastā dṛṣṭiḥ kṣaṇam adhara-pālī-parimale

yayā kamsārāteḥ priya-sahacarīṇām api puraḥ
gurūṇām apy agre yad akalita-lajjāvalir abhūd
iyam rādhā sadyas tad iha mama ceto glapayati

sa-with; asram-tears; ha-alas!; hanta-alas!; hanta-alas!; na-not; hi-
indeed; nyasta-placed; dr̥ṣṭiḥ-glance; kṣaṇam-for a moment; adhara-pali-
parimale-on the ground muddied by Her tears; yaya-by which; kamsa-
arateḥ-of Kṛṣṇa, the enemy of Kamsa; priya-dear; saharinam-of gopī-
friends; api-even; puraḥ-in the presence; gurunam-superiors; api-even;
agre-in the presence; yat-by whom; akalita-not done; lajja-of shyness;
avaliḥ-abundance; abhūt-was; iyam-this; rādhā-Rādhā; sadyaḥ-at once;
tat-then; iha-here; mama-of me; cetaḥ-the heart; glapayati-causes to wilt.

Paurṇamāsī: (with tears) Although in the presence of Her dear gopī-
friends She would never for even a moment glance at Kṛṣṇa with even
the slightest fragrance of tears gliding to Her lips, now, without any
embarrassment, even before Her superiors, (She stares at Him with tear-
filled eyes). Rādhā makes my heart wilt with pain.

Text 40

(punar nirūpya)

rathinaḥ pathi paśyataḥ sa-khedam
bata rādhā-vadanam murāntakasya
kirato nayane ghanāśru-bindūn
aravinde makarandavat krameṇa

punaḥ-again; nirūpya-describing; rathinaḥ-riding on the chariot;
pathi-on the path; paśyataḥ-looking; sa-with; khedam-anguish; bata-
indeed; rādhā-Of Rādhā; vadanam-at the face; mura-antakasya-of Kṛṣṇa,
the killer of Mura; kiyatha-how much?; nayane-in the eyes; ghana-thick;

aśru-of tears; bindun-drops; aravinde-in a lotus flower; makaranda-honey; yat-like; kramena-in succession.

As Kṛṣṇa rides on the chariot, gazing at Rādhā's anguished face, how many thick tears appear in His eyes like drops of honey on a lotus flower?

Text 41

vṛndā: bhagavati nūnaṁ kumārīṇāṁ prāṇaḥ prāṇeśvareṇa sārdham evādyā prayāsyanti.

bhagavati-O noble lady; nunam-is it not so?; kumarinam-of the young girls; prāṇaḥ-the life's breath; prāṇa-of life; isvarena-the lord; sārdham-with; eva-certainly; adya-now; prayasyanti-will go.

Vṛndā: Noble lady, the gopīs' life-breath will now follow their master Kṛṣṇa.

Text 42

paurṇamāsī: putri hareḥ sandeśa-haraṁ paśya paśya

etās tūrṇaṁ nayata kiratīr ārti-miśras tamisrā

bhāvī bhāvyā punar api mayā maṅgalaḥ saṅgamo vā
itthaṁ dīrghair agha-vijayinā hanta sandānito 'bhūd
āśā-pāśaiḥ sarasija-dṛśāṁ prāṇa-sāraṅga-saṅghaḥ

putri-O daughter; hareḥ-of Kṛṣṇa; sandesa-message; haram-carrying; paśya-look!; paśya-look!; etaḥ-them; tūrṇam-at once; nayata-you may pass; kiratiḥ-how many?; arti-with pain; misraḥ-mixed; tamisraḥ-nights; bhavi-will be; bhavyaḥ-O beautiful, pious gopīs; punaḥ-again; api-also; mayā-with Me; maṅgalaḥ-auspicious; saṅgamaḥ-association; va-or; ittham-in this way; dirghaiḥ-long; agha-of Aghasura; vijayina-the conqueror; hanta-indeed; sandanitaḥ-tied; abhūt-is; asa-of hope; pasaiḥ-with the ropes; sarasija-like lotus flowers; drsam-whose eyes; prāṇa-of the life-breath; saraṅga-of deer; saṅghaḥ-the herd.

Paurṇamāsī: Look! Look! Here comes someone bearing a message from Kṛṣṇa. The message says: "O beautiful, pious gopīs, some anguished nights you may see before you again attain My auspicious company?" In this way Kṛṣṇa, the killer of Aghāsura, with ropes of hope tightly bound the deer of the lotus-eyed gopīs life-breath.

Text 43

vṛndā: (sa-vyatham)

pibati na makarandam vṛndam indindirāṇām
vanam api na mayūrās tāṇḍavair maṇḍayanti
vidadhathi ca rathāṅgāḥ svāṅganābhir na saṅgam
sarati sarasijākṣe goṣṭhataḥ paṭṭanāya

sa-with; vyatham-anguish; pibati-drink; na-not; makarandam-honey; vṛndām-the host; indiridiranam-of bees; vanam-the forest; api-also; na-not; mayuraḥ-the peacocks; tandavaiḥ-with enthusiastic dancing; maṇḍayanti-decorate; vidadhathi-do; ca-also; rathāṅgaḥ-the cakravaka birds; sva-aṅganabhiḥ-with their wives; na-not; saṅgam-company; sarati-goes; sarasija-lotus; akṣe-whose eyes; goṣṭhataḥ-from Vraja; paṭṭanāya-to Mathurā City.

Vṛndā: (with anguish) Now that lotus-eyed Kṛṣṇa has left Vraja to go to Mathurā City, the bumble-bee will no longer drink honey, the peacocks will not decorate the forest with their lively dances, and the cakravāka birds will refuse to keep company with their wives.

Text 44

paurṇamāsī: (nemi-vartmānusṛtya sa-khedam) ahaha

advīpe kṣīpatī samasta-jagatīm astoka-śokāmbudhau
rādhā sambhṛta-kākur ākulam asau cakre tathā krandanam
yena syandana-nemi-nirmita-mahā-sīmanta-dambhād idam
hā sarvaṁsahayāpi nirbharam abhūd dūrād vidīṛṇam bhuvā

nemi-of the rim of the chariot wheel; vartma-the path; anusṛtya-following; sa-with; khedam-distress; ahaha-alas!; advipe-without islands; kṣīpati-casting; samasta-the entire; jagatim-world; astoka-intense; śoka-of grief; ambudhau-into the ocean; rādhā-Rādhā; sambhṛta-manifested; kakuḥ-plaintive cries; akulam-distress; asau-She; cakre-did; tathā-in that way; krandanam-crying; yena-by which; syandana-moving; nemi-of the chariot-wheel rim; nirmita-made; mahā-great; simanta-line; dambhat-on the pretext; idam-this; ha-alas!; sarvam-everything; sahaya-bearing; api-even; nirbharam-greatly; abhūt-became; dūrāt-from far away; vidīṛṇam-broken apart; bhuvā-by the earth.

Paurṇamāsī: (following the tracks of the chariot-wheels, she laments) Rādhā's pathetic cries of grief plunge the entire world in an islandless ocean of intense pain. These marks in the all-tolerant earth that appear to have been made by the wheels of the moving chariot have in reality been made from far away by Rādhā's cries.

Text 44

vṛndā: hā kaṣṭam. hā kaṣṭam.

puraḥ kvacana dhāvati sphurati citriteva kvacit
tanoti hasitaṁ kvacit kvacana tīvram ākrandati
iyaṁ pralapati kvacit kvacana maunam ālambate
mukunda-virahodgatair muhur adhīra-dhīr ādhibhiḥ

ha kastam-alas!; ha kastam-alas!; puraḥ-in the presence; kvacana-sometimes; dhavati-runs; sphurati-is manifested; citrita-a picture; iva-like; kvacit-sometimes; tanoti-manifests; hasitam-laughter; kvacit-sometimes; kvacana-sometimes; tivram-bitterly; akrandati-weeps; iyam-She; pralapati-talks; kvacit-sometimes; kvacana-sometimes; maunam-silence; alambate-attains; mukunda-from Kṛṣṇa; viraha-from the separation; udgataiḥ-manifested; muhuḥ-continually; adhira-unsettled; dhiḥ-whose mind; adhibhiḥ-by the sufferings.

Vṛndā: Alas! Alas! The pain of separation from Mukunda has unsettled Rādhā's mind. Sometimes She runs about and sometimes She stands still like a painted picture. Sometimes She laughs and sometimes She weeps bitterly. Sometimes She is very talkative and sometimes She is silent.

Text 45

(nepathye)

kva nanda-kula-candramāḥ kva śikhi-candrakālaṅṛtiḥ
kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ
kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauśadhir
nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim

nepathye-from behind the scenes; kva-where; nanda-kula-candramāḥ,-Kṛṣṇa, who has risen like the moon in the ocean of the dynasty of Nanda Mahārāja; kv-where; śikhi-candraka-alaṅṛtiḥ,-Kṛṣṇa, whose head is decorated with a peacock feather; kva-where; mandra-muralī-ravaḥ,-Kṛṣṇa, whose flute produces a deep sound; kva-where; na-certainly; surendra-nīla-dyutiḥ,-Kṛṣṇa, whose bodily luster is like the jewel called indranīla; kva-where; rāsa-rasa-tāṇḍavī-Kṛṣṇa, who is expert in dancing in the rāsa dance; kva-where; sakhi-O My dear friend; jīva-rakṣa-auśadhiḥ-Kṛṣṇa, who is the medicine that can save one's life; nidhiḥ,-treasure; mama-My; suhṛt-tamaḥ,-best of friends; kva-where; bata-I am so sorry; hanta-alas; hā-oh; dhik-vidhim-condemnation to Vidhi, the maker of my destiny.

A voice from behind the scenes: My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.*

Text 46

paurṇamāsī: dhik kaṣṭam. mūrtam etad durṇivāraṁ kārūṇya-dambaram parilambate. tad itas tūrṇam me prasthitiḥ pathyā.

dhik-alas!; kastam-alas!; murtam-body; etat-this; durṇivaram-irresistable; karunya-of compassion; dambaram-abundance; parilambate-attains; tat-therefore; itaḥ-from here; tūrṇam-quickly; me-of me; prasthitiḥ-going; pathya-is proper.

Paurṇamāsī: Alas! Alas! This body is now overwhelmed with pity. I must go at once.

Text 47

vṛndā: bhagavati mukharām atra sannidhāpayitum icchāmi.
(ity ubhe niṣkrānte.)
(viṣkambhakaḥ)

bhagavati-O noble lady; mukharam-Mukhara; atra-here; sannidhapayitum-to bring; icchami-I wish; iti-thus; ubhe-both; niṣkrānte-exit; viskambhakaḥ-thus ends the viskambhaka interlude.

Vṛndā: Noble lady, I would like to bring Mukharā here.
(They both exit.)

(Thus ends the viṣkambhaka interlude.)

Scene 2

Text 1

(tataḥ praviśati sakhībhyām āśvāsyamānā rādhā.)

rādhā: (sākrandam)

nīpītā na svairam śruti-putikayā narma-bhaṇitir
na dṛṣṭā niḥśaṅkam sumukhi mukha-pankeruha-rucaḥ
harer vakṣaḥ-pīṭham na kila ghanam āliṅgitam abhūd
iti dhyāyam dhyāyam sphuṭati luṭhad antar mama manaḥ

tataḥ-then; praviśati-enter; sakhībhyam-by two gopī-friends;
asvasyamana-consoled; rādhā-Rādhā; sa-with; akrandam-crying; nipita-
drunk; na-not; svairam-to My heart's content; śruti-putikaya-by My ears;
narma-joking; bhaṇitiḥ-words; na-not; dṛṣṭa-observed; niḥśaṅkam-free
from fear; sumukhi-O beautiful-faced girl; mukha-of the face;
pankeruha-of the lotus flower; rucaḥ-the slendor; hareḥ-of Lord Kṛṣṇa;
vakṣaḥ-pitham-the chest; na-not; kila-certainly; ghanam-firmly;
āliṅgitam-embraced; abhūt-was; iti-thus; dhyayam dhyayam-repeatedly
remembering; sphuṭati-manifested; luṭhad-trembling with anxiety;
antaḥ-within; mama-My; manaḥ-heart.

(Consoled by two gopī-friends, Rādhā enters)

Rādhā: O beautiful-faced friend, I did not fully drink the nectar of Lord Kṛṣṇa's joking words with My ears. I did not fearlessly gaze without restriction on His lotus face. I did not very firmly embrace His chest, to My heart's content. Moment after moment My mind remembers all this as it trembles in pain.

Text 2

viśākhā: halā kaṇhassa paccā-amaṇa-sandesam jāṇantī bi irise ve-anāṇala-jhalakkāre appāṇaṃ pakkhibantī kīsa sahīṇaṃ parāṇaṃ karīseṇa randhesi.

hala-ah!; kanhassa-of Kṛṣṇa; pacca-amana-of the return; sandesam-the message; jananti-knowing; bi-even though; irise-like this; ve-ana-of suffering; anala-of the fire; jhalakkare-in the flames; appanam-Yourself; pakkhibanti-casting; kisa-why; sahinam-of Your gopī-friends; paranam-the life-breath; karisena-with this terrible thing; randhesi-You torment.

Viśākhā: Ah! Why, even though You know of Kṛṣṇa's message promising His return, do You still torture Your friends by plunging Yourself into this blazing fire of grief.

Text 3

rādhā: (sanskṛtam āśritya)

cetaḥ khinna-jane hareḥ pariṇataṃ kāruṇya-vīci-bharair
ity ābhīra-nata-bhruvāṃ sakhi bhaved āloka-sambhāvanā
marma-granthi-nikṛntana-vyasaninī taṃ tādrśaṃ vairiṇī
krūreyaṃ viraha-vyathā na sahate mad-bhāga-dheyotsavam

sanskṛtam-of Sanskrit; asritya-taking shelter; cetaḥ-the heart; khinna-distressed; jane-for a person; hareḥ-of Kṛṣṇa; parinatam-is transformed; karunya-of mercy; vici-of waves; bharaīḥ-with an abundance; iti-thus; abhira-nata-bhruvam-of the gopīs who have curved eyebrows; sakhi-O friend; bhavet-may be; aloka-sambhavana-the opinion; marma-of the heart; granthi-the knot; nikṛntana-on cutting; vyasaninī-intent; tam-this; tadrśam-like this; vairinī-enemy; krūra-cruel; iyam-this; viraha-from separation; vyathā-suffering; na-does not; sahate-

allow; mat-of Me; bhaga-the good fortune; dheya-giving; utsavam-festival of happiness.

Rādhā: (in Sanskrit) O My friend, the gopīs, who all have beautiful curved eyebrows, may be convinced that Kṛṣṇa's heart is flooded with waves of compassion for this downtrodden person. Still, My cruel enemy, the pain of being separated from Kṛṣṇa, is intent on cutting My heart to pieces. That enemy will not for a moment allow Me to celebrate a festival of auspicious happiness.

Text 4

(ity ārtim naṭayantī.)

uttāpī pūṭa-pākato 'pi garala-grāmād api kṣobhanaḥ
damholer api duḥsahaḥ kaṭur alam hṛn-magna-śalyād api
tīvraḥ praudha-visūcika-nicayato 'py uccair mamāyaṁ balī
marmāṇy adya bhinatti gokula-pater viśleṣa-janma jvaraḥ

(iti mukta-kaṅṭham roditi.)

iti-thus; artim-suffering; naṭayanti-representing dramatically; atha-now; vyadhiḥ-disease; yathā-just as; tatra-in that book; eva-certainly; uttāpi-distressing; pūṭa-pakataḥ-than the poison pūṭa-paka; api-even; garala-of poison; gramat-than a strong dose; api-even; kṣobhanaḥ-more agitating; dambholeḥ-than Indra's thunderbolt; api-even; duḥsahaḥ-more intolerable; kaṭuḥ-sharp; alam-greatly; hṛt-in the heart; magna-plunged; salyat-than a spear; api-even; tivraḥ-harsh; praudha-fully developed; visucika-nicayataḥ-than cholera; api-ven; uccaiḥ-greatly; mama-of Me; ayam-this; bali-powerful; marmahi-the vital organs; adya-now; bhinatti-breaks; gokula-of Gokula; pateḥ-of the king; viśleṣa-of from separation; janma-born; jvaraḥ-fire; iti-thus; muktam-unobstructed;

kaṅṭham-with throat; roditi-cries.

(in agony)

The blazing fire of separation from Lord Kṛṣṇa, the king of Gokula, has broken My heart. That fire is more painful than the pūṭa-pāka fire, more troubling than a strong doses of poison, more intolerable than Indra's thunderbolt, more sharp than a spear plunged into the heart, and more horrifying than the last stage of cholera.

(cries without any inhibition.)

Text 5

(nephathye)

adya prāṇa-parārdhato 'pi dayite dūram prayāte harau
hā dhig duḥsaha-śoka-śaṅkubhir abhūd viddhāntarā rādhikā
tenāsyāḥ pratiṣedham ārya-carite tvam mā kṛthā mā kṛthāḥ
kṣiṇeyam kṣaṇam atra suṣṭhu viluṭhanty āta-svaram roditu

nephathye-from behind the scenes; adya-now; prāṇa-than life; para-ardhataḥ-many millions of times; api-even; dayite-more dear; dūram-far away; prayate-has gone; harau-when Kṛṣṇa; ha-alas!; duhsaha-unbearable; śoka-of grief; śaṅkubhiḥ-by many arrows; abhūt-has become; viddha-wounded; antara-at heart; rādhikā-Rādhā; tena-by this; asyāḥ-of Her; pratiṣedham-forbidding; arya-carite-o noble, pious lady; tvam-you; ma-please do not; kṛthāḥ-do; ma-please do not; kṛthāḥ-do; kṣiṇa-emanciated; iyam-She; kṣaṇam-moment; atra-here; susthu-very much; viluthanti-rolling about on the ground; arta-of pain; svaram-with sounds; roditu-may cry.

A voice from behind the scenes: Kṛṣṇa is many millions of times more dear to Rādhā than Her own life. Now that He has gone far away, Her heart has become wounded by many sharp javelins of unbearable grief. She has become emaniated. She may roll about on the ground, and She may scream in pain. O noble, pious (Mukharā), please don't try to stop Her. Please don't try to stop Her.

Text 6

lalitā: (nepathyābhimukham ālokya svagatam) vunde sāhu sāhu jam
ṇivāran ummuhī muharā tu-e ṇivāridā.

nepathya-abhimukham-at the area behind the scenes; alokya-
glancing; svagatam-aside; vunde-O Vṛndā; sahu-well done; sahu-well
done; jam-which; nivarṇ-to stop; ummuhi-eager; muhara-Mukhara; tu-e-
by you; nivarida-is checked.

Lalitā: (glancing at the area behind the scenes) Vṛndā, well done!
Well done! You stopped Mukharā, who was very eager to intervene.

Text 7

rādhā: (punaś cakravākīm vilokya sābhyarthanam)

iyam uapagatā prācītas tvaṁ rathāngi tato haris
tava padam agād akṣṇor asya pravṛttim udīraya
vinayati ratha-klāntīm hanta prabhoḥ pathi tasya kaḥ
praṇayati janaḥ ko vā patrāṅkurādi-pariṣkriyām

punaḥ-again; cakravakim-at a cakravaka bird; vilokya-looking; sa-with; abhyarthanam-a request; iyam-this; upagata-come; pracitaḥ-from the east; tvam-you; rathangi-O cakravaka bird; tataḥ-then; hariḥ-Kṛṣṇa; tava-of you; padam-to the place; agat-went; akṣnoḥ-of the eyes; asya-of Him; pravṛttim-news; udiraya-please tell; vinayati-destroys; ratha-of the chariot; klantim-the fatigue; hanta-indeed; prabhoḥ-of the Lord; pathi-on the path; tasya-of Him; kaḥ-who?; praṇayati-brings; jahaḥ-person; kaḥ-which; va-or; patra-of leaves; aṅkura-and sprouts; ādi-beginning with; pariskriyam-ornament.

Rādhā: (again seeing a cakravākī bird, She makes the following request) O cakravākī bird, because you have come here from the east you must have seen Kṛṣṇa. Please tell Me the news of His activities. Has someone acted to relieve the Lord's fatigue travelling on the highway in the chariot? Has someone decorated Him with leaves, fresh sprouts, and other forest-ornaments?

Text 8

lalitā: pi-a-sahi vi-o-iṅī-ṅi-uramba-kuḍumba-sāhi-sihare. mahurā-patthāmukkaṅṭhidam vi-a pekkha vali-putṭha ra-ām.

pi-a-O dear; sahi-friend; vi-o-ini-separated; uramba-multitude; kudumbam-family; kadamba-kadamba; sahi-of a tree; sihare-on the top; mahura-to Mathurā City; patthan-going; ukkaṅṭhidam-eager; vi-a-as if; pekkha-look; vali-puttha-of crows; ra-am-the king.

Lalitā: Dear friend, look at the king of crows sitting on top of this kadamba tree. He seems to be a relative of us gopīs suffering in separation from our beloved. He seems to be yearning to go to Mathurā

City.

Text 9

rādhā: (sa-ślāgham)

bhrātar vāyasa-maṇḍalī-mukūṭa he niṣkramya goṣṭhād itaḥ
sandeśam vada vandanottaram amum vṛndāṭavīndrāya me
dagdhum prāṇa-paśum śikhī viraha-bhūr indhe mad-aṅgālaye
sāndram nāgara-candra bhindhi rabhasād āśārgalā-bandhanam

sa-with; slagham-praise; bhratam-O brother; vayasa-of youths;
maṇḍali-of the community; mukuta-O crown; he-O; niskramya-going;
goṣṭhat-from Vraja; itaḥ-then; sandesam-message; vada-please speak;
vandana-offering respectful obeisances; uttaram-after; amum-this;
vṛndā-atavi-of Vṛndāvana; indraya-to the king; me-of Me; dagdhum-to
burn; prāṇa-of life-breath; pasum-the animal; sakhi-flames; viraha-bhūḥ-
of separation; indhe-in the fuel; mat-of Me; aṅga-of the body; alaye-in
the abode; sandram-greatly; nagara-of amorous heroes; candra-O moon;
bhindhi-please break; rabhasat-at once; asa-of hope; argala-by the
obstruction; bandhanam-bond.

Rādhā: (praising the crow) O brother, O crown of all youths, after
you leave Vrajabhūmi please go to Vṛndāvana's king Kṛṣṇa, offer
respectful obeisances to Him, and speak to Him the following message
on My behalf: "O moon of all amorous heroes, the flames of separation
from You are now beginning to burn the animal of My life-breath in the
house of My body. Please unbolt the firm lock of hope that keeps that
animal in the burning building."

Text 10

(savyataḥ śārikām avekṣya)

na vedmi sakhi śārike yad asi tasya dūtī harer
idam̐ prathamataḥ sphuṭam̐ kathaya muñca vārtām̐ parām̐
sa piṣṭa-kaṭu-kaṇṭakaḥ sakhibhir̐ āvṛto vartate
ratho ratha iti bruvan kim adhunā praticī-mukhaḥ

savyataḥ-on the left; sarikam-a female parrot; avekṣya-seeing; na-not; vedmi-I know; sakhi-O friend; sarike-O parrot; yat-that; asi-you are; tasya-of Him; duti-a messenger; hareḥ-of Kṛṣṇa; idam-this; prathamataḥ-first; sphutam-clearly; kathaya-please tell; muñca-please release; vartam-the news; katu-the sharp; kantakaḥ-thorns of the enemies; sakhibhiḥ-by friends; avṛtaḥ-surrounded; vartate-is; rathaḥ-the hero; rathaḥ-a chariot; iti-thus; bruvan-saying; kim-does He?; adhuna-now; pratici-the west; mukhaḥ-face.

(seeing a female parrot on the left) O parrot-friend, I did not know you were a messenger from Kṛṣṇa. Tell Me the news. Has Kṛṣṇa crushed the sharp thorns of His enemies? Is He now surrounded by His friends? Does He call for a chariot (to come here)? Is He now eager to travel west (to the land of Vraja)?

Text 11

(iti vikrośantī sa-śaṅkam)

kiṁ jappissādi sampadam̐ guru-aṅo ha vaiṇavam̐ kvāmṛtam
juttim̐ so-a-haram̐ suṅāmi ṇa kham̐ ha ṇarma-bhaṅgī kva sā
kiṁ dhāremi na dheri-am̐ kkhaṇam̐ aham̐ ha prāṇa-nāthaḥ kva me

kaṇṭham muñcadha re parāṇa-hada-a ha dhiṅ na dṛṣṭo hariḥ

iti-thus; vikrośanti-crying; sa-with; śaṅkam-fear; kim-what?;
jappissādi-will say; sampadam-now; guru-ano-superiors; ha-ah?;
vainavam-of the flute; kva-where?; amṛtam-the nectar; juttim-logic; so-a-
grief; haram-removing; sunami-I hear; na-not; katham-why?; ha-ah!;
narma-bhangi-joking words; kva-where?; sa-they; kim-whether?;
dharemi-I keep; na-not; dheri-am-peaceful composure; kkhanam-for a
moment; aham-I; ha-ah!; prāṇa-of life; nāthaḥ-the lord; kva-where?; me-
of Me; kaṇṭham-throat; mucadha-please abandon; re-O; parana-life-
breath; hada-a-O miserble; ha-alas!; dhik-alas!; dṛṣṭaḥ-seen; hariḥ-Kṛṣṇa.

(frightened and crying) What will My superiors say now? Now where will (I be able to hear) the nectar sound of Kṛṣṇa's flute? I do not hear any words that will drive away My grief. I cannot be peaceful for even a moment. Alas! Where is the Lord of My life now? O miserable life, please run out of My throat at once! No longer can I see Kṛṣṇa!

Text 12

viśākhā: (apavarya) lalide turi-am kuṇa kampi ubāṇam jena eso
parāṇa-viddohi pi-a-sahī-e ve-anā-taraṅgo kkhaṇam bi sidhili-ādi.

apavarya-privately; lalide-O Lalitā; turi-am-quickly; kuna-please
make; kam pi-some; ubanam-remedy; jena-by which; eso-this; parana-of
the life; viddohi-the enemy; pi-a-dear; sahi-e-of the friend; ve-ana-of
torment; tarango-the waves; kkhanam-for a moment; bi-even; sidhili-
ādi-may be slackened.

Viśākhā: (aside to Lalitā) Lalitā, quickly do something to stop, even for a moment, the waves of suffering that are drowning our dear friend

(Rādhā).

Text 13

lalitā: (rādhām upetya sanskṛtena)

aśaṅkemahi paṅkajakṣi kutukī nirmāya māyām kramād
akrūrādi-mayīm hariḥ parihasaty asmān kalāvān alam
moktum na kṣamate kadāpi yad ayam vṛndāṭavī-kandaram
śakyaḥ prekṣitum añjasā sakhi sa cet ku 24jaṅtare mṛgyate

rādhām-Rādhā; upetya-approaching; sanskṛtena-in Sanskrit;
aśaṅkemahi-we think; paṅkaja-lotus; akṣi-eyes; kutuki-playful; nirmaya-
creating; mayam-a trick; kramat-gradually; akrūra-Akrūra; ādi-beginning
with; mayim-consisting of; hariḥ-Kṛṣṇa; parihasati-jokes and laughs;
asman-at us; kalavan-clever; alam-greatly; moktum-to leave; na-not;
kṣamate-is able to bear; kada api-at any time; yat-because; ayam-this;
vṛndā-atavi-of Vṛndāvana forest; kandaram-the interior; sakyah-is able;
prekṣitum-to be seen; añjasa-quickly; sakhi-O friend; saḥ-He; cet-if;
kuñja-the forest grove; antare-within; mṛgyate-is sought.

Lalitā: (approaches Rādhā and says in Sanskrit:) O lotus-eyed one,
we think that clever, playful Kṛṣṇa is simply playing a joke on us, and
these events beginning with Akrūra's arrival are all His joke, for He is
not willing to leave Vṛndāvana at any time, O friend, if You simply
search for Him in the forest You will quickly find Him there.

Text 14

viśākhā: lalide sāhu sāhu. saccam vi-akkhaṇāsi.

lalide-O Lalitā; sahu-well done; sahu-well done; saccam-in truth; vi-akkhana-intelligent; asi-you are.

Viśākhā: Well done, Lalitā! Well done! You are intelligent.

Text 15

rādhā: hanta sakhyau nāsambhavyam idam. tan mṛgayemahi.

hanta-indeed; sakhau-O friends; na-not; asambhavyam-impossible; idam-this; tat-therefore; mṛgayemahi-let us search.

Rādhā: My friends, this is not impossible. Let us search (for Him).

Text 16

(iti parikramya puraḥ kuraṅgir vilokayantī sa-bāṣpam uccaiḥ.)

hari hari bhavatībhiḥ svanta-hārī hariṇyo
harir iha kim apaṅgātithya-saṅgī vyadhāyi
yad anuraṇita-vaṁśī-kākalībhir mukhebhyaḥ
sukha-tṛṇa-kavalā vaḥ sāmi-līdhāḥ skhalanti

iti-thus; parikramya-walking; puraḥ-ahead; kuraṅgiḥ- does; does; vilokayanti-seeing; sa-with; tears; uccaiḥ-in a loud voice; hari hari-O Kṛṣṇa, O Kṛṣṇa; bhavatibhiḥ-by You; sva-own; anta-hearts; hari-

enchanting; harinyaḥ-does; hariḥ-Lord Kṛṣṇa; iha-here; kim-whether?; apaṅga-of sidelong glances; atithya-the guest; saṅgi-contact; vyadhayi-do; yat-because; anuranita-sounded; vamsi-of the flute; kakalibhiḥ-by the sweet music; mukhebhyaḥ-from the mouths; skha-happily; trṇa-of grass; kavalah-morsels; vaḥ-of you; sami-lidhaḥ-half-eaten; skhalanti-fall.

(After walking some distance, She sees some does. With tears in Her eyes, She calls to them in a loud voice)

Hello! Hello! O does, the grass is falling, half-eaten, from your mouths. Is this because charming Kṛṣṇa has stolen your hearts? Is it because you have met the wandering guest of Lord Kṛṣṇa's sidelong glance, or because you have heard the sweet music of His flute?

Text 17

(ity anyato gatvā sātta-hāsam)

ale moli cchippam̐ bhaṇa palihalantī kuḍiladam̐
kuḍuṅge guḍhaṅgo nivasa-i kahim̐ piṅcha-ma-uli
navāmbhoda-śreṇī-staṇita-gaṇato 'py arbuda-guṇam̐
pi-am̐ tumhānam̐ murali-jaṇidam̐ jassa raṇidam̐

iti-thus; anyathā-elsewhere; gatvā-going; sa-with; atta-loud; hasam-laughter; ale-O; moli-peahen; cchippam-at once; bhana-please tell; palihalanti-abandoning; kudiladam-duplicity; kuduṅge-in the forest-grove; gudha-hiding; ango-His body; nivassa-i-stays; kahim-where?; piṅcha-ma uli-Kṛṣṇa, who wears a crown of a peacock feathers; nava-fresh; ambhoda-of clouds; sreni-multitude; stanita-thunder; ganataḥ-than an abundance; api-even; arbuda-gunam-millions of times more; pi-am-dear; bho-O; tumhanam-of you; murali-from the flute; janidam-produced; jassa-of whom; ranidam-the sound.

(Going to another place, She laughs loudly)

O peahens, please give up all duplicity and quickly tell Me: Where is peacock-feather-crowned Kṛṣṇa hiding in this forest? Where is Kṛṣṇa, whose flute music pleases you millions of times more than the thunder of many new rainclouds?

Note: Peacocks and peahens are pleased by the monsoon rains. The sound of thunder is, therefore, a sound especially welcome to them.

Text 18

viśākhā: (sodgrīvam avekṣya) esa pi-a-sahī-e kuṇḍa-ni-uñje guñjā-ali dīsa-i.

sa-with; udgrivam-lifting her neck with eagerness; avekṣya-looking; esa-this; pi-a-dear; sahi-e-of the friend; kunda-of the pond; ni-uñje-in the grove; guñja-of guñja berries; a-ali-the multitude; disa-i-is seen.

Viśākhā: (eagerly craning her neck) I can see a guñjā-necklace in the grove by Rādhā-kuṇḍa.

Text 19

rādhā: (sambhrameṇādāya jighrantī sotkampam)

maṇi-rāja-ruca virājitā
danujāreḥ sphuritāsi vakṣasi
iha kiṁ luṭhasi tvam ākulā
sakhi guṅjāvali-kuṅja-vartmani

sambhramena-with agitation; adaya-taking; jighranti-smelling; sa-with; utkampam-trembling; mani-of jewels; raja-of the king (the Kaustubha gem); ruca-by the splendor; virajita-manifested; danuja-areḥ-of Kṛṣṇa, the enemy of the demons; sphurita-manifested; asi-you are; vakṣasi-on the chest; iha-here; kim-whether?; luthasi-you roll about on the ground; tvam-you; akula-agitated; sakhi-O friend; guṅja-of gu 24ja; avalī-O necklace; kuṅja-in the forest-grove; vartmani-on the path.

Rādhā: (with great awe She picks up the guṅja-necklace, smells it, and trembles) Reflecting the splendor of the king of jewels, you were once on the chest of Kṛṣṇa, the enemy of the demons. O guṅja-necklace friend, why do you, overwhelmed, now roll about on the ground of this forest-path?

Text 20

lalitā: maggaṇāhiniveseṇa aviṇṇāda-maggā-o amhe kadham
sahitthalī-perantaṁ pattamha.

maggana-ahinivesena-by searching; avinnada-unknown; magga-o-path; amhe-we; kadham-how?; sahitthali-Sakhisthali; perantam-near; pattamha-come.

Lalitā: How is it that by wandering in search of Kṛṣṇa we have come near Sakhīsthālī (Candrāvalī's home)?

Text 21

rādhā: hā priya-sakhi candrāvalī (ity autsukyam abhinīya) viśākhe
tam adṛṣṭa-pūrvam vallabhita-ballavendra-nandanam candrāvalīm
draṣṭum icchāmi.

ha-O; priya-dear; sakhi-friend; candrāvalī-Candrāvalī; iti-thus;
autsukyam-eagerness; abhinīya-representing dramatically; viśākhe-O
Viśākhā; tam-her; adṛṣṭa-not seen; pūrvam-before; vallabhita-dear;
ballava-of the gopas; indra-of the king; nandanam-to the son;
candrāvalīm-Candrāvalī; draṣṭum-to see; icchami-I wish.

Rādhā: O dear friend Candrāvalī! (very eager) O Viśākhā, I have so
yearned to see Candrāvalī, who I so rarely see, and who is very dear to
Kṛṣṇa, the prince of the gopas.

Text 22

viśākhā: sā kkhu karālā-e mandire sandaṇidā kkhinādi.

sa-she; kkhu-indeed; karālā-e-of Karala; mandire-in the home;
sandanida-confined; kkhinadi-wastes away.

Viśākhā: Confined to the house by (her grandmother) Karālā she has
been wasting away in grief.

Text 23

rādhā: tad amuṁ girīndram eva gauraveṇa girāṁ pātraṁ karavāṇi.
(iti parikramya serṣyam) viśākhe kutaḥ sāmpratamṁ mām pratārayasi. yad
agre devī candrāvalī.

tat-therefore; amum-to him; giri-of mountains; indram-the king; eva-
certainly; gaura-with reverence; giram-of words; patram-the proper
object; karavani-I shall make; iti-thus; parikramya-going; sa-with;
irsyam-jealous rivalry; viśākhe-O Viśākhā; kutaḥ-why?; sampratam-now;
mam-Me; pratarayasi-you cheat; yat-because; agre-in the presence; devi-
the noble; candrāvalī-Candrāvalī.

Rādhā: I shall go now and pray to Govardhana Hill. (She takes a few
steps, and with jealous rivalry says) O Viśākhā, why do you cheat Me in
this way? Candrāvalī is here!

Text 24

(ity upasṛtya sa-bāṣpa-gadgadam)

kusumita-latā-puñje guñjan-madāndha-madhuvrate
trāsād iva dṛśor dvandvam nyasyan smita-sphuritādharah
kim iha muralī-pānir v/eṇī-sikhoccalac-candrakah
sakhi tava dṛṣṭaḥ svairī vrajendra-sutas tvayā

iti-thus; upasṛtya-approaching; sa-with; baspa-tears; gadgadam-and a
choked voice; kusumita-flowering; latā-of creepers; puñje-with a host;
guñjat-buzzing; mada-with joy; andha-blinded; madhuvrate-with bees;
trasat-frightened; iva-as if; drsoḥ-of eyes; dvandvam-the pair; nyasyan-
placing; smita-smiling; sphurita-glistening; adharah-lips; kim-whether;

iha-here; murali-with the flute; paniḥ-in His hand; veni-the hair; sikha-on the top; uccalat-rising; candrakaḥ-peacock feather; sakhi-O friend; svairi-independent; vraja-of Vraja; indra-of the king; sutaḥ-the son; tvayā-by you.

(She approaches and says with tears and a choked voice)
O friend, have you seen your friend, the independent-minded prince of Vraja? Has He come here with glistening smiling lips, a flute in His hand, a peacock feather in His hair, and timid eyes glancing at these groves of flowering vines filled with buzzing bees blinded with joy?

Text 25

(kandare nijokti-pratidhvanim ākarṇya sa-vyatham) katham sakrandam asau mām evānupṛcchati. (iti sa-vidham āsādyā sa-vyamoham)

kandare-in the hollow; nija-own; ukti-of the words; pratidhvanim-the eccho; ākarṇya-hearing; sa-with; vyathām-uneasiness; katham-how is it?; sa-with; akrandam-a cry; asau-it; mam-to Me; anupṛcchati-questions in response; iti-thus; sa-vidham-near; āsādyā-going; sa-with; vyamoham-bewilderment.

(Hearing the mountain cave echo Her words, She becomes uneasy.)
Why does Govardhana Hill cry the same question back at Me?
(Bewildered, She goes close to the cave.)

Text 26

sāndraiḥ sundari vṛndaśo hari-pariṣvāṅgair idam maṅgalaṁ
dṛṣṭam te hata-rādhayāṅgam anayā diṣṭyādya candrāvalī
drāg enam nihitena kaṅṭham abhitaḥ śirṇena kaṁsa-dviṣaḥ
karṇottaṁsa-su-gandhinā nija-bhuja-dvandvena sandhukṣaya

(ity āliṅgitum upakramate)

yathā-just as; lalitā-madhave-in Lalitā-Madhava; sandraiḥ-intense;
sundari-O beautiful girl; vṛndāsaḥ-in great numbers; hari-of Lord Kṛṣṇa;
pariṣvaṅgaiḥ-with embraces; idam-this; maṅgalam-auspicious; dṛṣṭam-
seen; te-of you; hata-struck; rādhāya-by Rādhārāni; āṅgam-body; anaya-
by Her; diṣṭya-by good fortune; adya-now; candrāvalī-O Candrāvalī;
drak-at once; enam-her; nihitena-placed; kaṅṭham-abhitaḥ-on the neck;
sirṇena-withered; kaṁsa-dviṣaḥ-of Lord Kṛṣṇa, the enemy of Kāṁsa;
karṇa-uttama-earrings; su-gandhina-fragrant; nija-own; bhujā-of arms;
dvandvena-by the pair; sandhukṣaya-agitate; iti-thus; āliṅgitum-to
embrace; upakramate-goes.

O beautiful Candrāvalī, suffering Rādhā can see how Your body has
become auspicious from Kṛṣṇa's many tight embraces. Please embrace
Me with Your arms fragrant from the touch of Kṛṣṇa's flower-earrings.

(She tries to embrace her.)

Text 27

lalitā: hala-phadi-a-silā-paḍibimbidā esā tumam jevva. ṇa kkhu
candā-alī.

hala-O!; phadi-a-sila-in crystal; paḍibimbida-reflected; esa-she;
tumam-You; jevva-certainly; na-not; kkhu-certainly; candā-alī-

Candrāvalī.

Lalitā: This is You Yourself reflected in this crystal-stone. It is not
Candrāvalī.

Text 28

rādhā: (nirūpya) nātathyam bravīṣi. (iti puro gatvā sollāsam
nihasya.) lalite diṣṭyāham amukta-vigrahādya samvṛttā. paśya paśya (ity
aṅgulyā darśayanti)

nirūpya-closely examining; na-not; atathyam-untruthfully; bravisi-
you speak; iti-thus; puraḥ-ahead; gatvā-going; sa-with; ullasam-
happiness; vihasya-laughing; lalite-O Lalitā; distya-by good fortune;
aham-I am; amukta-not separated; vigraha-form; adya-now; samvṛtta-
become; paśya-look!; paśya-look!; iti-thus; aṅgukya-with a finger;
darśayanti-pointing.

Rādhā: (closely examining it) You aren't lying. (looks ahead and
happily laughs) Lalitā, I am fortunate. Now I shall not give up My body.
Look! Look! (pointing with a finger)

Text 29

vidūre kamsārīr mukuṭita-śikhaṇḍāvalir asau
purā gaurāṅgibhiḥ kalita-parirambho vilasati

(ity sābhyasūyam punar nirūpya sa-khedam)

na kānto 'yam śaṅke surapati-dhanur-dhāma-madhuras
taḍil-lekhā-hārī girim avalalambe jaladharah

(iti mūrchatī)

vidure-far away; kām̐sa-ariḥ-Lord Kṛṣṇa, the enemy of Kām̐sa;
mukutita-crowned; sikhanda-of peacock feathers; avalih-multitude; asau-
He; pura-previously; gaura-angibhiḥ-with the golden-complexioned
gopīs; kalita-manifested; parirambhaḥ-embraces; vilasati-eñjoys
transcendental pastimes; iti-thus; sa-with; abhyasuyam-jealousy; punaḥ-
again; nirūpya-looking; sa-with; khedam-unhappiness; na-not; kante-in
the lover; ayam-this; sanke-I doubt; surapati-dhanuḥ-rainbow; dhama-
splendor; madhuraḥ-charming; tadit-lekha-lightning flash; hari-
removing; girim-on the mountain; avalalambe-rested; jaladharah-a
raincloud; iti-thus; murchati-faints.

There, in the far distance, is Kṛṣṇa, decorated with a peacock-feather
crown, and embraced by the fair-limbed gopīs.

(Rādhā becomes jealous. She carefully looks again, and then becomes
unhappy.)

No. I think it is not Kṛṣṇa. It is only a raincloud, lightning, and
rainbow resting on Govardhana Hill.

(She faints.)

Text 30

ubhe: halā samssana samassasa.

ubhe-both girls; hala-ah!; samassasa-be consoled; samassasa-be
consoled.

Both gopīs: Don't be sad! Don't be sad!

Text 31

rādhā: (samāśvasya sādaram)

girīndra tvam premṇā pravara-varivasya-viracane
variṇyān ity aṅke tava vasati śaṅke prabhur asau

(iti kākum ātanvati)

darī-dvāram dūrād drutam iha darodghatya dayayā
durantam dainyormīn mama damaya dāmodara-dṛśā

samasvasya-becoming revived; sa-with; adaram-reverence; giri-of mountains; indra-O king; tvam-you; premna-with love; pravara-best; varivasya-of service; viracane-in the performance; variyan-the best; iti-thus; aṅke-on the lap; tava-of you; vasati-resides; śaṅke-I think; prabhuḥ-the lord; asau-He; iti-thus; kakum-plaintive words; atanvati-manifesting; dari-of a cave; dvaram-the door; dūrāt-from far away; drutam-quickly; iha-here!; dara-a little; udghatya-opening; dayaya-with mercy; dūrāntam-endless and difficult to overcome; dainya-of the wretched condition; urmin-the waves; mama-of Me; damaya-please quell; damodara-of Kṛṣṇa; drsa-by the sight.

Rādhā: (becomes revived. She says with great respect:) O Govardhana Hill, O king of mountains, you are the best of the affectionate servants of Lord Kṛṣṇa. I think that Lord Kṛṣṇa always remains on your lap. (with plaintive words) Please be kind. Please open the entrance of one of your caves and let Me glimpse Kṛṣṇa within. Please do this and stop the unbearable endless waves of My suffering.

Text 32

(punar nibhalya) katham eṣa jhatkara-kāri-vāri-nirjharayita-
mahāśru-pūro maunam evāvalambate.

punaḥ-again; nibhalya-looking; katham-why is it?; eṣaḥ-he; jhatkara-
murmuring sounds; kari-making; vari-water; nirjharayita-streams; mahā-
great; aśru-of tears; puraḥ-stream; maunam-silence; eva-certainly;
avalambate-attains.

(looking again) Why is Govardhana Hill silent? He simply sheds
streams of tears in the form of these murmuring mountain brooks.

Text 33

(ity añjalim badhnati)

govardhana tvam iha gokula-saṅgi-bhūmau
tuṅgaiḥ śirobhir abhipatya nabho vibhāsi
tenāvalokya haritaḥ parito vadāśu
kutrādya ballava-maṇiḥ khalu khelatīti

iti-thus; añjalim-folded hands; badhnati-folding; govardhana-
Govardhana Hill; atha-just as; lalitā-madhava-in Lalitā-Madhava;
govardhana-O Govardhana Hill; tvam-you; iha-here; gokula-of Gokula;
saṅgi-touching; bhūmau-on the land; tuṅgaiḥ-tall; sirobhiḥ-with peaks;
abhipatya-thrusting; nabhaḥ-into the sky; vibhasi-you are splendid
manifested; tena-by Him; avalokya-having seen; haritaḥ-all directions;

paritaḥ-everywhere; vada-please tell; asu-at once; kutra-where?; adya-now; ballava-of cowherd boys; maniḥ-the precious gem; khalu-indeed; khelati-enjoys pastimes; iti-thus.

(She folds Her hands.)

O Govardhana, you shine very splendidly in this land of Gokula, your many lofty peaks thrusting into the sky. Please look in all directions and tell Me where Kṛṣṇa, the jewel of the cowherd boys, now enjoys pastimes.

Text 34

(kiñcid agre gatvā)

makaranda-karambitaḥ kadambo
nanu so 'yaṁ catulākṣi yasya mūle
pracelaka-śālakayā harir me
kaca-pakṣe racayāṁ cakāra cūḍām

kiñcit-somewhat; agre-ahead; gatvā-going; makaranda-with honey; karambitaḥ-endowed; kadambaḥ-kadamba tree; nanu-is it not?; sah ayam-this; catula-restless; akṣi-whose eyes; yasya-of which; mule-at the base; pracalaka-salakaya-with a peacock feather; hariḥ-Kṛṣṇa; me-of Me; kaca-pakṣe-in the hair; racayam cakara-made; cudam-a crown.

(walking a little ahead) O restless-eyed friend, is this not the same kadamba tree under which Kṛṣṇa placed a peacock-feather crown in My hair?

Text 35

(dakṣiṇataḥ prekṣya sa-vikrośam)

seyam govardhana-giri-darī dvāri vinyasta-citrā
yasyām āste vicakila-mayī kalpitā tena śayyā
dṛṣṭvāpy enām lalitam abhitaḥ smārayantīm purastāt
prāṇan kaṇṭhe sakhi vicarato dhig varākān mamāste

dakṣiṇataḥ-from the south; prekṣya-looking; sa-with; vikrośam-crying;
sa iyam-this; govardhana-of Govardhana; giri-Hill; dari-the cave; dvari-
at the entrance; vinyasta-placed; citra-colorful designs; yasyam-in which;
aste-is; vicakila-of jasmine flowers; mayi-consisting; kalpita-fashioned;
tena-by Him; sayya-a bed; dṛṣṭvā-seeing; api-even; enam-this; lalitām-
pastimes; abhitaḥ-completely; smarayantim-reminding; purastāt-in the
presence; prāṇan-life's breath; kaṇṭhe-in the throat; sakhi-O friend;
vicarataḥ-moving; dhig-fie!; varakan-worthless; mama-of Me; aste-is.

(Looking south She begins to cry) Here is the same cave-entrance on
Govardhana Hill where Kṛṣṇa made a very artistic, colorful bed of
jasmine flowers. When I see this place it reminds Me of all the pastimes
We enjoyed together here. O friend, fie on the useless breaths that
continue to move in My throat!

Text 36

(iti vaiklavyam naṭayanti)

dṛṣṭaḥ kuñja-gaṇo vyaloki nikhilam vṛndāṭavī-koṭaram
nirbandhena nibhālitā ca niviḍā bhāṇḍīra-bhū-maṇḍalī
praty-aṅgam muhur īkṣitaḥ sakhi mayā so 'yam ca govardhano

labdhaḥ kvāpi na tasya hanta lalite gandho 'pi bandhos tava

iti-thus; vaiklavyam-anguish; naṭayanti-representing dramatically; dṛṣṭaḥ-seen; kuñja-of forest-groves; ganaḥ-the multitude; vyaloki-seen; nikhilam-the entire; vṛndā-atavi-kotaram-forest of Vṛndāvana; nirbandhena-with careful scrutiny; nibhalita-seen; ca-also; nivida-the dense; bhandira-bhū-maṇḍali-Bhadiravana forest; prati-all; aṅgam-the parts; muhuḥ-repeatedly; ikṣitaḥ-seen; sakhi-O friend; mayā-by Me; sah ayam-this; ca-also; govardhanaḥ-Govardhana Hill; labdhaḥ-obtained; kva api-somewhere; na-not; tasya-of Him; hanta-indeed; lalite-O Lalitā; gandhaḥ-the scent; api-even; bandhoḥ-of the friend; tava-of you.

(distressed) I saw all the forests. I looked in all of Vṛndāvana forest. I carefully searched dense Bhāṇḍīravana forest. I looked in every part of Govardhana Hill. O Lalitā, alas! I have not found even the faintest scent of Your friend Kṛṣṇa anywhere.

Text 37

lalitā: hala kuduṅge lukkido māhavo tu-e kitti-a-varam ṇa labdhotthi. ta nivinṇa mā hohi.

hala-alas!; kuduṅge-in the forest; lukkido-seen; mahavo-Kṛṣṇa; tu-e-by You; kitti-a-how many?; varam-times; na-not; labdhotthi-was found; ta-therefore; nivinna-depressed; ma-do not; hohi-become.

Lalitā: How many times have You searched for Kṛṣṇa in the forest-groves and not found Him? Don't be depressed.

Text 38

rādhā: (parikramya sa-sambhramam sanskr̥tena) sādhu lalite sādhu
sādhu paśya dūrād akrūreṇa sārdham puraḥ syandanam arudho 'yam
nanda-nandanaḥ. tad enam kaṅṭha-grāham avarohayiṣye.

parikramya-walking; sa-with; sambhramam-haste; sanskr̥tena-in
Sanskrit; sādhu-well done; lalite-O Lalitā; sādhu-well done; sādhu-well
done; paśya-look; dūrāt-from far away; akrūreṇa-Akrūra; sārdham-with
puraḥ-in the presence; syandanam-the chariot; arudhaḥ-ascended; ayam-
He; nanda-of Nanda Maharaja; nandanaḥ-the son; tat-therefore; enam-
Him; kaṅṭha-the neck; graham-grasped; avarohayiṣye-I shall bring down.

Rādhā: (Beginning to run, She says in Sanskrit) Well said, lalitā!
Well said! Well said! Look! There in the distance are Kṛṣṇa and Akrūra
riding on a chariot. I will grab Kṛṣṇa by the neck and drag Him down.

Text 39

(iti tad-abhyarṇam āsādya sa-vyathām)

gireḥ śṛṅgam svarṇa-stavakitam idam hanta na rathas
tamālo 'sau nīla-dyutir iha na gopī-ratiguruḥ
balī śārdūlo 'yam na hi nṛpati-dūtaḥ sakhi puro
vidhātur vāmatvāt katham itarathā sarvam udabhūt

(iti mūrchatī)

iti-thus; tat-that; abhyaranam-near; āsādya-attaining; sa-with;
vyathām-distress; gireḥ-of Govardhana Hill; śṛṅgam-the peak; svarṇa-
golden; stavakitam-filled with flowers; idam-this; hanta-indeed; na-not;

rathaḥ-a chariot; tamalaḥ-a tamala tree; asau-this; nila-dark; dyutiḥ-color; iha-here; na-not; gopī-ratiguruḥ-Kṛṣṇa, the lover of the gopīs; bali-powerful; sardulaḥ-tiger; ayam-this; na-not; hi-indeed; nrpati-of the king; dutaḥ-the messenger; sakhi-O friend; puraḥ-in the presence; vidhatuḥ-of the creator Brahma; vamatvat-because of the contrariness; katham-how is it?; itaratha-otherwise; sarvam-everything; udabhūt-was manifested; iti-thus.

(approaching nearer, She becomes unhappy) This is not a chariot, but a hill covered with golden flowers. This is not the gopīs' lover Kṛṣṇa, but a dark tamāla tree. This is not the king's messenger Akrūra, but a powerful tiger. O friend, why has the unfriendly creator Brahmā made everything wrong? (She faints.)

Text 40

viśākhā: (sodvegam) lalide java bhisinī-dala-im anemi. dava ṇam padañcalena vi-e-hi. (iti dhāvati)

sa-with; udvegam-alarm; lalide-O Lalitā; java-while; bhisinī-lotus; dala-im-petals; anemi-I bring; dava-then; nam-Her; pada-of the garment; añcalena-with the edge; vi-e-hi-please fan; iti-thus; dhavati-runs.

Viśākhā: (alarmed) Lalitā, fan Rādhā with the edge of your garment while I go to get lotus petals, (She runs off.)

Text 41

(nepathye)

viraha-bharam udirṇam prekṣya rādhāti-dainyam
sphuṭam akhīlam aśuṣyan mānasī hanta gaṅgā
ahaha ravi-turaṅgājīvyā-śṛṅgāgra dūrvaḥ
śata-bhuja-mitir āsīd eṣa govardhano 'pi

nepathye-from behind the scenes; viraha-of separation; bharam-an abundance; udirṇam-arisen; prekṣya-seeing; rādhā-of Rādhā; ati-dainyam-the very pathetic situation; sphuṭam-manifested; akhīlam-entire; asuṣyat-dried up; manasi-manasa; akhīlam-entire; asuṣyat-dried up; manasi-manasa; hanta-indeed; gaṅga-Gaṅga; ahaha-ah!; ravi-of the sun-god; turaṅga-for the horses; ajīvyā-food; śṛṅga-of the summit; agra-on the top; dūrvaḥ-the durva grass; śata-100; bhujā-bhujas; mitiḥ-in measurement; asit-became; eṣa-this; govardhanaḥ-Govardhana Hill; api-even.

A voice from behind the scenes: Seeing Rādhā's intense suffering in separation from Kṛṣṇa, the Mānasa-gaṅgā has completely dried up, and Govardhana Hill, which was so tall that the sun-god's horses would eat the durva grass at it's summit, has shrunk to the height of 100 arms.

Text 42

rādhā: (prabudhya sa-praṇayerṣyam) halā rāhi muñca alī-a-māna-dullalidattāṇam.

prabudhya-becoming conscious; sa-with; praṇaya-of love; irsyam-the anger; hala-ah!; rahi-Rādhā; muñca-abandon; alī-a-false; mana-pride; dullalidattanam-mischief.

Rādhā: (Regains consciousness and says, in the anger of love) O Rādhā, give up the wickedness of this false-pride.

Text 43

lalitā: (niśvasya namrī-bhavati)

nisvasya-sighing; nami-bhavati-bends down.

Lalitā: (sighs and lowers her head)

Text 44

rādhā: halā rāhi eso de pa-a-sadda-diṇṇa-kaṇṇo keli-kuḍuṅge paviśadi kaṇho.

hala-O; rahi-Rādhā; eso-He; pa-a-of the feet; sadda-the sound; dinna-placed; kanno-on the ears; keli-of transcendental pastimes; kuḍuṅge-in the grove; paviśadi-enters; kanho-Kṛṣṇa;

Rādhā: O Rādhā. The sound of Kṛṣṇa's footsteps has come to My ear. Kṛṣṇa is now entering this grove of transcendental pastimes.

Text 45

(iti lalitāyāḥ padānte patantī.)

mukundo 'yaṁ kundojjvala-parisaraṁ kuñjam ayate
latālī ca smerā madhupa-virutais tvaṁ tvarayati
tad uttiṣṭhomatte na tuda pada-lagnaṁ saḥacarīm
durāpas te maughyād viramati varīyān avasaraḥ

iti-thus; lalitāyāḥ-of Lalitā; pada-of the feet; ante-at the edge; patanti-falling; mukundaḥ-Kṛṣṇa; ayam-this; kunda-with jasmine flowers; ujjvala-splendid; parisaram-borders; kuñjam-to the grove; ayate-goes; latā-of creepers; ali-the host; ca-and; smerā-smiling; madhupa-of bees; virutaiḥ-with the humming; tvam-you; tvarayati-hastens; tat-therefore; uttiṣṭha-please stand up; umatte-O madwoman; na-do not; tuda-harm; pada-at your feet; lagnaṁ-resting; saḥacarim-the friend; durapaḥ-difficult to attain; te-of you; maugdhyat-by the folly; viramati-ends; variyan-excellent; avasaraḥ-opportunity.

(She falls down at the edge of Lalitā's feet.) Kṛṣṇa has come to this forest-grove bordered by jasmine flowers. The smiling vines and the buzzing of these bees make you run there. Madwoman, get up! Don't hit the friend that touches your feet! Because of your foolishness we are losing a rare and precious opportunity!

Text 46

lalitā: hā hadamhi devva-hada-eṇa. (iti phut-kṛtya roditi)

ha-ah!; hada-slain; amhi-I am; devva-destiny; hada-ena-by miserable; iti-thus; phut-kṛtya-wailing; roditi-cries.

Lalitā: Alas! Terrible fate has killed me! (She cries and wails.)

Text 47

viśākhā: (sambhramād upetya) lalide kim kkhu edam. dhīrā hohi.

sambhramat-with haste; upetya-approaching; lalide-O Lalitā; kim-what?; kkhu-indeed; edam-is this; dhira-calm; hohi-please become.

Viśākhā: (hastily arrives) Lalitā, what is this? Please calm down.

Text 48

rādhā: (sa-vismayam) sahi kim kkhu tumam cce-a lalidāsi.

sa-with; vismayam-astonishment; sahi-O friend; kim-whether?; kkhu-indeed; tumam-you; cce-a-indeed; lalida-Lalitā; asi-are.

Rādhā: (surprised) Friend, are you actually Lalitā?

Text 49

lalitā: (sa-gadgadam) adha im.

sa-with; gadgadam-a choked voice; adha-then; im-what?

Lalitā: (with a choked voice) What?

Text 50

rādhā: ammahe saccam bhaṇādi. jam aham rāhamhi. (samastād vilokya) nūṇam vana-māli-a-puppha-im vi-edum ettha pattamhi. tā kaṇhassa kaṇṇa-pura-kide malli-a-tthava-am genhissam.

ammahe-ah!; saccam-the truth; bhanadi-she speaks; jam-because; aham-I; raha-Rādhā; amhi-am; samastat-in all directions; vilokya-looking; nunam-is it not so?; vana-in the forest; mali-a-for a garland; puppha-im-flowers; vi-edum-to collect; ettha-here; patta-come; amhi-I have; ta-then; kanhassa-of Kṛṣṇa; kannapura-of earrings; kide-for the sake; malli-a-a jasmine; tthava-am-flowers; genhissam-I shall take.

Rādhā: Ah! She speaks the truth. I am Rādhā. (She looks around) I have come here to pick forest-flowers for a garland. I will pick jasmine flowers to make earrings for Kṛṣṇa.

Text 51

(iti puṣpa-vāṭikām upetya sāṭaṅkam sanskṛtena)

kim agre mallīnām skhalati kalikā-śreṇir adhunā
kadambānām kim vā truṭati parito mañjari-tatiḥ
katham vā jātīnām dadhati mukulaḥ śyāmala-ruciṁ
harer vṛndāraṇye drutam ahaha keyam gatir abhūt

iti-thus; puṣpa-of flowers; vaticam-the garden; upetya-approaching; sa-with; ataṅkam-fear; sanskṛtena-in Sanskrit; kim-why?; agre-in the presence; mallinam-of the jasmine flowers; skhalati-falls; kalika-of buds; sreniḥ-the multitude; adhuna-now; kadambanam-of kadamba trees; kim-why?; va-or; trutati-breaks; paritaḥ-everwhere; mañjari-of blossoms; tatiḥ-the multitude; katham-why?; va-or; jatinam-of jati flowers; dadhati-places; mukulaḥ-buds; syamala-black; rucim-color; hareḥ-of Kṛṣṇa; vṛndā-aranye-in the forest of Vṛndāvana; drutam-at once; aha-ha-ah!; ka-what?; iyam-this; gatiḥ-movement; abhūt-was.

(She anxiously enters a flower-garden) Why are the jasmine buds falling? Why are the kadamba blossoms breaking into pieces? Why are the jāti buds black? What has happened to Kṛṣṇa's Vṛndāvana forest?

Text 52

ubhe: nūṇam mahā-dāvaggi-jala-vilidha esa vana-thali.

nunam-is it not?; mahā-great; davaggi-of a forest fire; jala-by the flames; vilidha-licked; esa-She; vana-in the forest; thali-staying.

Both Lalitā and Viśākhā: The forest must have been licked by the flames of a great fire.

Text 53

rādhā: lalide ṇa jāṇe tikkha-dāvāṇala-kila-vilidham vi-a kīsa ajja me cittaṃ paḍibhādi. ta diṭṭhi-metta-mahida-pa-aṇḍa-dava-maṇḍalam de

va-assaṁ anusareṁha.

lalide-O Lalitā; na-do not; jane-I know; tikkha-sharp; davanala-of the forest-fire; kila-by the sporting; ajja-now; me-of Me; cittam-the heart; padibhadi-is manifested; ta-therefore; ditthi-by a glance; metta-only; mahida-agitated; pa-anda-fierce; dava-maṇḍalam-forest-fire; de-of you; va-assam-friendship; anusareṁha-we seek.

Rādhā: O Lalitā, I don't know why a great forest-fire playfully licks My heart. Let's find your friend, whose glance extinguishes great fires.

Text 54

lalitā: edu edu pi-a-sahī.

edu-may come here; edu-may come here; pi-a-dear; sahi-friend.

Lalitā: Come, dear friend. Come.

Text 55

rādhā: (sa-harṣam) nādi-dure go-ulinda-ṇandaṇo bhava. jaṁ esā go-maṇḍalī lakkhī-adi. (iti parikramya sodvegam)

sa-with; harsam-joy; na-not; adi-very; dure-far; go-ulinda-nandano-the prince of Gokula; bhava-may be; jam-because; esa-the; go-of cows; maṇḍali-herd; lakkhi-adi-is visible; iti-thus; parikramya-going; sa-with; udvegam-speed.

Rādhā: (jubilant) I can see the surabhi cows! Kṛṣṇa can't be far away! (She begins to run.)

Text 56

carati na puraḥ śaṣpam bāṣpa-pravāhi-vilocanā
mukha-parisare labdhoghurṇā na leḍhi ca tarṇakān
kim iti harito hambā-ravair iyam sakhi bhindatī
hari hari harer dhenu-śreṇī param pathi śīryate

carati-go; na-not; puraḥ-in the presence; śaṣpam-to grass; bāṣpa-of tears; pravahi-with floods; vilocana-whose eyes; mukha-of the mouth; parisare-at the corner; labdha-attained; udghurṇa-agitation; na-do not; leḍhi-lick; ca-also; tarṇakan-calves; kim-why?; iti-thus; haritaḥ-from Kṛṣṇa; hamba-of mooing; ravaiḥ-with sounds; iyam-this; sakhi-O friend; bhindati-is separated; hari-alas!; hari-alas!; hareḥ-of Kṛṣṇa; dhenu-of cows; sreni-the herd; param-greatly; pathi-on the path; siryate-is devastated.

Why do the cows, their eyes flooded with tears, refuse to eat the grass before them? Why, overwhelmed with emotion, do they not lick the calves near their mouths? Why do they break the directions with their lament? Alas! Alas! Kṛṣṇa's surabhi cows on this path are on the verge of death.

Text 57

nepathye:

damśaḥ kaṁsa-nṛpasya vakṣasi ruṣā kṛṣṇoragenārpyatām
dūre goṣṭha-taḍāga-jīvanam ito yenopajahre hariḥ
hā dhik kaḥ śaraṇam bhaven mṛdi luṭhad gātrīyam antaḥ-klamād
ābhīrī-śapharī-tatiḥ śithilitā-śvāsormir āmilati

(rādhā sotkampam ghūrṇantī mūrchatī.)

nepathye-from behind the scenes; damśaḥ-the bite; kaṁsa-of Kāṁsa;
nṛpaśya-of the king; vakṣasi-on the chest; ruṣa-with anger; kṛṣṇa-of Lord
Kṛṣṇa; uragena-by the serpent; arpyatām-placed; dure-far away; goṣṭha-
in Vraja; tadaga-of the pond; jivanam-the life; itaḥ-thus; yena-by whom;
upajahre-brought; hariḥ-Lord Kṛṣṇa; ha-alas!; dhik-fie!; kaḥ-who?;
saranam-the shelter; bhavet-may be; mṛdi-on the ground; luthat-rolling
about; gatri-whose limbs; iyam-she; antaḥ-in her heart; klatamat-because
of the suffering; abhiri-of the gopīs; saphari-of the saphari fish; tatiḥ-the
host; sithilita-loosened; svasa-of sighs; urmiḥ-the wave; āmilati-closes;
rādhā-Rādhā; sa-with; utkampam-trembling; ghurṇanti-becomes
agitated; murchati-faints.

A voice from behind the scenes: May a black snake angrily bite the
chest of King Kāṁsa, who took away the moon of Kṛṣṇa, which gives life
to the pond of Vraja Village. Alas! The śapharī fish of the gopīs are
rolling on the dry ground in agony. The waves of their life-breath are
stopping. What will give them shelter now?

(Trembling with agitation, Rādhā faints.)

Text 58

lalitā: halā samassasa samassasa.

hala-Oh?; samassasa-be comforted; samassasa-be comforted.

Lalitā: There there.

Text 59

rādhā: (cakṣur unmīlya nabho vilokayantī) deva divākara namasyati
rādhikā. sādhayābhīṣṭam.

cakṣuḥ-eyes; unmīlya-opening; nabhaḥ-to the sky; vilokayanti-
looking; deva-O lord; divakara-O sun-god; namasyati-offers respectful
obeisances; rādhikā-Rādhā; sadhaya-please fulfill; abhistam-the desire.

Rādhā: (opens Her eyes and looks to the sky) O sun-god, Rādhā
offers Her respectful obeisances unto you. Please fulfill Her desire.

Text 60

viśākhā: (sa-sambhramam) sahassa-bhānuṇā maṅgalam āsaṁsidam.

sa-with; sambhramam-awe; sahassa-thousands; bhanuna-with rays of
light; maṅgalam-auspiciousness; asaṁsidam-is desired.

Viśākhā: (with awe) The thousand-rayed sun-god gives a
benediction.

Text 61

rādhā: (aśrutim abhinīya) hanta hanta

viṣūcīnair nītā madhurima-parītaiḥ madhu-bhidaḥ
padair vailakṣaṇyaṁ kim api jagatī-locana-haram
īyaṁ tīra-kṣaunī taraṇi-taraṇāyāḥ sakhi dr̥ṣor
vrajantī panthānaṁ mama karaṇa-vṛttīḥ jvarayati

aśrutim-not hearing; abhiniya-representing dramatically; hanta-ah!;
hanta-ah!; visucinaiḥ-spread everywhere; nita-brought; madhurima-with
sweetness; paritaiḥ-filled; madhu-bhidaḥ-of Kṛṣṇa, the killer of the
Madhu demon; padaiḥ-by the footprints; vailakṣaṇyam-inauspiciousness;
kim api-a certain; jagati-of the entire world; locana-the eyes; haram-
enchanting; iyam-this; tira-kṣauni-shore; taranai-taranayaḥ-of the
Yamuna River, the daughter of the sun-god; sakhi-O friend; dr̥ṣoḥ-of the
eyes; vrajanti-going; panthanam-on the pathway; mama-of Me; karaṇa-
vṛttiḥ-the senses; jvarayati-causes to burn with fever.

Rādhā: (not hearing Viśākhā's words) Alas! Alas! Its scattered sweet
Kṛṣṇa-footprints enchanting the world's eyes and making them
wretched, the Yamunā's shore now walks on the pathway of My eyes and
makes My senses burn with pain.

Text 62

lalitā: halā ettha puliṇe sūraṁ ārohi-a ahiṭṭhaṁ abbatthemha.

hala-ah!; ettha-here; puliṇe-on the river-shore; suram-the sun-god;

arohi-a-worshipping; ahittham-desire; abbatthemha-let us pray.

Lalitā: Ah! On this riverbank let us worship the sun-god and pray to him for the fulfillment of our desire.

Text 63

rādhā: (puline luṭhantī)

tvam asmākaṁ yasmin paśupa-ramaṇīnām racitavān
sadā bhūyo bhūyaḥ praṇaya-gaḥanaṁ tuṣṭi-laharīm
tad etat kālindī-pulinam iha khinnaḥ kim adhunā
parirambhād ambhoruha-mukha na sambhāvayasi naḥ

puline-on the shore; luthanti-rolling about on the ground; tvam-You; asmakam-of us; yasmin-in which place; pasupa-ramaninam-of the gopīs; racitavan-created; sada-always; bhūyaḥ-again; bhūyaḥ-and again; praṇaya-waves; tat etat-that; kalindi-of the Yamuna; pulinam-the shore; iha-here; khinnaḥ-distressed; kim-why?; adhuna-now; parirambhat-from embraces; ambhoruha-mukha-O lotus-faced one; na-not; sambhavayasi-You do; naḥ-to us.

Rādhā: (rolls about on the river-bank) O lotus-eyed one, on this Yamunā shore, where again and again You splashed us with waves of pleasure deep with love, why do You not now embrace us who are tormented with pain?

Text 64

lalitā: (kālindīm avalokya)

bahiṇi mihira-vaṁsuttamaṁsa-rube tu-atto
mahumahaṇa-padattim labdhu-kāmāgatamhi

kalindim-at the Yamuna River; avalokya-looking; bahini-O sister;
mihira-of the sun-god; vaṁsu-in the dynasty; uttamaṁsa-the crown; rube-in
the form; tu-atto-from you; mahu-mahana-of Kṛṣṇa, the killer of the
Madhu demon; padattim-new; labdhu-to obtain; kama-desiring; agata-
arrived here; amhi-I have.

Lalitā: (looking at the Yamunā) O sister, O crown of the sun-god's
dynasty, I have come here desiring to hear from you news of Kṛṣṇa, the
killer of the Madhu demon.

Text 65

rādhā: (sanskṛtena)

yad ajani maṇi-harmya-spardhi-kuñjānuviddham
tava sakhi navarodhas tasya lilāvarodhaḥ

(iti mūrchatī)

sanskṛtena-in Sanskrit; yat-which; ajani-was manifest; maṇi-jewelled;
harmya-palaces; spardhi-rivalling; kuñja-with groves; anuviddham-filled;
tava-of you; sakhi-O friend; nava-new; rodhaḥ-shore; tasya-of Him; lila-
of pastimes; avarodhaḥ-the home; iti-thus; murchati-faints.

Rādhā: (in Sanskrit) Friend, your ever-new shores are filled with

forest groves that rival jewel palaces and that were once the home of Kṛṣṇa's pastimes. (She faints.)

Text 66

viśākhā: lalide vaṇa-māliṇo nimmalla-mālam nāsa-sihare appehi. (ity ubhe tathā kurutaḥ.)

lalide-O Lalitā; vana-malino-of Kṛṣṇa, who wears a garland of forest-flowers; nimmalla-once-used; malam-flower garland; nasa-of the nose; sihare-at the tip; appehi-please place; iti-thus; ubhe-both gopīs; tathā-in that way; kurutaḥ-do.

Viśākhā: Lalitā, Kṛṣṇa once wore this garland. Place it on Rādhā's nose. (They both do that)

Text 67

rādhā: (cirāt prabudhya sanskṛtena) lalite samākarṇaya

dṛṣṭaḥ ko 'pi bhayaṅkaraḥ sakhi mayā svapno balīyān abhūd

etasmin api me pratīti-racanā jāgrad-daśety udgatā

dūtaḥ ko 'pi durāgrahaḥ kṣiti-pater āgatyā vṛndāṭavīm

kṛṣṇam hanta rathena (ity ardhokte) santam ahaha kṣemaṁ vraje tiṣṭhatu

tad aham duḥsvapna-vipāka-śāntaye kālinda-nandinyām kṛtābhiṣekā mukundaṁ paśyeyam.

cirat-after a long time; prabudhya-becoming conscious; sanskr̥tena-in Sanskrit; lalite-O Lalitā; samakr̥ṇaya-please listen; dṛṣṭaḥ-seen; kah api-something; bhayaṅkaraḥ- frightening; sakhi-O friend; mayā-by Me; svapnaḥ-a dream; baliyan-very vivid; abhūt-was; etasmin-in this; api-also; me-of Me; pratiti-belief; racana-creating; jagrat-wakefulness; dasa-of the condition; iti-thus; udgata-is manifested; dutaḥ- messenger; kah api-a certain; duragrahaḥ-wicked; kṣiti-pateḥ- of the king; agatya-arriving; vṛndā-atavim-at Vṛndāvana; kṛṣṇam-Kṛṣṇa; hanta-indeed; rathen-by chariot; iti-thus; ardha-half; ukte-in the statement; santam-peace; ahaha-ah!; kṣemam-happiness and auspiciousness; vraje-in Vraja; tiṣṭhatu- may be; tat-therefore; aham-I; duhsvapa-bad dream; vipaka-of the full manifestation; santaye-for quelling; kalinda-nandinyam-in the Yamuna River, the daughter of Mount Kalinda; kṛta- performed; abhiseka-bath; mukundam-Kṛṣṇa; paśyeyam-I may see.

Rādhā: (after a long time She regains consciousness and says in Sanskrit) Lalitā, listen. I saw a frightening dream. It was so vivid I thought I was awake. In this dream a wicked messenger of King Kāmsa came to Vṛndāvana and with a chariot Kṛṣṇa. . . (She leaves the sentence unfinished.) I pray there will be peace and prosperity in Vraja. Now in order to become free from the ill effects of this bad dream I will bathe in the Yamunā and then go to see Kṛṣṇa.

Text 68

viśākhā: halā khelā-tittham gacchamha. jahim sadā ma-undo kheladi.
(iti sarvāḥ parikramanti.)

hala-O; khela-tittham-to Khela-tirtham; gacchamha-let us go; jahim-where; sada-eternally; ma-undo-Kṛṣṇa; kheladi-enjoys transcendental pastimes; iti-thus; sarvaḥ-all; parikramanti-walk.

Viśākhā: Let us go to Khelā-tīrtha, where Kṛṣṇa eternally enjoys pastimes. (They all walk.)

Text 69

(tataḥ praviśati vṛndā mukharā ca.)

tataḥ-then; praviśati-enters; vṛndā-Vṛndā; mukharā-Mukharā; ca-and.

(Vṛndā and Mukharā enter.)

Text 70

mukharā: vacche kiṁ karedi rāhā.

vacche-O child; kiṁ-what?; karedi-is doing; raha-Rādhā.

Mukharā: My child, what is Rādhā doing.

Text 71

vṛndā: ārye paśyeyam. viśākhayā saha khelā-tīrtham avagāhate.

arye-O noble lady; paśyeyam-I shall see; viśākhāya-Viśākhā; saha-with; khela-tirtham-in Khela-tirtha; avagahate-bathes.

Vṛndā: O noble lady, I will see. She is bathing in the waters of Khelā-tīrtha with Viśākhā.

Text 72

rādhā: (tuṅgam taraṅga-sobham vilokya) viśākhe sādhu sādhu, yad adya khelā-tīrtham upanītāsmi. paśya nīlāmbuja-vanī-nilīnas tava sakhā viśṛta-bhujārgalaḥ khelati.

tuṅgam-fall; taraṅga-of waves; sobham-splendor; vilokya-seeing; viśākhe-O Viśākhā; sādhu-well done; sādhu-well done; yat-because; adya-now; khela-tirtham-Khela-tirtha; upanita-attained; asmi-I have; paśya-look; nila-blue; ambuja-of lotus flowers; vani-in the forest; nilinaḥ-hidden; tava-your; sakha-friend; viśṛta-broad; bhujā-of arms; argalaḥ-bolts; khelati-enjoy pastimes.

Rādhā: (gazes at the beauty of the tall waves) O Viśākhā, well done! Well done! Now I will enter the waters of Khelā-tīrtha. Look! There is Your friend Kṛṣṇa. He is hiding among the blue lotus flowers. He is playfully waving His arms.

Text 73

viśākhā: ado odarehi. (ity ubhe niṣkrānte)

ado-then; odarehi-enter.

Viśākhā: Let's enter the water. (They both exit.)

Text 74

lalitā: (vilokya sa-vikrośam) haddhī haddhī hadamhi hadamhi. esā pi-a-sahī viśāhā-e saddham gahira-pavāhe ṇimaggā jevva. na una hado utthidā. ta tuṇṇam doṇṇam ta-i-ā bhavissam. (tayor jala-praveśam dṛṣṭvā ity avataraṇam naṭayati.)

vilokya-looking; sa-with; vikrośam-grief; haddhi-alas!; haddhi-alas!; hada-killed; amhi-I am; hada-slain; amhi-I am; esa-She; esa-She; pi-a-dear; sahi-the friend; viśaha-e-Viśākhā; saddham-with; gahira-in the deep; pavahe-in the waters; nimagga-has drowned; jevva-certainly; na-not; una-again; hado-from the water; utthida-will rise; ta-therefore; donnam-of them both; ta-i-a-a third; bhavissam-I shall become; tayoh-of them both; jala-in the water; pravesam-the entrance; dṛṣṭvā-seeing; iti-thus; avataram-the descent into the water; naṭayati-represents dramatically.

Lalitā: (looking on, she becomes grief-stricken) Alas! Alas! Now I am dead! I am dead! My dear friend Rādhā has drowned in the deep river waters with Viśākhā. She will never again rise from those waters. These two have drowned, and now I will become the third. (She enters the water.)

Text 75

mukharā: (sāsrām) hā devva hā devva kim kkhu edam.

sa-with; asram-tears; ha-O; devva-fate; ha-O; devva-fate; kim-why?;
kkhu-indeed; edam-this.

Mukharā: (in tears) Fate! Fate! Why have you done this?

Text 76

vṛndā: (saṅkrandanam) dhik keyam gatiṃ upasthitā. (ity ārtim
naṭayanti) ārye manyunāvātītīṣum tarasā dhārayā lalitām. (ity ubhe
tathā kurutaḥ.)

sa-with; akrandanam-crying; dhik-alas!; ka-what?; iyam-this; gatiḥ-
destination; upasthita-is attained; iti-thus; artim-suffering; naṭayanti-
representing dramatically; aye-O noble lady; manyuna-with grief;
avatitirsum-desiring to enter the water; tarasa-at once; dharaya-hold;
lalitām-Lalitā; iti-thus; ubhe-they both; kurutaḥ-do that.

Vṛndā: (crying) Alas! What will happen to Her now? (suffering)
Noble lady, Lalitā is grief-stricken. Now she also wants to drown in the
water. Stop her at once! (They both do that.)

Text 77

lalitā: (vilokya svagatam) haddhī haddhī gariṭṭho viggho ubatthido.
ta keṇa bi vabadesena ido nikkami-a go-aḍḍhane bhi-u-padaṇeṇa ṇam

pi-a-jana-vippa-o-a-damsaneṇabi avidiṇṇaṃ silā-kaṭhiṇaṃ taṇu-aṃ
silāhiṃ cuṇṇa-issam. (iti śokavegaṃ apahnutya prakāśam) ajje muñcehi
maṃ. ahaṃ gadu-a edaṃ accari-aṃ vuttantaṃ bha-avadi-pahudinaṃ
vinnavissam. (iti niṣkrānta)

vilokya-seeing; svagatan-aside; haddhi-alas!; haddhi-alas!; garittho-a
great; viggho-obstacle; ubatthido-is manifested; ta-therefore; kena bi-by
some; vabadesena-trick; ido-from here; nikkāmi-a-going; go-addhane-on
Govardhana Hill; bhi-u-from the precipice; padanena-by falling; nam-
Her; pi-a-dear; jana-from the friend; vippa-o-a-of the separation;
damsanena-by the sight; bi-also; avidinnam-unbroken; sila-with rocks;
kathinam-hard; tanu-am-body; silahim-by the rocks; cunna-issam-I shall
crush to pieces; iti-thus; śoka-of grief; udvegam-the agitation; apahnutya-
concealing; prakasam-openly; ajje-O noble lady; muñcehi-let go; mam-of
me; aham-I; gadu-a-having gone; edam-this; accari-am-wonderful;
vuttantam-news; bha-avadi-of the noble lady; pahudinam-beginning
with; vinnavissam-I shall speak; iti-thus; niṣkrānta-she exits.

Lalitā: (seeing this, she says to herself) Alas! Alas! Here is a great
obstacle. By some trick I will escape from this place, and, because of
separation from my dear friends I will jump from the top of Govardhana
Hill and on the rocks at the mountain's base I will crush this hard-as-
stone body that would not break from not being able to see its dear
friend, (hiding her grief, she openly says:) Noble lady, let go of me! I
must go and tell this strange news to noble Paurṇamāsī and her friends.
(She exits.)

Text 78

(ākāśe)

prabhur bhavati kaḥ kṛtī mahima-pūram asyāḥ param

nirūpayitum ujjvalam jagati gopa-vāma-bhruvaḥ
munīndra-kula-durlabham nava-taḍid-vilāsādyā yā
bhidaṁ saha vayasyayā mihira-maṇḍalasyākarot

akase-from the sky; prabhuḥ-able; bhavati-is; kaḥ-what; kṛti-exalted
peson; mahima-of glory; puram-the flood; asyāḥ-of Her; param-great;
nirūpayitum-to describe; ujjvalam-slendid; jagati-in this world; gopa-
vama-bhruvaḥ-of the gopī; muni-of sages; indra-of the leaders; kula-by
the community; durlabham-difficult to obtain; nava-new; tadit-
lightning; vilasa-slendid; adya-now; a-who; bhidaṁ-separation; saha-
with; vayayaya-Her friend; mihira-of the sun; maṇḍalasya-of the circle;
akarot-did.

A voice from the sky: What great person in this world is able to describe the splendid flood of this beautiful-eyebrowed gopī's glory? As splendid as new lightning, She and Her friend have now entered the sun-planet, which even the great sages cannot attain.

Text 79

vṛndā: ārye śrūyatām. rādhikāyāḥ siddhir amībhir meghāntaritaḥ
siddhaiḥ ślāghyate.

arye-O noble lady; śrūyatām-it should be heard; rādhikāyāḥ-of Rādhā;
siddhiḥ-the perfection; amibhiḥ-by these; megha-the clouds; antaritaḥ-
within; siddhaiḥ-by the siddha demogods; slaghyate-is glorified.

Vṛndā: Noble lady, listen. The siddha demigods in the clouds are glorifying Rādhā's attainment of perfection.

Text 80

mukharā: (bhū-tale luṭhanti) hā hā nittiṇi rāhe. kahim gadāsi.

bhū-of the ground; tale-on the surface; luthanti-rolling about; ha-alas!; ha-alas!; nittini-O granddaughter; rāhe-Rādhā; kahim-where?; gadasi-have You gone.

Mukharā: (rolling about on the ground) Alas! Alas! O granddaughter Rādhā, where have You gone?

Text 81

vṛndā: (sa-khedam)

ahaha gahanam etac cintayanti samantāt
kaṭutara-putapāka-jvālayaivākulāsmi
viparinatim akāṇḍe puṇḍarīkekṣaṇas te
katham iva bhavitāsau śuśruvān paṅkajākṣi

sa-with; khedam-despair; ahaha-ah!; gahanam-deep anguish; etac-this; cintayanti-I meditate on with pain; samantant-completely; katutara-very harsh; putapaka-of a putapaka fire; jvalaya-by the flames; eva-certainly; akula-distressed; asmi-I am; viparinatim-death; akande-untimely and sudden; pundarika-ikṣaṇaḥ-lotus-eyed Kṛṣṇa; te-of You; katham-how?; iva-like; bhavita-will be; asau-He; suśruvan-hearing; paṅkaja-akṣi-O lotus-eyed Rādhā.

Vṛndā: (anguished) As I think of Rādhā's death I suffer as if burning in the flames of a pūṭapāka fire. O lotus-eyed Rādhā, when He hears of

Your sudden, untimely death, what will happen to lotus-eyed Kṛṣṇa?

Text 82

(punar ākāśe)

praṇaya-maṇi-karaṇḍikā murareḥ
śiva śiva jīvitam eva rādhikāyāḥ
iyam api lalitā drutaṁ sa-khedā
śikharadatī śikharād gireḥ papāta

punaḥ-again; akase-from the sky; praṇaya-of love; maṇi-of the jewels; karandika-the case; mura-areḥ-of Kṛṣṇa, the enemy of the Mura demon; siva-ah!; siva-ah!; jivitam-the life and soul; eva-certainly; rādhikāyaḥ-of Rādhā; iyam-she; api-even; lalitā-Lalitā; drutam-immediately; sa-with; kheda-grief; sikharadati-the ruby; sikharat-from the summit; gireḥ-of Govardhana Hill; papata-as fallen.

A voice from the sky: Grief-stricken Lalitā, whose teeth are beautiful as pomegranate seeds, who is a jewelry-chest of love for Kṛṣṇa, and who is the life and soul of Rādhā, and has now jumped from the top of (Govardhana) Hill.

Text 83

mukharā: ha lalide kadhaṁ pariccattāsi. (ity udghūrṇantī) vunde so-
āṇala-kīlā-jalidaṁ attāṇa-aṁ jamaṇā-pavesena sī-alā-emi. (ity
avatitīrṣati.)

ha-O; lalide-Lalitā; kadham-why?; pariccattasi-have you left; iti-thus; udghuranti-becomes very agitated; vunde-O Vṛndā; so-a-of grief; ahala-of the fire; kila-by the flames; jalidam-burned; attana-am-myself; jamuna-in the Yamuna River; pavesena-by entering; si-ala-emi-I shall become cooled; iti-thus; avatitarisati-she desires to enter the water.

Mukharā: Lalitā, why have you left us? (She becomes very agitated.) Vṛndā, Now I will enter the Yamunā and cool this body burning in the flames of grief. (She begins to enter the water.)

Text 84

(punar ākāśe) vṛddhe sāmpratam idam asāmpratam mā kṛthāḥ.

punaḥ-again; akase-in the sky; virddhe-O elderly lady; sampratam-now; idam-this; asampratam-not the proper time; ma-do not; kṛthāḥ-do it.

A voice from the sky: Elderly one, don't do it! It is not right.

Text 85

vṛndā: ārye ravi-maṇḍalān niḥsarantī vāṇīyam anatīkramaṇīyā.

arye-O noble lady; ravi-maṇḍalat-from the sun-planet; nihsaranti-descending; vani-statement; iyam-this; anatikramaniya-should not be disobeyed.

Vṛndā: O noble lady, this order descending from the realm of the sun is not to be disobeyed.

Text 86

mukharā: tā edam vuttam bha-avadī-e ṇiveda-issam.

tat-therefore; edam-this; vuttam-news; bha-avadi-e-to the noble Paurṇamāsī; niveda-issam-I shall relate.

Mukharā: I will tell all this to noble Paurṇamāsī.

Text 87

(punar apy ambare gambhīra-dhvaniḥ)

punaḥ-again; api-also; ambare-in the sky; gambhira-a deep; dhvaniḥ-sound.

(A deep sound again rumbles in the sky.)

Text 88

mukharā: vacche suṭṭhu ṇa suvva-i kerisī esā divvā vāṇī.

vacche-O child; sutthu-nicely; na-not; suvva-i-was heard; kerisi-what kind?; esa-this; divva-from the sky; vani-statement.

Mukharā: Child, I could not clearly hear it. What did the demigods say?

Text 89

vṛndā:

nirvyājam kuru karṇayoḥ kamalinī-klānti-cchidādharmiṇaḥ
koka-strī-priya-saṅgama-pratibhuvē devasya divyā giraḥ
kālindī-jala-majjanena mukhare mā sāhasikyam kṛthā
bhūyas te bhavitā pramoda-sudhayā purṇo mahān uddhavaḥ

(iti niṣkrānte. iti niṣkrāntāḥ sarve.)

nirvyajam-without duplicity; kuru-please do; karṇayoḥ-on the ears; kamalinī-of the lotus flowers; klanti-the fatigue; chida-removing; dharminaḥ-by nature; koka-stri-of the female cakravaka birds; priya-with their lovers; saṅgama-the association; pratibhuvāḥ-the promise; devasya-of the demigod; divya-the splendid; giraḥ-words; kalindi-of the Yamuna River; jala-in the water; nimajjanena-by entering; mukhare-O Mukharā; ma-do not; sahasikyam-this reckless act; kṛthāḥ-do; bhūyaḥ-again; te-by you; bhavita-will be; pramoda-of transcendental bliss; sudhaya-with the nectar; purṇaḥ-filled; mahān-the great devotee; uddhavaḥ-Uddhava; iti-thus; niṣkrānte-they both exit; iti-this; niṣkrāntaḥ-exit; sarve-all.

Vṛndā: Without duplicity please place in your ears these splendid

words of the sun-god, who removes the fatigue of the lotus flowers and witnesses the cakravākī birds' meeting with their lovers. The sun-god said: "O Mukharā, don't commit this reckless act of drowning yourself in the water of the Yamunā. In the future you will enjoy a festival of the nectar of transcendental bliss."

(They both exit. Everyone exits.)

(Thus ends Act 3)

Sri Lalita-Madhava

Act Four

Scene 1

Text 1

(tataḥ praviśaty uddhavaḥ.)

uddhavaḥ:

ayaṁ sarvajñānām gurur api bhajaty ajña-padavīm
prabhūṣṇūnām cūḍā-maṇir api jaḍī-bhāvam ayate
sadā sāndrānanda-prakṛtir api dhatte vidhuratām
mukundaḥ svī-kurvan praṇayini jane prema-vaśatām

tataḥ-then; praviśati-enters; uddhavaḥ-Uddhava; ayam-He; sarva-jñānam-of those who know everything; guruḥ-the master; api-even;

bhajati-attains; ajñā-of bewilderment; padavim-the state;
prabhusnunam-of those who are all-powerful; cūḍā-maṇiḥ-the crest-jewel; api-although; jadi-of being stunned; bhavam-the state; ayate-attains; sadā-eternally; sandra-intense; ānanda-with transcendental bliss; prakṛtiḥ-whose nature; api-although; dhatte-attains; vidhuratam-the condition of being anguished; mukundaḥ-Kṛṣṇa; svī-kurvan-accepting; praṇayinī-jane-affectionate devotees; prema-by the love; vasatam-the condition of being controlled.

(Uddhava enters)

Uddhava: Kṛṣṇa allows Himself to come under the control of His affectionate devotees' love. Controlled by their love, even though He is the master of all omniscient sages, He becomes bewildered. Even though He is the crest-jewel of all omnipotent deities, still He becomes stunned and powerless. Even though His nature is eternal transcendental bliss, still He becomes filled with anguish.

Text 2

(puro vilokya) katham iyam atra gārgī. (ity upasṛtya) ārye praṇamāmi.

puraḥ-ahead; vilokya-looking; katham-how is it?; iyam-she; atra-here; gārgī-Gārgī; iti-thus; upasṛtya-approaching; arye-O noble lady; praṇamāmi-I offer my respectful obeisances.

(looking ahead) Why is Gārgī here? (He approaches her) Noble lady, I offer my respectful obeisances to you.

Text 3

(praviśya) gārgī: amacca ciraṃ siñcehi bhakti-suhā-ppavāheṇa
puhavīm.

praviśya-enters; amacca-O friend; ciraṃ-eternally; siñcehi-sprinkle;
bhakti-of devotional service; suha-of the nectar; ppavahena-with the
stream; puhavim-the earth.

Gārgī: (enters) O counselor, please always flood the world with the
nectar of devotional service.

Text 4

uddhavaḥ: nūnaṃ yadu-rājābhiṣeka-kautuke tatra-bhavatyā rohiṇyā
saha gokulād atrāyātam āryayā.

nunam-is it not so?; yadu-of the Yadus; raja-of the king; abhiṣeka--of
the coronation; kautuke-in the festival; tatra-bhavatyā-the noble lady;
rohiṇyā-Rohiṇī; saha-with; gokulat-from Gokula; atra-here; āyatam-
arrived; āryayā-by the noble lady.

Uddhava: To see the coronation of the king of the Yadus the noble
lady must have come with Rohiṇī from Gokula.

Text 5

gārgī: ṇahu ṇahu. kintu doṇṇaṃ rāma-kaṇhāṇaṃ vvada-bandha-mahusave āhudā-e e go-uleserī-e saddhaṃ samā-adam.

nahu-no; nahu-no; kintu-however; donnam-of the two; rama-Balarama; kanhanam-and Kṛṣṇa; vvada-bandha-sacred-thread ceremony; mahusave-in the great festival; ahuda-e-being called; go-ulesari-e-the queen of Gokula; saddham-with; sama-adam-has arrived.

Gārgī: No. Not at all. I came with the queen of Gokula, who was called to see the great festival of the sacred-thread ceremony of Kṛṣṇa and Balarāma.

Text 6

uddhavaḥ: nāloki lokottarā devasya raṅga-sthala-kelir āryayā.

na-not; aloki-is seen; loka-uttara-extraordinary; devasya-of the Lord; raṅga-sthala-in the arena; keliḥ-pastimes; aryaya-by the noble lady.

Uddhava: The noble lady did not see the Lord's extraordinary pastimes in the arena.

Text 7

gārgī: kerisī sā. kahijja-u.

kerisi-like what?; sa-they; kahijja-u-let it be said.

Gārgī: What happened? Tell me.

Text 8

uddhavaḥ: śrūyatām

kṛṣṇārkaḥ sādhu-cakrotsava-rabhasa-kṛtī rakta-lokaḥ khalāli-
khadyota-dyota-hārī kalita-kuvalayāpīḍa-gambhīra-nidraḥ
mallolūkān vidhunvan yadu-kula-kamalollāsa-kārī sa tuṅge
raṅga-dvārodayādrau danuja-nṛpa-tamaḥ sūdayn prādurāsīt

śrūyatam-let it be heard; kṛṣṇa-of Kṛṣṇa; arkaḥ-the sun; sādhu-of the saintly devotees; cakra-to the cakravaka birds; utsava-rabhasa-bliss; kṛti-bringing; rakta-delighted; lokaḥ-the world; khala-of demons; ali-of the hosts; khadyota-of the fireflies; dyota-the shining; hari-eclipsing; kalita-done; kuvalayapida-of Kuvalayapida; gambhira-deep; nidraḥ-sleep; malla-of the wrestler; ullukan-the owls; vidhunvan-causing to tremble; yadu-of the Yadus; kula-of the family; kamala-to the lotus flowers; ullasa-blossoming open with happiness; kari-doing; saḥ-He; tuṅge-lofty; raṅga-of the arena; dvāra-of the gate; udaya-adrau-on the horizon; danuja-of the demon; nṛpa-of the king; tamaḥ-the darkness; sudayan-destroying; prādurāsīt-is manifest.

Uddhava: Listen. Bringing a great festival of happiness to the cakravāka bird devotees, delighting the entire world, eclipsing the shining of the firefly demons, putting the night-blooming Kuvalayāpīḍa flower deeply asleep, chasing away the wrestler owls, making the Yadu dynasty lotuses blossom with happiness, and killing the darkness that is the great king of the demons, the Kṛṣṇa-sun has now risen on the horizon of the arena's eastern gate.

Text 9

gārgī: tado tado.

tado-then; tado-then.

Gārgī: Then? Then?

Text 10

uddhavaḥ: tataś ca

dvīpa-rudhira-mada-śramoda-bindu-
cchala-ghuṣṇāguru-candanaiḥ parītaḥ
jaraṭha-daśana-daṇḍa-maṇḍitāṃso
harī iha raṅga-dharāntare cukūrda

tataḥ-then; ca-also; dvīpa-of the elephants; rudhira-with blood; mada-and ichor; śrama-uda-of perspiration; bindu-with drops; chala-a multitude; ghuṣṇa-kunkuma; aguru-aguru; candanaiḥ-with sandalwood paste; parītaḥ-covered; jaratha-of the old elephant; dasana-of the tusk; danda-with the club; maṇḍita-decorated; aṃsaḥ-whose shoulder; hariḥ-Kṛṣṇa; iha-here; raṅga-of the arena; dhara-the ground; antare-within; cukūrda-plays and leaps.

Uddhava: His shoulder decorated with a club that was the old elephant's tusk, and His body anointed with sandalwood paste, aguru, kunkuma, perspiration, and blood and ichor from the elephant, Kṛṣṇa

leaps and dances in the arena.

Text 11

tataś ca tathā-vidha-veśo daśa-vidhair eṣa daśadhānvabhāvi. tathā hi

daityācāryās tadāsyē vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyam khaleśāḥ pralayam ṛṣi-gaṇā dhyanam uṣṇāśrum ambā
romañcam sām̐yugināḥ kam api nava-camatkāram antaḥ surendrā
lāsyam dāsāḥ kaṭākṣam yayur asita-dṛśaḥ prekṣya raṅge mukundam

tataḥ-then; ca-also; tathā-in that; vidha-way; veśaḥ-appearing; dasa-ten; vidhaiḥ-with kinds; eśaḥ-He; dasadha-in ten ways; anvabhavi-tathā hi-furthermore; daitya-of the demons; acaryaḥ-the teachers; tada-then on the face; vikṛtim-transformation; arunatam-redness; malla-of wrestlers; varyaḥ-the best; sakkhayaḥ-the friends; ganda-unnatyam-smiling; khala-of the demon; isaḥ-the kings; pralayam-devastation; rsi-of sages; ganaḥ-the multitude; dhanyam-meditation; usna-warm; aśrum-tears; amba-mother; roma-añcam-hairs standing up; samyugināḥ-the chivalrous fighters; kam api-something; nava-new; camatkaram-wonder; antaḥ-within; sura-of demigods; indraḥ-the leaders; lasyam-dancing; dasaḥ-the menial servants; kata-akṣam-amorous sidelong glances; yayuḥ-attained; asita-black; drsaḥ-whose eyes; prekṣya-seeing; range-in the arena; mukundam-Kṛṣṇa.

The people saw Kṛṣṇa in ten ways. Seeing Kṛṣṇa in the arena, the demoniac priests curled their lips in distaste, the great wrestlers become red (with anger), Kṛṣṇa's friends smiled broadly, the great demons become devastated, the sages become rapt in meditation, His mother wept warm tears, the chivalrous fighters become excited, the hairs on their bodies standing up, the leaders of the demigods become struck with wonder, the menial servants danced, and the girls gazed at Kṛṣṇa from

the corners of their black eyes.

Note: In this verse the ten rasas: 1. bībhatsa (loathing), 2. raudra (anger), 3. hāsya (comedy), 4. bhayānaka (terror); 5. śānta (peaceful meditation), 6. karuṇa (compassion), 7. vīra (chivalry), 8. adbhuta (wonder), 9. dāsya (servitude), and 10. śṛṅgāra (conjugal love), are manifested one after another.

Text 12

tataś ca

vara-keśara-mālayāñcitaś
cala-cāṇūra-cāmūru-mardanaḥ
kutukoccala-dhīr adidarad
yadu-simhaḥ khala-bhoja-kuñjaram

tataḥ-then; ca-and; vara-beautiful; kesara-of nagakesara flowers; malaya-a garland; ancitaḥ-decorated with; cala-moving; canura-of Canura; camu-army; uru-great; mardanaḥ-crusher; kutuka-eagerness; uccala-rising; dhiḥ-whose intelligence; adidarad-rips apart; yadu-of the Yadu dynasty; simhaḥ-the lion; khala-the demon; bhoja-of the Bhoja dynasty; kuñjaram-the elephant.

Decorated with a garland of nagakeśara flowers and having just then crushed Cāṇūra's army of fleeing wrestlers, (Kṛṣṇa) the lion of the Yadu dynasty, eagerly tore apart (Kāmsa) the wicked elephant of the Bhojas.

Text 13

gārgī: diṭṭhi-ā diṭṭhantaṃ gado sāhu-jaṇāṇaṃ maha-vukka-sūlo. (ity abhinandaṃ abhinīya) amacca dhaṇṇā poṇṇamāsī jā kaṇhassa saṅgaṃ amuñcatī raṅga-kīlādi-koduhalaṃ pekkha-i.

ditthi-a-by good fortune; ditthantam-death; gado-attained; sahu-jananam-of the saintly devotees; maha-a great; vukka-plunged into the chest; sulo-a lance; iti-thus; abhinandam-bliss; abhinya-representing dramatically; amacca-O friend; dhanna-fortunate; ponnamasi-Paurṇamāsī; ja-who; kanhassa-of Kṛṣṇa; saṅgam-the association; amuñcati-never abandoning; raṅga-in the arena; kila-pastimes; adi-beginning with; koduhalam-eagerness; preksate-sees.

Gārgī: By good fortunate he who was a great spear plunged into the chests of the saintly devotees is dead. (She becomes blissful) O counselor, Paurṇamāsī, who, never losing Kṛṣṇa's association, directly saw the wrestling-arena pastimes, is very fortunate.

Text 14

uddhavaḥ: kim etad ucyate. yasyāḥ prasaṅgād eva jagad-guror api gurur babhūva sāndīpaniḥ.

kim-what?; etat-this; ucyate-is said; yasyāḥ-of whom; prasaṅgat-by the association; eva-certainly; jagat-of the entire world; guroḥ-of the master; api-even; guruḥ-the spiritual master; babhūva-became; sandīpaniḥ-Sāndīpani.

Uddhava: How can Paurṇamāsī's good fortune be described? Because of her close friendship with Kṛṣṇa, her son Sāndīpani has become the spiritual master of the master of all the worlds.

Text 15

gārgī: (sanskṛtena)

kāmam sarvābhīṣṭa-kandaṁ mukundaṁ
yā nirbandhāt prāhinod indhanāya
ācāryānī sā karoti sma paṇyam
piṇyākārtham hanta cintāmaṇīndram

sanskṛtena-in Sanskrit; kāmam-at will; sarva-of all; abhiṣṭa-wishes; kandaṁ-the source; mukundaṁ-Kṛṣṇa; ya-who; nirbandhat-with a request; prahinot-sent; indhanaya-for firewood; acaryani-the guru's wife; sa-she; karoti sma-made; paṇyam-price; piṇyaka-artham-for crushed sesame seeds; hanta-indeed; cintamaṇi-of cintamaṇi jewels; indram-the king.

Gārgī: (in Sanskrit) Even though Kṛṣṇa is the Supreme Personality of Godhead who fulfills everyone's desires, still Sāndīpani Muni's wife would send Him out to gather firewood. She was like a person who purchases crushed sesame seeds by paying a price of the most valuable cintāmaṇi gem.

Text 16

uddhavaḥ: śiṣyācāra-pracāra-cāturīyam cāṇūra-mardanasya. tad atra nāparādhyati guroḥ kalatram.

śiṣya-of a student; acara-paracara-of activities; caturi-expertness;

iyam-this; canura-mardanasya-of Kṛṣṇa, the killer of Canura; tat-then; atra-here; na-does not; aparadhyati-offend; guroḥ-of the spiritual master; kalatram-the wife.

Uddhava: Kṛṣṇa's was teaching how the disciple should act.
Sāndīpani's wife did not commit an offense.

Text 17

gārgī: sudam̐ ma-e. mahumaṅgalo kidanta-aṅ-arādo ā-aḍḍhi-a uṅa hariṅā guruṅo dakkhiṅī-kido.

sudam-heard; ma-e-by me; mahumaṅgalo-Madhumaṅgala; kidanta-of Yamaraja; na-arado-from the city; a-addhi-a-having been brought; una-again; harina-by Kṛṣṇa; guruṅo-to His spiritual master; dakkhinī-the priestly remuneration; kido-was.

Gārgī: I heard that Kṛṣṇa brought Madhumaṅgala from the abode of Yamarāja and gave Him to Sāndīpani Muni as guru-dakṣiṅā.

Note: Madhumaṅgala is Sāndīpani Muni's son.

Text 18

uddhavaḥ: na kevalam̐ gurava eva dakṣiṅī-kṛtaḥ. kintu keli-gurave svātmane 'pi. yad asya saubhagya-kulam̐ mayā gokule śrutam.

na-not; kevalam-only; gurave-to the spiritual master; eva-certainly;

dakṣinī-kṛtaḥ-was dakṣiṇā; kintu-however; keli-as pastimes; gurave-to the spiritual master; sva-own; atmane-to the self; api-even; yat-because; asya-of him; saubhagya-of good fortune; kulam-the abundance; mayā-by me; gokule-in Gokula; śrutam-was heard.

Uddhava: He not only gave Madhumaṅgala as dakṣiṇā to His spiritual master Sāndīpani, but He also accepted Madhumaṅgala as His keli-guru (pastime spiritual master) and also gave dakṣiṇā to him. I heard of Madhumaṅgala's great good fortune in Gokula.

Text 19

gārgī: abi ṇāma tattha-bhavantena go-ule gadam asi.

api-nama-is it?; tattha-bhavantena-by him; go-ule-to Gokula; gadam asi-went.

Gārgī: Did you go to Gokula?

Text 20

uddhavaḥ: atha kim.

atha kim-certainly.

Uddhava: Yes.

Text 21

gārgī: kim kadum.

kim-what?; kadum-to do.

Gārgī: Why?

Text 22

uddhavaḥ: devim candrāvalīm ānetum.

devim candravalim-Candrāvalī devi; anetum-to bring.

Uddhava: To bring Candrāvalī-devī.

Text 23

gārgī: kim tti esā ṇaṇītā.

kim-where?; tti-thus; esa-she; nanita-was brought.

Gārgī: Why did you not bring her?

Text 24

uddhavaḥ: (sa-bāṣpam) rukmiṇā gokulād iyaṁ punaḥ kuṇḍine nītā.

sa-with; bāṣpam-a tear; rukmina-by Rukmi; gokulat-from Gokula;
iyam-she; punaḥ-again; kundine-to Kundina; nita-was brought.

Uddhava: (with a tear) Rukmī took her from Gokula to Kuṇḍina
again.

Text 25

gārgī: kudo suda imiṇā. go-ule candā-alī.

kudo-from where?; suda-heard; imina-by him; go-ule-in Gokula;
canda-ali-Candrāvalī.

Gārgī: How did he hear that Candrāvalī was in Gokula?

Text 26

uddhavaḥ: sākhyuḥ śisupālasya mukhāt.

sākhyuḥ-of his friend; sisupalasya-Sisupala; mukhat-from the mouth.

Uddhava: (He heard it) from the mouth of his friend Śíśupāla.

Text 27

gārgī: tiṇā bi kudo sudā.

tina-by him; bi-also; kudo-from where?; suda-heard.

Gārgī: How did Śíśupāla hear about her?

Text 28

uddhavaḥ: tatra-bhavatyāḥ śrutaśravaso mukhāt.

tatra-bhavatyāḥ-staying there; śrutasravasaḥ-of Srutasrava; mukhat-from the mouth.

Uddhava: He heard from the mouth of Śrutasravā-devī, who lives in Vṛndāvana.

Note: Śrutasravā-devī was Śíśupāla's mother.

Text 29

gārgī: saccam saccam. sa kkhu bandhādo vimukkam bhadāram āṇa-
adunduhim dattham ṇāhīharam ā-adā āsi. tado ma-e cce-a aṇahiṇṇā-e
go-ula-gadam savvam rahassam tissā sa-āse ppa-āsīdam.

saccam=yes; saccam=yes; sa=she; kkhu=indeed; bandhādo=from
relatives; vimukkam=departed; bhadraram=to the brother; ana-
adunduhim=Vasudeva; dattham=to see; na-not; ahiharam=at her father's
house; a-ada asi=was; tado=then; ma-e=by me; cce-a=certainly; anahinna-
e=without knowing; go-ula=to Gokula; gadam=gone; savvam=all;
rahassam=the secrets; tissa=of her; sa-ase=in the presence; ppa-asīdam=
were revealed.

Gārgī: When her brother Vasudeva was released from prison she went
to see him at her father's house. Then I unknowingly told her all the
secrets of Gokula.

Text 30

uddhavaḥ: ārye kim atra te dūṣaṇam. mad-vidheṣu vidhir eva
pratibandhi.

arye=O noble lady; kim=what?; atra=here; te=of you; dusanam=the fault;
mat-vidheṣu=for those like me; vidhiḥ=fater; eva=certainly; pratibandhi=
obstructs.

Uddhava: O noble lady, what faults is there on your part? Fate
always places these obstacles in the path of people like myself.

Text 31

gārgī: bhippha-a-ṇandaṇe candā-alīm ṇedum pa-utte kahaṃ ṇa kobi padibandhi samvutto.

bhippha-of Mahārāja Bhismaka; nandane-when the son; canda-alim-Candrāvalī; nedum-to take away; pa-utte-was engaged; kahaṃ-why?; na-not; kobi-anyone; padibandhi-obstructing; samvutto-was engaged.

Gārgī: Why did no one try to stop Mahārāja Bhīṣmaka's son when he took Candrāvalī?

Text 32

uddhavaḥ: mathurām āsthite ciraṃ sa-bandhave gokulendre. hate ca tośālāpara-paryāye govardhane ko 'nyaḥ pratibadhniyāt.

mathuram-in Mathura; asthite-staying; ciraṃ-for a long time; sa-with; bandhave-His relatives; gokula-of Gokula; indre-when the king; hate-when killed; ca-also; tośala-as Tosala; apara-paryāye-also known; govardhane-when Govardhana; kaḥ-who?; anyaḥ-else; pratibadhniyat-would oppose him.

Uddhava: At that time Kṛṣṇa and His relatives were in Mathurā City for a long time and (Candrāvalī's husband) Govardhana, also known as Tośala, had just died. Who else was there to oppose Bhīṣmaka's son?

Text 33

gārgī: bho somma pa-uma-kaṇṇa-a-cadukkaṃ kīsa ṇaṇīdam.

bho-O; somma-noble one; pa-uma-Padma; pahudi-beginning with;
kanna-a-girls; cadukam-four; kisa-how?; nanidam-were taken away.

Gārgī: Noble friend, why didn't he take the four girls led by Padmā?

Text 34

uddhavaḥ:

padmā nagnajitaḥ sutā narapater madreṣituḥ śyāmalā
bhadrā kekaya-cakra-mastaka-maṇeḥ śaibyaysya śaibyā tathā
jñātvā hanta cirāc caturbhir abhito vīṇā-praviṇān muner
ebhir gopa-patiṃ prasādyā vinayaiḥ kanyās tato ninyire

padma-Padma; nagnajitaḥ-of Nagnajit; suta-the daughter; narapateḥ-
of the king; madra-of Madra; isituḥ-of the king; syamala-Syamala;
bhadrā-Bhadra; kekaya-of Kekaya; cakra-mastaka-maṇeḥ-of the king;
saibyasya-of Saibya; saibya-Saibya; tathā-in the same way; jñātvā-
knowing; hanta-indeed; cirat-for a long time; caturbhiḥ-by the four;
abhitaḥ-accompanied; vina-pravinat-expert at playing the vina; muneḥ-
from the sage; ebhiḥ-with them; gopa-of the cowherds; patim-the king;
prasadya-requesting; vinayaḥ-with gentlemanly propriety; kanyaḥ-the
girls; tataḥ-then; ninyire-took away.

Uddhava: Padmā is actually the daughter of King Nagnajit. Śyāmā is
the daughter of the king of Madra, Bhadrā the daughter of the king of
Keyaya, and Śaibyā the daughter of the king of Śaibyā. After learning

these facts from Nārada Muni, these four kings, after humbly winning the gopa-king Nanda's permission, took their daughters (home to their respective palaces).

Text 35

gārgī: kaccā-aṇī-vvada-paraṇam-go-ula-kaṇṇānaṃ kiṃ kkhu kusalam.

kacca-ani-Katyayani; vvada-to the vow; paraṇam-devoted; go-ula-of Gokula; kannanam-of the girls; kim-what?; kkhu-indeed; kusalam-welfare.

Gārgī: Are the girls of Gokula who so devotedly observed the vow of worshiping goddess Katyāyanī well?

Text 36

uddhavaḥ: (sa-bāṣpam)

stavam kāmākhyāyāḥ kam api vidadhante taraṇijā-
taṭānte sambhūya jvarita-hṛdayāni klama-bharaiḥ
sahasrāṇy uddaṇḍa-prakṛtir aciram ṣoḍaśa haṭhāt
kumārīṇām tāsām aharata śatādhyāni danujaḥ

sa-with; bāṣpam-tears; stavam-prayers; kāma-Kama; ākhyayaḥ-named; kam api-some; vidadhante-offer; taraṇija-of the Yamuna River; tata-ante-on the shore; sambhuya-being; jvarita-burning; hṛdayani-hearts; klama-of distress; bharaḥ-with a great burden; sahasrani-thousands;

uddanda-fierce; prakṛtiḥ-by nature; aciram-quickly; sodasa-sixteen; hathat-violently; kumārīnām-of the girls; tasam-of them; aharata-took away; sata-a hundred; adhyani-plus; danujaḥ-a demon.

Uddhava: (with tears) Their hearts burning with pain, 16,100 gopīs offered prayers to the goddess Kāmā (for Kṛṣṇa's return). As they were praying on the Yamunā's shore, a very ferocious demon violently kidnapped them all.

Text 37

gārgī: abi nāma idam vuttam tumha-pahuṇā sudam.

abi nama-perhaps; idam-this; vuttam-news; tumha-of you; pahuna-by the Lord; sudam-was heard.

Gārgī: Did your Lord hear of this?

Text 38

uddhavaḥ: śrutam eva. kintu bādham aviśiṣṭam.

śrutam-heard; eva-certainly; kintu-however; badham-certainly; aviśiṣṭam-not with details.

Uddhava: He heard, but not the details.

Text 38

gārgī: kerisaṁ tam.

kerisaṁ-like what?; tam-that.

Gārgī: What details?

Text 39

uddhavaḥ: aṣṭādhika-śatottareṣu ṣoḍaśāsu kumārīnām sahasreṣu
naikāpi goṣṭham adhiṣṭhatīti.

asta-eight; adhika-plus; sata-a hundred; uttareṣu-plus; sodasasu-
sixteen; kumārīnām-of girls; sahasreṣu-thousand; na-not; eka-one; api-
even; goṣṭham-in Vraja; adhiṣṭhatī-stays; iti-thus.

Uddhava: Of the 16,108 gopīs not a single one is still in Vraja.

Text 40

gārgī: ko vā tasya abaranusandhanassa osaro. jaṁ rāhi-e ta-e daruṇa-
dasa-e nivvudi-lavobi su-dugghado.

ko-what?; va-or; tasya-of Him; abara-other; anusandhassa-of

investigation; osaro-opportunity; jam-because; rahi-e-of Rādhā; daruna-terrible; dasa-e-by the condition; nivvudi-of peace; lavo-a tiny particle; bi-even;su-very; dugghado-difficult to attain.

Gārgī: What opportunity has He had to understand what has happened in Vraja. Overwhelmed by Rādhā's terrible sufferings, He has not found even a moment's happiness.

Text 41

uddhavaḥ: ārye tathyam āttha. tata eva bādham vyagraḃyā bhagavatyaḃ nirmīto 'sti ko 'pi devasya mano-vinodenopāyaḥ.

arye-O noble lady; tathyam-the truth; attha-you speak; tataḥ-therefore; eva-certainly; badham-indeed; vyagraḃya-earnest; bhagavatya-by the noble lady; nirmītaḥ-created; asti-is; devasya-of the Lord; manaḥ-of the heart; vinoda-for pleasing; upayaḥ-a method.

Uddhava: Noble lady, you speak the truth. For this reason noble, earnest (Paurṇamāsī) has created a diversion to soothe the Lord's heart.

Text 42

gārgī: keriso sa.

keriso-like what?; sa-that.

Gārgī: What was that?

Text 43

uddhavaḥ: saṅgīta-vidyā-vedhasaṃ bharatam abhyarthyā ki 24cid
apūrvam rūpakam karitam. tac ca devarṣi-tīrthena tumburu-haste
preṣitam. tumburuṇā ca gandharvān idam adhyāpitam.

sangita-of music; vidya-of the science; vedhasam-the original author;
bharatam-Bharata Muni; abhyarthyā-requesting; kincit-a certain;
apurvam-new; rūpakam-play; karitam-created; tat-that; ca-also; devarṣi-
tīrthena-by Devarṣi Narada; tumburu-the tumburu; haste-in hand;
presitam-conducted; tumburuna-with the tumburu; ca-also; gandharvan-
the Gandharvas; idam-this; adhyapitam-taught.

Uddhava: After praying to Bharata Muni, the founder of the art of
music, she composed a new musical-drama. Nārada Muni sent it in
Tumburu's hand and Tumburu taught it to the Gandharvas.

Text 44

gārgī: dāṇīm kebi divva-purisā tattha-hodī-e poṇṇamāsī-e saddham
ālabantā ma-e diṭṭha. tā ede gandhavvā hubissanti.

danim-now; kebi-some; divva-purisa-demigods; tattha-hodi-e-the
noble lady; ponnamasi-e-Paurṇamāsī; saddham-with; alabanta-talking;
ma-e-by me; dittha-are seen; ta-therefore; ede-they; gandharva-the
actors; hubissanti-will be.

Gārgī: I see some demigods talking with noble Paurṇamāsī. They must be Gandharvas.

Text 45

uddhavaḥ: atha kiṁ paśyāyaṁ madhumaṅgalena saha nṛtya-vilokanārtham aravinda-locanaḥ kuruvinda-mandirasyālindam adhirohate.

atha-kim-yes; paśyayam-I see; madhumaṅgalena-Madhumaṅgala; saha-with; nṛtya-the play; vilokana-of seeing; artham-for the purpose; aravinda-locanaḥ-lotus-eyed Kṛṣṇa; kuruvinda-of rubies; mandirasya-of the palace; alindam-the porch; adhirohate-climbs.

Uddhava: Yes, it is so. Look! Accompanied by Madhumaṅgala, lotus-eyed Kṛṣṇa ascends the balcony of the palace of rubies to see the play.

Text 46

gārgī: ahaṁ gadu-a muharaṁ presa-issam.

aham-I; gadu-a-having sons; muharam-presa-issam-I shall send.

Gārgī: I will go and bring Mukharā.

Text 47

uddhavaḥ: aham api bhagavatya saha naṭān preṣayiṣyāmi.

aham-I; api-also; bhagavatya-the noble lady; saha-with; natan-the actors; presayiṣyāmi-shall dispatch.

Uddhava: Noble Paurṇamāsī and I will bring the actors.

Text 48

(iti niṣkrāntau) (viṣkambhakaḥ)

iti-thus; niṣkrāntau-they exit; viṣkambhakaḥ-the viṣkam bhakah.

(They both exit.) Thus ends the viṣkambhaka interlude.

Scene 2

Text 1

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.)

kṛṣṇaḥ: (sa-khedam)

hā lilāvati hā cakora-nayane hā candra-bimbānane
hā bimba-pratimauṣṭhi hā guṇavati-goṣṭhī-puro-vartini
hā goṣṭhākhila-khañjarīta-nayanā-mūrdhābhiṣikte katham
ha rādhe hata-daiva-durvilasitair yātāsi ghorām daśām

tataḥ-then; praviśati-enters; yathā-as; nirdiṣṭaḥ-described; kṛṣṇaḥ-Kṛṣṇa; sa-with; khedam-unhappiness; ha-O; lilavati-playful girl; ha-O; cakora-cakora birds; nayane-whose eyes; ha-O; candra-of the moon; bimba-the disc; anane-whose face; ha-O; bimba-of bimba fruit; pratima-the form; oṣṭhi-whose lips; ha-O; guṇavati-virtuous; goṣṭhi-of the community; puraḥ-vartinī-the foremost; ha-O; goṣṭha-of Vraja; akhila-all; kuñjarita-kuñjarita birds; nayana-eyes; murdha-the head; abhisikte-crowned; katham-how is it?; ha-O; rādhe-Rādhā; hata-fatal; daiva-fate; durvilasitaiḥ-by the wicked actions; yata-attained; asi-you have; ghoram-a terrible; dasam-condition.

(Kṛṣṇa, as described, enters.)

Kṛṣṇa: O playful girl, O girl whose eyes are cakora birds, O moon-faced one, O girl whose lips are bimba fruits, O best of all virtuous girls, O crowned queen of all the girls of Vraja, whose eyes are khañjana birds, O Rādhā, why have the wicked actions of fate brought You to this terrible end?

Text 2

madhamaṅgala: pi-a-va-assa adi-dullaha-daṁsaṇa bi rāhi-ā
vijjamevva me paḍibhādi.

pi-a-dear; va-assa-O friend; ati-very; dullaha-difficult; daṁsana-to see; bi-even; rahi-a-Rādhā; vijjamana-being; ivva-as if; me-to me; padibhadi-is manifested.

Madhumāṅgala: Dear friend, from this spot it is very difficult for me to see Rādhā.

Text 3

kṛṣṇaḥ: sakhe satyam āśayaiva kad-arthyamāno 'smi yataḥ

nīre mankṣu mimankṣum ārta-mukharām uddiṣya caṇḍa-dyuter
dūrān maṇḍalataḥ kṛpāturatayā yat prādurāsīt tadā
hā dhig vāg-amṛtena tena janitas tasyāḥ punaḥ saṅgama-
pratyāśāṅkura uccakair mama sakhe svāntaṁ haṭhād vidhyati

sakhe-O friend; satyam-in truth; asayaiva-by hope; kad-arthyamanaḥ-tormented; asmi-I am; yataḥ-because; nire-in the water; mankṣu-quickly; mimankṣum-to enter; arta-suffering; mukharām-Mukharā; uddiṣya-in relation to; caṇḍa-dyuteḥ-of the sun; durat-from far away; maṇḍalataḥ-from the circle; kṛpā-of compassion; aturataya-with the overwhelming feelings; yat-which; prādurāsīt-was manifested; tada-then; ha-alas!; dhik-alas!; vak-of words; amṛtena-with the nectar; tena-by that; janitaḥ-born; tasyāḥ-of Her; punaḥ-again; saṅgama-of meeting; pratyasa-of hope; ankuraḥ-a blade of grass; uccakaiḥ-greatly; mama-of Me; sakhe-O friend; svantam-the heart; hathat-violently; vidhyati-pierces.

Kṛṣṇa: Friend, I am now tortured by hope. When suffering Mukharā was about to drown herself, a voice from the sun planet mercifully told her (that Rādhā had already entered the celestial world.) The nectar of those words has now sprouted a single grass-blade of the hope to again

meet Rādhā. That blade of grass is now violently piercing My heart.

Text 4

(kṣaṇam tūṣṇīm sthitvā punar uccakaiḥ)

prayātum śvāphalkau dhṛta-turaga-valge caṭula-dhīr
niruddhā sākrandaṁ ratham adhirurukṣum parijanaiḥ
udasraṁ sā dṛṣṭim mayi vikirati krūra-manasā
vilambyālpam hā dhik su-tanur anunitāpi na mayā

kṣaṇam-for a moment; tusnim-silence; sthitvā-manifesting; punaḥ-again; uccakaiḥ-in a loud voice; prayatum-to go; svaphalkau-when Akrura, the son of Svaphalka; dhṛta-held; turaga-of the horses; valge-the reins; catula-unsteady; dhiḥ-whose mind; niruddha-stopped; sa-with; akranda-crying; ratham-the chariot; adhirurukṣum-to climb aboard; parijanaiḥ-by Her friends; mayi-upon Me; vikirati-casts; krura-cruel; manasa-with a heart; vilambya-resting; alpam-slightly; ha-alas!; dhik-alas!; su-tanuḥ-beautiful girl; anunita-taken; api-even; na-not; mayā-by Me.

(After a moment's silence, He calls out) Akrūra held the horse's reins, about to drive away. Rādhā's heart trembled with unsteadiness. She cried loudly and tried to climb onto the chariot, but Her friends stopped Her. She cast a tear-filled glance at Me. And I was so cruel at heart that I paused for a moment, and then rode away. Alas! Alas! I did not take that beautiful girl with Me!

Text 5

uddhavaḥ: deva samānītaḥ peśalo 'yaṁ divya-nartaka-sampradāyaḥ.

deva-O Lord; samanītaḥ-assembled; pesalaḥ-expert; ayam-this; divya-splendid; nartaka-of actors; sampradayaḥ-the troupe.

Uddhava: My Lord, the splendid and expert demigod-actors are assembled.

Text 7

kṛṣṇaḥ: sūtradhāra tūrṇam ārabhyatām taurya-trikam.

sūtradhāra-O Sūtradhāra; tūrṇam-at once; arabhyatam-should be begun; taurya-trikam-the singing, music, and dancing.

Kṛṣṇa: Sūtradhāra, let the music, singing, and dancing begin at once.

Text 6

(tataḥ praviśati gandharvair anugamyamāna uddhavaḥ paurṇamāsī mukharā ca.)

tataḥ-then; praviśati-enters; gandharvaiḥ-by the actors; anugamyamaṇaḥ-followed; uddhavaḥ-Uddhava; paurṇamāsī-Paurṇamāsī; mukharā-Mukharā; ca-and.

(Uddhava, Paurṇamāsī, and Mukharā enter, followed by the actors.)

Text 8

sūtradhāraḥ:

nija-madhurima-mudrāmlāpitendīvara-śrīr
jayati parama-jaitraḥ ko 'pi rādhā-kaṭākṣaḥ
tri-bhuvana-jaya-lakṣmī-varyayā datta-dāma
madhu-ripur api yena krīḍayā nirjito 'bhūt

nija-own; madhurima-of sweetness; mudra-by the characteristics;
amlapita-wilted; indivara-of the lotus flower; sriḥ-the beauty; jayati-all
glories; parama-the supreme; jaitra-conqueror; kaḥ api-a certain; rādhā-
of Rādhā; kata-akṣaḥ-sidelong glance; tri-the three; bhuvana-in the
worlds; jaya-of victory; lakṣmi-of goddesses; varyaya-by the best; datta-
given; dama-a garland; madhu-of Madhu; ripuḥ-the enemy; api-even;
yena-by which; kridaya-playfully; nirjitaḥ-defeated; abhut-is.

Sūtradhāra: All glories to Rādhā's supremely victorious sidelong
glance, which with its sweetness makes the beauty of the most splendid
lotus flowers wilt, and which with its playfulness easily conquers Lord
Kṛṣṇa, who was Himself garlanded by the goddess of victory victorious in
the three worlds.

Text 9

kṛṣṇaḥ: (sa-harṣam) sādhiyān eṣa hṛdayānandī nāndī-prayogaḥ.

sa-with; harṣam-happiness; sadhiyan-should be done; esaḥ-this; hṛdaya-the heart; ānandi-delighting; nandi-of the introductory verse; prayogaḥ-performance.

Kṛṣṇa: (with happiness) This nāndī-verse delights My heart.

Text 10

sūtradhāraḥ: (pāśvato vilokya) ārye kenāpi cāru-sandhinā
prabandhena jagad-bandhor asya samārādhānāya kulācāryeṇa svargataḥ
preṣito 'smi.

parsvataḥ-from the side; vilokya-glancing; arye-O noble lady; kena
api-with a certain; caru-beautifully; sandhina-written; prabandhena-
literary composition; jagat-of the universe; bandhoḥ-of the friend; asya-
of Him; samarādhānaya-for the worship; kula-of the community;
acaryena-by the spiritual master; svargataḥ-from the heavenly planetary
system; presitaḥ-sent; asmi-I have been.

Sūtradhāra: (glancing to the side) O noble lady, Nārada Muni, the
spiritual master of the demigods has sent me from Svargaloka to worship
Lord Kṛṣṇa, the friend of the entire universe, with this beautifully
written play.

Text 11

naṭī: ajja ko kkhu so dava ppabandho.

ajja-O noble sir; ko-what?; kkhu-indeed; dava-then; ppabandho-literary work.

Naṭī: Noble sir, what play is it?

Text 12

sūtradhāra:

rasika-siromaṇi-ramaṇaḥ
sulabho gokula-nivāsinām eva
sandarbho guṇa-garbhaḥ
sa jayati rādhābhisārākhyāḥ

tad gīyatām maṅgala-dhruvā.

rasika-siromaṇi-to Lord Kṛṣṇa, the crest-jewel of those expert at relishing transcendental mellows; ramaṇaḥ-delightful; sulabhaḥ-pleasing; gokula-of Gokula; nivasinām-to the residents; eva-certainly; sandarbhaḥ-literary work; guṇa-of transcendental virtues; garbhaḥ-the origin; saḥ-to that; jayati-all glories; rādhā-with Rādhā; abhisara-the meeting; ākhyāḥ-named; tat-therefore; gīyatam-should be sung; maṅgala-the auspicious; dhruva-introductory verse.

Sūtradhāra: All glories to this play filled with all good qualities, pleasing to Lord Kṛṣṇa, the crest-jewel of those expert at relishing transcendental mellows, happy for the residents of Gokula, and bearing the name "The Meeting With Rādhā." Let the auspicious introduction now be sung!

Text 13

naṭī: ajja kaṁ riduṁ olambi-a ga-issam.

ajja-O noble sir; kam-what?; ridum-season; olambi-a-in relation; ga-issam-shall I sing.

Naṭī: O noble sir, what season of the year shall I glorify in my song?

Text 14

sūtradhāraḥ: ārye paśya paśya

śrīr eṣā vana-mālikāsu milati projjhyādya kundāvalīm
smartuṁ pañcama-cāturīm cira-parityaktaṁ yatante pikāḥ
bhāṇḍirāt paripāṇḍuraḥ sphuṭam amī bhraśyanti yatra cchadāḥ
kālaḥ ko 'py ayam ujjvalaḥ sa-kutukī mandam parispandate

ārye-O noble one; paśya-look; paśya-look; sriḥ-beauty; esa-she; vana-in the forest; malikāsu-the malika flowers; milati-meets; projjhyā-abandoning; adya-now; kunda-of kunda flowers; avalīm-the host; smartum-to remember; pañcama-on the fifth note; caturim-skill; cira-for a long time; parityaktam- to abandon; yatante-endeavor; pikaḥ-the cuckoos; bhandirat- from the banyan tree; paripanduraḥ-white; sphuṭam-clearly; āmi-they; bhraśyanti-fall; yatra-where; chadaḥ-the leaves; kalaḥ-time; kah api-a certain; ayam-this; ujjvalam-splendid spring; sa-with; kutuki-eagerness; mandam-gentle; parispandate-trembles.

Sūtradhāra: Noble lady, look! Look! Leaving the kunda flowers,

beauty enters the mālīkā flowers in the forest. The cuckoos struggle to remember their long-neglected skill in singing the fifth note. Pale leaves fall from the banyan tree. A splendid (spring) time trembles with eagerness.

Text 15

naṭī:

iha jhampidābi parido
samīladā-e phuḍam kaṭorā-e
mahubeṇa ho-i lahuṇā
ṇa māhavī aṇuṇīda-tthava-ā

iha-here; jhampida-covered; bi-also; parido-everywhere; sāmi-lada-e-by a sami vine; phudam-manifested; katora-e-hard; mahubena-by the bumble-bee; ho-i-is; lahuna-slightly; na-not; mahavi-spring; anunida-pleased; tthava-a-blossoms.

Naṭī: Even though it is covered with harsh śamī-vines, is it not true that this tiny bumble-bee still loves this cluster of mādhavī flowers?

Text 16

sūtradhāraḥ: (sa-paritoṣam) ārye sādhu sādhu prastāvocitam eva
tāvad upanyastam. tathā hi

vṛddhayā śaśvad-ārabdha-
nirodham api rādhikām

nirāvādham sadā sādhu
ramayaty eṣa mādhaveḥ.

(iti niṣkrāntau.)

sa-with; paritosam-pleasure; arye-O noble one; sādhu-well done;
sādhu-well done; prastava-introduction; ucitam-suitable; eva-certainly;
tavat-then; upanyastam-tathā hi-furthermore; vrddhaya-by the elderly
gopī; sasvat-always; arabdha-attempted; nirodham-obstruction; api-
although; rādhikām-Rādhā; nirabadham-undisturbed; sadā-always;
sādhu-nicely; ramayati-pleases with transcendental pastimes; eṣaḥ-He;
mādhaveḥ-Kṛṣṇa; iti-thus; niṣkrāntaḥ-they both exit.

Sūtradhāra: (with pleasure) Noble girl, well done! Well done! You
have spoken the introduction very well. The meaning of your words is:
Even though old Jaṭilā continually tries to stop Them, Kṛṣṇa eternally
pleases Rādhā with transcendental pastimes. (They both exit.)

Text 17

(tataḥ praviśati mādhaveḥ)

mādhaveḥ:

lakṣmīvān iha dakṣiṇānila-sakhaḥ sākṣān madhur modate
mādyad-bhṛṅga-vihaṅga-hāri vihasaty atrāpi vṛndāvanam
rādhā yady abhisāram atra kurute so 'yaṁ mahān eva me
sāndrānanda-vilāsa-sindhu-laharī-hillola-kolāhalaḥ

tataḥ-then; praviśati-enters; mādhaveḥ-Kṛṣṇa; lakṣmivan-beautiful;
iha-here; dakṣina-southern; anila-breeze; sakhaḥ-whose friend; madhuḥ-

spring; modate-pleases; madyat-jubilant; bhrnga-bumble-bees; vihaṅga-and birds; hari-charming; vihasati-smiles; atra-here; api-also; vṛndāvanam-the forest of Vṛndāvana; rādhā-Rādhā; yadi-if; abhisaram-meeting; atra-here; kurute-does; sah ayam-that; mahan-great; eva-certainly; me-to Me; sandra-intense; ānanda-of bliss; vilasa-pastime; sindhu-in the ocean; lahari-of waves; hillola-upon waves; kolahalaḥ-an uproar.

(Mādhava enters.)

Mādhava: Accompanied by it's friend, the southern breeze, beautiful springtime is happy. Charming with jubilant bees and birds, Vṛndāvana forest smiles. If Rādhā were to meet Me here, I would be plunged into the crashing waves of the ocean of intensely blissful pastimes.

Text 18

madhumaṅgala: (vihasya) hi hi dāsī-e putta-ehim surīnda-puri-bhandehim dudi-o me pi-a-va-asso paccakkhī-kado.

vihasya-laughing; hi-ha; hi-ha; dasi-e putta-ehim-by the actors; surinda-puri-babhandehim-from the heavenly planets; dudi-o-a second; me-of me; pi-a-dear; va-asso-friend; paccakkhi-kado-is manifested.

Madhumaṅgala: (laughing) Ha ha! The demigods-actors have created a double of my dear friend Kṛṣṇa!

Text 19

uddhavaḥ: (sa-camatkāram)

nava-murali-maralī-hāri-hastāravindaḥ
kavalita-kuruvinda-cchāya-guñjādbhuta-śrīḥ
mṛdula-pavana-cañcat-piñcha-cūḍāñcalo 'yaṁ
madayati hṛdayaṁ me śyāmikānām vilāsaḥ

sa-with; camatkaran-wonder; nava-new; murali-flute; marali-swan;
hari-charming; hasta-hand; aravindaḥ-lotus flower; kavalita-swallowed
up; kuruvinda-of rubies; chaya-the splendor; guñja-guñja; adbhuta-
wonderful; sriḥ-beauty; mrdula-gentle; pavana-in the breeze; cañcat-
moving; pincha-peacock feather; cūḍā-crown; añcalaḥ-the tip; ayam-He;
madayati-delights; hṛdayam-the heart; me-of me; syamikanam-of
blackness; vilasaḥ-the splendor.

Uddhava: (astonished) His new flute like a swan in the beautiful
lotus flower of His hand, the wonderful beauty of His guñjā-necklace
eclipsing the splendor of rubies, and the tip of His peacock-feather
crown moving in the gentle breeze, this dark splendor delights my heart.

Text 20

kṛṣṇaḥ: (sautsukyam romañcam unmīlya)

udgīrṇādbhuta-mādhurī-parimalasyābhīra-līlasya me
dvaitaṁ hanta samīkṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ
yasya prekṣya svarūpatām vraja-vadhū-sārūpyam anvicchati

sa-with; autsukyam-eagerness; romañcam-hairs standing up; unmīlya-
manifesting; udgīrṇa-overflowing; adbhuta-wonderful; mādhurī-

sweetness; parimalasya-whose fragrance; ābhīra-of a cowherd boy; līlasya-who has pastimes; me-My; dvaitam-second form; hanta-alas; samīkṣayan-showing; muhuḥ-again and again; asau-that; citrīyate-is acting like a picture; cāraṇaḥ-dramatic actor; cetaḥ-heart; keli-kutūhala-by longing for pastimes; uttaralitam-greatly excited; satyam-actually; sakhe-O dear friend; māmakam-My; yasya-of whom; prekṣya-by seeing; sva-rūpatām-similarity to My form; vrja-vadhū-of the damsels of Vrajabhūmi; sārūpyam-a form like the forms; anvicchatī-desires.

Kṛṣṇa: (the hairs of His body standing up with excitement) My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like the damsels of Vraja.*

Text 21

tad adya bhavantam prcchāmi. katham anenāvīkṛta mamāpi manohāriṇī sā kāpi rūpa-candrikā.

tad-therefore; adya-now; bhavantam-of you; prcchāmi-I ask; katham-how is it?; anena-by him; avīkṛta-manifested; mama-of Me; api-even; manaḥ-the heart; harinī-enchanting; sa-this; ka api-certain; rūpa-of the form; candrika-the moonlight.

Now I shall ask this question of you: How can this actor enchant even My heart with the moonlight of this form?

Text 22

uddhavaḥ: deva bhavad-bhakti-prabhāva-sambhāvito 'yaṁ devarṣer
eva sevā-paripāṭī-vivartaḥ.

deva-O Lord; bhavat-to You; bhakti-of devotion; prabhava-by the
stregnth; sambhavitaḥ-manifested; ayam-this; deva-rseḥ-of Devarsi
Narada; eva-certainly; seva-of service; paripati-of the arrangement;
vivartaḥ-the transformation.

Uddhava: Lord, this transformation is possible because of Devarṣi
Nārada's pure devotion to You.

Text 23

kṛṣṇaḥ: (sāścaryam)

prapadya naṭatām naṭān kim ayam asmi raṅga-sthale
sadāsy atha sa-dāsyatām kim upalabhya paśyāmi vā
iti sphuṭa-vinirṇaye kim api samvidhānam puraḥ
samīkṣya paramādbhutam niṁṣam apy ahaṁ na kṣamaḥ

sa-with; āścaryam-wonder; prāpadya-attaining; natatam-the state of
being an actor; natan-acting; kim-wheter?; ayam-he; asmi-I am; raṅga-
sthale-on the stage; sadāsi-in the audience; atha-then; sadāsyatam-the
state of being a member of the audience; kim-whether?; upalabhya-
attaining; paśyāmi-I see; va-or; iti-thus; sphuṭa-manifested; vinirṇaye-in
the conclusion; kim api-something; samvidhanam-arrangement; puraḥ-
in the presence; samīkṣya-seeing; parama-supreme; adbhutam-wonder;
nimisma-blinking; api-even; aham-I; na-not; kṣamaḥ-am able.

Kṛṣṇa: (astonished) Am I that actor on the stage, or am I the person observing him from the audience? I cannot decide. With unblinking eyes I stare at the great wonder before Me.

Text 24

mādhavaḥ:

matir aghūrṇata sārdham āli-vrajair
dhṛtir abhūn madhubhiḥ saha vicyuta
vyakasat-utkalikā kalikālibhiḥ
samam iha priyayā viyutasya me

matiḥ-mind; aghurnata-reels; sardham-with; ali-of bees; vrajaiḥ-the swarms; dhṛtiḥ-peaceful composure; abhut-has become; madhubhiḥ-with the honey; saha-with; vicyuta-fallen away; vyakasat-manifested; utkalika-longings; kalika-of budding flowers; alibhiḥ-with multitudes; samam-with; iha-here; priyaya-from the beloved; viyutasya-separated; me-of Me.

Mādhava: Now that I am separated from My beloved, these buzzing bees make My head spin. This scent of honey robs Me of all peacefulness, and these budding flowers fill Me with longing (to meet Her again.)

Text 25

tad idānīm veṇu-gīta-samjñayā lalitām abhyarthayiṣye.

tat-therefore; idanim-now; venu-of the flute; gita-of the music;
samjñāya-with the sign; lalitām-Lalitā; abhyarthayiṣye-I shall.

Now I with flute-music will place My request before Lalitā.

Text 26

(ity adhare veṇum vinyasya)

akṣṇor bandhum hari-haya-harin-nāgarī rāga-riktam
rāgeṇāviṣkuru guru-rucam bhānavīyām navīnām
cakrābhikhyaḥ kim api virahād ākulaḥ kāku-lakṣam
kurvan mukhyas tvayi sa vayasām ārthi-bhāvam tanoti

iti-thus; adhare-to the lips; venum-the flute; vinyasya-placing;
akṣṇoḥ-of the eyes; bandhum-the friend; harihaya-like the sun; harit-
yellow; nagari-O heroine; raga-redness; riktam-without; ragena-with
love; aviskuru-please manifest; guru-great; rucam-splendor; bhanaviyam-
of the daughter of Mahārāja Vrsbhanu; navinam-youthful; cakra-Kṛṣṇa,
who holds the Sudarsana cakra; kim api-somewhat; virahat-out of
separation; akulaḥ-distressed; kaku-of plaintive cries; lakṣam-thousands;
kurvan-doing; mukhyaḥ-the foremost; tvayi-to you; saḥ-He; vayasam-of
friends; arthi-bhavam-request; tanoti-extends.

(placing the flute to His lips) O Lalitā, O girl splendid as the eastern
horizon, please bring before My eyes your friend, the splendid young sun
that is Vṛṣabhānu's beautiful daughter Rādhā. Kṛṣṇa, who holds the
cakra, who is your best friend, who is like a cakravāka, the best of birds,
tormented by separation from Her, begs you with thousands of plaintive
words.

Text 27

kṛṣṇaḥ: (sa-kautukam) kim aśakyam devarṣi-prasādasya. yenāyam
ananya-vedyam api mad-antarīṇa-cāryam vivṛṇoti.

sa-with; kautukam-wonder; kim-what?; asakyam-is impossible;
devarṣi-of Devarṣi Narada; prasadasya-of the mercy; yena-by which;
ayam-he; ananya-not by others; vedyam-knowable; api-even; mat-of Me;
antarīṇa-within the heart; cāryam-motions; vivṛṇoti-reveals.

Kṛṣṇa: (astonished) What is impossible for Devarṣi Nārada's mercy?
By that mercy this actor is able to reveal the innermost feelings of My
heart, which remain always unknown to others.

Text 28

mādhavaḥ: (sa-harṣam) katham naṭī-dūre mano-hariṇa-hāriṇī
saiveyam mañju-mañjira-siñjita-kākalī. tad aham mādhavī-maṇḍapam
praviśāmi. (iti niṣkrāntaḥ)

sa-with; harṣam-happiness; katham-indeed; na-not; ati-very; dure-far
away; manaḥ-of the heart; harina-the deer; harinī-enchanting; sa-this;
eva-certainly; iyam-this; mañju-charming; mañjira-of ankle-bells; siñjita-
tikling; kakali-soft; tat-therefore; aham-I; mādhavī-of mādhavī vine;
maṇḍapam-the cottage; praviśāmi-I shall enter; iti-thus; niṣkrāntaḥ-
exits.

Mādhava: (with happiness) Ah! Not far away is ankle-bell tinkling that charms the deer of My heart. I will enter the cottage of mādhavī vines. (He exits.)

Text 29

(tataḥ praviśati lalitayānugamyamānā rādhā.)

rādhā: (sautsukyaṃ puro dṛṣṭvā) halā lalide pekkha pekkha. dhanṇa esa taraṅgaleha. ja kkhu sevalavalli-nibaddha-pa-am ṇam hamsi-am mo-avedi. ta phuḍam bhisinī-pattantarideṇa kalamseṇa saṅghadissadi.

tataḥ-then; praviśati-enters; lalitāya-by Lalitā; anugamyamana-followed; rādhā-Rādhā; sa-with; autsukyam-eagerness; puraḥ-ahead; dṛṣṭvā-looking; hala-O; lalide-Lalitā; pekkha-look!; pekkha-look!; dhanna-auspicious; esa-this; taraṅga-of the waves; lekkha-the lines; ja-which; kkhu-indeed; sevalavalli-by sevala moss; nibaddha-bound; pa-am-whose feet; nam-this; hamsi-am-female swan; mo-avedi-has released; ta-that; phudam-clearly manifested; bhisinī-lotus; patta-petals; antaridena-within; kalahamsena-with the male swan; saṅghadissadi-meets.

(Followed by Lalitā, Rādhā enters.)

Rādhā: (eagerly looking ahead) Lalitā, look! Look! These waves are auspicious. A female swan trapped in a śaivāla vine is now free. Now that swan meets her lover in the garden of lotus petals.

Note: In this allegory the female swan is Rādhā, the swan's lover is Kṛṣṇa, the śaivāla vine is Jaṭilā, and the waves are Rādhā's eagerness to meet Kṛṣṇa.

Text 30

lalitā: (smitvā) bho haṁsī haṁsa-ba-iṇo pakkha-badeṇa cce-a
uddhura esa tumam kaddhadi ummi-mālā. ta vīsaddhā kantam ahisara.

smitvā-smiling; bho-O; hamsi-female swan; haṁsa-ba-ino-for the king
of swans; pakkha-badena-with love; cce-a-certainly; uddhura-
unrestricted; esa-this; tumam-You; kaddhadi-pulls; ummi-of waves; mala-
the garland; ta-therefore; visaddha-trusting; kantam-the lover; abhisara-
go to meet.

Lalitā: (smiling) O female swan, this garland of waves has great love
for the king of swans. That is why these waves pull You in this way.
Have faith, and go meet Your lover.

Text 31

kṛṣṇaḥ: (sotkaṇṭham)

uccair abhūd ananubhūta-carī daśā me
yasyāś cireṇa viraha-jvara-jarjarasya
hā hanta seyam iyam āmi yam āvirāsīn
mac-citta-haṁsa-sarasī sarasīruhākṣi

(ity simhāsanād utthāya bhujābhyām grahitum parikramati.)

sa-with; utkantham-longing; uccaiḥ-greatly; abhut-is; ananubhuta-
cari-unprecedented; dasa-condition; me-of Me; yasyāḥ-of whom; cirena-
for a long time; viraha-of separation; jvara-by the flames; jarjarasya-
tormented; ha-alas!; hanta-alas!; sa iyam-She; āmi-yes; iyam-She;
avirasit-appeared; mat-of Me; citta-of the heart; haṁsa-for the swan;

sarasi-a lake; sarasiruha-akṣi-lotus-eyed Rādhā; iti-thus; simha-asanat-from the throne; utthaya-rising; bhujābhyām-with both arms; grahitum-to grasp; parikramati-goes.

Kṛṣṇa: (with longing) No one has suffered as I. For a long time I have been tormented by the flames of separation from Rādhā. Now lotus-eyed Rādhā, who is a lake where the swan of My heart enjoys pastimes, has appeared before Me. (He rises from the throne and goes to embrace the player.)

Text 32

uddhavaḥ: deva nāṭya-praṇīto 'yam arthaḥ.

deva-O Lord; natya-for the play; pranitaḥ-presented; ayam-this; arthaḥ-purpose.

Uddhava: Lord, this is a scene in a play.

Text 33

kṛṣṇaḥ: (sa-dhairyaṁ lajjāṁ abhinīya)

sā vaktra-śrīr viramita-śarac-candra-nāndī-stavāsau
seyam dṛṣṭir mada-kala-mṛgī-mṛgya-mādhurya-keliḥ
sā bhrūr eṣā ratipati-dhanur vibhramābhyāsa-gurvī
gāndharvī me kṣapayati dhṛtim hanta gāndharvikeva

sa-with; dhairyam-soberness; lajjam-embarrassment; abhinīya-representing dramatically; sa-She; vaktra-of the face; sriḥ-the beauty; viramita-ceased; sarat-autumn; candra-to the moon; nandi-stava-prayer; asau-this; sa iyam-She; dṛṣṭiḥ-glance; mada-kala-musk; mrgi-of the doe; mrgya-sought; madhurya-of sweetness; keliḥ-the pastime; sa-that; bhruḥ-eyebrows; esa-this; ratipati-of cupid; dhanuḥ-the bow; vibhrama-abhayasa-gurvi-with charming playfulness; gandharvi-the actress; me-of Me; kṣapayati-destroys; dhrtim-sober peaceful composure; hanta-indeed; gandharvika-Rādhā; iva-like.

Kṛṣṇa: (embaressed and sober) Her face is so beautiful it stops poets from glorifying the autumn moon. Her restless glance has a sweetness sought by the most charming passionate does. Her eyebrow is like Kāma's bow. This charming actress destroys My peacefulness just as Rādhā does.

Text 34

mukharā: hā ṇattiṇī rāhī-e ji-āsi. (iti dhāvati)

ha-O; nattinī-granddaughter; rahi-e-Rādhā; ji-asi-You are alive; iti-thus; dhavati-runs.

Mukharā: O granddaughter Rādhā, You are alive! (She rushes forward.)

Text 35

paurṇamāsī: (patañcale dhrtvā) sauhṛdāndhe gandharvam idaṁ

gandharvānām.

pata-the cloth; añcale-on the edge; dhrtvā-holding; sauhṛda-by love; andhe-blinded; gandharvam-an actor; idam-this; gandharvanam-of the Gandharvas.

Paurṇamāsī: (grasping the edge of her garment) O woman blinded by love, this is a Gandharva-actor in a play.

Text 36

mukharā: (sāsrām) bha-avadi sūra-maṇḍalam bhettaṇa lo-antaram gada rāhī saggalehim gandhavvehim āṇīdatti takkemi.

sa-with; asram-tears; bha-avadi-O noble lady; sura-maṇḍalam-the sun-planet; bhattana-breaking through; lo-antaram-another planet; gada-attained; rahi-Rādhā; saggalehim-on Svargaloka; gandhavvehim-by the Gandharvas; anidatti-brought here; takkemi-I think.

Mukharā: (in tears) O noble lady, (I think) Rādhā must have left the sun-planet and gone somewhere else. i think the Gandharvas in Svargaloka have now brought Her to this place (and She now stands before us).

Text 37

rādhā: halā lalide pupphaharaṇa-koduhalassa ṇi-edado tu-e aṇijjanti aham abi ṇāma kiṃ ajja-e muhara-e ditthamhi.

hala-O; lalide-O Lalitā; puppha-flowers; aharaṇa-for picking;
koduhalassa-for the desire; ni-edado-from the house; tu-e-by you;
anijjanti-brought; aham-I; abi nama-perhaps; kim-whether?; ajja-e-by the
noble lady; muhara-e-Mukharā; ditthamahi-I was seen.

Rādhā, O Lalitā, did noble Mukharā see Me as you brought Me from
home to pick these flowers?

Text 38

lalitā: na ke-alam ājjā-e muharā-e. jaḍilā-e bi.

na-not; ke-alam-only; ajja-e-noble; muhara-e-by Mukharā; jadila-e-by
Jaḍilā; bi-also.

Lalitā: Noble Mukharā was not the only one to see. Jaḍilā also saw
You.

Text 39

mukharā: (sa-bāṣpa-gadgadam) hā vacche saccam ma-e daruṇī-e
jjaḷidāsi.

sa-with; bāṣpa-tears; gadgadam-choked up; ha-O; vacche-child;
saccam-in truth; ma-e-by me; daruni-e-cruel; jjaḷidasi-You have burned
with suffering.

Mukharā: (choked up with tears) O child, in truth I was very cruel. I made You burn in the flames of suffering.

Text 40

madhumaṅgala: (sa-roṣam) rakkhasi vuddhi-e daṇīm mā kkhu ali-am pemmaṃ pa-adehi. ja kkhu gharobanta-vadi-a-perante cce-a maṃ datṭhuṇā kukkurīva bukkasi.

sa-with; rosam-anger; rakkhasi-O demonness; vuddhi-e-O old lady; danim-now; ma-do not; kkhu-indeed; ali-am-false; pemma-love; pa-dehi-manifest; ja-who; kkhu-indeed; ghara-the house; ubanta-near; vadi-a-of the garden; perante-at the boundary; cce-a-certainly; mā-me; datthuna-seeing; kukkuri-a dog; iva-like; bukkasi-barks.

Madhumaṅgala: (with anger) Old demonness, do not now put on this false show of love. Whenever you saw me near the boundary of the garden by your house you would bark at me as if you had become a dog.

Text 41

mukharā: ajja mahumaṅgala kim karissam. appa-āsida-rahassā-e vañcidamhi bha-avadi-e.

ajja-O noble one; mahumaṅgala-Madhumaṅgala; kim-what?; karissam-shall I do; appa-asida-unmanifested; rahassa-e-secret; vancidamhi-I was cheated; bha-avadi-e-by noble Paurṇamāsī.

Mukharā: Noble Madhumaṅgala, what could I have done? I did not know your secret. Noble Paurṇamāsī cheated me.

Text 42

rādhā: halā ja-i diṭṭhamhi tado ubā-am vāharehi.

hala-O; ja-i-if; diṭṭhamhi-I was seen; tado-then; uba-am-a counter-measure; vaharehi-I must take.

Rādhā: If I was actually seen then Me what to do.

Text 43

lalitā: hanta manthare pantaram parihari-a kalamba-sambahena kālindī-tīra-maggeṇa turi-am gacchamha. (ity ubhe parikramataḥ.)

hanta-O; manthare-slow one; pantaram-the open road; parihari-a-abandoning; kalaba-by kadamba trees thickly shaded; kalindi-of the Yamuna River; tira-by the shore; maggena-by the path; turi-am-quickly; gacchamba-let us go; iti-thus; ubhe-both; parikramataḥ-go.

Lalitā: Slowly walking Rādhā, let's leave this open road and run on the kadamba-forest path by the Yamunā shore? (They both walk.)

Text 44

rādhā: sahi pisuṇehim ṇe-urehim kim tti saṅgamidamhi.

sahi-O friend; pisunehim-traitors; ne-urehim-ankle-bells; kim-what?;
tti-thus; saṅgamidamhi-I go with.

Rādhā: Why should I wear these ankle-bells? They are traitors
(announcing My presence to others).

Text 45

lalitā: vidakka-silā-e jaḍilā-e buddhim mohedum.

vidakka-sila-e-quick to make guesses; jadila-e-of Jaḍilā; buddhim-the
intelligence; mohedum-to bewilder.

Lalitā: Jaḍilā is very quick. We must fool her.

Text 46

(praviśya) jaḍilā: (puraḥ paśyanti) kahaṃ diṭṭhi-pahe ṇa lakkhijjahi
vārisahānavī. ta kahiṃ ṇaṃ maggissam. (bhavas talam avalokya sa-
harṣam) ima-im vahu-e pada-im disanti. jaṃ kundala-idi-e sohagga-
mudda-e ankida-im. ta imiṇā maggeṇa maggissam.

praviśya-entering; puraḥ-ahead; paśyanti-looking; kahaṃ-how is it?;
diṭṭhi-of the eyes; pahe-on the path; ṇa-not; lakkhijjahi-is seen;

varisahanavi-Rādhā, the daughter of Mahārāja Vṛṣabhānu; ta-therefore; kahim-where; nam-for Her; maggissam-shall I search; bhuvah-of the earth; talam-at the surface; avalokya-looking; sa-with; harṣam-happiness; ima-im-these; vahu-e-of the girl; pada-im-the footprints; disanti-are seen; jam-because; kundala-of anklets; a-idi-e-in the form; sohagga-of good fortune; mudda-e-with the marks; ankida-im-is marked; ta-therefore; imina-by this; maggena-path; maggissam-I shall search.

Jaṭilā: (enters. She looks ahead) Why has Rādhā, the daughter of Mahārāja Vṛṣabhānu, not yet appeared on the path of my eyes? Where will I search for Her? (She looks at the ground and becomes happy) I see the girl's footprints. I know they are Her footprints because they bear the auspicious mark of Her ankle-bells. I will search for Her on this path.

Text 47

rādhā: halā ajja ma-e a-uruvvam kim pi sibiṇe anuhūdam

hala-O; ajja-now; ma-e-by Me; a-uruvvam-unprecedented; kim pi-something; sibine-in a dream; anuhudam-experienced.

Rādhā: Last night I saw something very unusual in a dream.

Text 48

lalitā: sahi kim tam.

sahi-O friend; kim-what?; tam-was that.

Lalitā: Friend, what was it?

Text 49

rādhā: lavaṅga-kuḍuṅge pupphaṁ āharanti tumam vṛndā-aṅa-vasiṇā
matta-kalahindeṇa a-adu-a hatthena gahida-hatthāsi samvuttā. tado
sambhameṇa ghummati-e tuha hadheṇa ottha-palla-am dāmsanteṇa
tiṇā vāme tthava-ammi phuranta-tikkha-kāmakusaṁ kara-pukkharam.
(ity ardhokte sa-romaṅcam ānamra-mukhī bhavati.)

lavaṅga-of clove vines; kuḍuṅge-in the grove; puppha-a flower;
āharanti-taking; tumam-you; vṛndā-ana-of Vṛndāvana; vasina-by a
certain resident; matta-mad; kalahi-of elephants; indena-by the king; a-
adu-a-with the gait; hatthena-with a hand; gahida-taken; hattha-hand;
asi-you are; samvutta-happened; tado-then; sambhamena-quickly;
ghummati-e-struggling to escape; tuha-of you; hadhena-violently;
ottha-of the lips; palla-am-the blossom; dāmsanteṇa-biting; tina-by Him;
vame-on the left; tthava-ammi-cluster of flowers; phuranta-manifesting;
tikkha-sharp; kāma-of cupid; ankusam-elephant-goad; kara-hand;
pukkharam-lotus flower; iti-thus; ardhā-half; ukte-in the statement; sa-
with; romaṅcam-hairs standing up; anamra-bent downwards; mukhi-
whose face; bhavati-is.

Rādhā: You were picking flowers in the grove of clove-vines when a
Vṛndāvana-vāsī who walked like a mad elephant suddenly put His hand
in yours. As you struggled to escape, He bit your flower lips and pushed
His lotus-hand, which seemed to be cupid's sharp elephant-goad, on your
left bunch of flowers (She suddenly stops in the middle of Her speech.
Her hairs are standing up and She bows Her head.)

Note: In this statement "bunch of flowers" is a euphemism for "breast".

Text 50

lalitā: (smitvā) a-i sarale tujjha hi-a-e katthuri-a-patta-bhaṅgaṃ
lihantī-e ma-e paccakkhī-kido sibiṇa-saṅgi-ṇa-ara-kuñjara-vibbhamāsi.
ta phudaṃ kadhehi. ta-i-a-jana-saṅgajogge tassim maha-osare diha-sutta
nivi-saha-ari jjhatti nikkanta ṇa ve tti.

smitvā-smiling; a-i-O; sarale-honest girl; tujjha-of you; hi-a-e-in the
heart; katthuri-a-musk; patta-bhaṅgam-designs and pictures; lihanti-e-
drawing; ma-e-by me; paccakkhi-kido-manifest; sibina-in a dream; sangi-
meeting; na-ara-hero. kuñjara-with an elephant; vibbhama-enjoying
pastimes; asi-You are; ta-that; phudam-clearly; kadhehi-please tell; ta-i-a-
a third; jana-person; saṅga-company; ajogge-unsuitable; tassim-in that;
maha-great; osare-opportunity; diha-long; sutta-string; nivi-belt; saḥ-ari-
friend; jjhatti-at once; nikkanta-departed; na-not; ve-or; tti-thus.

Lalitā: (smiling) O honest girl, as I was drawing pictures in musk on
Your breasts, You fell sleep and enjoyed pastimes with this elephant-
hero in Your dream. Tell me clearly: In that perfect opportunity, where
the presence of a third person would be very improper, did Your friend,
the sash about Your waist, stay, or did she immediately leave that place?

Text 51

rādhā: (svagatam) kadhaṃ takkidaṃ atthi dhutta-e. (prakāśaṃ sa-
bhru-bhaṅgam) vāme kiṃ tti ali-aṃ āsaṅkasi.

svagatam-aside; kadham-how is it?; takkidam-guessed; atthi-is; dhutta-
e-by this rascal; prakāśam-openly; sa-with; bhru-of the eyebrows;
bhaṅgam-knitting; vame-O crooked girl; kim-why?; tti-thus; ali-am-a
deception; asankasi-do you suspect.

Rādhā: (aside) How has this rascal guessed the truth? (openly,
knitting Her eyebrows) crooked girl, why do you think I lied to you?

Text 52

jaṭilā: nūṇam ne-ura-saddena a-addhida ede haṁsa haṁsa-ṇandinī-
jalado vane dha-anti. ta vahudi-a nadi-dure huvissadi.

nunam-is it not so?; ne-ura-of ankle-bells; saddena-by the sound; a-
addhida-attracted; ede-these; haṁsa-swans; haṁsa-nandinī-of the
Yamuna River, the daughter of the sun-god; jalado-from the waters;
vane-into the forest; dha-anti-run; ta-therefore; vahudi-a-the girl; na-
not; adi-very; dure-far away; huvissadi-must be.

Jaṭilā: Those swans are running from the waters of the Yamunā into
the forest. They must be attracted by the tinkling of ankle-bells. The girl
cannot be very far away.

Text 53

uddhavaḥ: aho jaratī-nāmāpi buddhi-kauśalam.

aho-aha!; jarati-Jarati; nama-named; api-although; buddhi-in

intelligence; kausalam-expert.

Uddhava: Aha! The old lady is very intelligent.

Text 54

lalitā: (svagatam) purado māvavī-maṇḍabe māhavana hodavam.

svagatam-aside; purado-before us; mahavi-of māvavī vines;
mandabe-in the cottage; mahavana-with Kṛṣṇa; hodavam-may be.

Lalitā: (aside) Māvava (Kṛṣṇa) may be in this cottage of māvavi
vines before us.

Text 55

(tataḥ praviṣati vṛndayānugamyāno māvavaḥ.)

māvavaḥ: (samantād avalokya)

hetur me hṛdayotsavasya vividhaḥ kāmam kramād vardhatām
prāpnoty asya guṇadhiroha-padavīm rādhābhisārasya kaḥ
yasminn alpa-taram manoratha-tati-sīmam api prāpite
sāndrānandamayī bhavaty anupamā sadyo jagad-viśmṛtiḥ

tataḥ-then; praviṣati-enters; vṛndāya-by Vṛndā; anugamyamaṇḥ-
followed; māvavaḥ-Māvava; samantat-in all directions; avalokya-
looking; hetuḥ-the cause; me-of Me; hṛdaya-of the heart; utsavasya-of

the festival of happiness; vividhaḥ-various; kāmam-at will; kramat-one after another; vardhatam-may increase; prāpnoti-attains; asya-of this; guṇa-adhiroha-padavim-equality; rādhā-with Rādhā; abhisarasya-with a meeting; kaḥ-what?; yasmin-in which; alpa-taram-smallest; manoratha-of desire; tati-simam-the boundary; api-even; prāpīte-when attained; sanda-intense; ānanda-of bliss; mayi-consisting; bhavati-is; anupama-without equal; sadyaḥ-at once; jagat-the entire world; vismṛtiḥ-forgetfulness.

(Followed by Vṛndā, Mādhava enters.)

Mādhava: If the many things that bring to Me a great festival of transcendental happiness to My heart were increased without limit, would they equal the happiness I feel by meeting Rādhā? If My desire to associate with Rādhā is even slightly fulfilled, I taste an unparalleled intense bliss that makes Me at once forget the entire world.

Text 56

kṛṣṇaḥ: (paurṇamāsīm avekṣya) hanta vatsale guror api gurvī tvam eva sarvadā mām vinodayitum kovidāsi. yad adya nāṭya-kalā-cchalena durlabhe tatra gokula-vilāse punaḥ praveśito 'smi.

paurṇamāsīm-at Paurṇamāsī; avekṣya-glancing; hanta-O; vatsale-affectionate one; guroḥ-than your spiritual master; api-even; gurvi-more; tvam-you; eva-certainly; sarvada-in all respects; mām-Me; vinodayitum-to please; kovida-expert; asi-you are; yat-because; adya-now; natya-of drama; kala-of the art; chalena-by the trick; durlabhe-difficult to attain; tatra-there; gokula-of Gokula; vilase-into the pastimes; punaḥ-again; pravesitaḥ-entered; asmi-I am.

Kṛṣṇa: (glancing at Paurṇamāsī) O affectionate Paurṇamāsī, in all

ways you are very expert at pleasing Me. You are more expert than even your spiritual master (Nārada). By the trick of this dramatic performance you have made Me again enter My very rare and difficult-to-attain Gokula-pastimes.

Text 57

rādhā: (mādhavam avalokya sānandam ātma-gatam) bho bha-avam āṇanda-pajjaṇa ṇu kkhu rundhi-adu jalasareṇa ukkanthida tavassiṇī me diṭṭhi-ca-ori. kkhaṇam pibedu esa dullaham imassa muha-candassa jonham. (prakāśam bhruvau vibhujya) lalide juttam juttam edam. jam saralaham vañcidamhi. (iti nāsayā phut-kurvanti sa-līlam roditi.)

mādhavam-Mādhava; avalokya-seeing; sa-with; ānandam-bliss; atma-gatam-to Herself; bho-O; bha-avam-lord; ānanda-of bliss; pajjana-O rain; na-not; kkhu-indeed; rundhi-adu-blocked; jalasarena-by the cloud; ukkanthida-longing; tavassinī-the ascetic; me-of Me; ditthi-of the eyes; ca-ori-the cakori bird; kkhanam-for a moment; pibedu-may drink; esa-she; dullaham-difficult to obtain; imassa-of this; muha-of the face; candassa-of the moon; jonham-the effulgence; prakāśam-openly; bhruvau-eyebrows; vibhujya-knitting; lalide-O Lalitā; juttam-proper; juttam-proper; edam-this; jam-because; sarala-honest; aham-I; vancida-cheated; amhi-am; iti-thus; nasaya-with Her nose; phut-kurvanti-blowing; sa-with; lilam-a pastime; roditi-cries.

Rādhā: (seeing Mādhava, She becomes filled with bliss. She says to Herself:) O My Lord, O raincloud of transcendental bliss, the cakora-bird of My eyes has performed great austerities, longing to attain You. Please allow that cakora-bird to drink for a moment the difficult-to-attain effulgence of the shining moon of Your face. (knitting Her eyebrows, She openly says:) Lalitā, this is right? This is right? I am an honest girl. You have cheated Me! (She blows Her nose and pretends to

cry.)

Text 58

lalitā: hala kim tti maṃ ubalahesi. devva-saṅghadidaṃ kkhu edaṃ
kim karissam.

hala-O; kim-why?; tti-thus; mama-me; ubalahesi-do You blame; devva-
by destiny; saṅghadidaṃ-done; kkhu-indeed; edaṃ-this; kim-what?;
karissam-shall I do.

Lalitā: Why blame me? This is the work of destiny. What can I do?

Text 59

mādhavaḥ: (rādhām avekṣya sa-harṣam)

dhāvaty ākramitum muhuḥ śravaṇayoḥ sīmānam akṣṇor dvayi
pauṣkalyaṃ harataḥ kucau bali-guṇair ābadhya madhyaṃ tataḥ
muṣṇītaś calatām bhruvau caraṇayor udyad-dhanur-vibhrame
rādhāyās tanu-paṭṭane nara-patau bālyābhidhe śīryati

rādhām-Rādhā; avekṣya-seeing; sa-with; harṣam-happiness; dhavati-
runs; akramitum-to capture; muhuḥ-repeatedly; sravayoḥ-of the ears;
sīmānam-the boundary; akṣṇoḥ-of the eyes; dvayi-the pair; prauskalyam-
the breadth; harataḥ-robbing; kucau-the breasts; bali-of three folds of
skin; guṇaiḥ-with the ropes; abadhya-binding; madhyam-the waist;
tataḥ-then; munitaḥ-stealing; calatam-restlessness; bhruvau-the
eyebrows; caraṇayoḥ-of the feet; udyat-rising; dhanuḥ-of the bow;

vibhrame-in the playful motions; rādhāyaḥ-of Rādhā; tanu-of the body; pattane-in the city; nara-patau-the kings; balya-youthfulness; abhidhe-named; siryati-is destroyed.

Mādhava: (glancing at Rādhā, He becomes happy) Rādhā's eyes continually invade the boundary of Her ears. Her breasts have stolen the substance of Her waist and bound it with the ropes of tri-bali (three folds of skin at the waist). Playfully lifting their bows, Her eyebrows have arrested Her feet and ordered them not to move. In this way the king named Childhood has withered and died in the city of Rādhā's body.

Text 60

lalitā: (sanskṛtena)

jaṅghā-dhas-taṭa-saṅgi-dakṣiṇa-padam kiṅcid vibhugna-trikaṁ
sāci-stambhita-kandharam sakhi tiraḥ-saṅcāri-netrāṅcalam
vaṁśīm kuṭmalite dadhānam adhare lolāṅgulī-saṅgatām
riṅgad-bhrū-bhramaram varāṅgi paramānandam puraḥ svīkuru

sanskṛtena-in Sanskrit; jaṅghā-of the shin; adhaḥ-taṭa-at the lower border; saṅgi-connected; dakṣiṇa-padam-teh right foot; kiṅcit-slighty; vibhugna-trikaṁ-the middle of the body bent in three places; sāci-stumbhita-kandharam-whose neck is fixed in a curve to the side; sakhi-O friend; tiraḥ-saṅcāri-roaming sideways; netra-aṅcalam-whose border of the eyes; vaṁśīm-flute; kuṭmalite-shut like a flower bud; dadhānam-placing; adhare-on the lips; lolā-aṅgulī-saṅgatām-joined with fingers moving here and there; riṅgat-bhrū-whose slowly moving eyebrows; bhramaram-like bumblebees; varāṅgi-O most beautiful one; paramānandam-the personality of bliss; puraḥ-situated in front; svīkuru-just accept.

Lalitā: (in Sanskrit) O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The border of His eyes roam side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.*

Text 61

jaṭilā: (sānandam) esa uhine vārisahāṇavī. (ity upasṛtya) a-i ahisara-maggobajjha-iṇī lalide. enhim putta-o me ahimaṇṇu vidure gadotthi. ta sunṇaṁ gharaṁ mukki-a kīsa tu-e āṇidā ettha vahūḍi.

sa-with; ānandam-bliss; esa-She; uhine-on the right; varisahanavi-Rādhā, the daughter of Mahārāja Vṛṣabhānu; iti-thus; upasṛtya-approaching; a-i-O; ahisara-of rendezvous; maggobajjha-iṇī-travelling on the path; lalide-O Lalitā; enhim-now; putta-o-son; me-my; ahimannu-Abhimanyu; vidure-far away; gadotthi-has gone; ta-therefore; sunnam-the empty; gharam-house; mukki-a-leaving; kisa-why?; tu-e-by you; anida-brought; ettha-here; vahudi-the girl.

Jaṭilā: (with bliss) Here is Vṛṣabhānu's daughter Rādhā on my right! (She approaches) O girl expert at uniting lovers, Now that my son Abhimanyu is far away, why have you taken this girl here and made Her leave Her house empty?

Text 62

lalitā: (sa-śaṅkam ātma-gatam) haddhī haddhī da-iṅī-e adahiṇa-pa-idi-e daddhamhi vuddhi-a-e. (prakāśam) ajje gaggi-e vaṇṇidam. ajja māhavī-pupphehiṃ pu-ido suro surahi-kodi-ppado hodi tti. māhavī-maṇḍabam lambhida ma-e rāhi. ta pasīda pasīda.

sa-with; sankam-fear; atma-gatam-to herself; haddhi-alas!; haddhi-alas!; da-inī-e-by this witch; adahina-pa-idi-e-wicked; daddhamhi-I am burning; vuddhi-a-e-old; prakāśam-openly; ajje-O noble lady; gaggi-e-by Gārgī; vannidam-described; ajja-today; mahavi-with mādhavī; pupphehim-flowers; pu-ido-worshipped; suro-the sun-god; surahi-of surabhi cows; kodi-millions; ppado-granting; hodi-is; tti-thus; mahavi-of mādhavī vines; mandapam-in the cottage; lambhida-staying; ma-e-by me; rahi-Rādhā; ta-therefore; pasida-be merciful; pasida-be merciful.

Lalitā: (frightened, she says to herself:) Alas! Alas! I am burned by this wicked old witch. (openly) O noble lady, Gārgī said that if we worshiped the sun-god with mādhavī flowers he would bestow on us million of surabhi cows. For this reason I brought Rādhā to this bower of mādhavī flowers. Be kind to us! Be kind!

Text 63

jaṭilā: (apavarya sālīka-sneham) a-i vacche sadā maṃ palohi-a lalidā ahisāredi tti maha puttassa purado vahūḍi-a ali-am jevva tumam dusedi. ta kiṃ tti lahavam sahesi.

apavarya-concealing her real intentions; sa-with; alika-pretended; sneham-affection; a-i-O; vacche-child; sadā-always; māṃ-Me; palohi-a-enticing; lalida-Lalitā; ahisaredi-brings to a rendezvous with Kṛṣṇa; tti-thus; maha-of me; puttassa-of the son; purado-in the presence; vahudi-a-

the girl; ali-am-falsely; jevva-indeed; tumam-you; dusedi-defames; ta-
therefore; kim-whether; tti-thus; lahavam-the offense; sahesi-you will
forgive.

Jaṭilā: (concealing her real intention, she says with pretended
affection:) My child, this girl Rādhā tells my son that you encourage
Her to meet with Kṛṣṇa. She continually defames you in this way. Will
you forgive Her offense?

Text 64

lalitā: (svagatam) ammahe koḍillam jaḍilā-e.

svagatam-aside; ammahe-aha!; kodillam-a trick; jadila-e-of Jaṭilā.

Lalitā: (aside) Aha! This is Jaṭilā's trick!

Text 65

mādhavaḥ: (svagatam)

yatrāsaṅgo manasaḥ

sphurati garīyān gari/yaso 'py uccaiḥ

niyato vastuni vighnas

tasminn iti nānṛto vādaḥ

(iti dṛg-antena rādhām paśyann upasarpati.)

svagatam-aside; yatra-where; asaṅgaḥ-attachment; manasaḥ-of the heart; sphurati-is manifest; gariyan-more intense; gariyasaḥ-than the most intense; api-even; uccaiḥ-greatly; niyataḥ-continual; vastuni-in this; vighnaḥ-obstacle; tasmin-in this; iti-thus; na-not; anrtaḥ-untrue; vadaḥ-statement; iti-thus; drk-of the eyes; antena-with the corner; rādhām-at Rādhā; paśyan-looking; upasarpati-approaches.

Mādhava: (aside) When the heart yearns for something many great obstacles will stand in its way. That is not a lie. (Glancing at Rādhā from the corner of His eye, He approaches Her.)

Text 66

jaṭilā: (nāsikāgre tarjanīm vinyasya śīro dhunvati sāścaryam) are bali-a-bhu-aṅga kam damsīdum ettha bhammasi.

nasika-of the nose; agre-on the tip; tarjanim-the forefinger; vinyasya-placing; sirāḥ-the head; dhunvati-shaking; sa-with; āścaryam-astonishment; are-O; bali-a-of young girls; bhu-aṅga-O debauchee snake; kam-who?; damsīdum-to bite; ettha-here; bhammasi-You have come.

Jatila: (placing her forefinger on the tip of her nose and shaking her head in astonishment) O debauchee-snake fond of attacking young girls, whom have You come here to bite?

Text 67

mādhavaḥ: lamboṣṭhi bhavatīm eva goṣṭha-piśācīm. (uddhavaḥ

smitam karoti.)

lamba-fat; osthi-lips; bhavatim-you; eva-certainly; goṣṭha-of
Vrajabhumi; pisacim-the witch; uddhavaḥ-Uddhava; smitam-a smile;
karoti-does.

Mādhava: Fat-lips, I have come here to bite you, the witch of Vraja.

(Uddhava smiles.)

Text 68

kṛṣṇaḥ:

gokula-kula-jaratīnām
pāruṣā vāg api yathā pramodayati
stutir api mahā-munīnām
madhura-padā mām sakhe na tathā

gokula-of Gokula; kula-of the community; jaratīnām-of the old ladies;
parusa-harsh; vak-words; api-although; yathā-in that way; pramodayati-
delights; stutiḥ-prayers; api-even; maha-great; munīnām-of the sages;
madhura-sweet; pada-with words; mām-Me; sakhe-O friend; na-not;
tathā-in that way.

Kṛṣṇa: My friend, the sweetly worded prayers of the great sages do
not please Me as much as these harsh words of the old ladies of Gokula.

Text 69

vṛndā: vṛddhe dharmā-cakora-jīvātu-caritāmṛta-candrike
kṛṣṇacandre 'pi katham pratipam bhujāṅga-bhāvam arpayasi.

vṛddhe-O old lady; dharmā-of piety; cakora-of the cakora bird; jivatu-
the maintainer; carita-of the pastimes; amṛta-the nectar; candrike-the
moonlight; kṛṣṇa-of Kṛṣṇa; candre-at the moon; api-even; katham-why?;
pratipam-disagreeable; bhujāṅga-of a debauchee; bhavam-the state of
being; arpayasi-do you place.

Vṛndā: Elderly lady, why do you accuse this Kṛṣṇa-moon, which
with the moonlight of His nectar-pastimes sustains the cakora birds of
all religious principles, of being a debauchee?

Note: The cakora bird is said to sustain itself by drinking moonlight.

Text 70

jaṭilā: (solluṅṭham vihasya sanskṛtena)

vrajeśvara-sutasya kaḥ para-vadhū-vinoda-kriyā-
praśāsti-bhara-bhūṣitam guṇam avaiti nāsya kṣitau
yad eṣa rati-taskaraḥ pathi nirudhya sādhvīr balāt
tadīya-kuca-kuḍmale karajam om namo viṣṇave

sa-with; ulluntham-irony; vihasya-laughing; sanskṛtena-in Sanskrit;
vraja-of Vraja; isvara-of the king; sutasya-of the son; kaḥ-who?; para-of
others; vadhu-with the wives; vinoda-kriya-pastimes; prasasti-of praise;
bhara-with the abundance; bhusitam-decorated; guṇam-the virtue;
avaiti-knows; na-not; asya-of Him; kṣitau-on the earth; yat-because;

esaḥ-he; rati-taskaraḥ-the debauchee; pathi-on the path; nirudhya-stopping; sadhviḥ-chaste girls; balat-forcibly; tadiya-of them; kuca-of the breasts; kudmale-on the buds; karajam-fingernail; om-Om; namaḥ-obeisances; visnave-to Lord Visnu.

Jaṭilā: (laughs ironically and then says in Sanskrit) Who does not know how the glories of Prince Kṛṣṇa's adulterous pastimes with other's wives have so nicely decorated the earth planet. This debauchee Kṛṣṇa stops chaste girls on the road and violently scratches their budding breasts with His fingernails. Om! Obeisances to Lord Viṣṇu!

Text 71

rādhā: (svगतam) hā hada-devva. kim te abarādhā rāhī.

svगतam-aside; ha-alas; hada-wretched; devva-fate; kim-how; te-you; abarādhā-has offended; rahi-Rādhā.

Rādhā: (aside) O wretched fate, how has this Rādhā offended you?

Text 72

jaṭilā: a-i muddhe vahūḍī imassa kala-kundaliṇo tikkha-e vaṅka-diṭṭhi-e phaṃsida vajja-padimabi jajjari-ho-i. kim uṇa tumam no-mali-a-su-umali tabassinī. ta turi-am ghara-gabbham gacchamha.

(iti lalitā-rādhābhyām saha niṣkrāntā.)

a-i-ō; muddhe-bewildered; vahudi-girl; imassa-of this; kala-black; kundalino-serpent; tikkha-e-sharp; vanka-crooked; ditthi-a-by the gaze; phamsida-touched; vajj-padimabi-the thunderbolt; jajjari-hodi-becomes shattered into pieces; kim-why; una-again; tumam-you; no-fresh; mali-a-malika flower; su-umali-as delicate; tabassinī-austere and chaste; ta-therefore; turi-am-quickly; ghara-of the home; gabbham-to the interior; gacchamha-let us go; iti-thus; lalitā-Lalitā; rādhābhyam-and Rādhā; saha-with; niṣkrānta-exits.

Jaṭilā: O beautiful, bewildered girl, a single crooked sharp glance from this black snake Kṛṣṇa has the power to shatter thunderbolts to pieces with it's touch. You are an austere, chaste girl as delicate as a mālikā flower. Why stay here with this Kṛṣṇa? Let's quickly go home. (Accompanied by Lalitā and Rādhā, Jaṭilā exits.)

Text 73

vṛndā: nāgarendra muñca vaimanasyam. sāmpratam bhavad-abhiṣṭa-siddhaye śārikā-mukhena lalitām sandiśya viśākhayā bhavantam nivedayiṣyāmi. (iti niṣkrāntā.)

nagara-of amorous heroes; indra-ō king; muñca-give up; vaimanasyam-this despondency; sampratam-now; bhavat-of You; abhiṣṭa-of the wish; siddhaye-for the fulfillment; sarika-of the female parrot; mukhena-by the mouth; lalitām-Lalitā; sandiśya-informing; visakhaya-by Viśākhā; bhavantam-You; nivedayiṣyāmi-I shall inform; iti-thus; niṣkrānta-exits.

Vṛndā: O king of amorous heroes, give up this unhappiness. In order to fulfill Your desire, I will send one female parrot to speak a message to Lalitā, and then I will have Viśākhā inform You of what has happened.

(She exits.)

Text 74

mādhavaḥ: (sa-khedam)

dravati manāg abhyuditad
vidhu-kānte śísira-bhānujālokāt
parvāni pidhānam akarod
ahaha svar-bhānu-bhīṣaṇā jaratī

sa-with; khedam-unhappiness; dravati-melts; manak-slightly;
abhuditat-risen; vidhu-kante-when the candrakanta jewel of Kṛṣṇa;
sisira-bhanuja-of the cooling moon of Rādhā, the daughter of Mahārāja
Vṛṣabhānu; alokat-from the sight; parvani-at the time of an eclipse;
pidhanam-covering; akarot-did; ahaha-alas!; svar bhanu-the Rahu
planet; bhisana-terrifying; jarati-Jarati.

Mādhava: (with grief) A glimpse of the cooling moon of King
Vṛṣabhānu's daughter (Rādhā) was melting this candrakānta jewel until
the terrible Rāhu planet of that old lady eclipsed it.

Note: The candrakānta jewel melts in the moonlight.

Text 75

(niśvasya) viśākhām uddeṣṭum jaṭilā-gr̥hopānta-pāṭalī-vāṭikām
gaccheyam (iti parikramya) katham agre sva-grhāṅgam abhimanyur
adhitiṣṭhati. tad aham atraiva kṣaṇam antarito bhaveyam. (iti

niṣkrāntaḥ)

nisvasya-sighing; visakham-Viśākhā; uddestum-to tell; jaṭilā-of Jaṭilā; grha-the house; upanta-near; patali-of patali flowers; vaticam-to the garden; gaccheyam-I shall go; iti-thus; parikramya-walking; katham-how is it; agre-before Me; sva-own; grha-of the house; aṅgam-in the courtyard; abhimanyuḥ-Abhimanyu; adhitiṣṭhati-stays; tat-therefore; aham-I; atra-here; eva-certainly; kṣaṇam-for a moment; antaritaḥ-hidden; bhaveyam-let Me be; iti-thus; niṣkrāntaḥ-exits.

(sighs) I will go to the garden of pāṭalī flowers near Jaṭilā's house to find Viśākhā. (He walks) Why is Abhimanyu in the courtyard of the house? I will hide here for a moment. (He exits.)

Text 76

(praviśya) abhimanyuḥ: tiṅṅi ubasāri-a sa-a im mulleṇa genhidum gehado kañcaṇam ṇa-issam. ta kahim gada amma.

praviśya-enters; tinni-three; ubasari-a-cows; sa-a-im-hundred; mullena-with the price; genhidum-to take; gehado-from the house; kañcanam-gold; na-issam-I shall take; ta-therefore; kahim-where; gada-has gone; amma-my mother.

Abhimanyu: (enters) From home I will take gold to purchase 300 cows. Where has mother gone?

Text 77

(praviśya) Jaṭilā: hanta hanta danīm sari-a su-assa kaijjantam nihudam ma-e sudam. jam ahimaṇṇu-veseṇa māhavo enhim maha gharam upassappissadi. ta gadu-a pekkhissam. (iti parikramanti dvari dūrād abhimanyum ālokya) avvo saccam cce-a eso dhutto a-ado. ta gadu-a pamāṇi-am jaṇam aṇissam. (iti niṣkrāntā)

hanta-ah!; hantaḥ-ah!; danim-now; sari-a-by the female parrot; su-assa-to the male parrot; kahijjantam-being spoken; nihudam-in a secret place; ma-e-by me; sudam-heard; jam-that; ahimannu-of Abhimanyu; vesena-in the disguise; mahavo-Kṛṣṇa; enhim-now; maha-my; gharam-house; upassappissadi-will approach; ta-therefore; gadu-a-having gone; pekkhissam-I shall see; iti-thus; prakramanti-walking; dvari-at the door; durat-from a distance; abhimanyum-Abhimanyu; alokya-seeing; avvo-aha!; saccam-in truth; cce-a-certainly; eso-he; dhutto-the rascal; a-ado-has come; ta-therefore; gadu-a-having gone; pamani-am-the genuine; janam-person; anissam-I shall bring; iti-thus; niṣkrānta-exits.

Jaṭilā: (enters) Aha! Aha! In a secluded place I overheard a female parrot tell a male parrot that Mādhava (Kṛṣṇa) will go to my house disguised as Abhimanyu. I will go there and see Him. (She walks and from a distance sees Abhimanyu at the door.) Aha! It is true! The rascal has actually come here. I will go now and bring the real Abhimanyu. (She exits.)

Text 78

abhimanyuḥ: visāhe kuttha vaṭṭasi.

visahe-Viśākhā; kuttha-where?; vattasi-are you.

Abhimanyu: Viśākhā! Where are you?

Text 79

(praviśya) lalitā: (svagatam) ettha kaṇham pesidum sari-va-aṇeṇa visāhā gada. (prakāśam lajjām abhiniya nicaiḥ) suha-a ettha visāhā natthi.

praviśya-enters; svagatam-aside; ettha-here; kanham-Kṛṣṇa; pesidum-to send; sari-of the female parrot; va-anena-by the words; visaha-Viśākhā; gada-has gone; prakāśam-openly; lajjam-embarrassment; abhinya-representing dramatically; nicaiḥ-in a low voice; suha-a-ō fortunate son; ettha-here; visaha-Viśākhā; na-not; atthi-is.

Lalitā: (enters, and says to herself) Hearing the words of the female parrot, Viśākhā has gone to bring Kṛṣṇa here. (Embarrassed, openly speaking out in a soft voice) O fortunate one, Viśākhā is not here.

Text 80

(tataḥ praviśati gārgī-bhāruṇḍā-kundalatābhir āvṛta jaṭilā.)

tataḥ-then; praviśati-enters; gārgī-by Gārgī; bhāruṇḍā-Bhāruṇḍā; kundalatābhiḥ-and Kundalatā; āvṛta-accompanied; jaṭilā-Jaṭilā.

(Accompanied by Gārgī, Bhāruṇḍā, and Kundalatā, Jaṭilā enters.)

Text 81

jaṭilā: kundalade pekkha appaṇo sahī-e sosillam.

kundalade-O Kundalatā; pekkha-look; appano-of you; sahi-e-of the friend; sosillam-the good character.

Jaṭilā: Kundalatā, see what a good person your friend (Rādhā) is.

Text 82

kundalatā: (dṛṣṭvā mukham ānamayanti) ha devva rakkha rakkha.

dṛṣṭvā-glancing; mukham-her face; anamayanti-lowering; ha-O; devva-destiny; rakkha-please protect; rakkha-please protect.

Kundalatā: (glances at her, and then lowers her face) O destiny, please protect me, protect me.

Text 83

bhāruṇḍā: ajje gaggi pekkha pekkha paccakkho ahimaṇṇu jevva eso ra-e-na-aro tuha kaṇho. ta ali-am na jala-i jaḍilā me sahī.

ajje-O noble girl, gaggi-Gārgī; pekkha-look; pekkha-look; paccakkho-manifested; ahimannu-Abhimanyu; jevva-certainly; samvutto-is; eso-he; ra-i-an-aro-lover; tuha-of you; kaṇho-Kṛṣṇa; ta-therefore; ali-am-the

trick; na-not; jala-i-burns; jadila-Jaṭilā; me-of me; sahi-the friend.

Bhāruṇḍā: Noble Gārgī, look! Look! Here is your debauchee Kṛṣṇa disguised as Abhimanyu. My friend Jaṭilā will not be burned by this trick.

Text 84

jaṭilā: ajje gaggi ditthi-a daṇim sārđham im patti-a-idam tu-e. tā aggado sannihijja-e. (iti pṛṣṭhataḥ parikramya purtrasya hastam ākarṣantī sākṣepam) re go-ula-kisori-lampada-a are para-ghara-lunthaṇa-a kaṇha tumam pi appaṇo puttam mannissadi jaṭilā. (abhimanyu sa-lajjam mukham āvṛtya vyavartayati.)

ajje-O noble girl; gaggi-O Gārgī; ditthi-a-by good fortune; danim-now; patti-a-idam-believed; te-e-by you; ta-therefore; aggado-in the presence; sannihujja-u-may be brought; iti-thus; pṛstataḥ-from behind; parikramya-walking; purtrasya-of the son; hastam-the hand; akarsanti-pulling; sa-with; akṣepam-contempt; re-O; go-ula-of Gokula; kiśori-of the young girls; lampada-a-O debauchee; are-O; para-of other; ghara-of the homes; lunthana-a-O thief; kanha-Kṛṣṇa; tumam-you; pi-even; appano-of me; puttam-the son; mannissadi-is thought; jadila-Jaṭilā; abhimanyuḥ-Abhimanyu; sa-with; lajjam-embarrassment; mukham-face; āvṛtya-covering; vyavartayati-turns away.

Jaṭilā: O noble Gārgī, by good fortune now you understand the truth. The fellow should be brought here at once. (She walks behind, drags her son there by the hand, and begins to insult him) Debauchee that defiles the young girls of Gokula! Thief that plunders the home of others! Kṛṣṇa, does Jaṭilā believe that you are actually her son Abhimanyu? (Covering his face in embarrassment, Abhimanyu runs away.)

Text 85

jaṭilā: are ra-ahi-unda-a kīsa muham dhakkasi. jam de vijja ṇa vikka-ida. (iti prasahya sammukhayati.)

are-O; ra-ahi-unda-a-O debauchee; kisa-why?; muham-the face; dhakkasi-do you cover; jam-because; de-of you; vijja-knowledge; na-not; vikka-ida-is sold; iti-thus; prasahya-forcibly; sammukhayati-makes him face her.

Jaṭilā: Debauchee, why do you cover your face? You can't sell us any of your tricks. (She forces him to face her.)

Text 86

abhimanyuḥ: (svagatam) haddhī haddhī va-uli-a-e amma-e lajja-pajja-ulo vidomhi. ta ido abakkamissam. (iti parikramati.)

svagatam-aside; haddhi-alas!; haddhi-alas!; va-uli-a-e-become crazy; amma-e-by my mother; lajja-pajja-ulo-embarrassed; ta-therefore; ido-from this place; abakkamissam-I shall go; iti-thus; parikramati-he goes.

Abhimanyu: (aside) Alas! Alas! Mother has gone insane and she is embarrassing me with these insults. I should leave this place. (He goes.)

Text 87

jaṭilā: (dhāvanti paṭāñcalam ākṛṣya) re cora eso diḍdham gahidosi.
kahaṃ palā-esi.

dhavanti-running; pata-of the garment; añcalam-the edge; akṛṣya-
pulling; re-O; cora-thief; eso-he; diḍdham-firmly; gahidosi-you are held;
kahaṃ-how?; pala-esi-will you flee.

Jaṭilā: (runs after him and pulls the edge of his garment) Thief, I am
holding you very firmly. How can you run away?

Text 88

abhimanyu: (sāpatrapaṃ vyaghutya) akka bharuṇḍe ṇūṇaṃ jāṇāṇi
me bhudahibhuda samvuttā.

sa-with; apatrapam-embarrassment; vyaghutya-lowering his head;
akka-O noble lady; bharuṇḍe-Bhāruṇḍā; nunam-is it not so?; janani-
mother; me-my; bhuda-by a ghost; ahibhuda-is possessed; samvutta-is.

Abhimanyu: (lowering his head in embarrassment) Noble Bhāruṇḍā,
my mother is possessed by a ghost!

Text 89

(sarvaḥ pratyabhijñāya sa-śabdaṃ hasanti.)

sarvaḥ-all; pratyabhijñāya-to mock; sa-with; sabdam-a sound; hasanti-laugh.

(Recognizing him, they all laugh loudly.)

Text 90

jaṭilā: (mukhaṁ nibhalya svagatam) haddhī haddhī pamādo pamādo. kahaṁ pavāsādo putta-o cce-a me samā-ado. (iti sāpatrapaṁ uras tāḍayantī niṣkrāntā.)

mukham-at the face; nibhalya-looking; svagatam-aside; haddhi-alas!; haddhi-alas!; pamado-a madman; pamado-a madman; kahaṁ-whether?; pavasado-from his distant journey; putta-o-son; cce-a-certainly; me-my; sama-ado-come; iti-thus; sa-with; apatrapam-embarrassment; uraḥ-the chest; tadayanti-striking; niṣkrānta-exits.

Jaṭilā: (looks at Abhimanyu's face and then says to herself:) Alas! Alas! What a madman! What a madman! I wonder if my son has returned yet from his far-away journey? (Striking her chest without shame, she exits.)

Text 91

bhāruṇḍā: vaccha saccaṁ unmatta de amma. jaṁ tumaṁ cce-a māhavaṁ maṇṇedi.

vaccho-O child; saccam-in truth; unmatta-a madwoman; de-your; amma-mother; jam-because; tumam-you; cce-a-certainly; mahavam-Kṛṣṇa; mannedi-she thought.

Bhāruṇḍā: Child, your mother has definitely gone mad. She thought you were Mādhava (Kṛṣṇa).

Text 92

(abhimanyuḥ smitaṁ karoti.)

abhimanyu-Abhimanyu; smitam-a smile; karoti-does.

(Abhimanyu smiles.)

Text 93

kundalatā: vīra ahimaṇṇo puṇṇavadi me sahī rāhā. jā-e dakkhiṇa sacca-vadiṇī siniddha tumha mada sassu laddha. tā amhe gadu-a edaṁ a-uruvam se ṇaccaṇaṁ bha-avadī-e ṇivedamha.

(iti tisro niṣkrāntaḥ.)

vira-O hero; ahimanno-Abhimanyu; punnavadi-pious; me-my; sahi-friend; raha-Rādhā; ja-e-by whom; dakkhina-priestly remuneration; sacca-truth; vadinī-speaking; siniddha-affectionate; tuma-your; mada-mother; sassu-mother-in-law; laddha-attained; ta-therefore; amhe-we; gadu-a-having sons; edam-this; a-uruvam-unprecedented; se-of Her;

naccanam-dancing; bha-avadi-e-the noble lady; nivedamha-we shall tell; iti-thus; tisraḥ-the three; niṣkrāntaḥ-exit.

Kundalatā: O hero Abhimanyu, My friend Rādhā is faithful and chaste. She is well-behaved, truthful, and affectionate, and She has Your mother as Her mother-in-law. Let us go now and tell noble Paurṇamāsī of Jaṭilā's unusual dancing. (The three girls exit.)

Text 94

abhimanyuḥ: lalide aṇehi madaram. jam turi-am gantu-kamomhi.

lalide-O Lalitā; anehi-bring; madaram-mother; jam-because; turi-am-quickly; gantu-to go; kamomhi-I desire.

Abhimanyu: Lalitā, bring my mother. I want to go at once.

Text 95

lalitā: (niṣkrāmya punaḥ praviśya ca) vīra tumha purado a-antum lajjedi ajjā.

niskramya-exiting; punaḥ-again; praviśya-entering; ca-also; vira-O hero; tuma-of you; purado-in the presence; a-antum-to come; lajjedi-is embarrassed; ajja-the noble lady.

Lalitā: (exits and enters again) O hero, the noble lady is ashamed to

come before you.

Text 96

abhimanyuḥ: hodu. sa-am cce-a pedi-ado kañcaṇaṃ ghettuṇa
gamissam. (iti niṣkrāntaḥ.)

hodu-so be it; sa-am-personally; eva-certainly; pedi-ado-from the bag;
kañcanam-gold; ghattuna-taking; gamissam-I shall go; iti-thus;
niṣkrāntaḥ-exits.

Abhimanyu: So be it. I will myself take the gold coins from the bag
and go about my business. (He exits.)

Text 97

kṛṣṇaḥ: sakkhe mantri-rāja paramānandaṃ idam anubhūtam
evānubhāvyamāno 'smi caraṇaiḥ.

sakkhe-O friend; mantri-of advisors; raja-O king; param-
transcendental; ānanda-bliss; idam-this; anubhutam-experienced; eva-
certainly; anubhavyamanaḥ-enjoying; asmi-I am; caraṇaiḥ-by these
demigods.

Kṛṣṇa: O friend, O king of counselors, these demigods-actors have
brought Me great bliss.

Text 98

(praviśya) vṛndā: lalite laghu palāyasva. laghu palāyasva. paśya paravartate manyumān eṣo 'bhimanyuḥ.

praviśya-enters; lalite-O Lalitā; laghu-quickly; palayasva-flee; laghu-quickly; palayasva-flee; paśya-look; paravartate-returns; manyuman-angry; eṣaḥ-he; abhimanyuḥ-Abhimanyu.

Vṛndā: (enters) Lalitā, run! Run! Look! Angry Abhimanyu is coming back.

Text 99

lalitā: (sa-śankam alokya) daruṇa-sanditṭhi-am mahurodakkam imassa pekkhaṇam padibhadi. ta kalidahimaṇṇu-rubeṇa māhaveṇa hodavvam.

sa-with; sankam-fear; alokya-looking; daruna-terrible; sanditṭhi-am-indication; mahura-charming; udakkam-at the end; imassa-of this; pekkhanam-sight; padibhadi-is manifested; ta-therefore; kalida-perceived; ahimannu-of Abhimanyu; rubena-in the form; mahavena-by Kṛṣṇa; hodavvam-is done.

Lalitā: (afraid, she looks) What was terrible to see at first is now very charming and handsome. This is actually Mādhava (Kṛṣṇa) disguised as Abhimanyu.

Text 100

vṛndā: (nibhalya sānandam) kim nāma rādhā-sakhīnām dhiyam
akṣuṇṇam. paśya paśya

mandā sandhya-payoda-sodara-ruciḥ saivābhimanyos tanur
vaktram hanta tad eva kharvata-ghaṭī-ghoṇam vigāḍhekṣaṇam
vyastā saiva gatiḥ karīra-kusuma-cchāyam tad evāmbaram
mūdrā kāpi tathāpy asau piśunayaty asya svarūpa-cchaṭām

nibhalya-looking; sa-with; ānandam-bliss; kim-what?; nama-indeed;
rādhā-of Rādhā; sakhīnām-of the friends; dhiyam-of the consciousness;
akṣuṇṇam-expertness; paśya-look!; paśya-look!; manda-gentle; sandhya-
of sunset; payoda-cloud; sodara-brother; ruciḥ-splendor; sa-this; ev-
indeed; abhimanyoḥ-of Abhimanyu; tanuḥ-the form; vaktram-face;
hanta-indeed; tat-this; eva-certainly; kharvata-ghati-a village at the foot
of a mountain; ghoṇam-nose; vigadha-deep; ikṣaṇam-eyes; vyasta-
graceful; sa-this; eva-certainly; gatiḥ-gait; karīra-karīra; kusuma-of the
flower; chayam-splendor; tat-this; eva-certainly; ambaram-garments;
mudra-sign; ka api-a certain; tathā api-still; asau-this; piśunayati-
indicates; asya-of Him; svarūpa-of the form; chatam-the splendor.

Vṛndā: (blissfully looking) Abhimanyu's face and form have become
like the splendid brother of a sunset raincloud. His nose is like the
village at the foot of a mountain. His eyes are deep, His movements
graceful, and His garments the color of a karīra flower. His form is
splendid.

Text 101

(tataḥ praviśaty abhimanyu-veśo mādhaḥ.)

mādhavaḥ:

parītaḥ parivartitaṁ hriyā
kalita-bhrū-kuṭi-kuñcitekṣaṇam
madhura-dyuti rādhikā-mukhaṁ
paripaśyāmi kadā balād aham

tataḥ-then; praviśati-enters; abhimanyu-as Abhimanyu; vesaḥ-
disguised; mādhavaḥ-Kṛṣṇa; paritaḥ-everywhere; parivartitaṁ-turned;
hriya-with shyness; kalita-done; bhru-of the eyebrows; kuti-knitting;
kuñcita-crooked; īkṣaṇam-with glances; madhura-charming; dyuti-
splendor; rādhikā-of Rādhā; mukham-the face; paripaśyāmi-I shall drink;
kada-when; balat-forcibly. aham-I.

(Disguised as Abhimanyu, Mādhava enters.)

Mādhava: When will I deeply drink the nectar of Rādhā's sweetly
beautiful face, with it's shyly knitted eyebrows and crooked glances going
everywhere?

Text 102

(puro dr̥ṣṭvā) lalite kva sa te sakhī-cchadmā jīvita-uśadhiḥ.

puraḥ-ahead; dr̥ṣṭvā-looking; lalite-O Lalitā; kva-where?; sa-She; te-of
you; sakhi-of the friend; chadma-in the disguise; jivita-of My life;
osadhiḥ--the medicinal herb.

(Looking ahead) Lalitā, where is that girl, who in the disguise of
being your friend is actually the medicinal herb that sustains My life?

Text 103

lalitā: halā rāhe. ido dava.

hala-O; rahe-Rādhā; ido-there; dava-then.

Lalitā: O Rādhā! Come here.

Text 104

(praviśya) rādhā: (sa-lajja-smitam ātma-gatam)

aṇahiṭṭho bi padattho
pi-eṇa aṅgī-ki-o suhābedi
garale bi giri-sagahi-e
guru-am gorī ṇa kiṃ rama-i

praviśya-enters; sa-with; lajja-of shyness; smitan-a smile; atma-gatam-to herself; anahittho-unwished; bi-although; pada-of the words; attho-the meaning; pi-ena-by My beloved; aṅgī-ki-o-accepted; suhābedi-delights; garale-when the poison; bi-even; girisa-by Lord Siva; gahi-e-taken; guru-am-husband; gori-Gauri; na-not; kiṃ-why?; rama-i-enjoy pastimes.

Rādhā: (She enters, shyly smiling, and says to Herself) I do not like to hear that Abhimanyu has come, but now that this Abhimanyu is My lover Kṛṣṇa, the news delights Me. Why should goddess Gaurī decline to

enjoy pastimes with her husband, Lord Śiva, simply because he has drunk some poison? (Why should I decline to enjoy pastimes with Kṛṣṇa, simply because He has disguised as Abhimanyu?)

Text 104

mādhavaḥ: lalite hasta-gatā me mahā-nidhi-sampat pratiyatām.

lalite-O Lalitā; hasta-into the hand; gata-gone; me-of Me; maha-great; nidhi-sampat-treasure; pratiyatam-may come.

Mādhava: Lalitā, My great treasure has again come into My hand.

Text 105

lalitā: ja-i sa jakkhinī viggham ṇa karodi.

ja-i-if; sa-she; jakkhinī-the yakṣinī; viggham-an obstacle; na-does not; karodi-do.

Lalitā: As long as a wicked yakṣinī does not stop You.

Text 106

(praviśya) jaṭilā: (sa-harṣam) vahudi-e diṭṭhi-ā ajja tumam

subuddhi-a samvutta. jaṃ puttassa me diṭṭhi-māgge gadasi.

praviśya-entering; sa-with; harṣam-happiness; vahudi-O girl; ditthi-a-by good fortune; ajja-now; tumam-You; subuddhi-a-intelligent; samvutta-have become; jam-because; puttassa-of the son; me-of me; ditthi-of the eyes; magge-on the pathway; gadasi-You have gone.

Jaṭilā: (enters, and says with jubilation) My dear girl, because, fortunately, You are so intelligent, You have placed Yourself on the path that leads to my son's eyes.

Text 107

(sarve sambhramaṃ naṭayanti.)

sarve-all; sambhramam-awe; natayanti-represent dramatically.

(All are struck with awe and wonder.)

Text 108

jaṭilā: putta ahimaṇṇo sañjjharambhe diṭṭhi me suṭṭhu ṇa unmīla-i.

putta-O son; ahimanno-Abhimanyu; sañjjha-arambhe-at dusk; ditthi-the vision; me-of men; sutthu-nicely; na-not; unmila-i-rises.

Jaṭilā: Son Abhimanyu, I cannot see very well now that it is dusk.

Text 109

mādhavaḥ: (sa-harṣa-smitam) akka taha añjanam da-issam. jaha samggadama de diṭṭhi hohi.

sa-with; harṣa-pastimes; smitam-smiling; akka-O mother; taha-of you; añjanam-an ointment; da-issam-I shall give; jaha-just as; samaggadama-perfect; de-of you; diṭṭhi-vision; hohi-will be.

Mādhava: (happily smiling) Mother, I shall give you an ointment that will enable you to see everything very perfectly.

Note: If the word "tama" is interpreted to mean darkness, then this statement reveals the hidden meaning: I shall give you an ointment that will make you completely blind."

Text 110

kṛṣṇaḥ: (mandam mandam vihasya) sakkhe mantri-rāja diṣṭyādya bhavatā gokula-keli-sudhā-sindhu-puline 'vatīrṇam.

mandam mandam-very gently; vihasya-laughing; sakkhe-O friend; mantri-of counselors; raja-O king; distya-by good fortune; adya-now; bhavata-by you; gokula-in Gokula; keli-of pastimes; sudha-of nectar; sindhu-of the ocean; puline-on the beach; avatirnam-descended.

Kṛṣṇa: (with a gentle chuckle) O friend, O king of counselors, you have brought Me to the shore of the nectar-ocean of My pastimes in Gokula.

Text 111

jaṭilā: (sānandam) vaccha kīsa tu-e a-aridamhi.

sa-with; ānandam-bliss; vaccha-O child; kīsa-why?; tu-e-by You; a-aridamhi-I have been called.

Jaṭilā: (blissful) Child, why did You call me?

Text 112

vṛndā: sāmpratam pradośa-niṣevyam gomaṅgalām devīm arirādhiṣur asau tvām anujñāpayati.

sampratam-now; pradosa-nisevyam-in the early evening; gomaṅgalam-Gomaṅgala; devim-the goddess; ariradhiṣuḥ-desiring to worship; asau-He; tvam-you; anujñāpayati-begs permission to depart.

Vṛndā: Now that the evening is beginning He wants to go and worship the goddess Gomaṅgalā. He begs your permission to depart.

Text 113

mādhavaḥ: akka vahu de ma-e saddham cecca-taruṇo mūle gantum ṇa icchadi.

akka-O mother; vahu-girl; de-your; ma-e-Me; saddham-with; cecca-taruno-of the caitya tree; mule-to the base; gantum-to go; na-does not; icchadi-wish.

Mādhava: Mother, your daughter-in-law does not want to go under the caitya tree with Me.

Text 114

jaṭilā: jade rāhi ekkam guru-anassa me va-aṇam padibalehi. tuṇṇam jahi imiṇā kantena saddham.

jade-O daughter; rahi-Rādhā; ekkam-one; guru-anassa-of Your superior; me-of me; va-anam-the statement; padibalehi-obey; tunnam-at once; jahi-go; imina-Him; kantena-Your husband; saddham-with.

Jaṭilā: Daughter Rādhā, I am Your superior. You must obey my words. I order You to go with Your husband at once.

Text 115

rādhā: (svagatam) ammahe accari-o vihi. (prakāśam) lalide asuttha-dehamhi. tā viṇṇabehi ṇam.

svagatam-aside; ammahe-aha!; accari-o-wonderful; vihi-is fate;
prakāśam-openly; lalide-O Lalitā; asuttha-sick; deha-in body; amhi-I am;
vinnabehi-please tell; nam-her.

Rādhā: (aside) Ah! How wonderful are the workings of destiny.
(openly) Lalitā, I am feeling ill. Please tell this to Jaṭilā.

Text 116

jaṭilā: kula-putti sireṇa me sabidasi.

kula-putti-O daughter; sirena-by the head; me-by me; sabidasi-You
are cursed.

Jaṭilā: O saintly daughter, I swear that You are saintly!

Text 117

(rādhā mādhamapaṅgena paśyati.)

rādhā-Rādhā; mādhamapaṅgena-at Mādhava; apāṅgena-from the corner of Her
eye; paśyati-glances.

(Rādhā glances at Mādhava from the corner of Her eye.)

Text 118

mādhavaḥ: lalide kuḍuṅgo maṅgala-raṅga-ja-aram ajja tumhe karissamha. ta candaṇa-gandhobaharam sampadi-a lambhehi. tattha pasahi-am rāhi-ām aham kīra padham sahemī. (iti sarvabhiḥ saha niṣkrāntaḥ.)

lalide-O Lalitā; kuduṅge-in the forest-grove; maṅgala-auspicious; raṅga-in the place; ja-aram-staying awake; tumhe-we; karissamha-shall do; ta-that; candana-of sandalwood; gandha-fragrance; ubaharam-means; padi-a-lambhehi-please bring; tattha-there; pasahi-am-nicely decorated; rahi-am-Rādhā; aham-I; kira-indeed; padham-first; sahemī-shall meet; iti-thus; sarvabhiḥ-everyone; saha-with; niṣkrāntaḥ-He exits.

Mādhava: Lalitā, tonight we will stay awake all night in the auspicious temple in the forest-grove. You bring the sandal perfume. When Rādhā is nicely decorated I will meet Her there. (Mādhava and all the others actors exit.)

Text 119

kṛṣṇaḥ: (paurṇamāsī praṇamya) bhagavati sandīpitārtir aham na samartha 'smi dhṛtim ālambitum. kim karavai.

paurṇamāsī-to Paurṇamāsī; praṇamaya-offering respectful obeisances; bhagavati-O noble lady; sandipita-inflamed; artiḥ-suffering; aham-I; na-not; samarthaḥ-am able; asmi-am; dhṛtim-peace of mind; ālambitum-to attain; kim-what?; karavai-shall I do.

Kṛṣṇa: (offers respectful obeisances to Paurṇamāsī) O noble lady, I

am burning with suffering. I cannot find any peace of mind. What will I do?

Text 120

paurṇamāsīḥ (svagatam) prathama-kalpe vyatīte candrāvalir evātra sāmpratam anukalpaḥ tad adya sāndīpani-mandira-prayāna-kaitavena kuṇḍinam upayāsyāmi.

svagatam-aside; prathama-the first; kalpe-part; vyatite-concluded; candrāvaliḥ-Candrāvalī; eva-certainly; atra-here; sampratam-now; anukalpaḥ-follows; tat-therefore; adya-now; sandīpani-if Sāndīpani Muni; mandira-to the house; prayana-journeying; kaitavena-on the pretext; kundinam-to Kundina; upayasyāmi-I shall go.

Paurṇamāsīḥ: (aside) Now that the first part of the story is concluded, the part describing Candrāvalī will follow. Now, on the pretext of travelling to Sāndīpani Muni's home, I will go to the city of Kuṇḍina.

Text 121

kṛṣṇaḥ: bhagavati vadabhim adhirodhum anujñāpayāmi. (iti sarvaiḥ saha niṣkrāntaḥ.)

bhagavati-O noble lady; vadabhim-to the upper rooms; adhirodhum-to climb; anujñāpayāmi-I request permission; iti-thus; sarvaiḥ-all; saha-with; niṣkrāntaḥ-exits.

Kṛṣṇa: O noble lady, I request your permission to climb (the stairs) to My room at the top of the palace. (With everyone else, Kṛṣṇa exits.)

Sri Lalita-Madhava

Act Five

Text 1

(tataḥ praviśati paurṇamāsī.)

paurṇamāsī:

sārṅginy alīka-parivāda-śatārpaṇena
jātoru-pātaka-malīmasa-mānasānām
seyam girīśa-giri-gauravitair nṛpānām
duṣyair vidarbha-nagarī paridūṣitāsti

sarṅgini-to Lord Kṛṣṇa, who carries the Sarṅga bow; alika-parivada-of lies; sata-of hundreds; arpanena-by offering; jata-manifested; uru-great; pataka-by sins; malimasa- polluted; manasānām-whose hearts; sa iyam-this; girisa-giri- Kailasa, the mountain where Lord Siva resides; gauravitaiḥ-as great; nṛpānām-of kings; duṣyaiḥ-with tents; vidarbha-of Vidarbha; nagari-the city; paridusita-ruined; asti-is.

(Paurṇamāsī enters.)

Paurṇamāsī: Many kings, their hearts polluted with the great sin of speaking hundreds of lies to Lord Kṛṣṇa, have now defiled Vidarbha City by pitching around it their tents, larger than Mount Kailāsa.

Text 2

(nephatye)

ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇām madhu-ripu-vaśīkāra-siddhausādhīnām
gandho 'py antaḥ-karaṇa-saraṇi-pāthatām na prayāti

nepathye-from behind the scenes; ṛddhā-excellent; siddhi-vraja-of the groups of material perfections of the yogīs (aṇimā, laghimā, prāpti and so on); vijayitā-the victory; satya-dharmā-the religious principles of perfection (satya, śama, titikṣā and so on); samādhiḥ-the yogic perfection of meditation; brahma-ānandaḥ-the spiritual blissful life of the monist; guruḥ-very high in material considerations; api- although; camatkārayati-they appear very important; eva-only; tāvat-that long; yāvat-as long as; premṇām-of love of Kṛṣṇa; madhu-ripu-of Kṛṣṇa, the enemy of the Madhu demon; vaśīkāra-in the controlling; siddha- auśadhīnām-which is like perfects herbs that can control snakes; gandhaḥ-a light fragrance; api-even; antaḥ,-karaṇa-saraṇi-pāthatām-a traveller on the path of the heart; na prayāti-does not become.

A voice from behind the scenes: As long as there is not the slightest fragrance of pure love for Kṛṣṇa, which is the perfected medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of material perfection- 3}known as the siddhis, the brahminical perfections [satya, śama, titikṣā and so on], the trance of the yogīs and the monistic bliss of Brahman- 3}all seem wonderful for men.*

Text 3

paurṇamāsī: (vilokya sa-harṣam)

bhuja-taṭa-viluṭhaj-jātāñalo 'yam
madhuripu-kīrti-upaviṇana-praviṇaḥ
udayati śarad-indu-rocir-acchaḥ

katham iha kācchapikā-karaḥ surarṣiḥ

vilokya-seeing; sa-with; harṣam-joy; bhuja-of the arms; tata-on the surface; viluthat-moving; jata-of matted locks of hairs; añcalaḥ-the edge; ayam-he; madhu-ripu-of Lord Kṛṣṇa, the enemy of the Madhu demon; kirti-the glories; upavinana-at playing on the vina; pravinaḥ-expert; udayati-appears; sarat- autumn; indu-moon; rociḥ-with the splendor; acchaḥ-splendid; katham-Ah!; iha-here; kacchapika-with a vina; karaḥ-in his hand; sura-rṣiḥ-Devarṣi Nārada.

Paurṇamāsī: (looking with joy) Ah! Expert in chanting the Lord Kṛṣṇa's glories, his hand holding a viṇā, his matted hair reaching down to his shoulders, and his complexion splendid as the autumn moon, here is Devarṣi Nārada.

Text 4

(praviśya nāradaḥ. ṛddhety ādi paṭhati.)

praviśya-entering; nāradaḥ-Nārada; rddha-"rddha"; iti- thus; adi-the verse beginning with; pathati-recites.

(Enter Nārada. He recites Text 2, which begins with the word "ṛddhā.")

Text 5

paurṇamāsī: bhagavan abhivādaye.

bhagavan-O Lord; abhivādaye-I offer my respectful obeisances.

Paurṇamāsī: Lord, I offer my respectful obeisances unto you.

Text 6

nāradaḥ: mukundasya priyam-bhāvukī bhava.

mukundasya-of Kṛṣṇa; priyam-bhavuki-blessed; bhava- become.

Nārada: May Lord Kṛṣṇa bless you.

Text 7

paurṇamāsī: bhagavan śrutam mukundo mathurātaḥ pratathe.

bhagavan-O Lord; srutam-heard; mukundaḥ-Kṛṣṇa; mathurataḥ-from Mathura; pratathe-has gone.

Paurṇamāsī: Lord, I heard that Lord Kṛṣṇa has left Mathurā.

Text 8

nāradaḥ: atha kim

hatvā mlecchādhirājam pura-mathana-varān māthurānām avadhyam
svacchandaṁ kandarāntar-nayanaja-dahane maucukunde mukundaḥ
bhūyo bhūyaḥ kadamhī-kṛta-kuṭila-jarāsandha-duṣṭābhisandhiḥ

sindhos tīre sa-bandhur nagavati nagare dvārakāyām ayāsīt

atha kim-yes; hatvā-having killed; mleccha-of uncivilized men; adhirājam-the king; pura-of the city; mathana-of harm; varat-from the great; mathurānām-of the residents of Mathura; avadhyam-not to be killed; svaccandam-independently; kandara-a cave; antaḥ-within; nayana-from the eyes; ja-produced; dahane-in the fire; maucukunde-from Mucukunda; mukundaḥ-Kṛṣṇa; bhūyaḥ-again; bhūyaḥ-and again; kadamthi-kṛta-offended; kutila-crooked; jarasandha-of Jarasandha; dusta-abhisandhiḥ- insults; sindhoḥ-of the ocean; tīre-on the shore; sa-with; bandhuḥ-his friends and relatives; nagavati-with gardens; nagare-in a city; dvarakayam-in Dvaraka; ayasit-entered.

Nārada: Yes, it is true. After arranging that an uncivilized king (Kālayavana), who was blessed by Lord Śiva that no resident of Mathurā could kill him, be killed in a cave by fire from King Mucukunda's eyes, and after again and again thwarting wicked Jarāsandha, with His friends and relatives Lord Kṛṣṇa went the city of Dvārakā on the hills by the ocean's shore

Text 9

paurṇamāsīḥ bhagavan balīyasā snehānalenāsyās tanor antimeṣṭau sampravṛttāyām diṣṭyādya dṛṣṭo 'si.

bhagavan-O Lord; balīyasa-strong; sneha-of love; alanena-by the fire; asyāḥ-of Her; tanoḥ-of the body; antima-iṣṭau-when death; smpravṛttayam-occurs; diṣṭyā-by good fortune; adya-now; dṛṣṭaḥ-seen; asi-you are.

Paurṇamāsīḥ: Lord, now that my body is on fire as it approaches its death, I am very fortunate to see you .

Text 10

nāradaḥ: vatse sphuṭam ekenāpi candramasā paurṇamāsī
samṛddhyati. kim uta pūrṇa-kalayā candrāvalyā.

vatse-O child; sphutam-manifested; ekena-with one; api- even;
candramasa-moon; paurṇamāsī-the full-moon day; samṛddhyati-is
expanded; kim uta-how much more?; purna-kalaya- with the full moon;
candra-avalaya-with the series of full moons known as Candrāvalī.

Nārada: Child, Paurṇamāsī is splendid in the moonlight. How
splendid then is she in the company of Candrāvalī, who shines as a host
of full moons?

Text 11

paurṇamāsī: (sāsram) bhagavan asādhāraṇa-daruṇa-darśam
candrāvaleḥ pratipakṣa-pakṣa-parārdham upānta-sīmani vartate. tataḥ
katham paurṇamāsyāḥ samṛddhi-vārtāpi.

sa-with; asram-tears; bhagavan-O lord; asadharaṇa- extraordinary;
daruna-terrible; darsam-sight; candravaleḥ-of Candrāvalī; pratipakṣa-
pakṣa-of enemies; parardham-millions; upanta-simāni-at the corner of
the eye; vartate-is; tataḥ- then; katham-how is it?; paurṇamāsyāḥ-of
Paurṇamāsī; samṛddhi- of prosperity; varta-news; api-even.

Paurṇamāsī: (with tears) Lord, millions of Candrāvalī's uncommonly
ferocious enemies have come near. How can there be talk of
Paurṇamāsī's splendor and opulence?

Text 12

nāradaḥ: putri na varākātma-pakṣasi. kutas te bahula-vipakṣato bhayam.

putri-O daughter; na-not; varaka-ātma-pakṣa-unfortunate; asi-you are; kutaḥ-why?; te-of you; bahula-of many; vipakṣataḥ-enemies; bhayam-fear.

Nārada: Daughter, your friends are not small people. Why should you fear these enemies?

Text 13

paurṇamāsī: nitantam iyam hariṇojjhitā samvṛttā. mahā-kāntiś cāsyāḥ svasā rādhikā vyatītā. tat kuto na bhītiḥ.

nitantam-completely; iyam-she; harina-by Kṛṣṇa; ujjhita- abandoned; samvṛttā-was; mahā-kāntiḥ-very beautiful; ca-also; asyāḥ-of her; svasa-the sister; radhika- Radha; vyatita-died; tat-then; kutaḥ-why?; na-not; bhitiḥ- fear.

Paurṇamāsī: Kṛṣṇa completely abandoned her, and then her beautiful sister Rādhā died. How could one not be afraid?

Text 14

nāradaḥ: kim adyāpy etām rādhikā-śoko bādhate.

kim-whether; adya-now; api-even; etam-her; radhika- because of Radha; sokaḥ-grief; badhate-obstructs.

Nārada: Does she still grieve for Rādhā?

Text 15

paurṇamāsī: atha kim. yad iyaṁ bandhu-vatsalā rukmiṇī.

atha kim-yes; yat-because; iyam-she; bandhu-to her relative; vatsala-affectionate; rukmiṇī-Rukmiṇī.

Paurṇamāsī: Yes. Rukmiṇī is very affectionate to her relatives.

Text 16

nāradaḥ: keneyam rukmiṇīti viśrāvitā.

kena-why?; iyam-she; rukmiṇī-Rukmiṇī; iti-thus; viśravita-is called.

Nārada: Who gave her the name Rukmiṇī?

Text 17

paurṇamāsī: rukmiṇas tātena.

rukminah-of Rukmi; tatena-by the father.

Paurṇamāsī: Rukmī's father.

Text 18

nāradah; (kṣaṇam praṇidhāya svagatam) nanv etaḥ pura-vraja-ramaṇyaḥ samāna-tattvā api vighrahādi-bhinnā eva. yad adyāpi vraja eva ta vraja-ramaṇyaḥ prema-mūrchitā vartante. kintu yogamāyayaiva viprayoge 'pi priya-saṅga-sukha-saṅgamanāya. tatraivācchādya pura-ramaṇīṣu svabhedābhimānenāveśitā dīrgha-svapna iva samyāg anubhāvāyām babhūvire. yas tūddhava-yāna-kurukṣetra-yātrayor vṛttavakṣyamāna-caritrās taḥ. khalv aṣṭottaraika-śata-ṣoḍaśa-sahasratas tasmād anye eva tad alam tad-rahasyodghaṭanena. (prakāśam) kim adhyāvasitaṁ bhīṣmakasya.

kṣaṇam-for a moment; pranidhaya-reflecting; svagatam- speaking to himself; nanu-is it not so?; etaḥ-these girls; pura-the city; vraja-and of Vraja; ramanyaḥ-the beautiful girls; samana-the same; tattvaḥ-nature; api-although; vighraha-bodies; adi-beginning with; bhinnā-different; eva-certainly; yat-because; adya-now; api-also; vraje-in Vraja; eva-certainly; taḥ-they; vraja-of Vraja; ramanyaḥ-the beautiful girls; prema-with love; murchitaḥ-fainted; vartante-are; kintu-however; yogamayaya-by Yogamaya; eva-certainly; virpayoge-in separation; api-even; priya-of their beloved Kṛṣṇa; saṅga-of the association; sukha-the happiness; saṅgamanaya-for attaining; tatra-there; eva-certainly; acchadya-covering; pura-of the city; ramanisu-among the beautiful girls; sva-own; abheda-not different; abhimanena- with the conceptions; avesitaḥ-entered; dīrgha-a long; svapnaḥ-dream; iva-like; samyak-completely; anubhavayam babhūvire- considered; yaḥ-who; uddhava-of Uddhava; yana-the journey; kurukṣetra-to Kurukṣetra; yatrayoḥ-d the journey; vṛtta- news; vakṣyamana-will be spoken; caritaḥ-activities; taḥ-they;

khalu-indeed; asta-eight; eka-one; sata-hundred; sodasa- sixteen;
sahasrataḥ-thousand; tasmāt-therefore; anyaḥ-others; eva-certainly; tat-
then; alam-what is the need?; tat-of this; rahasya-of the secret;
udghatanena-of revealing; prakasam- openly; kim-what?; adhyavasitam-
was decided; bhīṣmakasya-by Mahārāja Bhīṣmaka.

Nārada: (reflecting for a moment, he says to himself) Are the girls of Dvārakā City and the girls of Vraja Village not the same persons, although appearing in different forms? The girls of Vraja were overwhelmed with love for Kṛṣṇa. To please them by reuniting them with their beloved, Yogamāyā transformed them into the women of Dvārakā. They now think their previous existence in Vraja to be like a long dream, and they think Uddhava's visit and their own journey to Kurukṣetra to be only stories. Aside from these 16,108 there are other gopīs also. Why should I reveal this secret? (openly) Has King Bhīṣmaka made his decision?

Text 19

paurṇamāsī: yādavendre candrāvalī-samārpaṇam.

yadava-of the Yadu dynasty; indre-to the king; candrāvalī-of
Candrāvalī; arpanam-offering.

Paurṇamāsī: He wants to give Candrāvalī to Kṛṣṇa, the king of the Yadus.

Text 20

nāradaḥ: tataḥ kim ity ākulāsi.

tataḥ-then; kim-why?; iti-thus; akula-agitated; asi-you are.

Nārada: Then why are you so upset?

Text 21

paurṇamāsī: pratikūle rukmiṇī ko 'yaṁ bhīṣmakas tapasvī.

pratikule-averse; rukmiṇī-Rukmi; kaḥ-who?; ayam-he; bhīṣmaka-
Mahārāja Bhīṣmaka; tapasvi-suffering.

Paurṇamāsī: If Rukmī opposes, what can poor Bhīṣmaka do?

Text 22

nāradaḥ: vidarbha-kumārasya kim arīpsitam.

vidarbha-kumārasya-of the prince of Vidarbha; kim-what?; aripsitam-
is desired.

Nārada: To whom does Rukmī wish to give Candrāvalī?

Text 23

paurṇamāsī: cedi-pater abhyarthita-pūraṇam.

cedi-of Cedi; pateḥ-of the king; abhyarthita-the desire; puraṇam-fulfillment.

Paurṇamāsī: He wants to fulfill the desire of Cedi's King Śiśupāla (and give her to him).

Text 24

nāradaḥ: katham etad bhavaty avadhāritam.

katham-how?; etat-this; bhavati-is; avadharitam-known.

Nārada: How did he learn of Śiśupāla's desire?

Text 25

paurṇamāsī: rukmiṇyām padyasya preṣaṇena.

rukminyam-to Rukmiṇī; padyasya-of a verse; preṣaṇena-by sending.

Paurṇamāsī: By Śiśupāla's sending this letter-in-verse to Rukmiṇī.

Text 26

nāradaḥ: paṭhyatām idam.

paṭhyatām-should be read; idam-it.

Nārada: Please read it.

Text 27

paurṇamāsī:

praṇayo damaghoṣa-nandane
śiśupāle tava yauvāñcite
naradeva-vare śrutaśravo-
hṛdayānandi-guṇe vijṛmbhatam

praṇayaḥ-love; damaghosa-of Mahārāja Damaghosa; nandane- in the son; sisupale-Śiśupāla; tava-of you; yauvana-with youthfulness; añcite-endowed; nāradeva-of kings; vare-the best; srutasravaḥ-of Mahārāja Srutasravah (another name of Damaghosa); hṛdaya-the heart; ānandi-delighting; guṇe-whose virtues; vijṛmbhatam-awakens.

Paurṇamāsī: May your love for youthful Śiśupāla, who is the best of kings, and whose great virtues delight his father, Damaghoṣa, awaken.

Text 28

nāradaḥ: tataḥ kim adhyavasitaṁ tayā.

tataḥ-then; kim-what?; adhyavasitam-was decided; taya-by here.

Nārada: What did Rukmiṇī decide?

Text 29

paurṇamāsī: tad eva parivartita-pañcākṣaram sañcaritam. yathā

praṇayo mama ghoṣa-nandane
paśupāle nava-yauvanāñcite
para-deva-vare druta-śravo-
hṛdayānandi-guṇe vijṛmbhatam

tat-that; eva-certainly; parivartita-changed; pañca- five; akṣaram- words; sañcaritam-sent; yathā-just as; praṇayaḥ-love; mama-of me; ghoṣa-of a cowherd; nandane-for the son; paśupale-a cowherd; nava- new; yauvana-with youthfulness; a 24cite-endowed; para-supreme; deva- of gods; vare-the best; druta-at once; sravaḥ-hearing; hṛdaya-the heart; ānandi- delighting; guṇe-whose virtues; vijṛmbhatam-awakens.

Paurṇamāsī: She changed five words and sent the letter back. It now said: "I have fallen in love with a young gopa who is the son of a cowherd. He is the Supreme Personality of Godhead. Hearing of His transcendental qualities at once fills the heart with transcendental bliss."

Text 30

nāradaḥ: tatas tataḥ.

tataḥ-then; tataḥ-then.

Nārada: Then? Then?

Text 31

paurṇamāsī: tatas tad ālokya śaṅkita-kṛṣṇopasattinā yuva-rājena duṣṭa-rājanya-maṇḍale nimantrya kuṇḍinam aneṣyamāne paryākulayā vatsayā mām anumantrya sunanda-nāmnā bhūsureṇa mukundāya pātrikā hāritā.

tataḥ-then; tat-this; alokya-seeing; śaṅkita-frightened; kṛṣṇa-of Kṛṣṇa; upasattina-of the approach; yuva-rājena-by the prince; dusta-wicked; rājanya-of kings; maṇḍale-in the circle; nimantrya-advising; kuṇḍinam-to Kuṇḍina; anesyamane-brought; paryakulaya-distraught; vatsaya-by the girl; mam-me; anumantrya-requested; sunanda-Sunanda; namna-by the name; bhūsureṇa-a brahmana; mukundaya-to Mukunda; patrika-a letter; harita-was sent.

Paurṇamāsī: Reading this letter, and afraid that Kṛṣṇa might come, Prince Śiśupāla brought many demonic kings to Kuṇḍina City. After consulting with me, the distraught girl (Rukmiṇī) sent a brāhmaṇa named Sunanda with a letter to Kṛṣṇa.

Text 32

nārada: sā kim-vidhā.

sa-that; kim-vidha-like what?

Nārada: What did it say?

Text 33

paurṇamāsī:

aciram nirasya rasitaiḥ
pratipakṣam rājahamsa-nikurāmbam
kṛṣṇa-ghana svāmṛtais
tṛṣitām candrakavatīm siñca

aciram-at oñce; nirasya-chasing away; rasitaiḥ-with sounds of thunder; pratipakṣam-inimical; rājahamsa-of rājahamsa swans; nikurambam-the flock; kṛṣṇa-ghnana-O dark cloud of Kṛṣṇa; sva-own; amṛtaiḥ-with nectar; trsitam-thirsty; candrakavatim-peahen; siñca-please sprinkle.

Paurṇamāsī: 1678}O dark cloud of Kṛṣṇa, with the sound of Your thunder please quickly chase away these enemy rājahamsa swans and then sprinkle Your nectar-rain on this thirsty candrakavatī bird."

Note: Rājahamsa swans are frightened by thunder, but candrakavatī birds delight in the monsoon rains.

Text 34

nāradah; nūnam asya bhūsurasya punar āvṛttir na vṛttāsti.

nunam-is it not so?; asya-of him; bhūsurasya-of the brahmana; punaḥ avṛtṭiḥ-of the return; na-not; vṛtta-occurred; asti-has.

Nārada: The brāhmaṇa-messenger hasn't returned?

Text 35

paurṇamāsī: atha kim. yad atra daivam rukmiṇy-anukūlam.

atha kim=yes; yat=because; atra-in this matter; daivam- destiny;
rukmiṇī-to Rukmiṇī; anukulam-is favorable.

Paurṇamāsī: Yes. Fate is kind to Rukmī.

Text 36

nāradaḥ: (sa-smitam) jagad-āścarya-cāturayāpi kim ity anulomitas
tvayā na rukmī.

sa-with; smitam-a smile; jagat-the entire world; ascarya-wonder;
caturayaya-whose expertness; api-even; kim-what?; iti-thus; anulomitaḥ-
favored; tvayā-by you; na-not; rukmi-Rukmi.

Nārada: (smiles) Your powers fill the entire world with wonder.
Why did you not make Rukmī favorable?

Text 37

paurṇamāsī: mama cāturya-mādhvīkenaiva dvi-guṇī-kṛta-durmadena
rukmiṇā cedi-pater āvutta-bhāvāya kula-devī candrabhāgā yāgādy-
upacārais tathārādhitā. yathā tad abhīṣtam eva praty ādideśa.

mama-of me; caturya-of expertness; madhvīkena-by the madhvika

nectar; eva-certainly; dvi-guṇī-kṛta-doubled; durmadena-intoxication; rukmina-by Rukmi; cedi-pateḥ-of Śiśupāla, the king of Cedi; avutta-of a brother-in-law; bhavaya-for the attainment; kula-worshipped in the family; devi-the deity; candrabhaga-Durga; yaga-sacrificial ceremonies; adi- beginning with; upacaraiḥ-with forms of worship; tathā-in that way; aradhita-worshipped; yathā-just as; tat-of him; abhiṣṭam-the desire; eva-certainly; prati-to; ādideśa-accepted.

Paurṇamāsī: The mādhvīka liquor of my powers only made Rukmī doubly intoxicated. Praying to get Cedi's King Śiśupāla as his brother-in-law, Rukmī worshiped the family deity Candrabhāgā with many agnihotra-yajñas and other ceremonies. Then the goddess granted his request.

Note: The statement is ambiguous. If "pratyādideśa" is taken as one word instead of two, the meaning is "The goddess refused his request."

Text 38

nāradaḥ: kīdṛśam idam.

kīdṛśam-like what?; idam-this.

Nārada: How was that?

Text 39

paurṇamāsī:

viracayan jananīm ati-vismitām
bhuja-catuṣṭayavān ajaniṣṭa yaḥ
sva-bhaginīm tava śūra-sutātmajo
guṇavatīm parineṣyati rukmiṇīm

viracayan-making; jananim-His mother; ati-very; vismitan-astonished; bhuja-arms; catustayavan-with four; ajaniṣṭa-was born; yaḥ-who; sva-own; bhaginīm-sister; tava-of you; sura- of Sura; suta-of the son; ātmajaḥ-the son; guṇavatim-virtuous; parinesyati-will marry; rukmiṇīm-Rukmiṇī.

Paurṇamāsī: The goddess appeared before Rukmī and said:
"Mahārāja Sura's grandson who, born with four arms filled His mother with wonder, will marry your virtuous daughter Rukmiṇī."

Text 40

nāradaḥ: (sa-smitam) pratāritam eva tārakāri-jananyā durjanam
jānīhi.

sa-with; smitam-a smile; prataritam-cheated; eva- certainly; tarakari-of Kartitkeya, the enemy of the demon Taraka; jananya-by the mother (Parvati); durjanam-the demon; janihi-you should know.

Nārada: (smiling) You should know that goddess Pārvatī cheated the wicked Rukmī with these words.

Text 41

paurṇamāsī: bhagavan kutaḥ prataraṇam. yataḥ

dūre dvāravatīndro
malinī-kurute 'dya kuṇḍinaṃ khalinī
pāre varidhi garuḍo
didaṅkṣavaḥ pārśvato bhujagāḥ

bhagavan-O lord; kutaḥ-from what?; prataraṇam-cheating; yataḥ-
because; dūre-far away; dvaravati-of Dvaraka; indraḥ- the king; malinī-
kurute-pollute; adya-now; kuṇḍinaṃ-Kuṇḍina City; khalinī-the host of
demoniac kings; pare-on the farther shore; varidhi-of the ocean;
garudaḥ-Garuḍa; didaṅkṣavaḥ- wishing to bite; parsvataḥ-by his side;
bhujagaḥ-snakes.

Paurṇamāsī: Lord, how did she cheat him? Kṛṣṇa is now far away,
Garuḍa is on the other side of the ocean, Kuṇḍina City is polluted by a
host of demons, and (Rukmiṇī is surrounded by guards as ferocious as)
snakes eager to bite anyone who comes near.

Text 42

(praviśya) sunandaḥ: bhagavati nirbharam adūra eva vidarbha-pure
dvāravatīndraḥ.

praviśya-entering; bhagavati-O noble lady; nirbharam- greatly; adūre-
not far away; eva-certainly; vidarbha-of Vidarbha; pure-in the city;
dvaravati-of Dvaraka; indraḥ-the king.

Sunanda: (enters) Noble lady, Kṛṣṇa is not far from Vidarbha City.

Text 43

paurṇamāsī: (sānandam) sunanda bādham abhinandanīyo 'si sandeśa-haraḥ.

sa-with; ānandam-bliss; sunanda-O Sunanda; badham-certainly; abhinandanīyaḥ-jubilant; asi-you are; sandeśa- message; haraḥ-carrying.

Paurṇamāsī: (blissful) Ah! Sunanda! Welcome! You bring a message.

Text 44

sunanda: kṛtam abhinandanena. diṣṭāndhasya me babhūva vandhyā sandeśa-haratā.

kṛtam-what is the use; abhinandanena-of this welcome; diṣṭā-andhasya-unfortunate; me-of me; babhūva-has become; vandhya-useless; sandeśa-of the message; harata-the carrying.

Sunanda: What is the use of welcoming me? Fate is blind to me. My message-carrying is a failure.

Text 45

paurṇamāsī: (sa-śaṅkam) katham iva.

sa-with; śaṅkam-fear; katham-how?; iva-like.

Paurṇamāsī: (frightened) Why?

Text 46

sunandaḥ: paṭhyatām iyam pātrikā patri-rāja-patrasya.

paṭhyatām-should be read; iyam-this; patrika-letter; patri-rāja-patrasya-of Lord Kṛṣṇa rides on Garuḍa.

Sunanda: Read this letter from Kṛṣṇa, who is carried by Garuḍa.

Text 47

nārada: (vācayati)

nikhilāḥ sikhinīr nayann api
sukhāni jātyāsītāpaṅgīḥ
ramayati kṛṣṇaḥ su-ghano
vṛndāvana-gandhinīr eva

vacayat-reads; nikhilāḥ-all; sikhinīḥ-the pea-hens; nayan- leading;
api-even; sukhāni-happinesses; jatya-by nature; asita-dark; apaṅgiḥ-with
sidelong glances; ramayati-delights; kṛṣṇaḥ-Kṛṣṇa; su-the handsome;
ghanaḥ-cloud; vṛndāvana-of Vṛndāvana; gandhinīḥ-with the fragrance;
eva-certainly.

Nārada: (reads) "The black cloud of Kṛṣṇa brings happiness to the śikhinī birds, who gaze at Him from the corners of their dark eyes. He delights the fragrant śikhinī birds of Vṛndāvana forest."

Text 48

paurṇamāsī: hanta candrāvalīti nādhigataṁ mādhavena.

hanta-ah!; candrāvalī-Candrāvalī; iti-thus; na-not; adhigatam-understood; madhavena-by Kṛṣṇa.

Paurṇamāsī: Ah! Kṛṣṇa doesn't know she is Candrāvalī.

Text 49

nāradaḥ: sunanda kutas tvayā nābhivyaktam āveditam.

sunanda-O Sunanda; kutaḥ-why?; tvayā-by you; na-not; abhivyaktam-revealed; aveditam-communicated.

Nārada: Sunanda, why did you not tell Him?

Text 50

sunandaḥ: ka khalu candrāvalī.

ka-who?; khalu-indeed; candrāvalī-is Candrāvalī.

Sunanda: Who is Candrāvalī?

Text 51

paurṇamāsī: duṣṭa-nṛpebhyas trapamānena rukmiṇā svasur gokula-nivāsam atra nihṇutya candrāvalīty-abhidhā samvṛtā.

dusta-from the demoniac; nṛpebhyaḥ-kings; trapamanena-embarrassed; rukmina-by Rukmi; svasuḥ-of his siṣṭer; gokula-in Gokula; nivasam-the residence; atra-here; nihnutya-concealing; candrāvalī-Candrāvalī; iti-thus; abhidha-the name; samvṛta- concealed.

Paurṇamāsī: Embarrassed before the demon kings, Rukmī hid the fact that his sister had lived in Gokula Village and was named Candrāvalī.

Text 52

sunandaḥ: nūnam suhṛdam apy agocarō 'yam arthaḥ. tatra mad-vidhasya kā kathā.

nunam-is it not so?; suhṛdam-by friends; api-even; agocaraḥ-unknown; ayam-this; arthaḥ-fact; tatra-in this; mat-vidhasya-of someone like me; ka-what?; katha-description.

Sunanda: Rukmī hid this from even his friends. How was a person like me to know it?

Text 53

paurṇamāsī: tarhi katham asau darvikarāri-ketur vidarbham alaṅcakāra.

tarhi-nevertheless; katham-why?; asau-He; darvikara-ketuḥ-Lord

Kṛṣṇa, the master of Garuḍa; vidarbhan-the country of Vidarbha; alaṅcakara-has decorated.

Paurṇamāsī: Then why does Kṛṣṇa, the master of Garuḍa, now decorate Vidarbha with His presence?

Text 54

sunandaḥ: suṣṭhu bhaktayoḥ kratha-kaiśikayoḥ sandeśa-saundaryeṇa.

susthu-greatly; bhaktayoḥ-of two devotees; kratha-Kratha; kaisikayoḥ-and Kaisika; sandeśa-of the message; saundaryeṇa-by the beauty.

Sunanda: Because of the beautiful invitation of the two devotees Kratha and Kaiśika.

Text 55

paurṇamāsī: nṛpābhyām kim atra pravṛttam.

nṛpābhyām-by two kings; kim-why?; atra-in this matter; pravṛttam-was done.

Paurṇamāsī: Why did these two kings invite Him?

Text 56

sunandaḥ: bhagavato hiraṇyagarbhasya śāsanena. tathā hi

svasti śrī-kratha-kaiśikau sva-bhavanād ambhoja-garbhodbhavaḥ
sarva-kṣmāpati-durvyatikrama-girāv ity ādiśaty eṣa vām
śuddhair adhyavasīyatām nṛpatibhiḥ sārdham yuvābhyām mudā
śrī-rājendratayā kṣitau yadu-pateḥ puṇyābhiseka-kriyā

bhagavato-of the lord; hiraṇyagarbhasya-Brahma; sasanena-by the order;
tathā hi-furthermore; svasti-auspiciousness; śrī-kratha-to Kratha;
kaisikau-and Kaisika; sva-own; bhavanat- from the abode; ambhoja-of
the lotus flower; garbha-birth; udbhavaḥ-manifested; sarva-all; kṣmapati-
by kings; durvyatikrama-impossible to transgress; girau-whose words;
iti-thus; adisati-instructs; eṣaḥ-he; vām-to you both; suddhaiḥ-with the
pure-hearted; adhyavasīyatām-concluded; nṛpatibhiḥ-the kings;
sārdham-with; yuvābhyām-by you both; muda-with jubilation; śrī-rāja-
indrataya-as the supreme monarch; kṣitau-on the earth; yadu-of the
Yadus; pateḥ-of the king (Kṛṣṇa); puṇya-sacred; abhiseka-coronation;
kriya- ceremony.

Sunanda: Lord Brahmā ordered them: "O Kratha and Kaiśika,
auspiciousness unto you both. You are so powerful that no king can
transgress your order. The two of you, accompanied by all pure-hearted
kings, should jubilantly crown Kṛṣṇa emperor of the entire world is a
sacred coronation ceremony."

Text 57

paurṇamāsī: diṣṭyā draṣṭavyo 'yaṁ mayā mahā-mahotsavaḥ.

diṣṭyā-by good fortune; draṣṭavyaḥ-shall be seen; ayam- this; mayā-by
me; mahā-great; mahā-great; utsavaḥ-festival.

Paurṇamāsī: By good fortune I will see this great, great festival.

Text 58

sunandaḥ: bhagavati nirvyūḍho 'yam.

bhagavati-O noble lady; nirvyudhaḥ-completed; ayam-this.

Sunanda: Noble lady, it was already done.

Text 59

paurṇamāsī: kīdṛg eṣaḥ.

kidrk-like what?; eṣaḥ-that.

Paurṇamāsī: How was it?

Text 60

sunandaḥ:

bṛmhiṣṭhe ratna-simhāsana-śirasi vare sanniviṣṭasya tuṣṭair
gīrbānaiḥ pārvatīśa-prabhṛtibhir abhitaḥ stūyamānasya bhūyaḥ
sadyaḥ sampadyamāno nṛpatibhir akhilair divya-kumbhāvalībhis
tatrāpūrvas tadāsīd danuja-vijayino rāja-rājābhiṣekaḥ

brmhiṣṭhe-on a great; ratna-simhasana-sirasi-jewelled throne; vare-excellent; sannivaiṣṭasya-seated; tustaiḥ- jubilant; girbanaiḥ-by demigods; parvati-isa-by Lord Siva, the husband of Parvati; prabhṛtibhiḥ-headed; abhitaḥ-completely; stuyamanasya-glorified with prayers; bhūyaḥ-repeatedly; sadyaḥ-at once; sampadyamanaḥ-manifesting; nṛpatibhiḥ-by the kings; akhilaiḥ-all; divya-glistening; kumbha-of pitchers; avalibhiḥ-with a multitude; tatra-there; apurvaḥ-unprecedented; tada- then; asit-was; danuja-vijayinaḥ-of Lord Kṛṣṇa, who is always victorious over the demons; rāja-of kings; rāja-of the king; abhisekaḥ-the ritual bathing at the time of coronation.

Sunanda: Lord Kṛṣṇa, who is always victorious over the demons, sat on great, beautiful jewelled throne. As Lord Śiva and the other jubilant demigods repeatedly glorified His with prayers, all the kings performed the ritual bathing-ceremony with glistening waterpots. In this way Lord Kṛṣṇa, who is always victorious over the demons, was crowned the emperor of all kings.

Text 61

nāradaḥ: siddham vindhyāya vedhaso vara-dānam.

siddham-perfect; vindhyaya-to the king of the Vindhya Mountains; vedhasaḥ-of Lord Brahma; vara-danam-granting the benediction.

Nārada: Lord Brahmā answered Mount Vindhya's prayer (that Kṛṣṇa become his son-in-law).

Text 62

paurṇamāsī: bhagavann anuśādhi. sādhayāmi mādhavam
sadhiṣṭhārtha-bodhanāya.

bhagavan-O Lord; anusadhi-please instruct me; sadhayāmi-I shall
approach; madhavam-Lord Kṛṣṇa; sadhiṣṭha-artha-bodhanaya- for
advising.

Paurṇamāsī: Lord, order me, and I will go to Kṛṣṇa to learn thye
truth.

Text 63

(praviśyāpaṭī-kṣepena) kañcukī: bhagavati vidarbhendro nivedayati
mad-abhyarthitābhyām pārthivābhyām rukmiṇī-haraṇāya rājendram
āvedayitum prasthitam. tad adya bhavatya tirthena tirtha-padam
draṣṭum icchāmīti.

praviśya-entering; apati-the curtain; kṣepena-tossing aside; bhagavati-
O noble lady; vidarbha-of Vidarbha; indraḥ- the king; nivedayati-
informs; mat-by me; abhyarthitābhyām- requested; parthivābhyām-by
the two kings; rukmiṇī-of Rukmiṇī; haraṇāya-for the kidnapping; rāja-of
kings; indram-the king; avedayitum-to inform; prasthitam-approaching;
tat-therefore; adya-now; bhavatya-by you; tirthena-saintly; tirtha-
padam-the sacred feet; draṣṭum-to see; icchāmi-I desire; iti-thus.

Kañcukī: (tossing the curtain aside, she enters) Noble lady, the king
of Vidarbha sends this message: "I requested the two kings (Kratha and
Kaiśika) to ask Lord Kṛṣṇa, the king of all kings, to kidnap Rukmiṇī.
Today, along with you, I wish to see the sacred feet of Lord Kṛṣṇa."

Text 64

paurṇamāsī: bhagavan mama sādhyam siddham ivābhūt. tad
anujānīhi mām. (iti dvābhyām saha niṣkrāntā.)

bhagavan-O lord; mama-by me; sadhyam-to be done; siddham-
completed; iva-as if; abhūt-is; tat-that; anujanihi-please order; mam-me;
iti-thus; dvābhyām-both of them; saha-with; niṣkrānta-exits.

Paurṇamāsī: Lord, it is now accomplished. Please give me permission
(to go now). (She exits with both of them.)

Text 65

(nepathye)

viśrānte viṣayākṛtim pariṇatim hitvā munīnām api
svānte nākramate yad-aṅghri-nakharopānta-prabhāpy alpikā
citram mad-vidha-pāṇi-kudmala-taṭī-samvāhya-pādāmbuje
devaḥ so 'yam alaṅkaroti karuṇaḥ kalyāṇa-palyaṅkikām

nepathye-from behind the scenes; viśrante-resting; viṣaya-akṛtim-the
range of perception; parinatim-obeisances; hitvā- abandoning;
munīnām-of the sages; api-even; svante-in the heart; na-does not;
akaramte-go; yat-of whom; aṅghri-of the feet; nakhara-of the nails;
upanta-of the tips; prabha-the effulgence; api-even; alpika-slight; citram-
wonderful; mat- me; vidha-of someone like; pāṇi-of the hand; kudmala-
of the bud; tati-by the surface; samvahya-to be massaged; pada-feet;
ambuje-lotus flowers; devaḥ-lord; sah ayam-this; alaṅkaroti- decorates;
karuṇaḥ-merciful; kalyana-auspicious; palyaṅkikam- bed.

A voice from behind the scenes: Even in the hearts of the

renounced sages the Supreme Personality of Godhead will not place the slightest ray of light from the tip of His toenails How wonderful it is that the merciful Lord decorates my auspicious couch and allows a person like me to massage His lotus feet with flower-bud hands!

Text 66

nāradaḥ: kratha-kaiśikayoḥ sūktir iyam.

kratha-of Kratha; kaisikayoḥ-and Kaisika; suktiḥ-the prayer; iyam-this.

Nārada: These are the prayers of Kratha and Kaiśika.

Text 67

(punar nepathye śaṅkha-dhvanaiḥ.)

punaḥ-again; nepathye-from behind the scenes; śaṅkha-of a conch-shell; dhvaniḥ-the sound.

(The sound of a conchshell is heard from behind the scenes.)

Text 69

nāradaḥ: (vilokya sa-harṣam) ahaha

kara-yugalena grhītaṁ

nidhāya vadanāmbuje dhaman kambum
vrāja-rājñi-stana-pāna-
smaraṇa-stimito harir jayati

vilokya-looking; sa-with; harsam-joy; ahaha-aha!; kara-of hands;
yugalena-by the pair; gṛhitam-grasped; nidhaya-placing; vadana-of the
mouth; ambuje-on the lotus flower; dhaman-blowing; kambum-the
conch-shell; vraja-of Vraja; rājñi-of the queen; stana-the breast; pana-
drinking; smaraṇa-remembering; stimitaḥ-motionless; hariḥ-Lord Kṛṣṇa;
jayati-all glories.

Nārada: (gazing with happiness) All glories to Lord Kṛṣṇa who,
grasping the conchshell with both hands, placing it to His lotus mouth,
blowing it, and remembering how He once drank the breast-milk of
mother Yaśodā, becomes stunned and motionless!

Text 69

(punar nirūpya) katham kratha-kaiśikābhyām anugamyamāno 'yaṁ
purastāt parikramati.

punaḥ-again; nirūpya-looking; katham-how is it?; kratha- by Kratha;
kaisikābhyām-and Kaisika; anugamayamaṇaḥ-being followed; ayam-He;
purastat-in the presence; parikramati-goes.

(looking again) Followed by Kratha and Kaiśika, He is coming here!

Text 70

cañcat-kaustubha-kaumudī-samudayaḥ kaumodakī-cakrayoḥ

sakhyenojjvalitais tathā jalajayor āḍhyaś caturbhir bhujaiḥ
divyalaṅkaraṇena saṅkṛta-tanuḥ saṅgī vihaṅgeśitur
mām asmārayad eṣa kamsa-vijayī vaikuṅṭha-goṣṭhī-śrīyam

cañcat-moving; kaustubha-of the Kaustubha gem; kaumudi-of the moonlight; samudayaḥ-the arisal; kaumodaki-of the Kaumodaki club; cakrayoḥ-and the sudarsan cakra; sakhyena-with friendship; ujjvalitaiḥ-glistening; tathā-in that way; jalajayoḥ-of the two objects born from water (the lotus flower and conch-shell); adhyaḥ-enriched; caturbhiḥ-with four; alaṅkaranena-with ornaments; saṅkṛta-decorated; tanuḥ-whose body; saṅgi-accompanied; vihaṅga-isituh-by Garuda, the king of birds; mam-me; asmārayat-reminded; eṣaḥ-He; kamsa-vijayi-Lord Kṛṣṇa, who defeated King Kamsa; vaikuntha-goṣṭhi-of Vaikuntha; śrīyam-the opulence and splendor.

The moonlight of the moving Kaustubha jewel shining, His four arms splendid with the friendship of the Kaumodakī club, Sudarśana cakra, Pāñcājanya conchshell, and lotus flower, and His form decorated with glistening ornaments, Lord Kṛṣṇa, who defeated Kamsa and who is now accompanied by Garuda, reminds me of His opulence in Vaikuṅṭha.

Text 71

tad ambaram ārūḍhaḥ kautukam avalokyāmi. (iti niṣkrāntaḥ.)

tat-then; ambaram-in the sky; arudhaḥ-ascended; kautukam-this wonder; avalokayāmi-I see; iti-thus; niṣkrāntaḥ-exits.

Now I will ascend into the sky and watch the Lord's pastimes from there. (He exits.)

Text 72

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ.)

kṛṣṇaḥ: hanta nṛpedrau

hitair amṛta-śālibhir mad-abhiṣeka-vārām jharaiḥ
samṛddhim upalabhya vām vimala-kīrti-vallī bhūvi
vyatīta-sura-kānanā parama-mūrdham ārundhati
ramā-smaraṇa-bhūsaṇa-stavaka-rāśīr āsīd asau

tataḥ-then; praviśati-enters; yathā-as; nirdiṣṭaḥ- described; kṛṣṇaḥ- Kṛṣṇa; hanta-O!; nṛpa-indrau-great kings; hitaiḥ-auspicious; amṛta-with nectar; salibhiḥ-filled; mat-of Me; abhiṣeka-of the ceremonial bathing at the time of coronation; varam-excellent; jharaiḥ-with streams; samṛddhim- expansion; upalabhya-attaining; vam-of you; vimala-splendid; kīrti-of fame; valli-the creeper; bhūvi-in this world; vyatīta-surpassing; sura-of the demigods; kānana-the groves and gardens; parama-of the spiritual world; mūrdham-to the top; arundhati-stopping; rama-of the goddess of fortune; smaraṇa-of the memory; bhūsaṇa-the ornament; stavaka-of bunches of flowers; rasiḥ-a multitude; asit-has become; asau-this.

(Lord Kṛṣṇa as described, enters)

Kṛṣṇa: O kings, watered by the auspicious streams of nectar in My coronation, the splendid vine of your fame has grown beyond the gardens of the demigods and entered the spiritual world, where it now blossoms with many flowers to decorate the thoughts of the goddess of fortune.

Text 73

nṛpau: (sa-praśrayam)

ekasminn iha roma-kūpa-kuhare brahmāṇḍa-bhāṇḍāvalī
yasya prekṣayate gavākṣa-padavī-ghūrṇat-parāṇūpamām
keyaṁ tasya samṛddhaye tava vibho rājendratā-grāmaṭī
sauṭīryeṇa camatkṛtim tad api naḥ kam apy asau puṣyati

sa-with; prasrayam-humbleness; ekasmin-in one; iha-here; roma-kupa-kuhare-bodily pore; brahmāṇḍa-bhāṇḍāvalī-a multitude; yasya-of whom; prekṣayate-shows; gavākṣa- of a window; padavī-the path; ghūrṇat-moving; paranu-atoms; upamam-for expanding; tava-of You; vibho-O almighty Lord; rāja-indrata-the status of king of kings; gramati-of being a village-chief; sautiryena-with the pride; camatkṛtim-wonder; tat-that; api-even; naḥ-of us; kam api-a certain; asau-this; puṣyati-nourishes.

The two kings: (with humbleness) As many atoms pass through an open window, so a great host of universes passes through a single pore of Your body. O Almighty Lord, how can we actually glorify You? Our praises are like glorifying an emperor by calling him a wonderful village-chief. Your glories fill us with wonder.

Text 74

kṛṣṇaḥ: nṛpendrau prasanno 'smi. nijābhīṣṭam abhyarthayetham.

nṛpa-indrau-O great kings; prasannaḥ-please; asmi-I am; nija-own; abhiṣṭam-desire; abhyarthayetham-please request.

Kṛṣṇa: O great kings, I am very pleased with you. Please ask some benediction from Me.

Text 75

nṛpau: deva rukmiṇī sa tapasvinī tapas tathā na cakāra. yena te dāsyasaubhāgya-bhāgadheya-bhājanam bhaved iti suparṇād ākarṇitam. kintu tathā devenānugṛhyatām. yathā kathāveśena bhīru-veśā na syāt.

deva-O Lord; rukmiṇī-Rukmiṇī; sa-she; tapasvinī-ascetic; tapaḥ-austerity; tathā-in that way; na-not; cakara-performed; yena-by which; te-of You; dasya-of service; saubhagya-of good fortune; bhagadheya-a portion; bhajanam-the object; bhavet-may be; iti-thus; suparṇat-from Garuḍa; akarnitam-heard; kintu- however; tathā-in that way; deva-O Lord; anugṛhyatām-please be kind; yathā-just as; katha-of this statement; avesena-with the entrance; bhīru-fearsome; vesa-appearance; na-not; syat-may be.

The two kings: Lord, although we have heard from Garuḍa that poor Rukmiṇī has not performed any austerities to attain the good fortune of serving You directly, please be merciful to her. Please don't be a cause of fear for her.

Text 76

kṛṣṇaḥ: kīdṛg anugrahaḥ.

kīdrk-like what?; anugrahaḥ-mercy.

Kṛṣṇa: What kind of mercy?

Text 77

nṛpau: durmada-magadhādīnām parābhavenāsyāḥ kuṇḍinād ākr̥ṣṭiḥ.
yad adya candrabhāgārādhānāya bahiḥ sādhaty eṣā.

durmada-wicked; magadha-Jarasandha, the king of Magadha; adīnām-
of the kings headed by; parabhavena-by the defeat; asyāḥ-of her;
kuṇḍinat-from Kuṇḍina; ākr̥ṣṭiḥ-taking; yat- because; adya-today;
candrabhaga-of the goddess Durga; aradhanaya-for worship; bahiḥ-
outside; sadhaty-is; eṣa-she.

The two kings: Defeat Jarāsandha and the other demon kings, and
take her from Kuṇḍina City. Do it today when she leaves the palace to
worship goddess Candrabhāgā (Durgā).

Text 78

kṛṣṇaḥ: kṣitīndrau bādham āhariṣyāmi. tad-abhiṣṭam anusthīyatām.

kṣiti-indrau-O kings; baddham-certainly; ahariṣyāmi-I shall take; tat-
this; abhiṣṭam-desire; anusthīyatām-shall be fulfilled.

Kṛṣṇa: Kings, I will kidnap her. Her desire will be fulfilled.

Text 79

(nṛpau kṛṣṇam praṇamya niṣkrāntau.)

nṛpau-the kings; kṛṣṇam-to Lord Kṛṣṇa; praṇamya-offering respectful

obeisances; niṣkrāntau-exit.

(The two kings offer their respectful obeisances to Lord Kṛṣṇa and then exit.)

Text 80

(nepathye)

bhītā rudraṁ tyajati girijā śyāmam āprekṣya kaṅṭham
śubhram dṛṣṭvā kṣipati vasanaṁ vismito nīla-vāsaḥ
kṣiraṁ matvā śrapayati yamī-nīram ābhīritokā
gīte dāmodara yaśasi te vīṇayā nāradena

bhita-frightened; rudram-Lord Siva; tyajati-abandons; girija-Parvati; syamam-blue; apreksya-not seeing; kaṅṭham-the neck; subhram-white; dṛṣṭvā-seeing; kṣipati-tosses away; vasanam-garment; vismitaḥ-astonished; nila-vasaḥ-Balarama; kṣiram-milk; matvā-considering; srapayati-churns; yāmi-of the Yamuna River; nīram-the water; abhīrika-gopi; utka-eager; gīte-when sung; damodara-O Lord Damodara; yaśasi-the glory; te-of You; vīṇayā-with the vina; nāradena-by Nārada.

A voice from behind the scenes: O Kṛṣṇa, when the great sage Nārada was chanting Your glories and playing the vīṇā, the bluish line on the neck of Lord Śiva disappeared. Upon seeing this, Gaurī, the wife of Lord Śiva, suspected Lord Śiva of being someone else disguised as her husband, and out of fear she immediately left his company. Upon hearing the chanting of Kṛṣṇa's name, Lord Balarāma saw that His dress had become white, although He was generally accustomed to a bluish dress. And the cowherd girls saw all of the water of the Yamunā River turn into milk, so they began to churn it into butter.*

Text 81

suparṇaḥ: so 'yam ambare tumburuḥ stavīti.

saḥ ayam-this; ambare-in the sky; tumburuḥ-Nārada; staviti-offers prayers.

Suparṇa: This is Nārada offering prayers from the sky.

Text 82

kṛṣṇaḥ: sakhe khagendra paśya paśya

śubhrātapatra-paṭalī khala-bhūpatīnām
abhrāṇi takṣaka-phaṇākṛtir āvṛṇoti
yam ākalayya pṛthu-vepathu-dolitāni
dūre jaganti bhaya-jarjaratām bhajanti

sakhe-O friend; khaga-of birds; indra-O king; paśya-look!; paśya-look!; subhra-white; atapatra-of parasols; patali-the multitude; khala-of the demoniac; bhūpatīnām-kings; abhrāṇi-the clouds; takṣaka-of the serpent Takṣaka; phana-akṛtiḥ-the hood; āvṛṇoti-covers; yam-which; akalayya-seeing; pṛthu-greatly; vepathu-dolitāni-trembling; dūre-from far away; jaganti-the universes; bhaya-with fear; jarjaratam-suffering; bhajanti-attain.

Kṛṣṇa: O friend, O king of birds, look! Look! As if they were the expanded hoods of the great serpent Takṣaka, the white parasols of the demon-kings cover the clouds. Seeing these parasols from far away, and thinking the great serpent has come, the universes are now trembling in

fear.

Text 83

suparṇaḥ: deva bādham ātapatra-phaṇā-paṭalī laghīyasaḥ
kiṅkarasyāsyā garutmataḥ sakṛt pakṣa-vikṣepa-kelaye 'pi na paryāptim
eṣyati. dūre viśrānyatu sakha me sudarśanaḥ kalpānta-kṛśānuḥ.

deva-O Lord; badham-certainly; atapatra-parasol; phana- of serpent's
hoods; patali-multitude; laghīyasaḥ-of the insignificant; kiṅkarasya-
servant; asya-of him; garutmataḥ- Garuda; sakṛt-once; pakṣa-of the wing;
vikṣepa-striking; kelaye-for a pastime; api-even; na-not; paryāptim-
defence; esyati-will attain; dūre-far away; viśramyatu-may rest; sakha-
friend; me-my; sudarsanaḥ-the Sudarsana cakra; kalpa-of the kalpa;
anta-at the end; krsanuḥ-the fire.

Suparṇa: These serpent-hood parasols will not be able to defend
themselves from even a single playful blow of the wing of this
insignificant servant Garuda. Let my friend, the Sudarśana cakra, who
burns like the great fire at the end of the kalpa, stay far away. (I will take
care of this myself.)

Text 84

(nepathye)

kuṇḍina-naraba-i-puttī
anurubā puṇḍari-a-na-anassa
taha eso sahi tissā
hā hada-devvaṃ vilome-i

nepathye-behind the scenes; kuṇḍina-of Kuṇḍina; naraba-i-putti-the princess; anuruba-a suitable match; punari-a-na-anassa-for lotus eyed Kṛṣṇa; taha-in that way; eso-He; sahi-O friend; tissa-of her; ha-alas!; hada-wretched; devvam-fate; vilome-i-has become contrary.

A voice from behind the scenes: Rukmiṇī, the princess of Kuṇḍina, is a perfect match for lotus-eyed Kṛṣṇa. O friend, cruel fate is not friendly to her.

Text 85

suparṇaḥ: pura-strīnām viśādoktir iyam.

pura-in the city; strīnām-of the women; viśada-uktiḥ-the lament; iyam-this.

Suparṇa: This is the lamentation of the women in Kuṇḍina City.

Text 86

(punar nepathye)

kahi rūppiṇī suruba

kahi damaghosassa ṇandaṇo mando
na ghaḍa-e gaḍḍaha-kaṇṭhe
vimalā no-māli-a-mālā

punaḥ-again; nepathye-behind the scenes; kahi-where?; rūppiṇī-Rukmiṇī; suruba-beautiful; kahi-where?; damaghosassa- of Mahārāja Damaghosa; nandano-the sun; mando-slow-witted; na- not; ghada-i-is;

gaddaha-of a donkey; kaṅṭhe-on the neck; vimala-a splendid; no-of fresh; mali-a-malika flowers; mala-a garland.

A voice from behind the scenes: What is the dull-witted son of Mahārāja Damaghoṣa in comparison to beautiful Rukmiṇī? A splendid garland of newly-blossomed mālikā flowers should not be placed around the neck of a donkey.

Text 87

suparṇaḥ: vanyayā mālayā khalu sulabho 'yam kaustubhī kaṅṭho nānyayā.

vanyaya-of forest-flowers; malaya-by the garland; khalu- indeed; sulabhaḥ-easily attained; ayam-this; kaustubhi-that carries the Kaustubha gem; kaṅṭhaḥ-the neck; na-not; anyaya-by another.

Suparṇa: This forest-flower garland will decorate the neck that holds the Kaustubha gem. It will decorate no other neck.

Text 88

(nepathye)

jīyād uccair akhila-taruṇī-maṅḍalākṛṣṭi-vidyā
vaidagdhinām nidhir anavahir yādavāmbhodhi-candraḥ
saṅgrāmāntaḥ-pura-bhuvi puro hanta yaṁ prekṣya dūrād
astrī-loko 'py atanu-cakitaḥ strī-svarūpaṁ bibharti

nepathye-behind the scenes; jīyat-all glories; uccaiḥ-greatly; akhila-of

all; taruni-young girls; maṇḍala-the circle; ākṛṣṭi-attraction; vidya-knowledge; vaidagdhinām-of expertize; nidhiḥ-a treasure-house; anavadhiḥ-limitless; yadava-of the Yadu dynasty; ambhodhi-from the ocean; candraḥ- the moon; saṅgrama-antaḥ-pura-bhuvi-in the inner apartments of the palace; puraḥ-in the presence; hanta-indeed; yam-whom; prekṣya-seeing; dūrat-from far away; a-stri-lokaḥ-those who are not women; api-even; atanu-by cupid; cakitaḥ-frightened; stri-of women; svarūpam-the forms; bibharti-manifest.

A voice from behind the scenes: All glories to Lord Kṛṣṇa, the splendid moon risen from the ocean of the Yadu dynasty. He is a boundless treasure-house of the art of attracting all young girls. When even soldiers in battle glimpse Him far away in the palace, they tremble with amorous desire and become at once transformed into women.

Text 89

kṛṣṇaḥ: (savyato vilokya) katham ayam mauktika-cūḍo nāma mathuro vandī bhogāvalīm paṭhati.

savyataḥ-to the left; vilokya-looking; katham-whether; ayam-this; mauktikacudaḥ-Mauktikacuda; nama-named; mathuraḥ- from Mathura; vandi-the poet; bhogavalim-a virudavali poem; pathati-recites.

Kṛṣṇa: (glancing to the left) Is this the poet Mauktikacūḍa from Mathurā reciting a Bhogāvalī poem?

Text 90

(punas tatraiva)

sphuran-maṇisarādhikam nava-tamāla-nīlam harer
udūḍha-ghana-kuṅkumam jayati hāri vakṣaḥ-sthalam
uḍū-stavakitam sadā taḍid-udīrṇa-lakṣmī-bharam
yad abhram iva līlayā sphuṭam adabhram udbhāsate

punaḥ-again; tatra-there; eva-certainly; sphurat-glistening; māni-of
jewels; sara-a necklace; adhikam-more; nava-young; tamala-tamala tree;
nilam-dark; hareḥ-of Lord Kṛṣṇa; ududha-borne; ghana-thick;
kuṅkumam-kuṅkuma; jayati- all glories; hari-charming; vakṣaḥ-sthalam-
chest; udu-of stars; stavakitam-with blossoms; sada-eternally; taḍit-
lightning; udirna-manifested; lakṣmī-of beauty; bharam- abundance; yat-
which; abhram-a cloud; iva-like; līlaya- playfully; sphuṭam-manifested;
adabhram-greatly; udbhāsate- shines.

Again from behind the scenes: All glories to Kṛṣṇa's handsome chest
more splendid than a necklace of glittering sapphires, dark as a young
tamāla tree, decorated with thick kuṅkuma, and playfully and eternally
glistening as a monsoon cloud decorated with bunches of blossoming
stars and splendid with a stationary lightning flash!

Text 91

kṛṣṇaḥ: (sa-vyamoham) hā preyasi rādhike hā vṛndāvana-kalpa-valli
hā viśākhā-sakhi kutrāsi. (iti sotkampam khagendram ālambate.)

sa-with; vyamoham-perplexity; ha-O!; preyasi-beloved; radhike-
Radha; ha-O; vṛndāvana-of Vṛndāvana; kalpa-desire; valli-creeper; ha-
O; viśākha-of Visakha; sakhi-friend; kutra-where?; asi-are You; iti-thus;
sa-with; utkampam-trembling; khaga-of birds; indram-of the king;
ālambate-leans.

Kṛṣṇa: (perplexed) O dear Rādhā! O desire vine of Vṛndāvana forest! O friend of Viśākhā! Where are You now? (He trembles and leans against Suparṇa.)

Text 92

suparṇaḥ: (svagatam) duruhāyām gambhīra-līlāmbudher asya keli-velāyām mādr̥ṣo 'pi nimajjati. kas tatrānyo varākaḥ. (prakāśam) deva samāśvasiḥi samāśvasiḥi.

svagatam-aside; duruhayam-difficult to enter; gambhira-deep; lila-of transcendental pastimes; ambudheḥ-of the ocean; asya-of Him; keli-pastime; velayam-on the shore; madr̥saḥ-a person like me; api-even; nimajjati-enters; kaḥ-who?; tatra- there; anyaḥ-another; varakaḥ-ordinary person; prakasam- openly; deva-O Lord; samasvasiḥi-calm down; samasvasiḥi-calm down.

Suparṇa: (aside) Even a person like me will drown in the difficult-to-approach shore of the deep ocean of Lord Kṛṣṇa's pastimes. What ordinary person will understand it? (openly) O Lord, please calm down! Please calm down!

Text 93

(kṛṣṇaḥ samāśvasya niśvasiti.)

kṛṣṇaḥ-Kṛṣṇa; samasvasya-becoming calm; nisvasiti-sighs.

(Kṛṣṇa becomes calm and sighs.)

Text 94

(nepathye)

dhātreyī-kara-pūṭa-sambhṛtāgra-hastā
paryastākula-jāratī-dvijāṅganābhiḥ
dūreṇa pracura-bhataiḥ parīyamānā
vaidarbhī prasarati pārvatī-gṛhāya

nepathye-behind the scenes; dhatreyi-of Dhatreyi; kara-puta-the hand; sambhṛta-held; agra-of the edge; hasta-the hand; paryasta-surrounded; akula-excited; jarati-elderly; dvija-brahmani; aṅganabhiḥ-by the ladies; dūreṇa-from a distance; pracura-many; bhataiḥ-by soldiers; parīyamana- surrounded; vaidarbhi-Rukmiṇī, the princess of Vidarbha; prasarati-goes; parvati-of goddess Parvati; gṛhaya-to the temple.

A voice from behind the scenes: Holding Dhātreyī by the hand, surrounded by the excited elderly brāhmaṇa ladies, and also surrounded at some distance by many soldiers, Rukmiṇī, the princess of Vidarbha is now going to the temple of goddess Pārvatī.

Text 95

kṛṣṇaḥ: sakhe suparṇa hatāśena rukmiṇā durgamaṁ kṛtam etad durgā-mandiram. tad ehi naṭa-veśenāvām antaḥ praviśāvaḥ. (iti niṣkrāntau.)

sakhe-O friend; suparṇa-Garuḍa; hata-asena-wicked; rukmina-with Rukmi; durgamam-the carefully guarded; kṛtam- done; etat-this; gurga-of goddess Durga; mandiram-the temple; tat-therefore; ehi-come here; nata-of dances; vesena-in the disguise; avam-Me; antaḥ-within;

praviśavaḥ-enter; iti-thus; niṣkrāntau-They exit.

Kṛṣṇa: O friend Suparṇa, the villain Rukmī has placed guards all around Durgā's temple. Come, let us enter the temple disguised as dancers. (They exit.)

Text 96

(tataḥ praviśati yathā-nirdiṣṭa candrāvalī.)

candrāvalī: halā māhavi sudam ma-e bhadu-eṇa bhadda-ali-samarahanassa kodi-homaṁ āraddham.

tataḥ-then; praviśati-enters; yathā-as; nirdiṣṭa- described; candrāvalī-Candrāvalī; hala-O; mahavi-Mādhavī; sudam-heard; ma-e-by me; bhadu-ena-by my brother; bhadda-ali- of Bhadrakali (Durga); samarahanassa-for the worship; kodi- millions; homam-offerings of ghee; araddham-was performed.

(As described, Candrāvalī enters.)

Candrāvalī: O Mādhavī, I have heard that my brother has started a sacrifice of ten million offerings of butter to worship goddess Bhadrakālī (Durgā).

Text 97

mādhavī: bhaṭṭi-dāri-e bamhaṇi-o kkhu evvaṁ kadhenti.

bhatti-dari-e-O princess; bamhani-o-the brahmana-ladies; kkhu-

indeed; evvam-in this way; kadhenti-speak.

Mādhavī: O princess, the brāhmaṇa ladies say that.

Text 98

candrāvalī: (svagatam) gahīraṃ ṇaṃ homa-kuṇḍaṃ suni-a cce-a patthidamhi.

svagatam-aside; gahiram-deep; nam-this; homa-of butter; kundam-lake; suni-a-having heard; cce-a-certainly; patthidamhi-I am going.

Candrāvalī: (aside) I have heard of this deep lake of butter. Now I will go to see it.

Text 99

mādhavī: bhaṭṭi-dāri-e tadha-siṇiddheṇa bi purisuttameṇa kim tti tumaṃ ṇa uddisi-asi.

bhatti-dari-e-O princess; tadha-in this way; siniddhena- affectionate; bi-although; purisuttamena-by the best person; kim-why?; tti-thus; tuman-you; na-not; uddisi-asi-you are spoken.

Mādhavī: Princess, why did the Supreme Person, Lord Kṛṣṇa, who loves you, not ask to marry you?

Text 100

candrāvalī: (sanskṛtena)

śaraṇam iha yo bhrātus tasya pratīpa-vidhāyitā
hita-kṛd api yā devyas tasyāḥ samagram upekṣaṇam
gatiḥ avikalā yo me tasya priyasya ca vismṛtir
bata hata-vidhau vāme sarvam prayāti viparyayān

sanskṛtena-in Sanskrit; śaraṇam-iha-here; yaḥ-which; bhratuḥ-of the brother; tasya-of him; pratīpa-the opposite; vidhāyita-giving; hita-auspiciousness; kṛt-granting; api- even; ya-who; devyaḥ-of the goddess; tasyāḥ-of her; samagram- complete; upekṣaṇam-neglect; gatiḥ-destination; avikalā- auspicious; yaḥ-who; me-of me; tasya-of Him; priyasya-the beloved; ca-also; vismṛtiḥ-forgetfulness; bata-alas!; hata-cruel; vidhau-fate; vame-crooked; sarvam-all; prayāti- attains; viparyayam-the opposite.

Candrāvalī: (in Sanskrit) My brother has now become my enemy, the auspicious goddess Durgā ignores me, and my beloved Lord Kṛṣṇa has completely forgotten me. O wicked, cruel fate, everything has gone against me.

Text 101

mādhavī: edam pasadam pavīśi-a candabha-am nivedamha.

edam-this; pasadam-temple; pavīśi-having entered; candabha-am-goddess Candrabhaga (Durga); nivedamha-let us pray.

Mādhavī: Let us enter the temple and pray to goddess Candrabhāgā (Durgā).

Text 102

candrāvalī: ajje bhaggavi vandavehi candabhā-am candi-am.

ajje-O noble one; bhaggavi-Bhargavi; vandavehi-offer respectful obeisances; candabha-am-to goddess Durga; candi-am- passionate.

Candrāvalī: Noble Bhārgavī, bow down before goddess Candrabhāgā (Durgā).

Text 103

bhārgavī: devi candrabhāge nandāya vidarbha-nandinīm paramābhīṣṭa-vareṇa. (iti vandanaṃ kārayati.)

devi-O goddess; candrabhaga-Durga; nandaya-please delingt; vidarbha-nandinaim-the princess of Vidarbha; parama- supreme; abhiṣṭa-vareṇa-with the desired benediction; iti-thus; vandanam-obeisances; karayati-causes.

Bhargavi: Goddess Candrabhāgā (Durgā), please make the princess of Vidarbha happy by giving her the benediction she desires.

Note: The word "vara" may also mean "husband". Interpreted in this way, the phrase may read: "by giving her the husband she desires."

Text 104

candrāvalī: (sopāmbham̐ sanskr̥tena)

ākaumaram̐ bhagavati mayā hanta kṛṣṇasya hetor
viśrambhena pravaṇa-manasā yat tvām āradhitāsi
pratyāsannaḥ sa-rabhasam asau tasya pākaḥ prathīyān
mām dakṣiṇyād yad iha bhavati kṛṣṇa-vartmany anaiṣīt

sa-with; upalambham-censure; sanskr̥tena-in Sanskrit; akaumaram-since childhood; bhagavati-O goddess; mayā-by me; hanta-indeed; kṛṣṇasya-of Lord Kṛṣṇa; hetu-for the purpose; viśrambhena-with faith; pravana-humbly devoted; manasa-with a heart; yat-which; tvam-you; aradhiṣṭa-worshipped; asi-have been; pratyasannaḥ-nearby; sa-with; rabhasam-speed; asau- this; tasya-of that; pakaḥ-fruition; prathīyan-may be expanded; mam-me; dakṣiṇyat-out of kindness; yat-which; iha- here; bhavati-you; kṛṣṇa-to Kṛṣṇa; vartmāni-on the path; anaisit-led.

Candrāvalī: (complains in Sanskrit) O goddess, since my childhood I have worshiped you with great faith and ardent devotion in order to obtain Lord Kṛṣṇa. Now please immediately give me the result of my worship. Out of kindness, please direct me on the path that leads to Lord Kṛṣṇa.

Text 105

mādhavī: pekkha pekkha pasadahimuhivva samvutta ruddaṇi.

pekkha-look!; pekkha-look!; pasada-with mercy; ahimuhi-favorable; ivva-as if; samvutta-being; ruddāni-Rudrani, (Durga).

Mādhavī: Look! Look! Goddess Rudrāṇī (Durgā) is suddenly smiling

with a very merciful expression.

Text 106

candrāvalī: ajje bhaggavi tumhe ettha savvaṇim abbatthedha. ahaṃ gadu-a kuṇḍa-tthidaṃ bha-avantam pava-aṃ parikkamissam.

ajje-O noble; bhaggavi-Bhargavi; tumhe-you; ettha-here; savvanim-goddess Durga; abbatthedha-may offer prayers; aham- I; gadu-a-having gone; kunda-by the pond; tthidam-situated; bha-avantam-the diety; pava-am-the fire; parikkamissam-I shall circumambulate.

Candrāvalī: Noble Bhārgavī, you stay here and pray to goddess Sarvāṇī (Durgā), and I will go to the pond of butter and circumambulate the sacred fire.

Text 107

(tataḥ praviśato nartaka-veśau kṛṣṇa-suparṇau.)

tataḥ-then; praviśataḥ-enter; nartaka-of dancers; vessau-in the dress; kṛṣṇa-Kṛṣṇa; suparṇau-and Suparṇa.

(Disguised as dancers, Kṛṣṇa and Suparṇa enter.)

Text 108

kṛṣṇaḥ:

paryasīli paśupāla-ghaṭāyām
keli-raṅga-ghatanāya mayā yaḥ
suṣṭhu so 'yam akarot para-durge
veśayan sacivatām naṭa-veśaḥ

paryasili-practiced; pasupala-of a cowherd; ghatayam-in the activity;
keli-raṅga-pastimes; ghatanaya-for performing; mayā-of Me; yaḥ-what;
susthu-nicely; saḥ ayam-that; akarot- has done; para-of others; durge-in
the forstress; vesayan- causing to enter; sacitvatam-the state of being an
expert councilor; nata-of dancers; vesah-the disguise.

Kṛṣṇa: When I was a cowherd boy I would often amuse Myself by
dancing. That art of dancing has now become the expert counselor who
has taught us how to enter this great fortress.

Text 109

suparṇaḥ: deva gādham gañjitāni naṭa-vesenārīṇām netrāṇi narīṇām
tu rañjitāni.

deva-O Lord; gadham-deeply; gañjitāni-eclipsed; nata-of dancers;
vesena-by the appearance; arinam-of the enemies; netrāni-the eyes;
narinam-of the women; tu-indeed; rañjitāni- delighted.

Suparṇa: O Lord, our disguise as dancers covers the eyes of our
enemies and delights the eyes of all the women here.

Text 110

kṛṣṇaḥ: sakhe vihaṅga-puṅgava paśya pradurbhavanti bhavyāni śakuṇāni.

sakhe-O friend; vihaṅga-of birds; puṅgava-O best; paśya-look; pradurbhanavanti-manifests; bhavyāni-auspicious; sakunāni-omens.

Kṛṣṇa: Friend, greatest of all birds, look! There are many auspicious omens.

Text 111

suparṇaḥ:

nabhasi rabhasāvadbhiḥ ślāghyamānā munīndrair
mahita-kuvalayākṣi kīrti-śubhrāmśu-vaktrā
nṛpa-kulam iha hitvā cedi-rāja-pradhānam
mura-damana gamiṣyaty utsukā tvām jaya-śrīḥ

nabhasi-in the sky; rabhasavadbhiḥ-with eagerness; slagghyamana-glorified; muni-of sages; indraiḥ-by the leaders; mahita-glorious; kuvalaya-lotus flower; akṣi-whose eyes; kīrti-of glory; subhra-amsu-???; vaktra-whose face; nṛpa-of kings; kulam-the community; iha-here; hitvā-abandoning; cedi- of Cedi; rāja-the king (Śiśupāla); pradhanam-who is the first; mura-of the Mura demon; damana-O crusher; gamiṣyati-will go; utsuka-eager; tvam-to You; jaya-of victory; śrīḥ-the goddess.

Suparṇa: The goddess of victory, whose face is like a glorious moon, whose eyes are like beautiful lotus flowers, and who is earnestly glorified by the great sages in the heavenly planets, has abandoned Cedi's King Śiśupāla and his royal allies, and, O crusher of the Mura demon, is now very eager to approach You.

Text 112

kṛṣṇaḥ: sakhe paśya paśya

kṣvedam akhaṇḍa-samaraḥ kalayanti śūrā
saṅgītaḥ svāra-ghaṭam anughatṭayanti
uccaiḥ paṭhanti śubha-sūkta-kulam dvijendra
ra\śṭrāṇi kuṇḍina-purī badhirī-karoti

sakhe-O friend; paśya-look!; paśya-look!; kṣvedam-the roar of a lion;
akhandā-undefeated; samaraḥ-in battle; kalayanti-make; suraḥ-the
heroes; saṅgītaḥ-the singers and musicians; svāra-ghaṭam-a great
sound; anughatṭayāni-follow; uccaiḥ-loudly; paṭhanti-recite; subha-
auspicious; sukta-of prayers; kulam-a host; dvija-of brahmanas; indraḥ-
the leaders; raṣṭrāṇi-all the countries; kuṇḍina-of Kuṇḍina; purī-the city;
badhirī-karoti-deafens.

Kṛṣṇa: Friend, look! Look! The great heroes never defeated in battle
roar as lions. The singers and musicians make a great sound, and the best
of the brāhmaṇas loudly recite many prayers. This city of Kuṇḍina is
deafening the entire country.

Text 113

suparṇaḥ: (puro dṛṣṭva) mṛdānī-mandirād eṣa kuṇḍinendra-putrī
bahir niṣkramati.

paraḥ-ahead; dṛṣṭvā-looking; mṛdānī-of Durga; mandirat- from the
temple; eṣa-she; kuṇḍina-of Kuṇḍina; indra-of the king; putrī-the
daughter; bahiḥ-outside; niṣkramati-walks.

Suparṇa: (looking ahead) Rukmiṇī, the daughter of the king of Kuṇḍina is now leaving the temple of Mṛdāṇī (Durgā).

Text 114

kṛṣṇaḥ: kāmam itaḥ paraṅgana-vilokana-durvilāsān nivṛttir eva śreyasī. (iti mukhaṁ vyāvartya) sakhe bhavataiva pakṣāñcalenākṛṣya nṛpābhyāṁ iyaṁ samarpyatām.

kāmam-completely; itaḥ-therefore; para-other; aṅgana-women; vilokana-the sight; durvilasat-not very beautiful; nivṛttiḥ-cessation; eva-certainly; śreyasi-the most beautiful; iti-thus; mukham-the face; vyavartya-turning; sakhe-O friend; bhavata-by you; eva-certainly; pakṣa-of a wing; añcalena-with the tip; ākṛṣya-drawing; nṛpābhyāṁ-with the two kings; iyaṁ- her; samarpyatām-should be placed.

Kṛṣṇa: This girl is the most beautiful. She eclipses the beauty of other girls. They no longer seem beautiful in comparison to her. (turning His face) Friend, bring this girl and the two kings (Kratha and Kaiśika) here on the tip of your wing.

Text 115

suparṇaḥ: (nirvarṇya sa-vismayam)

saundryāmbunidher vidhāya mathanaṁ dambhena dugdhāmbudher
gīrbāṇair udahāri cāru-caritā yā sāra-sampan-mayī
sā lakṣmīr api cakṣuṣāṁ cira-camatkāra-kriyā-cāturīm
dhatte hanta tathā na kāntibhir iyaṁ rājñāḥ kumārī yathā

nirvarnya-gazing; sa-with; vismayam-wonder; saundarya-of beauty; ambunidheḥ-from the ocean; vidhaya-doing; mathanam- churning; dambhena-on the pretext; dugdha-of milk; ambunidheḥ- from the ocean; girbanaiḥ-by the demigods; udahari-lifted; cāru-beautiful; carita-whose features; ya-who; sara- transcendental; sampat-with opulence; mayi-endowed; sa-she; lakṣmīḥ-Lakṣmī; api-even; cakṣusam-of the eyes; cira-eternal; camatkara-of wonder; kriya-doing; caturim-expertise; dhatte-places; hanta-indeed; tathā-in that way; na-not; kāntibhiḥ- with beauty; iyam-this; rājñāḥ-of a king; kumārī-the girl; yathā-as.

Suparṇa: (gazing in wonder) Pretending to appear from the ocean of milk churned by the demigods, goddess Lakṣmī took birth from the ocean of beauty. Although Lakṣmī is exquisitely beautiful and opulent, and although she eternally fill all eyes with wonder, she is not as beautiful as princess Rukmiṇī.

Text 116

kṛṣṇaḥ: sakhe bhavatu. kim etena. yad eṣa rūpa-mātreṇa na hāryo hariḥ.

sakhe-O friend; bhavatu-so be it; kim-what?; etena-is the use of this; yat-because; eṣaḥ-He; rūpa-a beautiful form; mātreṇa-merely; na-not; haryaḥ-enchante; hariḥ-Kṛṣṇa.

Kṛṣṇa: Friend, it is so, but what does it matter? Kṛṣṇa is not enchanted by mere beauty.

Text 117

candrāvalī: halā māhavi so vundāvaṇa-bi-a-sambhūdo me ba-ula-podo tu-e palaṇijjo.

hala-O; mahavi-Mādhavī; saḥ-that; vundavana-in Vṛndāvana forest; bi-a-from a seed; sambhūdo-sprung; me-of me; ba-ula-bakula; potaḥ-sprout; tu-e-by you; palaniijjo-may be protected.

Candrāvalī: Mādhavī, I request you: Please take care of the young bakula tree I planted with a seed from Vṛndāvana.

Note: Rukmiṇī here hints that she wishes to commit suicide because she cannot attain Kṛṣṇa. She is concerned that her pet tree will be protected after she is dead and can no longer care for it.

Text 118

mādhavī: (sāśram) bhaṭṭi-dāri-e pasīda pasīda padibalehi suṇandam. jam ettha majjha-vattiṇī bha-avadi vihavari.

sa-with; asram-tears; bhatti-dari-e-O princess; pasida-be kind; pasida-be kind; padibalehi-

Mādhavī: Princess, calm down. Calm down. Wait for (the messenger) Sunanda. The goddess of night has only half come.

Text 119

candrāvalī: muddhe ante-ure ṇa kkhu sulaham edaṃ maṅgalaṃ me ami-a-kuṇḍaṃ.

muddhe-O foolish girl; ante-pure-in the inner apartments of the palace; na-not; kkhu-indeed; sulaham-easily approachable; edam-this; maṅgalam-auspicious; me-by me; ami-a-of nectar; kundam-the lake.

Candrāvalī: Fool! By staying in the palace I cannot attain that auspicious nectar lake of immortality.

Note: The lake of immortality here is the sacrificial fire. Rukmiṇī wants to commit suicide by jumping into that fire.

Text 120

(iti sasraṁ saṅkṛtena)

tvad-dig-bodhe 'py akuśala-matiḥ saṅgamayya sva-goṣṭhe
dūrad bādham kim iti kṛpayā pūrvam aṅgī-kṛtāham
nītvā deśāntaram idam upakṣipyā saṅgād idānīm
kim va dāmodara guṇa-nidhe hā tvayā vismṛtāsmi

iti-thus; sa-with; asram-tears; saṅkṛtena-in Sanskrit; tvat-of You; dik-the direction; bodhe-in the knowledge; api-even; akusala-not expert; matiḥ-whose consciousness; saṅgamayya-meeting; sva-goṣṭhe-in Vrajabhūmi; dūrat-from far away; badham-indeed; kim-how?; iti-thus; kṛpayā-by mercy; purvam-formerly; aṅgī-kṛta-accepted; aham-I was; nītvā-having brought; deśa-country; antaram-to another; idam-thus; upakṣipyā-tossing away; saṅgat-from association; idanim-now; kim-whether?; va-or; damodara-O Kṛṣṇa; guṇa-of transcendental qualities; nidhe-O treasure house; ha-ah!; tvayā-by You; vismṛta-forgotten; asmi-I am.

(Shedding tears, she says in Sanskrit) I was never able really to understand You. Still, You mercifully accepted me in Vrajabhūmi. Why have You now given up my company and gone to another country? O Kṛṣṇa, O treasure-house of all transcendental qualities, why have You forgotten me?

Text 121

(nepathye kala-kalaḥ.)

nepathye-behind the scenes; kala-kalaḥ-a tumult.

(A tumultuous sound behind the scenes.)

Text 122

kṛṣṇaḥ: paura-strīnām autsukyam.

paura-of the city; strīnām-of the women; autsukyam- excitement.

Kṛṣṇa: The women in the city are making a tumultuous sound.

Text 123

suparṇaḥ: deva paśya paśya

vaktrāṇi bhānti parito hariṇekṣaṇānām
ārūdha-harmya-śirasām bhavad-īkṣaṇāya

yair nirmītāni tarasā sarasīruhākṣa
candrāvalī-paricitāni nabhas-talāni

deva-O Lord; paśya-look!; paśya-look!; vaktrāni-the faces; bhanti-are manifested; paritaḥ-everywhere; harina-ikṣaṇānām-of the doe-eyed women; arudha-ascended; harmyan-of the palace; sirasam-to the roof; bhavat-You; ikṣaṇaya-to see; yaiḥ-by which; nirmītāni-created; tarasa-at once; sarasiruha-akṣa-O lotus-eyed one; candrāvalī-by Candrāvalī; paricitāni- manifested; nabhaḥ-of the sky; talāni-the surface.

Suparṇa: Lord, look! Look! Up there are the faces of doe-eyed women that climbed to the palace roof to see You. Lotus-eyed one, Candrāvalī is there among them!

Text 123

kṛṣṇaḥ: (sotkaṇṭham) hā priye candrāvalī hā padmā-sakhi katham kaṭhoreṇa mayā vismṛtāsi. tad adyaiva dvāravatīm āsādyā tavoddeśāya carān ācariṣyāmi.

sa-with; utkaṇṭham-longing; ha-O; priye-beloved; candrāvalī-Candrāvalī; ha-O; padma-of Padma; sakhi-friend; katham-how is it?; kaṭhoreṇa-hard-hearted; mayā-by Me; vismṛta-been forgotten; asi-you have; tat-then; adya-now; eva-certainly; dvaravatim-Dvaraka; asadya-attaining; tava-of you; uddeśāya-in relation; caran-going; acariṣyāmi-I shall do.

Kṛṣṇa: (with longing) O dear Candrāvalī, O friend of Padmā, how have I been so cruel to forget you? Today when I return to Dvārakā I will send messengers to find you.

Text 124

candrāvalī: ṇaṁ samiddhaṁ purado kuṇḍaṁ pekkhanti ṇivvudamhi.

nam-this; samiddham-ignited; purado-in the presence; kundam-lake; pekkhanti-seeing; nivvudamhi-I become happy.

Candrāvalī: When I see this lake of burning butter I become happy.

Text 125

kṛṣṇaḥ: (saśaṅkaṁ) sakhe katham anubhūta-pūrveva kāpi siṅjita-sarāṇi prasarpya mām ardrī-karoti.

sa-with; aśaṅkaṁ-doubt; sakhe-O friend; katham-why?; anubhūta-experiencing; purva-before; iva-as if; ka api-a certain; siṅjita-of tinkling sounds; sarāṇi-stream; prasarpya- approaching; mam-Me; ardrī-karoti-moistens.

Kṛṣṇa: (with doubt) Friend, why am I now sprinkled by a stream of tinkling sounds I have heard somewhere before?

Text 126

suparṇaḥ: niveditam eva devasya. yad atra jagat-traye 'py asya bādham anarghasya kumārī-ratnasya paśyāmi nānyam arghya-haram.

niveditam-spoken; eva-certainly; devasya-by the Lord; yat-which; atra-here; jagat-worlds; traye-in the three; api- also; asya-of this;

badham-certainly; anarghasya-priceless; kumārī-girl; ratnasya-gem;
paśyāmi-I see; na-not; anyam- another; arghya-haram-worthy.

Suparṇa: As I told You, my Lord, in all the three worlds I do not see anyone but You who can purchase the priceless jewel of this beautiful girl.

Text 127

kṛṣṇaḥ: tarhi dṛśā parikṣaṇīyam. (ity apaṅgam sa 24cārayan) aye katham gokula-vilāsinī-sādharaṇa-mādhurya-mudrā-maṇḍiteyaṁ kumārī hṛdayam mamomādayati. (punaḥ sānurāgam nirūpya) hanta katham saiveyaṁ me prāṇa-vallabhā.

tarhi-then; drsa-with a glance; parikṣaṇīyam-should be seen; iti-thus; apaṅgam sañcarayan-glancing from the corner of His eye; aye-O; katham-how is it?; gokula-in Gokula; vilāsinī-of the girls who enjoy pastimes; sadharaṇa-general; madhurya- of sweetness; mudra-with the sign; mandita-marked; iyam-she; kumārī-girl; hṛdayam-heart; mama-My; unmadayati-maddens; punaḥ-again; sa-with; anuragam-love; nirūpya-glances; hanta- indeed; katham-how is it?; sa-she; eva-certainly; iyam-she; ma-of Me; prāṇa-as life; vallabha-as dear.

Kṛṣṇa: Let Me look at her. (He looks from the corner of His eye.) Ah, how is it that this girl is decorated with the same charming sweetness borne by the gopīs who enjoy pastimes in Gokula? How is it that this girl maddens My heart? (He again glances with love.) Ah! She is My beloved!

Text 128

(iti sambhramam abhinīya)

cetaś-candramaṇer dravam viracayaty uccaiḥ smarāmbhonidheḥ
samrambham vitanoti netra-kumudasyāmodam adhyāsyati
ullāsam paritaḥ prapañcayati me romaṣadhīnām ca yā
seyam candana-pañka-śitalakarā labdhādya candrāvalī

iti-thus; sambhramam-agitation; abhinīya-representing dramatically;
cetaḥ-of the heart; candramaṇer-of the candrakānta jewel; dravam-
melting; viracayati-creates; uccaiḥ- greatly; smara-of amorous desire;
ambhonidheḥ-of the ocean; samrabham-agitation; vitanoti-creates;
netra-of the eyes; kumudasya-of the lotus flower; amodam-happiness;
adhyasyati- creates; ullasam-joy; paritaḥ-everywhere; prapañcayati-
creates; me-of Me; roma-of the bodily hairs; ausadhīnām-of the plants;
ca-also; ya-who; sa iyam-she; candana-sandalwood; pañka-paste; sitala-
kara-the cooling moon; labdha-attained; adya-now; candrāvalī-
Candrāvalī.

(Agitated) This host of moons that melts the candrakānta jewel of My heart, brings great tidal waves to the ocean of My love, makes the lotus flowers of My eyes blossom with happiness, and makes the small plants of My body's hairs stand up with joy, is Candrāvalī! Today I have attained My Candrāvalī!

Note: The moon makes candrakānta jewel melt, the ocean become filled with turbulent waves, lotus flowers blossom, and small plants sprout.

Text 129

tad abhyāsam abhyupetya mādhyam asyāḥ paryālocayāmi. (iti

parikramati.)

tat-therefore; abhyasam-near; abhyupetya-approaching; madhuryam-the charming sweetness; asyāḥ-of her; paryalocayāmi- I shall see; iti-thus; parikramati-He walks.

I will go close and gaze at her sweet beauty. (He walks.)

Text 130

mādhavī: (kṛṣṇam vilokya svagatam) kudo a-ado eso tillo-a-sundaro nacca-a-ra-o.

kṛṣṇam-Kṛṣṇa; vilokya-seeing; svagatam-aside; kudo-from what place?; a-ado-come; eso-He; tillo-a-than the men in all the three worlds; sundaro-more handsome; nacca-a-of dancers; ra-o- the king.

Mādhavī: (seeing Kṛṣṇa, she says to herself:) From whence has this king of dancers, who is more handsome than all the men in the three worlds, come?

Text 131

candrāvalī: bha-avam havva-vāha tassa kandappa-koḍi-sundarassa pa-aravinda-ju-alassa pase imam vahehi tad ekka-saraṇam jaṇam. (iti pāvakaṃ praṇamya) hā bha-avadi poṇṇamāsi ettha osare kahim gadasi.

bha-avam-O Lord; havva-vaha-fire-god; tassa-of Him; kandappa-of cupids; kodi-than millions; sundarassa-more beautiful; pa-a-feet; aravinda-lotus; ju-alassa-of the pair; pase-to the side; imam-this; vahehi-

please take; tad-this; ekka-śaraṇam-completely surrender; janam-person; iti-thus; pavakam-to the sacred fire; praṇamya-bows to offer respects; ha-O; bha-avadi-noble; ponnamasi-Paurṇamāsī; ettha-here; osare-occasion; kahim-on what?; gadasi-have you come.

Candrāvalī: O fire-god, please take this person, whose only shelter is Kṛṣṇa, to the two lotus feet of Kṛṣṇa, who is more handsome than millions of cupids. (She bows down to offer respects to the fire.) O noble Paurṇamāsī, why have you come here?

Text 132

kṛṣṇaḥ: (sa-khedam ātma-gatam) hanta satyam eva mahā-sahase kṛtādhyavasāya seyam āśu-śukṣaṇim pradakṣinī-karoti tad aham apetya bhujābhyām āvṛṇomi.

sa-with; khedam-grief; ātma-gatam-to Himself; hanta- indeed; satyam-in truth; eva-certainly; mahā-sahase-in suicide; kṛta-done; adhyavasaya-determination; sa iyam-she; asu-sukṣaṇim-the fire; pradakṣinī...-karoti-circumambulates; tat- therefore; aham-I; upetya-approaching; bhujābhyām-with both arms; āvṛṇomi-shall surround.

Kṛṣṇa: (unhappily says to Himself) Alas, she has decided to commit suicide by jumping into the fire. Now she is circumambulating the fire. I will go up to her and stop her by holding her in My arms.

Text 133

candrāvalī: (bāṣpa-dhārām abhinayanti sa-vaiklavyam) hā bahini rādhe ṇa jadu milidāsi. hā pi-a-sahi pa-ume kahim vattāsi. hā amma go-

ulesari na diṭṭhāsi. ha paraṇa-ṇādha sihaṇḍa. . . (ity ardhokte vāk-stambham naṭayanti sa-vyāmoham.)

baspa-of tears; dharam-a stream; abhinayanti-representing dramatically; sa-with; vaillavyam-agitation; ha-O; bahinī- sister; radhe-Radha; na-not; jadu-ever; milidasi-shall we meet; ha-O; pi-a-dear; sahi-friend; pa-ume-Padma; kahim- where?; vattasi-have you gone; ha-O; amma-mother; go-ulesari- queen of Gokula; na-not; ditthasi-you are seen; ha-O; paraṇa- of life; nadha-O lord; sihanda-O Sikhanda; iti-thus; ardha-in the middle; ukte-of her words; vak-of words; stambham-becoming stunned; naṭayanti-representing dramatically; sa-with; vyamoham-bewilderment.

Candrāvalī: (agitated, she sheds a stream of tears) O sister Rādhā, we will never meet again! O dear friend Padmā, where have you gone? O mother Yaśodā, O Queen of Gokula, I will never see you again! O Lord of my life! O Kṛṣṇa. . . (She becomes overwhelmed and her voice becomes choked up.)

Text 134

mandamhita-ma-arande
pa-ara-ma-ara-kaṇṇi-a-siri-saraṇe
tassim cce-a muha-pa-ume
bhamara-u maha paḍibhavam ṇa-aṇam

mandamhita-with a gentle smile; ma-arande-with honey; pa-ara-beautiful; ma-ara-shark-shaped; kanni-a-earrings; siri- beauty; śaraṇe-the shelter; tassim-in Him; cce-a-indeed; muha-face; pa-ume-in the lotus flower; bhamara-u-may wander; mahā- my ; paḍibhavam-in the next birth; na-anam-eyes.

I pray that birth after birth my eyes may attain Kṛṣṇa's lotus face filled with the honey of His gentle smile and decorated with the beauty of His graceful shark-shaped earrings.

Text 135

kṛṣṇaḥ: (sa-sambhramam kaṅthe parisvajya) kuraṅgākṣi mā jvālaya jaganti.

sa-with; sambhramam-haste; kaṅthe-on the neck; parisvajya-embracing; kuraṅga-akṣi-O doe-eyed girl; ma-do not; jvalaya-set on fire; jaganti-the universes.

Kṛṣṇa: (hastily embraces her on the neck) Doe-eyed girl, do not set the universes on fire!

Text 136

mādhavī: (sa-roṣam) re maha-sahasi-a dhiṭṭha-ṇacca-a-ju-aṇa muñca ṇam maha-rā-a-putti-am.

sa-with; rosam-anger; re-O; mahā-very; sahasika-violent; dhitti-a-bold; nacca-a-dañcer; yu-ana-young; muñca-let go; nam-of her; mahā-great; ra-a-of the king; putti-am- the daughter.

Mādhavī: (angry) Bold, impudent young dancer, let go of this great princess!

Text 137

kṛṣṇaḥ: (sāsrām)

ayam kaṅṭhe lagnaḥ śaśimukhi janas te praṇayavān
yad aprāptya dhanyām tanum atanu-rūpām tṛṇayasi
prasīdādyā prāṇeśvari virama māsminn anugate
kṛthāḥ patyāv atyāhitam idam uro me vidalati

sa-with; asram-tears; ayam-this; kaṅṭhe-on the neck; lagnaḥ-resting;
śaśi-mukhi-O moon-faced girl; janaḥ-person; te-you; praṇayavan-loves;
yat-because; aprāptya-by not attaining; dhanyam-good fortune; tanum-
body; atanu-of cupid; rūpam-the form; trṇayasi-you consider
insignificant as a blade of grass; prasīda-be merciful; adya-now; prāṇa-of
life; īśvari-O queen; virama-please stop; ma-do not; asmin-here; anugate-
followed; kṛthāḥ-do; patyau-to your lover; atyāhitam- fear; idam-this;
uraḥ-the chest; me-of Me; vidalati-tears apart.

Kṛṣṇa: (in tears) O moon-faced girl, this person clinging to your
neck loves you. Unable to attain Him, you thought your beautiful body
worthless as a blade of grass. O queen of My life, be merciful to Me!
Please stop! Don't enter the fire! I am your lover. This tears My chest
apart with fear.

Text 138

candrāvalī: (aśrutim abhinīya) māhavi muñca mu 24ca. mā kkhu
dukkhabehi. jaṁ sambhāvīda-bahu-paccuho eso muhutto. (iti nijāṅguler
ābharaṇam ākṛṣya) halā eṣa ra-aṇa-muddi-a jadha purisuttamassa diṭṭhi-
maggam lahedhi. tadha tu-e kadavvam. (iti hari-hastāṅgula mudrām
niveśyantī sa-śaṅkam ātma-gatam) kadham kaḍhino hatthassa pphamso.
(ity aśru-dhārām unmrjya paśyantī sotkrośam) kadham so jevva me
jīvidesaro maṁ parirambhi-a vaharadi. (ity ānanda-mūrchām naṭayanti
bhū-tale patati.)

asrutim-not hearing; abhinīya-representing dramatically; mahavi-O Mādhavī; muñca-let go; muñca-let go; ma-do not; kkhu-indeed; dukkhabehi-make me unhappy; jam-because; sambhavida-manifested; bahu-many; paccuho-obstacles; eso- this; muhutto-moment; iti-thus; nija-own; aṅguleḥ-of the finger; abharaṇam-ornament; ākṛṣya-pulling; hala-ah!; esa- this; ra-ana-jewel; muddi-a-ring; jadha-as; purisuttamassa-of the Supreme Personality of Godhead; ditthi-of the eyes; maggam- the path; lahedhi-attains; tadha-then; tu-e-by you; kadavvam- should be done; iti-thus; hari-of Kṛṣṇa; hasta-of the hand; aṅgulau-on the finger; nivesayanti-placing; sa-with; śaṅkam- doubt; ātma-gatam-to herself; kadham-how is it?; kadhino-hard; hatthassa-of the hand; pphamso-the touch; iti-thus; asru-of tears; dharam-a stream; unmrjya-wiping; paśyanti-looking; sa-with; utkrosam-a cry; kadham-how is it?; so-He; jevva- certainly; me-of me; jīvida-of the life; isaro-the lord; mam- me; parirambhi-a-embracing; vaharadi-speaks; iti-thus; ānanda-in iss; murcham-fainting; naṭayanti-representing dramatically; bhū-of the ground; tale-on the surface; patati- falls.

Candrāvalī: (not hearing) Mādhavī, let go! Let go! Don't make me suffer like this! There are so many obstacles now. (She pulls a ring from her finger.) Place this jewel ring on the pathway of the Supreme Person's eyes. (She places the ring on Kṛṣṇa's finger. Filled with doubt, she says to herself) This hand is very hard to the touch. (She wipes away streams of tears. She stares at Him and cries out) The master of my life embraces me and speaks to me! (Fainting with happiness, she falls to the ground.)

Text 139

mādhavī: (sānandam) ammahe accari-a vihiṇo cari-a.

sa-with; ānandam-bliss; ammahe-aha!; accari-a-wonderful; vihino-of

fate; cari-a-the actions.

Mādhavī: (blissful) Ah! The actions of destiny are full of wonder.

Text 140

(tataḥ praviśati bhīṣmakenānusaryamānā paurṇamāsī.)

tataḥ-then; praviśati-enters; bhīṣmakena-by Mahārāja Bhīṣmaka;
anusaryamana-followed; paurṇamāsī-Paurṇamāsī.

(Followed by Bhīṣmaka, Paurṇamāsī enters.)

Text 141

paurṇamāsī:

udañcan-mādhuryam vikasita-navāmbhoruha-padam
nudantam santāpān avihata-rathāṅga-praṇayinam
ajīvān mohāndhā harim anusarantī vara-tanur
yathā vārām pūram sthala-viluṭhad-aṅgī śapharikā

udañcat-rising; madhuryam-sweetness; vikasita-blossomed; nava-new;
ambhoruha-lotus flowers; padam-foot; nudantam-pushing away;
santapan-sufferings; avihata-unconquerable; ratha-aṅga-Kṛṣṇa who
holds the Sudarsana disc; praṇayinam-the lover; ajīvat-lived; moha-with
fainting; andha-blinded; harim-Kṛṣṇa; anusaranti-following; vara-
beautiful; tanuḥ-whose form; yathā-just as; varam puram-a reservoir of
water; sthala- on the ground; viluthat-rolling about; aṅgi-whose body;
sapharika-a sapharika fish.

Paurṇamāsī: Beautiful Candrāvalī has searched for her charming, unconquerable lover Kṛṣṇa, who pushes away all kinds of suffering and whose feet are handsome as blossoming lotus flowers. Finding Him, she has fainted. She is like a śapharikā fish wriggling on the dry land who has suddenly found a large reservoir of water.

Text 142

(ity upasṛtya) vatse candrāvali mādhavād avāpta-prasādayā tvayā sandīpityaṁ sādīpani-janānī kṣaṇadā. tad utthīyatām. (iti bhūjābhyāṁ utthāpayati.)

iti-thus; upasṛtya-approaching; vatse-O child; candrāvalī-Candrāvalī; madhavat-from Kṛṣṇa; avapta-obtained; prasādaya-mercy; tvayā-by you; sandīpita-aroused; īyam-this; sandīpāni-Of Sandīpani Muni; janānī-the mother; kṣaṇada- happiness; tat-therefore; utthīyatām-rise up; iti-thus; bhūjābhyāṁ-with both arms; utthāpayati-lifts.

(Approaches) Child Candrāvalī, Paurṇamāsī, the mother of Sādīpani Muni, is very happy that you have attained the mercy of Kṛṣṇa. Rise up. (With both arms she picks her up.)

Text 143

candrāvalī: (puro dṛṣṭvā svagatam) kadham ettha tādo me vidabbha-nādhō. (iti lajjam abhinīya paurṇamāsīm antarā karoti.)

puraḥ-ahead; dṛṣṭvā-looking; svagatam-to herself; kadham-how is it?; ettha-here; tādo-father; me-my; vidabbha-of Vidarbha; nādhō-the king;

iti-thus; lajjam-embarrassment; abhinīya-representing dramatically;
paurṇamāsī-Paurṇamāsī; antara-within; karoti-does.

Candrāvalī: (looks ahead, and then says to herself) Why has my father, the king of Vidarbha, come here? (embarrassed, she places Paurṇamāsī between her father and herself.)

Text 144

kṛṣṇaḥ: (sa-vismayam) bhagavati katham tvam atrāgatāsi.

sa-with; vismayam-wonder; bhagavati-O noble lady; katham-how?;
tvam-you; atra-here; agata asi-have come.

Kṛṣṇa: (with wonder) Noble lady, how have you come here?

Text 145

paurṇamāsī: hanta gokulacandra candrāvalī-snehena.

hanta-indeed; gokula-of Gokula; candra-O moon; candrāvalī-of
Candrāvalī; snehena-out of love.

Paurṇamāsī: Kṛṣṇa, I have come here because I love Candrāvalī.

Text 146

bhīṣmakaḥ: (sādaram)

aviditas tanayām anayān nayann
upakṛtim kṛtavān mama jāmbavān
muni-manaḥ-praṇidheya-padāmbujas
tvam asi yena varo duhitur varaḥ

sa-with; adaram-respect; aviditaḥ-unkowning; tanayam-daughter;
anayat-from another; nayan-taking; upakṛtim-a favor; kṛtavan-did;
mama-to me; jambavan-Jambavan; muni-of the sages; manaḥ-in the
hearts; praṇidheya-to be placed; pada- feet; ambujaḥ-lotus; tvam-You;
asi-are; yena-by whom; varaḥ- the chosen; duhituḥ-of my daughter;
varaḥ-husband.

Bhīṣmaka: (with respect) Jāmbavān unknowingly did me a great
favor when he brought my daughter here from another place, for now
You, the Supreme Lord whose lotus feet the great sages place within
their hearts, will become my daughter's husband.

Text 147

paurṇamāsī: kuṇḍinendra satyam puṇayavatām śikhā-maṇir asi. tad
iyam samarpyatām nija-kula kairava-candrikā candrāvalī rājendrāya.

kuṇḍina-of Kuṇḍina; indra-O king; satyam-in truth; puṇyavatam-of
pious men; sikha-the crest; maṇiḥ-jewel; asi-you are; tat-therefore; iyam-
she; samarpyatām-should be given; nija-own; kula-of the family; kairava-
the lotus flower; candrika-moonlight; candrāvalī-Candrāvalī; rāja-of
kings; indraya-to the king.

Paurṇamāsī: O king of Kuṇḍina, in truth you are the crest jewel of
pious men. Now Candrāvalī, the moonlight that makes the lotus of your

dynasty blossom with glory, should be given to Lord Kṛṣṇa, the king of kings.

Text 148

kṛṣṇaḥ: (svagatam) tām jīvita-vallabhām antareṇa candrāvalīm aṅgī-kartum pravartamānam api mānasam me nāparādhyati. yad iyam tasyāḥ sodarā.

svagatam-aside; tam-here; jīvita-to the life; vallabham- dear; antareṇa-without; candrāvalīm-Candrāvalī; aṅgī-kartum-to accept; pravartamanam-acts; api-although; manasam-heart; me- My; na-does not; aparadhyati-offends; yat-because; iyam-she; tasyāḥ-of her; sodara-the sister.

Kṛṣṇa: (aside) Candrāvalī is Rādhā's sister. By accepting Candrāvalī without also accepting Rādhā, who is more dear to Me than My own life, My heart does not offend Rādhā.

Text 149

bhīṣmakaḥ: (sa-vinayam)

ayam iha kila kanyā-bandhavānām nibandhaḥ
samucita iti lakṣmī-kānta vijñāpayāmi
mama duhitur anujñollaṅghanād aṅganāyāḥ
katham api na parasyāḥ pāṇi-saṅgo vidheyāḥ

sa-with; vinayam-humbleness; ayam-this; iha-here; kila-indeed; kanya-of my daughter; bandhavanam-of the relatives; nibandhaḥ-the agreement; samucitaḥ-suitable; iti-thus; lakṣmī-of the goddess of fortune;

kānta-O husband; vijñāpayāmi-I request; mama-of me; duhituḥ-of the daughter; anujñā-the order; ullāṅghanat-transgressing; aṅganāyāḥ-of a girl; katham api-somehow; na-not; parasyāḥ-of another; pāni-of the hand; saṅgaḥ-acceptance; vidheyāḥ-should be done.

Bhīṣmaka: (humbly) O husband of the goddess of fortune, my girl's relatives have a request that I will now place before You. Please agree that without my daughter's permission You will not accept the hand of any other girl.

Text 150

(kṛṣṇaḥ paurṇamāsī-mukham īkṣate.)

kṛṣṇaḥ-Kṛṣṇa; paurṇamāsī-of Paurṇamāsī; mukham-of the face; īkṣate-looks.

(Kṛṣṇa glances at the face of Paurṇamāsī.)

Text 151

paurṇamāsī: mukunda gokula-kumārī-kulāni candrāvalī-mātra-śeṣāni durvidagdhenā vidhinā kṛtāni. tad atra kā kṣatiḥ.

mukunda-O Mukunda; gokula-of Gokula; kumārī-of the young girls; kulāni-the multitudes; candrāvalī-Candrāvalī; mātra- alone; sesāni-remaining; durvidagdhenā-bungling; vidhina-by fate; kṛtāni-done; tat-therefore; atra-in this; ka-what?; kṣatiḥ-is the loss.

Paurṇamāsī: Kṛṣṇa, of all the girls of Gokula, bungling fate has left only Candrāvalī alive. In making this promise what is the loss?

Text 152

kṛṣṇaḥ: rājan tathāstu.

rājan-O king; tathā-in that way; astu-so be it.

Kṛṣṇa: King, so be it.

Text 153

suparṇaḥ: rājann avadhīyatām

śrī-nāthe vinaya-bhareṇa nāthite 'smin
vaidarbhyā nija-suhṛd-aṅga-saṅgamāya
tatrāyaṁ bhajati bhayaṅkaraḥ prakāmaṁ
viśrāmaṁ kṣiti-pati-candra te nibandhaḥ

rājan-O king; avadhīyatām-let it be heard; śrī-nathe-Lord Narayana, the master of the goddess of fortune; vinaya- humbleness; bhareṇa-with great; nathite-prayed; asmin-He; vaidarbhya-by the princess of Vidarbha; nija-own; suhṛt-of the friend; aṅga-of the body; saṅgamaya-for the association; tatra-in this; ayam-this; bhajati-attains; bhayaṅkaraḥ-terrible; prakāmaṁ-voluntarily; viśramam-cessation; kṣiti-pati-of kings; candra-O moon; te-of you; nibandhaḥ-the demand.

Suparṇa: King, please listen. To attain the association of my friend Kṛṣṇa, Rukmiṇī, the princess of Vidarbha, very humbly prayed to Lord

Nārāyaṇa, the husband of goddess Lakṣmī. O moon among kings, for this reason you should abandon this terrible demand.

Text 154

bhīṣmakaḥ: tathāstu. (iti sādaram abhyupetya) deva kṛpayā
parigṛhyatām iyaṁ paricaryocitā kiṅkarī. (iti candrāvalīm samarpayati.)

tathā-so; astu-be it; iti-thus; sa-with; adaram- respect; abhyueptya-
approaching; deva-O Lord; kṛpayā-with kindness; parigṛhyatām-may be
accepted; iyaṁ-this; paricarya- for service; ucita-suitable; kiṅkari-
maidservants; iti-thus; candrāvalīm-Candrāvalī; samarpayati-gives.

Bhīṣmaka: So be it. (respectfully approaching) O Lord, kindly accept
this girl as your maidservant. (He gives Candrāvalī.)

Text 155

kṛṣṇaḥ: (sādaram aṅgī-kṛtya) rājann anujānīhi. dvārakām prayāmi.
(iti sa-parivāro niṣkrāntaḥ.)

sa-with; adaram-respect; aṅgī-kṛtya-accepting; rājan-O king;
anujanīhi-please give permission; dvarakam-to Dvaraka; prayāmi-I shall
go; iti-thus; sa-with; parivaraḥ-His associates; niṣkrāntaḥ-exits.

Kṛṣṇa: (respectfully accepting) O king, give Me permission that I
may now leave for Dvārakā. (He exits with His associates.)

Text 156

(nepathye)

saptiḥ saptī ratha iha rathaḥ kuñjaraḥ kuñjaro me
tūṇas tūṇo dhanur uta dhanur bhoḥ kṛpāni kṛpāni
kā bhīḥ kā bhīr ayam ayam ahaṁ hā tvaradhvaṁ tvaradhvaṁ
rājñāḥ putrī bata hṛta-hṛtā kāminā ballavena

nepathye-from behind the scenes; saptiḥ-horse; saptiḥ-horse; rathaḥ-
chariot; iha-here; rathaḥ-chariot; kuñjaraḥ-elephant; kuñjaraḥ-elephant;
me-my; tunaḥ-quiver; tunaḥ- quiver; dhanuḥ-bow; uta-indeed; dhanuḥ-
bow; bhoḥ-ah!; kṛpāni-sword; kṛpāni-sword; ka-how; bhīḥ-terrible; ka-
how; bhīḥ- terrible; ayam-this; ayam-this; aham-I; ha-ah!; tvaradhvam-
hurry; tvaradhvam-hurry; rājñāḥ-of the king; putri-the daughter; bata-
indeed; hṛta-kidnapped; hṛta-kidnapped; kamina-by a lusty; ballavena-
cowherd.

A voice from behind the scenes: Horses! Horses! Chariots! Chariots!
Elephants! Elephants! My quiver! My quiver! My bow! My bow! My
sword! My sword! How terrible! How terrible! Hurry! Hurry! A lusty
cowherd has kidnapped her! Kidnapped the princess!

Text 157

bhīṣmakaḥ: katham upātta-sambhramāṇām rājñām kolāhalaḥ
prathīyān abhūt. (nepathyābhimukham ālokya) katham yadu-sainyam
ākarṣan saṅkarṣaṇaḥ samagaṁsta.

katham-how is it?; upatta-sambhramanam-hurrying; rājñām-of the
kṣatriyas; kolalaḥ-tumultuous sound; prathīyan abhūt-is; nepathya-
abhimukham-behind the scenes; alokya-glancing; katham-how is it?;
yadu-of the Yadu dynasty; sainyam-the army; akarsan-taking;

śaṅkarsanaḥ-Balarama; samagamsta-has come.

Bhīṣmaka: Why are the kings running about and shouting? (glances behind the scenes) Why has Balarama come with the armies of the Yadu dynasty?

Text 158

(punar avadhāya sa-smitam)

vile kva nu vililyire nṛpa-pipīḍakāḥ pīḍitāḥ
pināsmi jagad-andakam na na hariḥ kruddham dhāsyati
śacī-gṛha-kuraṅga re hasasi kim tvam ity unnadann
udeti mada-ḍambara-skhalita-cūḍām agre halī

punaḥ-again; avadhaya-listening; sa-with; smitam-a smile; vile-in a hole; dva-where?; nu-indeed; vililyire-are you hiding; nṛpa-kings; pipidakaḥ-clowns; piditaḥ-wretched; pinasmi-I can destroy; jagat-andakam-the entire universe; na- not; na-not; hariḥ-Lord Kṛṣṇa; krudham-anger; dhasyati-will place; saci-of Saci; gṛha-kuraṅga-O pet deer; re-O; hasasi- you laugh; kim-why?; udeti-rises; mada-dambara-pride; skhalita-fallen; cudam-crown; agre-in the presence; hali- Balarama.

(Listening, Bhīṣmaka smiles)

A voice from behind the scenes: O wretched clowns disguised as kings, in what hole are you hiding? I can crush the entire universe into pieces and Lord Kṛṣṇa will not be angry with Me! O pet deer of Śacī, why do you laugh so loudly? The crest jewel of your pride is about to fall before Balarāma!

Text 159

(punar nepathye)

vīkroṣan dantavakraḥ kalita-bhaya-bharo hanta vakraḥ kilāṣīt
piṇḍī-sūraḥ śṛgālī skhalita-ratha-gatir māgadho vāgadho 'bhūt
dūrad aujghan nṛpānām kulam adhi-samaram niskṛpānām kṛpānān
dhunvāne śārṅga-dhanvany ari-nidhana-dharam hāsyā-raṅgena
sārdham

punaḥ-again; nepathye-behind the scenes; vikrosan-crying;
dantavakraḥ-Dantavakra; kalita-bhaya-bharaḥ-frightened; hanta-
indeed; vakraḥ-crooked; kila-indeed; āsit-is; pindi-suraḥ-cowherd, who is
very brave when boasting at home to his family members but frightened
in the battlefield; srgali-the jackal; skhalita-fallen; ratha-of the chariot;
gatiḥ-the movement; magadhaḥ-the king of Magadha (Jarasandha);
vagadhaḥ- speechless; abhūt-has become; dūrat-from a great distance;
aujghan fleeing; nṛpānām-of the kings; kulam-the community; adhi-
samaram-the battle; miskṛpānām-merciless; kṛpanan- wretched;
dhunvane-moving; śārṅga-dhanvāni-the Sarṅga bow; ari-the enemies;
nidhana-dharam-destroying; hasya-raṅgena- laughter; sārdham-with.

Again a voice from behind the scenes: Crooked Dantavakra cries in
fear. The cowardly jackal Jarāsandha is speechless. He turns his chariot
and flees. Lord Kṛṣṇa raises His śārṅga bow, laughs, and kills His enemies
in a ferocious battle with merciless kings.

Text 160

bhīṣmakaḥ: (sānandam) nivṛtta-cinto 'smi samvṛttaḥ.

sa-with; ānandam-bliss; nivṛtta-gone; cintaḥ-anxiety; asmi-I am;
samvṛttaḥ-being.

Bhīṣmaka: (blissful) Now my anxiety is gone.

Text 162

(nepathye)

khaṇḍitena vinibaddha-vāsasā
paṇḍitena raṇa-raṅga-karmaṇi keśavena racitārdha-muṇḍanaḥ
kuṇḍineśvara-suto viḍambitaḥ

nepathye-behind the scenes; khanditena-broken; vinibaddha-bound;
vasasa-with garments; panditena-expert; raṇa-raṅga-of the battlefield;
karmāni-in activities; kesavena-by Lord Kṛṣṇa; racita-done; ardha-half;
mundanaḥ-shaved head; kuṇḍina-of Kuṇḍina; isvara-of the king; sutaḥ-
the son; vidambitaḥ-is mocked.

A voice from behind the scenes: Binding him with torn cloth and
half-shaving his head, Kṛṣṇa, who is expert in battle, mocks the prince of
Kuṇḍina.

Text 163

bhīṣmakaḥ: (sa-śaṅkam) sāntvayitum ucito 'yaṁ kula-kalimā
kumāraḥ kadācid vṛidayāsau manasvī prāṇan api jahyāt. (iti niṣkrāntaḥ.)

(iti niṣkrāntāḥ sarve.)

sa-with; śaṅkam-anxiety; santvāyitum-to comfort; ucitaḥ-proper;

ayam-he; kula-of the family; kalima-the black spot; kumāraḥ-son;
kadacit-sometimes; vridaya-with embarrassment; asau-he; manasvi-
proud; prāṇan-life; api-even; jahyat-would abandon; iti-thus; niṣkrāntaḥ-
exits; iti-thus; niṣkrāntaḥ- exit; sarve-all.

Bhīṣmaka: (anxious) This son, who is the black-spot of our family,
should now be consoled so the proud fellow will not die of shame. (He
exits.) (Exit all.)

Sri Lalita-Madhava

Act Six

Scene 1

Viṣkambhaka

Text 1

(tataḥ praviśaty uddhavaḥ.)

uddhavaḥ:

yācante danuja-vrajād abhayatām yaṁ vajra-hastādayaḥ
so 'yam hanta varāka-māgadha-bhayād durgād bhajaty ambudhau
buddhiṁ yasya kilopajīvati jagan mantre sa gṛhnāti mām
kaḥ pratyetu janaḥ su-durgama-mateḥ kṛṣṇasya līlāyitam

tatah-then; praviśati-enters; uddhavaḥ-Uddhava; yacante-beg;
danuja-of demons; vrajat-from the host; abhayatam-fearlessness; yam-
which; vajra-hasta-Indra who holds the thunderbolt in his hand; adayah-
the demigods beginning with; sah ayam-He; hanta-indeed; varaka-
insignificant; magadha-of Jarasandha, the king of Magadha; bhayat-out
of fear; durgam-a fort; bhajati-does; ambudhau-in the sea; buddhim-

intelligence; yasya-of whom; kila-indeed; upajivati-depends for existence; jagat-the universe; mantre-for advice; sah-He; gṛhnati-takes; mam-me; kah-what?; pratyetu-can understand; janah-person; sudurgama-mateh-incomprehensible; kṛṣṇasya-of Lord Kṛṣṇa; līlāyitam-the pastimes.

(Uddhava enters.)

Uddhava: Even though Indra and the demigods pray to Him to become unafraid of the demons, still Kṛṣṇa builds a fort in the sea out of fear of insignificant Jarāsandha, and even though His great intelligence has masterminded the entire universe, still Kṛṣṇa approaches me for advice. Who can understand the transcendental pastimes of inscrutable Lord Kṛṣṇa?

Text 2

(vimṛśya) aye samprati sa-cintena cetasā devarṣim draṣṭum icchāmi.

vimṛśya-reflecting; aye-ah!; samprati-now; sa-with; cintena-anxiety; cetasa-at heart; devarṣim-Devarṣi Nārada; draṣṭum-to see; icchami-I wish.

(reflecting) Ah! Now I am very anxious at heart to see Devarṣi Nārada.

Text 3

(ākāṣe) kim bravīṣi. sudharmāsīmāni sa bhagavān vartata iti. bhavatu. tatraivāham pratiṣṭhamāno 'smi. (iti parikramya) aye satyam eva

purastād eṣa devarṣiḥ.

akase-turning to the sky; kim-what?; bravisi-do you say; sudharma-
asimani-in the Sudharma assembly house; sah-He; bhagavan-Lord
Nārada; vartate-is; iti-thus; bhavatu-so be it; tatra-there; eva-certainly;
aham-I; pratiṣṭhamanaḥ-going; asmi-am; iti-thus; parikramya-walking;
aye-ah!; satyam-in truth; eva-certainly; purastat-in the presence; esa-
he; devarsih-Devarsi Nārada.

(Turning to the sky) What do you say? Lord Nārada is in the
Sudharamā assembly house. Very well, I will go there. (walks) Ah!, here
is Lord Nārada.

Text 4

(praviśya) nāradaḥ:

urī-kartuṃ damodara-hṛdi navamoda-laharīm
variṇasyāḥ premṇām jagati vividhāḥ santu gatayaḥ
stumas tam yas tāsām sphurati hṛdi bhāvasya garimā
hṛṣīkānām hanta prabhur api na yatra prabhavati

praviśya-enters; uri-kartum-to accept; damodara-of Lord Kṛṣṇa; hṛdi-
in the heart; nava-new; amoda-of bliss; laharim-waves; variṇasyāḥ-the
best; premṇām-of love; jagati-in the world; vividhah-various; santu-may
be; gatāyāḥ-movements; stumah-we glorify; tam-that; yah-which; tāsām-
of them; sphurati-is manifested; hṛdi-in the heart; bhāvasya-of ecstatic
love; garima-intensity; hrsikanam-of the senses; hanta-indeed; prabhuh-
the master; api-even; na-not; yatra-where; prabhavati-has dominion.

Nārada: (enters) To taste the waves of ever-fresh bliss in Lord Kṛṣṇa's
heart, in the world there many kinds of devotional love. Let us glorify

the greatness of the love in the gopīs' hearts. Even Lord Kṛṣṇa, the controller of everyone's senses does not have the power to understand their love.

Text 5

(puro vilokya sānandam)

ayam cakrādyaṅka-sphurita-bhuja-mūlas tilakavān
dadhat kaṅṭhe mālām atula-tulasī-kaṣṭha-maṇijam
hareḥ śeṣam aṅge śirasi sa vahann uddhavatayā
gataḥ khyātim bhakti-prasara iha mūrto viharati

purah-ahead; vilokya-looking; sa-with; ānandam-bliss; ayam-He; cakra-the cakra; adi-beginning with; aṅka-markings; sphurita-manifested; bhuja-mulah-shoulder; tilakavan-bearing tilaka markings; dadhat-placing; kaṅṭhe-on the neck; malam-a garland; atula-incomparable; tulasi-of tulasi; kaṣṭha-wood; maṇijam-beads; hareh-of Lord Kṛṣṇa; sesam-remaining; ange-on the body; sirasi-on the head; sahe; vahan-carrying; uddhavatayā-as Uddhava; gataḥ-attained; khyatim-fame; bhakti-of devotion; prasarah-a flooding river; iha-here; mūrtaḥ-personified; viharati-enjoys pastimes.

(Looking ahead, he becomes blissful) Here is famous Uddhava. His body decorated with tilaka, his shoulders with the cakra and other signs, his neck with incomparable tulasī beads, and his head and body with Kṛṣṇa-prasādam, he is like a flooding stream of pure devotion for the Lord.

Text 6

uddhavaḥ: bhagavan abhivādaye.

bhagavan-O lord; abhivadaye-I offer my respectful obeisances.

Uddhava: Lord, I offer my respectful obeisances.

Text 7

nārada: (śubhāśiṣā sabhājayan) mantri-rāja katham viṣaṇṇa iva
vīkṣyamāno. 'si.

subha-auspicious; asisa-with a benediction; sabhajayan-greeting;
mantri-of counselors; raja-O king; katham-why?; visannah-dejected; iva-
as if; vīkṣyamanah-appear; asi-you.

Nārada: (greeting him with an auspicious benediction) O king of
counselors, why do you look so dejected?

Text 8

uddhavaḥ: bhagavan deva-pādeṣu kṛtenāparādhena.

bhagavan-O lord; deva-of Lord Kṛṣṇa; padesu-to the lotus feet;
kṛtena-performed; aparadhena-because of an offense.

Uddhava: Lord, because I offended Kṛṣṇa's lotus feet.

Text 9

nāradahaḥ: uṣara-bhūmir asi santatam aparādha-bījasya. daivād virūḍham api tad vindati sattām na govinde.

usara-bhumih-a desert; asi-you are; tvam-you; santatam-always; aparādhā-of offense; bijasya-for the seed; daivat-by destiny; virudham-sprouted; api-although; tat-that; vindati-finds; sattam-existence; na-not; govinde-for Lord Kṛṣṇa.

Nārada: You are a desert where the seed of offenses can never sprout. Even if, by destiny, some offense sprouts there, Kṛṣṇa will never take it seriously.

Text 10

uddhavaḥ: bhagavan madīya-rabhasa-kāritaiva devasya bhīmāraṇya-sīmāyām avagāhane hetur abhūt.

bhagavan-O lord; madīya-of me; rabhasa-karita-the rashness; eva-certainly; devasya-of the lord; bhima-the terrible; araṇya-of the forest; simayam-in the border; avagahane-in the entering deeply; hetuh-the cause; abhūt-became.

Uddhava: Lord, my rashness forced Kṛṣṇa deep in a dangerous forest.

Text 11

nāradahaḥ: kīdṛśī sā.

kidṛṣi-like what?; sa-this.

Nārada: What did you do?

Text 12

uddhavaḥ: kṣudre satrājiti devārtham abhyarthanā.

kṣudre-tiny; satrajiti-to Satrajit; deva-of the Lord; artham-on behalf; abhyarthana-a request.

Uddhava: On behalf of Lord Kṛṣṇa I made a request to insignificant King Satrājit.

Text 13

nāradaḥ: kim tad-abhyarthitam.

kim-what; tat-to him; abhyarthitam-requested.

Nārada: What was your request?

Text 14

uddhavaḥ: lokottaram kanyā-ratnam cintā-ratnam ca.

loka-uttaram-extraordinary; kanya-daughter; ratnam-jewel; cinta-

ratnam-the syamantaka jewel; ca-and.

Uddhava: I asked that he give both his jewellike daughter and the syamantaka gem to Lord Kṛṣṇa.

Text 15

nāradaḥ: (svagatam) citraṁ citram. asamīkṣya-kāritāpi śiṣṭānām iṣṭārambha-paryavasāyitam eva dhatte. (prakāśam) sphuṭam abhyarthitam te sārthakam nābhūt.

svagatam-aside; citram-wonderful; citram-wonderful; asamīkṣya-karita-rashness; api-even; sistanam-of the remaining; ista-desire; arambha-activity; paryavasayitam-fulfilled; eva-certainly; dhatte-placed; prakāśam-openly; sphutam-manifested; abhyarthitam-request; te-of you; sarthakam-useful; na-not; abhūt-was.

Nārada: (aside) Wonderful! Wonderful! This rashness will now fulfill the desires of the other gopīs, (openly) Then your request went in vain.

Text 16

uddhavaḥ: atha kim. pratyuta kaṣṭadam eva vṛttam.

atha kim-certainly; pratyuta-on the other hand; kasta-a calamity; dam-bringing; vṛttam-became.

Uddhava: He agreed, but still a great calamity occurred.

Text 17

nāradaḥ: nāyam agrahita-śāśano 'pi vācyatām arhati satrājitaḥ. yataḥ

na-not; ayam-he; agrahita-not; accepting; sasanah-the order; api-although; vacyatam-the status of an offender; arhati-attained; satrajitah-of Satrajit; yatah-because.

Nārada: Even though he did not deny the request, still Satrājit was offensive to Lord Kṛṣṇa.

Text 18

vimala-hṛdayaḥ khyāto loke satām upadeśato
guṇayati guṇa-śreṇīm nālpo malīmasa-mānasaḥ
mukula-paṭālīm sāraṅgākṣi-mukhārpita-sīdhubhir
bakula iva kim dhatte mūrdhnā haṭhād aṭaruṣakaḥ

vimala-pure; hṛdayah-heart; khyatah-celebrated; loke-in the world; satam-of the saintly devotees; upadeśatah-from the instruction; guṇaya-expands; guṇa-of good qualities; srenim-a multitude; na-not; alpa-tiny; malimassa-polluted; manasah-whoe heart; mukula-of buds; patalim-a host; saraṅga-doe; ākṣi-whose eyes; mukha-from the mouth; arpita-placed; sidhubhih-with nectar; bakulah-a bakula tree; iva-like; kim-what?; dhatte-places; murdhna-form the mouth; hathat-forcibly; atarusakah-an atarusaka plant.

When a person with a pure heart follows the instructions of the great devotees in this world, he attains a host of good qualities, although a person with a sinful heart will not at once attain the same result. If a

doe-eyed young girl sprinkles a bakula tree with nectar from her mouth, the tree will immediately sprout many new buds. What will happen if she sprinkles an aṭarūṣaka plant? (No new buds will sprout. Even though Satrājit followed Lord Kṛṣṇa's order, he remained an offender.)

Note: When a bakula tree is sprinkled with nectar from the mouth of a young girl, the tree immediately sprouts many new buds.

Text 19

uddhavaḥ:

anarpitena ratnena
kanyā-ratnena cācyute
bhrātāraṁ sādhu-vādaṁ ca
sa svakīyam aghātayat

anarpitena-not offended; ratnena-with the jewel; kanya-of the daughter; ratnena-with the jewel; ca-also; acyute-to the infallible Supreme Personality of Godhead; bhrataram-brother; sadhu-vadam-good reputation; ca-and; sah-he; svakīyam-own; aghatayāt-destroyed.

Uddhava: Because although he gave his jewellike daughter to the infallible Personality of Godhead, he declined to give the syamantaka jewel, Satrājit destroyed both his brother Prasena and his own good reputation.

Text 20

nāradaḥ: śrutam ākhetake sa diṣṭāntam avāpa prasenaḥ.

śrutam-heard; akhetake-while hunting; sah-he; dista-antam-death;
avapa-attained; prasenah-Prasena.

Nārada: I heard Prasena died while hunting.

Text 21

uddhavaḥ: atha kim.

atha kim-yes.

Uddhava: Yes, it is true.

Text 22

nāradaḥ: sphuṭam prasenam anveṣṭum prasthito rathāṅgī.

sphutam-manifested; prasenam-Prasena; anvestum-to find;
prasthitah-went; ratha-angi-Lord Kṛṣṇa, who wields the Sudarsana
cakra.

Nārada: Then Kṛṣṇa went to find Prasena.

Text 23

uddhavaḥ: atha kim. yad eṣa jagat-tamaḥ-pramathi-caritra-virocane

cāṇūra-dviṣi kañcit-tamaḥ-kalam udirayati. tenādyā khiṇṇo bhavattaḥ
k\śemam āśamse.

atha kim=yes; yat-which; esah-this; jagat-of the world; tamah-the
darkness; pramathi-chasing away; caritra-of whose pastimes; virocane-
the sun; canura-of Canura; dviṣi-to the enemy; kancit-a certain; tamah-
kalam-sin; udirayati-arises; tena-for this reason; khinnah-unhappy;
bhavattah-from you; ksemam-auspiciousness; asamse-I request.

Uddhava: I sinned against Lord Kṛṣṇa, who is the enemy of Cāṇūra,
and whose transcendental pastimes are like a brilliant sun that chases
away the darkness of ignorance in this world. I am very unhappy. I beg
you, bless me and relieve me of my sin.

Text 24

nāradaḥ: hanta puṇḍarikākṣa-bhakti-mañjarī-cañcarīka
rabhasārabdhō 'pi bhaktimadbhir arthaḥ kāmśa-harasya harṣa-hetutām
eva pratipadyate. kim uta preṣṭhena bhavadṛṣā. tad adya mahotsavaḥ
kriyatām. teṣām lokottara-camatkṛtīnām vṛndāṭavī-vilāsānām
vilokanāya ramaṇīyas te samayo 'yam upasthitavān.

hanta-O; puṇḍarīka-akṣa-for lotus eyed Lord Kṛṣṇa; bhakti-of
devotional service; mañjarī-of the blossom; cañcarīka-O bumble-bee;
rabhasa-arabdhah-rashness; api-even; bhakti-madbhih-by the devotees;
arthah-the purpose; kāmśa-harasya-of Lord Kṛṣṇa, the killer of Kāmśa;
harsa-of happiness; hetutam-the status of being the cause; eva-certainly;
pratipadyate-attains; kim uta-what to speak?; prethena-of one who is
very dear; bhavadṛṣā-like yourself; tat-therefore; adya-now; maha-great;
utsavaḥ-festival of happiness; kriyatam-should be performed; tesam-of
them; loka-uttara-extraordinary; camtkṛtinam-wonders; vṛndāṭavi-in
Vṛndāvana; vilasanam-of pastimes; vilokanaya-for seeing; ramaṇīyah-
delightful; te-of you; samayah-opportunity; ayam-this; upasthitavan-has

arrived.

Nārada: O bumble-bee drinking nectar at the flower of devotional service to lotus-eyed Lord Kṛṣṇa, even the devotees' reckless activities are a source of pleasure for the Lord. If this is true for the devotees in general, then how much more true is it for you, who are so dear to the Lord? Today will be a great festival. You will have an auspicious opportunity to see the Lord's extraordinary and wonderful Vṛndāvana pastimes.

Text 25

uddhavaḥ: bhagavan jānann api kim mām mūḍha pralobhayasi. yad adya kenāpi śoka-saṅkula-saṅkulasya devasya kuto nava-vṛndāvanāvagahane 'pi sambhāvanā.

bhagavan-O lord; janann-understanding; api-although; kim-why?; mam-me; mudha-uselessly; pralobhayasi-you tempt; yat-because; adya-now; kena api-by some means; soka-of grief; saṅkula-by the arrows; saṅkulasya-pierced by a multitude; devasya-of the Lord; kuta-how is it possible?; nava-again; vṛndāvana-into Vṛndāvana; avagahane-in the entrance; api-even; sambhavana-possibility.

Uddhava: Lord, you know better, why do you uselessly tease me in this way? Lord Kṛṣṇa is now wounded by many arrows of grief. How is it possible for Him to return to Vṛndāvana?

Text 26

nāradaḥ: kaḥ śoka-śaṅkor upādhiḥ.

kah-what; soka-of grief; sankoh-of the arrow; upadhih-cause.

Nārada: What is the cause of this arrow of grief?

Text 27

uddhavaḥ: kaniṣṭhā (ity ardhokte vāk-stambham nāṭayati.)

kanistha-the young girl; iti-thus; ardha-half; ukte-in the speech; vak-of speech; stambhah-stunned; nāṭayati-represents dramatically.

Uddhava: The younger girl. . . (His voice becomes choked in the middle of these words, and he is unable to continue speaking.)

Note: Of the two sisters: Rādhā and Candrāvalī, Rādhā is the younger.

Text 28

nāradaḥ: (vihasya)

api labdhaṅguli-saṅgam
yadi naṣṭeti dṛṣṭimān
mudrām śocati rociṣṇum
tatra kim karavāmahe

vihasya-laughing; api-whether?; labdha-attained; aṅguli-of the finger; saṅgam-association; yadi-if; nasta-lost; iti-thus; dṛṣṭinam-a person

endowed with sight; mudram-a ring; śocati-laments; rocisnum-splendid; tatra-in this matter; kim-what?; karavamahe-can we do.

Nārada: (laughing) If a person who has the power to see cannot see the glittering ring of his finger, thinks it lost, and laments for it, then what can we do to help him?

Text 29

uddhavaḥ: (sa-vismayānandam) bhagavan kiñcid ucchvasitā te vāg-vallārī vyākulayati me mano-madhupam. tad abhivyakti-kriyatām. satyam eva kim ayuṣmatī kaniṣṭha-devī.

sa-with; vismaya-wonder; ānandam-and bliss; bhagavan-O lord; vak-of the words; vallari-the creeper; vyakulayati-agitates; me-of me; manah-of the heart; madhupam-the bumble-bee; tat-this; abhivyakti-manifest; kriyatam-should be; satyam-in truth; eva-certainly; kim-whether?; ayusmati-is alive; kanistha-devī-the young girl Rādhā.

Uddhava: (with wonder and bliss) Lord, the blossoming vine of your words agitates the bumble-bee of my mind. Tell me openly: Is the younger goddess still alive?

Text 30

nāradaḥ: ayuṣmatīti kim ucyate. sā dvāravatīm evālaṅkurvati vartate.

ayusmati-alive; iti-thus; kim-what?; ucyate-is said; sa-She; dvaratim-Dvārakā; eva-certainly; alankurvati-decorating; vartate-is.

Nārada: Alive? What are you saying? At this moment She decorates the city of Dvārakā.

Text 31

uddhavaḥ: (sa-romañcam) katham iyam atrāgatā.

sa-with; romañcam-hairs standing in ecstasy; katham-how?; iyam-She; atra-there; agata-arrived.

Uddhava: (his hairs standing in ecstasy) How did She get there?

Text 32

nāradaḥ:

ākṣīnām vibhavam praḥam ca paramām abhyarthya sarvātmanā
kurvāṇāya niṣevanam virahitāpatyāya satyārcanaḥ
sārdham durdhara-śaṅkhacūḍa-maṇinā tām satyabhāmākhyayā
vikhyātām praṇayan dadau dinamāṇir mitrāya satrājite

ākṣīnam-of the eyes; vibhavam-the opulence; praḥam-a daughter; ca-also; paramam-supreme; abhyarthya-requesting; sarva-with all; ātmana-his heart; kurvanaya-for doing; niṣevanam-service; virahita-without; apatyaya-for a child; satya-truthful; arcanah-worship; sardham-with; durdhara-uncontrollable; śaṅkhacūḍa-of the Śaṅkhacūḍa demon; maṇina-the jewel; tam-Her; satyabhāmā-Satyabhāmā; ākhyaya-with the name; vikhyatam-celebrated; praṇayan-bringing; dadau-gave; dinamāṇih-the sun-god; mitraya-to his friend; satrajite-Satrajit.

Nārada: To his friend, childless Satrājīta who, praying for undying wealth and the best child, worshiped him with all his heart, the sun-god gave two gifts: the jewel of the invincible Śaṅkhacūḍa demon, and the younger girl (Śrī Rādhā), who is now known by the name Satyabhāmā.

Text 33

sa-sneham abravīc cainam

praṇeṣyati yaśaḥ param jagati nāradañujñāyā
varāya vara-kṛtaye su-tanur arpiteyam tava
syamantaka-maṇiś ca te mahita-mūrtir aṣṭau mahān
praśoṣyati dinam nanu hiraṇya-bhārānayaṁ

sa-with; sneham-affection; abravīt-said; ca-also; enam-to him;
praneṣyati-will bring; yaśaḥ-fame; param-transcendental; jagati-in the
world; nārada-of Nārada; anujñāyā-by the order; varāya-to a husband;
vara-excellent; kṛtaye-whose fame; su-tanuh-the beautiful girl; arpita-
presented; tava-by you; syamantaka-maṇiḥ-the syamantaka jewel; ca-
also; te-by you; mahita-worshipped; mūrtiḥ-whose form; aṣṭau-eight;
mahān-great; praśoṣyati-manifests; dinam-day; dinam-after day; nanu-is
it not?; hiraṇya-of gold; bhāra-of bharas; anayaṁ-the gift.

The sun-god affectionately said to Satrājīta: Following Nārada's direction, give this very beautiful girl in marriage to the most exalted famous husband. In this way you will become supremely famous in this world. Worship this syamantaka jewel and it will give you eight bharas of gold every day."

Text 34

uddhavaḥ: katham ambaramaṇir maṇindre 'sminn adhikārī
samvṛttaḥ.

katham-how is it?; ambaramaṇih-the sun-god; maṇi-indre-in the
excellent jewel; asmin-in this; adhikari-the owner; samvṛttah-became.

Uddhava: How did the sun-god get this jewel?

Text 35

nāradaḥ: ravi-loka-labdhāya rādhikayaiva tasmai puṣpāñjalitayā
kalpitaḥ.

ravi-the sun; loka-planet; labdhaya-entering; rādhikāya-by Rādhā;
eva-certainly; tasmi-to him; puṣpa-of flowers; añjalitayā-as handful;
kalpitaḥ-considered.

Nārada: When Rādhā entered the sun-planet, She gave it to him as if
it were a handful of flowers.

Text 36

uddhavaḥ: katham asyās taraṇi-lokasyādhirohaṇam āsīt.

katham-how is it?; asyāh-of Her; taraṇi-lokasya-to the sun-planet;
arohanam-the ascent; asit-was.

Uddhava: Why did Rādhā go to the sun-planet?

Text 37

nāradaḥ:

mokṣaty adya tanum anīkṣita-hariḥ sandhyā-mukhe te sakhī
tūrṇam putri tataḥ samānaya mamābhyarṇe viśīrṇām imām
ity ajñām pitur ākalayya caturā sā caṇḍadhāmnaḥ sutā
sauram bimbam alambhayad vilapitodgārādhikām rādhikām

mokṣati-abandons; adya-now; tanum-body; anīkṣita-not seen; harih-Lord Kṛṣṇa; sandhya-mukhe-at sunset; te-of you; sakhi-the friend; tūrṇam-at once; putri-O daughter; tatah-then; samanaya-bring; mama-to me; abhyarne-near; visirnam-broken; imam-Her; iti-thus; ajñām-the order; pituh-of her father; akalayya-hearing; catura-expert; sa-she; candadhamanah-of the sun-god; suta-the daughter (the Yamuna River); sauram-to the sun; bimbam-disc; alambhayat-brought; vilapita-udgara-adhikam-greatly lamenting; rādhikām-Rādhā.

Nārada: The sun-god said to his daughter, the Yamunā River: "O daughter, because She is can not longer see Lord Kṛṣṇa, your friend Rādhā has given up Her body at sunset. Bring Her to me at once." Obeying her father's orders, the Yamunā brought the grieving Rādhā to the sun-planet.

Text 38

uddhavaḥ: viśākhāyāḥ kā vārtā.

visakhayah-of Viśākhā; ka-what?; varta-is the news.

Uddhava: What is the news of Viśākhā?

Text 39

nāradaḥ: govindena samam sambandhād ātmānam pūrṇa-kāmaṁ
kartu-kāmasya tāmarasa-bandhor icchayā dharma-rājānujaiva gokule
viśākhākhyām avāpa.

govindena-Lord Kṛṣṇa; samam-with; sambandhat-because of the
relationship; ātmanam-self; purna-fulfilled; kamam-desire; kartu-to do;
kamasya-desiring; tamarasa-bandhoh-of the sun-god, the friend of the
tamarasa lotus flowers; icchaya-by the desire; dharma-raja-of Yamaraja;
anuja-the younger sister; eva-certainly; gokule-in Gokula; visakha-
Viśākhā; ākhyam-the name; avapa-attained.

Nārada: Desiring to establish a relationship with Lord Kṛṣṇa, the
sun-god sent his daughter, Yamarāja's younger sister, the Yamunā River,
to Gokula, where she became known as Viśākhā.

Text 40

uddhavaḥ: nūnam viśākhāyāḥ sākhyena rādhikāyām adhikam
anvarajyata dharmarāja-mātā.

nunam-is it not so?; visakhayah-of Viśākhā; sākhyena-with the
friendship; rādhikāyam-in relationship to Rādhā; adhikam-greatly;
anvarajyata-became affectionate; dharmaraja-of Yamaraja; mata-the
mother.

Uddhava: Yamarāja's mother (Samjñā) must have become very affectionate to Viśākhā's (her daughter's) friend Rādhā.

Text 41

nāradaḥ: atha kim. samjñāyā vijñāpanād eva tat-pitrā śilpācāryeṇa
nava-vṛndāvanam dvāravatyām āviṣkṛtam. tathā hi

atha kim=yes; samjñāyāḥ-of Samjñā; vijñāpanat-because of the
request; eva-certainly; tat-of her; pitra-by the father; silpa-acaryena-by
Visvakarma, the best of architects; nava-vṛndāvanam-Nava Vṛndāvana;
dvāravatyām-in Dvārakā; aviskṛtam-was constructed; tathā hi-
furthermore.

Nārada: Yes. It was by Samjñā's request that her father Viśvakarmā,
the best of architects, constructed Nava Vṛndāvana at Dvārakā. She said
to him:

Text 42

kālindī-kalitopakaṅṭham abhitaḥ śaila-śriyālankṛtam
bhāṇḍīrojvalam āvṛtam vratatibhis tābhir drumais tair api
saṅgam dvāravatī-pure jagad-alaṅkarmīṇa nirmīyatām
rādhā-mādhava-mādhurī-sarid-upasyandāya vṛndāvanam

kalindi-the Yamuna River; kalita-manifested; upakaṅṭham-nearby;
abhitaḥ-nearby; saila-of Govardhana Hill; sriya-by the beauty; alankṛta-
decorated; bhandira-with bhandira trees; ujvalam-splendid; āvṛtam-
covered; vratatibhih-with creepers; tabhih-with them; drumaih-trees;
taih-by them; api-also; sa-with; aṅgam-parts; dvaravati-of Dvārakā; pure-
in the city; jagat-the universe; alaṅkarmina-expert at decorating;

nirmīyatam-should be constructed; rādhā-of Rādhā; mādhaba-and Kṛṣṇa; mādhurī-of the sweetness; sarit-of the river; upaśyandaya-for the flowing; vṛndāvana-Vṛndāvana.

"O architect that decorates the worlds, so the stream of Śrī Śrī Rādhā-Kṛṣṇa's sweetness may flow there, please build in Dvārakā another Vṛndāvana splendid with bhaṇḍīra trees, filled with many trees and vines, with the Yamunā nearby, and decorated with the beauty of Govardhana Hill."

Text 43

uddhavaḥ: śilpīndra-nandinī katham atra pravṛttā.

silpi-of architects; indra-of the king; nandini-the daughter; katham-what?; atra-here; pravṛtta-did.

Uddhava: Why did Viśvakarmā's daughter make that request?

Text 44

nāradaḥ: rādhikā-nivedanena.

rādhikā-to Rādhā; nivedanena-with an appeal.

Nārada: Rādhā asked her.

Text 45

uddhavaḥ: kīḍṛśam idam.

kidṛśam-like what?; idam-this.

Uddhava: What did she say?

Text 46

nāradaḥ:

paśyanti paśupāla-maṇḍala-śiro-mālyasya lilā-sthalīr
yatrāham niravāhayiṣyam abhitaḥ svāntasya santarpanam
sadyaḥ pāmara-karmaṇo hata-vidher uddāma-visphurjitair
nirdhūtāsmi tato 'pi dūram adhunā hā hanta vṛndāvanāt

paśyanti-seeing; paśupala-of the cowherd boys; maṇḍala-of the community; sirah-at the head; malyasya-the garland; lilā-of pastimes; sthalih-the places; yatra-where; aham-I; niravahayisyam-would have attained; abhitaḥ-completely; sva-antasya-of the heart; santarpanam-satisfaction; sadyah-at once; pamara-wretched; karmanah-whose activities; hata-wretched; vidheh-of fate; uddama-visphurjitaih-by the violent actions; nirdhuta-expelled; asmi-I shall be; tatah-then; api-even; duram-far away; adhuna-now; ha-alas!; hanta-alas!; vṛndāvanat-from Vṛndāvana.

Nārada: She said, "Alas! Alas! Sinful, wretched fate violently took Me far from Vṛndāvana, where I would have satisfied my heart by seeing the places where Kṛṣṇa, the crowning garland of the gopas, enjoyed pastimes."

Text 47

uddhavaḥ: devi diṣṭyā rākṣitaḥ smo vayam tri-loki-cak\śuṣā mitreṇa
yataḥ.

devi-O Rādhā; diṣṭya-by good fortune; rākṣitaḥ-protected; smaḥ-have
been; vayam-we; tri-the three worlds; caksusa-the eye; mitreṇa-by the
sun-god; yataḥ-because.

Uddhava: O Rādhā, fortunately the sun-god, whose eyes gaze at all
the three worlds, has protected us.

Text 48

katham api nivasantyās tatra vṛndāvanānke
viṣṇu-mara-hari-līlā-pūra-gambhīrya-bhāji
api tava niviḍāśā-setubandhānubandhair
alaghubhir abhaviṣyaj jīvanam durnibandham

katham api-somehow; nivasantyah-residing; tatra-there; vṛndāvana-
of Vṛndāvana; anke-in the lap; viṣṇu-mara-eternally expanding; hari-of
Lord Kṛṣṇa; līlā-of pastimes; pura-of the flood; gambhīrya-depth; bhāji-
possessing; api-whether?; tava-of You; niviḍāśā-of hope;
setubandha-the bridge; anubandhair-by constructing; alaghubhir-
sturdy; abhaviṣyat-would have been; jīvanam-life; durnibandham-
difficult to sustain.

O Rādhā, would Your painful life have continued by building a sturdy
bridge of hopes to carry You across the ocean of Vṛndāvana filled with
the deep and eternally increasing waters of Lord Kṛṣṇa's pastimes?

Text 49

tatas tataḥ.

tatah-then?; tatah-then?

Then? Then?

Text 50

nāradaḥ: tataś ca śanaiścara-janani śanair abravīt.

tatah-then; ca-also; sanaiscara-of Sani; janani-the mother (Chaya);
sanaih-slowly; abravit-said.

Nārada: Then Śani's mother Chāyā slowly said:

Text 51

na vyākulī-bhava jagat-traya-saukhya-sāre
navyāravinda-vadane sadane sadātra
dhyeyaḥ satām savitr-maṇḍala-madhya-vartī
devaḥ sa eva yad ayam dayitas tavāsti

na-do not; vyakuli-unhappy; bhava-become; jagat-worlds; traya-of the
three; saukhya-of happiness; sare-best; navya-new; aravinda-lotus;
vadane-whose face; sadane-in the abode; sada-eternally; atra-here;

dhyeyah-the object of meditation; satam-for the saintly devotees; sāvṛt-the sun; maṇḍala-planet; madhya-in the midst; varti-staying; devah-the Lord; sah-He; eva-certainly; yat-because; ayam-He; dayitah-the beloved; tava-of You; asti-is.

"O Rādhā, O newly-blossoming-lotus-faced girl who fills the three worlds with transcendental bliss, do not be unhappy. Your beloved Lord, who is the object of the saintly devotees meditation, eternally resides in this sun-planet."

Text 52

uddhavaḥ: kim atra viśākhayā nottaritam.

kim-whether?; atra-in this; visakhaya-by Viśākhā; na-not; uttaritam-replied.

Uddhava: Did Viśākhā not answer?

Text 53

nāradaḥ: katham nottaritavyam. yad etayā vihasyoktam mātāḥ savarṇe varṇayāmi samākarṇaye

katham-why?; na-not; uttaritavyam-to be replied; yat-which; etayā-by er; vihasya-laughing; uktam-said; matah-O mother; savarṇe-Savarna; varṇayami-I shall describe; samākarṇaya-please listen.

Nārada: Why should she not answer? She laughed and said: "O

mother Suvarṇā, please listen, and I will tell you something.

Text 54

gopīnām paśupendra-nandana-juṣo bhāvasya kaḥ tām kṛtī
vijñātum kṣamate durūha-padavī-ṣaṅcāriṇaḥ prakriyām
āviśkurvati vaiṣṇavīm api tanum tasmin bhujair jiśṇubhir
yāsām hanta caturbhir adbhuta-rucim ṛagodayaḥ kuṅcati

gopīnām-of the gopīs; paśupendra-nandana-juṣaḥ-of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya-ecstatic; kaḥ-what; tām-that; kṛtī-learned men; vijñātum-to understand; kṣamate-is able; durūha-very difficult to understand; padavī-the position; ṣaṅcāriṇaḥ-which provokes; prakriyām-activity; āviśkurvati-He manifests; vaiṣṇavīm-of Viśṇu; api-certainly; tanum-the body; tasmin-in that; bhujaiḥ-with arms; jiśṇubhiḥ-very beautiful; yāsām-of whom (the gopīs); hanta-alas; caturbhiḥ-four; adbhuta-wonderfully; rucim-beautiful; rāga-udayaḥ-the evoking of ecstatic feelings; kuṅcati-cripples.

"Once Lord Śrī Kṛṣṇa manifested Himself as Nārāyaṇa with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings abated. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly centered upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery of spiritual life."*

Text 55

uddhavaḥ: kim nāma bhagavatā satrājīd anuśiṣṭo 'sti.

kim-whether; nama-indeed; bhagavata-by the Lord; satrajit-Satrajit;
anusistah-instructed; asti-was.

Uddhava: Did Your lordship say anything to instruct Satrājīṭ?

Text 56

nāradaḥ: atha kim. tathā hi

maṇīndram pāīndraḥ pravaram aharan nighna-tanayam
vinighnann etam ca prabalam atha bhallūka-nṛpatiḥ
parābhūya svairī tam api mura-vairī tava dhanam
tadā hartā pāpas tvam asi patitas tāpa-jaladhau

atha kim-yes; tathā hi-furthermore; maṇīndram-the syamantaka
jewel; parindrah-a lion; pravaram-excellent; aharat-took; nighna-
tanayam-Prasena, the son of Nighna; vinighnan-killing; etam-this; ca-
also; prabalam-powerful; atha-then; bhalluka-of the bhallukas; nṛpatiḥ-
the king; parabhūya-defeating; svairi-supremely independent; tam-him;
api-even; mura-vairi-Lord Kṛṣṇa, the enemy of the Mura demon; tava-of
you; dhanam-the wealth; tada-then; harta-will take away; papah-sinful;
tvam-you; asi-are; patitah-fallen; tapa-of suffering; jaladhau-into the
ocean.

Nārada: Yes. I said to him: A lion will kill Prasena and take away the Syamantaka jewel. Jāmbavān, the king of the Bhallūkas will then defeat the powerful lion. Eventually the supremely independent Lord Kṛṣṇa will take your valuable jewel. O Satrājīṭ, you are sinful. You will drown in an ocean of suffering."

Text 57

uddhavaḥ: tatas tataḥ.

tatah-then?; tatah-then?

Uddhava: Then? Then?

Text 58

nāradaḥ: tatas tenoktam

jvalito janaḥ kṛśānau

sāmyati taptah kṛśānunaivāyam

bhagavati kṛtāgaso me

bhagavān evādhunā śaraṇam

tatah-then; tena-by him; uktam-said; jvalitah-burning; janaḥ-a person; kṛśānau-in a fire; sāmyati-is extinguished; taptah-burned; kṛśānuna-by a fire; eva-certainly; ayam-he; bhagavati-to the Lord; kṛtāgaso-done; āgaso-an offense; me-by me; bhagavan-the Lord; eva-certainly; adhuna-now; śaraṇam-the shelter.

Nārada: Then Satrājit said: "A person burning in a fire can be saved by the intervention of the fire-god Agni. In the same way, although I have offended Lord Kṛṣṇa, I will be saved by taking shelter of Lord Kṛṣṇa."

Text 59

uddhavaḥ: tataḥ kim uktam bhagavatā.

tatah-then; kim-what?; uktam-was said.

Uddhava: What did your lordship say then?

Text 60

nāradaḥ:

na yāvad upasarpati pratibhaṭebha-kaṅṭhī-ravaḥ
pināki-mukha-nākibhir mukuṭi-tānuśīṣṭir vibhuḥ
mudā tad-avarodhane kuṭīla-bhāva tāvad drutaṁ
tvayādya kula-nandinī cira-dhṛtādhir ādhīyatām

na-not; yavat-as long as; upasarpati-approaches; pratibhata-ibha-of a lion; kaṅṭhi-in the throat; ravaḥ-the sound; pinaki-by Lord Siva; mukha-headed; nakibhih-by the demigods; mukutita-anusistih-crowned as supreme monarch; vibhuḥ-the all-powerful Lord; muda-happily; tat-avarodhane-in the palace; kutila-bhava-O crooked-hearted one; tavat-for that time; drutam-quickly; tvayā-by you; adya-now; kula-nandini-your daughter; cira-for a long time; dhṛta-obtained; adhih-anguish; adhīyatam-is taken.

Nārada: I said to him: "As long as all-powerful Lord Kṛṣṇa, whose words are like a lion's roar, and who is crowned supreme monarch by Lord Śiva and all the demigods, does not come, O crooked-hearted Satrājit, then carefully keep your long suffering daughter Satyabhāmā in the palace."

Text 61

tataś cāvadhāne rādhāyāḥ praveśāya tena jananī niyuktā.

tatah-then; ca-also; avarodhane-in the palace; rādhāyāḥ-of Rādhā; pravesāya-for the entrance; tena-by him; janani-his mother; niyukta-was engaged.

Then he sent his mother to take Rādhā into the palace's inner apartments.

Text 62

uddhavaḥ: (sānandam) tvayā kāruṇya-sindhunā sandhukṣito 'yam pavana-vyādhir anena mahā-rasāyanena.

sa-with; ānandam-bliss; tvayā-by you; karunya-of mercy; sindhuna-an ocean; sandhukṣitah-cured; ayam-this; pavana-vyadhih-fever; anena-with this; maha-great; rasayanena-medicine.

Uddhava: (blissful) O ocean of mercy, with the nectar-medicine of these words you have completely cured the fever of my anxiety.

Text 63

nāradaḥ: hanta sambhṛta-gambhīra-śoka-śūlayā gokulam vrajantya nedam āsvāditam paurṇamāsyā.

hanta-indeed; sambhṛta-held; gambhira-deep; soka-of grief; sulaya-with the lance; gokulam-to Gokula; vrajantya-going; na-not; idam-this;

asvadam-relished; purnamasya-by Purnamasi.

Nārada: Deeply wounded by the javelin of grief, Paurṇamāsī went to Gokula, where she could not relish hearing this good news.

Text 64

uddhavaḥ: tam antareṇa kā khalv atra lālayiṣyati devīm yavīyasīm.

tam-Her; antareṇa-except for; ka-who?; khalu-indeed; atra-here; lalayisyati-will love; devīm-the goddess; yavīyasim-young.

Uddhava: Without her, who will take care of young Rādhā?

Text 65

nāradaḥ: tvaṣṭur ante-vāsinīm atrābhirūpām nirūpayāmi.

tvastuh-of Visvakarma; ante-vasinim-girl-student; atra-here; abhirupam-most expert; nirupayami-I shall describe.

Nārada: I think there is a girl student of Viśvakarmā who can do that.

Text 66

uddhavaḥ: keyaṁ puṇyavatī.

ka-who?; iyam-she; punyavati-pious girl.

Uddhava: Who is that very qualified girl?

Text 67

nārada:

kusuma-racana-cuñcur niṣkuṭānām akāle
pariṇata-matir āyur veda-tantre tarūṇām
kalayitum api bhāvaṁ sthāvarāṇām samārthā
nivasati nava-vṛndā dvāravatyām prasiddhā

kusuma-flowers; racana-arranging; cuncuh-expert; niskutanam-of gardens; akale-out of season; parinata-matih-expert; tarunam-in the science of horticulture; kalayitum-to understand; api-even; bhavam-the nature; sthavarāṇam-of plants; samartha-able; nivasati-resides; nava-vṛndā-Nava-vṛndā; dvāravatyām-in Dvārakā; prasiddha-celebrated.

Nārada: She is famous Nava-vṛndā, Expert in the science of gardening, she makes gardens where the flowers bloom eternally, regardless of season. She lives in Dvārakā.

Text 68

uddhavaḥ: kiṁ nāma tattvam asyāḥ kānana-devīyam jānāti.

kim-whether?; nama-indeed; tattvam-the truth; asyāḥ-of Rādhā;

kanana-expert horticulturist; iyam-this; janati-understands.

Uddhava: Does this goddess of the forest know the truth about Rādhā?

Text 69

nārada: atha kim. yad iyam nava-vṛndeti yathārtha-samjñā. tatrāpi samjñayā nideśenānuḡhītā.

atha kim=yes; yat-because; iyam-she; nava-vṛndā-Nava-vṛndā; iti-thus; yathā-artha-appropriate; samjñā-name; tatra api-still; samjñāya-by Samjñā; nidesena-by the instructions; anuḡhita-is indebted.

Nārada: Yes. "Nava-vṛndā" is the perfect name for her. The sun-god's wife Samjñā was kind to her and told her all about Rādhā.

Text 70

uddhavaḥ: kīdṛg eṣa nideśaḥ.

kīdṛk-like what?; eṣa-this; nideśaḥ-instruction.

Uddhava: What did she say?

Text 71

nāradaḥ:

preyasyāḥ paśupālikā viharato yā tatra vṛndāvane
lakṣmī-durlabha-citra-keli-kalikā-kandasya kaṁsa-dviṣaḥ
rādhā tatra variyasīti nagarīm tām āśritā yā kṣitau
sevām devī samasta-maṅgala-karīm asyās tvam aṅgī-kuru

preyasyāḥ-dear; paśupalikah-gopīs; viharatah-enjoying pastimes; yah-who; tatra-there; vṛndāvane-in Vṛndāvana; laksmi-for the goddess of fortune; durlabha-difficult to attain; citra-wonderful; keli-of pastimes; kalika-of the bud; kandasya-the stem; kaṁsa-of Kaṁsa; dvisah-the enemy; rādhā-Rādhā; tatra-there; variyasi-the best; iti-thus; nagarim-in Dvārakā City; tam-this; asrita-staying; ya-who; kṣitau-on this earth; sevam-the service; devi-O pious girl; samasta-all; maṅgala-auspiciousness; karim-doing; asyāḥ-of Her; tvam-you; aṅgī-kuru-please accept.

Nārada: She said: "The gopīs in Vṛndāvana are all very dear to Kṛṣṇa, the first bloom of the flower of wonderful pastimes even the goddess of fortune cannot attain. Rādhā, who is best of the gopīs, now stays in Dvārakā on the earth planet. O goddess, (go there) and serve Her, for service to Her is all auspicious."

Text 72

uddhavaḥ: (sāsram) bhagavan tāḥ paśupāla-kiśorikāḥ smṛtim
ārūḍhāḥ svāntam asmākaṁ santāpayanti.

sa-with; asram-tears; bhagavan-O lord; tah-they; paśupala-kiśorikah-the young gopīs; smṛtam-to the memory; arudhah-ascended; sva-antam-the heart; asmakam-of us; santapayanti-causes to burn with pain.

Uddhava: (with tears) Lord, when these young gopīs enter my memory, my thoughts burn with pain.

Text 73

nāradaḥ: mā bhaja santāpam. yataḥ

dṛṣṭvā kām api kamsavairī-virahād āsādayantīr daśām
kāmākhyā narakāsureṇa lalanā-rājih kilājīharat
etābhir madhurair girām parimalair āsvāsītābhis tayā
tuṅgārādhana-tuṣṭayā maṇi-girī-droṇīṣu tatroṣyate

ma-do not; bhaja-experience; santapam-pain; yatah-because; dṛṣṭvā-seeing; kam api-a certain; kamsa-vairi-from Lord Kṛṣṇa, the enemy of Kamsa; virahat-because of separation; asadayantih-attaining; dasam-a condition of life; kama-ākhyā-the goddess named Kama-devī; narakasureṇa-by Narakasura; lalana-of girls; rajih-the multitude; kila-indeed; ajiharat-kidnapped; etabhih-by them; madhuraih-with sweetness; giram-of words; parimalaih-with incense; asvasitabhih-reassured; tayā-by her; tunga-exalted; arādhāna-by worship; tustayā-pleased; maṇi-giri-of the Manigiri Mountain; dronisū-in the valleys; tatra-there; usyate-lived.

Nārada: Don't be unhappy. When the demigoddess Kāmā-devī saw the condition of the gopīs in separation from Kṛṣṇa, she arranged that the demon Naraka would kidnap them all. The gopīs now stay with Kāmā-devī in the valley of Maṇigiri Mountain. They worship her with incense and other articles, and she, pleased with their exalted worship, reassures them with sweet words.

Text 74

uddhavaḥ: (sānandam) bhagavan paśya paśya mudritām palyaṅkikām
anusarantī satrājitaḥ savitrī purāntara-kakṣam avagāhate.

sa-with; ānandam-bliss; bhagavan-O lord; paśya-look!; paśya-look!;
mudritam-covered; palyaṅkikam-a palanquin; anusaranti-following;
satrajitaḥ-of Satrajit; savitri-the mother; pura-the city; antara-kakṣam-
the inner portions; avagahate-enters.

Uddhava: (with bliss) Lord! Look! Look! Satrajit's mother now
follows a covered palanquin into the palace!

Text 75

nāradaḥ: tad ehi. sudharmā-madhyam adhyāśya mādhavendram
pratipalāyāvaḥ. (iti niṣkrāntau)

tat-then; ehi-come; sudharma-of the Sudharma assembly house;
madhyam-in the middle; adhyasya-staying; mādhava-Mādhava; indram-
for the king; pratipalayavah-let us wait; iti-thus; niṣkrāntau-they exit;
viskambhakah-thus ends the viskambhaka interlude.

Nārada: Come, let us go to the Sudharmā assembly house and wait for
Lord Kṛṣṇa. (They both exit.)

(Thus ends the viṣkambhaka interlude)

Scene 2

Text 1

(tataḥ praviśati satrājīn-mātaram anusarantī rādhā.)

tataḥ-then; praviśati-enters; satrajit-of Satrajit; mataram-the mother;
anusranti-following; rādhā-Rādhā.

(Rādhā, following Satrājīt's mother, enters.)

Text 2

rādhā: (sa-vyatham ākāśe sanskṛtena)

vicitrāyām kṣauṇyām ajanīṣata kanyāḥ kati na vā
kaṭhorāṅgī nānyā nivasati mayā kāpi sadṛśī
mukundaṁ yan muktvā samayam aham adyāpi gamaye
dhig astu pratyāśām ahaha dhig asūn dhin mama dhiyam

sa-with; vyathām-agitation; akase-in the sky; sanskṛtena-in Sanskrit;
vicitrāyām-variegated; kṣaunyam-on the earth; ajanista-have taken
birth; kanyah-girls; kati-how many?; na-not; va-or; kathora-angi-
unfortunate; na-not; anya-anyone else; nivasati-resides; maya-me; ka
api-anyone; sadṛśī-like; mukundam-Kṛṣṇa; yat-because; muktvā-giving
up; samayam-opportunity; aham-I; adya-now; api-even; gamaye-attain;
dhik-fie!; astu-let there be; pratyasam-on all the hopes; ahaha-aha!; dhik-
fie!; asun-on the life-breath; dhik-fie!; mama-My; dhiyam-on the
intelligence.

Rādhā: (turning to the sky, She says in Sanskrit) How many girls are
born in the many different countries of the earth? Among them all no
one is as hard-hearted as I, for even though I am separated from Kṛṣṇa, I
still remain alive. I say: Shame on My futile hopes! Shame on My mind

and heart! Shame on My life-breath!

Text 3

(parivṛtya) ajje kīsa eso jaṇo ettha ante-ure ñi-adi.

parivṛtya-turning; ajje-O noble lady; kīsa-why?; eso-this; jaṇo-person; ettha-here; ante-ure-in the inner apartments of the palace; ñi-adi-has been brought.

(turning to Vṛddhā) Noble lady, why is this person brought here in the palace?

Note: By the words "this person", Rādhā refers to Herself.

Text 4

vṛddhā: ñattiṇi tassa maha-tabo-dhanassa de-esiṇo ñideseṇa.

nattini-O granddaughter; tassa-of him; maha-great; tabo-of austerity; dhanassa-who possesses great wealth; de-esino-of Devarsi Nārada; midesena-by the order.

Vṛddhā: Granddaughter, it is by the request of Devarṣi Nārada, who possesses great wealth in austerity.

Text 5

rādhā: (sva-gatam) so bha-avadi-e acari-o amha siṇiddho tti suṇi-adi.
tado jevva bha-avanteṇa bhāṇūnā tādo sattājido tassa va-aṇe thabiso.

svagatam-aside; so-he; bha-avadi-e-of the noble Paurṇamasi; acari-o-
the spiritual master; amha-to us; sinidho-affectionate; tti-thus; suni-adi-
has been heard; tado-thus; jevva-certainly; bha-avantena-by the noble;
bhanuna-sun-god; tado-father; sattajido-Satrajit; tassa-of him; va-ane-in
the statement; thabido-is established.

Rādhā: (aside) I have heard that he (Nārada) is the spiritual master of
noble Paurṇamāsī and he is affectionate to us also. It is by Nārada's
advice that the noble sun-god made Satrājī My foster-father.

Text 6

vṛddhā: ṇattiṇi ehi. de-i rubbiṇī-e hatthe tumam samppa-issam.

nattini-O granddaughter; ahi-come here; de-i-e-devi; rubbini-e-of
Rukmiṇī; hatthe-into the hand; tumam-You; samappa-issam-I shall
place.

Vṛddhā: Granddaughter, come here and I will place You in the hand
of noble Rukmiṇī-devī.

Text 7

(tataḥ praviśati sa-parijanā candrāvalī.)

tatah-then; praviśati-enters; sa-with; parijana-associates; candrāvalī-
Candrāvalī.

(Accompanied by her entourage, Candrāvalī enters.)

Text 8

candrāvalī: sahi māhavi samanta-a-maṇim maggidum patthido ajja-
utto kīsa vilambedi.

sahi-O friend; mahavi-Mādhavī; samanta-a-for the syamantaka;
maṇim-jewel; maggidum-to search; patthido-gone; ajja-of the noble man;
utto-the son; kisa-why?; vilambedi-is.

Candrāvalī: Friend Mādhavī, why is the noble Lord gone so long in
His search for the syamantaka jewel?

Text 9

mādhavī: bhaṭṭi-dāri-e param pi tattha kim pi kajjantaram huvissadi.

bhatti-dari-e-O princess; param-another; pi-also; tattha-there; kim pi-
something; kajja-reason; antaram-another; huvissadi-will be.

Mādhavī: Princess, some other business must have detained Him.

Text 10

rādhā: (svagatam) bhaṇidamhi bhāṇuṇā vacche java samanta-o

mahavena tuha maṇi-bandhe na bandhi-adi. java sa-rahassam paḍham de ṇāma samvaraṇijjam tti.

svagatam-aside; bhanidamhi-was explained to Me; bhanuna-by the sun-god; vacche-O child; java-as long as; samanta-o-the syamantaka jewel; mahavena-by Kṛṣṇa; tuha-by You; maṇi-of the jewel; bandhe-in the gift; na-not; bandhi-adi-is bound; java-then; sa-rahassam-a secret; paḍham-first; de-of You; nama-the name; samvaranijjam-will remain concealed; tti-thus.

Rādhā: (aside) The sun-god said to Me: "Child, until Lord Kṛṣṇa ties the syamantaka jewel on Your wrist, the secret of Your previous name (Rādhā) should be hidden."

Text 11

candrāvalī: (vilokya) halā kā esā jaradī muttimadī-e a-uruva-ruba-lacchī-e samam ettha a-acchadi.

vilokya-seeing; hala-ah!; ka-who?; esa-this; jaradi-old lady; muttimadi-e-personified; a-uruva-unprecedented; ruba-of beauty; lacchi-e-opulence; samam-with; ettha-here; a-acchadi-comes.

Candrāvalī: (looking) Ah! Who is this old lady coming here with a girl like the goddess of unprecedented beauty?

Text 12

rādhā: (candrāvalīm ālokya svagatam) sāhu māhurī-pūra-bharidā esā rā-inda-mahisī go-ula-kisorī-sorabbham vi-a dharedi.

candrāvalīm-Candrāvalī; alojya-seeing; svagatam-aside; sahu-indeed; mahuri-of sweetness; pura-bharida-a great flood; esa-this; ra-inda-mahisi-queen; go-ula-of Gokula; kiśorī-of a young girl; sorabbham-the beauty; vi-a-as if; dharedi-manifests.

Rādhā: (seeing Candrāvalī, She says to Herself) This queen is like a great flood of charming sweetness! She is as beautiful as the young girls of Gokula!

Text 13

vṛddhā: (upasṛtya) de-i ruppini samanta-a-ppasaṅge kida-arahena maha putteṇa sattājideṇa appaṇo putti esā saccabhāmā rā-indassa ubahārī-kidā. tā pi-a-sahī-sāhāraṇa-siṇeha-māhurī-sohaggāhi-āriṇī tu-e karaṇijjā.

upasṛtya-approaching; de-i-devī; ruppini-O Rukmiṇī; samanta-o-to the syamantaka jewel; ppasaṅge-in relation; kida-commited; abarahena-by the offense; maha-of me; putteṇa-by the son; sattajidena-Satrājī; appaṇo-my; putti-daughter; esa-She; saccabhāma-Satyabhāmā; ra-indassa-to King Kṛṣṇa; ubahari-kida-is given; ta-therefore; pi-a-dear; sahi-as a friend; sahāraṇa-mutual; sineha-of affection; mahuni-sweetness; sohagga-of opulence; ahi-arini-worthy; tu-e-by you; karaṇijja-should be done.

Vṛddhā: (approaching) O Queen Rukmiṇī, my son Satrājīt offended the king in the syamantaka jewel affair, and to make amends he now gives his daughter Satyabhāmā to Him. Please be very friendly and affectionate to Her.

Text 14

rādhā: (svagatam) kāmaṃ vuddhī pralabedu. ke-alam diṇesassa
ñidesa-vissambheṇa ettha pa-itthamhi;

svagatam-aside; kamam-as she likes; vuddhi-the old lady; pralabedhu-
may talk; ke-alam-only; dinesassa-of the sun-god; nideśa-of the order;
vissambhena-by the secret; ettha-here; pa-itthamhi-I have entered.

Rādhā: (aside) The old lady may talk as she likes, it is only by the
sun-god's order that I have come here.

Text 15

candrāvalī: ajje dhaṇṇamhi jā-e idiso sahijaṇo ubatthido. tā tumam
appaṇo gharam jahi. aham kkhu saccabhāmāṃ padibala-issam.

ajje-O noble lady; dhannamhi-I am fortunate; ja-e-of whom; idiso-like
this; sahijano-companion; ubatthido-is manifested; ta-therefore; tumam-
you; appano-own; gharam-to the house; jahi-please go; aham-I; kkhu-
indeed; saccabhamam-Satyabhāmā; padibala-issam-shall protect.

Candrāvalī: Noble lady, I am honored to have a friend like Her. You
go home. I will take care of Satyabhāmā.

Text 16

vṛddhā: jaha bhaṇa-i de-i. (iti niṣkrānta)

jaha-as; bhana-i-speaks; de-i-the queen.

Vṛddhā: As the queen speaks, so be it. (exits)

Text 17

candrāvalī: (janāntikam) sahi māhavi pekkha pekkha eso ajja-uttassa sacca-saṅkappida-sedu-vimaddaṇo saccabhāmā-e sundera-pūro dhiram bi mam andoledi.

jana-the person; antikam-near; sahi-O friend; mahavi-Mādhavī; pekkha-look!; pekkha-look!; eso-this; ajja-puttassa-of the noble son; sacca-transcendental; saṅkappida-of the desires; sedu-the boundary; vimaddano-crushing; saccabhama-e-of Satyabhāmā; sundera-of beauty; puro-the flood; dhiram-sober and steady; bi-even; mam-me; andoledi-causes to reel about.

Candrāvalī: (whispers) Friend Mādhavī, look! Look! The great ocean of Satyabhāmā's beauty will flood Lord Kṛṣṇa. Even though I am very steady and sober, I am rocking to and fro in the waves of that ocean.

Text 18

mādhavī: bhaṭṭidāri-e saccam bhaṇāsi. esā tumha vibbhamam uppadedi.

bhattidari-e-O queen; saccam-the truth; bhanasi-you speak; esa-She; tumha-of you; vibbhamam-overwhelming; uppadedi-does.

Mādhavī: O queen, you speak the truth. This girl has certainly overwhelmed you.

Text 19

candrāvalī: halā muñca me salahaṇam. ṇam kkhu asaruppaṃ rubaṃ edaṃ.

hala-ah!; muñca-give up; me-of me; salahanam-the praise; nam-is it not?; kkhu-certainly; asaruppaṃ-unequaled; rubaṃ-beauty; edaṃ-this.

Candrāvalī: Stop praising me! There is no beauty equal to this.

Note: In the previous text the word "vibbhamam" may mean either "overwhelmed", or "beauty". Candrāvalī assumed that Mādhavī has intended the second meaning, and had said: "This girl makes you seem all the more beautiful."

Text 20

(punar nibhalya sanskṛtena)

dṛṣṭir vahaty uparatim svasitānupurvī
namrī-karoty adhara-pallava-tāmrātām ca
gaṇḍa-dvayī ca paricumbati kambu-kāntim
mad-vismayaṃ sthitir iyaṃ su-tanos tanoti

punah-again; nibhalya-looking; sanskṛtena-in Sanskrit; dṛṣṭih-glance; vahati-carries; uparatim-peacefulness; svasita-of breathes; anupurvi-the series; namri-karoti-makes bow down; adhara-of the lips; pallava-of the

flowers blossom; tamratam-the redness; ca-and; ganda-of cheeks; dvayi-the pair; ca-and; paricumbati-kisses; kambu-of the conch-shell; kantim-the beauty; mat-of me; vismayam-the wonder; sthitih-situation; iyam-this; su-tanoh-of this beautiful girl; tanoti-creates.

(Looking again, she says in Sanskrit) Her eyes are peaceful. Her breathing makes the redness of her flower blossom lips bow down to offer respects. Her two cheeks kiss the beauty of the conchshell. The beauty of this girl fills me with wonder.

Text 21

mādhavī: nūṇam kasi-rā-a-kaṇṇa-ā ammā vi-a esā kassim bi purise baddha-rā-a huvissadi.

nunam-is it not so?; kasi-of Kasi; ra-a-of the king; kanna-a-the daughter; amma-Amba; vi-a-like; esa-She; kassimbi-for one; purise-man; baddha-bound; ra-a-with love; huvissadi-will become.

Mādhavī: This girl will fall in love with some man, just as Ambā, the princess of Kāśī did.

Note: Ambā wished to marry the brahmacārī Bhīṣma, who rejected her. She tried with great austerity to gain vengeance by killing him.

Text 22

candrāvalī: (sanskṛtena)

sādharmyaṃ madhuripu-viprayoga-bhājāṃ
tanv-aṅgī muhur iyam aṅgakais tanoti
prakṛtyaḥ priya-sakhi mādhurīm kim etāṃ
dainye 'pi prathayitum ārtayaḥ kṣamante

sanskṛtena-in Sanskrit; sadharmyam-the same nature; madhuripu-
from Lord Kṛṣṇa, the enemy of the Madhu demon; viprayoga-separation;
bhajam-of those experiencing; tanu-angi-slender limbed girl; muhuh-
repeatedly; iyam-She; aṅgakaih-with bodily gestures; tanoti-manifests;
prakṛtyah-natural; priya-O dear; sakhi-friend; mādhurīm-sweetness; kim-
how; etam-this; dainye-in grief; api-even; prathayitum-to manifest;
artāyāh-sufferings; kṣamante-are able.

Candrāvalī: (in Sanskrit) This slender girl acts like one in love with
Kṛṣṇa and separated from Him. O dear friend, how is it that even Her
sufferings enhance the sweetness of Her beauty?

Text 23

tā ehi. parikkhamha se citta-vuttiṃ. (ity upasṛtya) sahi saccabhāme
esā appano sabāmi. edaṃ tujjha sinijjhadi me hi-a-am.

ta-therefore; ehi-come; parikkhamha-we may see; se-of Her; citta-of
the heart; vuttiṃ-the activities; iti-thus; upasṛtya-approaching; sahi-O
friend; saccabhame-Satyabhāmā; esa-this; appano-of myself; sabami-I
curse; edam-this; tujjha-of You; sinijjhadi-loves; me-of me; hi-a-am-the
heart.

Come here. Let us examine the contents of Her heart. (approaching
Her) O friend Satyabhāmā, I swear, my heart feels great affection for
You.

Text 24

rādhā: (svagatam) ṇasaccam bhaṇadi. jaṃ maha bi cittaṃ tadha.
(prakāśam) de-i tado dhaṇṇamhi.

svagatam-aside; na-not; asaccam-untruthfully; bhanadi-she speaks;
yam-which; mama-of Me; bi-also; cittaṃ-heart; tadha-in that way;
prakāśam-openly; de-i-O queen; tado-in this way; dhannamhi-I am
honored.

Rādhā: (aside) She does not speak a lie. My heart also feels the same
affection for her. (openly) O queen, I am honoured.

Text 25

candrāvalī: bahini kīsa tumam dumaṇa lakkhi-asi.

bahini-O sister; kisa-why?; tumam-You; dummana-unhappy at heart;
lakkhi-asi-appear.

Candrāvalī: Sister, why do You seem so unhappy at heart?

Text 26

rādhā: de-i ettha aham tādeṇa pasaham pesidamhi tti me
dommaṇassam.

de-i-O queen; ettha-here; aham-I; tadena-by My father; pasaham-

forcibly; pesidamhi-I was sent; tti-thus; me-of Me; dommanassam-unhapinnes.

Rādhā: O queen, My father sent Me here very suddenly. Therefore I feel uncomfortable.

Text 27

candrāvalī: halā mā uttama ajja-uttassa hatthe tumam samappa-issam.

hala-ah!; ma-do not; uttamma-be anxious; ajja-uttassa-of noble Kṛṣṇa; hatthe-in the hand; tumam-You; samappa-issam-I shall place.

Candrāvalī: Don't be anxious. I will personally place You in the king's hand.

Text 28

rādhā: (sa-dainyam) de-i saccam jevva ja-i siṇiddhasi. tado evvam savvadha puno na kkhu vaharissasi. (iti kākubhir namasyati.)

sa-with; dainyam-humility; de-i-O queen; saccam-in truth; ja-i-if; saccam-in truth; jevva-indeed; truth; jevva-indeed; ja-i-if; siṇiddhasi-you are affectionate; tado-then; evvam-in this way; savvadha-in all respects; puno-again; na-not; kkhu-indeed; vaharissasi-you will speak; iti-thus; kakubhi-with plaintive words; namasyati-bows down.

Rādhā: (humbly) O queen, if you are actually affectionate to Me,

then please don't ever speak this way again. (speaking these plaintive words, She bows down.)

Text 29

candrāvalī: sahi tado bhaṇahi. kadham ettha ṇivasidum icchasi.

sahi-O friend; tado-then; bhanahi-speak; kadham-whether?; ettha-here; nivasidum-to reside; icchasi-You wish.

Candrāvalī: Friend, speak. Do You wish to live here?

Text 30

rādhā: de-i jattha pusisa-ṇāmam bi ṇa suṇi-adi tattha jevva eso jaṇo rakkhi-adu. jadha tahim appano vvada-sesam samavedi.

de-i-O queen; jattha-where; pusisa-of a man; namam-the name; bi-even; na-not; suni-adi-is heard; tattha-there; jevva-certainly; eso-this; jano-person; rakkhi-adu-is protected; jadha-just as; tahim-there; appano-of Me; vvada-of the vow; sesam-the remainder; samavedi-attains.

Rādhā: O queen, this person is safe only in a place where even the name of a man is not heard. Let Me stay in such a place and keep My purity intact.

Text 31

candrāvalī: (sānandam apavarya) māvahi amha-kadavvam ima-e cce-a diṭṭhi-ā abbatthidam. tā gadu-a diṇṇa-pasadam ṇa-a-vundam ettha anehi.

sa-with; ānandam-bliss; apavarya-concelling; mahavi-O Mādhavī; amha-by us; kadavvam-to be done; ima-e-by Her; cce-a-certainly; ditthi-a-by good fortune; abbatthidam-requested; ta-therefore; gadu-a-having gone; dinna-given; pasadam-kindness; na-a-vundam-Nava-vṛndā; ettha-here; anehi-bring.

Candrāvalī: (concealing her happiness) Mādhavī, fortunately what we would like to do, she requests. Go and bring kind-hearted Nava-vṛndā here.

Text 32

mādhavī: (svagatam) sāhu mantidam. jam tattha na-a-vundāvane rā-indassa pavesa-sambhāvana bi natthi. ta jadhā rā-issa-bhedo na hodi. tadhā bhaṭṭi-dāri-a-nideśa-miseṇa divvam karavi-a ṇa-a-vundam anissam. (iti niṣkrānta)

svagatam-aside; sahu-well; mantidam-advised; jam-because; tattha-there; na-a-vundavane-in Nava-vṛndāvana; ra-indassa-of King Kṛṣṇa; pavesa-of the entrance; sambhavana-the ability; bi-even; na-not; atthi-is; ta-therefore; jadhā-as; ra-issa-of the secret; bhedo-breaking; na-not; hodi-is; tadhā-then; bhatti-dari-a-of the queen; nideśa-of the order; misena-on the pretext; divvam-a view?; karavi-a-taking; na-a-vundam-Nava-vṛndā; anissam-I shall bring; iti-thus; niṣkrānta-exits.

Mādhavī: (aside) This is good advice. the king will never enter Nava-vṛndāvana. I will not disclose this secret. I will faithfully execute the queen's order, and I will bring Nava-vṛndā. (exits)

Text 33

rādhā: (svagatam) kadham s̄a esā bahiṇī candā-alīvva i-am de-ī me padibhadi.

kadham-why is it?; sa-she; esa-this; bahini-sister; canda-ali-Candrāvalī; ivva-like; i-am-this; de-i-queen; me-to Me; padibhadi-is manifested.

Rādhā: (aside) How is it that this queen is just like My sister Candrāvalī?

Text 34

(praviśya nava-vṛndayā saha mādhavī.)

praviśya-entering; nava-vṛndāya-Nava-vṛndā; saha-with; mādhavī-Mādhavī.

(Mādhavī enters with Nava-vṛndā.)

Text 35

mādhavī: de-i a-ada esā na-a-vundā.

de-i-O queen; a-ada-arrived; esa-she; na-a-vunda-Nava-vṛndā.

Mādhavī: O queen, Nava-vṛndā has come.

Text 36

candrāvalī: na-a-vunde pekkhi-adu esā mā sahī saccabhāmā.

na-a-vunde-O Nava-vṛndā; pekkhi-adu-may be seen; esa-She; me-my; sahī-friend; saccabhama-Satyabhāmā.

Candrāvalī: Nava-vṛndā, look. Here is my friend Satyabhāmā.

Text 37

nava-vṛndā: (vilokya sa-khedam ātma-gatam)

prasādī-kṛtya devasya
mayi nirmalyam ambaram
devyā kārīta-divyāyām
rādhaiva katham arpyate

vilokya-seeing; sa-with; khedam-anxiety; ātma-gatam-to herself;
prasadi-kṛtya-giving; devasya-of the Lord; mayi-to me; nirmalyam-once
worn by Him; ambaram-garment; devya-by the queen; karīta-done;
divyayam-solemn declaration; rādhā-Rādhā; eva-certainly; katham-how
is it?; arpyate-is given.

Nava-vṛndā: (glancing at Rādhā, she becomes anxious, and says to herself) This is a garment once worn by Lord Kṛṣṇa! Why is the queen very solemnly presenting Rādhā before me?

Text 38

rādhā: (svagatam) kadham s̄a esā nava-vundā. (ity upasarpati)

svagatam-aside; kadham-ah!; sa-she; esa-this; nava-vunda-Nava-vṛndā; iti-thus; upasarpati-approaches.

Rādhā: (aside) Ah! Is this Nava-vṛndā? (She approaches)

Text 39

nava-vṛndā: (svagatam) hā dhik kaṣṭam rabhasenādyā kṛta-śapathā hatāsmi.

svagatam-aside; ha-alas!; dhik-alas!; kastham-alas!; rabhasena-rashly; adya-now; kṛta-done; sapatha-promise; hata-doomed; asmi-I am.

Nava-vṛndā: (aside) Alas! Alas! Alas! I have rashly given my promise! Now I am doomed!

Text 40

rādhā: (sāsrām ātma-gatam) ammahe idam tam cce-a kim pi pidambaram. (iti sa-vaiklavyam vilokayati)

sa-with; asram-tears; ātma-gatam-to herself; ammahe-ah!; idam-this; tam-thing; cce-a-certainly; kim pi-something; pida-yellow; ambaram-

garment; iti-thus; sa-with; vaiklayam-agitation; vilokayati-sees.

Rādhā: (shedding tears, She says to Herself) Ah! Is this that yellow garment? (Gazing at the garment, She becomes agitated.)

Text 41

nava-vṛndā: (svagatam)

janita-kanaka-lakṣmī-vibhrame dṛṣṭim asmin
gatavati cira-kālād amsuke kaṁsa-hantuḥ
alaghubhir api yatnair dustaram samvaritum
vikṛtim atula-bāḍham hanta rādhā dadhāti

svagatam-aside; janita-manifested; kanaka-golden; laksmi-of opulence; vibhrame-beauty; dṛṣṭim-glance; asmin-on this; gatavati-gone; cira-for a long; kalat-time; amsuke-on the garment; kaṁsa-of Kaṁsa; hantuh-of the killer; alaghubhih-with great; api-even; yatnaih-endeavours; dustaram-difficult to subdue; samvaritum-to conceal; vikṛtim-ecstatic emotions; atula-incomparable; badham-distress; hanta-indeed; rādhā-Rādhā; dadhati-places.

Nava-vṛndā: (aside) As Rādhā gazes for a long time at Lord Kṛṣṇa's splendid golden garment, She anxiously struggles to conceal the ecstatic love awakening in Her heart.

Text 42

candrāvalī: (sa-saṅkam) ṇa-a-vunde pucchi-adu. kīsa saccā du-ulam pekkhanti vimhāledi.

sa-with; saṅkam-doubt; na-a-vunde-O Nava-vṛndā; pucchi-adu--it may be asked; kisa-why; sacca-Satyabhāmā; du-ulam-at the garment; pekkhanti-gazing; vimhaledi-has become agitated.

Candrāvalī: (with doubt) Nava-vṛndā, why did Satyabhāmā become so agitated simply by seeing this cloth? Please ask her.

Text 43

nava-vṛndā:

dukūle 'smin kārta-svara-mahasi vistārita-dṛśo
vapuḥ kiṃ te phullair vahati tulanam nīpa-kusumaiḥ
truṭantibhiḥ kiṃ vā sphaṭika-maṇi-mālābhir upamām
labhante 'mī kṣāmodari nayanayos toya-pṛṣataḥ

yathā-just as; va-or; lalita-mādhava-in Lalita-Mādhava; dukule-in the silk garment; karta-svara-of gold; mahasi-with the glory; vistarita-wide open; dṛśah-eyes; vapuh-carries; tulanam-equal; nipa-kusumaiḥ-with kadamba flowers; turantibhiḥ-broken; kim-why?; va-or; sphaṭika-crystal; maṇi-of gems; malabhiḥ-garlands; upamam-like; labhante-attain; ami-these; kṣama-slender; udari-waist; nayanayoh-on the eyes; toya-of water; prsatah-drops.

Nava-vṛndā: O slender-waisted girl, as You stare with wide-open eyes at this splendid golden cloth, why does Your body become covered with upright hairs like blossoming kadamba flowers, and why do Your eyes become filled with tears that seem like broken strands of crystal gems?

Text 44

rādhā: (sāvahittham) ṇa-a-vunde maha bahiṇī vi-a tumam disasi.
tado pajjussu-amhi.

sa-with; avahittham-concealment; na-a-vunde-O Nava-vṛndā; maha-My; bahini-sister; vi-a-as if; tumam-you; disasi-are seen; tado-therefore; pajjussu-amhi-I have become excited.

Rādhā: (concealing her actual intention) Nava-vṛndā, I see you as My sister. For this reason I am a little excited.

Text 45

nava-vṛndā: (svagatam) vandhyo 'yam rādhikā-saṅgopane devyāḥ prayāsa-bhāraḥ. na hi kaustubha-maṇīndra-marīci-maṇḍalī puṇḍarīkākṣa-vakṣas-taṭim antareṇānyatas tiṣṭhati.

svagatam-aside; vandhyah-useless; ayam-this; rādhikā-of Rādhā; saṅgopane-in the concealment; devyah-of the queen; prayasa-of endeavor; bharah-abundance; na-not; hi-indeed; kaustubha-Kaustubha; maṇi-of jewels; indra-of the king; marīci-of effulgence; maṇḍalī-the abundance; puṇḍarīka-akṣa-of lotus-eyed Lord Kṛṣṇa; vakṣah-of the chest; tatim-the surface; antareṇa-without; anyatah-otherwise; tiṣṭhati-stands.

Nava-vṛndā: (aside) Candrāvalī's struggle to hide Rādhā from Kṛṣṇa is useless. The effulgence of the regal Kaustubha jewel does not stay anywhere but on lotus-eyed Kṛṣṇa's chest.

Text 46

candrāvalī: (rādhā-hastam ādāya) ṇa-a-vunde esā appano bahiṇī.
tuha hatthe samappidā.

rādhā-of Rādhā; hastam-the hand; adaya-taking; na-a-vunde-O Nava-
vṛndā; esa-this girl; appano-of you; bahini-the sister; tuha-of you; hatthe-
in the hand; samappida-is placed.

Candrāvalī: (taking Rādhā's hand) Nava-vṛndā, this is my sister. I
place Her in your hand.

Text 47

nava-vṛndā: devi bādham anukampitāsmi.

devi-O queen; badham-greatly; anukampita-the object of mercy; asmi-
I am.

Nava-vṛndā: O queen, you are very kind to me.

Text 48

candrāvalī: bahiṇi sacce jahi ṇa-a-vunda-e samam appano ahi-ru-
idam vasanti-ca-us-salam. tattha pupphobahariṇī me ba-ula tumam
paricarissadi.

bahini-O sister; sacce-Satyabhāmā; jahi-go; na-a-vunda-e-Nava-
vṛndā; samam-with; appano-my; ahi-ru-idam-favorite; vasanti-of vasanti
creepers; ca-us-salam-courtyard; tattha-there; puppha-flowers;

ubaharini-bearing; me-my; ba-ula-bakula tree; tumam-You; paricarissadi-will serve.

Candrāvalī: Sister Satyabhāmā, go now with Nava-vṛndā to my favorite courtyard garden of flowering vāsantī vines. There the gardener Bakulā will tend to Your needs.

Text 49

rādhā: de-i manda-bha-iṇī esā rāhi-a sama-e sumaridavva.

de-i-O queen; manda-bha-ini-unfortunate; esa-She; rahi-a-Rādhā; sama-e-now; sumaridavva-is to be remembered.

Rādhā: My queen, please sometimes remember unfortunate Rādhā.

Text 50

candrāvalī: (sāṅkam) halā kim bhaṇidam tu-e.

sa-with; saṅkam-anxiety; hala-Oh!; kim-what?; bhaṇidam-has been said; tu-e-by You.

Candrāvalī: (anxious) Ah! What did You say?

Text 51

rādhā: (sāṭaṅkam ātma-gatam) haddhī haddhī garu-o pamādo.
(prakāśam) de-i arāhi-ā esā tti.

sa-with; ataṅkam-anguish; ātma-gatam-to Herself; haddhi-alas!;
haddhi-alas!; garu-o-a grave; pamado-blunder; prakāśam-openly; de-i-O
queen; arahi-a-worshipper; esa-She; tti-thus.

Rādhā: (She anxiously says to Herself) Alas! Alas! A grave blunder!
(openly) O queen, I said: "Please remember this unfortunate worshiper
of you."

Note: The word "rādhā" also means "worshiper".

Text 52

nava-vṛndā: (rādhayā saha parikramantī svagatam)

vasantī śuddhānte madhurima-parītā madhuripor
iyam tanvī sadyaḥ svayam iha bhavitrī kara-gatā
vṛtāṅgīm uttuṅgair avikala-madhūlī-parimalaiḥ
praphullam rolambe nava-kamalinīm kaḥ kathayati

(iti rādhayā saha niṣkrāntā.)

rādhāya-Rādhā; saha-with; parikramaṅti-walking; svagatam-to
herself; vasanti-residing; suddhante-in the inner apartments of the
palace; mādhurīm-with sweetness; parita-filled; madhu-ripoh-of Lord
Kṛṣṇa, the enemy of the Madhu demon; iyam-this; tanvi-slender girl;
sadyah-now; svayam-personally; iha-here; bhavitri-will be; kara-in the
hand; gata-gone; vṛta-filled; angim-limbs; uttuṅgaih-great; avikala-
complete; madhuli-of honey; parimalaih-with the fragrance; praphullam-
blooming; rolambe-in the bumble-bee; nava-fresh; kamalinim-lotus

flowers; kah-who?; kathayati-can describe; iti-thus; rādhāya-Rādhā; saha-with; niṣkrānta-exits.

Nava-vṛndā: (Walking with Rādhā, she says to herself:) This charming slender girl will now live in Lord Kṛṣṇa's palace. Soon She will be in His hands. Who tells the bumblebee of a newly blossoming lotus flower filled with the sweet fragrance of honey?

(She exits with Rādhā.)

Note: No one needs to inform a bumblebee of the presence of a flower filled with honey, the bee will become attracted to it and find it of its own accord. Even though Candrāvalī tries to conceal Rādhā from Lord Kṛṣṇa, she will not succeed.

Text 53

mādhavī: bhaṭṭi-dāri-e kā kkhu amhāṇaṁ saṅkā. jaṁ so kida-ṇibandho uddippadi.

bhatti-dari-e-O queen; ka-what?; kkhu-indeed; amhanam-of us; saṅka-anxiety; jam-because; so-this; kida-done; nibandho-promise; uddippadi-is manifested.

Mādhavī: My queen, why should we worry? Kṛṣṇa promise will be remembered.

Text 54

candrāvalī: sahi kā kkhu kulavati bhaṭṭuṇo aradiṃ pi jāṇanti
kaṭhiṇṇaṃ rakkhidum pahavedi.

sahi-O friend; ka-what?; kkhu-indeed; kalavati-pious girl; bhattuno-
for the husband; aradim-without love; pi-even; jananti-knowing;
kathinnam-hardness; rakkhidum-to maintain; pahavedi-is able.

Candrāvalī: Friend, what chaste wife can be callous and unloving to
her husband?

Text 55

(nepathye)

rambhā-stambhāvalināṃ racayata padavī-simni vinyāsa-bandham
gandhābhaḥ-śīkarāṇāṃ vikirata nikaram sa-tvaram catvareṣu
devībhīr divya-puṣpāvalibhir akalita-sthairyam ākīryamāno
viśveṣāṃ netra-vīthī-mudam ayam udagad udgiram vṛṣṇi-candraḥ

nepathye-from behind the scenes; rambha-stambha-of plaintain trees;
avalinam-of the lines; racayata-make; padavi-of the path; simni-on the
boundary; vinyasa-bandham-fashioning; gandha-fragrant; ambhah-of
water; sikaraṇam-of spray; vikirata-sprinkle; nikaram-an abundance; sa-
with; tvaram-speed; catvaresu-in the courtyards; devibhih-by the
beautiful women; divya-splendid; puṣpa-of flowers; avalibhih-with hosts;
akalita-not done; sthairyam-composure; akiryamanah-spreading;
visvesam-of the worlds; netra-of the eyes; vithi-of the series; mudam-the
joy; ayam-He; udagat-has appeared; udgiran-spreading; vṛṣṇi-of the
Vṛṣṇi dynasty; candrah-the moon.

A voice from behind the scenes: Decorate the sides of the path with
plaintain leaves. Sprinkle scented water in the courtyards. Have the

beautiful women create a charming atmosphere by showering flowers. Lord Kṛṣṇa, the moon of the Vṛṣṇi dynasty, the joy of the eyes of the world, has now come.

Text 56

mādhavī: bhaṭṭi-dāri-e diṭṭhi-ā vija-adi du-aravadi-ṇādho. tā nevaccha-gharam parisehi. (iti niṣkrānte)

bhatti-dari-e-O queen; ditthi-a-by good fortune; vija-adi-comes; du-aravadi-of Dvārakā; nadho-the king; ta-therefore; nevaccha-gharam-to the dressing room; parisehi-you should enter; iti-thus; niṣkrānte-they exit.

Mādhavī: O queen, by good fortune Lord Kṛṣṇa, the king of Dvārakā, has come. Go to your dressing room (and prepare to greet Him.) (They both exit.)

Text 57

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tataḥ-then; praviśati-enters; madhumaṅgalena-by Madhumaṅgala; anugamyamanah-followed; kṛṣṇaḥ-Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters)

Text 58

kṛṣṇaḥ: (sa-khedam)

vidyotiny akalaṅka-kuṅkuma-mayī carcā mamāṅgasya yā
mālā kaṅṭha-taṭasya campaka-kṛtā yā saurabhodgāriṇī
yā siddhāñjana-cūrṇa-śītalatara haimī śalākā dṛśos
tām rādhām katham antarāpi dhig asūms truṭyanti me rātrayaḥ

sa-with; khedam-unhappiness; vidyotini-splendid; akalaṅka-flawless;
kunkuma-of kunkuma; mayi-consisting; carca-ointment; mama-of Me;
aṅgasya-of the limbs; ya-which; mala-garland; kaṅṭha-of the neck;
tatasya-of the surface; campaka-of campaka flowers; kṛta-made; ya-
which; saurabha-a sweet fragrance; udgarini-emitting; ya-which; siddha-
perfect; añjana-curna-mascara; sitalatara-very cooling; haimi-a golden;
salaka-stick; dṛśoh-of the eyes; tam-Her; rādhām-Rādhā; katham-how?;
antara-without; api-even; dhik-fie!; asun-on My life; truṭyanti-break;
me-My; ratrayah-nights.

Kṛṣṇa (unhappy) Rādhā is splendid yellow kuṅkuma anointing My
body. She is a fragrant garland of campaka flowers draped around My
neck. She is golden mascara decorating My eyes. If I must remain
separated from Her, I say: To hell with My life! Now that I am separated
from Her, My nights break (and I lie awake thinking of Her.)

Text 59

madhumaṅgalaḥ: (kṛṣṇasya kare maṇim paśyan) pi-a-va-assa rāhi-ā-
kaṅṭhalaṅkaro maṇīndo kahaṁ di-a-areṇa laddho.

kṛṣṇasya-of Kṛṣṇa; kare-in the hand; maṇim-the jewel; paśyan-seeing;
pi-a-O dear; va-assa-friend; rahi-a-of Rādhā; kaṅṭha-of the neck;
alaṅkaro-the decoration; maṇīndo-the syamantaka jewel, the king of
jewels; kahaṁ-how; di-a-areṇa-by the sun-god; laddho-was attained.

Madhumaṅgala: (seeing the jewel in Kṛṣṇa's hand) Dear friend, the syamantaka jewel was formerly the ornament around Rādhā's neck. How did the sun-god get it?

Text 60

kṛṣṇaḥ: sakhe

anudīśam ati-namrā kurvatī pūrvam āsīt
pitṛ-pati-pitur arghyaṁ garga-vākyena rādhā
iti bahula-rucinām vīcibhiḥ samparītam
maṇi-varam upahāram ṇūnam asmai cakāra

sakhe-O friend; anudinam-day after day; ati-very; namra-meek and humble; kurvati-doing; purvam-previously; asit-was; pitṛ-pati-of Yamaraja, the master of the pitas; pituh-of the father (the sun-god); arghyam-offering of water; garga-of Garga Muni; vakyena-by the statement; rādhā-Rādhā; iti-thus; bahula-great; rucinam-of effulgence; vicibhih-with waves; samparitam-filled; maṇi-of jewels; varam-the best; upaharam-an offering; nunam-is it not so?; asmai-to him; cakara-made.

Kṛṣṇa: My friend, following Garga Muni's instructions, Rādhā used to daily offer water to the sun-god. She must have given the syamantaka jewel, filled with waves of effulgence, to him.

Text 61

madhumaṅgalaḥ: pekkha pekkha eso kiraṇa-kandalīhim kiṁ pi velakkhaṇṇaṁ dhare-e maṇindo.

pekkha-look!; pekkha-look!; eso-this; kiraṇa-of effulgence;
kandalihim-with an abundance; kim pi-somewhat; velakkhanam-an
extraordinary nature; dhare-i-manifests; maṇindo-great jewel.

Madhumaṅgala: Look! Look! The jewel is unusually bright!

Text 62

kṛṣṇaḥ: sakhe ghana-caitanya-vivarto 'yaṁ na prākṛta-ratna-
sādharaṇīm dhūram āroḍhum arhati. (iti syamantakam vakṣas-taṭe
nidhāya sa-bāṣpam.)

sakhe-O friend; ghana-intense; caitanya-of transcendental bliss;
vivartah-the transformation; ayam-this; na-not; prakṛta-ordinary; ratna-
jewel; sadharanim-commonness; dhuram-the burden; aroḍhum-to take
up; arhati-deserves; iti-thus; syamantakam-the Syamantaka jewel;
vakṣah-of His chest; taṭe-on the surface; nidhaya-placing; sa-with;
bāṣpam-tears.

Kṛṣṇa: Friend, this jewel is a person alive with intense
transcendental bliss. It is not ordinary or material. (He places the
syamantaka jewel on His chest, shed tears, and says:)

Text 63

dhanyaḥ so 'yaṁ maṇir avirala-dhvanta-puñje nikuñje
smitvā smitvā mayi kuca-paṭīm kṛṣṭavaty unmadena
gāḍham gūḍhākṛtir api tayā man-mukhākūṭa-vedī
niṣṭhivānyaḥ kiraṇa-laharīm hrepayām āsa rādhām

atha-now; pata-garment; akrstih-tugging; yathā-just as; lalita-mādhava-in Lalita-Mādhava; dhanyah-fortunate; sah ayam-this; maṇih-jewel; avirala-thick; dhvanta-of darkness; puñje-with an abundance; nikuñje-in the forest grove; smitvā smitvā- continuously smiling; mayi-as I; kuca-patim-the bodice; krstavati-pulled; unmadena-excitedly; gadham-deeply; gudha-concealed; akṛtih-form; api-although; tayā-by Her; mat-of Me; mukha-in the presence; akuta-the intentions; vedi-understanding; nisthivanyah-emitting; kiraṇa-of light; laharim-waves; hrepāyām āsa-embarrassed; rādhā-Rādhārāni.

This jewel is very fortunate. When I madly tugged at Rādhā's bodice, and She tried to cover (Her breasts) in the thick forest-darkness, this jewel, understanding My wishes, smiled and, sending out waves of light, embarrassed Rādhā.

Text 64

madhumaṅgalaḥ: pi-a-assa sudam ma-e jambavantassa sa-asado eso maṇindo tu-e laddho.

pi-a-O dear; va-assa-friend; sudam-it was heard; ma-e-by me; jambavantassa-from Jambavan; sa-asado-near; eso-this; maṇindo-great jewel; tu-e-by You; laddho-was obtained.

Madhumaṅgala: Dear friend, I heard that You got this great jewel from Jāmbavān.

Text 65

kṛṣṇaḥ: atha kim.

atha kim-yes.

Kṛṣṇa: Yes, it is true.

Text 66

madhumaṅgalaḥ: kadham̐ laddho.

kadham-how; laddho-obtained.

Madhumaṅgala: How did You get it?

Text 67

kṛṣṇaḥ: sakhe sa bhallūka-mallaḥ sva-vilāntare mām viloma-ceṣṭām
vilokya śaṅkita-ratnāpahāraḥ samprahāram ārebhe.

sakhe-O friend; sah-he; bhallūka-of the bhallūkas; mallaḥ-a wrestler;
sva-own; vila-cave; antare-within; mam-Me; viloma-opposing; cestam-
activities; vilokya-seeing; śaṅkita-afraid; ratna-of the jewel; apaharah-
taking; sampraharam-a fight; arebhe-began.

Kṛṣṇa: Seeing Me as an enemy that entered his cave, and afraid that
I would take the syamantaka jewel from him, the bhallūka-wrestler
Jāmbavān began to fight with Me.

Text 68

madhumaṅgalaḥ: tado tado.

tado-then?; tado-then?

Madhumaṅgala: Then? Then?

Text 69

kṛṣṇaḥ: tataś cirāya mad-vijñānataḥ samāpte tu tasmin mahā-
saṅgrama-tantre yantritaḥ sa mantrī mām sāmōdam avadīt

kaccid bhīme smarasi jaladhau setubandhānubandham

kaccit tvam vā daśa-mukha-sīraḥ-kaṇḍukotk \śepa-kelim
tad vismartum caritam athavā nāsi śakto yad eṣa
prañcam ratnāharaṇa-misataḥ kiṅkaram saṅkaroṣi

tatah-therefore; ciraya-for a long time; mat-Me; vijñānatah-from
understanding; samāpte-completed; tu-indeed; tasmin-in that; maha-
saṅgrama-tantre-in the great battle; yantritaḥ-restrained; sah-he; mantri-
wise; mam-Me; sa-with; amōdam-happiness; avadit-said; kaccit-
something; bhime-terrible; smarasi-You remember; jaladhau-in the
ocean; setubandha-of the bridge; anubandham-the construction; kaccit-
something; tvam-You; va-or; dasa-mukha-of the ten-headed demon
(Ravana); sirah-of the heads; kanduka-balls; utksepa-tossing; kelim-
pastime; tat-that; vismartum-to forget; caritam-pastimes; athava-or; na-
not; asi-You are; saktah-able; yat-because; esa-this; prañcam-old; ratna-of
the jewel; aharaṇa-taking; misataḥ-on the pretext; kinkaram-servant;
saṅkarosi-please.

Kṛṣṇa: After a long time wise Jāmbavān understood who I am. He stopped the fierce battle and very happily said: "You must remember how We built a bridge across the terrible ocean, and how We playfully tossed about the ten heads of the demon Rāvaṇa. You cannot forget this pastimes. Your coming here to take away this jewel is merely a trick to bring some happiness to Your old servant.

Text 70

madhumaṅgalaḥ: tado tado.

tado-then?; tado-then?

Madhumaṅgala: Then? Then?

Text 71

kṛṣṇaḥ: hema-kutṭimārpitāyām ratna-khaṭṭāyām mām niveśya maṅḍram ānetuṁ prakoṣṭhāntaram praviṣṭe bhallūka-cakravartini muhūrtataḥ kāpi jaratī mad-abhyarṇam āsādyā niveditavati tāta tasmin haṭhād akṛṣyamāne maṅḍre jambavataḥ kumārī vipadyate anakṛṣyamāne khalv iṣṭa-devatasya te vipralambhaḥ sambhavatīti mahā-saṅkaṭa-jambala-magnasya jambavataḥ karāvalambaṁ bhavantam antareṇa nānyam paśyāmi. tatas tam avocam vṛddhe tasminn avastambha-kadambodgāriṇi manau dhana-trṣṇopādhiḥ kim asya gauravonnāhaḥ. dhatri tāta na hi na hi.

tatah-then; hema-of gold; kuttima-with inlay; arpitāyām-placed; ratna-with jewels; khattāyām-studded; mam-Me; nivesya-seating; maṅḍri-of jewels; indram-the king; anetum-to bring; prakosta-room; antaram-another; praviṣṭe-entered; bhallūka-of the Bhallukas; cakravartini-when

the king; muhurtatah-for a moment; ka api-a certain; jarati-elderly lady; mat-of Me; arbhyarnam-the vicinity; āsādyā-approaching; niveditavati-spoke; tata-○ noble sir; tasmin-in this; hathat-with violence; akrsyamane-being taken; maṇi-indre-the regal jewel; jambavatah-of Jambavan; kumari-the daughter; vipadyate-will become very distressed; anakrsyamane-not being taken; khalu-indeed; ista-devatasya-of the worshipable deity; te-of You; vipralambhah-not keeping his word; sambhavati-will be; iti-thus; maha-great; saṅkata-of distress; jambala-in the mud; magnasya-sinking; jambavatah-of Jambavan; kara-give a hand; avalambam-in assistance; bhavantam-Your Lordship; antareṇa-without; na-not; anyam-another; paśyami-I see; tatah-then; tam-to her; acam-I said; vṛddhe-○ elderly lady; tasmin-in this; avastambha-of gold; kadamba-an abundance; udgarini-creating; manau-for the jewel; dhana-for wealth; tṛṣṇa-thirst; upadhih-characteristic; kim-what?; asyāh-of her; gaurava-unnahah-great calamity; dhatri-the nurse; tata-○ child; na-no; hi-indeed; na-no; hi-indeed.

Kṛṣṇa: Seating Me on a jeweled throne in a golden palace, Jāmbavān, the king of the bhallūkas, went to his treasury to get the jewel. A moment later an elderly lady approached Me and said: "Son, if You forcibly take the syamantaka jewel, then Jāmbavān's daughter will be so aggrieved that she will at once give up her life, and if Jāmbavān does not allow You, his worshipable Lord, to take the jewel, then he will break his promise to You, and there will be ill-feeling between You both. In this way Jāmbavān is now sinking into the mud of a great dilemma. If You do not extend Your hand to rescue him, I do not see how he can find a solution." Then I said to her, "○ elderly one, Jāmbavān thirsts after the great quantity of gold this jewel produces. (That is the real reason.) Why would his daughter want to give up her life (over this jewel)?" The nurse then said: "No, my son. No! . . .

Text 72

ratnaṁ yadā dinakara-pratimalla-rocir
bhallūka-maṇḍala-patiḥ svayam ājahāra
etat taḍa kṣaṇam avekṣya saroruhākṣī
sā kṣina-dhairya-nikarā vikalā babhūva

ratnam-the jewel; yada-when; dinakara-to the sun; pratimalla-a rival;
rocih-whose splendor; bhalluka-of the bhallukas; maṇḍala-of the circle;
patiḥ-the king; svayam-personally; ajahara-brought; etat-this; tada-then;
kṣaṇam-a moment; avekṣya-seeing; saroruha-ākṣī-the lotus-eyed girl; sa-
she; kṣina-withered; dhairya-peaceful composure; nikara-abundance;
vikala-agitated; babhūva-became.

"When this lotus-eyed girl saw the king of the bhallūkas had brought
this jewel, whose brilliance rivalled the light of the sun, she became
completely overwhelmed. She lost all her peaceful composure."

Text 73

sāmprataṁ vatsa

khidyantī ghaṭikāṁ krameṇa ghatayaty akṣāma-vak \śojayor
jighrantī ca muhur muhūrtam upari ghrāṇasya vinyasyati
dhatte niśvasatī ca nīra-kaṇikā-kīrṇāntayor netrayor
ittham bandhum iva syamantakam asau dhūtāṅgam āliṅgati

sampratam-now; vatsa-the child; khidyanti-pressing; ghatikam-the
jewel; kramena-one after another; ghatayāti-brings together; akṣama-
large; vaksojayoh-on the breasts; jighranti-smelling; ca-also; muhur-
repeatedly; muhurtam-for a moment; upari-above; ghraṇasya-the nose;
vinyasyati-places; dhatte-places; nisvasati-sighs; ca-also; nira-of water;
kanika-drops; kirnantayoh-sprinkling; netrayoh-on the eyes; ittham-in
this way; bandhum-a dear friend; iva-as if; syamantakam-the syamantaka
jewel; asau-she; dhuta-trembling; aṅgam-limbs; āliṅgati-embraces.

"Even now the girl presses the syamantaka jewel to her large breasts, smells it, placing it against her nose, sighs and places it to her tear-filled eyes, and, her limbs trembling, embraces it as if it were her very dear friend."

Text 74

madhumaṅgalaḥ: tado tado.

tado-then?; tado-then?

Madhumaṅgala: Then? Then?

Text 75

kṛṣṇaḥ: tataś ca kautukenāham ākrānta-manās tam avādiṣam
dhātrike kim atra kāraṇam yad eṣā tatra ratne prājyam rajyati. dhātrī
tāta kas tad vijñātum iṣṭe. yataḥ.

tatah-then; ca-also; kautukena-with curiosity; aham-I; akranta-
overcome; manah-whose heart; tam-to her; avadisam-spoke; dhatrike-O
nurse; kim-what?; atra-here; karaṇam-cause; yat-which; esa-she; tatra-
there; ratne-to the jewel; prajyam-greatly; rajyati-is attached; dhatri-the
nurse; tata-O son; kah-who?; tat-that; vijñātum-to know; iste-is able;
yatah-because.

Kṛṣṇa: My mind then became overwhelmed with wonder and
curiosity and I said to her, "Mother, why is this girl so attached to the

jewel?" The elderly nurse replied, "Son, who knows? . . .

Text 76

ratne ratis te mahatī kim atra
sā bhaṅgura-bhrūr iti pṛcchyaṁānā
niśvasya niśvasya tanoti bāṣpaṁ
mukhendum āvṛtya paṭāñcalena

ratne-for the jewel; ratiḥ-attraction; te-of you; mahatī-great; kim-why?; atra-here; sa-she; bhaṅgura-with knitted; bhruḥ-eyebrows; iti-thus; pṛcchyaṁāna-asked; niśvasya-sighing; niśvasya-and sighing; tanoti-does; bāṣpaṁ-tears; mukha-face; indum-moon; āvṛtya-covering; paṭāñcalena-of the cloth; añcalena-with the edge.

"I asked her why she was so attached to the jewel. She replied by knitting her eyebrows, repeatedly sighing, bursting into tears, and covering her moonlike face with the edge of her sari."

Text 77

tatas tām abhyadhām dhātri kim eṣā vyavaharantī tiṣṭhati. dhātrī
kalyāṇibhir dyutibhir adhikaṁ rādhikā-mādhavākhyam
yat pañcālī-mithunam atulam nirmane nirmalāṅgī
tasyānyonya-praṇaya-madhuraiḥ saṅgamālāpa-raṅgaiḥ
khelantī sā kṣapayati galad-bāṣpa-dhārām dināni

tataḥ-then; tam-to her; abhyadhām-I said; dhātri-O nurse; kim-how?; eṣā-she; vyavaharanti-performing activities; tiṣṭhati-stands; dhātri-the nurse; kalyāṇibhiḥ-beautiful; dyutibhiḥ-with splendor; adhikam-greatly;

rādhikā-Radhika; mādharma-and Mādhava; ākhyam-named; pañcali-of dieties; mithunam-a pair; atulam-peerless; nirmane-fashioned; nirmala-splendid; angi-the girl whose limbs; tasya-of them; anyonya-mutual; praṇaya-of love; madhuraih-sweet; saṅgama-meeting; alapa-of words; raṅgaih-with the happinesses; khelanti-playing; sa-she; kṣapayati-sheds; galat-flowing; bāṣpa-of tears; dharam-a flood; dinani-day after day.

Then I asked her, "Mother, how does this girl pass her days?" The nurse then replied: "The beautiful girl has fashioned a very splendid pair of Deities named Rādhikā and Mādhava. Day after day she speaks to these Deities, describing the sweetness of the love They bear for each other, and happily convincing Them to meet as lovers. She spends her days speaking like this and shedding a flood of tears.

Text 78

tatas tad ākarṇya gambhīra-vismayārambha-samvita-cittas tām evāhaṁ sa-sāntvam avadiṣaṁ dhātrike kidṛśaṁ pañcalike-dvandvaṁ tad-avaloke kautuhala-vān asmi. dhātrī tāta tad adbhutaṁ jagat-maṇḍalottamsayoḥ strī-pumsayor yugmam. tayor hi.

tatah-then; tat-this; ākarṇya-hearing; gambhīra-deep; vismaya-of wonder; arambha-by the beginning; samvita-filled; cittah-heart; tam-to her; eva-certainly; aham-I; sa-with; santvam-sweet words; avadisam-spoke; dhatrike-O mother; kidṛśam-like what?; pañcalika-of deities; dvandvam-the pair; tat-of them; avaloke-in the matter of seeing; kautuhala-van-very eager; asmi-I am; dhatri-the nurse; tata-O son; tat-this; adbhutam-wonderful; jagat-of the universe; maṇḍala-in the circle; uttamsayoh-of the crowns; strī-of women; pumsayoh-and men; yugman-the pair; tayoh-of them; hi-indeed.

As I heard this description My heart became filled with wonder, and I

sweetly said to her, "Mother, what are these Deities like? I am very eager to see them." The elderly nurse then said, "Son, of all handsome couples who are like crowns decorating the universe, this couple is the most wonderful. . . .

Text 79

tvad-āloke sadyaḥ sa khalu tava tulyākṛti-dharaḥ
pumān me smerāsyāḥ smaraṇa-padavīm abhyupagataḥ
na jāne sā dhanyā kva nu vasati puṇye janapade
yad-īkṣārambhe sā smṛtim upajahīte vara-tanuḥ

tvad-of You; aloke-in the sight; sadyah-at once; sah-He; khalu-indeed; tava-of You; tulya-equality; akṛti-form; dharaḥ-manifesting; puman-the man; me-of me; smerā-smiling; asyāḥ-whose face; smaraṇa-of the memory; padavim-the path; abhyupagataḥ-has entered; na-not; jane-I know; sa-She; dhanya-fortunate; kva-where?; nu-indeed; vasati-resides; punye-of the sight; arambhe-in the action; sa-She; smṛtim-the memory; upajahite-approaches; vara-beautiful; tanuh-whose form.

"The male Deity looks like You. The sight of You makes that smiling male Deity immediately enter the pathway of my memory. I do not know at what sacred pilgrimage place that fortunate girl of that female Deity resides. Having seen that Deity, its beautiful form always stay in my memory."

Text 80

madhumaṅgalaḥ: tado tado.

tado-then?; tado-then?

Madhumaṅgala: Then? Then?

Text 81

kṛṣṇaḥ: tataś ca kakṣāntaram āsādyā jambavatī-cittam uttambhayām
āsa vatse tavāyaṃ pañcālikayor yaḥ śyāmaḥ pumān sa kautukī
vighrahāntareṇa jaṅgamī-bhāvam aṅgī-kṛtya paryānkikā-madhyam
adhyāste tad adbhutam dṛṣṭer aparokṣī-kriyatām.

tata-then; ca-also; kakṣa-the interior of the palace; antaram-within;
āsādyā-going; jambavati-of Jambavati; cittam-the heart; uttambhāyām
āsa-aroused; vatse-O child; tava-of you; ayam-this; pañcālikayor-of the
two deities; yah-which; syamah-the dark one; puman-male; sah-He;
kautuki-playful; vighraha-form; antareṇa-with another; jaṅgami-of a
moving person; bhavam-the nature; aṅgī-kṛtya-accepting; paryānkika-of
the throne; madhye-on the midst; adhyaste-sits; tat-this; adbhutam-
wonderful; dṛṣṭeh-of the sight; aparokṣi-kriyatam-is plainly visible.

Then she entered the palace and excited Jāmbavatī's heart by saying:
"Child, of your two Deities the dark-complexioned man is very playful.
He has stepped out of His Deity form and, accepting the form of a
moving human being, is now sitting on a throne. It is very wonderful.
You should see Him."

Text 82

ity ākarṇya ca

rādhāyāḥ pratimām maṇi-praṇayinīm vinyasya dhātrī-kare

sā sadyas taruṇā tirohita-tanur mām vīkṣya paryotsukā
krośantī śīthilī-kṛta-trapam apadhvastāṅga-varṇonnatiḥ
sātaṅkam nīpapāta mac-caraṇayor aṅke kuraṅgekṣaṇā

(iti vaivaśyam nāṭayati.)

iti-thus; ākarṇya-hearing; ca-and; rādhāyāḥ-of Rādhā; pratimam-the
deity; maṇi-of jewels; praṇayinim-made; vinyasya-placing; dhatri-of the
nurse; kare-in the hand; sa-she; sadyah-at once; taruna-by a tree;
tirohita-hidden; tanuh-whose form; mam-at Me; vīkṣya-gazing;
paryotsuka-eager; krosanti-crying; sithili-kṛta-slackened; trapam-shyness;
apadhvasta-destroyed; aṅga-of the body; varna-color; unnatih-exalted;
sa-with; ataṅkam-fear; nīpapata-fell; mat-of Me; caraṇayoh-of the feet;
aṅke-on the lap; kuraṅga-īkṣaṇa-the doe-eyed girl; iti-thus; vaivasyam-
the state of being overwhelmed; nāṭayati-represents dramatically.

When she heard this, Jāmbavatī placed the jeweled Rādhā-Deity in
the nurse's hand and at once hid behind a tree, stealthily gazing at Me
with great eagerness. Then, her complexion turned pale. Losing all
shyness, and breaking into tears, that doe-eyed girl timidly fell before My
feet. (He becomes overwhelmed.)

Text 83

madhumaṅgalaḥ: (sa-sambhramam pāṇim prasarya) pi-a-va-assa
maha hattham olambedi.

sa-with; sambhramam-haste; panim-his hand; prasarya-extending; pi-
a-dear; va-assa-friend; maha-my; hattham-hand; olambedi-please take.

Madhumaṅgala: (at once extends his hand) Dear friend, take my
hand.

Text 84

kṛṣṇaḥ: (tathā kṛtā sa-gadgadam)

upataru lalitām tām pratyabhijñāya sadyaḥ
prakṛti-madhura-rūpaṁ prekṣya rādhākṛtiṁ ca
maṇim api paricinvan śaṅkhacūḍāvataṁsam
muhur aham udaghūrṇaṁ bhūriṇā sambhrameṇa

tathā-in that way; kṛtā-doing; sa-with; gadgadam-a faltering voice;
upataru-by this tree; lalitam-Lalita; tam-her; pratyabhijñāya-recognizing;
sadyah-at once; prakṛti-by nature; madhura-charming; rupam-form;
prekṣya-seeing; rādhā-of Rādhārāni; akṛtim-the form; ca-also; maṇim-
the jewel; api-also; paricinvan-perceiving; śaṅkhacūḍa-of Śaṅkhacūḍa;
avatamsam-the crown; muhuh-repeatedly; aham-I; uda-ghurnam-
agitated; bhurina-with great; sambhramena-wonder.

Kṛṣṇa: (in a faltering voice)

Then I could understand that this girl (Jāmbavatī) under the tree is actually Lalitā, the Deity is Śrī Rādhā, and the syamantaka jewel is Śaṅkhacūḍa's crown-jewel. These facts made Me agitated with great wonder.

Text 85

madhumaṅgalaḥ: hi hi pi-a-va-assa eso kañji-am pattha-antassa
sihariṇi-laho. (ity utkūjan) bho edam maha-sokkha-vikkhohena
papphuda-e me hi-a-aṁ tā dharehi maṁ.

hi-O; hi-O; pi-a-dear; va-assa-friend; eso-this; kañji-am-sour cereal;
pattha-antassa-of one who begs; siharini-of a mountain; laho-the
attainment; iti-thus; utkujan-loudly; bho-O; edam-this; maha-great;
sokkha-of happiness; vikkhohena-by the agitation; papphuda-i-trembles;
me-my; hi-a-am-heart; ta-therefore; dharehi-please hold up; mam-me.

Madhumaṅgala: O! O dear friend! This is like a man who begs for
some sour cereal and gets a priceless mountain instead. (raising his
voice) Oh! My heart is trembling with happiness. Please hold me up.

Text 86

kṛṣṇaḥ: sakhe kṣaṇam avyagraḥ samākarṇaya.

sakhe-O friend; kṣaṇam-for a moment; avyagraḥ-peaceful;
samākarṇaya-please listen.

Kṛṣṇa: Friend, calm down for a moment and listen.

Text 87

madhumaṅgalaḥ: (sa-dhairyam) tado tado.

sa-with; dhairyam-peaceful composure; tado-then?; tado-then?

Madhumaṅgala: (composes himself) Then what happened? What
happened then?

Text 88

kṛṣṇaḥ: tataḥ santi-hetubhiḥ komalalapa-mādhurībhiḥ santvitapi su-
kaṅṭhi mukta-kaṅṭham krandanti mam avadit

alinde kālindī-kamala-surabhau kuñja-vasater
vasantīm vāsantī-nava-parimalodgāri-cikuram
tvad-utsaṅge nidrā-sukha-mukulitākṣim punar imam
kadāham seviṣye kiśalaya-kalāpa-vyajananī

tataḥ-then; santi-of peacefulness; hetubhiḥ-with the causes; komala-
gentle; alapa-of words; mādhurībhiḥ-with the sweetness; santvita-
pacified; api-even; su-kaṅṭhi-the girl with the beautiful neck; mukta-
wide open; kaṅṭham-with her throat; krandanti-crying; mam-to Me;
avadit-said; alinde-in the courtyard; kalindi-of the Yamuna River;
kamala-of the lotus flowers; surabhau-with the fragrance; kuñja-of the
forest grove; vasateh-of the residence; vasantim-of jasmine flowers;
nava-fresh; parimala-of the fragrance; udgari-manifesting; cikuram-whose
hair; tvad-of You; utsaṅge-on the lap; nidra-with sleep; mukulita-closed;
ākṣim-whose eyes; punah-again; imam-Her; kada-when?; aham-I; seviṣye-
will serve; kiśalaya-of new leaves; kalāpa-with a bunch; vyajananī-
holding a fan.

Kṛṣṇa: Even though I tried to console her with many sweet words,
beautiful-necked Jāmbavatī cried with a wide-open throat and said to
Me, "When will I again serve Her? When, Her hair decorated with
fragrant jasmine flowers, and Her eyes closed in the happiness of sleep as
She embraces You in the forest-cottage courtyard scented with the lotus
flowers of the Yamunā, will I again fan Her with a fan of newly-sprouted
leaves?"

Text 89

tataḥ pragāḍhatarotkaṅṭha parītena hṛd-bāṣpa-mudrā mayāpi cirāt
tasyām udghaṭitā hanta lalite

sa-vidham anṛta-nidrā-mudrī takṣasya yānti
muhur iyam adhunā me vaktra-bimbaṁ cucumba
iti sakhi puratas te hrepitāyā mayoccair
bhru-kuṭi-madhuram āsyam rādhikāyāḥ smarāmi

tatah-then; pragadhatara-intense; utkaṅṭha-with yearning; paritena-
filled; hṛt-on the chest; bāṣpa-of tears; mudra-with the mark; maya-by
Me; api-also; cirat-after a long time; tasyam-to her; ugghatita-revealed;
hanta-O; lalite-Lalita; sa-vidham-near; anṛta-false; nidra-of sleep;
mudrita-closed; akṣasya-eyes; yantim-going; muhuh-repeatedly; iyam-
Her; adhuna-now; me-of Me; vaktra-of the mouth; bimbam-the bimba
fruits; cucumba-kissed; iti-thus; sakhi-O friend; puratah-in the presence;
te-of you; hrepitayā-with embarrassment; maya-by Me; uccaih-greatly;
bhru-of the eyebrows; kuti-knitting; madhuram-sweetness; asyam-the
face; rādhikāyah-of Rādhā; smarami-I remember.

At that moment I became overwhelmed with intense longings. My chest became streaked with tears and after a long silence I said, "O Lalitā, I remember how one time in Her presence I said to you, 'Just now I carefully closed My eyes, pretending to be sound asleep, and just now She approached Me and repeatedly kissed My bimba-fruit lips.' When She heard me say these words to you She becomes overwhelmed with embarrassment. I remember how sweetly knitted eyebrows decorated Her face at that moment."

Text 90

madhumaṅgalaḥ: tado tado.

tado-then?; tado-then?

Madhumāṅgala: Then? Then?

Text 91

kṛṣṇaḥ: tataś ca vijñātākhila-vṛttantaḥ sa jāmbavān sānandam
tatrāgatya mām abravīt

sugrīva-praṇitayā muhuḥ samagram
kāruṇyam mayi kurute sarojabandhuḥ
tasyāham tvaritam adhārayam nideśam
niḥśaṅkam giri-sikharād imam patantīm

tatah-then; ca-also; vijñāta-understood; akhila-the entire; vṛttantah-
story; sah-he; jambavan-Jambavan; sa-with ānandam-happiness; tatra-
there; agatya-arriving; mam-to Me; abravit-said; sugriva-of Sugriva;
pranitayā-by the dear friendship; muhuh-repeatedly; samagram-
complete; karunyam-mercy; mayi-to me; kurute-does; saroja-bandhuh-
the sun-god; tasya-of him; aham-I; tvaritam-quickly; adharayam-
perceived; nideśat-from the instruction; nihsaṅkam-without doubt; giri-
of the mountain; sikharat-from the summit; imam-this girl; patantim-
falling.

Kṛṣṇa: When Jāmbavān became aware of all that happened, he
happily approach Me and said, "Because I am the close friend of Sugrīva,
Sugrīva's friend the sun-god is always very kind to me. Once, on his
order, I visited a certain mountain and there I saw this girl descending
through the air from the top of that mountain."

Text 92

tataś ca jāmbūnadālankṛtā jāmbavatī tena bhallūka-śiromālyena śiri-
maṇinā saha mama pāṇau vinyastā. mayāpi vidarbhendra-maryādā-
bhaṅga-bhīruṇā raivata-kandarāyām sā sundarī rākṣitā. tad idaṃ
rahasya-kathā-ratnaṃ yatnataś citta-kośāntare dharaṇīyaṃ yathā
kasyāpi vitarka-padaṅgam api nādhirohati.

tatah-then; ca-also; jambunada-with gold; alankṛta-decorated;
jambavati-Jambavati; tena-by him; bhalluka-of the Bhallukas;
siromalyena-by the crown; sirah-maṇina-the syamantaka jewel; saha-
with; mama-of Me; panau-into the hand; vinyasta-placed;; maya-by Me;
api-also; vidarbha-of Vidarbha; indra-of the king; maryada-the
agreement; bhaṅga-of breaking; bhiruna-with fear; raivata-of Raivata
Mountain; kandarayam-in a cave; sa-she; sundari-the beautiful girl;
rākṣita-is protected; tat-therefore; idam-this; rahasya-katha-of secrets;
ratnam-jewel; yatnatah-with great endeavor; citta-of the heart; kosa-the
treasury room; antare-within; dharaṇīyam-should be kept; yathā-as;
kasya api-of anyone; vitarka-of guessing; padavim-the path; api-even; na-
not; adhirohati-may enter.

Then Jāmbavān, the crowning garland of the bhallūkas, placed both
the syamantak jewel, and his daughter Jāmbavatī decorated with golden
ornaments, into My hand. Afraid of breaking the agreement I made with
the king of Vidarbha, I hid beautiful Jāmbavatī in a cave of Mount
Raivata. Please carefully conceal the jewel of this great secret in the
treasury of your heart. Do not let this secret ever approach even the
pathway of anyone's guessing.

Text 93

madhumaṅgaḥ: evvaṃ nedaṃ.

evvam-in this way; na-not; idam-this.

Madhumaṅgala: I will not tell anyone.

Text 94

kṛṣṇaḥ: (sa-vaiklavyam)

nikhila-suhṛdām arthārambhe vilambita-cetaso
masṛṇita-śikho yaḥ prāpto 'bhūn manān mṛdutām iva
sa khalu lalitā-sāndra-sneha-prasaṅga-ghanī-bhavān
punar api balād indhe rādhā-viyogamayaḥ śikhī

sa-with; vaiklavyam-agitation; nikhila-all; suhṛdam-of the friends;
artha-the purpose; arambhe-in the beginning; vilambita-resting; cetasah-
hearts; masrṇita-softened; sikhah-flame; yah-which; prāptah-attained;
abhūt-became; manak-a little; mrdutvam-gentleness; iva-as if; sah-that;
khalu-indeed; lalita-of Lalita; sandra-intense; sneha-love; prasaṅga-
contact; ghani-intensified; bhavan-becoming; punah-again; api-also;
balat-violently indhe-flames up; rādhā-of Srimati Rādhārāni; viyoga-
mayah-consisting of separation; sikhi-fire.

Kṛṣṇa: (agitated) As I was busy pleasing My friends, the fire of
separation from Rādhā remained subdued and peaceful, but now that I
see Lalitā's intense love for Her, that fire has suddenly become a great
conflagration.

Text 95

(iti virahartim nāṭayan.)

lalāṭe kāśmīraiḥ kuru mama dṛśam pāvakamayīm
dadhīta bhogīndra-dyutim urasi muktā-maṇisaram
tanoḥ kaṇṭham muktvā janaya ghanasārair dhavalatām
hara-bhrantya bhītas tadati na yathā mām manasijaḥ

iti-thus; viraha-of separation; artim-the suffering; nāṭayan-
representing dramatically; lalate-on the forehead; kasmiraih-with
kunkuma; kuru-please make; mama-of Me; dṛśam-an eye; pavaka-mayim-
of fire; dadhitah-please place; bhogi-of snakes; indra-of the king; dyutim-
the splendor; urasi-on the chest; mukta-of pearls; maṇisaram-a string;
tanoh-of the body; kaṇṭham-the neck; muktvā-excepting; janaya-please
create; ghanasaraih-with camphor; dhavalatam-whiteness; hara-of Siva;
bhrantya-with the mistake; bhītah-afraid; tadati-strikes; na-not; yathā-
as; mam-Me; manasijah-cupid.

(He feels the pain of separation) Draw a flaming red eye in kunkuma on My forehead. Make this necklace of pearls look like the king of serpents draped across My chest. Except for My neck, make My entire body white by dusting it with camphor powder. In this way Cupid will think I am Lord Śiva. Then he will be afraid and he will no longer attack Me in this way.

Text 96

madhumaṅgalaḥ: saccam garu-o kkhu eso santavo tā ko ettha padi-
aro tti ṇa kkhu odharemi.

saccam-in truth; garu-o-intense; kkhu-indeed; eso-this; santavo-
suffering; ta-therefore; ko-what?; ettha-in this; padi-aro-remedy; tti-thus;
na-not; kkhu-indeed; odharemi-I see.

Madhumāṅgala: His suffering is great. I do not see any remedy to counteract it.

Text 97

kṛṣṇaḥ: sakhe priya-vihāra-samabhihāra-sākṣiṇaḥ kuñja-vṛndasya vṛndāvanasya vilokanam antareṇa nātra paraḥ pratikaraḥ. tad eṣa maṇīndras tvayā satrājītayā samarpyatām. mayāpy avarodhāya gantavyam.

(iti niṣkrāntau.)

(iti niṣkrāntāḥ sarve.)

sakhe-O friend; priya-with My beloved Rādhā; vihara-of pastimes; samabhihara-abundance; sākṣiṇaḥ-of the witness; kuñja-groves; vṛndāsyā-with many; vṛndāvanasya-of Vṛndāvana; vilokanam-the sight; antareṇa-without; na-not; atra-here; paraḥ-another; pratikaraḥ-remedy; tat-therefore; eṣa-this; maṇi-of jewels; indrah-the king; tvayā-by you; satrajitayā-to Satrajit; samarpyatām-should be given; mayā-by Me; api-also; avarodhāya-inside; gantavyam-will be gone; iti-thus; niṣkrāntau-they both exit; iti-thus; niṣkrāntāḥ-exits; sarve-everyone.

Kṛṣṇa: Aside from again seeing the forest of Vṛndāvana, which repeatedly witnessed the pastimes I enjoyed with My beloved, there is no remedy. Give this syamantaka jewel to Satrajit. I will now go inside the palace. (They both exit. Everyone exits.)

Sri Lalita-Madhava

Act Seven

Text 1

(tataḥ praviśati bakulayārādhyamānā rādhā.)

rādhā: (sanskṛtena)

mamāsīd dūre yā dig api hari-gandha-praṇayinī
prapede khedena truṭir api mahā-kalpa-padavīm
dahaty āsā-sarpir viracita-padaḥ prāṇa-dahano
balān mām durlīlaḥ kim iha karavai hanta śaraṇam

tataḥ-then; praviśati-enters; bakulāya-by Bakulā; aradhyamana-served; rādhā-Rādhā; sanskṛtena-in Sanskrit; mama-of Me; asit-is; dure-far away; ya-which; dik-direction; api-even; hari-of Kṛṣṇa; gandha-the fragrance; praṇayini-carrying; prapede-attained; khedena-with sorrow; truṭiḥ-a moment; api-even; mahā-a great; kalpa-of a millenium; padavim-the path; dahati-burns; asa-of hope; sarpiḥ-the butter; viracita-created; padaḥ-position; praṇa-life-breath; dahanah-burning; balat-forcibly; mam-Me; durlīlaḥ-wicked; kim-what?; iha-here; karavai-I may do; hanta-indeed; saraṇam-shelter.

(Attended by Bakulā, Rādhā enters)

Rādhā: Even the fragrance of Kṛṣṇa is now far away from Me. Each moment has become for Me a great eon of suffering. The wicked burning ghee of hope has set My life-breath on fire. Where can I find relief?

Text 2

bakulā: halā sacce siṇiheṇa ṇa-a-vunda-e vaṇṇida-tumha rahassamhi

tadhavi kim pi viṇṇavissam.

hala-O; sacce-Satyabhāmā; sinihena-with affection; na-a-vunda-e-by Nava-vṛndā; vannida-described; tumha-of You; rahassa-secret; amhi-I am; tadhavi-still; kim pi-something; vinnavissam-I would like to say.

Bakulā: O Satyabhāmā, even though Nava-vṛndā kindly told me Your secret, still there is something I would like to ask You.

Text 3

rādhā: kāmam viṇṇavehi.

kamam-as you like; vinnavehi-you may ask.

Rādhā: Ask as you like.

Text 4

bakulā: amha rā-into sundara-seharo tillo-am asedi tā ja-i anavesi tado de-i-e ruppini-e vi paḍi-ulā bhavi-a tassa tumam viṇṇavemi.

amha-your; ra-into-great king; sundara-of all handsome men; seharo-the crown; tillo-am-the three worlds; asedi-rules; ta-therefore; ja-i-if; anavesi-You order; tado-then; de-i-e-of the queen; ruppini-e-Rukmiṇī; vi-even; paḍi-ula-the enemy; bhavi-a-becoming; tassa-to Him; tumam-about You; vinnavemi-I will inform.

Bakulā: Our king is the crest jewel of all handsome men. He is the

monarch who controls all the three worlds. If You but say the word then, even if by doing it I become the enemy of queen Rukmiṇī, I will tell Him about You.

Text 5

rādhā: (sanskṛtena)

śāste dvāravatī-patis tri-jagatīm saundarya-paryācitaḥ
kim nas tena viramyatām katham asau śāpāgnir ujjvalyate
yuṣmābhiḥ sphuṭa-yukti-koti-garima-vyahāriṇībhir balād
ākraṣṭum vraja-rāja-nandana-padāmbhojān na śakyā vayam

sanskṛtena-in Sanskrit; saste-rules; dvaravati-of Dvaraka; patiḥ-the king; tri-jagatim-the three worlds; saundarya-with beauty; paryactitaḥ-filled; kim-what is the use?; naḥ-for Us; tena-is Him; viramyatam-it should be stopped; katham-why?; asau-this; sapa-of a curse; aṅgiḥ-the fire; ujjvalyate-is made to brilliantly blaze; yusmabhiḥ-by you; sphuṭa-clear; yukti-of logical arguments; koti-of millions; garima-the great weight; vyaharinibhiḥ-carrying; balat-forcibly; akraṣṭum-to pull; vraja-of Vraja; raja-of the king; nandana-of the son; pada-feet; ambhojat-from the lotus; na-not; sakyā-able; vayam-we are.

Rādhā: (in Sanskrit) The king of Dvārakā may rule the three worlds, and He may also be extremely handsome. Still, what is He to Us? Please stop. Why do you deliberately try to ignite the fire of My curse on you? Even with the strength of millions of clear logical arguments you will not give Me the power to pull Myself from the lotus feet of the prince of Vraja.

Text 6

bakulā: sahi puccha hidam ṇa-a-vundam.

sahi-O friend; puccha-please ask; hidam-what is right; na-a-vundam-Nava-vṛndā.

Bakulā: Friend, You should ask Nava-vṛndā what is the right thing to do.

Text 7

rādhā: kahim gada ṇa-a-vunda.

kahim-where?; gada-gone; na-a-vunda-is Nava-vṛndā.

Rādhā: Where did Nava-vṛndā go?

Text 8

bakulā: de-i-e ahuda ante-ure.

de-i-e-by the queen; ahuda-was called; ante-ude-in the inner rooms.

Bakulā: The queen called her to the inner rooms of the palace.

Text 9

rādhā: hanta paratantamhi kidā hada-devveṇa.

hanta-alas!; paratanta-under the dominion of someone else; kida-made; hada-devvena-by wicked destiny.

Rādhā: Alas! Wicked destiny has placed Me under this person's control.

Text 10

(praviśya)

nava-vṛndā: sakhi satye mā viśādaṁ kṛthāḥ. paśya paśya

pāde nipatya badarīm avalambamānā
kāntaṁ rasālam anu vindati mādhavīyam
prāṇeśa-saṅgama-vidhau viniviṣṭa-cittā
na pāra-vaśya-kadanam manute hi sādhvī

pavisya-entering; sakhi-O friend; satye-Satyabhāmā; ma-do not; visadam-lamentation; kṛthaḥ-do; paśya-look!; paśya-look!; pade-at the foot; nipatya-fallen; badarim-on a badari bush; avalambamana-resting; kantam-lover; rasalam-the mango tree; anu vindati-attains; mādhavī-mādhavī creeper; iyam-this; praṇa-of life; isa-of the lord; saṅgama-vidhau-in meeting; vinivista-entered; citta-whose heart; na-not; para-on someone else; vasya-dependence; kadanam-suffering; manute-considers; hi-indeed; sādhvī-a chaste woman.

(enters.)

Nava-vṛndā: Friend Satyabhāmā, don't lament. Look! Look! This mādhavī vine first falls at the feet of this badarī bush and then, resting

on that bush climbs to embrace her lover, the mango tree. A chaste woman whose heart is determined to meet the lord of her life does not find it painful to be dependent on someone else in the course of attaining her goal;

Text 11

rādhā: kā kkhu tuha hatthe ñevaccha-samāggī.

ka-what?; tuha-of you; hatthe-in the hand; nevaccha-for decoration; samaggi-many things.

Rādhā: What are these ornaments in your hand?

Text 12

nava-vṛndā: śacyopahārī-kṛtāni devyai divyāni mālya-dukūlādīni tāny eṣā sakhibhyo vibhajantī tvām api vaṅṭakena puraś cakāra.

sacya-by Saci-devi; upahārī-kṛtāni-given as gifts; devyai-to the queen; divyāni-celestial; mālya-garlands; dukulani-and silken garments; tani-them; eṣā-she; sakhibhyaḥ-to friends; vibhajanti-dividing; tvām-to You; api-also; vaṅṭakena-by a portion; puraś cakāra-presents.

Nava-vṛndā: Indra's wife Śacī gave these celestial flower garlands, necklaces, silken garments, and other gifts to our queen Rukmiṇī, and Rukmiṇī is now dividing them among her friends. She will also give a portion to You.

Text 13

rādhā: kim me dukkhanalassa indhaneṇa imiṇā pasahanena.

kim-what is the use?; me-to Me; dukkha-of suffering; analassa-of the fire; indhanena-of this fuel; imina-this; passahanena-ornaments.

Rādhā: What is the use of these ornaments? They are only fuel to feed the fire of My suffering.

Text 14

nava-vṛndā: sakhi bhānu-devasya sevāyam upayokṣyate.

sakhi-O friend; bhanu-devasya-of the sun-god; sevayam-in the worship; upayoksyate-will be useful.

Nava-vṛndā: Friend, you may use them to worship the sun-god.

Text 15

rādhā: halā bhāṇudamhi bhāṇuṇā vacche sa-ara-kacche nivitṭha-e du-ara-vadi-puri-e gabbhe ṇimmidan ṇa-a-vunda-āṇaṃ pavisi-a tiṇā appaṇo paraṇa-ṇādheṇa saddhaṃ viharehi.

hala-Ah!; bhanuda-addressed; amhi-I was; bhanuna-by the sun-god; vacche-O child; sa-ara-of the ocean; kacche-on the shore; nivittha-e-entered; du-aravadi-pure-e-of the city of Dvaraka; gabbhe-in the midst; nimmidam-constructed; na-a-new; vunda-anam-Vṛndāvana; pavisi-a-

entering; tina-with Him; paraṇa-of the life-breath; nadhena-the lord;
saddham-with; virahehi-You may enjoy transcendental pastimes.

Rādhā: The sun-god told Me: "Child, enter the new Vṛndāvana
created in the midst of Dvārakā City on the ocean's shore and enjoy
pastimes with the Lord of Your life."

Text 16

nava-vṛndā: cāru-locane vyabhicāra-parācīnāni khalu bhavanti
daivata-varaṇām vacamsi.

caru-beautiful; locane-whose eyes; vyabhicara-failure; paracinani-
without; khalu-indeed; bhavanti-are; daivata-of the demigods; varaṇam-
of the great; vacamsi-the words.

Nava-vṛndā: O girl with beautiful eyes, the words of the great
demigods never go in vain.

Text 17

rādhā: (sanskṛtena)

mathurām adhirājate hariḥ

sakhi rājendra-pure 'tra samvṛtā
nivasāmy aham ity asambhavaḥ
priya-saṅgaḥ pratibhāsate mama

sanskṛtena-in Sanskrit; mathuram-Mathura; adhirajate-rules; hariḥ-
Kṛṣṇa; sakhi-O friend; raja-indra-of the great king; pure-in the city;

atra-here; samvrta-being; nivasami-reside; aham-I; iti-thus; asambhavaḥ-impossible; priya-with My beloved; saṅgaḥ-meeting; pratibhasate-is manifested; mama-My.

Rādhā: (in Sanskrit) Friend, Kṛṣṇa now rules the city of Mathurā, and I am a prisoner in the emperor's capitol. It is not possible to meet My beloved.

Text 18

nava-vṛndā:

alam vilāpaiḥ samaya-kramasya
durūha-rūpā gatayo bhavanti
śaran-mukhe paśya saras-taṭīṣu
khelanty akasmāt khalu khañjaritāḥ

alam-what is the need?; vilapaiḥ-for these laments; samayā-of time; kramasya-of the sequence; duruha-difficult to understand; rupaḥ-by nature; gatayaḥ-the movements; bhavanti-are; sarat-of autumn; mukhe-in the beginning; paśya-look!; saraḥ-of the lakes and streams; tatisu-on the shores; khelanti-play; akasmat-suddenly and for no apparent reason; khalu-indeed; khañjaritaḥ-the khañjana birds.

Nava-vṛndā: Why lament? The movements of time are very difficult to understand. Look! Now that autumn has begun khañjana birds have suddenly appeared on the shores of the lakes and streams. They are now playing there.

Note: Nava-vṛndā hints that when the proper time comes Rādhā will meet Her beloved.

Text 19

rādhā: aṇihāṇe khañjarīḍo vi-a asahīṇa kkhu padesse mahā-puriso ṇa ramedī.

anihane-where there are no nice reservoir of water; khañjarido-the khañjana bird; vi-a-like; asahina-deprived of freedom; kkhu-indeed; padese-in the place; maha-a great; puriso-person; na-does not; ramedī-enjoy.

Rādhā: As a khañjana bird does not like to stay where there is no lake or stream, so a noble person does not like to stay in a prison, where he is not free.

Text 20

nava-vṛndā: (vihasya) vibhramākule vrajendrasyātra katham asvādhīnatāvadhāritā.

vihasya-laughing; vibhrama-by an illusion; akule-overwhelmed; vraja-of Vraja; indrasya-of the king; atra--here; katham-why?; asvadhinata-the state of not being independent; avadharita-is understood.

Nava-vṛndā: (laughing) O bewildered girl, why do You think the king of Vraja has lost His freedom?

Text 21

rādhā: (serṣyam) a-i rā-indassa kilā-vaṇa-makkaḍi ciṭṭha ciṭṭha.

a-i-O; ra-indassa-of the emperor; kila-vana-in the garden; makkadi-pet monkey; ciṭṭha-stop!; ciṭṭha-stop!

Rādhā: (angry) O pet monkey in the emperor's garden, stop! Stop!

Text 22

nava-vṛndā: (vihasya) sarale vrajendram eva rājendram viddhi.

vihasya-of Vraja; indram-the king; eva-certainly; raj-indram-the emperor; viddhi-please understand.

Nava-vṛndā: (laughing) O simple-hard-hearted girl, know that the emperor (of Dvārakā) is the king of Vraja.

Text 23

rādhā: (sautsukyam) avi saccam edam.

sa-with; autsukyam-excitement; avi-whether?; saccam-true; edam-this.

Rādhā: (excited) Is this the truth?

Text 24

nava-vṛndā: (svagatam) hanta katham yadrcchayā vismrta-śapathāsmi samvṛttā. (prakāśam) na kevalam rājendram eva rāmacandram upendram ca vrajendram vadanti.

svagatam-aside; hanta-alas!; katham-why; yadrcchaya-accidentally; vismrta-forgotten; sapatha-my vow; asmi-I am; samvṛtta-engaged; prakāśam-openly; na-not; kevalam-only; raja-indram-the emperor; eva-certainly; ramacandram-Ramacandra; upendram-Upendra; ca-also; vraja-indram-the king of Vraja; vadanti-they say.

Nava-vṛndā: (aside) Alas! How I have slipped and forgotten my vow? (openly) He is not only addressed as the emperor, they also call Him Rāmacandra and Upendra. They even call Him King of Vraja.

Text 25

bakulā: halā do bhaṇami nivvandham mukki-a ṇadehi rā-indam.

hala-ah!; ado-therefore; bhanami-I say; nivvandham-other attachments; mukki-a-abandoning; nandehi-just please; ra-indam-the emperor.

Bakulā: For this reason I say: Give up Your attachment for this other man and just give all Your energy to please the emperor.

Text 26

rādhā (sanskṛtena)

yasyottamsaḥ sphurati cikure keki-puccha-praṇīto
hāraḥ kaṇṭhe viluṭhati kṛtaḥ sthūla-guñjāvalībhiḥ
veṇur vaktre racayati rucim hanta cetasa tato me
rūpaṁ viśvottaram api harer nānyad aṅgī-karoti

yasya-of whom; uttamsaḥ-the crown; sphurati-is manifested; cikure-in the hair; keki-of a peacock; puccha-feather; pranitaḥ-fashioned; haraḥ-a necklace; kaṇṭhe-on the neck; viluṭhati-is manifest; kṛtaḥ-fashioned; sthūla-large; guñja-of guñja berries; avalībhiḥ-with a host; veṇuḥ-the flute; vaktre-on the mouth; racayati-creates; rucim-pleasure; hanta-indeed; cetasa-the heart; tataḥ-therefore; me-of Me; rupam-the form; visva-in the universe; uttaram-supreme; api-even; hareḥ-of Kṛṣṇa; na-not; anyat-another; aṅgī-karoti-I accept.

Rādhā: (in Sanskrit) Kṛṣṇa wears a peacock feather crown in His hair and a large guñjā necklace around His neck. The flute placed to His mouth bring us great happiness. My heart will not accept any man except Kṛṣṇa, the most handsome man in the universe.

Text 27

bakulā: sahi ujjū-a-uddhi-asi jaṁ kaḍhore vi tassim suṭṭhu rajjasi.

sahi-O friend; ujjū-a-simple; uddhi-a-with intelligence; asi-You are; jaṁ-because; kaḍhore-hard-hearted; vi-even though; tassim-Him; suṭṭhu-deeply; rajjasi-You love.

Bakulā: Friend, You are a fool. That is why You so deeply love this hard-hearted man.

Text 28

rādhā: (sa-sambhramam). sanskr̥tena) mugdhe maivaṃ bravīḥ.

audasīnya-dhurā-parīta-hṛdayaḥ kāṭhiṇyam ālambataṃ
kāmaṃ śyāmala-sundaro mayi sakhi svairī sahasraṃ samāḥ
kintu bhrānti-bharād api kṣaṇam idam tatra priyebhyaḥ priye
ceto janmani janmani praṇayitā-dāsyāṃ na me hasyati

sa-with; sambhramam-agitation; sanskr̥tena-in Sanskrit; mugdhe-O fool; ma-don't; eva-like this; bravīḥ-speak; audasīnya-indifference; dhura-great; parita-attained; hṛdayaḥ-whose heart; kāṭhiṇyam-harshness; alambataṃ-attained; kamam-voluntarily; śyāmala-sundaraḥ-Lord Kṛṣṇa, whose dark complexion is very handsome; mayi-to Me; sakhi-O friend; svairi-independent; sahasram-for thousands; samāḥ-of years; kintu-however; bhranti-of bewilderment; bharat-from an abundance; api-even; kṣaṇam-for a moment; idam-this; tatra-there; priyebhyaḥ priye-for My dearest beloved; cetaḥ-the heart; janmani janmani-birth after birth; praṇayitaḥ-of love; daśyāṃ-the service; na-not; me-of Me; hasyati-shall abandon.

Rādhā: (agitated, in Sanskrit) Fool, don't talk! Friend, even though He be harsh and neglect Me for thousands of years, never, even after countless births, will My heart become bewildered and give up the loving service of My most beloved Kṛṣṇa.

Text 29

nava-vṛndā: bakule suvrateyam. tad viramyatām.

bakule-O Bakulā; suvrata-chaste and faithful to Her lover; tat-therefore; viramyatam-should be stopped.

Nava-vṛndā: Bakulā, stop! She is faithful to Her lover.

Text 30

rādhā: (sanskṛtena)

latā-śreṇī seyaṁ sahaçari ciraṁ sevitā-carī
puras te 'mī bhūyo dhṛta-paricayāḥ kuñja-nicayāḥ
amūs ta yāmunyo muhur-aṭita-pūrvas taṭa-bhuvo
vyathām eva krūram vidadhati vinā gokula-patim

sanskṛtena-in Sanskrit; lata-of creepers; sreni-the host; sa iyam-this; sahaçari-O friend; ciraṁ-for a long time; sevitā-carī-frequented; puraḥ-in the presence; te-of you; amī-these; bhuyāḥ-again; dhṛta-paricayāḥ-frequented; kuñja-of forest-groves; nicayāḥ-the host; taḥ amuḥ-these; yamunyaḥ-of the Yamuna; muhuḥ-repeatedly; atita-wandered; pūrvāḥ-in the past; taṭa-bhuvaḥ-banks; vyathān-m-pain; eva-certainly; kruram-cruel; vidadhati-give; vina-without; gokula-of Gokula; patim-the master.

Rādhā: (in Sanskrit) Now that Kṛṣṇa, the master of Gokula, is no longer here, these vines where I so long stayed, these forest groves where I walked, and these shores of the Yamunā where in the past I spent so much time wandering, have all combined to torture Me.

Text 31

nava-vṛndā: bakule vilokyatām asyā balīyaḥ santāpa-maṇḍalam. tad adya kālindī-kūlāvalambini kadamba-mūle nalinī-samvartikābhiḥ kalpaya talpam.

bakule-O Bakulā; vilokyatan-should be seen; asyāḥ-of Her; baliyaḥ-intense; santapa-madnalam-suffering; tat-therefore; adya-now; kalindi-of the Yamuna; kula-on the shore; avalambini-situated; kadamba-of the kadamba tree; mule-at the root; nalini-of lotus flowers; samvartikabhiḥ-with petals; kalpaya-please instruct; talpam-a bed.

Nava-vṛndā: Bakulā, see how much She suffers. Please go and make for Her a bed of lotus petals under the kadamba tree by the Yamunā's shore.

Text 32

bakulā: jadhā bhaṇadi pi-a-sahī. (iti niṣkrāntā.)

jadha-as; bhanadi-speaks; pi-a-dear; sahi-the friend; iti-thus; niṣkrānta-exits.

Bakulā: As my dear friend says. (She exits.)

Text 33

rādhā (sanskṛtena)

sodhā goṣṭha-bhuvam viyoga-janitāḥ praṇa-cchido vedanāḥ
preṣṭhānām nija-jīvitād api mayā tāsām sakhinām api
seyam hanta na padma-bandhava-vaco viśrambha-gambhīritām
kam vā samprati mām asīṣahad iha kleśam durāśāvalī

sanskṛtena-in Sanskrit; sodhaḥ-borne; gostha-bhuvam-of the residents of Vraja; viyoga-from the separation; janitaḥ-produced; praṇa-

life; chidaḥ-breaking; vedanaḥ-sufferings; presthanam-more dear; nija-own; jivitat-than life; api-even; mayā-by Me; tasam-of them; sakhinam-the friends; api-even; sa iyam-this; hanta-indeed; na-not; padma-bandhava-of the sun-god; vacaḥ-the words; visrambha-trust; gambhiritam-placed; kam-what?; va-or; samprati-now; mam-Me; asisihat-caused to bear; iha-here; klesam-sufferings; durasa-hope-against-hope; avalī-series.

Rādhā: (in Sanskrit) I am now broken by the pain of separation from My friends in Vraja, who are all more dear to Me than My own life. I believed the words of the sun-god, and they gave Me hope. What sufferings did these vain hopes not bring Me?

Text 34

nava-vṛndā: kva te priya-sakhī viśākhā.

kva-where?; te-Your; priya-dear; sakhi-friend; visakha-Visakha.

Nava-vṛndā: Where is Your dear friend Viśākhā?

Text 35

rādhā: sa kkhu kusalinī pidaram apucchi-a puhavi-tale a-ādatthi. ke-alam lalidā jevva maṁ dukkhavedi. (iti roditi.)

sa-she; kkhu-indeed; kusalini-the beautiful girl; pidaram-to her father; apucchi-a-asking; puhavi-of the earth; tale-to the surface; a-adatthi-came; ke-alam-only; lalida-Lalita; jevva-certainly; mam-Me; dukkhavedi-torments; iti-thus; roditi-cries.

Rādhā: After asking permission from her father, beautiful Viśākhā came to this earth. Now it is only Lalitā who torments Me. (She cries.)

Text 36

nava-vṛndā: lalitāyāḥ sā daśā kutas tvayā śrutā.

lalityaḥ-of Lalita; sa-that; dasa-condition of life; kutaḥ-where?;
tvayā-by You; sruta-was heard.

Nava-vṛndā: Where did You hear of Lalitā's fate?

Text 37

rādhā: saggarohaṇa-sama-e khe-arehinto.

sagga-to the heavenly planets; arohana-ascension; sama-e-at the time;
khe-arehinto-from the demigods.

Rādhā: As I was ascending to the heavenly planets I heard it from the demigods.

Text 38

nava-vṛndā: rādhe tvayādya niśithe lalitām abhāsya kim api
svapnayitam.

radhe-O Rādhā; tvayā-by You; adya-today; nisithe-in the middle of the night; lalitam-to Lalita; abhasya-speaking; kim api-something; svapnayitam-in a dream.

Nava-vṛndā: Rādhā, last night as You were sleeping You spoke to Lalitā in a dream.

Text 39

rādhā: kīdisam tam.

kidisam-like what?; tam-that.

Rādhā: What did I say?

Text 40

nava-vṛndā:

śvaphalkeḥ saphalī-babhūva lalite hṛt-lālasā-vallārī
hā dhik paśya murāntako 'yam urarī-cakre rathārohanam
ittham te karuṇā-svara-stavakitaṁ svapnāyitaṁ śṛṇvatī
manye tanvi patat-tuṣāra-kapaṭāc cakranda yāminy api

svaphalke-of Akrura, the son of Svaphalka; saphali-fruitful; babhuva-has become; lalite-O Lalita; hṛt-of the heart; lalasa-of the yearning; vallari-the creeper; ha-alas!; dhik-fie!; paśya-look!; mura-antakaḥ-Kṛṣṇa, the killer of the Mura demon; ayam-He; urari-cakre-has accepted; ratha-on the chariot; arohanam-climbing; ittham-in this way; te-of You;

karuna-pitiful; svara-sounds; stavakitam-a host; svapnayitam-words spoken in a dream; srnvati-hearing; manye-I think; tanvi-O slender girl; patat-falling; tusara-of rain; kapatat-on the pretext; cakranda-cries; yamini-the night; api-also.

Nava-vṛndā: You said, "O Lalitā, the vine of desires in Akrūra's heart has now borne it's fruit. Alas! Alas! Look! Kṛṣṇa has climbed the chariot." O slender girl, when I heard You say these pathetic words in Your sleep I thought the rain falling outside was disguised tears of the weeping goddess of night.

Text 41

rādhā: (sa-vyatham sanskṛtena)

cirād adya svapne mama vividha-yatnād upagate
prapade govindaḥ sakhi nayanayor aṅgana-bhuvam
gṛhītvā hā hanta tvaritam atha tasminn api ratham
katham pratyāsannaḥ sa khalu parūṣo rāja-puruṣaḥ

sa-with; vyathām-anxiety; sanskṛtena-in Sanskrit; cirat-after a long time; adya-now; svapne-in a dream; vividha-various; yatnat-because of endeavors; apagate-arrived; prapade-entered; govindaḥ-Lord Kṛṣṇa; sakhi-O friend; nayanayoḥ-of the eyes; aṅgana-bhuvam-the courtyard; gṛhītvā-taking; ha-oh!; hanta-indeed; tvaritam-quickly; atha-then; tasmin-in this; api-even; ratham-a chariot; katham-how?; prati-asannaḥ-seated; saḥ-He; khalu-indeed; parūṣaḥ-hard-hearted; raja-of the king; puruṣaḥ-the man.

Rādhā: (unhappy. in Sanskrit) After My long struggle last night Kṛṣṇa in a dream entered the courtyard of My eyes. Alas! How did cruel Akrūra so quickly come there on his chariot?

Text 42

(praviśya)

bakulā: halā ṇimmida-sejjamhi ta utthehi. (iti tisraḥ parikramanti.)

praviśya-entering; hala-ah!; nimmidā-fashioning; sejja-the bed; amhi-I have; ta-therefore; utthehi-please get up; iti-thus; tisraḥ-the three girls; parikramanti-walk.

(Enters)

Bakulā: Ah! I have made the bed. Come. (The three girls walk.)

Text 43

nava-vṛndā: (sa-sambhramam)

itas tvam mā yāsīḥ katham api nivartasva rabhasād
aśokākhyāḥ śākhī priya-sakhi puras te nivasati
padāmbhād ambhoruḥa-mukhi tavāsmiṁ kusumite
hatāśānām bhāvī kulīśavad alīnām kalakalāḥ

saḥ-with; sambhramam-fear; itaḥ-here; tvam-You; ma-don't; yasiḥ-go; katham api-somehow; nivartasva-turn back; rabhasat-quickly; asoka-asoka; akhyaḥ-named; sakhi-a tree; priya-dear; sakhi-O friend; puraḥ-before; te-You; nivasati-stands; pada-of the foot; alambhat-from the touch; ambhoruḥa-mukhi-O lotus-faced girl; tava-of You; asmiṁ-on this; kusumite-burst into flower; hata-asaanam-villains; bhavi-will be; kulīśa-the thunderbolt of Indra; vat-like; alīnam-of bumble-bees; kalakalāḥ-the

tumultuous sounds.

Nava-vṛndā: (frightened) Don't go there. Turn back this moment. Dear friend, there is an aśoka tree in front of You. O lotus-faced girl, if Your foot touches it, this tree will at once burst into flower, and this place will at once be filled with villain bumblebees buzzing as Indra's thunderbolt.

Note: It is said that if a beautiful young girl kicks an aśoka tree with her foot, the tree will immediately bloom.

Text 44

rādhā: (nivṛtya sa-lajjam sankṛtena)

kamsārer avaloka-maṅgala-vinābhāvād adhanye 'dhunā
bibhrāṇa hata-jīvite praṇayitām nāham sakhi prāṇimi
krūreyam na virodhinī yadi bhaved āśāmayī śṛṅkhālā
praṇānām dhruvam arbudāny api tatas tyaktum sukhenotsahe

nivṛtya-turning back; sa-with; lajjam-embarrassment; sankṛtena-in Sanskrit; kamsa-areḥ-of Kṛṣṇa, the enemy of Kamsa; avaloka-of the sight; maṅgala-the auspiciousness; vina-without; bhavat-from the condition; adhanye-unfortunate; adhuna-now; bibhraṇa-maintaining; hata-wretched; jivite-for the life; praṇayitam-love; na-not; aham-I; sakhi-O friend; prāṇimi-live; krura-cruel; iyam-these; na-not; virodhini-obstructing; yadi-if; bhavet-were; asa-of hope; mayi-consisting; srṅkhala-chains; praṇanam-of life-breath; dhruvam-certainly; arbudani-billions; api-even; tataḥ-then; tyaktum-to give up; sukhenahappily; utsahe-I would be able.

Rādhā: (She turns back in embarrassment and says in Sanskrit) O friend, without the auspicious sight of Lord Kṛṣṇa, I have no love for this unfortunate, wretched life. Without Him I will not continue to remain alive. If these cruel chains of hope did not bind Me, I would happily give up billions of such lives.

Text 45

bakulā: i-am purado sejjā.

i-am-this; purado-ahead; sejjā-the bed.

Bakulā: This is the bed.

Text 46

rādhā: (śayyām adhiśayya svagatam) ettha vundā-aṇe dullaham me parāṇa-dhāraṇam tā kam pi uvva-am karissam. (prakāśam) ṇa-a-vunde nicca-kammaṃ viṇā khinnamhi.

sayyam-on the bed; adhisayya-lying down; svagatam-aside; ettha-here; vunda-ane-in Vṛndāvana; dullaham-difficult to attain; me-of Me; paraṇa-of life-breath; dharaṇam-maintenance; ta-therefore; kam pi-something; uva-am-remedy; karissam-I shall create; prakāśam-openly; na-a-vunde-O Nava-vṛndā; nicca-regular; kamma-activities; vina-without; khinna-unhappy; ahmi-I am.

Rādhā: (lies down on the bed and says to Herself) It is very difficult for Me to remain alive in this Vṛndāvana. I must find some remedy. (openly) Nava-vṛndā, because I cannot perform My regular activities I

have become very unhappy.

Text 47

nava-vṛndā: sakhi kim te nitya-karma.

sakhi-O friend; kim-what?; te-of You; nitya-regular; karma-activities.

Nava-vṛndā: Friend, what regular activities?

Text 48

rādhā: (sanskṛtena)

khelan-mañjula-venu-maṇḍita-mukhī sāci-bhramal-locanā
mugdhe mūrdhni śikhaṇḍinī dhṛta-vapur bhaṅgī-trayāṅgī-kṛtaḥ
kaisore kṛta-saṅgatiḥ sura-muner ārādhyate śāsanād
asmābhiḥ pitur ālaye jaladhara-śyāma-dyutir devatā

khelat-playing; mañjula-charming; venu-with the flute; mandita-decorated; mukhi-whose mouth; saci-bent; bhramat-wandering; locana-whose eyes; mugdhe-O beautiful girl; murdhni-on the head; sikhandini-peacock feather; dhṛta-manifested; vapuḥ-form; bhaṅgi-bending; traya-in three places; aṅgī-kṛtaḥ-accepted; kaisore-in the full bloom of youth; kṛta-done; saṅgatiḥ-meeting; sura-muneḥ-of Narada, the sage among the demigods; aradhyate-is worshipped; sasanat-by the order; asmabhiḥ-by Us; pituḥ-of the father; alaye-at the home; jaladhara-a monsoon cloud; śyāma-dark; dyutiḥ-whose complexion; devata-the diety.

Rādhā: (in Sanskrit) O charming girl, By Nārada's order, at My

father's house We used to worship a Deity with a handsome face decorated with a flute it played. It had crooked restless eyes, a peacock feather on its head, and a form bent in three places, in the full bloom of youth, and with a splendor dark as a monsoon cloud.

Text 49

nava-vṛndā: (svagatam) vijñātam asyāḥ kṛṣṇākṛti-vīkṣaṇāya
pāṭavam tad adya vṛndāvanālaṅkarāya mahendra-śilpinā kalpitam
mahendranīla-mayīm mukunda-mūrtim asyāḥ samakṣayāmi. (prakāśam)
sakhi tvad-iṣṭadevam āvirbhāvayitum asau prayāmi. (iti niṣkrāntaḥ.)

svagatam-aside; vijñātam-understood; asyāḥ-of Her; kṛṣṇa-of Kṛṣṇa;
ākṛti-the form; vīkṣaṇāya-for seeing; pāṭavam-expertness; tat-therefore;
adya-now; vṛndāvana-Vṛndāvana; alankaraya-for the ornament; mahā-
indra-of Maharaja Indra; silpina-by the expert sculptor; kalpitam-
fashioned; mahā-great; indranila-of sapphire; mayim-consisting;
mukunda-of Lord Kṛṣṇa; murtim-the deity form; asyāḥ-of Her;
samakṣayami-I shall show; prakāśam-openly; sakhi-O friend; tvat-of You;
iṣṭadevam-the worshippable deity; avirbhāvayitum-to reveal; asau-Him;
prayami-I shall now go; iti-thus; niṣkrānte-exits.

Nava-vṛndā: (aside) I can understand She yearns to see Kṛṣṇa's form.
I will show Her the sapphire Kṛṣṇa-Deity Indra's sculptor Viśvakarmā
made to decorate the land of Vṛndāvana. (openly) Friend, now I will go
(to bring) Your worshipable Deity and show Him to You. (She exits.)

Text 50

rādhā: (puro dr̥ṣṭvā sanskr̥tena)

rāsāt tirohita-tanuḥ sakhi yasya puṣpaiś
cūḍām cakāra cikure mama piccha-cūḍaḥ
kūle kalinda-duhitur dhṛta-kaṇḍalo 'yam
mām dandahīti sa muhur nava-karṇikāraḥ

puraḥ-ahead; dṛṣṭvā-looking; sankṛtena-in Sanskrit; rasat-from the
rasa-dance; tirohita-dissappeared; tanuḥ-whose form; sakhi-O friend;
yasya-of whom; puṣpaiḥ-with flowers; cudam-crown; cakara-did; cikure-
on the hair; mama-of Me; piccha-of peacock feathers; cūḍaḥ-wearing a
crown; kule-on the shore; kalinda-duhituḥ-of the Yamuna River, the
daughter of Mount Kalinda; dhṛta-held; kandaḥ-blossoms; ayam-this;
mam-Me; dandahiti-burns; saḥ-this; muhuḥ-repeatedly; nava-new;
karṇikaraḥ-karṇikara flower.

Rādhā: (looking ahead, She says in Sankrit) These new karṇikāra
flowers by the Yamunā's shore, the same kind of flowers peacock-
feather-crowned Kṛṣṇa placed in My hair when He left the arena of the
rāsa dance with Me, now make Me burn with pain.

Text 51

(praviśya)

nava-vṛndā: sakhi tūrṇam āgatya paśya daivatām.

praviśya-enters; sakhi-O friend; tūrṇam-at once; agatya-arriving;
paśya-look; daivatam-at the deity.

(Enters)

Nava-vṛndā: Friend, come at once and see the Deity.

Text 52

rādhā: ṇa-a-vunde aharehi kaṁ pi sevovaharaṁ.

na-a-vunde-O Nava-vṛndā; aharehi-please bring; kaṁ api-something;
sevovaharam-an offering.

Rādhā: Nava-vṛndā, bring an offering for the Deity.

Text 53

nava-vṛndā: bakule vasanti-gr̥hād ānaya devyā dattaṁ divya-
mālyāmbaram.

(bakulā niṣkrānta)

bakule-O Bakulā; vasanti-of vasanti creepers; gr̥hat-from the cottage;
anaya-please bring; devya-by the queen; datta-given; divya-celestial;
malya-garland and cloth; bakulā-Bakulā; niṣkrānta-exits.

Nava-vṛndā: Bakulā, from the cottage of vāsantī vines please bring
the celestial garland and cloth the queen gave us. (Bakulā exits.)

Text 54

nava-vṛndā: (sa-smitam) sakhi rādhe

yaiḥ puṣpāvali-gandha-dhūpa-valibhir dāmodaraḥ sevyate
kurvadbhiḥ stuti-pūrvam uttama-natis te tāvad anye janāḥ

sevā kokila-kaṅṭhi gokula-bhuvam yuṣmādr̥śīnām harau
vakrāloka-kalā-karambita-parīrambhādi-līlāmayī

sa-with; smitam-a smile; sakhi-O friend; radhe-Rādhā; yaiḥ-by whom;
puṣpa-of flowers; avalī-with hosts; gandha-fragrance; dhupa-of incense;
valibhiḥ-with offerings; damodaraḥ-Kṛṣṇa; sevyate-is served;
kurvadbhiḥ-doing; stuti-prayers; pūrvam-first; uttama-natiḥ-bowing
down; te-they; tavat-in this way; anye-other; janaḥ-persons; seva-service;
kokila-cuckoo; kaṅṭhi-O girl who throat; gokula-bhuvam-of the residents
of Gokula; yusmadr̥śīnam-like You; harau-for Kṛṣṇa; vakra-crooked;
aloka-of glances; kala-the portion; karambita-mixed; parīrambha-
embraces; adi-beginning with; līlāmayī-consisting of playful
transcendental pastimes.

Nava-vṛndā: (smiles) Friend Rādhā, others may worship Kṛṣṇa by
offering Him flowers and fragrant incense and by reciting prayers and
bowing down before Him, but You, O girl whose sweet voice is like the
cooing of the cuckoo, and the girls of Gokula like You, worship Him
with crooked sidelong glances, embraces, and many kinds of amorous
pastimes.

Text 55

(iti parikramya) paśya so 'yam upakaṅṭhe samutkaṅṭhitas tiṣṭhate
tubhyam abhīṣṭadevaḥ.

iti-thus; parikramya-walking; paśya-look?; sah ayam-He; upakaṅṭhe-
nearby; samutkaṅṭhitaḥ-eager; tiṣṭhate-stands; tubhyam-for You; abhīṣṭa-
worshippable; devaḥ-deity.

(walking) Look! Your worshipable Deity eagerly stands before You.

Text 56

rādhā: (vidūrād eva vilokya sotkaṅṭham sankṛtena)

ajani saphalaḥ so 'yam bhūyān kalevara-dhāraṇe
sahacari parikleśo yo 'bhūn mayā kila sevitaḥ
ahaha yad imaḥ śyāma-śyāmāḥ puro mama ballavī-
kula-kumudini-bandhos tās tāḥ sphuranti marīcayaḥ

vidurat-from a distance; eva-certainly; vilokya-seeing; sa-with;
utkaṅṭham-longing; sankṛtena-in Sanskrit; ajani-is manifested; sa-
phalaḥ-fruitful; sah ayam-this; bhuyan-very much; kalevara-of the body;
dharane-in the maintenance; sahacari-O friend; pariklesaḥ-suffering;
yaḥ-what; abhut-has been; mayā-by Me; kila-indeed; sevitaḥ-served;
ahaha-aha!; yat-what; imaḥ-they; śyāma-śyāmāḥ-very dark; puraḥ-in the
presence; mama-of Me; ballavi-of the gopīs; kumudini-of the lotus
flowers; bandhoḥ-of the moon (friend); taḥ taḥ-that; sphuranti-is
manifested; marīcayaḥ-the effulgence;

Rādhā: (filled with intense longing, She gazes at the Deity from a distance, and then says in Sanskrit) Ah! Now the splendid very dark effulgence of this person, a moon that is the friend of the lotus gopīs, shines in My presence. Now all the pain I suffered to remain alive in this body has become worthwhile.

Text 57

(iti parikramya piṇḍikām āsādayantī sa-gadgadam.)

dagdham hanta dadhānayā vapur idam yasyāvalokāśayā
soḍhā marma-vipātane paṭur iyaṁ pīḍāti-vṛṣṭir mayā

kāḷindīya-taṭī-kuṭīra-kuhara-kṛiḍābhisāra-vratī
so 'yam jīvita-bandhur indu-vadane bhūyaḥ samāsāditaḥ

iti-thus; parikramya-walking; pindikam-the altar; asadayanti-approaching; sa-with; gadgadam-a choked up voice; dagdham-burned; hanta-indeed; daghanaya-burning; vapuḥ-body; idam-this; yasya-of whom; avaloka-of seeing; asaya-with the hope; sodha-borne; marma-of the heart; vipatane-in tearing apart; patuḥ-expert; iyam-this; pida-of suffering; ati-great; vrstiḥ-downpour; mayā-by Me; kalindiya-of the Yamuna River; tati-on the shore; kutira-a cottage; kuhara-within; krida-pastimes; abhisara-to a rendezvous; vrati-vowed; sah ayam-this; jivita-of My life; bandhuḥ-the friend; indu-vadane-O moon-faced girl; bhuyah-again; samasaditaḥ-attained.

(She walks up to the altar and says in a choked up voice) O moon-faced one, My dear friend has again come to Me. My desire to see Him scorched My body and wounded My heart with a monsoon of pain. My life-breath yearns to meet Kṛṣṇa in Vrndāvana and enjoy pastimes with Him in a cottage by the Yamunā's shore.

Text 58

(iti premāveśena sākṣād iva kṛṣṇam sambhāṣayantī.)

preṃṇā vyaktī-kṛtam iha tathā komalatvaṃ tvayāgre
yena jñāto nikhila-vidhibhir māmakīnas tvam āśiḥ
kāṭhiṇyaṃ te viditam adhunā tādṛśaṃ hanta yasmāt
sambhāvyo 'bhūd ayam api na me tāvakatvābhimānaḥ

iti-thus; prema-of love; avesena-by the entrance; sakṣat-directly; iva-as if; kṛṣṇam-with Kṛṣṇa; sambhasayanti-speaking; preṃṇā-with love; vyaktī-kṛtam-manifested; iha-here; tathā-in that way; komalatvam-tenderness; tvayā-by You; agre-before; yena-by which; jñātaḥ-undertood;

nikhila-in all; vidhibhiḥ-ways; mamakinaḥ-Mine; tvam-You; asiḥ-were; kaṭhiṇyam-harshness; te-of You; viditam-understood; adhuna-now; tadṛśam-like that; hanta-indeed; yasmāt-from which; sambhavyaḥ-may be; abhūt-was; ayam-this; api-even; na-not; me-of Me; tavaka-of being Yours; abhimaṇaḥ-pride.

(Filled with love, She speaks to Kṛṣṇa) Before You were so tender and affectionate I thought You were My property. Now You are so harsh I dare not be so proud to think I belong to You.

Text 59

nava-vṛndā: (svagatam) hanta kāpy anurāga-sāgarasya seyam
uttaraṅgatā.

svagatam-aside; hanta-indeed; api-something; anuraga-of love;
sagarasya-of the ocean; sa iyaṁ-this; uttaraṅgata-the state of having
waves.

Nava-vṛndā: (aside) Ah! These are waves of the ocean of love.

Text 60

rādhā: (janāntikam sanskṛtena)

na brūte parihāsa-peśala-kalā-sandarbhā-garbhāṁ girāṁ
doḥ-stambhā-dvaya-sambhramāna ca parīrambhāya sambadhyate
līlā-bhaṅgura-cillir eṣa lalitollāsi-smita-kṣodimā
dhūrtānām sakhi śekharaḥ kuṭilayā dṛṣṭyā param leḍhi mām

jana-antikam-only to hee; sanskṛtena-in Sanskrit; na-does not; brute-speak; parihasa-of jokes; pesala-charm; kala-the art; sandarbha-statement; garbham-origin; giram-of words; doḥ-of arms; stambha-of pillars; dvaya-pair; sambhramat-from the appearance; na-not; ca-also; parirambhaya-for embracing; sambadhyate-is bound; lila-playfully; bhangura-crooked; cilliḥ-whose eyebrows; esaḥ-He; lalita-playful; ullasi-glistening; smita-smile; kṣodima-with a small fragment; dhurtanam-of villains; sakhi-O friend; sekharah-the crown; kutilaya-with a crooked; dṛṣṭya-glance; param-further; ledhi-licks; mam-Me.

Rādhā: (aside to Nava-vṛndā in Sanskrit) Charming, artistic jokes He does not speak. With the two pillars of His arms He does not bind Me in an embrace. Instead, with bent eyebrows and the slight trace of a playful smile, this crest jewel of all villains simply licks Me with His crooked glance.

Text 61

nava-vṛndā: halā nāgara-dhūrta-dhurīṇānām nigūḍheyam narma-cāturī. tad enām tvam ca dṛg-a 24calena santarjayantī vakroktibhir upālabhethāḥ.

hala-ah!; nagara-lovers; dhurta-of villains; dhurinanam-of the best; nigudha-concealed; narma-of jokes; caturi-expertize; tat-therefore; enam-Him; tvam-You; ca-also; drk-of the eyes; añcalena-with the corner; santarjayanti-rebuking; vakra-crooked; uktibhiḥ-with words; upalabhethaḥ-You should rebuke.

Nava-vṛndā: This is the inscrutable joke of the best of mischievous lovers. Rebuke Him with the corner of Your eye and mock Him with many crooked words.

Text 62

rādhā: (sāci samīkṣya sanskṛtena)

cirāsaṅgān manye kuliśa-suhṛdaḥ kaustubha-maṇer
itaḥ saṅkrantas te mradima-paripanthī hṛdi guṇaḥ
tvam etābhiḥ kaṣṭāvalībhīr avalīḍhe 'pi kuruse
jane 'sminn īśānaḥ katham itarathā vañcanam idam

saci-with a crooked glance; samīkṣya-looking; sanskṛtena-in Sanskrit;
cira-long; asaṅgat-form association; kulisa-of the thunderbolt of Indra;
suhṛdaḥ-of the friend; kaustubha-maṇer-of the Kaustubha jewel; itaḥ-
thus; saṅkrantaḥ-passed; te-of You; mradima-of gentleness; paripanthi-
the opposite; hṛdi-in the heart; guṇaḥ-the quality; tvam-You; etābhiḥ-by
these; kaṣṭa-of intense suffering; avalībhīḥ-by a host; avalīḍhe-devoured;
api-even; kuruse-You do; jane-person; asmin-to this; isanaḥ-master;
katham-why?; itaratha-otherwise; vañcanam-cheating; idam-this.

Rādhā: (Staring at Him with crooked eyes, She says in Sanskrit) For
so long You have the company of this Kaustubha jewel, the friend of
Indra's thunderbolt. That is why this hardness has entered Your heart.
This person is swallowed up by a host of sufferings. You have the power
to give Her relief. Why do You cheat Her instead?

Text 63

(ity apavarya) halā pekkha ajuttam ajuttam jam nīluppala-komalovi
vaṇa-mālī kakkasaṃ vaṃsi-āṃ cce-a cumbadi. tā ido ṇaṃ a-addhi-a
genhissam.

iti-thus; apavarya-concealing; hala-O!; pekkha-look; ajuttam-

improper; ajuttam-improper; jam-because; niluppala-as a blue lotus flower; komalovi-as soft and gentle; vana-mali-Kṛṣṇa, who wears a garland of forest flowers; kakkasam-the hard; vamsi-am-flute; cce-a-certainly; cumbadi-kisses; ta-therefore; ido-from Him; a-addhi-a-pulling; genhissam-I shall take.

(aside to Nava-vṛndā) Look! This is wrong! This is wrong! Even though Kṛṣṇa, who wears a garland of forest flowers, is as soft and gentle as a blue lotus flower, He still kisses this harsh, hard flute. I will take it from Him.

Text 64

nava-vṛndā: (svagatam) śreyasī na khalu vaṁśikākṛṣṭih. tad enām apadeśād upadiśāmi. (prakāśam sa-narma smitvā.)

tvam etasmin nīlopalamayatayā vaktum ucite
mudhā mugdhe nīlotpala-mṛdulatām arpayasi kim
mad-uktau viśrambham yadi bhajasi nāmbhoja-vadane
tato vakṣaḥ-pīṭhe ghaṭaya sakhi vistāriṇi kucam

svagatam-aside; sreyasi-the best thing; na-not; khalu-indeed; vamsika-of the flute; akṛṣṭih-pulling; tat-therefore; enam-to Her; apadesat-with a trick; upadisami-I shall teach; prakāśam-openly; sa-with; narma-playfulness; smitvā-smiling; tvam-You; etasmin-in this; nila-upala-mayā-taya-made of sapphire; vaktum-to say; ucite-is proper; mudha-uselessly; mugdhe-O bewildered, charming girl; nila-a blue; utpala-lotus; mrdulatam-softness; arpayasi-You placed; kim-why?; mat-of Me; uktau-in the statement; viśrambham-faith; yadi-if; bhajasi-You place; na-not; ambhoja-vadane-O lotus-faced girl; tataḥ-then; vakṣaḥ-pithe-on the chest; ghataya-just press; sakhi-O friend; vistarini-broad; kucam-breast.

Nava-vṛndā: (aside) It will not be good for Her to pull away the flute. With a trick I will teach Her the truth. (with a playful smile she openly says) O beautiful bewildered girl, why do You uselessly say He is soft as a blue lotus flower? You should say that He is hard as sapphire. O girl with a lotus face, if You do not believe my words, then just press Your breast against His broad chest.

Text 65

rādhā: (vakṣasi pāṇim arpayantī sa-vyatham) kadham esā saccam jevva nīlamanī-paḍimā. (vimṛśya) haddhī haddhī. gadhukkaṇṭha-e savvam visumari-a paḍimāṃ cce-a paccakkham māhavam maṇṇemi.

vakṣasi-on the chest; panim-a hand; arpayanti-placing; kadham-whether?; esa-this; saccam-in truth; jevva-certainly; nilamani-a sapphire; padima-deity; vimṛśya-reflecting; haddhi-alas!; haddhi-alas!; gadhu-intense; ukkaṇṭha-e-with longing; savva-everything; visumari-a-forgetting; paḍimam-a deity; cce-a-indeed; paccakkham-before My eyes; mahavam-Kṛṣṇa; mannemi-I considered.

Rādhā: (She places a hand on the chest and at once becomes upset.) What? It is true. This is a Deity made of sapphire. (reflects) Alas! Alas! Overwhelmed by intense longing I forgot everything. I thought this statue before Me was Kṛṣṇa.

Text 66

(praviśya)

bakulā: geṇha geṇha ima-im mālambara-vilevaṇā-im.

praviśya-entering; genha-take; genha-take; ima-im-these; mala-garlands; ambara-cloth; vilevana-im-ointments.

(enters)

Bakulā: Take, take this garland, cloth, and fragrant ointment.

Text 67

(rādhā gṛhītvā pratimām alaṅcīkīṣati.)

rādhā-Rādhā; gṛhītvā-taking; pratimam-the deity; alaṅcīkīṣati-desires to decorate.

(Rādhā takes them and shows a desire to decorate the Deity with them.)

Text 68

nava-vṛndā:

praṇayinaṁ samayā samaye gatā
vāhasi kānti-dhuraṁ madhuraṁ mudā
na kila kokila-saṅgatim antarā
sphurati sampad alaṁ sakhi mādhavī

praṇayinam-the lover; samayā-near; samaye-at this time; gata-approached; vāhasi-You carry; kānti-of beauty; dhuram-abundance; madhuraṁ-sweetness; muda-joyfully; na-not; kila-indeed; kokila-the cuckoo; saṅgatim-the association; antara-without; sphurati-manifests;

sampat-the opulence; alam-greatly; sakhi-O friend; mādhavī-of
Springtime.

Nava-vṛndā: When You approach Your lover You become very
charming and beautiful. Friend, (You are like) the spring season, which
cannot fully display its glory without the company of the poetic cuckoo
bird.

Text 69

(praviśya)

mādhavī: saccā-e pa-uttim viṇṇādum bhaṭṭi-dāri-a-e pesidamhi tā
āggado papphurantaṃ ṇa-a-vundā-anam pavesissam. (iti parikramya)
hanta ṇūṇam vundā-anam pa-ittho bhaṭṭa. jam ima-im saṅkha-cakkadi-
lakkhida-im pa-a-im lakkhi-anti. tā patthudam nivvahi-a bhaṭṭi-dāri-āṃ
anissam.

praviśya-enters; sacca-e-of Satyabhāmā; pa-uttim-the activities;
vinnadam-to understand; bhatti-dari-a-e-by the princess; pesidamhi-I
have been sent; ta-therefore; aggado-ahead; papphurantam-manifested;
na-a-vunda-anam-New Vṛndāvana; pavesissam-let me enter; iti-thus;
parikramya-walking; hanta-ah!; nūnam-certainly; vunda-anam-
Vṛndāvana; pa-ittho-has entered; bharta-the Lord; jam-because; ima-im-
these; saṅkha-of the coch; cakka-and cakra; adi-beginning with;
lakkhiha-im-signs; pa-a-im-footprints; lakkhi-anti-are manife may be
seen; ta-therefore; patthudam-them matter at hand; nivvahi-a-
completing; bhatti-dari-am-the princess; anissam-I shall bring.

(Enters)

Mādhavī: Princess Rukmiṇī sent me to learn how Satyabhāmā is

doing. This is New Vṛndāvana forest before me. Let me enter it. (She walks.) Ah! The Lord must have entered this Vṛndāvana. I can see His footprints, marked with conch, disc, and other symbols. I will finish the matter at hand and then bring princess Rukmiṇī to this place.

Text 70

(rādhā sāsra-kampam kṛṣṇākṛtim maṇḍayati.)

rādhā-Rādhā; sa-with; asra-tears; kampam-and trembling; kṛṣṇa-of Kṛṣṇa; akṛtim-the form; mandayati-decorates.

(Trembling and shedding tears, Rādhā decorates the Deity of Lord Kṛṣṇa.)

Text 71

mādhavī: esā paḍimā tassa ṇiluppala-mālā disadi. (iti kareṇa ādāya sa-tvaram ucchaiḥ.) sahi ba-ule kudosi.

esa-this; padima-has fallen; tassa-of Him; niluppala-of blue lotus flowers; mala-the garland; disa-i-is seen; iti-thus; kareṇa-with a hand; srajam-the garland; adaya-taking; sa-with; tvaram-agitation; ucchaiḥ-loudly; sahi-O friend; ba-ule-Bakulā; kudosi-where are you?

mādhavī: I see a garland of blue lotus flowers that fell from the Deity. (She picks it up with Her hand. Agitated, She loudly calls) Friend Bakulā, where are you?

Text 72

nava-vṛndā: (sa-sambhramam) satye sannihitāsau mādhavī. tad itas tūrṇam prayānam ucitam.

sa-with; sambhramam-anxiety; satye-O Satyabhāmā; sannihita-nearby; asau-she; mādhavī-Mādhavī; tat-therefore; itaḥ-form here; tūrṇam-quickly; prayanam-departure; ucitam-is proper.

Nava-vṛndā: (anxious) Satyabhāmā, Mādhavī is nearby. Run from this place at once.

Text 73

rādhā: ṇa me damsane tinha purida ta puṇo jhatti vahudissamha.

na-not; me-of Me; damsane-in the seeing; tinha-thirst; purida-fulfilled; ta-therefore; puno-again; jhatti-at once; vahudissamha-let us return.

Rādhā: My thirst to see Him is not satisfied. Let's quickly return.

Text 74

(iti tistraḥ parikramanti.)

iti-thus; tistraḥ-the three girls; parikramanti-exit.

(The three girls exit.)

Text 75

mādhavī: (vilokya) kadham idha jevva saccā. (ity upasṛtya) sahi māhavi-puppha-im aharidum a-adamhi.

vilokya-looking; kadham-how is it?; idha-from here; jevva-certainly; sacca-Satyabhāmā; iti-thus; upasṛtya-approaching; sahi-O friend; mahavi-jasmine; puppha-im-flower; aharidum-to collect; a-adamhi-I have come.

Mādhavī: (seeing Her) Why is Satyabhāmā here? (approaching) Friend, I have come here to pick jasmine flowers.

Text 76

rādhā: (saurabhyam āghraya svagatam) kudo edam a-amhi-am soraham cittam me viloleđi.

saurabhyam-the fragrance; āghraya-smelling; avagatam-to Herself; kudo-where?; edam-this; a-amhi-am-unexpected; soraham-fragrance; cittam-the heart; me-of Me; viloleđi-causes to tremble.

Rādhā: (smelling the fragrance, She says to Herself) From where has this sweet fragrance suddenly come? It makes My heart tremble.

Text 77

(iti mādhavī-kare mālyam dṛṣṭvā apavarya sanskṛtena.)

ito mālyād indīvara-viracitād eṣā vijayī
visarpaty ābhīrī-kula-kumuda-bandhoḥ parimalaḥ
mama kṣobhān ugrān sapadi bahir-antaḥ-praṇayino
balād anyo gandhaḥ katham iva vidhātum prabhavati

iti-thus; mādhavī-of Mādhavī; kare-in the hand; malyam-the garland;
dṛṣṭvā-seeing; apavarya-concealing; sanskṛtena-in Sanskrit; itaḥ-thus;
malyat-from the garland; indivara-of blue lotus flowers; viracitat-
fashioned; eṣaḥ-He; vijayi-victorious; visarpati-approaches; abhiri-of
gopīs; kula-of the community; kumuda-of the lotus flowers; bandhoḥ-of
the friend (the sun); parimalaḥ-the fragrance; mama-of Me; kṣobhaḥ-
agitation; ugrān-intense; sapadi-at once; bahiḥ-outside; antaḥ-inside;
praṇayinaḥ-bringing; balat-forcibly; anyaḥ-other; gandhaḥ-fragrance;
katham-how; iva-as if; vidhatum-to place; prabhavati-is able.

(Seeing the garland in Mādhavī's hand, Rādhā says to Herself) This is the glorious sweet fragrance of the blue lotus garland worn by Kṛṣṇa, the sun who is the friend of the lotus flower gopīs. What other fragrance can violently agitate My heart and senses in this way?

Text 78

mādhavī: (sa-vismayaṁ sanskṛtena)

surabhim anubhavantyāḥ śyāmalāmbhoja-mālām
bhajati tava kim etat kampa-sampattim aṅgam
vapūr api parikkhinnākāram ahnāya kim vā
kalayati pariphullam āli-romañca-pālim

sa-with; vismaya-wonder; sanskṛtena-in Sanskrit; surabhim-the

fragrance; anubhavantyāḥ-perceiving; śyāmala-blue; ambhoja-of lotus flowers; malam-the garland; bhajati-does; tava-of You; kim-why?; etat-this; kampa-of trembling; sampatim-abundance; aṅgam-limbs; vapuḥ-body; api-also; parikhinna-distressed; akaram-body; ahnaya-at once; kim-why?; va-or; kalayati-manifests; pariphullam-blossomed; ali-O friend; romañca-palim-hairs standing erect.

Mādhavī: (struck with wonder, she says in Sanskrit) As You smell the sweet fragrance of this garland of blue lotus flowers, why do You suddenly tremble? Why do the hairs on Your body stand up? Why are You overwhelmed?

Text 79

rādhā: (svगतam) samvaraṇijjo eso attho. (prakāśam) māhavi indīvara-mālam pekkhi-a kāli-a-dahe diṭṭham dānim bhu-aṅga-alim sumaranti bhidamhi.

svगतam-aside; samvarṇijjo-to be concealed; eso-this; attho-actual meaning; prakāśam-openly; mahavi-O Mādhavī; indivara-of blue lotus flowers; malam-the garland; pekkhi-a-seeing; kali-a-dahe-in Kaliya Lake; dittham-seen; danim-now; bhu-aṅga-of snakes; alim-the host; sumaranti-remembering; bhidamhi-I became afraid.

Rādhā: (aside) I must conceal the the truth. (openly) Mādhavī, when I saw the garland of blue lotuses I remembered the many snakes I saw today in Kāliya lake and for a moment I was overcome with fear.

Text 80

nava-vṛndā; (svagatam) sādhu samādhānam idam.

svagatam-aside; sadhu-good; samadhanam-answer; idam-this.

Nava-vṛndā: (aside) That is a very good answer.

Text 81

rādhā: (svagatam) phuḍam ta-e cce-a mutti-e nimmalla-mālā esā.

svagatam-aside; phudam-clearly; ta-e-of this; cce-a-certainly; mutti-e-of the deity; nimmalla-the remnants of the offering; mala-garland; esa-this.

Rādhā: (aside) The garland must have been offered to this Deity.

Text 82

mādhavī: sahi sacce māhavi-maṇḍavan gadu-a puppha-im
avacinissam.

sahi-O friend; sacce-Satyabhāmā; mahavi-of jasmine flowers;
mandavam-to the pavillion; gadu-a-going; puppha-im-flowers;
avacinissam-I shall collect.

Mādhavī: Friend Satyabhāmā, now I will go to the jasmine-pavilion
and pick flowers.

Text 83

sarvāḥ: ido ido pi-a-sahi. (iti niṣkrāntāḥ.)

sarvāḥ-everyone; ido-this way; ido-this way; pi-a-dear; sahi-friend; iti-thus; niṣkrāntāḥ-they exit.

Everyone: This way. This way, dear friend. (They exit.)

Text 84

(tataḥ praviśati madhumaṅgalenānugamyamānaḥ kṛṣṇaḥ.)

tataḥ-then; praviśati-enters; madhumaṅgalena-by Madhumaṅgala; anugamyamanaḥ-followed; kṛṣṇaḥ-Kṛṣṇa.

(Followed by Madhumaṅgala, Kṛṣṇa enters.)

Text 85

kṛṣṇaḥ: (sodvegam)

kṣaṇād eva kṣuṇṇā bhavati vana-mālā malayaja-
dravālepaḥ śuṣyan nipatati rajaḥ-sañcaya-nibhaḥ
visarpadbhir jvālair urasi ravikāntākṛtir asau
mamāntaḥ-santāpaṁ kalayati paraṁ kaustubha-maṇiḥ

sa-with; udvegam-anxiety; kṣaṇat-in a moment; eva-certainly;
kṣunna-wilted; bhavati-is; vana-of forest flowers; mala-the garland;

malayaja-drava-sandalwood paste; alepaḥ-ointment; susyan-drying;
nipatati-falls; rajaḥ-of dust; sa 24caya-an abundance; nibhaḥ-like;
visarpadbhiḥ-moving; jvalaiḥ-with flames; urasi-on the chest; ravikanta-
of a suryakanta jewel; akṛtiḥ-the form; asau-this; mama-of Me; antaḥ-in
the heart; santapam-fire of suffering; kalayati-creates; param-greatly;
kaustubha-maniḥ-the Kaustubha jewel.

Kṛṣṇa: (anxious) Shining as a sūryakānta stone, this Kaustubha jewel
on My chest tortures My heart with rising flames of light. Within a
moment My garland of forest flowers has wilted and My sandalwood
ointment dried and turned to dust.

Text 86

(iti savyataḥ prekṣya) priya-vayasya kīyad dūre sa vṛndāṭavī.

iti-thus; savyataḥ-on the left; prekṣya-looking; priya-O dear; vayasya-
friend; kiyat-how?; dure-far; sa-this; vṛndā-atavi-forest of Vṛndāvana.

(Glancing to the left.) Dear friend, how far is Vṛndāvana forest?

Text 87

madhumaṅgala (sanskṛtena)

sphuṭac-caṭula-campaka-prakara-rocir-ullāsinī
madottarala-kokilāvali-kala-svarālapinī
marāla-gati-śālinī kalaya kṛṣṇasārādhikā (ity ardhokte)

sanskṛtena-in Sanskrit; sphuṭat-blossoming; catula-beautiful;

campaka-of campaka flowers; prakara-of the multitude; rociḥ-with the splendor; ullasini-shining; mada-with joy; uttarala-agitated; kokila-of cuckoos; avalī-of the host; kala-sweet; svāra-of the sounds; alapini-speech; marala-of the swans; gati-the gait; salini-possessing; kalaya-look!; kṛṣṇasāra-with black deer; adhika-filled; iti-thus; ardha-in half; ukte-of the statement.

Madhumaṅgala: (in Sanskrit) She has the splendor of many beautiful campaka flowers. Her voice is filled with the sweet sounds of many jubilant cuckoos. Within Her are the graceful motions of many swans. She is beautiful with many black deer. Look at Her! (He is interrupted in the middle of his words.)

Note: The word "kṛṣṇasārādhikā" was intended by Madhumaṅgala to mean "filled (adhika) with black deer (kṛṣṇasāra)". Kṛṣṇa, however, interpreted the words to be kṛṣṇa sārādhikā, which mean "O Kṛṣṇa (kṛṣṇa) this is (sā) Rādhikā (rādhikā)" What Madhumaṅgala intended to be a description of Vṛndāvana forest, Kṛṣṇa interpreted to be a description of Rādhā. Kṛṣṇa interrupted Madhumaṅgala before he could finish.

Text 88

kṛṣṇah: (sa-sambhramautsukyam) sakkhe kvāsau kvāsau.

sa-with; sambhrama-bewilderment; autsukyam-and eagerness; sakhe-O friend; kva-where?; asau-is She; kva-where?; asau-is She.

Kṛṣṇa: (bewildered and extremely eager) Friend, where is She?
Where is She?

Text 89

madhumaṅgalaḥ: (aṅgulyāgre darśayan.)

puraḥ sphurati vallabha tava...

angulya-with a finger; agre-ahead; darsayan-pointing; puraḥ-ahead;
sphurati-is manifested; vallabha-beloved; tava-Your.

Madhumaṅgala: (pointing with his finger) Here is Your beloved.

Text 90

kṛṣṇaḥ: (sa-vaiyagryam) vayasya nāham paśyami. tad asu me darśaya.
kva sā me rādhikā.

sa-with; vaiyagryam-bewilderment; vayasya-O friend; na-not; aham-I;
paśyami-see; tat-therefore; asau-at once; me-to Me; darsaya-show; kva-
where?; sa-She; me-My ; rādhikā-Radhika.

Kṛṣṇa: (bewildered) Friend, I don't see Her. At once show Her to
Me! Where is My Rādhikā?

Text 91

madhumaṅgalaḥ: ...mukunda vṛndāṭavī.

mukunda-O Kṛṣṇa; vṛndāṭavi-the forest of Vṛndāvana.

Madhumaṅgala: Kṛṣṇa, I was describing Vṛndāvana forest.

Text 92

kṛṣṇah: (parāṁṣya niśvāsan) katham nāmadheya-varṇanam
ākaraṇanād eva sarvānusandhāna-vidhuro 'smi. (iti parikramya)

paramṣya-pausing to reflect; nisvasan-sighing; katham-how is it?;
namadheya-of the name; varṇanam-of the syllables; akarnanat-from the
hearing; eva-certainly; sarva-in all respects; anusandhana-for searching;
vidhuraḥ-agitated; asmi-I am; iti-thus; parikramya-walking.

Kṛṣṇa: (He reflects for a moment and then sighs.) Why is it that
simply by hearing the syllables of Her name I became overwhelmed with
the desire to find Her?

Text 93

sarvāṅginām akuruta muhuḥ sā mamākalpa-lakṣmīn
puṣpair yasyāḥ parimala-bharodgāribhir gaura-gātrī
agre seyam kusuma-dhanuṣaḥ paśya bhallāyamānā
mām utphullā praharati ruvad-bhṛṅga-mallādya mallī

sarva-all; aṅginam-of the limbs; akuruta-did; muhuḥ-repeatedly; sa-
She; mama-of Me; akalpa-of decoration; lakṣmīn-the beauty; puṣpaiḥ-
with flowers; yasyāḥ-of whom; parimala-of the fragrance; bhara-of the
abundance; udgaribhiḥ-with the emanation; gaura-golden; gatri-whose
limbs; agre-in the presence; sa iyam-She; kusuma-dhanuṣaḥ-of cupid,
who carries a bow of flowers; paśya-look!; bhallayamana-become the

wrestler; mam-Me; utphulla-blossomed; praharati-attacks; ruvat-buzzing; bhrnga-bees; malla-wrestler; adya-now; malli-the jasmine flower.

Golden complexioned Rādhā used to beautifully decorate all My limbs with these fragrant jasmine flowers. Look! Now these same jasmine flowers have become transformed into the sharp arrows of cupid, and the buzzing bees within these flowers have changed into dangerous wrestlers. Now both these arrows and wrestlers are violently attacking Me.

Text 94

(parikramya)

mihira-duhitus tīropānte sphuranti nirantarā
vratati-nikarair etās tās tā mahīruha-rājayaḥ
kiśalaya-kulair yāsām navyair alabhyata rādhikā-
śruti-parisare tāḍaṅka-śrī-vidambana-cāturī

parikramya-walking; mihira-duhituḥ-of the Yamuna river, the daughter of the sun-god; tira-upante-on the shore; sphuranti-are manifested; nirantara-thick; vratati-of creepers; nikaraiḥ-with multitudes; etaḥ-they; taḥ-they; mahīruha-of trees; rajayaḥ-multitudes; kiśalaya-of blossoming twigs; kulaiḥ-with multitudes; yasam-of which; navyaiḥ-new; alabhyata-is attained; rādhikā-of Radhika; sruti-parisare-on the ear; tadanka-of the earrings; sri-of the beauty; vidambana-imitation; caturi-skill.

(walking) Covered by many blossoming vines and filled with newly budding twigs, these trees on the Yamunā's shore expertly imitate the beauty of Rādhā's earrings.

Text 95

madhumaṅgalaḥ: (sa-vismayam) va-assa ettha jovvaṇe vi vasantassa
kīsa tal-lakkhaṇam ṇatthi.

sa-with; vismayam-wonder; va-assa-O friend; ettha-here; jovvane-in
youth; vi-although; vasantassa-of springtime; kisa-why?; tat-of that;
lakkhanam-characteristic; na-not; atthi-is.

Madhumaṅgala: (struck with wonder) Friend, this spring season is
now in its youth. Why does it not show the signs of youth?

Text 96

kṛṣṇaḥ: sakkhe satyam āttha. tathā hi

ātanvanti pikās tathā madhuliho vācamyamānām vratam
mākandeṣu darodgatā api jaḍī-bhāvam bhajanty ankurāḥ
ardhodgīrṇa-mukhāpy aśoka-nikare viṣkambhate ma 24jari
kālindī-taṭa-simni hanta kim iyam suptā madhu-śrīr abhūt

sakhe-O friend; satyam-the truth; attha-you speak; tathā hi-
furthermore; atanvanti-accept; pikaḥ-teh cuckoos; tathā-in the same
way; madhulihaḥ-the bees; vacamyamanam-of those who follow a vow of
silence; vratam-the vow; makandesu-on the mango trees; dara-slightly;
udgataḥ-manifested; api-even; jadi-of being stunned; bhavam-the
condition; bhajanti-have attained; ankurha-the new sprouts; ardha-half;
udgirna-opened; mukha-mouth; api-even; asoka-of asoka trees; nikare-in
the grove; viskambhate-checks; mañjari-the blossoms; kalindi-of the
Yamuna; tata-simni-on the shore; hanta-indeed; kim-whether?; iyam-
she; supta-asleep; madhu-of spring; sriḥ-the goddess; abhut-has become.

Kṛṣṇa: Friend, you speak the truth. The cuckoos and bees have taken a vow of silence, the new sprouts on the mango trees have suddenly stopped, and the blossoming buds on the aśoka trees have also stopped. Has the goddess of spring fallen asleep on the Yamunā's shore?

Text 97

madhumaṅgalaḥ: pekkha esā ka-e vi virahiṇī-e vararavinda-vira-ida sejjā.

pekkha-look!; esa-this; ka-e-vi-of some girl; virahini-e-separated from her lover; vara-beautiful; aravinda-of lotus flowers; vira-ida-of fashioned; sejja-bed.

Madhumaṅgala: Look! Here is a bed of lotus flowers made by a girl separated from her lover.

Text 98

kṛṣṇah: nūnam asyāḥ praṇa-rakṣaṇāya sakhyā viṣṭambhiteyaṁ vasanta-lakṣmīḥ.

nūnam-indeed; asyāḥ-of her; praṇa-of the life-breath; akṣaṇaya-for the protection; sakhya-by the friend; viṣṭambhita-has become stunned; vasanta-of spring; lakṣmīḥ-the goddess.

Kṛṣṇa: Perhaps to save this girl's life one of her friends made the goddess of spring unconscious.

Text 99

(ity alokya sātāṅkam)

śūnya-kroḍā niviḍa-kamalaiḥ kalpitā talpa-vedī
nedīasyās tanu-laharibhiḥ śilitā heli-putryāḥ
aṅga-jvāla-paricaya-milan-murmurā marma-duḥkha-
vyākhyā-pañjī mama dhiyam iyaṁ dhūmrayantī dhunoti

iti-thus; alokya-looking; sa-with; atāṅkam-anguish; sunya-empty;
kroḍa-in the middle; nivida-with many; kamalaiḥ-lotus flowers; kalpita-
fashioned; talpa-vedī-the bed; nedīasyāḥ-nearby; tanu-gentle;
laharibhiḥ-with waves; silita-made; heli-putryāḥ-of the Yamuna River,
the daughter of the sun-god; aṅga-of the body; jvāla-paricaya-the fever;
milat-meeting; murmura-blazing fire; marma-of the heart; dukha-of
sufferings; vyākhyā-pañjī-the catalogue; mama-My; dhiyam-intelligence;
iyaṁ-this; dhūmrayanti-emitting smoke; dhunoti-makes tremble.

(Looking, He becomes filled with anguish.) Fashioned with many
lotus flowers and sprinkled with the nearby Yamunā's gentle waves, this
empty bed sets My limbs on fire. It tortures My heart and makes My
thoughts tremble.

Text 100

madhumaṅgalaḥ: edaṁ aggado ṇi-uñja-sali-am salahehi.

edaṁ-this; aggado-ahead; ni-uñja-in the forest grove; sali-am-the
cottage; salahehi-praise.

Madhumaṅgala: Now that You have glorified the bed You should praise the forest-cottage ahead of us.

Text 101

kṛṣṇah: (parikramya sodgrivam paśyan sāścaryam.) katham āraṇya-veśa-dhāriṇī hariṇīyam mad-aṅga-pratimā. (iti sannidhāya) nūnam etayā śilpācārya-kalā-kausāla-vivartena bhavitavyam.

parikramya-walking; sa-with; udgrivam-neck raised; paśyan-looking; sa-with; āścaryam-surprise; katham-how is it?; araṇya-suitable for a forest; vesa-dress; dharini-wearing; harini-charming; iyam-this; mat-of Me; aṅga-of the body; pratima-the deity form; iti-thus; sannidhaya-coming near; nūnam-certainly; etaya-by this; silpa-acarya-of Visvakarma, the master of all artists; kala-the art; kausala-expertness; vivartena-by the manifestation; bhavitavyam-may be.

Kṛṣṇa: (He walks. He eagerly gazes and becomes filled with wonder.) Is this a graceful Deity of Me decorated with forest flowers? (He goes close to the Deity.) This must be the art of Viśvakarmā, the master of all sculptors.

Text 102

madhumaṅgalah: (sa-kautukam) hi hi eso jevva appaṇo pi-a-va-assao ma-e cirado laddho. tumam kkhu rā-into ṇa me bamhaṇa-badu-assa ahirubo. (iti nirīkṣya) pi-a-va-assa pekkha ka-e bi aṇura-iṇi-e sevā kidatthi.

sa-with; kautukam-eagerness; hi-Oh!; hi-Oh!; eso-He; jevva-indeed;

appano-of the self; pi-a-dear; va-asso-friend; ma-e-by me; cirado-after a long time; laddho-is attained; tumam-You; kkhu-indeed; ra-into-the king of kings; na-not; me-me; bamhana-a brahmana; badu-assa-boy; ahirubo-like; iti-thus; nirikṣya-looking; pi-a-dear; va-assa-friend; pekkha-look; ka-e-by some; ka-e bi-by some girl; anura-ini-e-filled with love; seva-service; kidatthi-was performed.

Madhumāṅgala: (eager) Oh! Oh! After a long time I have found my dear friend. You are a great king. You are not a brāhmaṇa boy as I. (inspecting) Dear friend, look! Some girl has very lovingly worshiped this Deity.

Text 103

kṛṣṇah: sakhe sādhu lakṣitam.

asau vyasta-nyastā viśadayati mālā vivasatām
vibhakteyaṁ carcā nayana-jala-vṛṣṭim kathayati
karotkampam tasyā vadati tilakam kuñcitam idam
kṛśāṅgyāḥ premāṇam varivasitam eva prathayati

sakhe-O friend; sadhu-well; laksita-observed; asau-this; vyasta-scattered; nyasta-placed; visadayati-afflicts; mala-the garland; vivasatam-the condition of being overwhelmed; vibhakta-broken; iyam-this; carcaintment; nayana-from the eyes; jala-of tears; vrstim-shower; kathayati-tells; kara-of the hand; utkampam-the trembling; tasyāḥ-of Her; vadati-speaks; tilakam-the tilaka marking; kuncita-curved; idam-this; krsa-angyaḥ-of the slender girl; premanam-pure love; varivasitam-service; eva-certainly; prathayati-proclaims.

Kṛṣṇa: Friend, your perception is good. This carelessly placed flower garland proclaims that this girl was overwhelmed with emotion. This

broken sandalwood paste declares that She was crying a monsoon of tears. This crooked tilaka marking states that Her hand was trembling. The way this slender girl worshiped the Deity speaks of Her great love.

Text 104

(nepathye) ido ido pi-a-sahi.

nepathye-from behind the scenes; ido-this way; ido-this way; pi-a-dear; sahi-friend.

A voice from behind the scenes: This way, dear friend. This way.

Text 105

kṛṣṇah: sakhe nūnam pratyasīdanti mūrter upāsikās taruṇyaḥ. tad eṣā mad-arcā kuñjāntare niveśyatām. mayāsyāḥ suṣṭhu veśa-mādhurīm urī-kṛtya bimboṣṭhīnām bhāva-niṣṭhām niṣṭāṅkayīṣyata vedīyam adhiṣṭheyā. (ity ubhau tathā kurutaḥ.)

sakhe-O friend; nūnam-certainly; pratyasīdanti-returning; murteḥ-of the deity; upasikaḥ-worshippers; taruṇyaḥ-the girls; tat-therefore; esa-this; mat-My; arca-deity; kuñja-the forest grove; antare-within; niveśyatam-should be placed; mayā-by Me; asyāḥ-of it; suṣṭhu-nicely; vesa-of the decoration; mādhurīm-the sweetness; urī-kṛtya-accepting; bimba-osthinām-of the girls who have beautiful lips red as bimba fruits; bhava-of love; niṣṭhām-the faith; niṣṭāṅkayīṣyata-observing; vedi-on the altar; iyam-this; adhiṣṭheyā-should be stood; iti-thus; ubhau-both; tathā-in that way; kurutaḥ-act.

Kṛṣṇa: Friend, now the girls who worshiped this Deity are returning. Take the Deity into the forest. I will assume the same charming decorations the Deity had. I will stand on the altar as it did, and I will see the great love and faith of these girls whose beautiful lips are red as bimba fruits. (They both act accordingly.)

Text 106

(tataḥ praviśati sakhībhyām anugamyamānā rādhā.)

tataḥ-then; praviśati-enters; sakhibhyam-by two gopī-friends;
anugamyamana-followed; rādhā-Rādhā.

(Accompanied by two gopī-friends, Rādhā enters.)

Text 107

rādhā: (puro 'valokya sa-romāñcam) ammahe paḍimā-e māhurī-
bhara-sahuda. jam saccam cce-a māhava-damsara-camakkāram uppadedi.

puraḥ-ahead; avalokya-looking; sa-with; romañcam-hairs standing up;
ammahe-ah!; padima-e-of the deity; mahuri-of sweetness; bhara-
abundance; sahuda-goodness; jam-because; saccam-truth; cce-a-certainly;
mahava-of Kṛṣṇa; damsana-sight; camakkaram-wonder; uppadedi-
creates.

Rādhā: (she looks ahead and the hairs of Her body stand erect.) Ah!
The Deity is so sweetly handsome. It creates the same wonderful
impression of directly seeing Kṛṣṇa.

Text 108

bakulā: (janāntikam) ṇa-a-vunde pekkha paḍimā-e sundaram.

jana-antikam-only to Nava-vṛndā; na-a-vunde-O Nava-vṛndā;
pekkha-look; padima-e-of the deity; sundaram-at the handsomeness.

Bakulā: (aside to Nava-vṛndā) Nava-vṛndā, look at how handsome
the Deity is.

Text 109

nava-vṛndā: (sa-smitam) mugdhe nūnam satyabhāmā-premonmādas
tvayy api sañcakrāma. yā harim eva pratimāṃ pratyēṣi.

sa-with; smitam-a smile; mugdhe-O bewildered girl; nūnam-certainly;
satyabhāmā-of Satyabhāmā; prema-of love; unmada-the madness; tvayi-
in you; api-even; sañcakrama-has entered; ya-which; harim-Kṛṣṇa; eva-
certainly; pratimam-the deity; pratyēṣi-you believe.

Nava-vṛndā: (smiling) Bewildered girl, Satyabhāmā's madness of
love has also entered you. You also think that this Deity is actually
Kṛṣṇa.

Text 110

kṛṣṇah: (sa-vismayānandam) hanta keyaṃ cittākarṣiṇī kalpa-latikā.

sa-with; vismaya-of wonder; ānandam-the bliss; hanta-ah!; ka-who?;
iyam-this; citta-the heart; akarsini-attracting; kalpa-latika-desire
creeper.

Kṛṣṇa: (struck with wonder and happiness) Ah! Who is this kalpa-
lata- vine that enchants My heart?

Text 111

(iti sautsukyam)

hṛdayāntara-sphurad-amanda-vedanā
bhara-vāvadūka-vadanāmbhuja-dyutiḥ
nayanānta-tāṇḍavita-nīla-kuntalā
sudatī mad-akṣi-padavīm prapadyate

iti-thus; sa-with; autsukyam-eagerness; hṛdaya-the heart; antara-
within; sphurat-manifesting; amanda-great; vedana-torment; bhara-
abundance; vavaduka-eloquent; vadana-face; ambuja-lotus; dyutiḥ-
splendor; nayana-of the eyes; anta-the corner; tandavita-dancing; nīla-
black; kuntala-locks of hair; su-dati-with beautiful teeth; mat-of Me;
aksi-of the eyes; padavim-the pathway; prapadyate-has attained.

(with great desire) Her teeth very beautiful, curling locks of black
hair dancing at the corners of Her eyes, and the beauty of Her lotus face
eloquently proclaiming the torment in Her heart, a very beautiful girl
has entered the pathway of My eyes.

Text 112

(punar nibhalya camatkāram.) hanta hanta katham saiveyam me
prāṇa-vallabhā rādhā. (ity aśru-dhārām avārayan sa-vimarṣam.)

punaḥ-again; nibhalya-looking; camatkāram-wonder; hanta-ah!;
hanta-ah!; katham-whether?; sa-She; eva-certainly; iyam-this girl; me-of
Me; praṇa-to the life; vallabha-most dear; rādhā-Rādhā; iti-thus; asru-of
tears; dharam-a flood; avarayan-concealing; sa-with; vimarsam-
reflection.

(Looks again and becomes struck with wonder.) Ah! Ah! Is this
Rādhā, who is more dear to Me than My own life? (Struggling to check a
flood of tears, He reflects.)

Text 113

akalpi sura-śilpinā parikalayya māyā-mayī
sukhāya mama rādhikā dhruvam amanda-vṛndāvane
bhaved iha kuśasthalī-nagara-nītibhir durgame
mamāntar-avarodhane kva nu tadiya-sambhāvanā

akalpi-created; sura-silpina-by Visvakarma, the sculptor of the
demigods; parikalayya-considering; mayā-mayi-illusory; sukha-ya-for the
pleasure; mama-of Me; rādhikā-a Radhika; dhruvam-certainly; amanda-
beautiful; vṛndāvana-in this Vṛndāvana; bhavet-may be; iha-here;
kusasthali-of Dvaraka; nagara-of the city; nitibhiḥ-by the arrangements;
durgame-difficult to enter; mama-of Me; antaḥ-within; avarodhane-the
inner apartments; kva-where?; nu-indeed; tadiya-of Her; sambhavana-
the existence.

This girl must be an illusory Rādhā the celestial sculptor Viśvakarmā
made to bring Me some happiness in this beautiful Vṛndāvana. How is it

possible for Rādhā to pass the fortifications of Dvārakā City and then enter the inner rooms of My palace?

Text 114

rādhā: (kṛṣṇa-mukhendum avalokya) hanta hanta
ṇibbharukkaṇṭhidā-e mama muddhattaṇaṃ jaṃ go-indassa paḍimāṃ
jevva go-indaṃ maṇṇemi. (iti sāsru-dhāram a 24jalim baddhvā.) a-i
padibimba avi kim tumha bimbassa amburuha-lo-aṇassa kallaṇaṃ.

kṛṣṇa-of Kṛṣṇa; mukha-of the face; indum-the moon; avalokya-gazing;
hanta-ah!; hanta-ah! nibbhar-great; ukkaṇṭhida-with yearning; mama-
of Me; muddhattanam-bewilderment; jam-because; go-indassa-o
Govinda; padimam-the statue; jevva-certainly; go-indam-Govinda;
mannemi-I consider; iti-thus; sa-with; asru-of tears; dharam-a flood; a
24jalim baddhva-folding Her hands; a-i-O; padibimba-reflection of
Kṛṣṇa; avi kim-whether?; tumha-of You; bimbassa-of the reflected object;
amburuha-lo-anassa-of the lotus-eyed Kṛṣṇa; kallaṇam-happiness.

Rādhā: (gazing at Kṛṣṇa's moonlike face) Ah! Ah! I am filled with
such a strong desire to meet Kṛṣṇa. I am so bewildered I think this statue
of Kṛṣṇa is Kṛṣṇa Himself. (Crying a stream of tears, She folds Her
hands and says) O reflection of Kṛṣṇa, is the real lotus-eyed Kṛṣṇa well
and happy now?

Text 115

kṛṣṇaḥ; (sollāsam) ayi māyā-yantra-mayī rādhike satyam idānīm eva
kṛṣṇaḥ kṣemī. yad iyam sarva-mudrayā taṃ lokottaram anukurvati tvam
asya kṣemaṃ pṛcchasi.

sa-with; ullasam-happiness; ayi-O; mayā-yantra-mayi-O illusion created by magic; radhike-O Radhika; satyam-in truth; idanim-now; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; kṣemi-is happy; yat-because; iya-Her; sarva-all; mudraya-with characteristics; tam-Her; loka-uttaram-extraordinary; anukurvati-imitating; tvam-You; asya-of Him; kṣeman-the welfare; prcchasi-inquire.

Kṛṣṇa: (jubilant) O illusion of Rādhā created by magical spells, Kṛṣṇa is indeed very happy at this moment. He is happy because, Your features exactly resembling the extraordinary features of Rādhā, You are now asking about His welfare.

Text 116

rādhā: (sa-camatkāram) sāhu ṇa-a-vunde. sāhu sāhu. ja-e sippa-kala-kusala-e nimmida padimavi edaṁ kiṁ pi mahuraṁ vaharedi.

sa-with; camatkāram-wonder; sahu-well done!; na-a-vunde-Nava-vṛndā; sahu-well done; sahu-well done; ja-e-by which; sippa-of sculpture; kala-artistry; kusala-e-with expertness; nimmida-created; padima-a statue; vi-even; kim pi-something; mahuram-sweet; vaharedi-may speak.

Rādhā: (struck with wonder) Well done, Nava-vṛndā! Well done! Well done! This statue is so expertly crafted it is even able to speak sweet words.

Text 117

kṛṣṇaḥ: aho gandharva-purānukāriṇo 'pi māyā-gandharva-nāṭyasya kāpi cira-camatkāra-kāritā yad atra mamāpy ābadhiteva rādhā

pratibhāsate.

aho-ah!; gandharva-pura-a mirage; anukarinaḥ-like; api-even; mayā-gandharva-natyasya-of magic; ka api-something; cira-for a long time; camatkāra-wonder; karita-done; yat-because; atra-here; mama-of Me; api-even; abadhita-without restraint; rādhā-Rādhā; pratibhasate-is reflected.

Kṛṣṇa: Ah! This magical mirage of Rādhā is very wonderful. Rādhā is clearly reflected in this very place.

Text 118

rādhā: (sānandādbhutam̐ sanskṛtena)

varo dhinvan ghrāṇam parimilati so 'yam parimalo
ghana-śyāmā seyaṁ dyuti-vitatir ākarṣati dṛśau
svaraḥ so 'yam dhīras taralayati karṇau mama balād
aho govindasya prakṛtim upalabdā pratikṛtiḥ

sa-with; ānanda-bliss; adbhutam-and wonder; sanskṛtena-in Sanskrit; varaḥ-excellent; dhinvan-delighting; ghraṇam-the nose; parimilati-touches; sa ayam-this; parimalaḥ-fragrance; ghana-as a cloud; śyāma-dark; sa iyam-this; dyuti-of splendor; vitatiḥ-expansion; akarsati-attracts; dṛśau-the eyes; svaraḥ-sound; sa iyam-this; dhiraḥ-charming; taralayati-causes to tremble; karṇau-ears; mama-My; balat-forcibly; aho-ah!; govindasya-of Kṛṣṇa; prakṛtim-the nature; upalabdha-has attained; pratikṛtiḥ-the statue.

Rādhā: (jubilant and struck with wonder) The sweet fragrance of this statue delights My nose. The splendid color of this statue, dark as a

monsoon cloud, attracts My eyes. The charming words spoken by this statue make My ears tremble with happiness. Ah! This statue is exactly like Kṛṣṇa Himself!

Text 119

(iti kākum kurvati.) a-i kaṇha-paḍime esā cadu-kodihim bhikkkhedi. rāhi. evvaṁ cce-a jaṅgami-bhavi-a ciraṁ suhavehi santāba-jajjaraṁ dīna-e lo-anam.

iti-thus; kakum-plaintive words; kurvati-doing; a-i-O; kanha-of Kṛṣṇa; padime-statue; esa-this; cadu-of sweet words; kodihim-with millions; bhikkkhedi-begs; tahi-Rādhā; evvam-in this way; cce-a-certainly; jaṅgami-moving; bhavi-a-becoming; ciraṁ-for a long time; suhavehi-please give pleasure; santaba-with pain; jajjaram-wounded; dina-e-of the poor girl; lo-anam-the eyes.

(In a plaintive voice) O statue of Kṛṣṇa, this Rādhā begs You with millions of sweet words: Please become a living, moving person and give some happiness to the pain-filled eyes of this poor girl.

Text 120

kṛṣṇah: hanta vṛndāraka-var dhake diṣṭyā samvardhito 'smi. (iti bāṣpa-dhārāṁ vitanoti.)

hanta-O; vṛndāraka-of the statue; vardhake-O sculptor; diṣṭyā-by good fortune; samvardhitaḥ-prosperous; asmi-I have become; iti-thus; bāṣpa-of tears; dharam-a stream; vitanoti-manifests.

Kṛṣṇa: O sculptor, I have become very fortunate. (He cries a stream of tears.)

Text 121

nava-vṛndā: sakhi celāñcalenāpasaryatām priya-mukhāmbhojād
bāṣpāmbu-dhārā.

sakhi-O friend; cela-of the garment; añcalena-with the edge;
apasaryatam-should be removed; priya-of Your beloved; mukha-of the
face; ambhojat-from the lotus flower; bāṣpa-ambu-of tears; dhara-the
stream.

Nava-vṛndā: Friend, with the edge of Your sari You should wipe
away the tears from the lotus face of Your beloved.

Text 122

(rādhā sāpatrapam tathā karoti.)

rādhā-Rādhā; sa-with; apatrapam-shyness; tathā-in that way; karoti-
acts.

(Rādhā shyly does that.)

Text 123

nava-vṛndā: (svगतam) katham asau mādhave rādhikāṅga-sparśa-

saukhyena stimitākṣo bhavan pṛsthāsrita-kadamba-stambham ālambate.

svagatam-aside; katham-how is it?; asau-this; mādhaveḥ-Kṛṣṇa;
rādhikā-of Radhika; aṅga-of the body; sparsa-of the touch; saukhyena-by
the happiness; stimita-filled with tears; akṣaḥ-whose eyes; bhavan-being
so; pṛstha-behind; asrita-resting; kadamba-of a kadamba tree; stambham-
the trunk; alambate-rests.

Nava-vṛndā: (aside) This statue of Kṛṣṇa feels intense happiness by
the touch of Rādhā's body. The statue's eyes are filled with tears, and it
now leans against the kadamba tree behind it. How are these things
possible?

Text 124

rādhā: haddhī haddhī sāvāvi-am dhammam gada paḍimā. (iti
mūrchatī.)

haddhi-Oh!; haddhi-Oh!; savāvi-am-the original person; dhammam-
the nature; gada-has attained; paḍima-the statue; iti-thus; murchatī-She
faints.

Rādhā: Oh! Oh! The statue has come to life. (She faints.)

Text 125

(nepathye saṅkula-dhvaniḥ.)

nepathye-behind the scenes; saṅkula-tumultuous; dhvaniḥ-sound.

(A tumultous sound comes from behind the scenes.)

Text 126

bakulā: (sāvegam) ṇa-a-vunde kadhaṁ eso sasaṅkaṁ vikkosantaṇaṁ
kalaviṇaṁ kalavo viddavadi.

sa-with; avegam-excitement and hurry; na-a-vunde-O Nava-vṛndā;
kadham-why?; eso-this; sa-with; śaṅkaṁ-fear; vikkosantanam-crying;
kalavinam-of peacocks; kalavo-the multitude; viddavadi-runs.

Bakulā: (agitated) Nava-vṛndā, why are the peacocks fleeing and
crying in fear?

Text 127

nava-vṛndā: nūnaṁ vidarbha-nandinī vṛndāvanaṁ prapede. tādīya-
parivārāṇaṁ mañjīra-siñjītena śaṅkita-marāla-kulotkārṣaḥ kalāpinaḥ
palāyante. tad itas tūrṇaṁ tvayā satyāpasaryatām.

nūnam-certainly; vidarbha-of the king of Vidarbha; nandini-the
daughter (Rukmiṇī); vṛndāvanam-Vṛndāvana; prapede-has entered;
tadiya-of her; parivaraṇam-of the associates; mañjīra-of the ankle-bells;
sinjītena-by the tinkling sounds; śaṅkita-feared; marāla-of swans; kula-
peacocks; palayante-flee; tat-therefore; itaḥ-from this place; tūrṇam-
quickly; tvayā-by you; satya-Satyabhāmā; apasaryatam-should be taken.

Nava-vṛndā: Rukmiṇī must have come to Vṛndāvana with her
friends, who wear tinkling bells on their ankles. Thinking the tinkling

sounds are warblings of the most graceful swans, the peacocks are now fleeing in fear and embarrassment. Rukmiṇī is coming. You must quickly take Satyabhāmā away from this place!

Text 128

bakulā: sahu mantesi. (iti mūr̥chitām eva rādhām aṅgī-kṛtya niṣkrāntā.)

sahu-well; mantesi-you speak; iti-thus; murchitam-the fainted; eva-certainly; rādhām-Rādhā; aṅgī-kṛtya-taking; niṣkrānta-exits.

Bakulā: You speak well. (She takes up the fainted Rādhā and exits.)

Text 129

madhumaṅgalaḥ: (nikuñjan nihsṛtya) accari-am accari-am. bho pi-a-va-assa saccam cce-a paḍimā-ruvosi.

nikuñjat-from the forest; nihsṛtya-coming; accari-am-wonderful!; accari-am-wonderful!; bho-O; pi-a-dear; va-assa-friend; saccam-in truth; cce-a-certainly; padima-of a statue; ruvo-the form; si-You are.

Madhumaṅgala: (emerging from the forest) Wonderful! Wonderful! O dear friend, in truth You have become a motionless statue.

Text 130

kṛṣṇah: (puro dṛṣṭim prakṣipan.) hanta hanta katham līnā babhūva sadyas tvaṣṭrī śilpamayā. (iti camatkāram abhinīya.) navavṛnde bhūyo 'pi kim iyam prastotum śakyate jagad-vismāpinī kāpi māyā.

puraḥ-ahead; dṛṣṭim-glance; prakṣipan-casting; hanta-alas!; hanta-alas!; katham-where?; lina-disappeared; babhuva-has; sadyaḥ-at once; tvastri-of Visvakarma; silpamayā-the statue; iti-thus; camatkāram-wonder; abhiniya-representing dramatically; navavrnde-O Nava-vṛndā; bhuyaḥ-again; api-also; kim-whether?; iyam-this; prastotum-to manifest; sakyate-is able; jagat-the universe; vismapini-filling with wonder; ka api-something; māyā-creation of magic.

Kṛṣṇa: (looks ahead) Alas! Alas! Where has the magical statue created by Viśvakarmā gone? (He is filled with wonder.) Nava-vṛndā, can you bring back this magical statue that filled the universe with wonder?

Text 131

nava-vṛndā: atha kim.

atha-then; kim-whether?

Nava-vṛndā: Why not?

Text 132

kṛṣṇah: (sotkaṅtham) sakhi tūrṇam apanīyatām.

sa-with; utkaṅtham-eagerness; sakhi-O friend; tūrṇam-at once;

apaniyatam-should be brought.

Kṛṣṇa: (eagerly) O friend, bring the statue at once!

Text 133

nava-vṛndā: deva yato 'ham vidravantī cakravākīva bibhemi seyam
sannikṣṭā devī candrikā. (iti niṣkrāntā.)

deva-O Lord; yataḥ-from whom; aham-I; vidravanti-fleeing;
cakravaki-a cakravaki bird; iva-like; bibhemi-I fear; sa iyam-she;
sannikṣṛsta-near; devi-queen; candrika-moonlight; iti-thus; niṣkrāntaḥ-
exits.

Nava-vṛndā: My Lord, Queen Rukmiṇī is approaching. I am afraid of
her. I will flee from her as the cakravāki bird flees moonlight.

Text 134

(tataḥ praviśati saha-parijanā candrāvalī.)

tataḥ-then; praviśati-enters; saha-with; parijana-associates;
candrāvalī-Candrāvalī.

(Accompanied by her friends, Candrāvalī enters.)

Text 135

candrāvalī: halā māhavi virahiṇī-e vahiṇī-e rāhi-e so-analo ajjavi me
ṇa ṇivvadi.

hala-O; mahavi-Mādhavī; virahini-e-separated; vahini-e-sister; rahi-e-
for Rādhā; so-a-of grief; analo-the fire; ajja-today; vi-even; me-of me; na-
not; nivvadi-has become extinguished.

Candrāvalī: O Mādhavī, the fire of grief for my lost sister Rādhā has
not become extinguished even today. It still burns.

Text 136

mādhavī: bhaṭṭi-dāri-e pa-idi-siṇiddhasi. kadham ṇivvadu.

bhatti-dari-e-O princess; pa-idi-by nature; siniddha-affectionate; asi-
you are; kadham-how?; nivvadu-will be extinguished.

Mādhavī: Princess, it is Your nature to be very affectionate to others.
How will you be able to extinguish this fire of love?

Text 137

candrāvalī: sahi ajja ajja-uttena hā rāhi hā rāhi tti savvam cce-a
rattim siviṇa-idam.

sahi-O friend; ajja-today; ajja-uttena-by my husband; ha-O; rahi-
Rādhā; ha-O; rahi-Rādhā; tti-thus; savvam-the whole; cce-a-certainly;
rattim-night; siviṇa-idam-spoke in His sleep.

Candrāvalī: Friend, my husband spent all of last night calling out "O Rādhā! O Rādhā!" in His sleep.

Text 138

mādhavī: nūṇam siviṇa-damsana-vikkhohidam attaṇa-am
viṇodedum eso vundā-aṇam pa-ittho.

nūnam-certainly; sivina-in a dream; damsana-the sight; vikkhohidam-
upset; attana-am-heart; vinodedum-to please; eso-He; vunda-anam-in
Vrndāvana; pa-ittho-has entered.

Mādhavī: His heart must be upset by something He saw in last night's
dream. He must have entered Vrndāvana forest to cheer up His unhappy
heart.

Text 139

candrāvalī: saccam bhaṇasi.

saccam-the truth; bhanasi-you speak.

Candrāvalī: You speak the truth.

Text 140

mādhavī: pekkha bhaṭṭi-dāri-e āggado ṇi-uñje bhaṭṭā.

pekkha-look!; bhatti-dari-e-O princess; aggado-arrived; ni-uñje-in the forest grove; bhatta-your husband.

Mādhavī: O princess, look! Your husband has come to this forest-grove.

Text 141

candrāvalī: (sāci samīkṣya.) halā jam vundā-anevī eso upphulla-aro vilo-i-adi. tā takkemi a-uruvvam kim pi rasantaram laddho.

saci-crookedly; samīkṣya-looking; hala-Oh!; jam-because; vunda-ane- in Vrndāvana; vi-even; eso-He; upphulla-blossoming with happiness; a-aro-whose body; vilo-i-adi-is seen; ta-therefore; takkemi-I may conjecture; a-uruvvam-unprecedented; kim pi-something; rasa-sweetness; antaram-another; laddho-has attained.

Candrāvalī: (gazing with crooked eyes) I can see that He is very happy in this Vrndāvana forest. I think He must have tasted some sweet nectar He did not know before.

Text 142

mādhavī: (nibhalya) bhāṭṭi-dāri-e phudam saṅgadā sā hariṇī saccabhāmā.

nibhalya-looking; bhatti-dari-e-O princess; phudam-clearly; saṅgada- met; sa-She; harini-charming; saccabhama-Satyabhāmā.

Mādhavī: (looking) Princess, He must have met charming Satyabhāmā.

Text 143

candrāvalī: sahi saccam saccam. jam imassa aṅge so jevva ma-e-pesido divva-pariccha-o. tā gadu-a tattam janissam. (ity upasṛtya) ja-adu ja-adu ajja-utto.

sahi-O friend; saccam-it is true; saccam-it is true; jam-because; imassa-of Him; ange-on the body; so-this; jevva-certainly; ma-e-by men; pesido-sent; divva-celestial; paricchado-cloth; ta-therefore; gadu-a-going; tattam-the truth; janissam-I shall.

Candrāvalī: O friend, it is true! It is true! On His body is the same celestial cloth I gave to Satyabhāmā. I will approach Him and learn the truth. (She approaches.) All glories, all glories to my husband!

Text 144

kṛṣṇah: (sāvahittham) priye diṣṭyādya samaye vṛndāvanam upalabdhasi.

sa-with; avahittham-concealing His real feelings; priye-O beloved; diṣṭyā-by good fortune; adya-today; samaye-at this time; vṛndāvanam-Vṛndāvana; bupalabdha-obtained; asi-you are.

Kṛṣṇa: (concealing His real feelings.) Beloved! How fortunate that you have come to Vṛndāvana just at this time!

Text 145

candrāvalī: (kṛṣṇam paśyanti sāścaryam apavarya sanskṛtena.)

sphurati madhurimormiḥ sphaṛam āraṇya-veśam
kam api jagad-apūrvam bibhrato mādhasya
kalayati sakhi trptim nedam īrṣya-bhujāṅgi-
kavalitam api yatra prekṣyamāne mano me

kṛṣṇam-at Kṛṣṇa; paśyanti-gazing; sa-with; āścaryam-wonder;
apavarya-aside; sanskṛtena-in Sanskrit; sphurati-is manifest; madhurim-
of sweetness; urmiḥ-waves; sphaṛam-greatly; āraṇya-in the forest; vesam-
with dress; kam api-something; jagat-in the world; apurram-never seen
before; bibhrataḥ-manifesting; mādhasya-of Kṛṣṇa; kalayati-sees;
sakhi-O friend; trptim-happiness; na-not; idam-this; irṣya-of jealous
anger; bhujāṅgi-by the snake; kavalitam-bitten; api-even; yatra-where;
prekṣyāmana-being seen; manaḥ-heart; me-my.

Candrāvalī: (gazing at Kṛṣṇa, she become struck with wonder. She
whispers to Mādhavī) Now that He is decorated with these forest-
ornaments, Kṛṣṇa shows great waves of sweetness never seen in this
world. Still, bitten by the snake of jealous anger, my heart cannot
become happy, even by gazing at the sweetness of Kṛṣṇa.

Text 146

(iti smitam kṛtvā.) de-a ṇaviṇa-ṇa-iṇi-saṅgama-mahusaveṇa
diṭṭhi-ā papphurasī.

iti-thus; smitam-a smile; kṛtvā-doing; de-a-O Lord; navina-new; pana-

ini-of the lover; saṅgama-of the association; mahusavena-with the great festival; ditthi-a-by good fortune; papphurasi-You are trembling with happiness.

(smiling) Lord, You are very fortunate. Now You are trembling with happiness by enjoying a great festival of association with Your new lover.

Text 147

kṛṣṇah: (vihasya) priye pracīna-praṇayinīti bhāṇyatām.

vihasya-laughing; priye-O beloved; pracina-old; praṇayini-lover; iti-thus; bhanyatam-should be said.

Kṛṣṇa: (laughing) Beloved, say "old lover".

Text 148

candrāvalī: (sa-śaṅkam) kā kkhu pa-iṇa-pana-iṇī.

sa-with; śaṅkam-fear; ka-who?; kkhu-indeed; pa-ina-old; pana-ini-lover.

Candrāvalī: (suspicious) Who is this "old lover?"

Text 149

kṛṣṇah: priye ma kuru śaṅkam. vṛndāvana-latāḷir eva. nāparā.

priye-O beloved; ma-don't; kuru-do; śaṅkam-suspicion; vṛndāvana-of Vrndāvana forest; lata-of creepers; aliḥ-the host; eva-certainly; na-not; apara-anything else.

Kṛṣṇa: Beloved, please don't be suspicious. These vines of Vrndāvana forest are my "old lover". It is nothing more.

Text 150

mādhavī: saccam bhaṇadi bhaṭṭā jam vṛndā-aṇa-kappa-ladā-e uvanidā esā mālā.

saccam-the truth; bhaṇadi-speaks; bhatta-the lord; jam-because; vuna-ana-of Vrndāvana; kappal-lada-e-by the desire- creeper; uvanida-brought; esa-this; mala-garland of flowers.

Mādhavī: Your husband speaks the truth. The desire vine gave Him this flower garland.

Text 151

kṛṣṇah: mādhavī mā mudhā śaṅka-kalaṅkena kilaṅkayā viśuddham candrāvalīm. yad iyam mālā madhumaṅgala-kalā-kauśala-sākṣāt-kṛtiḥ.

mādhavī-O Mādhavī; ma-don't; mudha-uselessly; śaṅka-of suspicious; kalankena-with the dirt; kila-indeed; ankaya-mark; viśuddham-pure; candrāvalīm-Candrāvalī; yat-because; iyam-this; mala-garland;

madhumaṅgala-of Madhumaṅgala; kala-of art; kausala-by the skill;
sakṣat-kṛtiḥ-manifestation.

Kṛṣṇa: Mādhavī, don't unnecessarily mark pure-hearted Candrāvalī
with the black spot of these suspicions. This garland was made by
Madhumaṅgala's artistic skill.

Text 152

candrāvalī: (sākūṭa-smitam) ajja mahumaṅgala edam kosumbham
ambaram vi tumha kala-kosalam.

sa-with; akuta-a meaningful; smitam-smile; ajja-O noble;
mahumaṅgala-Madhumaṅgala; edam-this; kosumbham-red; ambaram-
garment; vi-indeed; tumha-of you; kala-of art; kosalam-the skill.

Candrāvalī: (with a meaningful smile) O noble Madhumaṅgala, is
this red garment also the product of your artistic skill?

Text 153

kṛṣṇah: (svagatam) nūnam devyā dṛṣṭa-pūrvō 'yam paricchadah.
(prakāśam) devi vana-devyā mamedam upahārī-kṛtam.

svagatam-aside; nūnam-indeed; devya-by the queen; dṛṣṭa-seen;
pūrvah-before; ayam-this; paricchadah-garment; prakāśam-openly; devi-
O queen; vana-of the forest; devya-by the goddess; mama-of Me; idam-
this; upahārī-kṛtam-was given.

Kṛṣṇa: (aside) My queen must have seen this garment before.
(openly) My queen, the goddess of this forest gave this cloth to Me.

Text 154

mādhavī: de-a anujaṇihi esā ghara-de-ī gharaṁ gacchadu.

de-a-O Lord; anujanihi-give permission; esa-she; ghara-de-i-housewife; gharam-to the house; gacchadu-may go.

Mādhavī: Lord, please give Your permission so the queen may return home.

Text 155

kṛṣṇah: devi nemaṁ śraddhehi mādhavīyam alika-vācam.

devi-O queen; na-not; imam-this; sraddhehi-you should believe; mādhavīyam-of Mādhavī; alika-lying; vacam-statement.

Kṛṣṇa: My queen, don't believe Mādhavī's lies.

Text 156

candrāvalī: māhavi sahi-e sarassa-i-e gahida-pakkhamhi samvuttā.

mahavi-O Mādhavī; sahi-e-my friend; sarassa-i-e-by Sarasvati, the goddess of truth; gahida-taken; pakkha-the side; amhi-I; amvutta-am.

Candrāvalī: O Mādhavī, Sarasvatī, the goddess of truth has come on my side.

Note: This is a reference to previous speech, where the ambiguous word "mādhavīyam" may mean either "of Mādhavī", or "of Mādhava (Kṛṣṇa)." If the second meaning is accepted, then Kṛṣṇa may be understood to have said "My queen, don't believe Kṛṣṇa's lies." In the present statement Candrāvalī claims that the goddess of truth forced Kṛṣṇa to admit He was lying.

Text 157

kṛṣṇah: (svagatam) katham sva-giraiva nigṛhīto 'smi devyā.

svagatam-aside; katham-how?; sva-own; gira-with words; eva-certainly; nigṛhītaḥ-attacked; asmi-I am; devya-by My queen.

Kṛṣṇa: (aside) Even with My own words My queen attacks Me.

Text 158

candrāvalī: kaṇha (ity ardhokte sa-lajjam.) ajja-utta.

kanha-Kṛṣṇa!; iti-thus; ardha-half; ukte-in the statement; sa-with; lajjam-embarrassment; ajja-utta-O my husband.

Candrāvalī: Kṛṣṇa! (She stops in the middle of her words and then

continues in a much more timid fashion.) O noble husband.

Note: Candrāvalī is worried that she is becoming too bold.

Text 159

kṛṣṇah: (sānanda-smitan) priye diṣṭyā sudhā-dhārām payito 'smi. tad
alam aryā-putreti kūpāmbunā.

sa-with; ānanda-bliss; smitam-a smile; priye-O beloved; diṣṭyā-by good
fortune; sudha-of sweet nectar; dharam-a flood; payitaḥ-caused to drink;
asmi-I am; tat-therefore; alam-what is the use?; arya-putra-O noble
husband; iti-thus; kupa-of a well; ambuna-of the water.

Kṛṣṇa: (with a blissful smile) Beloved, you have already given Me a
flood of sweet nectar to drink. What is the use of giving Me this well-
water of "O noble husband?"

Note: Kṛṣṇa prefers Candrāvalī's angry words, which He calls a flood
of nectar, to her sweet politeness, which He calls well-water.

Text 160

candrāvalī: ajja-utta ṇa kkhu ahaṃ anahiṇṇa jaṃ tujjha sokkha-
hedu-eṇa keli-pabandheṇa khijjissam.

ajja-utta-O noble husband; na-not; kkhu-indeed; aham-aham;
anahinna-a fool; jam-which; tujjha-of You; sokkha-pleasure; hedu-ena-
by the cause; keli-of pastimes; pabandhena-by the multitude; khijjissam-I

will become unhappy.

Candrāvalī: I am not such a fool that Your blissful pastimes will make me unhappy.

Text 162

kṛṣṇah:

tvad-aṅga-saṅgatair ebhis
tapto 'smi mihirātapaiḥ
vindantī candana-cchāyām
mām devi sīśirī-kuru

tvat-of You; aṅga-the limbs; saṅgataiḥ-touching; ebhiḥ-by them;
taptaḥ-burned; asmi-Iam; mihira-of the sun; atapaiḥ-by the rays of the
sun; vindanti-finding; candana-of a sandal tree; chayam-the shade;
mam-Me; devi-O queen; sisiri-kuru-please cool.

Kṛṣṇa: I burn with pain because the harsh sunlight troubles your
body. O queen, please bring Me to the shade of a sandal tree and make
Me cool again.

Text 162

mādhavī: de-a kaḍhorappa esā bhāṭṭi-dāri-a suṭṭhu tavaṁ soḍhum
paredi jaṁ tumha paccakkham cce-a caṇḍa-bhā-a-mandire jalantaṁ
jalana-kuṇḍaṁ jalakeli-kuṇḍaṁ viṇṇadavadi.

de-a-O Lord; kadhora-hard; appa-heart; esa-she; bhatti-dari-a-

princess; sutthu-clearly; tavam-suffering; sodhum-to bear; paresti-is able; jam-because; tumha-of You; paccakkham-in the presence; cce-a-certainly; canda-bha-a-of the goddess Candrabhaga (Durga); mandire-in the temple; jalantam-blazing; jalana-of fire; kundam-the pit; jala-of water; keli-sports; kundam-a pond; vinnadavadi-considered.

Mādhavī: My Lord, this princess has a very hard heart. She can easily bear any great heat or any great suffering. Right before Your own eyes she thought the blazing sacrificial fire in the temple of Candrabhāgā was a pool of water for water pastimes.

Text 163

kṛṣṇah: (svagatam) mādHAVI sādhu sādhu. yad atra snehātirekam sūcayantī samaye sakhya-sevām vitanoṣi.

svagatam-aside; mādHAVI-O Mādhavī; sadhu-well done!; sadhu-well done!; yat-because; atra-here; sneha-affection; atirekam-excessive; sucayanti-indicating; samaye-at the time; sakhya-of friendship; sevam-the service; vitanosi-you perform.

Kṛṣṇa: (aside) Well done!, Mādhavī! Well done! Now you have shown your love for her. Now you have acted as a true friend.

Text 164

candrāvalī: ajja-utta attano hi-a-aṅgameṇa paṇa-ina jaṇeṇa samaṁ sacchandam viharehi. esahaṁ ante-ure pavisami. (iti sa-parivārā niṣkrāntā.)

ajja-utta-O noble husband; attano-of the self; hi-a-aṅgama-in the heart; pana-iva-love; janena-the person; samam-with; sacchandam-as You like; viharehi-You may enjoy pastimes; esa aham-I; ante-ure-in the inner apartments of the palace; pavisami-shall enter; iti-thus; sa-with; parivara-her friend; niṣkrānta-exits.

Candrāvalī: O noble husband, now You may enjoy pastimes with this lover so dear to Your heart. I am going into the palace. (Accompanied by her friend, she exits.)

Text 165

kṛṣṇah: sakhe suṣṭhu kaṣṭam āpatitaṁ yad adya devī ruṣṭā.

sakhe-O friend; susthu-greatly; kastam-a calamity; apatitam-has fallen; yat-because; adya-now; devi-My queen; rusta-is angry.

Kṛṣṇa: Friend, this is a great calamity. My queen is angry.

Text 166

madhumaṅgalaḥ: mā evvaṁ bhaṇa. jaṁ de-i-e rosassa padaṁ kiṁ pi ṇa lakkhidaṁ.

ma-don't; evvam-in this way; bhana-speak; jam-because; de-i-e-by the queen; rosassa-of anger; padam-the condition; kim pi-something; na-not; lakkhidam-was seen.

Madhumaṅgala: Don't talk like that. I did not see that the queen was angry at all.

Text 167

kṛṣṇah: sakhe gūḍha-roṣā hi manasvinyah. tathā hi

sakhe-O friend; gudha-concealed; rosa-anger; hi-indeed;
manasvinyah-of a thoughtful girl; tathā-hi-furthermore.

Kṛṣṇa: Friend, a thoughtful girl will hide her anger.

Text 168

uddhūtā smita-kaumudī na madhurā vaktrendu-bimbāt tayā
mṛdvīnām na nirākṛtā nija-girām mādhyura-lakṣmīr api
koṣṇair adya durāvarair nija-mano gūḍha-vyathā-sāmsibhiḥ
śvāsair eva daroddhuta-stana-paṭais tasyā ruṣaḥ kīrtitāḥ

uddhūta-risen; smita-of the smile; kaumudi-the moonlight; na-not;
madhura-sweet; vaktra-of the face; indu-of the moon; bimbāt-from the
circle; taya-by her; mrdvinam-of the sweet and gentle gopīs; na-not;
nirākṛta-rejected; nija-own; giram-words; madhyura-of the sweetnees;
lakṣmīḥ-the opulence; api-also; ka-what girl; usnaiḥ-hot; adya-now;
duravaraiḥ-difficult to be restrained; nija-own; manaḥ-heart; gudha-
concealed; vyathā-agitation; samsibhiḥ-proclaiming; svasaiḥ-with sighs;
eva-indeed; dara-slightly; uddhuta-raised; stana-on her breasts; pataiḥ-
with the cloth; tasyāḥ-of her; ruṣaḥ-anger; kīrtitāḥ-is glorified.

The sweet moonlight of her smile is not eclipsed and the sweetness of

her words has not turn bitter. Still, the warm sighs visible on the bodice that covers her raised breasts proclaim the anger hidden in her heart.

Text 169

tad adya devī-prasādanam eva nijābhīṣṭa-sādhanam. (iti niṣkrāntāḥ sarve.)

tat-therefore; adya-now; devi-of the queen; prasadanam-the satisfaction; eva-certainly; nija-own; abhiṣṭa-desired; sadhanam-activity; iti-thus; niṣkrāntau-They both exit. iti-thus; niṣkrāntāḥ-exits; sarve-all.

Now my wish is to please her and make her happy. (They both exit.)

(Everyone exits.)

Sri Lalita-Mādhavā

Act Eight

Text 1

(tataḥ praviśati nava-vṛndayānugamyamāno viśvakarmā.)

tataḥ - then; praviśati - enter; nava-vṛndāya - by Nava-vṛndā; anugamyamaṇaḥ - followed; viśvakarmā - Viśvakarmā.

(Accompanied by Nava-vṛndā, Viśvakarmā enters.)

Text 2

viśvakarmā:

dvārādhipāya kalitāñjalibhiḥ surendrair
antar-vivikṣubhir avāpta-bahiḥ-prakoṣṭhā
cittam haraty avasare pratihāryamāna-
rājīva-sambhava-harāḍya hareḥ purīyam

dvara - at the doors; adhipaya - to the guards; kalita - placed; añjalibhiḥ - with respectfully folded palms; sura - of the demigods; indraiḥ - by the kings; antaḥ - within; vivisubhuiḥ - desiring to enter; avāpta - attained; bahiḥ - outside; prakosta - at the doorstep; cittam - the heart; harati - enchants; avasare - at the proper moment; pratiharyamana; being allowed to enter; rajiva-sambhava - Lord Brahma, who was born from the lotus flower of Garbhodakasayi Visnu; hara - Lord Siva; adya - now; hareḥ - of Lord Kṛṣṇa; puri - palace; iyam - this.

Viśvakarmā: Lord Kṛṣṇa's palace, where the leaders of the demigods, eager to enter, beg the doorkeeper with respectfully folded hands, and where the doorkeeper has them wait at the doorstep, and at the right moment allows Brahmā and Śiva to enter, enchants my heart.

Text 3

(pārśvato vilokya) vatse api nāma gataḥ puruṣottame
satyāyāḥ pratimeti vicitro bhramaḥ. tasyāpi tasyām madīya-
māyeti. (smitam kṛtvā) athavā bhrama eva sa na bhavet. yad
vaiśleṣikānurāgāmṛta-vibhramo 'yam.

parsvataḥ - at the side; vilokya - looking; vatse - O child; api-nama - perhaps; gataḥ - gone; puruṣa-uttame - for the Supreme Personality of Godhead; satyāyāḥ - of Satyabhāmā; pratima - the statue; iti - thus; vicitraḥ - wonderful; bhramaḥ - mistake; tasya - of Him; api - also; tasyam - for Her; madiyam - my; ayeti - attains; smitam - a smile; kṛtvā - doing; athava - or; bhramaḥ - a mistake; eva - certainly; saḥ - this; na - not; bhavet - may be; yat - because; vaislesika - in separation; anuraga - of transcendental love; amṛta - of the nectar; vibhramaḥ - mistake; ayam - this.

(Glancing at his side) Child, the Supreme Personality of Godhead, Kṛṣṇa, was bewildered into thinking that Satyabhāmā was a statue, and Satyabhāmā was Herself bewildered into thinking Kṛṣṇa was a statue. Their bewilderment was My work. (smiles) Then again, They were not bewildered. They were only overwhelmed by the nectar of Their love-in-separation.

Text 4

nava-vṛndā: arya mantri-rājena kauśalatāḥ śrāvita-
rahasyayor etayor vibhrama eva sambhrama-bhūmānam avāpa. tena ca
rādhikā-saṅgama-kāmas tāmarasākṣaḥ śuddhānta-maṇḍale
kuṇḍinendra-nandinīm prasādyānandayann abravīt. devi trilokī-
kakṣasu kiṁ tavābhīṣṭam. tad abhivyajya nija-nideśa-bhājanam
manyamānatayaiva paryāpta-samasta-niḥśreyase preyasi vidhehi
prasāda-mādhurīm.

arya - O noble sir; mantri - of royal counselors; rajena - by the king; kausalatāḥ - with expertize; sravita - caused to hear; rahasyayoḥ - of the two secrets; etayoḥ - of them both; vibhramaḥ - bewilderment; eva - certainly; sambhrama - of agitation; bhumanam - an abundance; avapa - attained; tena - by this; ca - also; rādhikā -

with Radhika; saṅgamana - for a meeting; kamaḥ - yearning; tamarasa - like red lotus flowers; akṣaḥ - whose eyes; suddhanta-mandale - in the inner rooms of the palace; kuṇḍina - of Kuṇḍina; indra - of the king; nandinim - the daughter; prasadya- - pleasing; ānandayan - delighting; abravit - said; devi - O goddess; tri-loki-kakṣau - in all the three worlds; kim - what?; tava - of you; abhistam - is desired; tat - that; abhivyajya - please reveal; nija - own; nidesa-bhajanam - order; manyamanataya - with great respect; eva - certainly; paryāpta - attained; samasta - all; nihsreyase - in benedictions; vidhehi - please grant; prasada - mercy; madhurim - the sweetness.

Nava-vṛndā: When the royal counselor Uddhava expertly informed Them about the secret of Their actual indentities, both Rādhā and Kṛṣṇa became overwhelmed with the desire to enjoy pastimes together. Yearning to meet with Rādhā, Kṛṣṇa, whose eyes are like two red lotus flowers, approached Queen Rukmiṇī in the inner rooms of the palace, and after doing many things to satisfy and please her, said: "Goddess, in all the three worlds, what would you like? Beloved, please command Me. With great respect I will do everything to please you. In this way give Me the sweetness of your mercy."

Text 5

viśvakarmā: tatas tataḥ.

tataḥ - then?; tataḥ - then?

Viśvakarmā: Then? Then?

Text 6

Nava-vṛndā: tataś ca devī-hṛdaya-jñā mādhavī prāha
deva tat kiṃ nāma bhuvane yad adbhutaṃ vastu mahāvarodhane
kilātra nāsti. kintu gagane gacchato marālasya cañcu-
puṭād idaṃ adṛṣṭa-caraṃ aravindaṃ vibhraṣṭam. tad-dāma-gumphana-
kāmeyam abhūd bhartṛ-dārikā iti.

tata - then; ca - also; devī - of the queen; hṛdaya - the heart;
jna - understanding; mādhavī - Mādhavī; prāha - said; deva - O Lord;
tat - therefore; kim - what?; nama - indeed; bhuvane - in the world;
yat - what; adbhutam - is wonderful; vastu - substance; maha - great;
avarodhane - in the palace; kila - indeed; atra - here; na - not;
asti - is; kintu - however; gagane - in the sky; gacchataḥ - going;
maralasya - os swan; cancu - of the beak; putat - from the opening;
idam - this; adṛṣṭa-caram - unprecedented; aravinda - lotus flower;
vibrastam - fell; tat - of these lotuses; dama - of a garland;
gamphana - to string; kama - desiring; iyam - she; abhut - became;
bhartr-darika - the princess; iti - thus.

Nava-vṛndā: Then, understanding the desire of
the queen's heart, Mādhavī said: "My Lord, what
wonderful thing in the entire world is not already
present in Your palace? Still, one day, from the beak of a swan
flying in the sky a very wonderful lotus flower fell here.
Princess Rukmiṇī wishes many of these lotuses so she may
string a great garland of them."

Text 7

viśvakarmā: vatse āṃ jāne. sura-saugandhikaṃ nāma tat
pañkajaṃ āhartuṃ man-mukhād eva gṛhītodeśaḥ puṇḍarīkākṣaḥ

khāṇḍava-prastham pratasthe.

vatse - O child; am - yes; jane - I know; sura - among the demigods; saugandhikam - fragrant; nama - named; tat - that; pañkajam - lotus flower; ahartum - to take; mat - of me; mukhat - from the mouth; eva - certainly; gṛhīta - taken; uddesaḥ - information; puṇḍarīka-akṣaḥ - lotus-eyed Kṛṣṇa; khandhva-prastham - for the Khandava forest; pratasthe - set out.

Viśvakarmā: Yes, my child. I know. I told Him to collect the lotus flowers named Sura-saugandhika. Accepting this advice from my mouth, lotus-eyed Kṛṣṇa has set out for the Khāṇḍava forest.

Text 8

nava-vṛndā: tat pañkaja-vṛndam āhṛtya madhumaṅgala-hastena mādhavyām ādhāya ca mādhavaś chadmanā devīm anujñāpayitum sampraty avarodham sādhayati.

tat - that; pañkaja - of lotus flowers; vṛndām - multitude; ahṛtya - taking; madhumaṅgala - of Madhumaṅgala; hastena - by the hand; mādhavyam - in Mādhavī; adhaya - placing; ca - also; mādhavaḥ - Kṛṣṇa; chadmana - by a trick; devīm - the queen; anujñāpayitum - to ask a favor; samprati - now; avarodham - the palace; sadhayati - enters.

Nava-vṛndā: Lord Kṛṣṇa then collected these lotus flowers and placed them in the hands of Madhumaṅgala, who gave them to Mādhavī. Now, on the pretext of some other business, Kṛṣṇa has entered the palace to beg a favor from His queen.

Text 9

viśvakarmā: tvam̐ kutra sādhayasi.

tvam - you; kutra - where; sadhayasi - are going.

Viśvakarmā: Where were you going just now?

Text 10

nava-vṛndā: bhavatām sakāśe.

bhavatam - of you; sakase - to the area.

Nava-vṛndā: To see you.

Text 11

viśvakarmā: kim iti.

kim - why?; iti - thus.

Viśvakarmā: Why?

Text 12

nava-vṛndā: bhavad-adbhuta-vidyā-vidagdhatā-prasiddhim
avadhārya saubhāgya-sukha-sad-guṇādhayakam sura-nāyaka pure 'py
anirmita-pūrvam apūrva-nepathya-sādhanam prasāadhanam devyā yad
abhyarthitam. tan niravāhi kim āryeṇa.

bhavat - of you; adbhuta - wonderful; vidya - of knowledge;
vidagdhatā - artistic skill; prasiddhim - fame; avadharya - knowing;
saubhagya - of good fortune; sukha - happiness; sat - good; guna -
qualities; adhayakam - placing; sura - of the demigods; nayaka - of
the king; pure - in the city; api - even; anirmita - not made;
pūrvam - before; apūrva - unprecedented; nepathya - garments and
ornaments; sadhanam - construction; prasadhanam - decoration;
devya - by the queen; yat - which; abhyarthitam - was requested;
tat - that; niravahi - you may take; kim - whether?; aryena - by the
noble gentleman.

Nava-vṛndā: Aware of the great fame of your wonderful
artistic craftsmanship, Queen Rukmiṇī asked you to create many
very beautiful and pleasing garments and ornaments so wonderful
even in the city of the king of the demigods no one has seen
the like of them before. Has the noble gentleman completed them
yet?

Text 13

viśvakarmā: na kevalam devyā eva nirvāhitam kintu
satyāyāś
ca.

na - not; kevalam - only; devyaḥ - of the queen; eva -
certainly; nirvahitam - completed; kintu - but; satyāyāḥ - of
Satyabhāmā; ca - also.

Viśvakarmā: Not only for Queen Rukmiṇī, but I also made them for Satyabhāmā.

Text 14

nava-vṛndā: ārya durmanāyīṣyate devī.

arya - O noble sir; durmanayīṣyate - will become upset; devi - the queen.

Nava-vṛndā: Noble sir, Queen Rukmiṇī will be upset.

Text 15

viśvakarmā: putri śaṅkaṃ mā kuru. tan mayā devyām āveditam
asti. tathā hi

devi naptrī-bhaved bhāmā
bhānu-sambandhato mama
tad-artham api tenāhaṃ
racayīṣyāmi maṇḍanam

tad ehi. tat karaṇḍikā-yugaṃ bhavatyām arpayāmi. (iti
niṣkrāntau.)

(viṣkambhakaḥ.)

putri - O daughter; śaṅkaṃ - anxiety; ma - do not; kuru - do;
tat - therefore; mayā - by me; devyam - to the queen; aveditam -

explained; asti - is; tathā hi - furthermore; devi - O queen;
nāptri-bhave - has become the granddaughter; bhama - Satyabhāmā;
bhanu - fo the sun-god; sambandhataḥ - from the relationship; mama -
with me; tat-artham - for this reason; api - also; tena - by this;
aham - I; racayiṣyami - shall fashion; mandanam - ornaments; tat -
therefore; ehi - come; tat - this; karanditaḥ - jewelry boxes;
yugam - pair; bhavatyam - to you; arpayami - I shall give; iti -
thus; niṣkrāntau - they exit; viṣkambhakaḥ - the viṣkambhaka
interlude.

Viśvakarmā: Daughter, don't worry. I said to Queen Rukmiṇī:
"O goddess, because Satyabhāmā is the sun-god's daughter,
She is also my granddaughter. Therefore I must make
ornaments for Her also." Come. I will give you the two boxes of
ornaments.

(They both exit.)

(Thus ends the viṣkambhaka interlude)

Text 16

(tataḥ praviśati kṛṣṇaḥ.)

kṛṣṇaḥ:

carcām siñcati śoṣayaty api mitho vispardhaye vāsa-
kṛn

netra-dvandvaṁ uraś ca yad virahato bāṣpāyamānaṁ mama
hanta svapna-śate 'pi durlabhatara-prekṣotsavā preyasī-
prāpyotsaṅgam atarkitaṁ mama kathaṁ sā rādhikā vartate

tataḥ - then; praviśati - enters; kṛṣṇaḥ - Kṛṣṇa; carcām -
ointment; sincati - sprinkles; soṣayati - dries; api - also; mithaḥ -

mutually; vispardhaye - for rivalry; vasa-kṛt - fragrant; netra - of eyes; dvandvam - pair; uraḥ - chest; ca - and; yat - of whom; virahataḥ - from the separation; baspayamanam - filled with tears; mama - My; hanta - alas!; svapna - of dreams; sate - in hundreds; api - even; durlabhatara - very difficult to achieve; prekṣa - of the sight; utsava - the festival; presyasi - of the beloved; prāpya - attaining; utsaṅgam - the embraced; atarkitam - unexpected; mama - of Me; katham - whether?; sa - She; rādhikā - Radhika; vartate - is.

(Kṛṣṇa enters.)

Kṛṣṇa: Because of the pain of separation from My beloved Rādhā, My eyes bathe My chest in tears, moistening the fragrant sandal paste ointment there. Burning with the pain of separation from My beloved Rādhā, My chest then dries that moistened sandal paste. In this way My eyes and chest are engaged in a fierce battle over that sandal paste, Alas! Even in hundreds of dreams I cannot attain the rare festival of the sight of My beloved. One day will My Rādhā unexpectedly come here and surprise Me with an embrace?

Text 17

(puro vilokya) kuṇḍinendra-nandinī-maṇi-mandirālindam iyam alaṅkurvatī virajate.

puraḥ - ahead; vilokya - looking; kuṇḍina - of Kuṇḍina; indra - of the king; nandini - of the daughter; maṇi - jewelled; mandira - of the palace; alindam - at the entrance; iyam - she; alaṅkurvati - decorating; virajate - is manifested.

(looking ahead) Queen Rukmiṇī, the daughter of the king of

Kuṇḍina, decorates the jeweled entrance-way of the palace.

Text 18

(tataḥ praviśati mādavyopāsyamānā candrāvalī.)
candrāvalī: halā māvahi eso uvasappdi ajja-utto a uvaṇehi taṃ
sura-so-andhi-a-māli-ām.

tataḥ - then; praviśati - enters; mādavya - by Mādhavī;
upaśyamana - attended; candrāvalī - Candrāvalī; hala - O; mahavi -
Mādhavī; eso - He; uvasappadi - approaches; ajja-utto - my noble
husband; ta - therefore; uvaṇehi - please bring; taṃ - that; sura-
so-andhi-a - of sura-saugandhika flowers; mali-am - garland.

(Attended by Mādhavī, Candrāvalī enters.)

Candrāvalī: Mādhavī, my noble husband comes. Bring the
garland of sura-saugandhika flowers.

Text 19

kṛṣṇaḥ: (upasṛtya)

tvam pakṣa-pāta-vaicitryād
ekāpy ākramya sarvataḥ
devi mac-citta-kāsāre
rāja-haṃsīva rājasi

upasṛtya - approaching; tvam - you; pakṣa - of the wings; pata - falling;
vaicitryat - from the wonder; eka - alone; api - even;
akramya - arriving; sarvataḥ - in all respects; devi - O queen; mat - of

Me; citta - of the heart; kasare - in the lake; raja-hamsi - a regal swan; iva - like; rajasi - you are splendidly manifest.

Kṛṣṇa: (approaches) O queen, you are like a beautiful regal swan that wonderfully spreads its wings in the lake of My heart.

Text 20

candrāvalī: (sākutam) māhavi juttam vi bhaṇidam suṇi-a
kim tti kida-smidasi.

sa - with; akutam - feeling; mahavi - O Mādhavī; juttam - proper; vi - indeed; bhanidam - words spoken; suni-a - hearing; kim - why?; tti - thus; kida - made; smida - a smile; asi - you are.

Candrāvalī: (with feeling) O Mādhavī, He has spoken nicely. Why do you smile to hear His words?

Text 21

mādhavī: bhaṭṭi-dāri-e kāsāre pasarida-ni-avvadam vagim
sumari-a hasāmi.

bhatti-dari-e - O princess; kasare - in that lake; pasarida - extended; ni-a - own; vvadam - vow; vagim - the duck; sumari-a - remembering; hasami - I smile.

Mādhavī: Princess, I smile to think of the duck that also

stays in that lake.

Text 22

kṛṣṇaḥ: hanta kali-kaṇḍūla-tuṅḍa-mātra-sarvasve tamo-mayi
mādhavike viramyatām. tvayoparañjayitum aśakyeyaṁ candrāvalī.

hanta - indeed; kali - for a quarrel; kandula - itching; tunda - beak;
matra - sole; sarvasve - treasure; tamaḥ-mayi - O ignorant
girl; mādhavīka - O Mādhavī; viramyatam - stop; tvaya - by you;
uparañjayitum - to change; asakya - unable; iyam - this;
candrāvalī - Candrāvalī.

Kṛṣṇa: Ignorant Mādhavī whose only wealth is a beak that
itches for a quarrel, stop! You cannot change Candrāvalī's love.

Note: If the word "tamo-mayi" is interpreted
to mean "O Rāhu-planet", and the word "upara
ñjayitum" to mean "is eclipsed", then the statement
may be understood to mean:

"O Rahu-planet Mādhavī whose only wealth is a beak that
itches for a quarrel, stop! You have no power to eclipse
the many moons of Srimati Candrāvalī."

Text 23

(iti devīm paśyan)

api nocchvaśitum kṣamate
kṣaṇaṁ apy anyatra man-manah kvāpi

tvayi rati-dhuraṃ yad uccair
vahate gauravavatīm gaurī

iti - thus; devim - at the queen; paśyan - looking; api - indeed; na - not; ucchvasitum - to keep the breath of life; kṣamate - is able; kṣaṇam - for a moment; api - even; anyatra - somewhere else; mat - y; manaḥ - heart; kva api - somewhere; tvayi - for You; rati - of love; dhuram - an abundance; yat - because; uccaiḥ - greatly; vahate - carries; gauravavatim - great; gauri - O fair-complexioned girl.

(He glances at Queen Rukmiṇī) O fair-complexioned one, My heart is deeply in love with You. My heart cannot live for a moment without you.

Text 24

mādhavī: bhaṭṭi-dāri-e sahattheṇa tu-e ganthida eṣā sura-
so-andhi-a-mālā.

bhatti-dari-e - O princess; sa-hatthena - with your own hand;
tu-e - by you; ganthida - strung; eṣa - this; sura-so-andhi-a - of
Sura-saugandhika flowers; mala - garland.

Mādhavī: Princess, you strung this garland of sura-
saugandhika flowers with your own hand.

Text 25

candrāvalī: (malam ādāya) ajja-utta eṣā kotthuhassa saha-

vasiṇī hodu. (iti vakṣasi vinyasyati.)

malam - the garland; ādāya - taking; ajja-utta - O noble husband; esa - this; kotthuhassa - of the Kaustubha jewel; saha-vasini - the companion living in the same house; hodu - may become; iti - thus; vakṣasi - on the chest; vinyasyati - places.

Candrāvalī: (takes the garland) Noble husband, may this garland become the wife of Your Kaustubha jewel. (She places the garland on His chest.)

Text 26

kṛṣṇaḥ:

sundarāṅgi bhavadiya-mandire
medure mad-urasi srajaṃ vinā
tathyam eva bhavitum na kalpate
kaustubhena saha-vāsinī parā

(candrāvalī sa-lajjam namri-bhavati.)

sundara - beautiful; angi - whose limbs; bhavadiya - of you; mandire - in the temple; medure - broad; mat - My; urasi - on the chest; srajam - the garland; vina - without; tathyam - in truth; eva - certainly; bhavitum - to exist; na - not; kalpante - is able; kaustubhena - with the Kaustubha jewel; saha-vasini - wife; para - another; candrāvalī - Candrāvalī; sa - with; lajjam - embarrassment; namri-bhavati - bows her head.

Kṛṣṇa: O beautiful girl, My broad chest is a palatial home for you. In the palace of My chest the Kaustubha jewel resides

with your garland as his wife. In truth, he can take no other wife. (Embarrassed Candrāvalī bows her head.)

Text 27

kṛṣṇaḥ: (pāṇim abhimṛśya sādaram)

tapasvinīm dhyana-parām samikṣitum
kṛta-vrataḥ sāmprataṁ asmi kām api
ahṇāya tatrānumati-pradānataḥ
satyānvitam kuṅkuma-gauri mām kuru

panim - the hand; abhimṛśya - touching; sa - with; adaram - affection and respect; tapasvinim - ascetic; dhyana - to meditation; param - devoted; samikṣitum - to see; kṛta-vrataḥ - promised; samprata - now; asmi - I am; kam api - to someone; ahnaya - for a day; tatra - there; anumati - permission; pradanataḥ - by giving; satya - truth; anvitam - possessing; kuṅkuma-gauri - O girl whose complexion is as fair as kuṅkuma; mam - Me; kuru - please make.

Kṛṣṇa: (with love and respect He touches her hand) Today I have promised to visit a certain ascetic woman, who is continually engaged in meditation on the Supreme Lord. Please give Me permission to visit her today. O girl whose complexion is as fair as kuṅkuma, please allow Me to keep My promise to her.

Text 28

candrāvalī: jadhahi-ro-adi ajja-uttassa

jadha - as; adhi-ro-adi - it pleases; ajja-uttassa - my noble husband.

Candrāvalī: As it pleases my noble husband.

Text 29

kṛṣṇaḥ: (svagatam) nirātaṅko 'smi. tan nava-vṛndāvanam prayāmi. (iti niṣkrāntaḥ.)

svagatam - aside; nirataṅkaḥ - free from obstacles; asmi - I am; tat - therefore; nava-vṛndāvanam - to New Vṛndāvana; prayāmi - I shall go; iti - thus; niṣkrāntaḥ - He exits.

Kṛṣṇa: (aside) The obstacle is broken. Now I will go to New Vṛndāvana. (He exits.)

Text 30

(praviśya)

nava-vṛndā: devi tad idam maṇḍana-karaṇḍikayor yugmān etayoḥ prathamam prathitena devyāś cihṇenānugatam. dvitīyam tu satyabhāmāyāḥ.

praviśya - entering; devi - O queen; tat idam - this; mandana - of ornaments; karandikayoḥ - of the boxes; yugmam - the pair; etayoḥ - of the pair; prathamam - the first; prathitena - manifested; devyaḥ - of the queen; cihnena - with a mark; anugatam - followed; dvitīyam - the second; tu - indeed; satyabhamāyāḥ - of

Satyabhāmā.

(Enters)

Nava-vṛndā: My queen, here are two boxes of ornaments. The first one is for the queen. It bears this special mark. The second is for Satyabhāmā.

Text 31

mādhavī: (svagatam) attano nattiṇī-kide ṇiccidam savvuttamam kidam huvissadi. ta parivattam kadu-a bhaṭṭi-dāri dudi-eṇa alaṅkarissam. (prakāśam) na-a-vunde duve-cce-a mama samuppehi. aham kira-sacca-e pesa-issam. (nava-vṛndā tathā karoti.)

svagatam - aside; attano - of the self; nattini - the granddaughter; kide - for the sake; niccidam - certainly; savvuttamam - the best; kidam - fashioned; huvissadi - will be; ta - therefore; parivattam - exchanged; kadu-a - having done; bhattidari-am - the princess; dudi-ena - with the second; alaṅkarissam - I will decorate; prakāśam - openly; na-a-vunde - O Nava-vṛndā; duve - both; cce-a - certainly; mama - to me; samuppehi - give; aham - I; kira - indeed; sacca-e - to Satyabhāmā; pesa-issam - I will send; nava-vṛndā - Nava-vṛndā; tathā - in that way; karoti - does.

Mādhavī: (aside) He must have made better ornaments for his own granddaughter. I will switch the boxes and decorate princess Rukmiṇī with the ornaments of the second box. (openly) Nava-vṛndā, give me both boxes. I will have the second box sent to Satyabhāmā. (Nava-vṛndā does that.)

Text 32

candrāvalī: ṅhādum̐ ghara-dihī-am̐ gamissam̐. (iti sa-
parijanaṁ niṣkrāntā.)

nhadum - to bathe; ghara - in the palace; dihi-am - to the
pond; gamissam - I shall go; iti - thus; sa - with; parijana - her
associates; niṣkrānta - exits.

Candrāvalī: Now I will go to bathe in the palace lake,
(Accompanied by her companions, she exits.)

Text 33

nava-vṛndā: vṛndāṭavīm̐ abhiṣecayitum̐ sāmpratam̐ ṛtu-rājo
mayā datta-śubha-muhūrto 'sti, tatas tatra gacchāmi. (iti
parikramati.)

vṛndāṭavim - Vṛndāvana forest; abhiṣecayitum - to crown;
sāmpratam - now; ṛtu - of seasons; rājo - the monarch (spring);
maya - by me; datta - given; subha - auspicious; muhūrtaḥ - moment;
asti - is; tataḥ - therefore; tatra - there; gacchami - I shall go;
iti - thus; parikramati - walks.

Nava-vṛndā: This is the auspicious time for me to have
springtime, the king of seasons, crown the forest of Vṛndāvana.
For this purpose I will go there. (She walks.)

Text 34

(nepathye)

krīḍotsavāya nivide vana-puṣpa-vapre
sa-preyasīm pāda-vihāram ihārpāyantam
devam vilokya yugapan nijayā samṛddhyā
samvardhino 'tra kutukād ṛtavo 'vateruḥ

nepathye - behind the scenes; krīḍā - of pastimes; utsavaya - for a great festival; nivido - thick; vana - of the forest; puṣpa - of flowers; vapre - the meadow; sa - with; preyasim - His beloved; pada - of the feet; viharam - pastimes; iha - here; arpayantam - offering; devam - the Lord; vilokya - seeing; yugapat - simultaneously; nijaya - own; samrddhya - with transcendental opulence; samvardhinaḥ - expanded; atra - here; kutukat - happily; rtavaḥ - the seasons; avateruḥ - have incarnated.

A voice from behind the scenes: Seeing the Lord enjoying pastimes by happily walking with His beloved in the forest-garden filled with flowers, all the seasons became happy and, bringing all their opulences, at once appeared at that place.

Text 35

nava-vṛndā: katham asau jagan-mohana-vanya-veśaḥ suṣṭhu
nava-vṛndāṭavīm kṛtārthayan prasādhitām rādhikām anusarpati.

katham - why?; asau - He; jagat - the world; mohana - enchanting; vanya - with forest flowers; vesāḥ - decorated; suṣṭhu - nicely; nava-vṛndā-atavim - New Vṛndāvana; kṛta-arthayan - making perfect; prasadhitam - decorated; rādhikām - Rādhā; anusarpati - follows.

Nava-vṛndā: Why, decorated with forest flowers, and making Vṛndāvana forest all-perfect by His presence, does Lord Kṛṣṇa, who enchants the entire world, now follow beautifully decorated Rādhā?

Text 36

(punar avekṣya sa-vismayam.)

atanvan kalakaṅṭha-nādam atulaṁ stambha-śriyojjṛmbhite
bhūyiṣṭhocchalad-aṅkuraḥ phalitavān svedāmbhu-muktā-phalaiḥ
udyad-bāṣpa-maranda-bhāg avicalo 'py utkampavān bibhramaiḥ
rādhā-mādhavayor virājati cirād ullāsa-kalpa-drumaḥ

punaḥ - again; avekṣya - looking; sa - with; vismayam - wonder;
atanvaḥ - extending; kalakaṅṭha - of the cuckoo; nadam - the sound;
atulam - incomparable; stambha - trunk; sriya - with beauty;
ujjṛmbhate - manifest; bhūyiṣṭha - greatly; ucchalat - rising;
aṅkurat - sprouts; phalitavan - bearing fruit; sveda-ambu - of
perspiration; mukta-phalaiḥ - with pearls; udyat - rising; baspa -
of tears; maranda - nectar; bhak - possessing; avicalaḥ - unmoving;
api - although; utkampavan - trembling; bibhramaiḥ - with agitation;
rādhā-mādhavayoḥ - of Sri Sri Rādhā-Kṛṣṇa; virajati - is splendidly
manifest; cirat - eternally; ullasa - of transcendental bliss;
kalpaḥ-drumaḥ - the desire tree.

(Looking again, she becomes struck with wonder.) Their sweet words the cooing of cuckoo birds on its branches, Their handsomeness its trunk, Their amorous desires its many new shoots, Their perspiration it's pearl fruits, Their tears it's honey, and Their pastimes the birds that make it tremble even

though it never moves, the desire tree of Śrī Rādhā-Kṛṣṇa's transcendental bliss shines with great splendor.

Text 37

(tataḥ praviśato yathā-nirdiṣṭau rādhā-mādhavau.)

tataḥ - then; praviśtaḥ - enter; yathā - as; nirdiṣṭau - described; rādhā - Rādhā; mādhavau - and Kṛṣṇa.

(As described, Rādhā and Kṛṣṇa enter.)

Text 38

mādhavaḥ:

tavātra parimṛgyata kiṃ api lakṣma sākṣād iyam
mayā tvam upasāditā nikhila-loka-lakṣmīr asi
yathā jagati cañcāte canaka-muṣṭi-sampattaye
janena patitā puraḥ kanaka-vṛṣṭir āsādyate

tava - of You; atra - here; parimṛgyata - searching; kiṃ api - something; lakṣma - a sign; sākṣāt - directly; iyam - this; maya - by Me; tvam - You; upasādita - found; nikhila - of all; loka - the worlds; lakṣmīḥ - the supreme goddess of fortune; asi - You are; yathā - just as; jagati - in the world; cañcāte - wandering; canaka - of chick-peas; muṣṭi - for a handful; sampattaye - for the wealth; janena - by a person; patita - fallen; puraḥ - in the presence; kanaka - of gold; vrṣṭiḥ - a shower; asadyate - is manifested.

Kṛṣṇa: I was searching for some sign of You, and now I have found You Yourself, the supreme goddess of fortune of all the worlds. I was like a person who wanders over the entire universe in search of a handful of chick-peas, and finds a monsoon-shower of gold instead.

Text 39

nava-vṛndā: (rādhām avekṣya) hanta hanta

āloke kamalekṣaṇasya sajalāsāre dṛṣau na kṣame
nāśleṣe kila śakti-bhāg ati-prthu-stambhā bhujā-
vallarī

vāṇī gadgada-kunṭhitottara-vidhau nālam ciropasthite
vṛttiḥ kāpi babhūva saṅgama-naye vighnaḥ kurāṅgī-dṛśaḥ

rādhām - Rādhā; avekṣya - seeing; hanta - ah!; hanta - ah!;
āloke - in the sight; kamala-īkṣaṇasya - of lotus-eyed Kṛṣṇa; sa-
jalasare - filled with tears; dṛṣau - eyes; na - not; kṣame - are
able; na - not; asleṣe - in embracing; kila - indeed; śakti - power;
bhak - possessing; ati - very; prthu - greatly; stambha - stunned;
bhujā - of the arms; vallari - the vine; vāṇī - voice; gadgada - with
chooking; kunthita - dulled; uttara-vidhau - supremely; na - not;
alam - able; cira - for a long time; upasthite - approached; vṛttiḥ -
activity; ka api - something; babhuva - became; saṅgama-naye - in
the meeting; vighnaḥ - impediment; kurāṅgī-dṛśaḥ - for the doe-eyed
Rādhā.

Nava-vṛndā: (seeing Rādhā) Ah! Ah! Her eyes filled with tears, She is not able to see lotus-eyes Kṛṣṇa. The vines of Her arms completely stunned, She has no power to embrace Him. Her voice choked-up, She cannot speak. Although doe-eyed Rādhā has finally met Kṛṣṇa after a very long time, these obstacles

still remain to separate Her from Him.

Text 40

kṛṣṇaḥ: (rādhām abhisṛtya)

svāntam hanta mamāntarīṇa-viraha-jvālā-jaṭālam kṣaṇād
utkaṅṭhā-nikuramba-cumbitam idam kumbha-stani kṣubhyati
tenāntar-nava-vibhrama-stavakinīm dṛṣṭim sudhā-syandinīm
bhramyad-bhaṅgura-cilli-lāsyā-laharī-sambādham uttambhaya

rādhām - Rādhā; abhistya - approaching; svantam - heart; mama -
My; antarina - within; viraha - of separation; jvala - of flames;
jatalam - a mass; kṣaṇat - in a moment; utkaṅṭha - of amorous
longings; nikuramba - by a multitude; cumbitam - kissed; idam - it;
kumbha-stani - O girl whose breasts are like waterpots; kṣubhyati -
becomes agitated; tena - by this; antaḥ - within; nava - new;
vibhrama - amorous charm; stavakinim - with clusters of flowers;
dṛṣṭim - glance; sudhā - nectar; syandinim - trickling; bhramyat -
restlessly moving; bhaṅgura - charming; cilli - of eyebrows; lasya - of
dancing; lahari - waves; sambadham - filled; uttambhaya - please
manifest.

Kṛṣṇa: (comes close to Rādhā) One moment My heart burns in
the flames of separation, and the next moment it is aroused by
the kiss of amorous desire. O girl whose breasts are like
waterpots, please throw on Me Your glance filled with the flowers
of ever-new playfulness, flowing with nectar, and flooded
with waves of the dancing of Your restless, graceful eyebrows.

Text 41

rādhā: (sa-trapam) ṇa-a-vunde ṇiccidam eso vi siviṇo
jevva. jam vāram vāram evvam sokkha-sa-are kkhaṇam ṇimajji-a
puro puṇo pabudhā-e ketti-am ma-e mukka-kaṇṭham ṇa kkhu kandidam
atthi.

sa - with; trapam - embarrassment; na-a-vunde - O Nava-vṛndā;
niccidam - certainly; eso - this; vi - indeed; sivino - is a dream;
jevva - certainly; jam - because; varam varam - again and again;
evvam - in this way; sokkha - of happiness; sa-are - in the ocean;
kkhanam - one moment; nimajji-a - plunging; puṇo - again; puṇo - and
again; pabuddha-e - awakened; ketti-am - how much?; ma-e - by Me;
mukka - with wide open; kaṇṭham - throat; na - not; kkhu - indeed;
kandidam - crying; asti - is.

Rādhā: (embarrassed) Nava-vṛndā, I am definitely dreaming.
Now I plunge again and again into the ocean of happiness.
When I waken will I not again and again weep with an open throat?

Text 42

nava-vṛndā: priya-sakhi kheda-nidrā-bharāt prabuddhāsi tad
atrāvadhehi

acaṇḍakiraṇa-dyuti-druta-mṛgāṅka-kāntācala-
skhalat-taraṇa-sāraṇī-śata-vitīrṇa-vṛkṣotsavā
vikasvara-sarojinī-parimalāndha-bhṛṅgāvalī-
sa-līlā-virutair ivāhvayati navya-vṛndāṭavī

priya - dear; sakhi - O friend; kheda - of torment; nidra - of
the dream; bharat - from the heavy weight; prabuddha - awakened;
asi - You are; tat - therefore; atra - in this; avadhehi - please
hear; acandakiraṇa - of the gentle shining moon; dyuti - by the

effulgence; druta - melted; mṛgaṅkakanta - of candrakanta jewels; acala - from the mountain; skhalat - falling; taraṇa - glittering; sarani - of streams; sata - hundreds; vitirna - given; vrkṣa - to the trees; utsava - a festival of happiness; vikasvara - blooming; sarojini - of lotus flowers; parimala - by the sweet fragrance; andha - blinded; bhrnga - of bees; avali - of the swarms; sa - with; līlā - playfulness; rutaiḥ - with the humming sounds; iva - as if; ahvayati - calls; navya-vṛndā-tavi - the forest of New Vṛndāvana.

Nava-vṛndā: Dear friend, You have just awakened from a terrible nightmare. Listen. In this forest of New Vṛndāvana there are many trees, who all feel a great festival of happiness to be watered by many hundreds of glistening streams created by mountains of candrakānta jewels melting in the moonlight. With the playful humming of many swarms of bumblebees blinded by the sweet fragrance of the blooming lotus flowers, this forest of New Vṛndāvana seems to be calling out to us.

Note: The candrakānta jewel is said to melt when exposed to the moonlight.

Text 43

kṛṣṇaḥ: nava-vṛnde sādhu sādhu sphuṭam abhūta-pūrvas toṣita-prātisvika-parivārāṇām ṛtūnām sannipātaḥ kalpitaḥ.

navavṛnde - O Nava-vṛndā; sādhu - well done!; sādhu - well done!; sphuṭam - clearly; abhuta-pūrvāḥ - unprecedented; toṣita - pleased; pratisvika - own; parivaraṇam - companion; rtunam - of the seasons; sannipataḥ - union; kalpitaḥ - is considered.

Kṛṣṇa: Nava-vṛndā, well done! Well done! This is

unprecedented. Accompanied by all their jubilant friends and associates, all the seasons have gathered together in this one place.

Text 44

nava-vṛndā: sakhi rādhe paśya paśya

dhṛta-nīlakaṇṭha-tuṣṭiḥ
sumano-dyotena tārakollaṅghī
sphuritaḥ śaila-bhuvo 'ṅke
paśya viśākhāyate sakhi

sakhi - O friend; radhe - Rādhā; paśya - look!; paśya - look!;
dhṛta - manifested; nīlakaṇṭha - of the peacocks; tuṣṭiḥ - the
pleasure; sumanaḥ - of flowers; dyotena - with the beauty; taraka -
the stars; ullanghi - jumping over; sphuritaḥ - manifested; saila -
of the mountain; bhuvāḥ - of the ground; anke - on the lap; paśya -
look; viśakhayate - is without branches; sakhi - a tree.

Nava-vṛndā: Friend Rādhā, look! Look at this tree
growing in the lap of this hill. Even though it has no branches,
the beauty of its many flowers eclipses the stars and fills
the peacocks with happiness.

Note: If the word "nīlakaṇṭha" is taken to
mean "Lord Siva", if "sumanaḥ" is taken to mean
"a happy heart", if "tārakā" means "the
demon named Tārakā", if "śaila-bhuvāḥ" means "the
goddess Pārvatī", and if "viśākhayate" means "become like
the demigod Kārttikeya", then this verse reveals the following
alternate meaning:

"Friend Rādhā, look! Look at this tree! It is like the demigod Kārttikeya, who sits on Pārvatī's lap, who delights Lord Śiva, and who with a cheerful heart killed the demon Tārakā."

Text 45

rādhā: (sautsuktaṁ ātma-gatam) hā kahim visāhā me pi-a-sahi.

sa - with; autsukyam - longing; ātma-gatam - to Herself; ha - alas!; kahim - where?; visaha - Visakha; pi-a - dear; sahi - My friend.

Rādhā: (filling with longing, She says to Herself) Alas! Where is My dear friend Viśākhā?

Note: The word "viśākhayate" in the previous speech reminded Rādhā of Her friend Viśākhā.

Text 46

kṛṣṇaḥ: (svagatam) nūnaṁ nava-vṛndā-girā smārīta-viśākhā-sakhyeṣāṁ durmanāyate. tatas taṁ varṇayāmi. (prakāśam) priye kṣaṇaṁ adbhutaṁ ākarṇyatām. sāmpratam ahaṁ sura-saugandhikam āhariṣyan pāṇḍavena saha khāṇḍavaṭavīm praviśam. tatra mṛgan ahindato gandīvinaḥ syenābhyām nigṛhītayoḥ pakṣiṇor ekaḥ prāha hā sakhe kira rādhikāyaḥ kanda-satre na mayā punar āsvadanīyāni navīna-kalanidhi-sa-piṇḍāni bisa-kandāni. śukaḥ prāha hanta sakhe marāla rādhikāyaḥ phala-satre raṅgaya me vakrāṅgāraka-vidambinī nāgarāṅgāni na bhāvini.

svagatam - aside; nūnam - certainly; nava-vṛndā - of Nava-vṛndā; gira - by the words; smarita - reminded; visakha - of Visakha; sakhya - of Her friends; iyam - She; durmanayate - has become disheartened; tataḥ - therefore; tam - her; varṇayami - I shall describe; prakāśam - openly; priye - O beloved; kṣaṇam - for a moment; adbhutam - a wonderful thing; ākarṇyatam - should be heard; sampratm - today; aham - I; sura-saugandhikam - the sura-saugandhika flowers; ahariṣyan - taking away; padnavena - Arjuna, the son of Pandu; saha - with khandava-atavim - the Khandava forest; praviśam - I entered; tatra - there; mṛgan - the deer; ahindataḥ - hunting; gindivinaḥ - Arjuna, who held the Gandiva bow; syenābhyām - by two eagles; nigṛhītayoḥ - taken; pakṣiṇaḥ - of two birds; ekaḥ - one; praha - said; he - O; sakhe - friend; kira - parrot; rādhikāyaḥ - of Rādhā; kanda - of roots; satre - in the sacrifice; na - not; maya - by me; punaḥ - again; asvadiniyani - delicious; navina - new; kalanidhi - of the moon; sa-pindani - like; bisa-kandani - lotus roots; sukaḥ - the parrot; praha - said; hanta - ah!; sakhe - friend; marala - swan; rādhikāyaḥ - of Rādhā; phala - of fruit; satre - in the sacrifice; raṅgaya - for happiness; me - of me; vakra - crooked; aṅgaraka - the planet mars; vidambini - like; nagaraṅgani - oranges; na - not; bhavini - will be.

Kṛṣṇa: (aside) The words of Nava-vṛndā reminded Her of Her friend Viśākhā, That made Her unhappy at heart. I will describe Viśākhā to Her. (openly) Beloved, listen for a moment to this wonderful news. Today, carrying a sura-saugandhika flower, and accompanied by Arjuna, the son of Pāṇḍu, I entered the Khāṇḍava forest. As Arjuna was hunting deer with his Gāṇḍīva bow, two birds were taken away by two eagles. The first bird said: O parrot friend, I will never again taste the delicious moonlike lotus roots offered in Rādhā's kanda-śatra sacrifice." The second parrot then said: "O friend, I will never again enjoy the oranges that look like so many red mars planets in Rādhā's phala-śatra sacrifice."

Text 47

rādhā: (sādbhutam) tado tado.

sa - with; adbhutam - wonder; tado - then?; tado - then?

Rādhā: (struck with wonder) Then? Then?

Text 48

kṛṣṇaḥ: tatas tad-ākaraṇanād utsukena mayā pakṣiṇau vimokṣya paryatata kācit praśāntākṛtir jārati dṛṣṭā pṛṣṭā ca hanta kā tvam asi iti. tayoktam patatribhyaḥ satri-kṛteyaṁ yā tapaḥ-prabhāvād āvirbhūtena sugandhinā sura-saugandhika-vṛndena pūrṇā dīrghikā. sudhā-mṛṣṭena suṣṭhu phala-maṇḍalena vāṭikā ca. tayoh pālikāsmi pulindī. tataś cāhaṁ a/prcchaṁ kena sātraṁ kṛtam idam. sā prāha kayācit tapo-dhanayā. yā khalu samāpitodavāsa-vratā rādhābhīṣṭa-sādhanam nāma vanya-vratam ārabdhavati.

tat - then; tat-ākaraṇanat - from hearing this; utsukena - eagerly; maya - by Me; pakṣiṇau - the two birds; vimokṣya - being released; paryata - walking; kacit - a certain; prasanta - peaceful; akṛtiḥ - whose form; jarati - elderly lady; dṛṣṭa - was seen; pṛṣṭa - was asked; ca - also; hanta - ah!; ka - who?; tvam - you; asi - are; iti - thus; taya - by her; uktam - said; patatribhyaḥ - for the birds; satri-kṛta - performed a sacrifice; iyam - she; ya - who; tapaḥ - of austerities; prabhavat - from the power; āvirbhutena - appeared; sugandhina - fragrant; sura-saugandhika - of sura-saugandhika flowers; vṛndena - with the multitude; pūrṇa - filled; dirghika - the lake; sudhā - with nectar; mṛṣṭena - filled; suṣṭhu -

nicely; phala - of fruit; mandalena - by the multitude; vatika - a garden; ca - and; tayoh - in both these places; palika - the protectress; asmi - I am; pulindi - a Pulindi; tataḥ - then; ca - also; aham - I; aprccham - asked; kena - by whom?; satram - sacrifice; kṛtam - is performed; idam - this; sa - she; praha - said; kayacit - by a certain girl; tapaḥ - in austerities; dhanaya - rich; ya - who; khalu - indeed; samapita - completed; uda - in the water; vasa - of residence; vrata - the vow; rādhā - Rādhā; abhista - desire; sadhanam - method for attaining; nama - named; vanya - living in the forest; vratam - a vow; arabdhavati - has started.

Kṛṣṇa: Hearing this, I eagerly released the two birds. Then I began wandering in the forest, where I met a very peaceful old lady. I asked her, "Who are you?" She replied, "This lake was created for the birds by the performance of a sacrifice. It is filled with fragrant sura-saugandhika lotus flowers created by severe austerities. Here is also a garden filled with nectar-sweet fruits. I am a Pulinda woman. I am the protectress of these two places." I asked her, "Who performed the sacrifice that created this lake? She answered, "A girl who possesses great wealth is austerity. She followed a vow to live submerged in the water of that lake. Now that vow is completed, she has begun a vow to live in the forest. The name of this vow is "Rādhābhīṣṭa-sādhana (The vow to attain the desire of meeting Rādhā)."

Text 49

rādhā: tado tado.

tado - then? tado - then?

Rādhā: Then? Then?

Text 50

kṛṣṇaḥ: tataś ca tayodiṣṭam giri-gahvaram jihānasya

śarala-rucinā samvītāṅgī mahīruha-carmaṇā
malinita-tanur dhulī-jālair jaṭāla-śīroruhā
kamala-mañibhiḥ k/lptām mālām udīrya karāmbuje
mama nayanayoḥ kācid vīthīm avāpa tapasvinī

tataḥ - then; ca - also; taya - by her; udistam - described;
giri - of the mountain; gahvaram - to the cave; jihanasya - going;
sarala - spotted; rucina - with a complexion; samvita - dressed;
angi - whose body; mahiruha - of trees; carmana - with the bark;
malinita - dirty; tanuḥ - whose body; dhuli - of dust; jalaiḥ - with
networks; jatala - matted hair; siroruha - whose hair; kamala-
manibhiḥ - with rubies; klptam - fashioned; malam - a garland;
udīrya - holding; kara - hand; ambuje - in the lotus; mama - of Me;
nayanayoḥ - of the eyes; kacit - a certain girl; avapa vithin - the
path; avapa - attained; tapasvini - ascetic.

Kṛṣṇa: Then that old lady told Me of the mountain cave where the girl stayed. I went there and the girl, engaged in practising austerities, her complexion spotted, her body covered with dust and clothed in tree-bark, her hair matted, and her lotus hand holding a string of rubies, entered the pathway of My eyes.

Text 51

sā ca mām udvīkṣya sadyaḥ parikrośam ārabdha-rodanā lupta-
varṇa-padam avadīt

hā gokulendra-nagarī-yuvarāja-līla
hā ballavī-hṛdaya-pañkaja-cañcarīka
hā rādhikā-kuca-kuraṅga-madāṅgarāga
bhūyo 'pi hā mama dṛśoḥ padavīm gato 'si

sa - she; ca - also; mam - Me; udvīkṣya - seeing; sadyaḥ - at
once; parikrosam - wailing; arabdha - begun; rodana - crying; lupta -
elipsed; varṇa-padam - syllables; avadit - said; ha - O; gokula - of
Gokula; indra - of the king; nagari - of the town; yuvaraja - prince; līlā -
pastimes; ha - O; ballavi - of the gopis; hṛdaya - in
the heart; pañkaja - lotus flowers; cañcarīka - O black
bee; ha - O; rādhikā - of Rādhā; kuca - on the breasts; kuraṅga-
mada-aṅgaraga - O musk; bhuyah - again; api - even; mama - of Me;
gataḥ - attained; asi - You have.

She also saw Me, and at once began to loudly cry. Speaking
with broken words, she said, "O playful prince who enjoys
pastimes in the city of Gokula's king Nanda, O black bee
who at once flies into the lotus flowers of the gopīs'
hearts, O dark musk anointing Rādhā's breasts, again You have
entered the pathway of my eyes!"

Text 52

ataś ca suṣṭhu vismitena mayā kāsi iti gadgadaṁ
pṛṣṭayā tayoktaṁ hā nātha kiṅkarī te hatāśā
viśākhāsmi iti.

ataḥ - then; ca - also; suṣṭhu - completely; vismitena -
astonished; maya - by Me; ka - who?; asi - are you; iti - thus;

gadgadam - with a choked voice; prstaya - asked; taya - by her;
uktam - said; ha - O; natha - Lord; kinkari - maidservant; te - Your;
hata-asa - unfortunate; visakha - Visakha; asmi - I am; iti - thus.

I was struck with wonder. I asked her, "Who are you?" In a choked voice she said, "O Lord, I am Your unfortunate maidservant Viśākhā."

Text 53

rādhā: haddhī haddhī hā pi-a-sahi visāhe hadamhi manda-bhā-
iṇī.

haddhi - alas!; haddhi - alas!; ha - O; pi-a - dear; sahi -
friend; visahe - Visakha; hadamhi - I am killed; manda-bha-ini -
very unfortunate.

Rādhā: Alas! Alas! O dear friend Viśākhā, I am unfortunate!
I am very unfortunate!

Text 54

kṛṣṇaḥ:

uṣṇais tuṣāraiś ca dṛg-ambu-pūraiḥ
siñcann ahaṁ kiñcana pīta-celam
kṣaṇaṁ viśākhārpita-pūrva-kāyaḥ
śūnyāntaraḥ sthānur ivāvatasthe

uṣnaiḥ - hot; tusaraiḥ - cold; ca - and; drk - from the eyes;

ambu - of water; puraiḥ - with streams; sican - sprinkling; aham - I; kiñcana - something; pita - yellow; celam - garment; kṣaṇam - for a moment; visakha - Visakha; arpita - placed; pūrva-kayam - upper portion of the body; sunya-antaraḥ - the heart being overwhelmed ; sthanuḥ - motionless; iva - as if; avataste - was.

Kṛṣṇa: Streams of hot and cold tears simultaneously flowed from My eyes into My yellow garment. Stunned and motionless, I leaned for a moment on Viśākhā's shoulder.

Text 55

tataś ca

tām āśvasya kṣamārthi te
kṣāmāṅgim kṣema-vartayā
prāveśayam suveśāḍhyām
kuśalena kuśasthalim

tataḥ - then; ca - also; tam - Her; asvasya - consoling; kṣama-
arthi - jubilant; te - of You; kṣama-angim - the slender girl;
kṣema-vartaya - with the good news; pravesayam - I made to enter;
su-vesa - with beautiful garments; adhyam - enriched; kusasthalim -
Dvarak City.

Wishing to please her, I made her happy by telling the good news of Your arrival. The now beautifully dressed slender Viśākhā I then happily brought to Dvārakā City.

Text 56

rādhā: (sautkaṅṭham) sundara vandijjasi. damsehi visāhām.

sa - with; autkaṅṭham - eagerness; sundara - O handsome one;
vandijjasi - You are offered respects; damsehi - please show;
visaham - Visakha.

Rādhā: (eager) O handsome one, I bow down to offer respects
to You. Please let Me see Viśākhā.

Text 57

(kṛṣṇo navavṛndā-mukham ikṣate.)

kṛṣṇaḥ - Kṛṣṇa; nava-vṛndā - of Nava-vṛndā; mukham - at the face;
ikṣate - glances.

(Kṛṣṇa glances at the face of Nava-vṛndā.)

Text 58

nava-vṛndā: sakhi varṇitam me viśākhā hanta tātasya
nideśena hatāsmi. yena tāvat syamantaka-viprayogaṁ priya-sakhyaḥ
prekṣaṇāya nisiddhāsmi. tan nija-nirjharam eva viśāmi iti.

sakhi - O friend; varṇitam - described; me - to me; visakhaya -
by Visakha; hanta - ah!; tātasya - of the father; nidesena - by the
instruction; hanta - destroyed; asmi - I am; yena - by which; tavat -
for that length of time; syamantaka - of the syamantaka jewel;
viprayogam - separation; priya - dear; sakhyaḥ - of the friend;

prekṣaṇaya - for seeing; nisiddha - forbidden; asmi - I am; tat - therefore; nija - own; nirjharam - stream; eva - certainly; visami - I enter; iti - thus.

Nava-vṛndā: Viśākhā said to me, t Alas! My father's words have killed me! He said that as long as my dear friend Rādhā was separated from the syamantaka jewel, I would not be allowed to see Her. That is why I entered the waters of the mountain stream."

Text 59

rādhā: saccam saccam amma-e saṅṅa-eva me kadhidaṃ vacche rāhi samanta-ammi tuha hatthaṃ gade savvahittha-siddhi huvissadi tti.

saccam - in truth; saccam - in truth; amma-e - by My mother; sanna-eva - Samjna; me - to Me; kadhidaṃ - spoken; vacche - O child; rahi - Rādhā; samanta-ammi - when the Syamantaka jewel; tuha - Your; hatthaṃ - in the hand; gade - has gone; savva - all; ahittha - of desires; siddhi - the fulfillment; huvissadi - will be; tti - thus.

Rādhā: It is true! It is true! Mother Samjñā said to Me: "Child Rādhā, when the syamantaka jewel is placed in Your hand, all Your desires will be fulfilled."

Text 60

nava-vṛndā: deva paśya paśya

smitam vāsantībhir giridhara śirīṣaiḥ kusumitam
kadambair utphullam hasitam abhito jātibhir alam
udīrṇam parṇāsaiḥ kalaya phalinībhir mukulitam
muhur madhv-ādīnām sphurati yugapad vaibhavam idam

deva - O Lord; paśya - look!; paśya - look!; smitam - smiling;
vasantibhiḥ - with vasanti vines; giridhara - O Kṛṣṇa, who
lifted the Govardhana Hill; sisiraiḥ - with sisira flowers;
kusmitam - blossoming; kadambaiḥ - with kadamba flowers; utphullam -
expanded; hasitam - smiling; abhitaḥ - everywhere; jatibhiḥ - with
jati flowers; alam - greatly; udirnam - manifested; parṇasaiḥ - with
parṇasa; kalaya - look!; phalinibhiḥ - with fruits; mukulitam -
budding; muhuḥ - repeatedly; madhu - with springtime; adinam - of
the seasons beginning; sphurati - is manifested; yugapat - in a
single moment; vaibhavam - the opulence; idam - this.

Nava-vṛndā: My Lord, look! Look! The jasmine flowers are
smiling. The śirīṣa flowers are blossoming. The kadamba flowers
have opened wide. The jāti flowers seem to be laughing.
O Kṛṣṇa, look! the parṇāsa flowers have appeared. The
priyaṅgu flowers are beginning to bloom. The opulence of all the
seasons have become manifest all at the same time.

Note: These flowers bloom during different seasons. At this
time, however, they were all in bloom simultaneously.
Ordinarily, of course, that would never happen.

Text 61

kṛṣṇaḥ: priye paśya paśya

kvacid dhvanati kokilaḥ svanati hanta jhillī kvacit
kvacin naṭati candrakī ratati rāja-haṁsaḥ kvacit

kikhī viraṇati kvacit kvacana rauti hārītakā
tanoti samitir mudam mama param ṛtūnām asau

priye - O beloved; paśya - look!; paśya - look!; kvacit -
somewhere; dhvanati - sings; kokilaḥ - a cuckoo; svanati - sings;
hanta - indeed; jhilli - a cricket; kvacit - somewhere; kvacit -
somewhere; natati - dances; candraki - a peacock; ratati - warbles;
raja-hamsaḥ - a regal swan; kvacit - somewhere; kikki - a kikki
bird; viraṇati - sings; kvacit - somewhere; kvacana - a certain;
rauti - sings; haritaka - a haritaka bird; tanoti - manifests;
samitiḥ - a meeting; mudam - happiness; mama - My; param - supreme;
rtunam - of the seasons; asau - this.

Kṛṣṇa: Beloved, look! Look! Somewhere a cuckoo sings.
Somewhere a cricket cries. Somewhere a peacock dances.
Somewhere a regal swan coos. Somewhere a kikki bird warbles.
Somewhere a hārītakā bird calls. This meeting of all the seasons
brings great pleasure to Me.

Note: These creatures appear during different seasons.

Text 62

nava-vṛndā: paśya paśya

kathañcid api danturāt phaṇi-kulasya sṛkkā
24calāt

palāyya kṛta-majjanaḥ kamala-bhājī pampā-jale
prabhuṁ bhujaga-bhojino nanu paṭīra-pṛthvī-dharād
bhavantam iva sevitum marud apaiti vṛndāvanam

deva - O Lord; paśya - look!; paśya - look!; kathancit -
somehow; api - also; danturat - possessing fangs; phaṇi - of snakes;

kulasya - of the family; srkka-aÑcalat - from the corner of the mouth; palayya - fleeing; kṛta - done; majjanaḥ - becoming submerged; kamala - lotus flowers; bhaji - possessing; pampa - of the Pampa river; jale - in the water; prabhum - the Supreme Lord; bhujaga-bhojinaḥ - of Garuda; nanu - indeed; patira-prthvi-dharat - from the Malaya Hills; bhavantam - to You; iva - as if; sevitum - to render service; marut - the breeze; upaiti - enters; vṛndāvanam - Vṛndāvana.

Nava-vṛndā: Lord, look! Look! Blowing past the Malaya sandalwood forests filled with sharp-fanged snakes, and dipping into the lotus filled waters of the Pampā river, a breeze has now entered Vṛndāvana forest to render service to You, the master of Garuda.

Text 63

kṛṣṇaḥ: (taru-gulmāvalīm avalokya)

kadambāḥ kṣemaṁ vaḥ śiva-kulam ito hanta bakulāḥ
phaṇinyaḥ kalyāṇaṁ bhavikam abhitaḥ pilu-taravaḥ
amāndyaṁ mākandāḥ kim avikalatā puṇḍraka-latās
cireṇāsau yuṣmān anusarati rādhā-sahacaraḥ

taru - of trees; gulma - of groves; avalim - the host;
avalokya - glancing; kadambaḥ - O kadamba trees; kṣemam - welfare;
vaḥ - of you; siva-kulam - auspiciousness; itaḥ - thus; hanta -
indeed; bakulaḥ - O bakula trees; phaninyaḥ - O priyaṅgu trees;
kalyanam - auspiciousness; bhavikam - may be; abhitaḥ - in all
respects; pilu-taravaḥ - O pilu trees; amandyam - goodness;
makandāḥ - O mango trees; kim - whether?; avikalatā - happy;
pundraka-latāḥ - pundraka vines; cirena - for a long time; asau -
He; yusman - you; anusarati - follows; rādhā - Rādhā; sahacaraḥ - the

friend.

Kṛṣṇa: (glances at the tree) O kadamba trees, is everything well for you? O priyaṅgu vines, are you happy now? O pilu trees, is everything good for you now? O mango trees, have you become prosperous now? O mādhavī vines, have you become fortunate now? At last Rādhā's friend Kṛṣṇa now enters among you and follows your path.

Text 64

nava-vṛndā: deva navābhisāra-mandirī-kṛta-kandaro 'yaṁ
nandīśvara-girir mudam udgirati.

deva - O Lord; nava - new; abhisara - place of rendezvous;
mandiri - a palace; kṛta - become; kandaraḥ - cave; ayam - this;
nandīśvara - Nandīśvara; giriḥ - hill; mudam - happiness; udgirati -
gives.

Nava-vṛndā: Lord, now that its cave has become a palace for
Your meeting with Rādhā, Nandīśvara Hill has become very
happy.

Text 65

kṛṣṇaḥ: (rādhām paśyan)

kim uttuṅge kṣāmodari paricinoṣi kṣitibhṛtas
taṭānte tiṣṭhantīm taraka-dṛśam etām mṛga-vadhūm
nirātaṅkaṁ yā te marakatamayīm hāra-latikām

yavastamba-bhrāntyāvṛta-matir adankṣīd anupadam

rādhām - at Rādhā; paśyan - glancing; kim - whether?; uttuṅge - on the summit; kṣama - slender; udari - whose waist; paricinosi - You remember; kṣitibhṛtaḥ - of Nandīśvara Hill; tata-ante - on the surface; tiṣṭhantim - staying; tarala - restless; dṛśam - whose eyes; etam - her; mṛga-vadhū - the doe; nirataṅkam - fearlessly; ya - wick; te - of You; marakata - of emeralds; mayim - fashioned; hara - necklace; latikām - the vine; yava-stamba - clumps of grass; bhrantya - with the illusion; avṛta - covered; matiḥ - whose consciousness; adankṣit - bit; anupadam - again and again.

Kṛṣṇa: (glancing at Rādhā) O slender-waisted girl, do You recognize this restless-eyed doe now standing on the peak of Nandīśvara Hill? Thinking it to be a clump of grass, this doe used to fearlessly and repeatedly bite the vine that was Your emerald necklace.

Text 66

rādhā: kīsa ṇa paricinissam. esā maha pi-a-sahī raṅgiṇī ṇāma kuraṅgī.

kīsa - how?; na - not; paricinissam - I will recognize; esa - this; maha - My; pi-a - dear; sahi - friend; raṅgini - Raṅgini; nama - named; kurangi - the doe.

Rādhā: How could I not recognize her? This is My dear friend, the doe named Raṅgini.

Text 67

kṛṣṇaḥ:

adhyāsyā yām muhur aloki mayā viśālā
kalyāṇi ballava-kadambaka-malla-līlā
seyam varopalamayī śarad-abhra-śubhrā
vibhrājate mad-upaveśa-vilāsa-pīṭhī

adhyasya - sitting; yam - which; muhuḥ - repeatedly; āloki - seen; maya - by Me; visala - grand; kalyani - O beautiful girl; ballava - of the cowherd boys; kadambaka - of the multitude; malla - wrestling; līlā - pastimes; sa iyam - this; vara - excellent; upalamayi - made of stone; sarat - of autumn; abhra - of the cloud; subhra - splendid; vibhrajate - shines; mat - of Me; upavesa - of the sitting; vilāsa - of the transcendental pastimes; pithi - the place.

Kṛṣṇa: O beautiful one, there is a large stone splendid as an autumn cloud. I used to sit on that stone and watch the great wrestling pastimes of the cowherds boys.

Text 68

rādhā: ṇa-a-vunde ko eso pupphehim ṇa-a-kesara-tthava-am
vidambedi.

na-a-vunde - O Nava-vṛndā; ko - what?; eso - this; pupphehim - with flowers; na-a-kesara - of navakesara; tthava-am - bunches of flowers; vidambedi - mocks.

Rādhā: Nava-vṛndā, what is this tree? With its beautiful

flowers it seems to mock the flowers of the nāgakeśara tree.

Text 69

nava-vṛndā: sarale kubjako 'yam.

sarale - O simple girl; kubjākaḥ - a kubjāka tree; ayam - this.

Nava-vṛndā: O simple girl, this is a kubjaka tree.

Text 70

rādhā: (puṣpa-stavakam uddhṛtya paśyanti) haddhī haddhī
ettha līno duṭṭha-bhamaro ciṭṭhadi.

puṣpa - of flowers; stavakam - a cluster; uddhṛtya - picking;
paśyanti - looking; haddhi - alas!; haddhi - alas!; ettha - here;
līno - hiding; duṭṭha - wicked; bhamaro - bee; ciṭṭhadi - stays.

Rādhā: (picks a cluster of flowers and gazes at it.) Ah!
Ah! A demon bee is hiding here.

Text 71

kṛṣṇaḥ:

cakita-kuraṅgama-nayane
vimuñca bhṛṅgeṇa saṅgataṁ viṭapam

kubjāḥ subhru bhayasya
prabhava-bhuvāḥ kila bhuvi khyātāḥ

cakita - frightened; kuraṅgama - of a deer; nayane - whose eyes; vimunca - give up; bhrngena - with a bee; saṅgatam - accompanied; vitapam - the branch; kubjāḥ - kubjā trees; su-bhru - O girl with the beautiful eyebrows; bhayasya - of fear; prabhava - of birth; bhuvāḥ - the places; kila - indeed; bhuvi - in the world; khyataḥ - famous.

Kṛṣṇa: O girl whose eyes are like the frightened eyes of a doe, let go of the twig that holds this bee. O girl with the beautiful eyebrows, in this world kubjā trees are famous as places of fear.

Text 72

nava-vṛndā: (svagatam) devasya giram ākarṇya sa-smitam
apaṅgam kūṇayantī rādhikyaṁ mām avalokate. (prakāśam) sakhi
svayaṁ eva pṛccha puṇḍarīkakṣam.

svagatam - aside; devasya - of the Lord; giram - the words;
ākarṇya - hearing; sa - with; smitam - a smile; apaṅgam - a sidelong
glance; kūṇayanti - making crooked; rādhikā - Radhika; iyam - this;
mām - at me; ālokate - looks; prakāśam - openly; sakhi - O friend;
svayaṁ - Yourself; eva - certainly; pṛccha - You should ask;
puṇḍarīka-akṣam - lotus-eyed Kṛṣṇa.

Nava-vṛndā: (aside) As Rādhā listens to the words of Her Lord, She also glances at me from the corner of Her crooked, smiling eyes. (openly) Friend, You should ask lotus-eyed Kṛṣṇa Yourself.

Text 73

kṛṣṇaḥ: navavṛnde nirātaṅkam ucyatām kintu sakhī-vivakṣitam.

navavṛnde - O Nava-vṛndā; nirataṅkam - without fear; ucyatam - let it be said; kintu - however; sakhi - by your friend; vivakṣitam - desired to be said.

Kṛṣṇa: Nava-vṛndā, don't be afraid. You tell Me what your friend wants to say.

Text 74

nava-vṛndā: deva kubjāsaṅgaḥ khalu madhusūdanasya paramānandam eva tuṅḍilayati. katham nu bhayaṁ iti.

deva - O Lord; kubjā - to the kubjā flowers; saṅga - touch; khalu - indeed; madhusudanasya - of the bee; parama - supreme; ānandam - bliss; eva - certainly; tundilayati - increases; katham - why?; nu - indeed; bhayam - fear; iti - thus.

Nava-vṛndā: She wants to say, "My Lord, the touch of these kubjā flowers brings great pleasure to this bumble-bee. Why should I be afraid?"

Note: If the word "madhusūdana" is interpreted to mean "Lord Kṛṣṇa, the killer of the Madhu demon", and the word "kubjā" to mean "crooked girl", then the statement

may be interpreted to mean:

"My Lord, this crooked girl brings great pleasure to Lord Kṛṣṇa. Why should I be afraid?"

Text 75

kṛṣṇaḥ: (smitan) navavṛnde mṛśā-śaṅkinī tava sakhī. paśya
kubjā-saṅgam ānandī-kurvann ayam ānana-moda-vāsita-kānanam enām
eva dhāvati.

sa - with; smitam - a smile; navavṛnde - O Nava-vṛndā; mṛsa -
needlessly; saṅkini - frightened; tava - your; sakhi - friend;
paśya - look; kubjā - the kubjā flowers; saṅgam - touching; ānandi-
kurvan - not accepting; ayam - he; anana - of the face; amoda - by
the sweet fragrance; vasita - scented; kananam - the forest; enam -
to Her; eva - certainly; dhavati - flies.

Kṛṣṇa: (smiling) Your friend is frightened for no good
reason. Look! The Kṛṣṇa-bumblebee is not staying with the crooked
girl after all. He has left her and now He flies into the
fragrant forest of Rādhā's face.

Text 76

rādhā: (sa-bhayam) hanta hanta cañcala-ca
24cari-a ciṭṭha ciṭṭha esa lilā-kamalena tademi tumam dhiṭṭham.

sa - with; bhayam - fear; hanta - Oh!; hanta - Oh!; cañcala -
restless; cañcari-a - bee; ciṭṭha - stop!; ciṭṭha - stop!; esa -
this; lilā - toy; kamalena - with the lotus flower; tademi - I shall

strike; tumam - you; dhittham - insolent.

Rādhā: (frightened) O, O, restless bumblebee, stop!
Stop! Bold rake, I will hit you with this toy lotus.

Text 77

kṛṣṇaḥ: paśya paśya

palāṣe nollāsaṁ vahati viphalam vetti phalinīm
na vāsam vāsantyām śrayati kumude yāti na mudam
madhūke mādhvīkaṁ na dhayati navam naiti lavalīm
madenābhūd andhas tava vadana-gandhān madhukaraḥ

paśya - look!; paśya - look!; palase - in the palasa flower;
na - not; ullasam - happiness; vetti - finds; viphalam - useless;
vetti - consider; phalinim - the priyaṅgu flower; na - not; vasam -
residence; vasantyam - in the vasanti flower; srayati - attains;
kumude - in the kumuda flower; yati - attains; na - not; mudam -
pleasure; madhuke - in the madhuka flower; madhvikam - honey; na -
does not; dhayati - drink; navam - to the new; na - does not; eti -
go; lavalim - to the lavalī flower; tava - of You; vadana - of the
face; gandhat - because of the fragrance; madhukaraḥ - the bee.

Kṛṣṇa: Look! Look! This bumble bee is no longer pleased
with the palāśa flower. Now he thinks the priyaṅgu flower is
useless. He will not stay in the vāsantī flower. He is not happy
with the kumuda flower. He will not go to the lavalī flower. The
fragrance of Your face has made him blind with the most intense
kind of happiness.

Text 78

nava-vṛndā:

bhṛṅgārās tanu-nirjharair viṭapibhis tatrātapatrāvalī
palyañkā sphaṭikair alankṛti-kulam dhautojjvalair dhātubhiḥ
ratnānām nikarambakena haraye yenārpitā darpaṇāḥ
so 'yaṁ rājati śekharaḥ sikhariṇām govardhanākhyo giriḥ

bhṛgaraḥ - waterpots; tanu - of its body; nirjharaiḥ - with the streams; vitapibhiḥ - with the trees; tatra - there; atapatra - of parasol; avari - a multitude; palyañka - a bed; sphaṭikaiḥ - with sphaṭika stones; alankṛti - of ornaments; kulam - a host; dhauta - with splendor; ujjvalaiḥ - glistening; dhātubhiḥ - with mineral pigments; ratnanam - of jewels; nikarambakena - with multitudes; haraye - to Kṛṣṇa; yena - by whom; arpitaḥ - presented; darpaṇaḥ - mirrors; saḥ ayam - this; rajati - is splendidly manifest; sekharāḥ - the crown; sikharinam - of mountains; govardhana - Govardhana; akhyaḥ - named; giriḥ - the hill.

Nava-vṛndā: Presenting to Lord Kṛṣṇa the pitchers of water that are its flowing streams, the parasols that are its trees, the resting places that are the sphaṭika stones, the ornaments that are its glistenings mineral pigments, and the mirrors that are its many jewels, this king of mountains, the hill named Govardhana, is now splendidly manifest before us.

Text 79

kṛṣṇaḥ:

vilasati kila so 'yaṁ paśya matto mayūraḥ

śikhara-bhuvi niviṣṭas tanvi govardhanasya
muhur amala-śikhaṇḍam tāṇḍava-vyājatas te
vyakirad upaharan yaḥ karṇa-pūrotsavāya

vilāsati - enjoying pastimes; kila - indeed; sah ayam - this;
paśya - look!; mattaḥ - jubilant; mayuraḥ - peacock; sikhara-bhuvi -
on the summit; nivistaḥ - entered; tanvi - O slender girl;
govardhanasya - of Govardhana Hill; muhuḥ - repeatedly; amala -
splendid; sikhandaṁ - a feather; tandava - of enthusiastic dancing;
vyajatha - on the pretext; te - to You; vyakirat - scattered;
upaharan - offering; yaḥ - who; karṇa-pura-utsavaya - as an earring.

Kṛṣṇa: O slender one, look at the jubilant intoxicated
peacock playing on the top of Govardhana Hill. On the pretext of
very enthusiastic dancing that peacock would sometimes drop a
feather that was actually intended as the gift of an ear-ornament
to You.

Text 80

rādhā: taṇḍavi-a-sihaṇḍi-rā-a ciraṁ vaddhehi.

tandavi-a - O Tandavika; sihandi - of peacocks; ra-a - O king;
ciraṁ - for a long time; vaddhehi - may you prosper.

Rādhā: O Tāṇḍavika, O king of peacocks, may you prosper
always.

Text 81

kṛṣṇaḥ: priye smaryate kim u govardhanataḥ kalindajā-
padavī.

priye - O beloved; smaryate - remembered; kim - whether?; u -
indeed; govardhanataḥ - from Govardhana Hill; kalindaja - to the
Yamuna; padavi - the path.

Kṛṣṇa: Beloved, do You remember the path from Govardhana
Hill to the Yamunā?

Text 82

rādhā: kīsa ṇa sumari-adi. (iti sanskṛtena)

agre campaka-cakram asya purataḥ punnāga-vīthī tato
jambūnām nikarambakam tad abhitas tuṅgā kadambāṭavi
ity uccair vara-sākhībhiḥ paricitair ebhiḥ kramād ācitaḥ
kālindīm upatiṣṭhate giri-taṭāt panthāḥ prathīyān asau

kīsa - how?; na - not; sumari-adi - is remembered; iti - thus;
sanskṛtena - in Sanskrit; agre - in the front; campaka - of campaka
trees; cakram - a circle; asya - of that; purataḥ - in the front;
punnaga - of punnaga trees; vithi - the row; tataḥ - then; jambunam - of
jambu trees; nikarambakam - the multitude; tat - then; abhitaḥ -
everywhere; tuṅga - the tall; kadamba - of kadamba trees; atavi -
forest; iti - thus; uccaiḥ - greatly; vara - beautiful; sakhibhiḥ -
with trees; paricitaiḥ - collected; ebhiḥ - with them; kramat - one
after another; acitaḥ - is situated; kalindim - the Yamuna River;
upatiṣṭhate - approaches; giri - of Govardhana Hill; tatāt - from
the slope; panthaḥ - path; prathiyān - broad; asau - the.

Rādhā: How could I not remember? (in Sanskrit) The circle

of campaka trees ahead of Us leads to a row of punnāga trees. Next is a grove of jambu trees, and then a great kadamba forest. In this way there is a broad path, lined with many many beautiful trees, leading from the slope of Govardhana Hill to the Yamunā River.

Text 83

kṛṣṇaḥ: (smitvā) tad ehi. pataṅga-tanayām anayā padavyā prayāmaḥ. (iti sarve tathā kurvanti.)

smitvā - smiling; tat - then; ehi - come; pataṅga-tanayam - to the Yamuna River, the daughter of the sun-god; anaya - by this; padavya - path; prayāmaḥ - let Us go; iti - thus; sarve - everyone; tathā - in that way; kurvanti - acts.

Kṛṣṇa: (smiles) Come. Let Us go the Yamunā by this path. (Everyone does that.)

Text 84

nava-vṛndā:

bhrama-lālita-salileyam
kamalāvalibhiḥ puraḥ parīta-jharā
amalā yamasya yamī
mama lāsyam netrayos tanute

bhrama - moving; lalita - graceful; salilā - water; iyam - this; kamala - of lotus flowers; avalibhiḥ - with multitudes; puraḥ - in the presence; paritaḥ - filled; jharaḥ - the stream; amala -

splendid and pure; yamasya - of Yamaraja; yami - the sister; mama - of Me; lasyam - dancing; netrayoḥ - of the eyes; tanute - manifests.

Nava-vṛndā: Its gracefully moving waters filled with lotus flowers, the splendid Yamunā River, the sister of the demigod Yama, makes my eyes dance with joy.

Text 85

kṛṣṇaḥ:

prītya kundalitaḥ kulena marutām ruddhaḥ śikhaṇḍotkarair
eṣa spardhita-netra-ṣaṇḍa-rucibhir bhāṇḍīra-
śākhī puraḥ
bibhraṇaḥ śata-koti-maṇḍita-mahā-śākhā-bhujoddaṇḍatām
kālindī-taṭa-maṇḍale viṭapinām ākhaṇḍalatvam yayau

prītya - with pleasure; kundalitaḥ - bending; kulena - with the host; marutam - of breezes; ruddhaḥ - stopped; sikhanda - of peacock feathers; utkaraiḥ - by a multitude; eṣaḥ - this; spardhita - rivalled; netra - of eyes; sanda - of a multitude; rucibhiḥ - with the beauty; bhandira - bhandira; sakhi - tree; puraḥ - in the presence; bibhraṇaḥ - manifesting; sata - hundreds; koti - of millions mandita - decorated; maha - great; sakha-bhuja - of branches; maha - great; uddandata - extension; kalindi - of the Yamuna River; tata - of the shore; mandale - in the area; vitapinam - of trees; akhandalatvam - the position of being the king; yayau - has attained.

Kṛṣṇa: The Bhāṇḍīra tree before us happily bends in the breeze, its leaves defeating all peacock feather rivals. With hundreds and millions of very great branches, it the king of all

trees on the Yamunā's shore.

Text 86

rādhā: (sanskṛtena)

baddha-tarala-rolambā
visāriṇā hari-gandha-visareṇa
komala-malli-puñjā
mañjula-kusumā haranti me cittam

sankṛtena - in Sanskrit; baddha - bound; tarala - restless;
rolamba - with bees; visarina - spreading; hari - charming; gandha -
fragrance; visarena - with the extension; komala - delicate; malli -
of jasmine vines; puñjaḥ - the multitudes; ma
ñjula - beautiful; kusumaḥ - with flowers; haranti - enchants;
me - of Me; cittam - the heart.

Rādhā: (in Sanskrit) Spreading a charming sweet fragrance,
surrounded by agitated bumblebees, and bearing many beautiful
flowers, these multitudes of jasmine vines enchant My heart.

Text 87

(kṛṣṇas tad eva baddha-tarala-ity-ādi paṭhati.)

kṛṣṇaḥ - Kṛṣṇa; tat - then; eva - certainly; baddha-tarala - the
words "baddha-tarala"; iti - thus; adi - the verse beginning with;
pathati - recites.

Kṛṣṇa: (repeating what Rādhā said) Spreading a charming sweet fragrance, surrounded by agitated bumblebees, and bearing many beautiful flowers, these multitudes of jasmine vines enchant My heart.

Text 88

nava-vṛndā: halā tava hāra-sangharṣaṇena mukunda-vakṣasaḥ
skhalitaṁ sura-saugandhika-srajaṁ marālī cañcu-pūṭenādāya
paśyoḍḍadinā.

hala - ah!; tava - of You; hara - of the necklace;
sangharṣanena - by the rubbing; mukunda - of Kṛṣṇa; vakṣasaḥ - from
the chest; skhalitam - fallen; sura-saugandhika - of sura-
saugandhika lotus flowers; srajam - the garland; marali - a female
swan; cancu - of the beak; putena - with the opening; ādāya -
taking; paśya - look!; udadina - is flying away.

Nava-vṛndā: Ah! By rubbing against Your necklace, the
garland of sura-saugandhika flowers has now fallen from Kṛṣṇa's
chest. Look! A swan has picked it up in her beak and is flying away with
it.

Text 89

kṛṣṇaḥ: katham āroḍha-dīrghikā-diśaṁ prayātā.

katham - why?; aroḍha - of the palace; dirghika - of the pond;
disam - in the direction; prayata - is going.

Kṛṣṇa: Why is she flying to the pond inside the palace?

Text 90

nava-vṛndā:

ati-mukto 'pi vimoktum
vṛndāvana-vāsa-vāsanānandam
kṣaṇam api na khalu kṣamate
kṣudrāṇām kā kathānyeṣām

ati-muktaḥ - one who has attained the ultimate stage of supreme liberation; api - even; vimoktum - to abandon; vṛndāvana - in Vṛndāvana; vasa - of the residence; vasana - of the desire; ānandam - the bliss; kṣaṇam - for a moment; api - even; na - not; khalu - indeed; kṣamate - is able; kṣudraṇam - of those who are insignificant; ka - what?; katha - may be said; anyesam - of others.

Nava-vṛndā: Even a liberated soul free from all material desires cannot renounce the happiness of yearning to live in Vṛndāvana. What then can be said of other creatures not so exalted as this? They must all long to stay in Vṛndāvana.

Note: If the word "ati-mukta" is taken to mean "the vine named atimukta", then the verse may be interpreted in the following way:

"Even the exalted atimukta vine cannot renounce the happiness of yearning to live in Vṛndāvana. What then can be said of other creatures not so exalted? They must all long to stay in Vṛndāvana."

Text 91

kṛṣṇaḥ: priye prabhūtāny abhūta-pūrva-saṅgamāny atimukta-mālatyoḥ prasūnāny avacitya kim apy apūrvam āpīdam yojayiṣye. yan mayā guru-kule kalābhyāse śikṣitam. (iti dūrataḥ parikramya sa-vismayam) ko 'yaṁ mādhyena mamāpi mano haran maṇi-kudyāṁ avastabhya puro virājate. (punar nibhalya) hanta katham atrāham eva pratibimbito 'smi.

priye - O beloved; prabhutani - manifested; abhuta-pūrva-saṅgamani - unprecedented; atimukta - of atimukta vines; malatyoh - and the malati vine; prasunani - flowers; avacitya - picking; kim api - something; apūrvam - unprecedented; apidam - a crown of flowers; yojayiṣye - I shall fashion; yat - which; maya - by Me; guru-kule - in the home of My spiritual master; kala-abhyase - in the art; sikṣitam - learned; iti - thus; durataḥ - a distance; parikramya - walking; sa - with; vismayam - wonder; kaḥ - what?; ayam - this; madhuryena - with sweetness; mama - of Me; api - even; manaḥ - the heart; haran - enchanting; maṇi - jewelled; kudyam - on the wall; avastabhya - resting; puraḥ - ahead; virajate - is splendidly manifest; punaḥ - again; nibhalya - looking; hanta - ah!; katham - how is it?; atra - here; aham - I; eva - certainly; pratibimbitaḥ - reflected; asmi - am.

Kṛṣṇa: Beloved, never before have atimukta and mālatī flowers bloomed in such a beautiful way. When I was in the home of My guru I learned the art of making crowns of flowers. I will pick some of these flowers and make for You a crown of flowers more beautiful than any crown ever made. (He walks for some distance and then becomes struck with wonder.) What is this on the jeweled wall that enchants My heart with its sweetness? (He looks again) Ah! How have I become reflected here?

Text 92

(sautsukyam)

aparikalita-pūrvah kaś camatkāra-kāri
sphuratu mama gariyān eśa mādhyura-pūrah
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhotum kāmaya rādhikeva

sa - with; autsukyam - agitation; aparikalita - not experienced; pūrvah,, - previously; kaḥ,, - who; camatkāra-kāri - causing wonder; sphuratu - manifests; mama - My; gariyān - more great; eśaḥ,, - this; mādhyura-pūrah,, - abundance of sweetness; ayam - this; aham - I; api - even; hanta - alas; prekṣya - seeing; yaṁ - which; lubdha-cetāḥ,, - My mind being bewildered; sarabhasam - impetuously; upabhoktum - to enjoy; kāmaya - desire; rādhikā iva - like Śrīmatī rādhārāṇī.

(agitated) Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.*

Text 93

(puro nihsṛtya)

nirñimeṣekṣaṇākara-
sa-bhṛṅga-stavaka-dyutiḥ
mālaty-amlāna-puṣpeyaṁ

bhuvi devīva divyati

purah - ahead; nihsṛtya - going; nirnimesa-īkṣaṇa - of a demigod (who has no need to blink); akara - the form; sa - with; bhrnga - a bumble-bee; stavaka - a cluster of flowers; dyutiḥ - the splendor; malati - a malati; amlana - unwilting; puṣpa - flower; iyam - this; bhuvi - in the world; devi - a demigoddess; iva - like; divyati - is splendidly manifests.

(Goes ahead) With bumblebees as its unblinking eyes, this splendid, unfading mālatī flower is like a beautiful demigoddess come to earth.

Note: Unlike ordinary mortals, the demigods and demigoddesses have no need ever to blink their eyes.

Text 94

(praviśya)

devī: māvahi ṇiccidam ido vundā-aṇādo esa hamsi-e ṇida sura-so-andhi-a-mālā.

praviśya - enters; devi - Queen Rukmiṇī; mahavi - O Mādhavī; niccidam - certainly; ido - from this; vunda-anado - Vṛndāvana; esa - this; hamsi-e - by a swan; nida - brought; sura-o-andhi-a - of sura-saugandhika lotus flowers; mala - garland.

(Enters)

Candrāvalī: Mādhavī, surely a swan brought this garland of Sura-saugandhika flowers from Vṛndāvana.

Text 95

mādhavī: adha im. ṇa-ari-saṅgama-sorabbha-bharuggariṇīm ṇam takki-a tumam ettha āṇidāsi.

adha-im - yes; na-ari - with the heroine; saṅgama - of a rendezvous; sorabbha - the sweet fragrance; baruggainim - emanating a great abundance; nam - this; takki-a - guessing; tumam - you; ettha - here; anidasi - were brought.

Mādhavī: Yes, I thought this garland brought the sweet fragrance of a girl's meeting with her lover. That is why I brought you here.

Text 96

candrāvalī: (svaṅgam ālokya) halā saccabhāmā-pasahāṇeṇa kīsa manditamhi.

sva - own; aṅgam - at the body; ālokya - looking; hala - Oh!; saccabhama - of Satyabhāmā; pasahanena - with garments and ornaments; kisa - why; manditamhi - am I decorated.

Candrāvalī: (looking at her own limbs) Oh! Why am I decorated with Satyabhāmā's garments and ornaments?

Text 97

mādhavī: (sālikam) bhaṭṭi-dāri-e bhamidamhi.

sa - with; alikam - a lie; bhatti-dari-e - O princess;
bhamidamhi - I made the mistake.

Mādhavī: (lying) Princess, I made a mistake.

Text 98

candrāvalī: (puro vilokya) sahi pekkha eso ajja-utto ṇadi-
dūre papphuradi.

puraḥ - ahead; vilokya - looking; sahi - O friend; pekkha -
look!; eso - He; ajja-utto - my noble husband; na - not; adi - very;
dure - far away; papphuradi - is manifested.

Candrāvalī: (looking ahead) Friend, look! There is my
noble husband. He is not very far away.

Text 99

mādhavī: ṇa kkhu purado bhatta. eso indaṇīla-ma-a so tassa
padibimbo.

na - not; kkhu - indeed; purado - ahead; bhatta - your husband;
eso - it; indanila - of sapphires; ma-a - fashioned; so - that;
tassa - of Him; padibimbo - the reflection.

Mādhavī: That is not your husband ahead. It is only the reflection of Him on that wall of sapphires.

Text 100

candrāvalī: ammahe camakkidi-karida padibimbassa. (iti puro 'nusṛtya) halā māladi-am ocinnanto eso pekkhi-adu ajja-utto. ta ekki-a cce-a gamissam. (iti tathā karoti.)

ammahe - ah!; camakkidi - of wonder; karida - the cause; padibimbassa - of the reflection; iti - thus; puro - ahead; anusṛtya - approaching; hala - ah!; maladi-am - a malati flower; ocinnanto - picking; eso - He; pekkhi-adu - may be seen; ajja-utto - my noble husband; ta - therefore; ekki-a - alone; cce-a - certainly; gamissam - I shall approach; iti - thus; tathā - in that way; karoti - does.

Candrāvalī: Ah! This reflection is so wonderful! (She walks ahead) Ah! I see my noble husband picking flowers. I will approach Him alone. (She does that.)

Text 101

kṛṣṇaḥ: (candrāvalīm vilokya sānandam ātma-gatam) katham atra jīviteśvarī me rādhāpy upagatā. (prakāśam) priye katham viduram āgatāsi.

candrāvalīm - Candrāvalī; vilokya - seeing; sa - with; ānandam - bliss; ātma-gatam - to Himself; katham - why?; atra - here; jivita - of life; īśvari - the mistress; me - of Me; rādhā - Rādhā; api - even; upagata - has approached; prakāśam - openly; priye - O

beloved; katham - why?; viduram - from such a long distance; agata asi - have You come.

Kṛṣṇa: (Seeing Candrāvalī, He becomes blissful and says to Himself) Why has Rādhā, the queen of My life, come here? (openly) Beloved, why have You come here from so far away?

Text 102

(iti sa-romañcam avalokya)

ma khañjarīta-nayane hṛdi saṁsayiṣṭhāḥ
kurvan bravīmy avitatham śapatham gurubhyaḥ
ekā priyaṅkaraṇa-vṛttir asi tvam eva
praṇāvalambana-vidhau paramauśadhir me

iti - thus; sa - with; romañcam - hairs standing up; avalokya - glancing; ma - don't; khañjarīta-nayane - O girl whose restless eyes are like a pair of khañjana birds; hṛdi - in the heart; saṁsayiṣṭhāḥ - have any doubt; kurvan - doing; bravīmi - I speak; avitathām - not false; śapatham - an oath; gurubhyaḥ - for the superiors; eka - alone; priyaṅkaraṇa-vidhiḥ - dearest; asi - are; tvam - You; eva - certainly; praṇa - of the life-breath; avalambana - of maintaining; vidhau - in the activity; parama - supreme; auśadhiḥ - medicinal herb; me - for Me.

(He glances at her and the hairs on His body stand up) O girl whose restless eyes are like two restless khañjana birds, please have no doubt in your heart. I vow before all My elders that I speak to You the truth. You alone are My beloved. You alone are the medicinal herb that sustains My life.

Text 103

candrāvalī: (sa-harṣam ātma-gatam) tadhavi tunhi-bhavi-a a-udam lakkhemi.

sa - with; harṣam - joy; ātma-gatam - to herself; tadhavi - nevertheless; tunhi - silent; bhavi-a - becoming; a-udam - the desire; lakkhemi - I shall see.

Candrāvalī: (happily says to herself) By remaining silent I will observe the His real feelings.

Text 104

nava-vṛndā: (latāntare sthitvā) hanta katham aṅgī-kṛta-rādhā-prasādhana devīyam upalabdha. tad eṣa mādhave yāvad enām rādhikām pratītya na pramadām ādadhati. tāvad evāham padyam ekam haritena harayāmi. (iti ketakī-pātre vilikhya nepathye kṣipati.)_ (punar vilokya sānandam.) diṣṭyā harir eṣa hariteṇa kare kṣiptam padyam ālokayati. tad aham pracchannā bhaveyam. (iti niṣkrāntā.)

latā - the vines; antare - within; sthitvā - becoming situated; hanta - ah!; katham - how is it?; aṅgī-kṛta - accepted; rādhā - of Rādhā; prasadhana - the garments and ornaments; devi - Queen Rukmiṇī; iyam - she; upalabdha - has come; tat - therefore; eṣaḥ - He; mādhaveḥ - Kṛṣṇa; yavat - as long as; enam - her; rādhikā - Rādhā; pratītya - believing to be; na - not; pramadam - mistake; adadhati - accepts; tavat - then; eva - certainly; aham - I; padyam - verse; ekam - one; haritena - by a parrot; harayami - I shall give; iti - thus; ketaki-ketaki; patre - on a leaf; vilikhya - writing; nepathye - behind the scenes; kṣipati - tosses; punaḥ - again;

vilokya - looking; sa - with; ānandam - bliss; distya - by good fortune; hariḥ - Kṛṣṇa; esaḥ - He; haritena - by the parrot; kare - in the hand; kṣiptam - tossed; padyam - the verse; ālokayati - sees; tat - therefore; aham - I; pracchanna - hidden; bhaveyam - let me become; iti - thus; niṣkrānta - exits.

Nava-vṛndā: (staying among the vines) Ah! Why has Queen Rukmiṇī come here disguised in Rādhā's garments and ornaments? He thinks she is Rādhā. I will send Him a message in verse with that parrot, and then He will no longer make that mistake. (She writes on a ketakī leaf, and then tosses the leaf behind the scenes. She looks again and becomes jubilant.) Fortunately the parrot dropped the leaf letter in Kṛṣṇa's hand. He is now looking at it. Let me hide. (She exits.)

Text 105

kṛṣṇaḥ: (patraṁ paśyan nigūḍham vācayati)

karoṣi yasyām nava-karṇikāra-
mālā-bhramam hanta madhuvratendra
pratīhi tām kuṅkuma-kardamena
lipta-cchadam kairava-korakālīm

patram - at the letter; paśyan - looking; nigudham - concealed; vacayati - reads aloud; karosi - You do; yasyam - in which; nava - new; karṇikara - of karṇikara flowers; mala - of a garland; bhramam - mistake; hanta - indeed; madhuvrata - of bees; indra - O king; pratihi - please know; tam - this; kuṅkuma-kardamena - with kuṅkuma paste; lipta - anointed; chadam - covering; kairava - of kairava flowers; koraka - just beginning to bloom; alim - host.

Kṛṣṇa: (looks at the petal-letter and reads it to Himself)
O king of the bumblebees, please know that what You mistakenly think is a garland of new karṇikāra flowers is actually a garland of kairava buds just beginning to blossom and anointed with kuṅkuma paste.

Text 106

(iti candrāvalīm nibhalya svagatam) sādhu navavṛnde sādhu.
bādhm avasare kṛtāpūrva-sevā-prapañcāsi. (prakāśam) devi
katham udāsīneva tiṣṭhantī nāntaḥ-prasāda-sudhā-vīcīm sūcayasi.

iti - thus; candrāvalīm - at Candrāvalī; nibhalya - glancing;
svagatam - aside; sādhu - well done!; navavṛnde - Nava-vṛndā; sādhu -
well done!; badham - assuredly; avasare - at the proper moment;
kṛta - performed; apūrva - unprecedented; seva - of service;
prapañca - the creation; asi - you are; prakāśam - openly;
devi - O queen; katham - why?; udasina - indifferent; iva - as if;
tiṣṭhanti - standing; na - not; antaḥ - in the heart; prasada - of
the mercy; sudhā - of the nectar; vicim - the waves; sucayati - you
show;

(Glances at Candrāvalī and then says to Himself) Well done,
Nava-vṛndā! Well done! At the perfect time you have rendered the
perfect service. No one has served Me this well before. (openly)
O Queen, why are you so indifferent? Why do you not splash Me
with waves of mercy from your heart?

Text 107

(iti sādaram avekṣya)

śaitya-śriyā saurabha-sampadā ca
nirdhūta-candra-dvaya-gauraveṇa
sva-vaibhavenādyā mad-aṅgakāni
vidhehi candrāvali nirvṛtāni

iti - thus; sa - with; adaram - respect; avekṣya - glancing;
saitya - of coolness; sriya - with the opulence; saurabha - of sweet
fragrance; sampada - with the opulence; ca - also; nirdhuta -
eclipsed; candra - of candra; dvaya - the pair (the two candra
and the moon and camphor); gauravena - greatly; sva - own;
vaibhavana - with the opulence; adya - now; mat - My; aṅgakani -
limbs; vidhehi - please make; candrāvalī - O Candrāvalī; nirvṛtani -
happy.

(He respectfully gazes at her) With the opulences of your
coolness and your sweet fragrance you eclipse both candra
(the moon and the camphor). O Candrāvalī, please use your
opulences to make the limbs of My body happy.

Text 108

mādhavī: (latāntare sthitvā sa-harṣam ātma-gatam) nūṇaṃ
vissakamma-pasahaṇa-pahavo eso sohagga-māhurī-laho.

latā - the vines; antare - within; sthitvā - staying; sa - with;
harṣam - happiness; ātma-gatam - to herself; nūṇam - certainly;
vissakamma - of Viśvakarmā; pasahana - of the garments and
ornaments; pahavo - potency; eso - this; sohagga - of good fortune;
mahuri - of the sweetness; laho - the attainment.

Mādhavī: (Staying within the vines, she becomes very

happy and says to herself) The garments and ornaments fashioned by Viśvakarmā have brought the sweetness of her good fortune.

Text 109

kṛṣṇaḥ: priye tad-aṅga-saṅgamāya taraṅgita-raṅgam svayam aṅgī-kuru suhṛj-janam. (iti sānurāgam ivopasarpan sālīka-śaṅkam.) dhik kaṣṭam. ajñāna-vibhrameṇa kṛta-mahāparādho 'smi. yad iyam devī na bhavet. kintu kācid anyā kumārī. (iti vimarṣam abhiniya) ām vijñātam. seyaṁ viśvakarmaṇo nāptri bhaviṣyati. yā mama dūratas tenādya. pradeśiṇyā pradarśitā.

priye - O beloved; tat - therefore; aṅga - of the body; saṅgamaya - for embracing; taraṅgita - tossed about by waves; raṅgam - of amorous happiness; svayam - personally; aṅgī-kuru - please accept; suhṛt-janam - this friend; iti - thus; sa - with; anuragam - love; iva - as if; apasarpan - withdrawing; sa - with; alika - feigned; śaṅkam - fear; dhik - alas!; kaṣṭam - how terrible!; ajnana-vibhramena - by mistake; kṛta - committed; maha - great; aparādhāḥ - offense; asmi - I am; yat - because; iyam - this girl; devi - My queen; na - not; bhavet - is; kintu - however; kacit - some; anya - other; kumari - girl; iti - thus; vimarsam - reflection; abhiniya - representing dramatically; am - yes!; vijñatam - I know; sa iyam - she; viśvakarmānaḥ - of Viśvakarmā; nāptri - the granddaughter; bhaviṣyati - must be; ya - who; mama - of Me; durataḥ - from a distance; tena - by him; adya - today; pradesinya - with his forefinger; pradarśita - indicated.

Kṛṣṇa: O beloved, please embrace your friend who is now tossed by waves of amorous desire. (At first He is affectionate, but then He suddenly shrinks back with feigned fear) Alas! How horrible! By mistake I have committed a great offense. This is not My queen. This is some other girl. (He

reflects) Yes. I know. This must be the granddaughter of Viśvakarmā. Today he pointed Her out to Me from far away.

Text 110

(candrāvalī vyājena mālyam darśayati.)

candrāvalī - Candrāvalī; vyajena - by a trick; malyam - the garland; darśayati - shows.

(On some pretext Candrāvalī displays the garland.)

Text 111

kṛṣṇaḥ: (svagatam) hanta hamsī-kṛto 'yam anarthaḥ.
(prakāśam) citram citram idam. yāmunā-jhara-jhātkāreṇa hṛtā me sura-saugandhika-mālā katham etayā labdhā. tad aham śuddhāntam āsādyā sarvam idam apūrva-vṛttam svayam eva devyām āvedayāmi. yathā nāparādha-kalaṅka-śaṅka-lavāṅkuro 'pi mām kaṭākṣayati. (iti niṣkrāntaḥ.)

svagata - aside; hantaḥ - ah!; hamsi - by the swan; kṛtaḥ - done; ayam - this; anarthaḥ - useless; prakāśam - openly; citram - wonderful; citram - wonderful; idam - this; yamuna - of the Yamuna; jhara - of the water; khatkarena - by the stream; hṛta - taken; me - of Me; sura-saugandhika - of surasaugandhika flowers; mala - garland; katham - how is it?; etaya - by her; labdha - obtained; tat - therefore; aha - I; suddhantam - within the palace; asadya - going; sarvam - everything; idam - this; apūrva - unprecedented; vṛttam - occurrence; svayam - personally; eva - certainly; devyam - to My queen; avedayami - I shall inform; yathā - as; aparādhā - of an

offense; kalaṅka - the stain; śaṅka - the doubt; lava - of a fragment; aṅkuraḥ - the beginning of a sprout; api - even; mam - Me; katakṣayati - will glance from the corner of the eye; iti - thus; niṣkrāntaḥ - exits.

Kṛṣṇa: (aside) Ah! This calamity was created by that swan. (openly) Wonderful! This is wonderful! How has this girl obtained the sura-saugandhika garland I lost by the Yamunā River? Now I will go into the palace and tell this unprecedented story to My queen. Now even the slightest bud of the fraction of a stain of an offense will no longer even glance at Me from the corner of its eye. (He exits.)

Text 112

mādhavī: (upasṛtya) bhaṭṭi-dāri-e kā kkhu pa-utti.

upasṛtya - approaching; bhatti-dari-e - O princess; ka - what?; kkhu - indeed; pa-utti - action.

Mādhavī: (approaching) Princess, what does all this mean?

Text 113

candrāvalī: sahavi-assa mahaṅura-a-purassa jā kkhu ahiruva bhava.

sahavi-assa - natural; maha - great; anura-a - of love; purassa - of a flood; ja - which; kkhu - indeed; ahiruva - the symptom; bhava - is.

Candrāvalī: These are the symptoms of a great flood of intense, spontaneous, sincere love.

Text 114

mādhavī: bhaṭṭi - dāri-e lo-ottara-caduri-mudda-dubboha-vavaharo eso ṇa-aro. tā ehi. saccabhāmām pekkhamha.

bhatti-dari-e - O princess; lo-ottara - extraordinary; caduri - of cunning; mudda - the mark; dubboda - inscrutable; vavaharo - action; eso - this; na-aro - lover; ta - therefore; ehi - come; saccabhamam - Satyabhāmā; pekkhamha - let us see.

Mādhavī: Princess, this lover is very cunning. It is very difficult to understand what He is doing. Come. Let us see Satyabhāmā.

Text 115

candrāvalī: (parikramya rādhām paśyanti sa-vyatham sanskṛtena)

pūrvekṣita-vyasana-lakṣma-vimukta-mūrtir
antar-nigūḍha-sukha-sākṣi-mukha-prasādā
adya sphurat-tarala-dṛṣṭir ihopalabdhiṃ
kaṃsāri-saṅgama-nidheḥ su-tanur vyanakti

parikramya - walking; rādhām - Rādhā; paśyanti - seeing; sa - with; vyatham - agitation; sanskṛtena - in Sanskrit; pūrva -

previously; ikṣita - seen; vyaṣana - of a calamity; lakṣma - the symptom; vimukta - free; mūrṭiḥ - whose form; antaḥ - in the heart; nigudha - concealed; sukha - happiness; sakṣi - the witness; mukha - of the face; prasada - the satisfaction; adya - now; sphurat - glistening; tarala - restless; dṛṣṭiḥ - whose glances; iha - here; upalabdhim - the attainment; kaṁsa-ari - of Kṛṣṇa, the enemy of Kaṁsa; saṅgama - of the association; nidheḥ - of the great treasure; su-tanuḥ - this beautiful girl; vyanakti - manifests.

Candrāvalī: (She glances at Rādhā, becomes agitated, and then says in Sanskrit) The symptoms of a great calamity that were formerly present in this girl have now disappeared. The satisfaction on Her face bears witness to the happiness hidden in Her heart. Her glittering eyes move to and fro. This beautiful girl shows all the symptoms of having attained the great treasure that is the association of Lord Kṛṣṇa.

Text 116

rādhā: (samīkṣya sa-khedam ātma-gatam) hanta kadham
indivare rahaṅgi-e saṅgamidum ahiṅandite macchara kalahamsi
milida.

samīkṣya - glancing; sa - with; khedam - unhappiness; ātma-gatam - to Herself; hanta - alas!; kadham - how is it?; indivare - in the blue lotus flower; rahangi-e - by a cakravaka bird; saṅgamidum - to meet; ahinandite - was approached; macchara - envious; kalahamsi - swan; milida - met.

Rādhā: (Looking, She becomes unhappy, and says to Herself)
Alas! This cakravāka bird is about to meet Her blue lotus
flower. Why has this envious swan come?

Text 117

candrāvalī: (smitam kṛtvā) sahi sacce saccam kahehi assim
sudidhe balamodi-a bhu-a-daṇḍa-piḍena so kkhu suvutto kotthuho
majjhattho asi ṇa va tti.

smitam - a smile; kṛtvā - doing; sahi - O friend; sacce -
Satyabhāmā; saccam - the truth; kahehi - please speak; assim - in
this; su-didhe - very firm; balamodi-a - forcibly; bhu-a-danda - of
the arms; piḍena - by the pressing; so - this; kkhu - indeed;
suvutto - beautiful; kotthuho - Kaustubha jewel; tumhanam - of You;
majjhattho - in the middle; asi - is; na - not; va - or; tti - thus.

Candrāvalī: (smiles) Friend Satyabhāmā, tell the truth.
When Kṛṣṇa presses You to Him with His strong arms does the
Kaustubha jewel still stay between You?

Text 118

rādhā: de-i khiṇṇammi pari-ane alam uvalambheṇa.

de-i - O queen; khinṇammi - distressed; pari-ane - in a person;
alam - what is the need?; uvalambhena - with criticism.

Rādhā: My queen, what purpose do you serve by scolding this
tormented person?

Text 119

mādhavī: (sa-khedam ātma-gatam) ima-e sura-daraṅgiṇi-e
lavaṅṅami-a-vibbhama-laharī-taraṅge ogadho so purisa-kuṅjaro
attaṅa-am cce-a ṅa sumeredi. kim uṅa bhāṭṭi-dāri-ā-dihi-am.

sa - with; khedam - unhappiness; ātma-gatam - to herself; ima-
e - of this; sura - celestial; daraṅgiṇi-e - of the river; lavanna -
of beauty; ami-a - of nectar; vibbhama - restless; lahari-tarange -
in the waves; ogadho - plunged; so - He; purisa - of the male;
kuṅjaro - the elephant; attana-am - His own; self; cce-a -
indeed; na - not; sumeredi - remembers; kim - what?; una - again;
bhāṭṭi-dari-e-a - of princess Rukmiṇī; dihi-am - the placid little
pond.

Mādhavī: Plunged into the turbulent nectar waves of the
celestial river of this girl's beauty, the elephant that is the
Supreme Personality of Godhead cannot remember even His own
self. How can He remember the placid little lake that is Princess
Rukmiṇī?

Note: If the word "suradaraṅgiṇi-e" is divided "sura-
raṅgiṇi-e-", then it may be interpreted to mean "of the amorous
girl". In this way the statement may be interpreted:

"Plunged into the violent nectarean waves of the beauty of
this amorous girl, the elephant that is the Supreme Personality
of Godhead cannot remember even His own self. How can He remember
the placid little lake that is princess Rukmiṇī?

Text 120

candrāvalī: (solluṅṅtha-smitam) a-i loluhe ali kīsa maṅ

aṅānminti-a taṁ ni-a-maha-vvadaṁ tu-e suṭṭhu paḍiṭṭhidam.

sa - with; ulluntha - irony; smitam - a smile; a-i - O; loluhe - O greedy one; ali - O friend; kisa - why?; mam - me; anaminti-a - without advising; tam - this; nija - Your; maha - great; vvadam - vow; tu-e - by You; sutthu - nicely; patthidam - is established.

Candrāvalī: (smiles and says with irony) O greedy friend, why, without even telling me, have You devoted Yourself to these harsh austerities?

Text 121

rādhā: de-i saraṇṇassa jaṇassa samrakkhaṇe akkhamasi.
tadhavi parihasesi. nūṇaṁ isariṇaṁ kkhu juttaṁ edaṁ.

de-i - O queen; sarannassa - taking shelter; janassa - of a person; samrakkhane - in protection; akkhama - unfit; asi - you are; tadhavi - still; parihasesi - you mock; nūnam - certainly; isarinam - of superiors; kkhu - indeed; juttam - proper; edam - this.

Rādhā: O queen, this person has taken shelter of you. Instead of protecting Her, you simply mock Her. For a superior is this right?

Text 122

(iti sanskr̥tena)

kanyā bandhu-janair bhavet paravatī dattāsmi yuṣmad-gr̥he

tair asminn ati-cañcalo gr̥ha-patiḥ sādhvī-vrata-dhvaṃsanaḥ
bhavyāsminn abhibhāvikā na vasatī prāmāṇikī cāśrame
nistārāya tavādya devi karuṇā-naur eva dhaureyikā

iti - thus; sanskr̥tena - in Sanskrit; kanyā - girl; bandhu-
janaiḥ - by relatives; bhavet - may be; paravati - dependent; datta -
given; asmi - I am; yusmat - of you; gr̥he - in the house; taiḥ - by
them; asmin - in this; ati - very; cañcalaḥ - restless;
gr̥ha - of the house; patiḥ - the master; sādhu - of a chaste girl;
vrata - the vow; dhvaṃsanaḥ - destroying; bhavya - may be; asmin - in
this; abhibhavika - victory; na - does not; vasati - reside;
pramaniki - evidence; ca - also; asrame - in the shelter; nistaraya - for
crossing beyond; tava - of you; adya - now; devi - O queen;
karuna - of mercy; nauḥ - the boat; eva - certainly; dhaureyika - for
carrying.

(In Sanskrit) I am simply a weak girl, dependent on others.
My relatives have placed Me in your house. The master of your
house is a restless rake who likes to destroy the chastity of
pious girls. I will certainly not survive in this place. O queen,
please give to Me the boat of your mercy so I will be able to
cross beyond this danger.

Text 123

candrāvalī: (svagatam) jahattham vaharedi. (prakāśam)
sahi kim te dāṇim ahimadam.

svagatam - aside; jahattham - the truth; vaharedi - She speaks;
prakāśam - openly; sahi - O friend; kim - what?; te - of You; danim -
now; ahimadam - the desire.

Candrāvalī: (aside) She speaks the truth. (openly) My friend, what do You wish?

Text 124

rādhā: de-i java samanta-eṇa vadujjavaṇaṁ karemi tava rakkhehi maṁ.

de-i - O queen; java - as long; samanta-ena-vadujjavanam - the completion of the vow; karemi - I do; tava - till then; rakkhehi - please protect; mam - Me.

Rādhā: O queen, until I have completed My vow of austerity with the symantaka jewel, please protect Me.

Text 125

candrāvalī: sahi visaddha hohi. puno chaleṇa māṁ va vancedum eso ṇa pahavissadi. jaṁ savvada me pasa-vattini vi-akkhana māhavī.

sahi - O friend; visaddha - trusting; hohi - please become; puno - again; charena - by a trick; mam - me; vancedum - to cheat; eso - He; na - not; pahavissadi - will become able; jam - because; savvada - always; me - of me; pasa-vattini - staying at the side; vi-akkhana - clever; mahavi - Mādhavī.

Candrāvalī: Friend, have faith. Because I always keep clever Mādhavī by my side Kṛṣṇa will never be able to cheat me with one of His tricks.

Text 126

mādhavī: sundari vissakammena diṇṇaṃ tuha maṇḍaṇa-karandi-
am dāṇim patthava-issam.

sundari - O beautiful girl; vissakammena - by Viśvakarmā;
dinnam - given; tuha - of You; mandana - of ornaments; karandi-am -
the box; danim - now; patthava-issam - I shall give.

Mādhavī: Beautiful one, I will send the box of ornaments
Viśvakarmā intended to give to You.

Text 127

candrāvalī: sahi jahi māhavī-maṇḍavam. aham vi māhavī-jtta
anta-uram jāmi. (iti niṣkrānta.) (iti niṣkrāntaḥ sarve.)

sahi - O friend; jahi - please go; mahavi - of mādhavī
vines; mandavam - to the pavillion; aham- - I; vi - also; mahavi -
Mādhavī; jutta - with; anta-uram - into the palace; jami - shall
go; iti - thus; niṣkrānta - exits; iti - thus; niṣkrāntaḥ - exit;
sarve - all.

Candrāvalī: Friend, please go to the pavilion of mādhavī
vines, and I will go with Mādhavī into the palace. (She
exits.)

(Everyone exits.)

Sri Lalita-Madhava

Act Nine

Text 1

(tataḥ praviśati navavṛndā.)

nava-vṛndā: (puro 'valokya sa-harṣam.)

nirmita-bhuvana-viśuddhir
vidhu-madhurāloka-sadhane nipuṇā
ullāsita-paramahaṁsā
bhaktir iveyaṁ śaran milati

tataḥ - then; praviśati - enters; nava-vṛndā - Nava-vṛndā;
puraḥ - ahead; avalokya - looking; sa - with; harsam - happiness;
nirmita - created; bhuvana - of the water; visuddhiḥ - purity;
vidhu - of the moon; madhura - the sweet; aloka - of the sight;
sadhane - in manifesting; nipuna - expert; ullasita - jubilant;
parama-haṁsa - the regal swans; bhakti - the goddess of devotion;
iva - like; iyaṁ - this; śarat - autumn season; milati - meets.

(Nava-vṛndā enters.)

Nava-vṛndā: (looks ahead and says with joy) Purifying the waters of the streams and lakes, expertly revealing the sweetness of the moon, and filling the regal swans with happiness, Śarat, the goddess of autumn, who is like goddess Bhakti-devī herself, has now come before us.

Note: If the word "bhuvana" is interpreted to mean "the world", "vidhu" to mean "Lord Kṛṣṇa", and "paramahaṁsa" to mean "the swanlike devotees," the verse may be interpreted in the following way:

"Purifying the world, expertly revealing the sweetness of Lord Kṛṣṇa, and filling the swanlike devotees with happiness, goddess Bhakti-devī, appearing as the autumn season, has now come before us."

Text 2

(praviśya)

śarat: sahi na-a-vunde kahim gadasi.

praviśya - enters; sahi - O friend; na-a-vunde - Nava-vṛndā;
kahim - where?; gadasi - have you been.

(enters)

Śarat: Friend Nava-vṛndā, where have you been?

Text 3

nava-vṛndā: śaral lakṣmi guror abhyarṇe.

śarat - O Śarat; laksmi - O goddess; guroh - the master;
abhyarṇe - near.

Nava-vṛndā: Goddess Śarat, I went to my master.

Text 4

śarat: kim tti.

kim - why?; tti - thus.

Śarat: Why?

Text 5

nava-vṛndā: devasya nideseṇa.

devasya - of the Lord; nidesena - by the instruction.

Nava-vṛndā: To carry the order of Lord Kṛṣṇa.

Text 6

śarat: kassim atthe so nideso.

kassim - for what?; atthe - purpose; so - this.

Śarat: What was His order?

Text 7

nava-vṛndā: raivate sadmanām śoḍaśa-sahasrī-nirmāṇe.

raivate - on Mount Raivata; sadmanam - of palaces; sodasa-sahasra - 16,000; nirmane - in the construction.

Nava-vṛndā: To build 16,000 palaces on Mount Raivata.

Text 8

śarat: tattha kim nidāṇaṃ.

tattha - there; kim - what?; nidanam - is the reason.

Śarat: What is the reason for that?

Text 9

nava-vṛndā:

jagad-vighnam nighnann apagata-nayam kṣauni-tanayam
hṛtāny antar goṣṭhāt kapaṭa-kalinā tena balinā
sahasrāṇy asrālī-valayita-dṛśāṃ paṅkaja-dṛśāṃ
śatāḍhyāni krīḍā-gurur udaharat ṣoḍaśa hariḥ

jagat - for the earth; vighnam - trouble; nighnam - killing;
apagata - without; nayam - civilized behaviour; kṣauni - of the
earth goddess; tanayam - the son; hṛtani - abducted; antah - within;
gosthat - from Vrdavana; kapata - feigned; kalina - by a quarrel;
tena - by him; balina - powerful; sahasrani - thousands; asra - of
tears; ali - with an abundance; valayita - filled; drsam - whose
eyes; paṅkaja-drsam - of lotus-eyed girls; sata - by a hundred;

adhyani - increased; krida - of transcendental pastimes; guruh - the master; udaharat - rescued; sodasa - 16; harih - Kṛṣṇa.

Nava-vṛndā: On the pretext of an invented quarrel, Narakāśura, the powerful son of the earth goddess, Bhūmi-devī, kidnapped 16,100 lotus-eyed girls from the village of Vṛndāvana. Lord Kṛṣṇa, the master of all transcendental pastimes, then killed that uncivilized demon, who had troubled the entire universe. In this way the Lord rescued those girls, whose eyes were all filled with tears.

Text 10

śarat: (sādbhutam) kiṁ tā-o cce-a go-ula-kaṇṇā-o.

sa - with; adbhutam - wonder; kim - whether?; ta-o - they; cce-a - indeed; go-ula - of Gokula; kannā-o - the girls.

Śarat: (struck with wonder) Are these girls the gopīs of Gokula?

Text 11

nava-vṛndā: atha kim

keśi-ripor avakeśi

bhajanābhāsa-kṣupo 'pi nehāsti

kim punar apūrva-parvā

premāmara-pādapas tāsām

atha kim - how can there be any doubt?; kesi-ripoh - of Lord Kṛṣṇa, the enemy of the Kesi demon; avakesi - without fruit; bhajana - of the devotional service; abhasa - of the reflection; ksupah - the shrub; api - even; na - not; iha - here; asti - is; kim - what?; punah - further; apurva - unprecedented; parva - festival of transcendental happiness; prema - of pure love; amara - eternal; padapah - tree; tasam - of them (the gopis).

Nava-vṛndā: How can there be any doubt? Even a small shrub of the faint reflection of devotion to Kṛṣṇa is never without fruit. What then of the unprecedented festival of bliss that is the immortal tree of the gopīs' love?

Text 12

śarat: kahaṁ rā-a-kaṇṇā-o tti pasidhi suvva-i.

kahaṁ - why?; ra-a - of kings; kanna-o - the daughters; tti - thus; pasiddhi - fame; suvva-i - is heard.

Śarat: Then why did we hear that these girls are the daughter of various kings?

Text 13

nava-vṛndā: kayāpi kumārīṇām mādhyama-madhu-dhārayā mohitena mahī-sununā kāmākhyā-prataraṇyā tāsām dānava-kumārebhyaḥ pratipādanaṁ mṛṣaiva visravya rāja-sutatvena vikhyātir udbhāvitā.

kaya api - by a certain; kumarinam - of the girls; madhurya - of the sweetness; madhu - of the honey; dharaya - by the flooding stream; mohitena - enchanted; mahi - of the earth goddess; sununa - by the son; kama - Kama; akhya - the goddess who bears the name; prataranaya - for deceiving; tasam - of them; danava - of the demons; kumarebhyah - to the eligible young men; pratipadanam - giving; mrsa - falsely; eva - certainly; visravya - causing to be heard; raja-sutatvena - as the daughters of kings; vikhyaih - the fame; udbhavita - became manifested.

Nava-vṛndā: Narakāśura became enchanted by the charming beauty of these girls. To deceive the goddess named Kāmā-devī, he spread a false rumor that these girls were all the daughters of kings, and they were going to be given in marriage to the eligible bachelors among the demons.

Text 14

śarat: saccam saccam. jam du-aravadi-pure taṇam
patthavaṇam kāmakkha-e ahimadam.

saccam - true; saccam - true; jam - because; du-aravadi - of Dvaraka; pure - in the city; tanam - of them; patthavanam - establishment; kamakkha-e - by the woman named Kama-devi; ahimadam - was desired.

Śarat: That is true. That is true. Kāmā-devī wanted to take all the gopīs to Dvārakā City.

Text 15

nava-vṛndā: tayaiva ruṣṭayā devyā preṣitaḥ pākāsasano
dvāravatīm āsādyā bhauma-vadham arthitavān.

taya - by her; eva - certainly; rustaya - angry; devya - by the
goddess; presitah - sent; pakasasanah - Maharaja Indra; dvaravatim -
Dvaraka; asadya - entering; bhauma - of Narakasura, the son of the
earth goddess; vadham - the killing; arthitavan - prayed.

Nava-vṛndā: Then angry goddess Kāmā-devī sent Mahārāja
Indra to Dvārakā. Indra entered Dvārakā and asked the
Lord to kill Narakāsura.

Text 16

śarat: halā savvaṇaṃ go-ula-kumārīṇaṃ ettha saṅgamo
samvutto. ke-alam pa-uma-pamuhaṃ cce-a kaṇṇā-a-ca-ukkaṃ
parisitthaṃ.

hala - ah!; savvanam - of all of them; go-ula - of Gokula;
kumarinam - of the girls; ettha - here; saṅgamo - the meeting;
samvutto - occurred; ke-alam - only; pa-uma - by Padma; pamuham -
headed; cce-a - indeed; kannā-a - of girls; ca-ukkam - group of
four; parisittham - remains.

Śarat: Ah! All the girls of Gokula have met in this place.
Only four other girls, headed by Padmā, remain.

Note: The four girls are Padmā, Śaibyā, Bhadrā and
Śyāmā.

Text 17

nava-vṛndā: sarale tāsām pūrvam eva samāhṛtir babhūva.

sarale - O honest one; tasam - of them; purvam - previously;
eva - certainly; samahṛtih - the meeting; babhuva - occurred.

Nava-vṛndā: O honest one, these four girls have already
come.

Text 18

śarat: kham sa samahiti.

kham - how?; sa - this; samahiti - meeting.

Śarat: How did they come?

Text 19

nava-vṛndā:

lilayaiva paśupāla-puṅgavaḥ
stambhayan sapadi sapta-puṅgavān
magna-dṛṣṭim anurāga-sāgare
nagnajid-duhitaram samāharat

lilayah - with playful ease; pasupala - of the gopas;
pungavah - the best; stambhayan - subduing; sapadi - simultaneously;

sapta - seven; pungavan - bulls; magna - plunged; dr̥ṣṭim - whose glance; anuraga - of love; sagare - in the ocean; nagnajit - of Maharaja Nagnajit; duhitaram - the daughter; samaharat - married.

Nava-vṛndā: Kṛṣṇa, the best of the gopas, playfully subdued seven powerful bulls in a single moment and then married Mahārāja Nagnajit's daughter (Padmā, Mitravindā), whose eyes were plunged in an ocean of love for Him.

Text 20

kim ca

śaibyām ghana-praṇaya-ghūrṇana-ghora-tṛṣṇām
kandarpa-sarpa-garala-glapitam ca bhadram
smerāvaloka-sudhayā kila saṅgamayya
raṅga-sthalān mura-haras tarasā jahāra

kim ca - furthermore; ghana - intense; pranaya - love; ghurnana - agitation; ghora - terrible; tṛṣṇam - thirst; kandarpa - of amorous desires; sarpa - of the snake; garala - by the poison; glapitam - stricken; ca - also; bhadram - Bhadra; smerā - smiling; avaloka - of the glance; sudhaya - by the nectar; kila - indeed; saṅgamayya - meeting; raṅga-sthanlat - from the arena; mura-harah - Lord Kṛṣṇa, the killer of the Mura demon; tarasa - quickly; jahara - abducted.

Śaibyā was overcome with the intense thirst that was her love for Kṛṣṇa, and Bhadrā was stricken with poison from the snake of her desire to enjoy amorous pastimes with Kṛṣṇa. Meeting them with the nectar of His smiling glance, Kṛṣṇa abducted them both from the svayamvara-raṅga.

Text 21

api ca

mīnasya pratibimbam ambhasi vara-stambhasya mūlārpite
paśyan bimbam alakṣayan bhramarikā-cakre bhramantaṁ muhuḥ
utkṣiptena śilī-mukhena śakalī-kṛtya pramodād amūṁ
madrādhīśvara-nandinīm punar asau lebhe subhadrāgrajaḥ

api ca - furthermore; minasya - of the fish; pratibimbam - the reflection; ambhasi - in the water; vara - excellent; stambhasya - of a pillar; mula - at the base; arpite - placed; paśyan - looking; bimbam - at the reflection; alakṣayan - not seeing directly; bhramarika - moving; muhuḥ - repeatedly; utkṣiptena - shot; silī-mukhena - with an arrow; sakalī-kṛtya - cutting apart; pramodāt - with happiness; amūṁ - her; madra - of Madra; adhisvara - of the king; nandinīm - the daughter; punar - again; asau - He; lebhe - obtained; subhadra-agrajaḥ - Lord Kṛṣṇa, the elder brother of Subhadra.

Standing at the base of the lofty pillar, and gazing at the reflection in water of a fish moving in a circle, even without directly seeing the fish, Kṛṣṇa easily cut it apart with a single arrow, and attained King Matsya's daughter (Śyāmā) as His bride.

Text 22

śarat: (sānandam) diṭṭhi-ā puṇo vi go-ula sokkhaṁ
pekkhissāṁ.

sa - with; ānandam - joy; diṭṭhi-ā - by a good fortune; puno - again; vi - indeed; go-ula - of Gokula; sokkham - the happiness; pekkhissam - I shall see.

Śarat: (joyful) By the kindness of fate I will again see the happiness of Gokula.

Text 23

nava-vṛndā: sakhi madhu-śriyā sārđham adhunā maṇḍaya vṛndātavīm. paśyāyaṁ mādhavo rādhayā saha sādhayati.

sakhi - O friend; madhu - springtime; sriya - with the beauty; sardham - with; adhuna - now; mandaya - please decorate; vrnda-atavim - the forest of Vṛndāvana; paśya - look!; ayam - He; madhavah - Kṛṣṇa; rādhāya - Rādhā; saha - with; sadhayati - are arriving.

Nava-vṛndā: Friend, now please decorate Vṛndāvana forest with the beauty of spring. Look! Kṛṣṇa and Rādhā are coming here.

Text 24

śarat: kahaṁ de-i-e anumadi laddha.

kaham - how?; de-i-e - from Queen Rukmiṇī; anumadi - permission; laddha - was obtained.

Śarat: How did Kṛṣṇa get Queen Rukmiṇī to allow Him to come

here?

Text 25

nava-vṛndā:

mādhavī-virahitaṁ madhuvīraḥ
kuṇḍineśvara-sutāṁ niśamayya
nandayan sphurat-amanda-vilāsair
hāsa-kandala-lasan-mukham āha

mādhavī - Mādhavī; virahitam - without; madhu-virah - Lord Kṛṣṇa, the hero who crushed the Madhu demon; kundina - of Kundina; isvara - of the king; sutam - the daughter; nisamayya - hearing; nandayan - pleasing; sphurat - manifested; amanda - great; vilāsair - with pastimes; hasa - of a smile; kandala - with the sprout; lasat - glistening; mukham - whose face; āha - said.

Nava-vṛndā: Learning that Queen Rukmiṇī was for that moment not attended by Mādhavī, Kṛṣṇa approached her, pleased her with many charming pastimes, and when a smile blossomed on her shining face, said:

Text 26

satyākhyāsyā vilokaya
lokasyātma-bhuvārthitaḥ
pratiṣṭhāsura ahaṁ devī
tatrānujñā vidhīyatām

satya - Satya; akhyasya - named; vilokasya - for seeing;

lokasya - of the planet; ātma-bhuva - by Brahma; arthitah - requested; pratisthasuh - desiring to go; aham - I am; devi - O queen; tatra - in this matter; anujna - permission; vidhiyatam - should be given.

"The demigod Brahmā has invited Me to visit Satyaloka. My queen, I wish to go there. Please give Me your permission."

Text 27

śarat: sahi pamādo pamādo.

sahi - O friend; pamado - a mistake; pamado - a mistake.

Śarat: Friend, this is a mistake. A mistake.

Text 28

nava-vṛndā: kaḥ pramadah.

kan - what?; pramadah - mistake.

Nava-vṛndā: What is the mistake?

Text 29

śarat: maṇḍana-karaṇḍi-am samppi-a māhavī-e de-esiṇo sissa
su-aṅṭhī ṇāma kiṇṇarī tattha pesidaṭṭhi.

mandana - of ornaments; karandi-am - the box; samppi-a - being
given; mahavi-e - by Mādhavī; de-esino - of Devarṣi Nārada; sissa -
the disciple; au-anthi - Sukaṅṭhī; nama - named; kinnari - the
Kinnari; tattha - there; pesidatthi - was sent.

Śarat: Mādhavī sent the Kinnarī named Sukaṅṭhī, who is a
disciple of Devarṣi Nārada, to bring the box of ornaments to
Rādhā.

Note: Śarat fears Sukaṅṭhī will see Kṛṣṇa's secret
rendezvous with Rādhā and later inform Mādhavī of it.

Text 30

navavṛndā: nātra kāpi śaṅkā. yad iyam satyāyām
anurāgiṇī.

na - not; atra - in this; ka api - anything; śaṅka - fear; yat -
because; iyam - she; satyayam - for Satyabhāmā; anuragini -
affectionate.

Nava-vṛndā: Don't worry. This girl is full of love for Satyabhāmā.

Note: Because she is affectionate to Rādhā, Sukaṅṭhī will
keep the secret of Rādhā's rendezvous with Kṛṣṇa. She will not
reveal it to Mādhavī.

Text 31

śarat: tado visaddha esa patthidamhi. (iti niṣkrāntā.)

tado - then; visaddha - trusting; esa - this person;prasthita
asmi - I shall go; iti - thus; miskranta - exits.

Śarat: Then I can trust her. I will go now. (She
exits.)

Text 32

(tataḥ praviśati rādhām ānandayan kṛṣṇah.)

tataḥ - then; praviśati - enters; rādhām - Rādhā;ānandayan -
pleasing; kṛṣṇah - Kṛṣṇa.

(Engaged in pleasing Rādhā, Kṛṣṇa enters.)

Text 33

kṛṣṇaḥ:

nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo
vaktraṁ pañkaja-saurabhaṁ kuharita-ślāghābhidhas te giraḥ
aṅgaś candana-śītalas tanur iyaṁ saundarya-sarvasva-bhāk
tvām āsādaya mamedam indriya-kulaṁ rādhe muhur modate

nirdhuta - eclipsed; amṛta - of nectar; madhuri - the
sweetness; parimalah - the fragrance; kalyani - O beautiful girl;

bimba - bimba fruit; adharah - lips; vaktram - face; pañkaja - of a lotus flower; saurabham - the sweet fragrance; kuhurita - of the cuckoos; slagha - the praise; abhidhah - names; te - of You; girah - the speech; aṅgah - limbs; candana - as sandalwood; sitalah - cold; tanuh - body; iyam - this; saundarya - of beauty; sarvasya - the great treasure; bhak - possessing; tvam - You; asadya - approaching; mama - of Me; idam - this; indriya - of senses; kulam - the host; radhe - O Rādhā; muhuh - repeatedly; modate - pleases.

Kṛṣṇa: O beautiful one, Your bimba fruit lips have eclipsed the sweetness of nectar. Your face is like a fragrant lotus flower. The sweet sound of Your voice has crushed the pride of the cuckoos. Your limbs are cooling as sandalwood. You are the wealthy owner of a great treasure-house of transcendental beauty. O Rādhā, when I approach You, all My sense become filled with bliss.

Text 34

(samantād ālokya)

lakṣmīḥ kairava-kānaneṣu paritaḥ śuddheṣu vidyotate
san-mārga-druhi sarva-śārvara-kule pronmilati kṣīṇatā
nakṣatreṣu kilodbhavaty apacitiḥ ksudrātmasu prāyikī
śānke śāṅkara-maulir abhyudayate rājā purastād diśi

samantat - in all directions; alokya - looking; laksmih - beauty; kairava - of white lotus flowers; kananesu - in the forests; paritaḥ - everywhere; suddhesu - splendid; vidyotate - shines; sat - of the saintly devotees; marga - of the path; druhi - the enemy; sarva - all; sarvara - of the darkness of the night; kule - in the abundance; pronmilati - arises; kṣīṇata - diminution; nakṣatreṣu - among the stars; kila - indeed; udbhavati - arises;

apacitih - loss; ksudra-ātmasu - small; prayiki - usual;śaṅke - I think; śaṅkara - of Lord Siva; maulih - the crown;abhyudayate - rises; raja - the king; purastat - from the east; disi - in the direction.

(Looking in all directions) Among these splendid white lotus flowers a great beauty has come. In the darkness of night, which is the enemy of the devotees, defeat has appeared. Among the small stars fading has come. I think that the moon, which is Śiva's regal crown, must now be rising on the eastern horizon.

Text 35

nava-vṛndā: (upasṛtya)

hṛta-bhuvana-tamaḥ kramād virāgaḥ
kalaya kalanidhi-vaiṣṇavo viśuddhaḥ
rucim amṛtamayīm kṣipan vidūre
praviśati viṣṇu-pada-prapatti-vīthīm

upasṛtya - approaching; hṛta - removed; bhuvana - of the world; tamaḥ - the darkness; kramat - step by step; viragah - free from red; kalaya - look!; kalanidhi - of the moon; vaisnavah - the Vaisnava; visuddhah - splendid; rucim - beauty; amṛta-mayim - nectarean; kṣipan - casting; vidure - far away; praviśati - enters; visnu-pada-prapatti-vitthim - the pathway of the sky.

Nava-vṛndā: (approaches) Look! Free from any tinge of redness, gradually removing the darkness of the world, and spreading its nectar shining to the farthest corner, the splendid, expert Vaiṣṇava moon enters the pathway of the sky.

Note: If the word "tamaḥ" is interpreted to mean "the darkness of ignorance", "viragaḥ" to mean free from all material desires", "kalānidhi" to mean "expert", "visuddhaḥ" to mean "pure", "rucim" to mean "attraction", "amṛta" to mean "impersonal liberation", and "viṣṇu-pada" to mean "the lotus feet of Lord Viṣṇu", then the verse may be interpreted in the following way:

"Look! Free from any tinge of material desire, gradually removing the darkness of ignorance in the material world, and throwing far away the desire for impersonal liberation, a pure, expert Vaiṣṇava enters the path to the lotus feet of Lord Viṣṇu."

Text 36

kṛṣṇaḥ: sakhe kaustubha so 'yam vilāsinī-viśleṣa-labdha-śokaḥ kokavīti koka-grāmaṇīs tad vistāraya mayūkha-lekhām.

sakhe - O friend; kaustubha - Kaustubha; saḥ ayam - this; vilasini - of his beloved; vislesa - separation; labdha - obtained; sokah - grief; kokavi - crying "kokavī"; iti - thus; koka - of cakravaka birds; gramanih - the best; tat - therefore; vistaraya - please expand; mayukha - of light; lekham - the rays.

Kṛṣṇa: Grieving in separation from his beloved, this exalted cakravāka bird calls out, "O my beloved Kokavati!" O friend Kaustubha jewel, spread your rays of light (so he may meet his beloved).

Note: Male and female cakravāka birds remain together during the day and separate at nightfall. They spend the night

apart and meet again at sunrise. Lord Kṛṣṇa here asks the Kaustubha jewel to spread its light so the cakravāka bird will think the sun has risen and again be able to meet his beloved.

Text 37

(rādhā sa-kautukam paśyati.)

rādhā - Rādhā; sa - with; kautukam - curiosity; paśyati - looks.

(With curiosity Rādhā looks.)

Text 38

kṛṣṇaḥ: paśya paśya

madhye-vyomādhirūḍha-dyumaṇi-sama-maṇi-grāmaṇi-dhāma-
pālī-

vyālīḍha-dhvānta-pūrān vara-tanu paritaḥ prekṣamāṇas
taṭāntān

pāre-kāḷindī ratrāv api divasa-dhiyākrānta-cetā gabhīrair

utkaṇṭhā-cakravālai rathacarāna-yuvā kāntayā jāghaṭīti

paśya - look!; paśya - look!; madhye - in the middle; vyoma - in the sky; adhirudha - ascended; dyumani - the sun; sama - equal; mani - of the jewels; gramani - the best; dhama - of splendor; pali - by the abundance; vyalidha - licked; dhvanta - of darkness; puran - the floods; vara-tanu - O beautiful girl; paritah - everywhere; prekṣamanah - looking; tata - of the shore; antan - on the margins; pare - on the farther shore; kalindi - of the Yamuna; ratrau - at night; api - even; divasa - of day; dhiya - by the conception;

akranta - overcome; cetah - whose consciousness; gabhiraih - in deep; utkaṅṭha - of longings; cakravalaih - with an abundance; rathacarana-yuva - the youthful male cakravaka birds; kantaya - with hisbeloved; jaghati - meets; iti - thus.

Kṛṣṇa: Look! Look! With its effulgence bright as the midday sun, the Kaustubha jewel licks up the flood of darkness on the Yamunā's farther shore. Even though it is night, the male cakravāka bird thinks it is day. Overcome by deep yearnings of love, he meets his beloved.

Text 39

(praviśya karaṇḍikā-pāṇiḥ sukaṅṭhī.)
sukaṅṭhī: diṭṭhi-ā ettha bhatta saccā-e saddhamṃ ramedī.
tā ladantarida bhavi-a pekkhami. (iti tathā sthitā.)

praviśya - enters; karandika - with the box of ornaments; paniḥ - in her hand; sukaṅṭhī - Sukaṅṭhī; diṭṭhi-ā - by good fortune; ettha - here; bhatta - the Lord; saccāe - Satyabhāmā; saddham - with; rameti - enjoys pastimes; ta - therefore;lada - the creepers; antarida - within; bhavi-a - becoming; pekkhami - I shall observe; iti - thus; tatha - in that way; sthita - is situated.

(Carrying the box of ornaments in her hand, Sukaṅṭhī enters.)

Sukaṅṭhī: Ah! How fortunate! Here is the Lord enjoying pastimes with Satyabhāmā. I will hide among these vines and watch. (She does that.)

Text 40

nava-vṛndā:

kunda-danti dṛśor dvandvam
candrakānta-mayaṁ tava
udite hari-vaktrendau
syandate katham anyathā

kunda-danti - O girl whose teeth are as beautiful as jasmine flowers; dṛśor - of eyes; dvandvam - the pair; candrakantamayam - made of candrakanta jewels; tava - of You; udite - when rising; hari - of Kṛṣṇa; vaktra - of the face; indau - the moon; syandate - melts; katham - how?; anyatha - otherwise.

Nava-vṛndā: O girl whose teeth are beautiful as jasmine flowers, Your eyes are made of two candrakānta jewels. When the moon of Kṛṣṇa's face begins to rise, these two jewels melt into tears. How could it be any other way?

Note: The candrakānta jewel melts when exposed to the moonlight. Rādhā's eyes are here compared to these jewels because Her eyes melt into tears when the moonlike face of Kṛṣṇa appears before Her.

Text 41

rādhā: (sāścaryam) kadham ettha pa-uma-are candālo-e vi pa-uma-impapphulla-im.

sa - with; ascaryam - wonder; kadham - why?; ettha - here; pa-uma-are - in the lake; canda - of the moon; aloe - in the sight; vi - even; pa-uma-im - the lotus flowers; papphulla-im - are blooming.

Rādhā: (struck with wonder) Why are the padma lotuses blooming in the moonlight?

Note: Padma lotuses bloom during the day and close their petals at night.

Text 42

kṛṣṇaḥ:

śuddha-kaca-sthalī paśya
puraḥ padmākarāyate
padmāni padmarāgāṇi
yatra phullāny ahar-niśam

suddha - pure; kaca - of crystal; sthali - place; paśya - look;
puraḥ - ahead; padmakarayate - has become a pond of lotus flowers;
padmani - the lotuses; padmaragani - are rubies; yatra - where;
phullani - blooming; ahar - day; nisam - and night.

Kṛṣṇa: The crystal palace before Us has become like a great pond, and the rubies there have become like lotus flowers that bloom day and night.

Text 43

(nepathye)

vṛndāvane sphuraty eṣā

mādhavī sumanasvinī (ity ardhokte.)

nepathye - from behind the scenes; vrndavane - in Vṛndāvana;
sphurati - is manifested; esa - she; mādhavī - Mādhavī;sumanasvini - very
intelligent; iti - thus; ardha - half; ukte - spoken.

A voice from behind the scenes: Intelligent Mādhavī has now
entered Vṛndāvana forest. . . (the statement is interrupted in the
middle.)

Note: If the word "mādhavī" is interpreted to mean
"spring", and "sumanasvinī" to mean "with many beautiful
flowers", then the statement means "Springtime, with its hosts
of beautiful flowers, has now entered Vṛndāvana forest." This
second meaning is the meaning intended by the speaker, whereas
the listeners interpret these words in the first way.

Text 44

kṛṣṇaḥ: (sa-sambhramam) hanta devī pratyasīdati. tad
asmākam asmad-apakramah śreyān. (iti sarve sarvato
niṣkrāntāḥ.)

sa - with; sambhramam - agitation; hanta - ah!; devi - the
queen; pratyasidati - approaches; tat - therefore; asmakam - ofus;
asmad - from her; apakramah - flight; sreyaṅ - is best;iti - thus;
sarve - everyone; sarvataḥ - in all directions; niskrantah - exits.

Kṛṣṇa: (agitated) Ah! Queen Rukmiṇī is coming! It is best
we flee from her. (They all exit in different directions.)

Text 45

(punar nepathye)

bhavati stavako yasya
jagabhūṣāna-bhūṣaṇam

punah - again; nepathye - behind the scenes; bhavati - is;
stavakah - bunch of flowers; yasya - of which; jagat - of the
universe; bhusana - for the ornament; bhusanam - an ornament.

Again the voice from behind the scenes: . . . This spring has
bunches of flowers to decorate Kṛṣṇa, who is Himself the
supreme decoration of the entire world.

Note: These two lines complete the verse begun in
Text 43. They affirm the interpretation that the verse as a
whole refers to spring and not Candrāvalī's friend Mādhavī.
Rādhā and Kṛṣṇa fled needlessly.

Text 46

sukaṇṭhī: haddhī haddhī. mahumaṅgala-hattha-gadeṇa tiṇā
kāmarubuppaṇṇeṇa su-a-va-iṇa viggho kido. ta ettha kandare pa-
ittham saccabhāmāṃ anusarissam. (iti tathā karoti.)

haddhi - alas!; haddhi - alas!; mahumaṅgala - of Madhumaṅgala;
hattha - in the hand; gadena - gone; tina - by it; kamarubuppanna -
born in the country of Kamarupa (the western portion of Assam);
su-a - of parrots; va-ina - by the king; viggho - obstacle; kido - is
made; ta - therefore; ettha - here; kandare - in the cave; pa-
ittham - entered; saccabhamam - Satyabhāmā; anusarissam - I shall

follow; iti - thus; tatha - in that way; karoti - does.

Sukaṅṭhī: Alas! Alas! The regal Kāmarūpa parrot in Madhumaṅgala's hand has made a disturbance. Satyabhāmā has entered a cave. I will follow Her. (She does that.)

Text 47

(praviśya)

rādhā: hanta hanta kadham ditthamhi. jam ka vi ppavisadi.

praviśya - enters; hanta - ah?; hanta - ah!; kadham - how?; dittha - seen; amhi - I am; jam - because; ka vi - some girl; ppavisadi - enters.

(Enters.)

Rādhā: Ah! Ah! Someone has seen Me! Some girl is coming here!

Text 48

sukaṅṭhī: samini visaddha hohi. esā kiṅkarī de su-anthi.

samini - O mistress; visaddha - confident; hohi - become; esa - she; kiṅkarī - maidservant; de - Your; su-anthi - Sukaṅṭhī.

Sukaṅṭhī: My lady, don't worry. It is Your maidservant, Sukaṅṭhī.

Text 49

rādhā: (sa-harṣam) su-aṅṭhī jāṇāmi jāṇāmi.

sa - with; harsam - joy; su-anthi - Sukaṅṭhī; janami - I know;
janami - I know.

Rādhā: (joyful) Sukaṅṭhī! I know it is you. I know.

Text 50

sukaṅṭhī: samini kīsa ollamsu-asi.

samini - O mistress; kisa - why?; ollamsu-a - with wet
garments; asi - You are.

Sukaṅṭhī: My lady, why is Your clothing wet?

Text 51

rādhā: tthala-bbhamena jale khalidamhi.

tthala - of the land; bbhamena - by the mistake; jale - into
the water; khalida amhi - I fell.

Rādhā: Thinking it was land, I fell in water.

Text 52

sukaṅṭhī: māhavī-e pesidam edam pasahaṇam geṇha.

mahavi-e - by Mādhavī; pesidam - sent; edam - these; pasahanam - ornaments; geṇha - please take.

Sukaṅṭhī: Mādhavī sends these ornaments. Please accept them.

Text 53

rādhā: pekkha ettha patthare kim pi alekkham lakkhi-adi.
ta imassa daṁsaṇe juttim kuṇa.

pekkha - look!; ettha - here; patthare - on the stone wall; kim pi - something; alekkham - picture; lakkhi-adi - is seen; ta - therefore; imassa - of that; daṁsane - in the seeing; juttim - a method; kuṇa - please do.

Rādhā: Look! There is some kind of picture on this stone wall. Do something so I can see it.

Text 54

sukaṅṭhī: bahire gadu-a alo-assa uba-am karissam.

bahire - outside; gadu-a - going; alo-assa - of seeing; ubaam - some

method; karissam - I shall do.

Sukaṅṭhī: I will go outside and find some way for You to see it.

Text 55

rādhā: ahaṁ pi ollamsu-am pariharāmi. (iti varāṁśukam ādāya niṣkrāntā.)

aham - I; pi - also; ollamsu-am - these wet garments; pariharami - shall remove; iti - thus; vara - excellent; amsukam - garment; adaya - taking; niskranta - exits.

Rādhā: And I will remove these wet garments. (She takes some dry garments and exits.)

Text 56

sukaṅṭhī: (niṣkrāmya) kadhaṁ mahumaṅgaleṇa saddhaṁ bhata purado vattadi.

niskramya - exiting; kadham - whether?; mahumaṅgalena - Madhumaṅgala; saddham - with; bhata - the Lord; purado - ahead; vattadi - is.

Sukaṅṭhī: (as she exits) Is that Lord Kṛṣṇa and Madhumaṅgala over there?

Text 57

tataḥ praviśati kṛṣṇah.)

kṛṣṇaḥ: sakhe kvānartha-karas tava hasta-vartī sa kiraḥ.

tataḥ - then; praviśati - enters; kṛṣṇah - Kṛṣṇa; sakhe - O friend; kva - where; anartha - what is not wanted; karah - the doer; tava - of you; hasta - in the hand; varti - staying; sah - that; kiraḥ - parrot.

(Kṛṣṇa enters)

Kṛṣṇa: Where is the trouble-making parrot that was in your hand?

Text 58

madhumaṅgalaḥ: uḍḍīya puro dāḍime paḍido.

uddiya - flying up; puro - ahead; dadime - in the pomegranate tree; paḍido - landed.

Madhumaṅgala: It flew into that pomegranate tree.

Text 59

kṛṣṇaḥ: tad ehi prāṇa-vallabham eva mṛgayāmahe.

tat - therefore; ehi - come; prana-vallabham - for She who is

more dear to Me than My own life-breath; eva - certainly;
mrgayamahe - let us search.

Kṛṣṇa: Come. Let us search for My beloved, who is more
dear to Me than life.

Text 60

(iti mārutam upalabhya)

bhajasi na hi rajastvam dhīra dākṣiṇya-caryām
anusrasi vidhatse mādhasyānuvṛttim
iti malaya-samīra tvam sakhe prārthaye 'ham
kathaya kuvalayākṣī kutra me rādhikāsi

iti - thus; marutam - the breeze; upalabhya - perceiving;
bhajasi - you have; na - not; hi - indeed; rajastvam - the condition
of having dust; dhīra - O saintly one; dākṣiṇya-caryām - coming
from the south; anusrasi - you follow; vidhatse - you do;
madhasyā - of spring; anuvṛttim - obedience; iti - thus; malaya -
from the Malaya Hills; samīra - O breeze; tvam - you; sakhe - O
friend; prārthaye - beg; aham - I; kathaya - please tell; kuvalaya -
lotus flowers; akṣī - whose eyes; kutra - where?; me - My; radhika -
Radhika; asti - is.

(He feels the breeze.) O saintly breeze, you carry no dust.
You come from the south. You carry out the orders of the spring
season. O friend, O breeze from the Malaya Hills, I beg you, tell
Me: Where is My lotus-eyed Rādhā?

Note: If the word "rajas" is interpreted to
mean "passion", then the first sentence may be

interpreted to mean "O saintly breeze, you are not influenced by the mode of passion." If the word dakṣinya-caryām" is interpreted to mean "kindness", then the second sentence may be interpreted to mean "You are always very kind and gentle." If the word mādhasya" is interpreted to mean "of Kṛṣṇa", then the third sentence may be interpreted to mean "You carry out the orders of Lord Kṛṣṇa." In this way the entire verse may be interpreted to mean:

"O saintly breeze, you are not influenced by the mode of passion. You are always very kind and gentle. You carry out the orders of Lord Kṛṣṇa. O friend, O breeze from the Malaya Hills, I beg you, tell Me: Where is My lotus-eyed Rādhā?"

Text 61

madhumaṅgala: bho nihudaṁ bhaṇa.

bho - O; nihudam - in secret; bhana - speak.

Madhumaṅgala: Ah! Speak softly!

Text 62

kṛṣṇaḥ: (parikramya)

labdhā kuraṅgi nava-jaṅgama-hema-vallī
ramyā sphuṭaṁ vipina-sīmani rādhikātra
asyās tvayā sakhi guror yad iyaṁ gṛhītā
mādhurya-vālgita-vilocana-keli-dikṣā

parikramya - walking; labdha - attained; kurangi - O doe; nava - young; jaṅgama - moving; hema - golden; valli - a creeper; ramya - beautiful; sphutam - manifested; vipina - of the forest; simani - in the boundary; radhika - Radhika; atra - here; asyah - of Her; tvaya - by you; sakhi - O friend; guroh - of the guru; yat - what; iyam - She; grhita - has taken; madhurya - with sweetness; valgita - restlessly moving; vilocana - of the eyes; keli - in pastimes; dikṣa - initiation.

Kṛṣṇa: (walks) O doe, the walking young vine that is the beautiful girl Rādhā must have passed through this forest because, O friend, I see you have accepted Her as your guru and taken initiation from Her in the art of playful, sweet, restless glances.

Text 63

(puro dāḍimīm upalabhya)

kāntim pītām śuka sphītām
bibhratī vikṣitā vane
mayādyā mṛgyamānā sā
tvayā mṛga-vilocanā

purah - ahead; dadimim - the pomegranate tree; upalabhya - seeing; kantim - splendor; pitam - yellow; suka - O parrot; sphitam - great; bibhrati - manifesting; vikṣita - seen; vane - in the forest; maya - by Me; adya - today; mrgyamana - being sought; sa - She; tvaya - by you; mrga-vilocana - a doe-eyed girl.

(Sees the pomegranate tree ahead.) O parrot, in this part

of the forest have you seen a girl with a beautiful golden complexion and eyes like the eyes of a doe? Today I am searching for Her.

Text 64

madhumaṅgala: va-assa tumha panham aṇuvadanteṇa cce-uttaram diṇṇam kireṇa.

va-assa - O friend; tumha - of You; panham - the question; anuvadantena - repeating; cce-a - certainly; uttaram - an answer; dinnam - is given; kirena - by the parrot.

Madhumaṅgala: Friend, by repeating Your question, the parrot has given You his answer.

Note: Lord Kṛṣṇa's statement is ambiguous and can also be interpreted to mean what Madhumaṅgala said was the parrot's reply when it repeated Lord Kṛṣṇa's words:

"O Kṛṣṇa dressed in yellow garments, in this part of the forest you have been searching for a girl with a beautiful golden complexion and eyes like the eyes of a doe? Today I have seen Her."

Text 65

sukaṅṭhī: (upasṛtya) ja-adu ja-adu bhatta.

upasṛtya - approaching; ja-adu - all glories; ja-adu - all

glories; bhatta - to the Lord.

Sukaṅṭhī: (approaches) All glories, all glories to Lord Kṛṣṇa!

Text 66

madhumaṅgalaḥ: (sa-bhayam) bhodi kim tti a-adasi.

sa - with; bhayam - fear; bhodi - O noble lady; kim - why?; tti - thus; a-adasi - you have come.

Madhumaṅgala: (afraid) Noble lady, why have you come here?

Text 67

sukaṅṭhī: imassa panhottarassa sarikkham aṇṇam vi mahuram sunidum.

imassa - of this; panha - question; uttarassa - of the last answer; sarikkham - like this; annam - another; vi - even; mahuram - sweet; sunidum - to hear.

Sukaṅṭhī: To hear sweet words such as the answer to Your question.

Text 68

madhumaṅgalaḥ: bhodi panhottaraṃ vi tu-e sunidaṃ.

bhodi - O noble lady; panha - questions; uttaram - last; vi - indeed; tu-e - by you; sunidam - were heard.

Madhumaṅgala: Noble lady, you heard the answer to this question?

Text 69

sukaṅṭhī: na ke-alam idaṃ jevva.

na - not; ke-alam - only; idam - this; jevva - certainly.

Sukaṅṭhī: Not only that.

Text 70

madhumaṅgala: abaraṃ kiṃ.

abaram - more; kim - what?

Madhumaṅgala: What else?

Text 71

sukaṅṭhī: jaṃ kiṃ pi diṭṭhaṃ taṃ gadu-a de-i-e nivedissaṃ.
(iti parikramati.)

jam - what; kim pi - something; dittham - seen; tam - that;
gadu-a - going; de-i-e - to the queen; nivedissam - I shall tell;
iti - thus; parikramati - walks.

Sukaṇṭhī: I will tell Queen Rukmiṇī what I have seen.
(She begins to walk.)

Text 72

kṛṣṇaḥ: (sa-sambhramam) bhadre sukaṇṭhi mā khalu
devī-manaḥ-kaluṣyāya samudyathāḥ. vṛṇīsva mattaḥ
saṅgīta-vidyā-samrājyam.

sa - with; sambhramam - agitation; bhadre - O noble lady;
sukaṇṭhī - Sukaṇṭhī; ma - don't; khalu - indeed; devi - of the queen;
manah - the mind; kalusyaya - for troubling; samudyathah - endeavor;
vrnisva - please take the benediction; mattah - from Me; sangita -
of music; vidya - of the art; samrjyam - sovereignty.

Kṛṣṇa: (agitated) O noble Sukaṇṭhī, do not trouble the
queen's mind. Accept from Me the boon that you will be very
expert in singing and music.

Text 73

sukaṇṭhī: ettha de-i-pasādeṇa ruddāṇī-ga-aṇihim vi vandita-
caraṇamhi. tā kiṃ imiṇā.

ettha - this matter; de-i - of the queen; pasadena - by the mercy;

ruddani - of Parvati; da-anihim - by the singers and musicians; vi - even; vandida - worshipped; carana - feet; amhi - I am; ta - therefore; kim - what is the use?; imina - of thisboon.

Sukaṅṭhī: By the mercy of Queen Rukmiṇī, the celestial singers and musicians of Pārvatī already worship my feet. What use is Your boon to Me?

Text 74

kṛṣṇaḥ: tarhi prārthayasva. kim tavābhīṣṭam.

tarhi - then; prarthayasva - you make a request; kim - what?; tava - of you; abhistam - is desired.

Kṛṣṇa: Then you make a request. What would you like?

Text 75

sukaṅṭhī: de-a ekkam pattha-issam.

de-a - O Lord; ekkam - one thing; pattha-issam - I request.

Sukaṅṭhī: My Lord, I have one request.

Text 76

kṛṣṇaḥ: kāmam āvedyatām.

kāmam - as it is wished; avedyatam - is should be spoken.

Kṛṣṇa: Say what you would like.

Text 77

sukaṅṭhī: ettha kandare kiṃ pi alekkham vilo-idum maha arahaṅṭijja ekka vihajjari ukkaṅṭhedi. tā kotthuhalo-eṇa ṇaṃ pa-āsi-a pasadi-karedu bhatta.

ettha - here; kandare - in a cave; kiṃ pi - something; alekkham - a picture; vilo-idum - to see; maha - by me; arahaṅṭijja - worshipping; ekka - one; vihajjari - Vidyadhari; ukkaṅṭhesi - is ver eager; ta - therefore; kotthuha - of the Kaustubha jewel; alo-ena - by the sight; nam - this; pa-asi-a - manifesting; pasadi - merciful; karedu - may become; bhatta - the Lord.

Sukaṅṭhī: A certain Vidyādhārī whom I worship wishes to see a painting drawn on the wall of a dark mountain cave. I beg that Lord Kṛṣṇa show His kindness by illuminating that picture with the effulgence of His Kaustubha jewel.

Text 78

kṛṣṇaḥ: (smitvā parikraman) sakhe kaustubha ratna-maṅḍalī-mūrdhābhiṣikta sādhu sādhu yad anukto 'pi me manorathamkaroṣi.

smitvā - smiling; parikraman - walking; sakhe - O friend;
kaustubha - Kaustubha; ratna - of jewels; mandali - of the circle;
murdha-abhisikta - crowned as the monarch; sadhu - well done!;
sadhu - well done!; yat - what; anuktah - unspoken; api - even; me -
My; manoratham - desire; karosi - you do.

Kṛṣṇa: (smiles and begins to walk) Friend Kaustubha, O king
of jewels, well done! Well done! Even without My asking you have
fulfilled My desire.

Text 79

madhumāṅgala: hanta hanta dari-majjhe majjhandiṇado vi jado
balittho ujjodo.

hanta - ah!; hanta - ah!; dari - of the cave; majjhe - in the
middle; majjhandinado - of midday; vi - even; jado - ismanifested;
balisttho - powerful; ujjodo - effulgence.

Madhumāṅgala: Ah! Ah! In the middle of this cave it is
bright as midday.

Text 80

(tataḥ praviśati rādhā.)
rādhā: (saṅgam avekṣya) kadham māhavī-e de-ī-pasa-
iṇam pesidam.

tataḥ - then; praviśati - enters; rādhā - Rādhā;sa - with;
aṅgam - Her body; avekṣya - looking; kadham - why?; mahavi-e - by

Mādhavī; de-i - of Queen Rukmiṇī; pasa-inam - the garments and ornaments; pesidam - were sent.

(Rādhā enters.)

Rādhā: (looking at Herself) Why did Mādhavī send Me Queen Rukmiṇī's clothes?

Text 81

(parikramya kṛṣṇam paśyanti.)

añjali-mettam salilam
sabharī-e ahilassantī-e
ubari sa-am ṇa-a-jalado
dhāra-varisi samullasa-e

parikramya - walking; kṛṣṇam - Kṛṣṇa; paśyanti - seeing;
añjali - a handful; mettam - only; salilam - of water; sabharīe - by
the saphari fish; ahilassanti-e - desiring; ubari - above; saam - of
its own accord; na-a - new; jalado - raincloud; dhara - of aflood
of water; varisi - with rains; samullasa-i - manifests.

Rādhā: (walks, and then sees Kṛṣṇa.) This little śapharī fishwished only a small handful of water. Still, this new cloud voluntarily showers it with monsoon rains.

Text 82

madhumaṅgaḷaḥ: (apavarya) bho va-assa duṭṭha-dāsī-e dhida-e
vane-ari-e mahā-śaṅkade paḍidamhi.

apavarya - aside; bho - O; va-a-ssa - friend; duttha - wicked; dasi-e - of a servant girl; dhida-e - by this daughter; vane-cari-e - who lives in the forest; maha - great; śaṅkade - dangerous situation; padida - fallen; amhi - I have.

Madhumaṅgala: (aside) O friend, because of a wicked maidservant's daughter that girl that lives in the forest I have fallen into a great danger.

Text 83

kṛṣṇaḥ: sakhe kiṁ nāma śaṅkatam.

sakhe - O friend; kim - what?; nama - indeed; śaṅkatam - dangerous situation.

Kṛṣṇa: Friend, what danger?

Text 84

madhumaṅgalaḥ: (sa-roṣam) maṁ jevva pucchasi. vame pekkha.

sa - with; roṣam - anger; maṁ - me; jevva - indeed; pucchasi - You ask; vame - to the left; pekkha - look.

Madhumaṅgala: (angry) You ask me? Look to Your left.

Text 85

kṛṣṇaḥ: (samīkṣya savegam) katham atra devī.

samīkṣya - looking; sa - with; avegam - agitation; katham - how?; atra - here; devī - Queen Rukmiṇī.

Kṛṣṇa: (looks, and then becomes agitated) How did Queen Rukmiṇī come here?

Text 86

rādhā: (svagatam) haddhī haddhī kandare vi de-i pa-ittha.
(ity antaritā bhavati.)

svagatam - aside; haddhi - alas!; haddhi - alas!; kandare - in the cave; vi - even; de-i - Queen Rukmiṇī; pa-ittha - has entered; iti - thus; antarita - hidden; bhavati - becomes.

Rādhā: (aside) Alas! Alas! Queen Rukmiṇī has entered the cave. (Shehides.)

Text 87

kṛṣṇaḥ: (svagatam) nūnaṃ manyu-samrambhasya gambhīratayā
pracchanneyaṃ babhūva.

svagatam - aside; nūnam - certainly; manyu - of jealous anger; samrambhasya - of the manifestation; gambhīrataya - by the

intensity; pracchanna - hidden; iyam - she; babhuva - has become.

Kṛṣṇa: (aside) Intense jealous anger made her hide.

Text 88

madhumaṅgalaḥ: (nīcaiḥ) hadase kinṇārī pi-a-va-asse vi
tujjha jutta erisī ṇi-idi.

nīcaiḥ - in a whisper; hadase - wretched; kinnari - Kinnari;
pi-a - dear; va-asse - to the friend; vi - indeed; tujjha - by you;
jutta - proper; erisī - like this; ni-idi - deception.

Madhumaṅgala: (whispers) Wretched Kinnarī, is it right to
trick your dear friend Kṛṣṇa in this way?

Text 89

sukaṅṭhī: (svagatam) gahida-de-i-ṇevacchaṃ saccabhāmāṃ
cce-a de-īm takki-a bha-edi eso. ta gadu-a viṇṇavemi. (ity
upasṛtya janāntikam) samīnī evvam ṇedam.

svagatam - aside; gahida - taken; de-i - of Queen Rukmiṇī;
nepathyam - the garments and ornaments; saccabhamam - Satyabhāmā;
cce-a - indeed; de-im - Queen Rukmiṇī; takki-a - thinking; bhaedi -
frightened; eso - He is; ta - therefore; gadu-a - going; vinnavemi -
I shall inform; iti - thus; upasṛtya - approaching; janaantikam -
only to Her; samini - O mistress; evvam - in this way; nedam - it
is.

Sukaṅṭhī: (aside) Seeing Satyabhāmā dressed in Queen Rukmiṇī's garments and ornaments, Kṛṣṇa thought She was Rukmiṇī, and became afraid. I will go and tell this to Her. (She approaches Rādhā and says to Her) My lady, the truth of what just now happened is this. . . (She tells Her.)

Text 90

rādhā: (sa-smitam) parihasehi ṇam.

sa - with; smitam - a smile; parihasehi - tease; nam - this.

Rādhā: (smiles) Tease Madhumaṅgala.

Text 91

sukaṅṭhī: (parikramya) ajja mahumaṅgala ruttha kkhu de-i bhaṇadi.

parikramya - walking; ajja - O noble sir; mahumaṅgala - Madhumaṅgala; ruttha - angry; kkhu - indeed; de-i - Queen Rukmiṇī; bhanadi - speaks.

Sukaṅṭhī: (walks) O noble Madhumaṅgala, Queen Rukmiṇī is very angry now. In her anger she said something about you.

Text 92

madhumaṅgalaḥ: kim tam.

kim - what?; tam - is that.

Madhumaṅgala: What is that?

Text 93

sukaṅṭhī: anta-ure gadam ṇam bamha-bandhum bandhi-a
rakkhissam.

anta-ure - in the inner apartments of the palace; gadam -
gone; nam - him; bamha-bandhum - this pseudo-brahmana; bandhia -
binding; rakkhissam - I shall keep prisoner.

Sukaṅṭhī: She said: "This so-called brāhmaṇa
Madhumaṅgala dared enter the inner rooms of the
palace. For this reason I will now bind him with ropes and put
him in prison."

Text 94

madhumaṅgalaḥ: (sa-bhayam) bho sahe dāṇim vi thambho vi-a
gambhīrosi.

sa - with; bhayam - fear; bho - O; sahe - friend; danim - now;
vi - even; thambho - a pillar; vi-a - like; gambhīrosi - You have
become grave and silent.

Madhumaṅgala: (frightened) O friend, now You have become grave and silent as a pillar.

Text 95

kṛṣṇaḥ: sakhe vismayena stambhito 'smi. yad iyam dakṣiṇā naisargikīm api dhīratām avadhīritavatī.

sakhe - O friend; vismayena - with wonder; stambhitah - stunned; asmi - I am; yat - because; iyam - she; dakṣiṇa - peaceful, gentle, and submissive girl; naisargikim - natural; api - even; dhiratam - gentleness; avadhiritavati - has abandoned.

Kṛṣṇa: Friend, I am struck with wonder because this nice girl has abandoned her natural gentleness.

Text 96

(vimṛśya) athavā

dhīraḥ prakṛtyāpi janaḥ kadācid
dhatte vikāraṁ samayānurodhāt
kṣantim hi muktvā balavac calantī
sarvaṁsahā bhūr api bhūri dṛṣṭā

vimṛsya - reflecting; athava - furthermore; dhīrah - gentle; prakṛtya - by nature; api - even; janaḥ - a person; kadacit - sometimes; dhatte - manifests; vikaram - a change in disposition; samaya - a specific situation; anurodhāt - according to; kṣantim - tolerance; hi - indeed; muktvā - abandoning; balavat - with power;

calanti - moving; sarvaṁsaha - the all-tolerating; bhuh - earth;
api - even; bhuri - greatly; dṛṣṭa - is seen.

(He reflects) A naturally gentle person may sometimes become angry. Even the all-tolerating earth may sometimes give up its tolerance and become agitated.

Text 97

sukaṅṭhī: (svagatam) alam imiṇā bhattara-a-purado
dhiṭṭhada-sahasena. ta jahattham kahemi. (prakāśam) ajja
saccabhāmā esā. ṇa kkhu de-ī.

svagatam - aside; alam - what is the use?; imina - of this;
bhattara-a - Lord Kṛṣṇa; purado - in the presence; dhitthada-
sahsena - with this impudence; ta - therefore; prakāśam - openly;
ajja - O noble sir; saccabhama - Satyabhāmā; esa - She is; na - not;
kkhu - indeed; de-i - Queen Rukmiṇī.

Sukaṅṭhī: (aside) What is the use of this arrogance before
Lord Kṛṣṇa? I will tell Him the truth. (openly) O noble sir,
the girl was Satyabhāmā. It was not Queen Rukmiṇī.

Text 98

madhumaṅgalaḥ: bho sudo tu-e dummuhi-e sollunṭho palavo.

bho - Oh!; sudo - heard; tu-e - by You; dummuhi-e - of this
foul-mouthed girl; solluntho - sarcastic; palavo - words.

Madhumaṅgala: The words You have heard from this foul-mouthed girl are the ultimate in sarcasm.

Text 99

kṛṣṇaḥ: sukaṅṭhī vaidarbhī-priyatvād garveṇa taralāsi.
kim te girām dāridryam.

sukaṅṭhī - O Sukaṅṭhī; vaidarbhi - for Queen Rukmiṇī, the daughter of the king of Vidarbha; priyatavat - because of love; garvena - with pride; tarala - glowing; asi - you are; kim - why?; te - of you; giram - of the words; daridryam - poverty.

Kṛṣṇa: Sukaṅṭhī, because Queen Rukmiṇī loves you so dearly, you are now glowing with pride. Why are these words you have spoken so poor in sense?

Text 100

madhumaṅgalaḥ: (sanskṛtena)

asi viṣa-kaṅṭhī kaṭhine
kim iti sukaṅṭhīti bhanyase ceti
athavā kāmam aśastā
bhadrety abhidhīyate viṣṭiḥ

śaṅkṛtena - in Sanskrit; asi - You are; visa - poison; kaṅṭhi - with a throat; kaṭhine - O harsh girl; kim - why?; iti - thus; sukaṅṭhi - Sukaṅṭhī (she who has a sweet throat) iti - thus; bhanyase - You are called; ceti - O servant girl; athava - or;

kamam - deliberately; asasta - miscalled; bhadra - auspicious;iti - thus; abhidhiyate - is called; vistih - something abominable.

Madhumāṅgala: (in Sanskrit) O low-class, hard-hearted girl, you have a voice of poison. Why are you called Sukaṅṭhī (sweet-voiced)? Perhaps you are deliberately misnamed, as when something horrible is sarcastically is called "auspicious".

Text 101

kṛṣṇaḥ: (parikramya sānunayam) devi praśida praśida.

parikramya - walking; sa - with; anunayam - words of conciliation; devi - O goddess; prasida - be kind; prasida - be kind.

Kṛṣṇa: (walks and tries to pacify Rādhā) O Queen, please be kind to Me. Please be kind.

Text 102

rādhā: (sa-smitam) ṇaham de-i pekkha manusi mhi.

sa - with; smitam - a smile; na - not; aham - I am; dei - a goddess; pekkha - look!; manusi - a human girl; mhi - I am.

Rādhā: (smiles) I am not a goddess. Look! I am a human girl.

Note: The word "devī" means both "queen" and "goddess". Thinking that Rādhā was Queen Rukmiṇī, Kṛṣṇa addressed Her as "devī", meaning "O queen". When Rādhā did not accept the address "queen", but interpreted the word "devī" to mean "goddess", Kṛṣṇa could immediately understand that She was Rādhā and not Queen Rukmiṇī.

Text 103

kṛṣṇaḥ: (sa-harṣam) sukaṅṭhike bādham asminn arthe
duṣkaras te mayā niṣkrayaḥ.

sa - with; harsam - happiness; sukaṅṭhike - O Sukaṅṭhī; badham - certainly; asmin - in this; arthe - matter; duskarah - difficult to be done; te - to you; maya - by Me; niskrayah - reward.

Kṛṣṇa: (happy) Sukaṅṭhī, I am not able to give you a sufficient reward for this favor.

Text 104

madhumaṅgalaḥ: hi hi hañje turaṅga-muhi esa vaṅkima-vijjavi
kim kkhu de-esiṇo padhida.

hi - Oh!; hi - Oh!; hañje - low class girl; turaṅga - horse; muhi - mouthed; esa - this; vaṅkima - of crookedness; vijja - the art; vi - even; kim - whether?; kkhu - indeed; deesino - from Devarsi Narada; padhida - was learned.

Madhumaṅgala: You low-class horse-mouthed girl, did you learn this crooked art of deceiving others from Devarṣi Nārada?

Text 105

kṛṣṇaḥ: priye sannidhāya citraṁ dṛśyatām.

priye - O beloved; sannidhaya - coming near; citram - the picture; dṛsyatam - should be seen.

Kṛṣṇa: Beloved, come here and look at this picture.

Text 106

rādhā: nūnaṁ na-a-vunda-guruṇo kala-kosalaṁ edaṁ.

nūnam - certainly; na-a-vunda - of Nava-vṛndā; guruṇo - of the teacher (Viśvakarma); kala - of the art; kosalam - the expertness; edam - this.

Rādhā: This is the artistic skill of Nava-vṛndā's teacher, Viśvakarmā.

Text 107

(praviśya)

nava-vṛndā: sakhi samīkṣyatām vicitraṁ idaṁ citraṁ

yatrānukramikī māthurī sādhu-rītir līlā-maṇḍalī.

praviśya - entering; sakhi - O friend; samiksyatam - may be seen;
vicitram - wonderful; idam - this; citram - picture; yatra -
where; anukramiki - in proper sequence; mathuri - in the district
of Mathura; sadhu-ritih - with great beauty; lila - of pastimes;
mandali - the multitude.

(enters)

Nava-vṛndā: Friend, look at this wonderful picture. Here,
one after another, are the beautiful pastimes of Mathurā-maṇḍala.

Text 108

madhumaṅgalaḥ: eso nanda-mahusavo padhamo.

eso - this; nanda - of Nanda; mahusavo - the great festival;
padhamo - first.

Madhumaṅgala: First is the festival of Nanda-mahotsava
(Kṛṣṇa's birthday celebration).

Text 109

nava-vṛndā:

kṣepaṇe nava-nītanam
citra-bālasya cekṣayā
uhuḥ sneha-bharam sāndram
bahir antaś ca ballavaḥ

ksepane - in the throwing; nava-nitanam - of fresh butter;
citra - wonderful; balasya - of the child; ca - also; ikṣaya - by the
sight; uhuḥ - bore; sneha - of love; bharam - an abundance; sandram -
intense; bahiḥ - without; antaḥ - within; ca - also; ballavaḥ - the
cowherd people.

Nava-vṛndā: By throwing fresh butter in the Nanda-mahotsava
festival, the bodies of the cowherd people attained
a glistening luster, and by gazing at the wonderful child Kṛṣṇa,
their hearts were filled with love.

Note: The word "sneha" is used here to mean
both "glistening with oil" and "love". The bodies
("bahiḥ") of the cowherd people were "sneha" in
the first sense, and their hearts ("antaḥ") were
sneha" in the second sense.

Text 110

(punaḥ pradeśinyā pradarśya.)

kaḥ pūtanā-gatiṃ gantum
pūtanāpi kṣamo bhavet
kaṅthe babhūva hariṇā
yā hariṇmaṇi-hāriṇī

punaḥ - again; pradesinya - with the forefinger; pradarśya -
showing; kaḥ - who?; putana - of Putana; gatim - the destination; gantum
- to attain; putana - pure; api - even; kṣamah - able; bhavet - may be;
kaṅthe - on the neck; babhūva - became; harina - by Lord
Kṛṣṇa; ya - who; harinmani - of sapphires; harini - wearing a
necklace.

(Pointing with her forefinger) What pure-hearted saint is able to attain the same fate as the witch Pūtanā? Lord Kṛṣṇa became like a sapphire necklace on her throat.

Text 111

kṛṣṇaḥ:

mat-pādāṅguli-dalena khaṇḍite
bhāṇḍa-bhāji śakate kuṭi-juṣi
catvare pitaram ārti-kātaram
mātaram ca nitarām smarāmy aham

mat - My; pada-anguli - of the toe; dalena - with the flower petal; khandite - broken; bhanda - pots; bhaji - with; sakate - when the cart; kuti-jusi - tilting; catvare - in the courtyard; pitaram - father; arti - with pain; kataram - tormented; mataram - mother; ca - and; nitaram - continually; smarami - remember; aham - I.

Kṛṣṇa: When I broke the pot-laden cart with My flower-petal toe, mother and father in the courtyard nearby became overwhelmed with anxiety. I always remember them in that way.

Text 112

nava-vṛndā: tṛṇāvarta-maruṇ-nartanam idam.

tranavarta - Trnavarta; marut - of the whirwind; nartanam - the dance; idam - this.

Nava-vṛndā: This is the dance of the Tṛṇāvarta whirlwind.

Text 113

kṛṣṇaḥ:

samaceṣṭata niṣṭhuraṁ vraje
sa tathā duṣṭa-samīraṇāsuraḥ
tamaśi bata yena nirmite
pidadhāte suhṛdāṁ mano-dṛśau

samaceṣṭata - acted; niṣṭhuraṁ - cruelly; vraje - in Vraja;
sah - he; tathā - in that way; duṣṭa - wicked; samirana - whirlwind;
asuraḥ - the demon; tamasi - darkness; bata - indeed; yena - bywhom;
nirmite - created; pidadhate - covered; suhṛdam - of My friends;
manah - the hearts; drsau - and eyes.

Kṛṣṇa: The wicked whirlwind demon cruelly covered the eyes
and hearts of My friends in Vraja with a blinding darkness.

Text 114

madhumaṅgalaḥ: esa sa-am jevva go-ulesari manthidum āraddha.

esa - she; sa-am - personally; jevva - indeed; goulesari - the
queen of Gokula; manthidum - to churn; araddha - has begun.

Madhumaṅgala: Here Yaśodā-devī, the queen of Gokula, begins

to personally churn butter.

Text 115

rādhā: amma go-ulesari vandi-asi.

amma - O mother; go-ulesari - O queen of Gokula; vandi-asi - you are offered respects.

Rādhā: O queen of Gokula, I offer My respects to you.

Text 116

kṛṣṇaḥ: (sa-karuṇam)

kadathanād apy uru-bālya-cāpalair
utsarpatā prema-bhareṇa viklavam
vilokyamānasya mamādyā mātaram
havir-bilāyaṁ hrdayaṁ vilīyate

sa - with; karuṇam - pathos; kadathanat - because of trouble;
api - even; uru - great; balya - childish; capalaih - with mischief;
utsarpata - attaining; prema - of love; bharena - with an abundance;
viklavam - anxiety; vilokamanasya - seeing; mama - by Me; adya - now;
mataram - mother; havir - of butter; bilayam - a pool; vilīyate - melts.

Kṛṣṇa: (with pathos) My childhood mischief made My loving mother very anxious. When I see her in this way My heart becomes like a pool of melted butter.

Text 117

nava-vṛndā: guruṇā me padyam vilikhitam. tathā hi

guṇais tribhir anargalaih kila jagat-trayī-vartinaś
caturmukha-puraḥsarān api babandha yaḥ prāṇinaḥ
vrajendra-mahiṣī bruve kim iti te prabhāvāvalim
abandhi tanubhir guṇaih sa balavān mukundas tvayā

guruna - by the guru; me - of me; padyam - a verse; vilikhitam - is written; tatha hi - moreover; gunaih - with ropes of the three modes of material nature; tribhih - with three; anargalaih - unrestrained; kila - indeed; jagat - worlds; trayi - in the three; vartinah - residing; caturmukha - four-headed Brahma; puraḥsaran - beginning with; api - even; babandha - bound; yah - who; praninah - the living entities; vraja - of Vraja; indra - of the king; mahisi - O queen; bruve - tells; kim - whether?; iti - thus; prabhava - of prowess; avalim - the abundance; abandhi - bound; tanubhih - with slender; gunaih - ropes; sah - He; balavan - powerful; mukundah - Lord Kṛṣṇa; tvaya - by you.

Nava-vṛndā: My guru, Viśvakarmā, composed the following verse: "O Yaśodā-devī, O queen of Vraja, the same all-powerful Lord Kṛṣṇa who binds the demigod Brahmā and all other living entities in the three worlds with the three unbreakable ropes of the modes of nature, you have bound with a few slender ropes. How can I describe the great power you possess?"

Text 118

madhumaṅgalaḥ: edam ajuṇa-ju-ala-bhañjanam.

edam - this; ajuṇa - of arjuna trees; ju-ala - of the pair;
bhañjanam - the breaking.

Madhumaṅgala: This is the breaking of the two arjuna trees.

Text 119

nava-vṛndā: katham guhyakābhyām udūkhala-baddham avimucyaiva
prathitam.

katham - why?; guhyakabhyam - by the two guhyaka demigods;
udukhala - of the mortar; baddham - bondage; avimucya - without
freeing; eva - certainly; prathitam - left.

Nava-vṛndā: Why did the two guhyaka demigods leave without
untying Kṛṣṇa from the mortar?

Text 120

kṛṣṇaḥ: (sāsram)

vātsalya-maṇḍala-mayena mamoru-dāmnā
yaḥ ko 'pi bandha-garimā niramāyi mātṛā
tan-muktaye parama-bandha-vimokṣaṇo 'pi
nāham kṣame sakhi parasya tu kā kathātra

sa - with; asram - tears; vatsalya-mandala-mayena - made of
great parental love; mama - of Me; uru - great; damna - by therope;

yah - who; kaḥ api - someone; bandha - of bondage; garima - intensity; niramayi - was fashioned; matra - by My mother; tat - of them; muktaye - for the liberation; parama - ultimate; bandhana - bondage; vimokṣanah - liberating; api - although; na - not; aham - I; kṣame - able; sakhi - O friend; parasya - of someone else; tu - indeed; ka - what?; katha - may be said; atra - in this matter.

Kṛṣṇa: (with tears) My mother tightly bound Me with the strong rope of maternal love. Although I can release all living entities from the bonds of repeated birth and death, still I have no power to untie My mother's ropes. If I have no power, what can be said of the power of others to untie these ropes?

Text 121

navavṛndā:

tvam vatsāmṛta-dāyī
yuktaṁ vatsāmṛtatvam ācarasi
vidadhā amitṛābakatām
mitṛābakatām katham tanuṣe

tvam - You; vatsa - to the calves; amṛta - nectar; dayi - give; yuktaṁ - appropriate; vatsa - the calf demon Vatsasura; amṛtatvam - liberation; acarasi - give; vidadhā - giving; amitra - among Your enemies; avakatam - the condition of being without the demon Baka; mitra - of Your friends; avakatam - the condition of being the protector; katham - why; tanuse - do You accept.

Nava-vṛndā: You are the giver of amṛta (nectar) to the vatsas (calves). It is proper, therefore, that You give amṛta (liberation) to a vatsa (Vatsāsura). Why then are You both the

mitrābaka (protector of Your friends) and amitrābaka (He who removes Bakāsura from the enemies).

Note: The author here plays with the Sanskrit language. The argument is: Because You are the giver of vastāmṛta, therefore it is right that You give amṛta to a vatsa. Why, then, are You both mitrābaka and not amitrābaka (a-mitrābakata)?

Text 122

kṛṣṇaḥ:

sakhibhir alaghunāti-vāhitebhyas
taṭa-bhuvi tarṇaka-cāraṇotsavena
gurum iha kurute mamādyā tebhyah
śāsimukhī cittam aho sprhām ahobhyah

rādhām - at Rādhā; aveksya - glancing; sakhibhih - with friends; alaghuna - great; ati-vahitebhyah - carrying a great burden; tata-bhuvi - on the shore; tarṇaka - the calves; carana - of herding; utsavena - with a festival; gurum - intense; iha - in this; kurute - does; mama - My; adya - now; tebhyah - for them; sasi-mukhi - O moon-faced girl; cittam - heart; aho - ah!; sprham - desire; ahobhyah - for the days.

Kṛṣṇa: (glancing at Rādhā) I used to spend My days in a great festival of herding the calves with My cowherd friends on the Yamunā's shore. O moon-faced girl, My heart yearns to enjoy those days again.

Text 123

nava-vṛndā:

tāsām pādāvalim avirataṁ ballavīnām gavām ca
nyañcat-kāyā vayam iha namaskurmahe śarma-hetoḥ
yāsām antaḥ-praṇaya-madhura-kṣīra-pānāya lubdho
dugdhāmbhodheḥ patir api mudā putra-bhāvaṁ babhāra

tasam - of them; pada-avalim - to the feet; aviratm - without cessation;
ballavinam - of the gopis; gavam - of the surabhi cows;
ca - also; nyañcat - bowing down; kayah - our bodies; vayam - we;
iha - here; namaskurmahe - offer our respectful obeisances; sarma -
auspiciousness; hetoh - the cause; yasam - of whom; antah - in the
heart; pranaya - of the love; madhura - the sweet; kṣira - milk;
panaya - for drinking; lubdhah - greedy; dugdha - of milk;
ambhodheh - of the ocean; patih - the master; api - even though;
muda - happily; putra - of a son; bhavam - the position; babhara -
accepted.

Nava-vṛndā: For our own benefit again and again we bow down
before
the lotus feet of the surabhi cows and gopīs. Even though He is
the master of an ocean of milk, Kṛṣṇa, became greedy to drink the
sweet milk of the love in their hearts. He happily accepted
the position of their son.

Text 124

kṛṣṇaḥ:

aghasya pavanāśinaḥ paśupa-ḍimbha-keli-sthalī
puro giri-darī-nibhā tanur iyaṁ darīdṛśyate

mukhādi-kuhareṇa yā viracita-praveśaiḥ sadā
mṛtāpi pavanair abhūd vana-ruhākṣi kukṣim bhariḥ

aghasya - of Aghasura; pavanasinah - of the serpent; pasupa - of the cowherd; dimbha - boys; keli - of pastimes; sthali - the place; purah - ahead; giri - of a mountain; dari - a cave; nibha - like; tanuh - the body; iyam - this; danidrsyate - was continually seen; mukha - the mouth; adi - beginning with; kuharena - with the opening; ya - which; viracita - done; pravesaiḥ - by entrance; sada - continually; mṛta - dead; api - although; pavanaih - with breezes; abhut - became; vanaruha-akṣi - O lotus-eyed girl; kukṣimbhariḥ - filling the belly.

Kṛṣṇa: Here You may gaze on the dead body of the serpent Agha, which is like a great mountain cave that is a playground for the cowherd boys. Even though the serpent is dead, the air still enters its mouth, and inflates it (making seem alive).

Text 125

nava-vṛndā: paśya paśya

sakhi veda-catuṣṭayasya sārāś
caturo 'yaṁ cāturānanī-nisṛṣṭaiḥ
janakam jana-cakṣuṣām abhīṣṭam
parameṣṭhī pramadād abhiṣṭavīti

paśya - look!; paśya - look!; sakhi - O friend; veda - Vedas; catustayasya - of the four; saraiḥ - with the best portions; caturah - expert; ayam - he; catuh - from four; anani - mouths; nistrstaiḥ - emanating; janakam - father; jana - of the living entities; caksusam - of the eyes; abhistam - the desire; paramaesthi - the demigod Brahma; pramadat - joyfully; abhistaviti -

offered prayers.

Nava-vṛndā: Look! Look! With the best verses of the four Vedas coming from his four mouths, the demigod Brahmā offers prayers to his father, Kṛṣṇa, whom all living entities yearn to see with their own eyes.

Text 126

madhumaṅgalaḥ: edam su-andhi talavanam pekkhi-a ji-idomhi.

edam - this; su-andhi - fragrant; talavanam - Talavana forest; pekkhi-a - seeing; ji-idomhi - restored to life.

Madhumaṅgala: By looking at this fragrant Tālavana forest I feel like a man brought back to life.

Text 127

nava-vṛndā: (rāmam avekṣya)

tvam adbhuto 'si dhenūnām
pātāpi hata-dhenukaḥ
talaṅko 'pi kilottuṅga-
tala-bhaṅgāya raṅgavān

ramam - at Balarama; aveksya - looking; tvam - You; adbhutah - wonderful; asi - are; dhenūnam - of the cows; pata - the protector; api - although; hata - killed; dhenukah - the cow-demon Dhenukasura; tala - with a palm tree; aṅkah - marked; api - although; kila -

indeed; uttunga - tall; tala - of palm trees; bhagaya - for breaking; raṅgavan - taking pleasure.

Nava-vṛndā: (looking at Balarāma) You are certainly very extraordinary. Although You are the protector of the dhenus (cows), still You killed Dhenukāśura, and although (the sole of Your foot) bears the mark of a palm tree, still You took pleasure in breaking the palm trees of Tālavana.

Text 128

kṛṣṇaḥ: nyagrodha-rodhasi seyam āryasya vikramāḍambara-sambhāvinī pralamba-paśor ālambha-vedī.

nyagrodha-rodhasi - under the banyan tree; sa iyam - this; aryasya - of the noble Balarama; vikrama - of the prowess; adambara - of the abundance; sambhavinī - manifesting; pralamba - of Pralambasura; paśor - of the sacrificial animal; alambha - of sacrifice; vedī - the altar.

Kṛṣṇa: This is a sacrificial altar under a banyan tree. Displaying His great prowess, noble Balarāma killed the sacrificial animal named Pralambāsura on this altar.

Text 129

nava-vṛndā: (svagatam) śaṅke rādhikā-khedam avadhāryadevenāvadhīritā kāliya-dāmana-lilā.

svagatam - aside; śaṅke - I think; radhika - of Rādhā; khedam - the pain; avadharya - understanding; devena - by the demigod Viśvakarma; avadhrita - not portrayed; kaliya - of Kaliya; damana - of the subduing; lila - the pastimes.

Nava-vṛndā: (aside) I think, understanding how Rādhā would suffer (to see it), the demigod Viśvakarmā did not portray the pastime of subduing Kāliya.

Text 130

kṛṣṇaḥ:

muñjāṭavī sphurati mañjula-kaṇṭhi seyaṁ
yatra kṣaṇād anusarantam iṣika-tūlaiḥ
dāvaṁ vilokya kṛpayāmbuja-mālā-bhāriṇy
ābhīra-vīthīr abhito 'bhavad āvṛtir me

muñja - of tall muñja grasses; atavi - the forest; sphurati - manifested; mañjula - beautiful; kaṇṭhi - O girl whose voice; sa iyam - this; yatra - where; kṣanat - in a moment; anusarantam - following; isika-tulaiḥ - by the tips of the grasses; davam - the forest fire; vilokya - seeing; kṛpaya - pathetically; ambuja - of lotus flowers; mala - a garland; bhāriṇya - holding; abhira - of gopas; vīthih - the multitude; abhitah - everywhere; abhavad - became; avṛtih - covering; me - of me.

Kṛṣṇa: O girl with the beautiful voice, this is the forest of tall muñja grasses. In this place the tips of the grasses one time became suddenly lit by the flames of a forest fire. Seeing this the cowherd boys pathetically huddled around Me, appearing like a garland of lotus flowers I wore at that moment.

Text 131

nava-vṛndā: purastād idam vaso-haraṇa-tīrtham.

purastat - ahead; idam - this; vasah - of the garments; harana - stealing; tirtham - the place.

Nava-vṛndā: This is the place where Kṛṣṇa stole the gopīs' garments.

Text 132

kṛṣṇaḥ: priye viśākhāyāḥ pṛṣṭhato mūrdhni kṛtañjalir
avasthitā keyam. na paricīyate.

priye - O beloved; visakhayah - Visakha; prsthatah - behind;
mrdhni - on Her head; kṛta - placed; añjalih - folded palms;
avasthita - situated; ka - who?; iyam - is She; na - not; pariciyate - is
recognized.

Kṛṣṇa: Beloved, who is this girl standing behind Viśākhā and
placing folded hands over Her head? I do not recognize Her.

Text 133

rādhā: (sa-lajjam ātma-gatam) maṁ lihidaṁ jāṇanto cce-a
parihasedi. (prakāśam) esā pa-umā.

sa - with; lajjam - embarrassment; ātma-gatam - to Herself;
mam - Me; lihidam - pictured; jananto - knowing; ccea - certainly;
parihasedi - teases; prakāśam - openly; esa - she; pa-uma - isPadma.

Rādhā: (embarrassed, She says to Herself) He knows it is Me
in the picture. He is teasing Me. (openly) She is Padmā.

Text 134

kṛṣṇaḥ: padmākṣi padmāyāḥ savyataḥ.

padma-akṣi - O lotus-eyed girl; padmayah - of Padma; savya - to
the left.

Kṛṣṇa: O lotus-eyed girl, who is on Padmā's left?

Text 135

rādhā: (sāsūyam) alam attano guṇam vitthari-a.

sa - with; asuyam - jealous anger; alam - what is the need?;
attano - of the self; guṇam - virtues; vitthari-a - showing off.

Rādhā: (with jealous anger) Why must You show off in this
way?

Text 136

kṛṣṇaḥ:

śirasi kuruta pāṇi-dvandvam ādatta mugdhah
sicayam iti mad-uktyā bhugna-dṛṣṭi-sthitāyāḥ
sphurad-adharam udañcan-manda-hāsyam tavāsyam
sa-ruditam anubandha-bhrū-vibhedam smarāmi

sirasi - on the head; kuruta - please do; pani - of hands;
dvandam - the pair; adatta - please take; mugdhah - O beautiful
girls; sicayam - garments; iti - thus; mat - of Me;uktya - by the
words; bhugna - crooked; dṛṣṭi - glances;sthitayah - situated;
sphurat - trembling; adharam - lips; udañcat - rising;
manda - gentle; hasyam - smile; tava - of You; asyam - theface; sa -
with; ruditam - crying; anubandha - in relation; bhru - of the
eyebrows; vibhedam - knitting; smarami - I remember.

Kṛṣṇa: When I said, "O beautiful girls, please place both
hands over your heads and take back your garments." You stared
at Me with crooked eyes, Your lips trembled, You slightly smiled,
You knitted Your eyebrows, and You cried. I remember Your face.

Text 137

rādhā: ka-o ettha mattha-appida-handi-a-o ciṭṭhanti.

ka-o - who?; ettha - here; mattha-a - on their heads;appadi-a - placed;
handi-a-o - earthen pots; citthanti - standing.

Rādhā: Who are these women carrying earthen pots on their
heads?

Text 138

nava-vṛndā: yajña-patnyo bhaviṣyanti.

yajna-patnyah - the wives of the brahmanas who performed sacrifices; bhaviṣyanti - must be.

Nava-vṛndā: They must be the wives of the brāhmaṇas who performed sacrifices.

Text 139

kṛṣṇaḥ:

manda-smitam prakṛti-siddham api vyudastam
saṅgopitaś ca saḥajo 'pi dṛśos taraṅgaḥ
dhūmāyite dvija-vadhū-gaṇa-rāga-vahna-
vahnāya kāpi gatir aṅkuritām ayāsīt

manda - gentle; smitam - smile; prakṛti - by nature; siddham - perfect; api - although; vyudastam - cast far away; saṅgopitah - concealed; ca - also; saḥajah - natural; api - even; dṛśoh - of the eyes; taraṅgaḥ - waves; dhūmayite - filled with smoke; dvija - of the brahmanas; vadhu - of the wives; gaṇa - of the multitude; raga - of love; vahna-vahnaya - for the fire; ka api - something; gatih - destination; aṅkuritam - the stage of sprouting into manifestation; ayasit - attained.

Kṛṣṇa: I threw My naturally charming gentle smile far away

and I carefully concealed the waves of restless glances in My eyes. Still, the wives of the brāhmaṇas burned in a smoke-filled fire of love for Me.

Text 140

madhumaṅgalaḥ: (sa-tṛṣṇam śaṅkṛtena)

idaṁ smarati kiṁ bhavān priya-vayasya lapsyāmahe
mahīsura-vadhū-kulād vividham annam āsvādanam
vayaṁ kim api kuṇḍalī-kṛta-śikhaṇḍa-kaṇḍopamaṁ
krameṇa kila kuṇḍalī-paṭalam atra bhokṣyāmahe

sa - with; tṛṣṇam - thirst; saṅkṛtena - in Sanskrit; idam - this; smarati - remember; kim - does?; bhavan - Your Lordship; priya - dear; vayasya - O friend; lapsyamahe - we will attain; mahisura - of the brahmanas; vadhu - of the wives; kulat - from the community; vividham - various; annam - foodstuffs; asvadanam - delicious; vayam - we; kim api - something; kundalikṛta - spiralled; sikhanda - peacock; kanda - feathers; upamam - like; kramena - one after another; kila - indeed; kundali-palatam - jalebis; atra - here; bhoksyamahe - we shall eat.

Madhumaṅgala: (feeling hunger, he says in Sanskrit) Dear friend, do You remember how we ate many kinds of foods offered by the wives of the brāhmaṇas? We ate many jalebis curling like a peacock feathers.

Text 141

nava-vṛndā: paśya govardhanoddhāraṇam idam.

paśya - look!; govardhana - of Govardhana Hill; udharanam - the lifting; idam - this.

Nava-vṛndā: Look! This is the lifting of Govardhana Hill.

Text 142

rādhā: (sanskṛtena)

śikhari-bhara-vitarkataḥ prataptam
sa-maham ahar-niśam ikṣayā priyasya
hṛdayam iha samasta-ballavīnām
yugapat-apūrva-vidham dvidhā babhūva

sanskṛtena - in Sanskrit; sikhari - of Govardhan Hill; bhara - a great burden; vitarkataḥ - thinking; prataptatam - burning with suffering; sa - with; maham - a festival of happiness; ahar - day; nisam - and night; ikṣaya - by the sight; priyasya - of their beloved; hṛdayam - the heart; iha - here; samasta - of all; ballavinam - the gopis; yugapat - simultaneously; apurva - unprecedented; vidham - like; dvidha - in two ways; babhūva - became.

Rādhā: (in Sanskrit) The hearts of all the gopīs burned with pain in the thought that Kṛṣṇa was carrying the heavy burden of Govardhana Hill, and at the same time they became filled with a great festival of happiness by seeing their beloved Kṛṣṇa day and night. In this way two contradictory emotions were simultaneously present in the gopīs' hearts.

Text 143

nava-vṛndā: giri-mekhalāyām likhitam idam padyam

darodañcad-gopī-stana-parisara-prekṣaṇa-bharāt
karotkampad-iṣat calati kila govardhana-girau
bhayāt tair ārabha-stutir akhila-gopaiḥ smita-mukham
puro dṛṣṭvā rāmaṁ jayati namitāsyo madhuripuḥ

giri - of the mountain; mekhalayam - on the wall; likhitam - written; idam - this; padyam - verse; dara - slightly; udañcat - raised; gopi - of the gopis; stana - of the breasts; parisara - in the vicinity; prekṣana - of glances; bharat - from the burden; kara - of the hand; utkampa - trembling; isat - from the slight; calati - moves; kila - indeed; govardhana - when Govardhana; girau - Hill; bhaya - with fear; artaih - tormented; arabdha - begun; stutih - prayers; akhila - all; gopaih - by the gopas; smita - smiling; mukham - face; purah - before; dṛṣṭvā - having seen; ramam - Balarama; jayati - all glories; namita - bowed down; asyah - whose face; madhu-ripuh - Lord Kṛṣṇa, the enemy of the Mura demon.

Nava-vṛndā: A verse is written on the mountain wall. It says: "Kṛṣṇa's shyness was manifested when He lifted Govardhana Hill by the little finger of His left hand. All of the gopīs were observing Kṛṣṇa's wonderful achievement, and Kṛṣṇa was also smiling at seeing the gopīs. When Kṛṣṇa's glance went over the breasts of the gopīs, His hand began to shake, and upon seeing His hand shake, all of the cowherd men underneath the hill became a little disturbed. Then there was a tumultuous roaring sound, and they all began to pray to Kṛṣṇa for safety. At this time Lord Balarāma was smiling, thinking that these cowherd men had been frightened by the shaking of Govardhana Hill. But, seeing Balarāma smile, Kṛṣṇa thought that Balarāma had understood His mind in observing the breasts of the gopīs and He

immediately became bashful."*

Text 144

kṛṣṇaḥ: (śailendra-kandaram avekṣya sa-smitam)

saroruhākṣi smarasīdam adbhutam
tvam chadmanā dyūta-vidhau vinirjitā
itaḥ sakhī-sakṣitayā phaṇī-kṛtam
svayāṅgrahāśleṣa-yugam vidhāsyasi

saila - of the mountain; indra - of the king; kandaram - at the cave; avekṣya - looking; sa - with; smitam - a smile; saroruhā-akṣi - O lotus-eyed girl; smarasi - You remember; idam - this; adbhutam - wonderful thing; tvam - You; chadmana - by trickery; dyutavidhau - in the gambling match; vinirjita - defeated; itah - thus; sakhi - of friends; sakṣitaya - by the witness; phani-kṛtam - wagered; svayam - personally; graha - accepted; aslesa - embrace; yugam - pair; vidhasyasi - You will give.

Kṛṣṇa: (glancing at the cave of Govardhana Hill, the king of mountains, He smiles and says) O lotus-eyed girl, do You remember the wonderful pastime when by cheating I defeated You in the gambling match and You gave Me the prize of two embraces You had wagered before the witnessess of all Your gopī friends?

Text 145

rādhā: (sāpatrapam puro dṛṣṭvā) kadham ettha giri-sihare
nisaṅṅaṅam doṅṅam amhaṅam kaṅṅe haro natthi.

sa - with; apatrapam - embarrassment; purah - ahead; dṛṣṭvā - looking; kadham - why is it? ettha - in this picture; giri - of the mountain; sihare - on the summit; nisannanam - sitting; donham - both; amhanam - of Us; kaṅṭhe - on the neck; haro - necklace; na - not; atthi - is.

Rādhā: (She looks ahead and becomes embarrassed) In this picture why do We not wear necklaces as We sit on the summit of Govardhana Hill?

Text 146

kṛṣṇaḥ:

katham idam viśmṛtam bhavatyā
sakhi tava kuṇḍa-taṭī-nikuñja-dhāmi
rati-parimala-labdha-nidrayor nau
yad avahitā lalitā jahāra hārau

katham - how is it?; idam - this; viśmṛtam - is forgotten; bhavatyā - by You; sakhi - O friend; tava - of You; kunda - of the lake; taṭī - on the shore; nikuñja - of the grove; dhāmi - in the abode; rati - of amorous pastimes; parimala - of the fragrance; labdha - attained; nidrayor - sleep; nau - of Us; yat - because; avahita - attentive; lalita - Lalita; jahāra - took; hārau - the two necklaces.

Kṛṣṇa: Have You forgotten? O friend, after enjoying many amorous pastimes We fell asleep in a grove by the shore of Your lake (Rādhā-kuṇḍa). As We slept Lalitā carefully removed our necklaces.

Text 147

nava-vṛndā:

yair vīkṣyase vipakṣan
api tan bhava-bandhato vimokṣyasi
varuṇa-bandhān nandaṁ
mokṣayatas te kim āścaryam

yaih - by whom; vīkṣyase - seen; vipakṣan - enemies; api - even;
tan - them; bhava - of repeated birth and death; bandhatah - from
the bondage; vimokṣyasi - You deliver; varuṇa - of Varuṇa;
bandhat - from the bondage; nandaṁ - Nanda Maharaja; mokṣayatah -
who delivers; te - for You; kim - what?; āścaryam - is wonderful.

Nava-vṛndā: From the bonds of repeated birth and death You
rescue even Your enemies, if only they have the opportunity to
see You directly. Why, then, should it be considered
surprising that You rescued Nanda Mahārāja from the bonds
of Varuṇa?

Text 148

(ity agrato darśayanti)

bhūmau bhāratam uttamaṁ madhu-purī tatrāpi tatrāpy alaṁ
vṛndāraṇyam ihāpi hanta pulinaṁ tatrāpi rāsa-sthalī
gopī-kāntapada-dvayī-paricaya-prācurya-paryācitā
yasyāṁ santi mahā-muner api mano-rājyārcitā reṇavaḥ

iti - thus; agratah - ahead; darśayanti - pointing; bhumau - on the earth planet; bharatam - Bharata-varṣa; uttamam - the best place; madhu-puri - Mathura; tatra api - still; tatraapi - still; alam - better; vrnda-aranyam - the forest of Vṛndāvana; iha - here; api - even; hanta - indeed; pulinam - the shore; tatraapi - still; rasa - of the rasa-dance; sthali - the place; gopi - of the gopis; kanta - of the lover; pada - of footprints; dvayi - of the pair; paricaya - multitude; pracurya - with the multitude; paryacita - endowed; yasyam - in which; santi - there are; maha-muneh - of the great sage Narada; api - even; manah - of the heart; rajya - by the kingdom; arcitah - worshipped; renavah - particles of dust.

(She points ahead) On this earth planet the best place is Bhārata-varṣa. In Bhārata-varṣa the best district is Mathurā Purī. In Mathurā Purī the best place is Vṛndāvana forest. In Vṛndāvana forest the best place is along the shore of the Yamunā. On the shore of the Yamunā the best place is the arena of the rāsa dance. The rāsa-dance arena is filled with dust that touched the two feet of Lord Kṛṣṇa, the lover of the gopīs. The great sage Nārada worships those particles of dust with all his heart.

Text 149

rādhā: (sa-camatkāram) hanta hanta kadham sa veṇu-sadda-mathurī suni-adi.

sa - with; camatkaram - wonder; hanta - Oh!; hanta - Oh!; kadham - whether?; sa - this; venu - of the flute; sadda - of the sound; mahuri - the sweetness; suni-adi - is heard.

Rādhā: (struck with wonder) Oh! Oh! I can hear the

sweetness that is the sound of the flute.

Text 150

(ity ānanda-bharāveśena katicit padāni gatvā sonmādam.)

vamśīm mātar vana-bhuvi jagat mohayantīm niśamya
prodyad-ghūrṇā-bhara-tarala-dhīr gantum asmi pravṛtā
dvāri sthūlam nihitam acirād argalam cet tvayāgre
kenedaṃ vā mad-asu-padavī-sīmni śakyam nidhātum

(ity udghūrṇate.)

iti - thus; ānanda - of bliss; bhara - by a great abundance;
avesena - overwhelmed; katicit - some; padani - steps; gatvā - going;
sa - with; unmadam - madness; vamsim - the flute; matah - O mother;
vana - of the forest; bhuvī - in the place; jagat - the entire
world; mohayantim - enchanting; nisamya - hearing; prodyat -
rising;. ghurna - of agitation; bhara - with an abundance; tarala -
trembling; dhīh - whose heart; gantum - to go; asmi - I am; pravṛta -
engaged; dvāri - in the doorway; sthulam - a great; nihitam - placed;
acirat - gradually; argalam - a bolt; cet - if; tvaya - by
you; agre - in your presence; kena - by what?; idam - this; va - or;
mat - My; asu - of the life-breath; padavi - of the path; simni - on
the boundary; sakyam - able; nidhatum - to place; iti - thus;
udghurnate - becomes overwhelmed.

(Overwhelmed with bliss, She takes a few steps and then
becomes mad.) Mother, I hear the flute in the forest. It
enchants the entire world. My heart is trembling. I will leave
now. Even if you carefully latch the door with a great bolt, how
will you block the path I take to make My life-breath leave this
body? (She becomes overwhelmed.)

Text 151

kṛṣṇaḥ: (sautsukyam)

nimajjati nimajjati praṇaya-keli-sindhau mano
vighūrṇati vighūrṇati pramada-cakra-kīrṇaṁ śiraḥ
aho kim idam āvayoḥ sapadi rāsa-nāmākṣara-
dvayī-januṣi nisvane śravaṇa-vīthim ārohati

sa - with; autsukyam - agitation; nimajjati - plunges;
nimajjati - plunges; pranaya - of love; keli - of pastimes; sindhau - in the
ocean; manah - the heart; vighurnati - staggers about;
vighurnati - staggers about; pramada - of bliss; cakra-kirnam - in
the whirlpool; sirah - the head; aho - ah!; kim - what?; idam - this;
avayoh - of Us both; sapadi - simultaneously; rasa - "rasa"; nama-
akṣara - the syllables; dvayi - two; janusi - creating; nisvane - in
the sound; sravana - of the ears; vithim - the pathway; arohati -
enters.

Kṛṣṇa: (agitated) Ah! By entering the pathway of Our ears,
the two syllables "rā-sa" plunge Our hearts in the ocean of
amorous pastimes and make Our heads spin in the whirlpool of
transcendental bliss.

Text 152

nava-vṛndā: sakhi citra-gato 'pi rāsotsavas tava satyo
babhūva.

sakhi - O friend; citra - in a picture; gatah - gone; api -

even; rasa - of the rasa dance; utsavah - the festival; tava - of You; satyah - real; babhuva - has become.

Nava-vṛndā: Friend, although this is only a picture, for You it is the real rāsa dance.

Text 153

rādhā: haddhī haddhī. kadham kkhū cittam jevva edam.

haddhi - ah!; haddhi - ah!; kadham - what?; kkhū - indeed; cittam - picture; jevva - certainly; edam - this.

Rādhā: Ah! Ah! What picture is this?

Text 154

kṛṣṇaḥ:

nava-madana-vinodaiḥ keli-kuñjesu rādhe
nimīṣavad uparāmaṁ kāmam āseduṣiṇām
upacita-paritoṣa-proṣitāpatrapāṇām
smarasi kim iva tāsām śāradīnām kṣapāṇām

nava - new; madana - amorous; vinodaiḥ - with pastimes; keli - pastime; kuñjesu - in the groves; radhe - O Rādhā; nimisa - a moment; vat - like; uparamam - ending; kamam - to Your heart's content; asedusinam - attained; upacita - increased; paritosa - by happiness; prosita - sent away; apatrapanam - whose shyness; smarasi - You remember; kim - whether?; iva - as if; tasam - of them;

saradinam - the autumn; kṣapanam - nights.

Kṛṣṇa: O Rādhā, do You remember those autumn nights We passed like a moment in the forest gardens? Our ever-fresh amorous pastimes overwhelmed You with a pleasure that chased away all Your shyness.

Text 155

(ity utkampam abhinīya.)

yamunopavane bhavad-vidhābhir
vividhaiḥ kelibhir asmṛtā-parāṇi
punar apy atulotsavāni rādhe
bhavitāraḥ kim u tāni vāsarāṇi

iti - thus; utkampam - trembling; abhiniya - representing dramatically; yamuna - of the Yamuna; upavane - in the garden; bhavat - You; vidhabhiḥ - with girls like; vividhaiḥ - with various; kelibhiḥ - amorous pastimes; asmṛta-aparāṇi - unprecedented; punah - again; api - also; atula - peerless; utsavāni - festivals; rādhe - O Rādhā; bhavitarah - will be; kim - whether?; u - indeed; tāni - they; vasarāṇi - days.

(He trembles) We spent so many days enjoying a great festival of pastimes with Your friends in the gardens by the Yamunā. O Rādhā, will those incomparably happy days ever come again?

Text 156

nava-vṛndā:

vidyotate tasya sudarśanasya
prasāda-tīrthaṁ vanam ambikāyāḥ
nītas tanuṁ kuṇḍalinīm harir yām
vimokṣayan kuṇḍali-kāyato 'pi

vidyotate - is beautifully pictured; tasya - of him; sudarśanasya - of Sudarśana; prasada - of mercy; tirtham - the holy place; vanam - the forest; ambikayāḥ - of Ambika (Durga); nitah - brought; tanum - to the body; kundalinam - of a demigod; harih - Kṛṣṇa; yam - whom; vimokṣayan - liberating; kundali - of a serpent; kayatah - from the body; api - even.

Nava-vṛndā: This is a beautiful picture of Ambikāvana forest, where Sudarśana attained the mercy of Lord Kṛṣṇa, who released him from the body of a serpent and gave him the body of a demigod decorated with splendid earrings.

Text 157

madhumaṅgalaḥ: eso śaṅkha-uḍo.

eso - this; śaṅkha-udo - is Śaṅkhacuda.

Madhumaṅgala: This is Śaṅkhacūḍa.

Text 158

rādhā: (sa-bhayam) parittahi parittahi. (iti kṛṣṇam
āliṅgati.)

sa - with; bhayam - fear; parittahi - save Me!; parittahi - save
Me!; iti - thus; kṛṣṇam - Kṛṣṇa; alingati - embraces.

Rādhā: (frightened) Save Me! Save Me! (She embraces
Kṛṣṇa.)

Text 159

kṛṣṇaḥ: (parirambha-sukham abhinīya) sādhu re bhrātaḥ
śaṅkhacūḍa-samrambhād unmathito 'pi me tvam alabdha-pūrvam
pramodam eva kṛtavān.

parirambha - of the embrace; sukham - the happiness; abhinīya -
representing dramatically; sādhu - well done!; re - O; bhrātaḥ -
brother; śaṅkhacūḍa - Śaṅkhacūḍa; samrambhat - violently;
unmathitah - killed; api - even; me - by Me; tvam - you; alabdha-
pūrvam - unprecedented; pramodam - happiness; eva - certainly;
kṛtavān - did.

Kṛṣṇa: (enjoying the embrace) Well done, brother
Śaṅkhacūḍa! Even though I violently killed you, you still
arranged this unprecedented pleasure for Me.

Text 160

nava-vṛndā: paśya paśya

śambhur vṛṣam nayati mandara-kandarāntar
bhītaḥ sa-līlam api yatra śīro dhunāne
āḥ kautukam kalaya keli-lavād ariṣṭam
tam daitya-puṅgavam asau harir unmamātha

paśya - look!; paśya - look!; sambhuh - Siva; vrsam - the bull;
nayati - leads; mandara - of Mandara Mountain; kandara - the cave;
antah - within; bhītaḥ - afraid; sa - with; līlam - playfulness; api - even;
yatra - where; sirah - the head; dhunane - shaking; ah - ah!;
kautukam - at the wonder; kalaya - look!; keli - of playfulness;
lavat - with a fragment; aritam - Aristasura; tam - him; daitya -
the demon; puṅgavam - bull; asau - He; hariḥ - Kṛṣṇa; unmamatha -
killed.

Nava-vṛndā: Look! Look! When Ariṣṭāsura playfully shook
his head, Śiva became frightened and hid his own bull Nandi in a
cave of Mount Mandara. Look at this wonderful event! Lord Kṛṣṇa
playfully killed the bull-demon Ariṣṭa.

Text 161

(punaḥ pradarśya)

skandheṣv indīvarākṣīṇām
yaḥ kilendīvarāyate
citram bhujah sa te keśi-
bhidāyam bhidurāyate

punaḥ - again; pradarśya - pointing; skandhesu - on the
shoulders; indivara-akṣīṇām - of the lotus-eyed gopis; yaḥ - which;
kila - indeed; indivarāyate - became like a lotus flower; citram -
wonderful; bhujah - the arm; saḥ - that; te - of You; keśi - of Kesi;
bhidāyam - of breaking apart; bhidurāyate - became a thunderbolt.

(Again pointing) How wonderful! On the shoulders of the lotus-eyed gopīs Your arm became like a blue lotus flower, although it also became like a thunderbolt to break apart the demon Keśī.

Text 162

kṛṣṇaḥ: etad vyomāsuraṁ vṛṇvatyā mukti-patimvarāyā raṅga-sthalam.

etat - this; vyomasuram - Vyomasura; vṛṇvatya - choosing; mukti - the goddess of liberation; patimvarayah - accepting as her husband; raṅga-sthalam - the arena.

Kṛṣṇa: Here the goddess of liberation accepted Vyomāsura as her husband.

Text 163

madhumaṅgalaḥ: eso akkurao. (ity ardhokte.)

eso - this; akkuro - is Akrura; iti - thus; ardha - half; ukte - in the statement.

Madhumaṅgala: This is Akrūra... (He is interrupted in the middle of his words.)

Text 164

rādhā: hā hā kim karissam. (iti mūrchatī.)

ha - alas!; ha - alas!; kim - what?; karissam - shall I do; iti - thus; murchati - She faints.

Rādhā: Ah! Ah! What will I do? (She faints.)

Text 165

kṛṣṇaḥ: (sa-sambhramam āśliṣya) komale mā katarī-
bhūḥ. idam khalu citram.

sa - with; sambhramam - respect, fear or haste; asliṣya - embracing; komale - O delicate one; ma - do not; katarī - unhappy; bhūḥ - become; idam - this; khalu - indeed; citram - is a picture.

Kṛṣṇa: (with respect, fear, and haste, He embraces Her) O delicate one, don't be unhappy. It's only a picture.

Text 166

rādhā: (sāvahittham) avvo daruṇada pasaṅgassa. jo hi citta-
gadovi santavedi.

sa - with; avahittham - dissimulation; avvo - alas!; daruṇada - the cruelty and suffering; pasaṅgassa - of the occasion; jo - which; hi - indeed; citta - in a picture; gado - gone; vi - even;

santavedi - torments.

Rādhā: (controlling Her feelings) Ah! The suffering I felt! Though it's only a picture, it brings Me pain.

Text 167

nava-vṛndā: eṣā mathurā-prasthānopakramah.

esah - this; mathura - to Mathura; prasthana-upakramah - the journey.

Nava-vṛndā: This is the journey to Mathurā.

Text 168

kṛṣṇah:

viramatu nava-vṛnde gāndineyasya yātrā-
vivṛtir anusaremām agrimālekhyā-lakṣmim
smṛti-patham adhirūḍhair bhūribhis taiḥ priyāyāḥ
karuṇa-vilapitair me visphuṭaty antarātmā

viramatu - may stop; navavrnde - O Nava-vṛndā; gandineyasya - of Akrura; yatra - of the journey; vivirtih - the manifestation; anusara - just follow; imam - this; agrima - excellent; alekhyā - of the picture; laksmin - the beauty; smṛti - of the memory; patham - the pathway; adhirudhaih - entering; bhuribhih - by many; taih - by them; priyayah - of My beloved; karuna - pathetic; vilpaitaih - by the lamentations; me - of Me; visphutati - breaks into pieces;

anrātma - the heart.

Kṛṣṇa: Nava-vṛndā, let us stop looking at this picture of Akrūra's journey. Let us look at the wonderful beauty of the next picture. When the painful crying of My beloved walks on the pathway of My memory, My heart breaks.

Text 169

nava-vṛndā:

hata-rājakīya-rājakam
vāyaka-vāra-dāyakam devam
dhṛta-damanaka-dāmānam
sudāma-dayitam namasyāmi

hata - killed; rajakiya - of the king; rajakam - the washerman;
vayaka - to the weaver; vara - a benediction; dayakam - granting;
devam - to the Lord; dhṛta - held; damanaka - of the florist;
damanam - a garland; sudama - of Sudama; dayitam - the object of
love; namasyami - I offer my respectful obeisances.

Nava-vṛndā: To the Supreme Personality of Godhead, who killed Kāṁsa's washerman, who blessed the weaver, and who accepted a garland from His dear devotee, the florist Sudāmā, I offer my respectful obeisances.

Text 170

kṛṣṇaḥ: (smitvā) priye paśya paśya tāmbūlikānām anurāgam.

yair ubhayathā rañjito 'smi.

smitvā - smiling; priye - beloved; paśya - look!; paśya - look!;
tambulikanam - of the betel-nuts; anuragam - redness (or love);
yaih - by which; ubhayata - in both ways; rañjitaḥ -
reddened (or pleased); asmi - I am.

Kṛṣṇa: (smiles) Beloved, look! Look at the red
betelnuts. I am both pleased and stained red by them.

Note: The word "rañjitaḥ" means
either "reddened" or "pleased".
"Ubhayataḥ" means "in both ways". Kṛṣṇa here says that
He is "rañjitaḥ" in both ways.

Text 171

rādhā: kīsa edam ullaṅghidam.

kīsa - why?; edam - this; ullaṅghidam - was jumped over.

Rādhā: Why did You skip this picture?

Text 172

kṛṣṇaḥ: (svagatam) katham apahnotum na śakto 'smi. yad
iyam sairindhrīm eva vilokate.

svagatam - aside; katham - why?; apahnotum - to hide; na - not;
śaktaḥ - able; asmi - I am; yat - which; iyam - She; sairindhrim - the

sairindhri girl Kubja; eva - certainly; vilokate - sees.

Kṛṣṇa: (aside) Why was I not able to hide this picture?
Now She is looking at the servant-girl Kubjā.

Text 173

rādhā: ṇa-a-vunde kā esā rā-a-māgge go-ula-ṇāhassa
pīdamsu-añcalam a-addhadi.

na-a-vunde - O Nava-vṛndā; ka - who?; esa - is this girl;ra-a - on the
royal; magge - road; go-ula - of Gokula; nahassa - of the
Lord; pida - yellow; amsu-a - of the garment; añcalam - the
edge; a-addhadi - tugs.

Rādhā: Nava-vṛndā, who is this girl tugging at the edge of
Kṛṣṇa's yellow garment in the middle of the royal road?

Text 174

(nava-vṛndā smitaṁ kṛtvā mukhaṁ namayati.)

nava-vṛndā - Nava-vṛndā; smitam - a smile; kṛtvā - doing; mukham -
her face; namayati - bows down.

(Nava-vṛndā smiles and bows her face down.)

Text 175

kṛṣṇaḥ: (kiñcid vihasya)

aniyuktāpi nipuṇā
dūtīyaṁ tvayi vatsalā
mām abhyarthayate dhṛtā
paṭe goṣṭha-ninīṣayā

kincit - somewhat; vihasya - smiling; aniyukta - not sent; api - although; nipuna - expert; duti - messenger-girl; iyam - she; tvayi - to You; vatsala - affectionate; mam - Me; abhyarthayate - begs; dhṛta - holding; pate - the garment; gostha - to Vraja; ninisaya - with a desire to bring.

Kṛṣṇa: (smiles) This is a very intelligent messenger-girl. She is very affectionate to You. Even though You did not send her, she tugs at My garment and begs Me to return to Vraja.

Text 176

rādhā: esā muharī-kida-bamhaṇḍā kitti-maṇḍalī. ta ketti-am dhakkissasi.

esa - this; muhari-kida - caused to speak; bamhanda - the universe; kitti - of fame; mandali - the abundance; ta - therefore; ketti-am - how much?; dhakkissasi - will You be able to hide.

Rādhā: The universes are filled with Your glories. What can You hide from Me?

Text 177

nava-vṛndā: paśya paśya

vana-mālām bhajamānair
gurur api poṣṭāpi dāna-pūreṇa
alibhir amoci karīndro
hari-sevā dharmato hi varā

paśya - look!; paśya - look!; vana - of forest flowers; malam - the garland; bhajamanaih - worshipping; guruh - great; api - although; posta - the nourisher; api - even; dana - of ichor; purena - with a flood; alibhih - by the bumble-bees; amoci - abandoned; kari-of elephants; indrah - the king; hari - of Lord Kṛṣṇa; seva - the service; dharmatah - by nature; hi - indeed; vara - the best.

Nava-vṛndā: Look! Look! Thinking the Lord's service their first duty, the bumblebees leave the great regal elephant Kūvalayapīḍa, who fed them with a flood of dāna, and worship Kṛṣṇa's flower garland.

Text 178

ahaha bhoh paśyata

trasita-malla-marālah
kṛṣṇa-ghano 'yam nirākṛtōtāpaḥ
jagato jīvana-dāyī
na hi kaṁsasyodayam kurute

ahaha - aha!; bhoh - Oh!; paśyata - look!; trasita - frightened;

malla - if wrestlers; maralah - the swan; kṛṣṇa - of Kṛṣṇa;ghanah - the cloud; ayam - this; nirakṛta - removed; uttapah - the heat; jagatah - of the world; jivana - of life; dayi - the giver; na - not; hi - indeed; kamsasya - of Kamsa; udayam - the good; kurute - does.

Aha! Look! Although the dark raincloud of Kṛṣṇa removes the painful heat of the summer's day, it also frightens the swans that are the wrestlers of Kamsa. Although this cloud brings life to the entire world, it does not bring any good to Kamsa.

Text 179

rādhā: ko eso kesaveṇa kese a-addhi-a mañcado padido.

ko - who?; eso - is he; kesavena - by Kṛṣṇa; kese - by the hair; a-addhi-a - pulled; mañcado - from the throne; padido - made to fall.

Rādhā: Who is this person Kṛṣṇa dragged by the hair from the throne?

Text 180

nava-vṛndā: eṣa duṣṭo bhūpatiḥ.

esa - he; dustah - a wicked; bhu-patih - king.

Nava-vṛndā: He is a wicked king.

Text 181

rādhā: (sānandam) pi-am me pi-am.

sa - with; ānandam - joy; pi-am - pleasing; me - to Me; pi-am - pleasing.

Rādhā: (happy) This pleases Me very much. This is very good.

Text 182

kṛṣṇaḥ: nūnam atikrānto yāminyāḥ prathamo yāmaḥ. yat eṣa chāyā-prapañcaḥ sañcukoca. tat kālindī-tīram anusarāmaḥ.

nūnam - certainly; ati-krantah - passed; yaminyah - of the night; prathamah - the first; yamah - yama (a span of three hours); yat - because; chaya - of shadows; prapañcaḥ - the creation; sancukoca - has shrunk; tat - therefore; kalindi - of the Yamuna; tīram - to the shore; anusaramah - let us go.

Kṛṣṇa: There are no longer any shadows. The first part of evening must now be over. Let us go to the shore of the Yamunā.

Text 183

(iti sarve niṣkrāntiṁ nāṭayanti.)

sarve - everyone; iti - thus; sarve - everyone; niskrantim - exit; natayanti - represents dramatically.

(Everyone leaves that place.)

Text 184

kṛṣṇaḥ: nediṣṭheyam mad-aṅga-pratimāyāḥ piṇḍikā. yad-upakaṅṭhe mahā-vilāsa-vidyā-siddhi-bhūmis tamāla-rasālayor antarāla-vartiṇī sā me kuñja-śālikā.

nedistha - nearby; iyam - this; mat - of Me; aṅga - of the body; pratimayah - of the statue; piṇḍika - the pedestal; yat - which; upakaṅṭhe - near; maha - great; vilasa - of transcendental pastimes; vidya - of the science; siddhi - the perfection; bhūmih - the place; tamala - of a tamala tree; rasalayoh - and a mango tree; antarala - between; vartini - staying; sa - that; me - of Me; kuñja - of the grove; salika - the cottage.

Kṛṣṇa: Nearby is the pedestal where My statue stood, and near that is the forest-cottage between a mango tree and tamāla tree. That cottage is the ideal place for Our pastimes.

Text 185

(savyato vilokya)

māṇikyā-kutṭima-taṭeṣu kalindajāyāḥ
pūre ca kaustubha-maṇāv api bimbitena
ekena candramukhi te mukha-maṇḍalena

candrāvalī vana-bhuvi prakāṭī-kṛtāsti

savyatah - to the left; vilokya - looking; manikya - with rubies; kuttima - paved; tatesu - on the shores; kalindajayah - of the Yamuna River, the daughter of Mount Kalinda; pure - in the water; ca - also; kaustubha-manau - in the Kaustubha jewel; api - also; bimbitena - reflected; ekena - by one; candra-mukhi - O girl whose face is as beautiful as the moon; te - of You; mukha - of the face; madnalena - by the circle; candra - of moons; avalī - a host; vana-bhuvi - in the forest; prakāṭī-kṛtā - manifesting; asti - is.

(Looking to the left.)

Reflected in the water of the Yamunā, in the shore paved with rubies, and in the Kaustubha jewel, Your face, O moon-faced girl, has made a host of moons suddenly appear in this forest place.

Note: The use of the word "candrāvalī" in this verse augurs the appearance of Candrāvalī in the next moment.

Text 186

(praviśya mādavyā saha candrāvalī.)

candrāvalī: halā māhavi virahubbhamida vundāvanam pa-itthamhi jam indanila-paḍimam vinā dānim aṇṇo me olambo natthi.

praviśya - entering; madavyā - Mādhavī; saha - with; candrāvalī - Candravli; hala - O!; mahavi - Mādhavī; viraha - by separation; ubbhamida - agitated; vundavanam - Vṛndāvana; pa-itthamhi - I have entered; jam - because; indanila - of sapphire; padimam - the statue; vina - without; danim - now; anno - another;

me - for me; olambo - shelter; na - not; atthi - is.

(Accompanied by Mādhavī, Candrāvalī enters.)

Candrāvalī: Mādhavī, I am overwhelmed by the suffering of being separated from Lord Kṛṣṇa. Now I have entered Vṛndāvana forest. All I can do now is gaze at the sapphire statue of Kṛṣṇa. I have no other recourse.

Text 187

mādhavī: bhaṭṭi-dāri-e sudam me-e suha kkhaṇe
patthaṇam kadu-a idha jevva kahim vi ciṭṭhadi bhatta ṇa
kkhu enhim vi ido bamha-lo-am patthido.

bhatti-dari-e - O princess; sudam - heard; ma-e - by me; suha - auspicious; kkhane - at the moment; patthanam - the journey; kadu-a - doing; idha - here; jevva - certainly; kahim - somewhere; vi - indeed; ciṭṭhadi - stays; bhatta - Lord Kṛṣṇa; na - not; kkhu - indeed; enhim - now; vi - indeed; ido - from here; bamhalo-am - to Brahmaloaka; patthido - has departed.

Mādhavī: Princess, I have heard although Lord Kṛṣṇa began His journey at an auspicious moment, He has not yet left this planet for Brahmaloaka. He is still here, somewhere in this place.

Text 188

candrāvalī: sahi saccam bhaṇasi. jam edam tassa sorabbham
pasaredi. tā ettha cce-a huvissadi.

sahi - O friend; saccam - the truth; bhanasi - you speak; jam - because; edam - this; tassa - of Him; sorabbham - the fragrance; pasaredi - expands; ta - therefore; ettha - here; ccea - certainly; huvissadi - He must be.

Candrāvalī: Friend, you speak the truth. His fragrance is here. He must be here.

Text 189

kṛṣṇaḥ: (kuñja-dehalīm upalabhya) priye kṣipram ihopehi.
kṣaṇam anubhavāvo viśrāma-sukham.

kuñja - of the forest grove; dehalim - the entrance;
upalabhya - attaining; priye - O beloved; kṣipram - quickly; iha - here; upehi - come; kṣanam - in a moment; anubhavavah - We shall experience; visrama - of rest; sukham - the happiness.

Kṛṣṇa: (approaching the entrance to the forest grove)
Beloved, come quickly. In a moment We will taste the happiness of rest.

Text 190

nava-vṛndā: (svagatam) praṇayābhyasūyayā bhruvau
bhaṅgurī-kṛtya namra-mukhī kathaṁ rasālāntarītā babhūva
rādhā.

svagatam - aside; pranaya - of love; abhyasuyaya - with jealous anger;

bhruvau - the eyebrows; bhanguri-kṛtya - knitting; namra - bowed down; mukhi - whose face; katham - why?; rasala - the mango tree; antarita - hiding behind; babhuva - has become; rādhā - Rādhā.

Nava-vṛndā: (aside) Why is Rādhā suddenly overcome by the jealous anger of love? She knits Her eyebrows, bows Her head, and hides behind this mango tree.

Text 191

candrāvalī: (sodgrīvikam) halā pekkha pekkha. kuñja-ghara-du-are ajja-utto.

sa - with; udgrīvikam - craning her neck in eagerness; hala - ah!; pekkha - look!; pekkha - look!; kuñja - of the forest grove; ghara - of the cottage; du-are - at the entrance; ajjautto - my noble husband.

Candrāvalī: (eagerly craning her neck) Ah! Look! Look! My noble husband is at the door of this forest cottage.

Text 192

kṛṣṇaḥ:

atra bhāvi nirātaṅkaṁ
ārāme ramaṇaṁ mama
sphuraty ante kuśasthalyā
yad vidarbhāṅgabhūr iyam

atra - here; bhavi - may be; nirataṅkam - without fear; arame - in the garden; ramanam - enjoyable pastimes; mama - My; sphurati - is manifested; ante - within; kusasthalyah - Dvaraka; yat - because; vidarbha - of the king of Vidarbha; aṅgabhu - the daughter; iyam - she.

Kṛṣṇa: In this garden I will now enjoy pastimes without any fear. Queen Rukmiṇī, the daughter of king of Vidarbha, is far away in Dvārakā City.

Text 193

candrāvalī: māvahi nūnam diṭṭhamhi jam vidabbhaṅgabhu tti vahari-adi.

māvahi - O Mādhavī; nūnam - certainly; diṭṭha - seen; amhi - I have been; jam - because; vidabbhaṅgabhu - the daughter of the king of Vidarbha; tti - thus; vahari-adi - is spoken.

Candrāvalī: Mādhavī, He must have seen me. He said, Rukmiṇī, the daughter of the king of Vidarbha."

Text 194

mādhavī: ladantaridāsi. kudo daṁsaṇa-sambhavaṇa. nūṇam ukkaṅṭhido eso bha-aṇa-e tumam pekkhadi. tā atakkidaṁ ekki-agadu-a āṇandehi ṇam.

lada - the creeper; antarida - hiding within; asi - you are; kudo - how?; daṁsana - of seeing; sambhavana - is there any

possibility; nūnam - certainly; ukkaṇṭhido - filled with yearning; eso - He; bha-ana-e - in meditation; tumam - you; pekkhadi - sees; ta - therefore; atakkidam - without being suspected; ekki-a - all alone; gadu-a - going; ānandehi - give pleasure; nam - to Him.

Mādhavī: You are hiding in the vines. How can He see you? He yearns to be with you. At this moment He must be gazing at you in a meditative trance. Slip up to Him unobserved. Surprise Him and give Him some happiness.

Text 195

kṛṣṇaḥ:

ucitā hṛdayārpaṇāya gaurī
taralāloka-mayī guṇojjvalātmā
nava-hāra-lateva rukmiṇī me
kim iyam kaṇṭha-taṭe na sannidhatte

ucita - proper; hṛdaya - over the heart; arpanaya - for placing; gauri - golden; tarala-alokya-mayi - with a splendid central jewel; guna - with a string; ujjvala - splendid; ātma - by nature; nava - anew; hara - necklace; lata - creeper; iva - as if; rukmini - golden; me - of Me; kim - whether?; iyam - this; kaṇṭha - of the neck; taṭe - on the surface; na - not; sannidhate - is placed.

Kṛṣṇa: Is it not proper that this splendid golden necklace rest like a new vine around My neck and heart?

Note: If the word "tarala" is interpreted to mean "restless", "āloka" to mean "glances", "mayī" to mean "consisting of",

"guṇa" to mean "qualities", and
rukmiṇī" to mean "the golden-complexioned girl",
then the verse may be interpreted in the following way:

"Is it not proper that restless-eyed, virtuous, golden-complexioned Rādhā rest like a golden vine around My neck and heart?"

If the word "rukmiṇī" is interpreted to mean "Queen Rukmiṇī", then the verse may be interpreted in this way:

"Is it not proper that restless-eyed, virtuous, golden-complexioned Rukmiṇī rest like a golden vine around My neck and heart?"

Text 196

(candrāvalī upasṛtya kṛṣṇam apaṅgena paśyanti puro
'vatasthe.)

candrāvalī - Candrāvalī; upasṛtya - approaching; kṛṣṇam - at
Kṛṣṇa; apaṅgena - from the corner of her eye; paśyanti - gazing;
puro - in front; avatasthe - stands.

(Candrāvalī approaches Kṛṣṇa, gazes at Him from the corner
of her eye, and then stands before Him.)

Text 197

kṛṣṇaḥ: (sa-vismayānandam) aho rasāla-taruṇā tirodhāya
kathaṁ tamāla-mūlād upasthitāsi.

sa - with; vismaya - wonder; ānandam - and bliss; aho - ah!;
rasala - the mango; taruna - tree; tirodhaya - hiding; katham - how
is it?; tamala - of the tamala tree; mulat - from the base;
approached; asi - you have.

Kṛṣṇa: (with joy and wonder) Ah! You hid behind that
mango tree. How did you come from behind the roots of this
tamāla tree?

Text 198

(candrāvalī sa-śaṅkaṁ nava-vṛndā-mukham ikṣate.)

candravai - Candrāvalī; sa - with; śaṅkaṁ - fear; navavṛndā - of
Nava-vṛndā; mukham - the face; ikṣate - sees.

(Candrāvalī sees the face of Nava-vṛndā and becomes
frightened.)

Text 199

nava-vṛndā: deva devi sākṣād iyam divyati.

deva - O Lord; devi - Queen Rukmiṇī; sakṣat - directly; iyam -
she; divyati - is manifested.

Nava-vṛndā: My Lord, Queen Rukmiṇī is now standing before
You.

Note: If the word "divyati" is interpreted to mean "plays", then these words may be interpreted in this way:

"My Lord, this is Rādhā pretending to be Queen Rukmiṇī."

Here Nava-vṛndā intends the first meaning and Kṛṣṇa interprets her words in the second way.

Text 200

kṛṣṇaḥ: navavṛnde na kevalam ākalpena. yad iyam
tādṛśīm eva gambhīratām avalambate.

nava-vṛndā - O Nava-vṛndā; na - not; kevalam - only; akalpena - with decoration; yat - because; iyam - She; yadrsim - likeher; eva - certainly; gambhiratam - the gravity; avalambate - has attained.

Kṛṣṇa: Nava-vṛndā, not only is she dressed like her, but she also is silent and grave, just as she is.

Text 201

candrāvalī: (svagatam) imiṇā vahareṇa suṭṭhu sandihaṇamhi
kida.

svagatam - aside; imina - by these; vaharena - words; sutthu - decidedly; sandihana - suspicious; amhi - I am; kida - made.

Candrāvalī: (aside) These words make me very suspicious.

Text 202

kṛṣṇaḥ: (nava-vṛndām avekṣya) satyabhāmā mayi katham. (ity ardhokte nava-vṛndā dṛśam kūṇayati.)

nava-vṛndā - at Nava-vṛndā; avekṣya - glancing; satyabhama - Satyabhāmā; mayi - in Me; katham - why?; iti - thus; ardha - halfway; ukte - in the spoken words; nava-vṛndā - Nava-vṛndā; dṛśam - eyes; kūṇayati - closes.

Kṛṣṇa: (looks at Nava-vṛndā) To Me why does Satyabhāmā. . . (the words are only half spoken and Nava-vṛndā closes her eyes.)

Text 203

candrāvalī: (sa-khedam nīcaih) hum viṇṇadam pemma-gauravam.

sa - with; khedam - sadness; nīcaih - in a low voice; hum - alas!; viṇṇadam - understood; pemma - of His love; gauravam - the intensity.

Candrāvalī: (Sadly, in a low whisper) Ah! Now I know the depth of His love.

Text 204

kṛṣṇaḥ: (nibhalya svagatam) hanta katham asau devī. bhavatu samvaritum prayatiṣye.

nibhalya - looking; svagatam - aside; hanta - ah!;katham - how is it?; asau - this girl; devi - is Queen Rukmiṇī; bhavatu - sobe it; samvaritum - to cover; prayatisye - I should endeavor.

Kṛṇsa: (looks at her and then says to Himself) Ah! Is this Queen Rukmiṇī? It is. I will try to cover what I said.

Text 205

(prakāśam)

satī katham abhāmā me
devī nādyā prasīdati
nidānam avidat sadyaḥ
khidyate hṛdayam mama

prakāśam - openly; sati - the chaste girl; katham - why?; abhama - gentle; me - My; devi - queen; na - not;adya - now; prasidati - is pleased; nidanam - the cause; avidat - not knowing; sadyah - at once; khidyate - becomes tormented; hridayam - heart; mama - My.

(openly)

Why is the chaste and gentle-hearted Queen Rukmiṇī displeased with Me now? Unaware of the reason, My heart is filled with pain.

Text 206

candrāvalī: māvahi kudosi.

māvahi - Māvahī; kudosi - where are you?

Candrāvalī: Māvahī, where are you?

Text 207

māvahī: (upasṛtya) esamhi.

upasṛtya - approaching; esa - she; amhi - I am.

Māvahī: (approaches) Here I am.

Text 208

kṛṣṇaḥ: (sa-śāṅkam ātma-gatam)

nija-tanor vitanotu sakhe bhavān
sapadi bāla-rasāla-viśālatām
vara-tanuṁ puratas tava tasthuṣīm
na hi yathā paripaśyati rukmiṇī

sa - with; śāṅkam - fear; ātma-gatam - to Himself; nija - own;
tanoh - of the body; vitanotu - may expand; sakhe - O friend;
bhavan - you; sapadi - at the same moment; bala - young; rasala - O
mango tree; visalatam - the greatness; vara-tunam - the girl who
has a very beautiful body; puratah - in the presence; tava - of

you; tasthanim - standing; na - not; hi - indeed; paripaśyati - repeatedly sees; rukmini - Rukmiṇī.

Kṛṣṇa: (frightened, He says to Himself) O young mango tree, please spread your body very wide so Rukmiṇī will not see the beautiful girl hiding behind you.

Text 209

mādhavī: bhaṭṭi-dāri-e rasāla-mūle pekkha appaṇo
dudi-am tanu-am.

bhatti-dari-e - O princess; rasala - of the mango tree; mule - at the root; pekkha - look; appano - of Yourself.

Mādhavī: Princess, look at your double at the root of this mango tree!

Text 210

candrāvalī: (sāci samikṣya) juttam kkhu edam. (iti
namrī-bhavati.)

saci - in a crooked manner; samikṣya - looking; juttam - right;
kkhu - indeed; edam - this; iti - thus; namri-bhavati - bows.

Candrāvalī: (looks at Her with crooked eyes) You are right. (She bows her head in embarrassment.)

Text 211

kṛṣṇaḥ: (svagatam) sahakārasya nātra sahakāritā jātā.
bhavatu. kaitavam eva sahāyam kariṣye.

svagatam - aside; sahakarasya - of the friend; na - not; atra -
in this matter; sahakarita - assistance; jata - is manifested;
bhavatu - so be it; kaitavam - cheating; eva - certainly; sahayam -
helping; kariṣye - I shall do.

Kṛṣṇa: (aside) My friend the mango tree does not help. So
be it. I will enlist deception into My cause.

Text 212

(prakāśam)

tunḍam unnamaya tāṇḍavikākṣam
lajjatām divi kuraṅga-kalaṅkaḥ
mlānatām tava samīkṣya vidūye
jīvitād api mamābhyadhikāsi

prakāśam - openly; tundam - face; unnamaya - please lift;
tandavika - dancing; akṣam - with eyes; lajjatam - embarrassment;
divi - in the sky; kuraṅga-kalaṅkah - the moon, which is marked
with the form of a deer; mlanatam - the state of being wilted;
tava - of You; samikṣya - seeing; vidūye - I become unhappy;
jivitat - than life; api - even; mama - for Me; abhyadhika - greater;
asi - you are.

(openly) Lift up your face with its dancing eyes.
The moon in the sky is embarrassed when he sees your face.
When I see you are wilting before Me I become racked with pain. You
are more dear to Me than My own life.

Text 213

mādhavī: de-a imaṇaṁ pemma-komalaṇaṁ akkharaṇaṁ mā
kkhu ṇaṁ ahiruvaṁ jāṇahi. jaṁ esā saccā na hodi.

de-a - O Lord; imanam - this girl; pemma - with love;
komalanam - soft; akkharanam - words; ma - don't;kkhu - indeed; nam -
this; ahiruvam - in suitable; janahi - please understand; jam -
because; esa - this girl; sacca - Satyabhāmā; na - not;hodi - is.

Mādhavī: My Lord, You should know it's not proper for
You to speak to this girl with these soft words of love. After
all, she is not Satyabhāmā.

Note: If the word "sacca" is interpreted to mean "real",
instead of being a shortened form of Satyabhāmā's name, then
these words may be interpreted in the following way:

"My Lord, You should know it's not proper for You to
speak to this girl with these soft words of love. After all, this
girl is not real."

Here Mādhavī intends the first meaning and Lord Kṛṣṇa
interprets the words in the second way.

Text 214

kṛṣṇaḥ: sādhu mādhavike sādhu madiya-hṛdayāśaṅkā
tvayā nirastā. tad-indrajālābhijñayā nava-
vṛndayaiva nirmiteyaṁ māyikī devī. rasāla-mūla-vartinī
khalu satyā. (iti sa-sambhrameṇāmram upetya sānunayam.)

sadhu - well done!; mādhavike - O Mādhavī; sadhu - welldone!;
madiya - of Me; hridaya - in the heart; aśaṅka - the fear; tvaya - by
you; nirasta - is dispelled; tat - therefore; indrajala - of magic;
abhijnaya - with knowledge; nava-vṛndāya - by Nava-vṛndā; nirmita -
created; iyam - this girl; mayiki - an illusory; devi - Queen
Rukmiṇī; rasala - of the mango tree; mula - at the root; vartini -
staying; khalu - indeed; satya - the real Satyabhāmā; iti - thus;
sa - with; sambhramena - great respect; sa - with; anunayam - words
of comfort.

Kṛṣṇa: Well done, Mādhavī, well done! You have now
dispelled the fear in My heart. This Queen Rukmiṇī is merely an
illusion created by the magician Nava-vṛndā. The real girl is
sitting at the root of this mango tree. (He reverentially
approaches the mango tree and speaks the following words of
consolation.)

Text 215

antaḥ-prasāda-sudhayā plavanād viśuddhā
śuddhāntatas tvam abhitaḥ svayam āgatāsi
etāṁ vṛthā prathayasi prabalam akāṇḍe
kiṁ kuṇḍineśvara-sutemayi māna-mudrām

antah - in the heart; prasada - of kindness; sudhaya - with the
nectar; plavanat - from the inundation; visuddha - pure and
splendid; suddhantatah - from the inner chambers of the palace;

tvam - you; abhitah - near; svayam - personally; agata - come; asi - you have; etam - this; vrtha - needlessly; prathayasi - you manifest; prabalam - intense; akande - unexpected and sudden; kim - why?; kundina - of Kundina; isvara - of the king; sute - O daughter; mayi - towards Me; mana - of jealous enger; mudram - the sign.

Washed by the flood of the nectar of kindness in your heart, you have left the palace and come here of your own accord. O Rukmiṇī, O daughter of the king of Kuṇḍina, why, so suddenly, and for no reason, have you become so angry with Me?

Text 216

nava-vṛndā: deva mādhavī-pārsve devī.

deva - O Lord; mādhavī - of Mādhavī; parsve - by the side; devī - Queen Rukmiṇī.

Nava-vṛndā: My Lord, Queen Rukmiṇī stands by Mādhavī's side.

Text 217

kṛṣṇaḥ: nava-vṛnde tarhi kim iyam rasāla-mūle māyikī.

nava-vṛndā - O Nava-vṛndā; tarhi - then; kim - whether?; iyam - she; rasala - of the mango tree; mule - at the root; mayiki - the illusion.

Kṛṣṇa: Nava-vṛndā, then is this girl under the mango tree the illusion?

Text 218

nava-vṛndā: na māyikī. kintu devyā kācid eṣā priya-sakhī satyā nāma.

na - not; mayiki - an illusion; kintu - however; devyah - of Queen Rukmiṇī; kacit - a certain; esa - she; priya - dear; sakhi - friend; satya - Satyabhāmā; nama - named.

Nava-vṛndā: She is not an illusion. She is a friend of Queen Rukmiṇī. Her name is Satyabhāmā.

Text 219

kṛṣṇaḥ: aho gabhīratā devī-kāruṇya-nirjharāṇām yair ali-jane 'pi sārūpyāmṛtam praṇīya bādham bhrāmīto 'smi.

aho - ah!; gabhirata - gravity; devi - of the queen; karunya - of mercy; nirjharanam - of the many waterfalls; yaih - by which; ali-jane - in the friend; api - even; sarupya - of possessing the same kind of form; amṛta - nectar; praniya - bringing; badham - certainly; bhramitah - bewildered; asmi - I am.

Kṛṣṇa: Ah! How great are the flooding streams of Queen Rukmiṇī's kindness! She is so kind she gives to her friends the nectar of possessing a form as beautiful as her own. I am bewildered to see such kindness.

Text 220

rādhā: (svagatam) ido nisaraṇaṃ kkhu saraṇaṃ. (iti nava-vṛndā saha niṣkrāntā.)

svagatam - aside; ido - from this place; nisaranam - departure; kkhu - indeed; saranam - recourse; iti - thus; navavṛndāya - Nava-vṛndā; saha - with; niskranta - exits.

Rādhā: (aside) My only recourse is to leave. (Accompanied by Nava-vṛndā, She exits.)

Text 221

candrāvalī: (sotprāsa-smitam)

kajjala-samāla-majjham
palla-asonujjalam ma-undassa
guñjā-phalam vva aharam
māhavi datṭhuṇa ṇandemi

sa - with; utprasa - sarcasm; smitam - a smile; kajjala - mascara; samala - black; majjham - in the middle; palla-a - of a flower; son - red; ujjalām - splendid; ma-undassa - of Mukunda (Kṛṣṇa); guñja-phalam - a kuñja berry; vva - like; aharam - lips; mahavi - O Mādhavī; datṭhuna - seeing; nandemi - I become happy.

Candrāvalī: (with a sarcastic smile) Mādhavī, as I gaze at

Lord Kṛṣṇa's lips dark as black mascara, splendidly red as a newly blossomed flower, and beautiful as bimba fruits, I become filled with joy.

Note: Candrāvalī hints that Kṛṣṇa's lips have become marked with mascara by kissing rādhā's eyes in Their amorous pastimes.

Text 222

kṛṣṇaḥ: devi mā śaṅkiṣṭhāḥ samāghrāyamāṇād āmodinaḥśaila-
śilā-khāṇḍāt kāsturī-vilagnā.

devi - O queen; ma - don't; śaṅkisthah - become suspicious;
samaghrayamanat - being smelled; amodinah - fragrant; saila-sila-
khandat - from Govardhana Hill; kasturi - the musk;vilagna - resting.

Kṛṣṇa: Queen Rukmiṇī, don't be suspicious. My lips are blackened from smelling black musk from Govardhana Hill.

Text 223

candrāvalī: de-a ākomāraṁ suṭṭhu ajjhavidamhi. tā alaṁ
imiṇā ajjhavaṇa-parissameṇa.

de-a - O Lord; akomaram - since childhood; sutthu - nicely;
ajjhavida - studied; amhi - I have; ta - therefore; alam - what is
the need?; imina - of this; ajjhavana - of teaching;parissamena -
of the great endeavor.

Candrāvalī: My Lord, I have carefully studied this subject since early childhood. Why take so much trouble to teach me?

Text 224

mādhavī: bhaṭṭi-dāri-e osare uvasappaṇijja isara honti. tā
aṇahiṇṇaṇaṃ amhaṇaṃ nidi-ppabandhadikkamaṃ kkhamarehi du-
aravadi-
ṇādham.

bhatti-dari-e - O princess; odare - at this time;
uvasappaṇijja - to be worshipped; isara - the demigods; honti - are;
ta - therefore; anahinnanam - unaware; nidi - of polite behaviour;
ppabandha - the actions; adikkamam - crossing beyond; kkhamarehi -
please cause to forgive; du-aravadi - of Dvaraka; nadham - the
lord.

Mādhavī: Princess, the time for worshipping the demigods is
now passing. We must go. Please ask the king of Dvārakā to
forgive us for leaving so soon.

Text 225

kṛṣṇaḥ: mādhavi citra te prakṛtiḥ yā dhṛta-jihmagī-bhāvāpi
na kulinam caryām udgirati.

mādhavī - O Mādhavī; citra - astonishing; te - of you;
prakṛtiḥ - the nature; ya - which; dhṛta - manifested; jihmagi -
crooked; bhava - nature; api - also; na - not; kulinam - of pious
girls; caryam - the activities; udgirati - manifests.

Kṛṣṇa: Mādhavī, you are strange. Although your heart is free from guile. Your actions are not at all like those of a respectable girl.

Note: If the word "jihmagi" is interpreted to mean "snake", and the word "na kulinam" is considered to be the single word "nakulinam" (of mongoose), this statement of Lord Kṛṣṇa may be interpreted in the following way:

"Mādhavī, you are strange. Although your heart is like the heart of a snake, your actions are like the actions of a mongoose."

The snake and mongoose are bitter enemies. Both, however, are extremely ferocious.

Text 226

(ity añjalim baddhvā)

adya prasīda devi
prāṇādhika-vallabhe sahasā
spṛśati na candra-kalām ca
tvam candrāvalī tamaḥ kim uta

iti - thus; añjalim baddhva - folding His hands; adya - at this moment; prasida - please be merciful; devi - O Queen Rukmiṇī; prana - than life; adhika - more; vallabhe - dear; sahasa - atonce; sprsati - touches; na - not; candra - of the moon; kalam - a portion; ca - and; tvam - you; candrāvalī - O Candrāvalī; tamah - the darkness of either the Rahu planet, or of anger); kim uta - what to speak?

(He folds His hands in prayer) O queen more dear to Me than My own life, please be kind. The darkness of Rāhu cannot touch the moon. O Candrāvalī, how can the darkness of anger touch you?

Text 227

mādhavī: alam imiṇā sambohaṇeṇa. jam esā na saccabhāmā.

alam - what is the need?; imina - of this; sambohanena - words of address; jam - because; esa - she; na - not; saccabhama - is Satyabhāmā.

Mādhavī: What is the need of speaking so many nice words? After all, this girl is not Satyabhāmā.

Text 228

kṛṣṇaḥ: sakhi satyam ātha. yad esā na satyā-kopā devī.

sakhi - O friend; satyam - the truth; attha - you speak; yat - because; esa - she; na - not; satya - by nature; kopa - isangry; devi - Queen Rukmiṇī.

Kṛṣṇa: Friend, you speak the truth. Queen Rukmiṇī is not an angry person at all.

Note: In the previous text Mādhavī said that Rukmiṇī is not Satyabhāmā. Kṛṣṇa interprets the word "satyabhāmā"

here not as a personal name but as an adjective describing Rukmiṇī. "Satya" means "nature", and bhāmā" means "angry" or "passionate". Kṛṣṇa here affirms that Rukmiṇī is certainly not "satyabhāmā" (angry by nature.)

Text 229

candrāvalī: de-a tumha śaṅku-idam pekkhi-a cce-a du-emi.
tā pasīda. niśaṅkam kilehi. esā ante-uram gacchemi. (iti
sa-parijanā niṣkrāntā.)

de-a - O Lord; tumha - of You; śaṅku-idam - the reluctance;
pekkhi-a - seeing; cce-a - certainly; du-emi - I become sad; ta -
therefore; pasīda - please become happy; niśaṅkam - without fear;
kilehi - please enjoy Your pastimes; esa - she; ante-uram - into the
inner rooms of the palace; gacchemi - I shall now go; iti - thus;
sa - with; parijana - her friend; niṣkranta - she exits.

Candrāvalī: My Lord, seeing Your reluctance makes me sad at heart. Please become happy. You may now enjoy Your pastimes without any fear. Now I will go into the inner rooms of the palace. (Accompanied by her friend, she exits.)

Text 230

kṛṣṇaḥ: gatāvarodham devī. tad vayam api gacchāmaḥ.

gata - gone; avarodham - to the palace; devī - the queen; tat -
therefore; vayam - We; api - also; gacchamah - should go.

Kṛṣṇa: Queen Rukmiṇī has gone to the palace. Let Us also go.

Text 231

rādhā mad-ānana-taraṅgad-apaṅga-koṭiḥ
krīḍā-prasaṅga-bhara-bhaṅga-vivarṇa-vaktrā
devīm vilokya sahasā namitottamāṅgā
mākanda-gūḍha-tanur āśrayate mano me

(iti niṣkrāntaḥ.)

rādhā - Rādhā; mat - of Me; anana - to the face; taraṅgat - become like waves; apaṅga - of sidelong glances; koṭih - millions; krida - pastimes; prasaṅga - in relation; bhara - the multitude; bhaṅga - the breaking; vivarna - silent, or pale; vaktra - voice or face; devim - Queen Rukmiṇī; vilokya - seeing; sahasa - atonce; namita - bowed down; uttamaṅga - whose head; makanda - behind the mango tree; gudha - hidden; tanuh - whose body; asrayate - takes shelter; manaḥ - the heart; me - of Me; iti - thus; niskrantah - He exits.

Casting millions of waves of sidelong glances at My face, Her face pale and Her voice silent as She saw that Her pastimes with Me would be interrupted, and bowing Her head and hiding Her transcendental form behind a mango tree when She saw Queen Rukmiṇī, Rādhā has entered My heart. (He exits.)

Text 232

(iti niṣkrāntāḥ sarve.)

iti - thus; niṣkrāntāḥ - exit; sarve - all.

(Everyone exits.)

Sri Lalita-Madhava

Act Ten

Text 1

(tataḥ praviśato yuvatyau.)

tataḥ - then; praviśataḥ - enter; yuvatyau - two girls.

(Two girls enter.)

Text 2

tulasī: sakhi mālatī kāpi maṅgala-vārtā karṇa-padavīm
kim tavādhirūdhā.

sakhi - O friend; mālatī - Mālatī; ka api - some; maṅgala -
auspicious; varta - news; karṇa - of the ears; padavīm - the
pathway; kim - whether?; tava - of you; adhirudha - has entered.

Tulasī: Friend Mālatī, has the good news entered the
pathway of your ears?

Text 3

mālatī: sahi tulasī kerisī sā.

sahi - O friend; tulasī - Tulasī; kerisi - like what?;sa - this.

Mālatī: Friend Tulasī, what news?

Text 4

tulasī: sā bhagavatī paurṇamāsī sa-kuṭumbam
goṣṭheśvaram ādāya saurāṣṭram praviveśa.

sa - she; bhagavati - the noble lady;paurṇamāsī - Paurṇamāsī;
sa - with; kutumbam - the family members; goṣṭha - of Vraja;
īśvaram - the king; adaya - taking; saurastram - the province of
Saurashtra; pravivesa - has entered.

Tulasī: With her relatives and Nanda, the king of Vraja,
noble Paurṇamāsī has come to Saurāṣṭra province.

Text 5

mālatī: (sānandam) halā māhavī-cadassalam gadu-a ṇam suha-
vuttantaṁ rāhi-ā-e ṇivedissam.

sa - with; ānandam - bliss; halā - ah!; māhavicadassalam - to
Madhavi-catuhsalam; gadu-a - gone; suha - auspicious;vuttantam -
news; rahi-a-e - to Rādhā; nivedissam - I shall speak.

Mālatī: (blissful) Oh! I will go to Mādhavī-cortyard and tell Rādhā the good news.

Text 6

tulasī: sarale nādhunā mādhavī-catuṣśāle rādhikā.

sarale - O pious girl; na - not; adhuna - now; madhavi-catuhsale - at Madhavi-catuhsala; radhika - is Rādhā.

Tulasī: O pious girl, Rādhā isn't at Madhavī-courtyard.

Text 7

mālatī: tado kahim esā.

tado - then; kahim - where?; esa - is She.

Mālatī: Then where is She?

Text 8

tulasī: tatra citra-darśana-divase devyā keli-lakṣaṇāvalokanena parihasya sā khalu śuddhāntam upanītāsti.

tatra - there; citra - at the picture; darśana - looking;

divase - on the day; devya - by Queen Rukmini; keli - of conjugal pastimes; lakṣaṇa - of the symptoms; avalokanena - by the sight; parihasya - mocking; sa - she; khalu - indeed; suddhamtam - into the palace; upanita - brought; asti - was.

Tulasī: On the day Rādhā and Kṛṣṇa looked at pictures, Queen Rukmiṇī noticed signs of conjugal pastimes on Rādhā's body. Rukmiṇī brought her into the palace and cruelly teased Her.

Text 9

mālatī: kerisaṁ parihasaṁ.

kerisaṁ - like what?; parihasaṁ - teasing.

Mālatī: What did she say to tease Her?

Text 10

tulasī:

stane kīrair manye tava nividayā dāḍima-dhiyā
tathā bimba-bhrantyaḥ kṣatam adhara-madhye kṛtam idam
mayūrair māleyaṁ vyadali phaṇi-buddhyaḥ maṇimayī
vanāntar vāsas te bhagini hṛdayaṁ me vyathayati

stane - on the breasts; kiraiḥ - by parrots; manye - I think;
tava - of You; nividaya - intense; dadima - of pomegranate; dhiya -
with the conception; tathā - in that way; bimba - of being bimba
fruits; bhrantya - with the misconception; kṣatam - a wound;

adhara - on the lips; madhye - in the middle; kṛtam - done; idam - is this; mayuraiḥ - by peacocks; mala - necklace; iyam - this; vyadali - has become broken; phani - of being a snake; buddhya - with the conception; mani - of jewels; mayi - made; vana - the forest; antaḥ - within; vasaḥ - residence; te - of You; bhagini - O sister; hrdayam - the heart; me - of me; vyathayati - disturbs with pain.

Tulasī: She said, "I think these wounds on Your breasts and lips were made by parrots that thought Your breasts pomegranates and Your lips bimba fruits. I think Your jewel necklace must have been broken by peacocks who thought it a snake. O sister, Your staying in the forest brings great pain to my heart."

Text 11

mālatī: hasijja-u ṇāma. tahavi lahu-e cce-a sohaggeṇa garu-i.

hasijja-u - may be laughed; nama - indeed; tahavi - nevertheless; lahu-i - lesser; cce-a - certainly; sohaggena - by good fortune; garu-i - greater.

Mālatī: Let her laugh. Satyabhāmā may be in a subordinate position. Still, She is more fortunate.

Text 12

tulasī: satyam bravīṣi. paśya paśya

karais tiras-kṛtya sahasra-raśmim
paraḥ-sahasrair iha kaustubhasya
saṅgāya yuktim harir adya tasyāḥ
kurvann asau tiṣṭhati saudha-pṛṣṭhe

satyam - the truth; bravisi - you speak; paśya - look!; paśya - look!; karaiḥ - with rays of light; tiraḥ-kṛtya - eclipsing; sahasra-rasmin - the sun, which shines with thousands of rays of light; paraḥ-sahasraiḥ - with thousands of rays of light; iha - here; kaustubhasya - of the Kaustubha jewel; saṅgaya - for meeting; yuktim - the purpose; hariḥ - Kṛṣṇa; adya - now; tasyaḥ - of Her; kurvan - doing; asau - this; tiṣṭhati - stands; saudha - of the palace; pṛsthe - in the back.

Tulasī: You speak the truth. Look! Look! The thousand rays of light from His Kaustubha jewel eclipsing the thousand rays of the sun, Lord Kṛṣṇa stands in the rear of the palace. He plans a meeting with Rādhā.

Text 13

tad avām api sva-vāṭikām prayāva. (iti niṣkrānte.)

tat - therefore; avam - of us; api - also; sva - own; vatikam - garden; iti - thus; niṣkrānte - they exit.

Let us go to our garden. (They exit.)

Text 14

(viṣkambhakaḥ)

viskambhakaḥ - thus ends the viskambhaka interlude.

(Thus ends the viṣkambhaka interlude.

Text 15

(tataḥ praviśati kirāvalamba-jambunada-daṇḍikā-maṇḍita-
pāṇinā vidūṣakenopāśyamānaḥ kṛṣṇaḥ.)

tataḥ - then; praviśati - enters; kira - a parrot;avalamba -
resting; jambunada - golden; dandika - with a rod; mandita -
decorated; panina - whose hand; vidusakena - by the buffoon
Madhumaṅgalaḥ; upaśyamaṇaḥ - accompanied; kṛṣṇaḥ - LordKṛṣṇa.

(Accompanied by the buffoon Madhumaṅgala, who carries a
golden rod where a parrot is perched, Lord Kṛṣṇa enters.)

Text 16

kṛṣṇaḥ: (sotkaṇṭham)

snehena dīptāpi tamaḥ priyā me
hartuṁ vidarbhendra-sutoparūddhā
śaktiṁ na dhatte kalasī-parītā
pradīpa-rekheva nīketanasya

sa - with; utkaṇṭham - yearning; snehena - with love;dipta -
inflamed; api - even; tamaḥ - the darkness; priya - beloved; me - My;

hartum - to remove; vidarbha-suta - by Queen Rukmini, the daughter of the king of Vidarbha; uparuddha - imprisoned; saktim - the power; na - does not; dhatte - manifest; kalasi - by a pot; parita - covered; pradipa - of lamp; rekha - the rays of light; iva - like; nicketanasya - of the house.

Kṛṣṇa: (filled with longings) Although She is inflamed with love for Me, because She is imprisoned by Queen Rukmiṇī, My beloved cannot dispel the darkness of My heart. She is like a burning lamp covered by a pot, and thus unable to light up the house.

Text 17

madhumaṅgalaḥ: bho mā kkhu uccaṁ bhaṇahi. savvado sancari ettha de-i-pari-aṇo.

bho - Oh!; ma - don't; kkhu - indeed; uccam - so loudly; bhanahi - speak; savvado - everywhere; sancari - going; ettha - here; de-i - of Queen Rukmini; pari-ano - the associates.

Madhumaṅgala: Oh! Don't speak so loudly. Queen Rukmiṇī's servants are everywhere.

Text 18

kṛṣṇaḥ: sakhe kaustubha bhavad-vidyotanad atra mām anumasyanti dāsyah. tad adya mārđavam āpadyasva.

sakhe - O friend; kaustubha - Kaustubha; bhavat - of you;

vidyotanat - from the shining; atra - here; mam - Me;
anumasyantimay guess; dasyaḥ - the maidservants; tat - therefore;
adya - now; mardavam - dimness; apadyasva - please attain.

Kṛṣṇa: Friend Kaustubha, your shining may alert Rukmiṇī's maidservants to My presence here. For now, please do not shine so brightly.

Text 19

(praviśya)
nava-vṛndā: deva devyā presitāsmi.

praviśya - entering; deva - O Lord; devya - by Queen Rukmini;
presita - sent; asmi - I am.

(Enters.)
Nava-vṛndā: My Lord, Queen Rukmiṇī has sent me.

Text 20

kṛṣṇaḥ: navavṛnde kim iti.

navavṛnde - O Nava-vṛndā; kim - what?; iti - thus.

Kṛṣṇa: Nava-vṛndā, what is it?

Text 21

nava-vṛndā: kira-rājārtham.

kira - of parrots; kira - the king; artham - for the purpose.

Nava-vṛndā: For the king of parrots.

Text 22

kṛṣṇaḥ: sakhe samarpaya kirendram.

sakhe - O friend; samarpaya - give; kira - of parrots; indram - the king.

Kṛṣṇa: Friend, give the king of parrots.

Text 23

(madhumaṅgalo nava-vṛndā-kare kira-daṇḍikam arpayati.)

madhumaṅgalaḥ - Madhumaṅgala; nava-vṛndā - of Nava-vṛndā; kare - in the hand; kira - with the parrot; dandikam - the rod; arpayati - places.

(Madhumaṅgala places the rod with the parrot in Nava-vṛndā's hand.)

Text 24

kṛṣṇaḥ: (sotkaṇṭham) sakhi navavṛnde

adya priyaṁ parimalojjvala-ramya-gātram
satrājītīti viditam avarodha-madhye
tam ratna-kunḍala-marīci-parita-gaṇḍām
hā rādhikāṁ kalayitum valate mano me

sa - with; utkaṇṭham - longin; sakhi - O friend;navavṛnde - Nava-vṛndā; adya - now; priyam - My beloved; parimala - withsweet fragrance; ujjvala - splendid; ramya - beautiful; gatram - whose limbs; satrajiti - as the daughter of Maharaja Satrajit; iti - thus; viditam - is known; avarodha - of the palace; madhye - inthe midst; tam - Her; ratna - jewelled; kundala - of theearrings; marici - by rays of light; parita - filled; gandam - whose cheeks; hā - ah!; radhikam - Rādhā; kalayitum - to see; valate - is attracted; manaḥ - heart; me - My.

Kṛṣṇa: (filled with longing) My beloved Rādhā is known as in this palace as Satyabhāmā, the daughter of King Satrajit. Her limbs are splendid, beautiful and fragrant. Her cheeks are illumined by the splendor of Her earrings. O Nava-vṛndā, My heart yearns to see Her.

Text 25

nava-vṛndā: deva durlabho 'yam arthaḥ pratibhāti. sā khalu devī bahudhā vancanena svayam eva caturī-vidyām adhyāpitā. yad adya nirbhara-rāgam abhivyajya kāya-cchāyām iva satyabhāmām akarot.

deva - O Lord; durlabhaḥ - difficult to attain; ayam - this; arthaḥ - purpose; pratibhati - is manifested; sa - she; khalu - indeed; devī - Queen Rukmini; bahudha - in many ways; vancanena - by cheating; svayam - personally; eva - certainly; caturi - of being clever; vidyam - the science; adhyapita - has studied; yat - because; adya - now; nirbhara - great; ragam - affection; abhivyajya - manifesting; kaya - of the body; chayam - a shadow; iva - like; satyabhamam - Satyabhāmā; akarot - has made.

Nava-vṛndā: My Lord, this desire will be very difficult to fulfill. Cheated so many times, Queen Rukmiṇī has become a careful student of the art of palace intrigue. Professing great love, she has made Satyabhāmā like her own shadow.

Text 26

madhumaṅgalaḥ: himaṅahe saccām taralo eso kotthuho jam
ṇivarido hamma-putthim vijjodedi.

himaṅahe - wonderful!; saccām - in truth; taralo - restless; eso - this; kohuttho - Kaustubha jewel; jam - because; nivaridovi - even though restrained; hamma-putthim - the palace; vijjodedi - illuminates.

Madhumaṅgala: Amazing! This Kaustubha jewel is so restless that even though You restrain him, he still insists on illuminating the palace.

Text 27

kṛṣṇaḥ: sakhe nami kaustubhasya gabhastrayaḥ. tad alam upalambhena.

sakhe - O friend; na - not; ami - these; kaustubhasya - of the Kaustubha jewel; gabhastrayaḥ - the effulgence; tat - therefore; alam - what is the use?; upalambhena - of criticism.

Kṛṣṇa: Friend, this is not the effulgence of the Kaustubha jewel. Why rebuke him?

Text 28

nava-vṛndā: ārya madhumaṅgala seyam piṅgalā nāma bhāmāyāḥ sakhi syamantakena sārḍham iti evābhivartate.

arya - O noble; madhumaṅgala - Madhumaṅgala; sa iyam - this girl; piṅgalā - Piṅgalā; nama - named; bhamayaḥ - of Satyabhāmā; sakhi - the friend; syamantakena - the Syamantaka jewel; sardham - with; iti - thus; eva - certainly; abhivartate - comes.

Nava-vṛndā: Noble Madhumaṅgala, this is Satyabhāmā's friend Piṅgalā coming with the syamantaka jewel.

Text 29

(praviśya)
piṅgalā: (kṛṣṇam dṛṣṭvā sa-trāpam) de-a samiṇā
sattajideṇa bhaṭṭi-dāri-a-e saccā-e pesido eso maṇindo.

praviśya - entering; kṛṣṇam - Kṛṣṇa; drstva - seeing; sa - with;
trapam - shyness; de-a - O Lord; samina - by the king; sattajidena -
Satrajit; bhaṭṭi-dāri-a-e - to princess; saccā-e - Satybhama;
pesido - is sent; eso - this; mani - of jewels; indo - the king;

(Enters)

Piṅgalā: (shyly glances at Kṛṣṇa) My Lord, King Satrajit
sends this regal jewel to Princess Satyabhāmā.

Text 30

kṛṣṇaḥ: (maṇim hṛdaye nidhāya sānandam) hanta priya-
parivarasya saṅgam.ad asya tasyāḥ saṅgamāya labdha-tīrtho 'smi.

manim - the jewel; hṛdaye - over the heart; nidhaya - placing;
sa - with; ānandam - bliss; hanta - ah!; priya - of Mybeloved;
parivarasya - of the associates; saṅgamat - form the association;
asya - of him; tasyāḥ - of Her; saṅgamāya - for the association;
labdha - attained; tīrthaḥ - the means; asmi - I am.

Kṛṣṇa: (places the jewel over His heart and becomes joyful)
Ah! Now the touch of the friend of My beloved gives Me the way to
meet Her.

Text 31

madhumaṅgalaḥ: kerisam tam.

kerisam - like what?; tam - that.

Madhumāṅgala: How is that?

Text 32

kṛṣṇaḥ:

piṅgalām anusṛto maṇi-saṅgi
saṅgato yuvati-veśa-kalābhiḥ
ādarād anumato niśi devyā
tām ahaṁ ramayitāsmi mṛgākṣim

piṅgalām - Piṅgalā; anusṛtaḥ - following; maṇi - of the jewel;
saṅgi - in company; saṅgataḥ - accompanied; yuvati - of a girl;
vesa-kalābhiḥ - in the disguise; adarat - from the respectful
prayer; anumataḥ - permitted; nisi - at night; devya - by Queen
Rukmini; tam - Her; aham - I; ramaita asmi - shall delight; mrga-
akṣim - the doe-eyed Rādhā.

Kṛṣṇa: I will disguise Myself as a girl and carry the
jewel, walking behind Piṅgalā. I will worship Queen Rukmiṇī, and
with her permission I will spend the night giving pleasure to
doe-eyed Rādhā.

Text 33

nava-vṛndā: satyaṁ durlakṣyo 'yaṁ vidhiḥ.

satyam - in truth; durlakṣyaḥ - difficult to be understood;
ayam - this; vidhiḥ - arrangement.

Nava-vṛndā: In truth, it will be very difficult for her to understand this trick.

Text 34

kṛṣṇaḥ: navavṛnde nedīyasī sandhyā. tatas tā sādahaya śuddhāntam. vayam atra vivikte yoṣid-veśam racayāma. (ity ubhābhyām saha niṣkrāntaḥ.)

navavṛnde - O Nava-vṛndā; nediyasi - near; sandhya - sunset; tataḥ - therefore; tam - that; sadhaya - go; suddhantam - to the palace; vayam - We; atra - here; vivikte - in a secluded place; yosit - of a woman; vesam - the dress; racayama - shall arrange; iti - thus; ubhābhyām - both of them; saha - with; niṣkrāntaḥ - He exits.

Kṛṣṇa: Nava-vṛndā, it is almost sunset. You go to the inner rooms of the palace. I will go to a secluded place and disguise Myself as a woman. (Accompanied by the two of them, He exits.)

Text 35

nava-vṛndā: (parikramya) iyam saha-parivarā satyayālaṅkṛta-dakṣiṇa-pārśva devī maṇi-mandire niviṣṭa virājate.

parikramya - walking; iyam - she; saha - with; parivara - her associates; satyaya - by Satyabhāmā; alaṅkṛta - decorated; dakṣiṇa - the right; parsva - side; devī - Queen Rukmini; maṇi - jewelled; mandire - into the palace; nivista - entered; virajate - is splendidly manifested.

Nava-vṛndā: (walking) Accompanied by her attendants and her right side decorated with Satyabhāmā, Queen Rukmiṇī has now entered the jeweled palace.

Text 36

(tataḥ praviśati tathā-vidha candrāvalī.)

candrāvalī: (sa-narma-smitam) sahi sacce ma-e gambhīra-goravena ante-ure lalidavi vaṇa-mālā-saha-vāsa-sokkham cce-sumaranti hariṇivva kīsa uvviggasi.

tataḥ - then; praviśati - enters; tathā-vidha - in that way; candrāvalī - Candrāvalī; sa - with; narma - a playful; smitam - smile; sahi - O friend; sacce - Satyabhāmā; ma-e - by me; gambhīra - deep; goravena - with respect; ante-ure - in the inner rooms of the palace; lalida - treated with love; avi - although; vana-māla - forest flowers; saha - with; vasa - residence; sokkham - the happiness; cce-a - certainly; sumaranti - remembering; harini - a doe; ivva - like; kīsa - why?; uvviggasi - You are agitated.

(In that way Candrāvalī enters.)

Candrāvalī: (with a playful smile) Friend Satyabhāmā, In this palace I have treated You with friendship and great respect. Why have You become unhappy, as a doe always remembering the happiness of staying in the wildflower gardens of the forest?

Note: If the word "vana-māla" is interpreted to mean "Lord Kṛṣṇa, who wears a garland of forest flowers," this statement may be interpreted to mean:

"Friend Satyabhāmā, in this palace I have treated You with

friendship and great respect. Why have You become unhappy, as a doe-like girl always remembering the happiness of staying with Kṛṣṇa, who wears a garland of forest-flowers."

Text 37

rādhā: (vihasya sakutam) de-i ettha sa-ala-sokkha-samrohane avarohe kim me vaṇa-mālā-saṅghilasena.

vihasya - laughing; sa - with; akutam - meaning; de-i - Oqueen; ettha - in this place; sa-ala - all; sokkha - of happiness; samrohane - in the increase; avarohe - in the manifestation; kim - what is the need?; me - for Me; vana-mala - of forest flowers; saṅgha - of a host; ahilasena - with the desire.

Rādhā: (with a meaningful laugh) My queen, here I am filled with all happiness. Why should I desire wildflowers?

Note: As in the previous verse statement text, the word "vana-māla" may be interpreted as a name of Lord Kṛṣṇa, in which case the statement may be interpreted:

"My queen, here I am filled with all happiness. Why should I desire Lord Kṛṣṇa?"

Text 38

nava-vṛndā: (upaśṛtya) devi so 'yam kāmarūpād ānītaḥ śruta-purvas tvayā kirendraḥ.

upaśṛtya - approaching; devi - O queen; sah ayam - this;

kamarupat - from the country of Kamarupa (Assam); anitaḥ - brought;
sruta - heard; purvaḥ - before; tvaya - by you; kira - ofparrots;
indraḥ - the king.

Nava-vṛndā: (approaches) My queen, this is the king of
parrots you heard about brought here from the country of
Kāmarūpa.

Text 39

candrāvalī: (sānandam) suṭṭhu paritutthamhi. jam a-idi-
sundaro eso.

sa - with; ānandam - joy; sutthu - very much; parituttha -
please; amhi - I am; jam - because; a-idi - form;sundaro - handsome;
eso - he is.

Candrāvalī: (joyful) I am very pleased. He is handsome
indeed.

Text 40

nava-vṛndā: devi medha-samriddhim dharayan prakṛti-sundaras
ca.

devi - O queen; medha - of intelligence; samriddhim - the
increase; dharayan - manifesting; prakṛti - by nature;sundaraḥ -
handsome; ca - also.

Nava-vṛndā: My queen, he is very intelligent and well-behaved also.

Text 41

candrāvalī: kañcu-e pa-ima-dalimi-phalehim ṇandehi kirindam.

kañcu-i - O servant; pa-ima - ripe; dalimi - pomegranate; phalehim - with fruits; nandehi - please; kirindam - the king of parrots.

Candrāvalī: Servant, make the king of parrots happy with pomegranate fruit.

Text 42

kañcuki: yathādisati devī. (iti sa-kiro niṣkrāntaḥ.)

yathā - as; adisati - orders; devī - the queen; iti - thus; sa - with; kiraḥ - the parrot; niṣkrāntaḥ - exits.

Servant: As the queen orders. (He exits with the parrot.)

Text 43

(tataḥ praviśati pramada-vesa-dharina kṛṣṇena piṅgalayā cānugamyamāno madhumaṅgalaḥ.)

madhumaṅgalaḥ: (parikramya) de-i sattajidena saccā-e
samanta-am dadum pahida esa itthi-a-ju-ali.

tataḥ - then; praviśati - enters; pramada - of a woman;vesa -
the garments; dharina - wearing; kṛṣṇena - by Kṛṣṇa;piṅgalāya - and
Piṅgalā; ca - also; anugamyamaṅgalaḥ - followed;madhumaṅgalaḥ -
Madhumaṅgala; parikramya - walking; de-i - O queen;sattajidena - by
King Satrajit; saccā-e - to Satyabhāmā; samanta-am - this
Syamantaka jewel; dadum - to give; pahida - sent; esa - this; itthi-
a - of girls; ju-ali - pair.

(Followed by Piṅgalā and Lord Kṛṣṇa, who is disguised as a
woman, Madhumaṅgala enters.)

Madhumaṅgala: (walking) My queen, Mahārāja Satrājī
sends these two girls to present the syamantaka jewel to
Satyabhāmā.

Text 44

candrāvalī: (kṛṣṇam avekṣya svagatam) ammahe sunderam ima-
e. (prakasam) kā eṣā samalujjala sundari kānti-kandalihim mama
alindam indaṇīla-ma-am karedi.

kṛṣṇam - Kṛṣṇa; avekṣya - seeing; svagatam - to herself;
ammahe - ah!; sunderam - the beauty; ima-e - of Her; prakasam -
openly; ka - who?; esa - this girl; samalujjala - with a splendid
dark complexion; sundari - beautiful; kanti-kandalihim - with her
great splendor; mama - My; alindam - entrance way; indanila-maam -
made of sapphire; karedi - makes.

Candrāvalī: (looks at Kṛṣṇa, and says to herself) How beautiful She is. (openly) Who is this beautiful dark-complexioned girl whose splendor makes this entrance way seem to be made of sapphires?

Text 45

nava-vṛndā: devi saubhagya-bhāg asau rathāṅgī nāma
satyāyāḥ savayaḥ.

devi - O queen; saubhagya - good fortune; bhak - possessing;
asau - She; rathangi - Rathangi; nama - named; satyayaḥ - of
Satyabhāmā; savayaḥ - friend.

Nava-vṛndā: My queen, this is a very fortunate girl
Rathāṅgī. She is Satyabhāmā's friend.

Text 46

(rādhām kṛṣṇam paricitya smitam karoti.)

rādhā - Rādhā; kṛṣṇam - Kṛṣṇa; paricitya - recognizing; smitam - a
smile; karoti - does.

(Rādhā recognizes Kṛṣṇa. She smiles.)

Text 47

mādhavī: ajja mahumaṅgala esa samala suṭṭhu ogunthida na-a-vahu vi-a ante-ure vi kīsa lajjedi.

ajja - O noble sir; mahumaṅgala - Madhumaṅgala; esa - this girl; samala - dark-complexioned; suṭṭhu - nicely; ogunthida - covered with a veil; na-a-vahu - young girl; vi-a - even; anteure - in the inner rooms of the palace; vi - indeed; kīsa - why?; lajjedi - is she so shy.

Mādhavī: Noble Madhumaṅgala, this dark-complexioned girl veils Her face even here, in the woman's quarters of the palace. Why is She so shy?

Text 48

piṅgalā: sahi baḍḍham saṅko-iṇi ima-e pa-idi.

sahi - O friend; badham - certainly; saṅko-ini - shy; imae - of Her; pa-idi - nature.

Piṅgalā: She is naturally very shy.

Text 49

nava-vṛndā: (devīm vilokya)

muhur utsuka-dhīr api tvad-agre
trapate vaktum asau sakhī rathāṅgī
tad imām priya-loka-saṅga-kāmām
prahiṇu svarṇa-niketanāya bhāmām

devīm - at the queen; vilokya - looking; muhuḥ - continually; utsuka - eager; dhiḥ - whose heart; api - although; tvat - of you; agre - in the presence; trapate - is shy; vaktum - to speak; asau - she; sakhi - the friend; rathangi - Rathangi; tat - therefore; imam - her; priya-loka - of the dear friend; saṅga - the company; kamam - desiring; prahisu - please send; svarṇa - golden; nīketanaya - to the apartment; bhamam - Satyabhāmā.

Nava-vṛndā: (glances at Queen Rukmiṇī) Although She is very eager to speak, friend Rathāṅgī is shy to speak in your presence. Satyabhāmā is also very eager to associate with her friend Rathāṅgī, so please send Them both to the golden palace and there they may talk in private.

Text 50

candrāvalī: sahi sacce su-aṅṅa-maṇidiraṃ gadu-a āliṅgi-adu rahaṅgi.

sahi - O friend; sacce - Satyabhāmā; su-anna - golden; mandiram - to the palace; gadu-a - going; āliṅgi-adu - should be embraced; rahaṅgi - Rathangi.

Candrāvalī: Friend Satyabhāmā, please go to the golden palace and embrace Rathāṅgī.

Text 51

rādhā: (smitva) jadhā aṅṅavedi de-i. (iti kṛṣṇena samaṃ sa-

parivara niṣkrāntā.)

smitva - smiling; jadhā - as; anavedi - orders; de-i - the queen; iti - thus; kṛṣṇena - Kṛṣṇa; samam - with; sa - with; parivara - associates; niṣkrānta - exits.

Rādhā: (smiles) As the queen orders. (Accompanied by both Lord Kṛṣṇa and Her own associates, She exits.)

Text 52

candrāvalī: māvahi sudam mā-e bāhiṇī-e rāhi-ā-e vi ra-i-bimba-saricchaṁ maṇi-ra-aṇam asi.

māvahi - O Madhavi; sudam - was heard; ma-e - by me; bahini-e - of your sister; rahi-a-e - Rādhā; vi - also; ra-i - of the sun; bimba - the circle; sariccham - like; maṇi - of jewels; raanam - the jewel; asi - is.

Candrāvalī: Mādhavī, I heard that my sister Rādhā has a great jewel brilliant as the sun.

Text 53

(nepathye) snehena dīpta ity ādi.

nepathye - from behind the scenes; snehena dīpta iti ādi - the verse beginning with words "snehena dīpta".

A voice From Behind the Scenes: (quoting Kṛṣṇa's speech in

Text 16) "Although She is inflamed with love for Me, because She is imprisoned by Queen Rukmiṇī, My beloved cannot dispel the darkness of My heart. She is like a burning lamp covered by a pot, and thus unable to light up the house."

Text 54

candrāvalī: (nepathye 'bhimukham avalokya) sunamha eso kiro kim padhedi.

nepathye - of behind the scenes; abhimukham - in the direction; avalokya - looking; sunamha - let us listen; eso - this; kiro - parrot; kim - what?; padhedi - recites.

Candrāvalī: (glancing in the direction of behind the scenes) Listen. What is the parrot saying?

Text 55

(nepathye) adya priyam parimalojjvala-ramya-gātram satrajitīti ity ādi.

nepathye - behind the scenes; adya priyam parimala-ujjvala-ramya-gatram satrajiti iti iti adi - In the verse beginning with the words "adya priyam parimalojjvala-ramya-gatram satrajititi. (text

A Voice From Behind the Scenes: (quoting Kṛṣṇa's speech in

Text 24) " My beloved Rādhā is known as in this palace as Satyabhāmā, the daughter of King Satrājit. Her limbs are splendid, beautiful and fragrant. Her cheeks are illumined by the splendor of Her earrings. O Nava-vṛndā, My heart yearns to see Her."

Text 56

candrāvalī: (sa-khedam) halā sudam sodavvam.

sa - with; khedam - unhappiness; hala - ah!; sudam - heard; sodavvam - what should have been heard.

Candrāvalī: (unhappy) Aha! I have heard exactly what I need to hear.

Text 57

(punar nepathye) piṅgalām anusṛto maṇi-saṅgi ity ādi.

punaḥ - again; nepathye - behind the scenes; piṅgalāmanusṛtah maṇi-saṅgi iti adi - the verse beginning with "piṅgalām anusṛtah maṇi-saṅgi."

Again From Behind the Scenes: (quoting Kṛṣṇa's speech in

Text 32) "I will disguise Myself as a girl and carry the jewel, walking behind Piṅgalā. I will worship Queen Rukmiṇī, and with her permission I will spend the night giving pleasure to doe-eyed Rādhā."

Text 58

candrāvalī: māvahi a-aṅṅidam tu-e.

māvahi - O Madhavi; a-annidam - heard?; tu-e - by you.

Candrāvalī: Māvahī, did you hear that?

Text 59

māvahī: ṅa ke-alam a-aṅṅidam a-lidam ca.

na - not; ke-alam - only; a-annidam - heard; alidam - seen;
ca - also.

Madhavi: Not only heard. I have also seen.

Text 60

candrāvalī:

ante-urammi saccā

ja-i vasa-i suham tado kahim sahī me
a-i ṅam kuṅṅdina-va-iṅo
pahinomi ghare uva-eṅa

ante-urammi - in the palace; saccā - Satyabhāmā; ja-i - if;

vasa-i - lives; suham - auspiciousness; tado - then; kahim - where?;
sahi - O friend; me - my; a-i - ah!; nam - Her; kundina - of Kundina;
va-ino - of the king; pahinomi - I shall send; ghare - to the house;
uva-ena - by a plan.

Candrāvalī: As long as Satyabhāmā stays in this palace how
can there be any good for me? Ah! By some intrigue I must send
Her to the palace of the king of Kuṇḍina.

Text 61

mādhavī: sāhu mantidaṃ bhaṭṭi-dāri-ā-e

sāhu - well; mantidaṃ - adviced; bhaṭṭi-dāri-e - by the
princess.

Mādhavī: The princess has spoken well.

Text 62

candrāvalī: ammahe vanaṇa-vijja-ve-akkhaṇṇaṃ jaṃ
appamatta-o vi bhamidaṃ. tā ehi hema-mandiraṃ. (iti
niṣkrāntā.)

ammahe - Oh!; vanaṇa - of cheating; vijja - of the science;
ve-akkhaṇṇaṃ - expertise; jaṃ - because; appamatta-o - sober and
clear-headed; vi - although; bhamida - bewildered; amha - we have
become; ta - therefore; ehi - come; hema - golden; mandiraṃ - to the
palace; iti - thus; niṣkrāntā - she exits.

Candrāvalī: Ah! This is great skill in the art of deception. Even though we are not easily deceived, still we were deceived. Come. Let us go to the golden palace. (She exits.)

Text 63

(tataḥ praviśati kṛṣṇaḥ sa-parivārā rādhā ca.)

tataḥ - then; praviśati - enters; kṛṣṇaḥ - Kṛṣṇa; sa - with; parivara - Her attendants; rādhā - Rādhā; ca - and.

(Kṛṣṇa and Rādhā, who is accompanied by Her associates, enter.)

Text 64

kṛṣṇaḥ: (sānandam)

sutānu kiñcid udāñcāya locāne
cala-cakora-camatkṛti-cumbinī
smīta-sudhām ca sudhākara-mādhurī-
vidhuratā-vidhaye 'dya dhurandharam

sa - with; ānandam - bliss; sutānu - O beautiful one; kiñcit - a little; udāñcāya - please raise; locāne - Your eyes; cala - restless; cakora - of cakora birds; camatkṛti - the sense of wonder; cumbinī - kissing; smīta - of the smile; sudham - the nectar; ca - also; sudhākara - of the moon; mādhurī - sweetness; vidhuratā-vidhaye - for distressing; adya - now; dhurandharam - very great.

Kṛṣṇa: (blissful) O beautiful one, open these eyes that fill restless cakora birds with wonder. Give Me the nectar of this smile that eclipses the sweetness of the moon.

Text 65

rādhā: (sa-lajjam) sundara alam imiṇā muha-metta-vattiṇa pi-attaṇeṇa.

sa - with; lajjam - embarrassment; sundara - O handsome one; alam - what is the use?; imina - of this; muha - on the mouth; metta - only; vettina - staying; pi-attanena - love.

Rādhā: (embarrassed) My handsome one, why speak these words? Your love exists only in Your mouth.

Text 66

(iti sanskr̥tena)

jagat-karṇa-camatkārī
datto me deva yas tvayā
sa mukhaḥ sāmpratam vṛttaḥ
premoddāmara-diṇḍimahaḥ

iti - thus; sanskr̥tena - in Sanskrit; jagat - of the universe; karṇa - the ears; camatkari - with wonder; dattaḥ - given; me - Of Me; deva - O Lord; yaḥ - which; tvaya - by You; saḥ - that; mukhaḥ-sampratam - now; virttaḥ - is engaged; prema - of love; uddamara -

great; dindimaḥ - dindima drum.

(In Sanskrit) The great diṇḍima drum of Your love for Me used to fill the entire world with wonder. Now that same drum is silent.

Text 67

kṛṣṇaḥ: priye maivaṁ bravīḥ.

priye - O beloved; ma - don't; evam - in this way; bravīḥ - speak.

Kṛṣṇa: Beloved, don't say that.

Text 68

santu bhrāmyad-apaṅga-bhaṅga-khuralī-khelā-bhuvāḥ su-bhruvāḥ
svasti syān madirekṣaṇe kṣaṇam api tvam antara me kutaḥ
tārāṇām nikurambakeṇa vṛtayā śliṣṭe 'pi somābhayā
nākāṣe vṛṣabhānujām śriyam ṛte niṣpadyate
svacchatā

atha - now; kṛṣṇa-priya - of the gopis who are dear to Lord Kṛṣṇa; avalī - of the host; mukhya - the chief; yathā - justas;
lalitā - madhave - in the Lalitā-Madhava; santu - let there be;
bhramyat - wandering; apaṅga - of sidelong glances; bhaṅga - with
crooked motions; khurali-khela - of archery; bhuvāḥ - the field;
su-bhruvāḥ - of a girl with beautiful eyebrows; svasti -
aspiciousness; syat - may be; madira-īkṣaṇe - O girl with

fascinating eyes; kṣaṇam - for a moment; api - even; tvam - You; antara - without; me - of Me; kutaḥ - where?; taranam - of stars; nikurambakena - by the host; vṛtaya - accompanied; sliste - embraced; api - even; soma-abhaya - by the moonlight; na - not; akase - in the sky; vṛsa-bhanu-jam - the powerful sunlight; sriyam - opulence; rte - without; nispadyate - becomes; svacchata - full of light.

My dear girl with the fascinating eyes, even if I am attacked by many beautiful-eyebrowed girls who are expert archers with their restless, crooked sidelong glances, How can I find happiness for even a moment without You? I cannot. I am like the sky. Even if the moonlight and all the stars try to illuminate the sky, it never becomes really bright until it is filled with sunlight. In the same way it is not possible for Me to become bright with happiness without You.

Note: The word "vṛṣabhānuja" means both "sunlight" and "Rādhā, the daughter of Mahārāja Vṛṣabhānu". {sy Śomabha" means both "star" and the gopī named Tarā". For this reason that last two lines of this stanza contain a hidden meaning. They may also be interpreted:

"Neither Candrāvalī, Tarā, nor their intimate friends can make Me happy without the presence of Rādhā, the beautiful daughter of Mahārāja Vṛṣabhānu."

Text 69

nava-vṛndā: cārumukhi sopacareyaṁ nokti-mudrā.

caru-mukhi - O girl with the beautiful face; sa - with;

upacara - faltery; iyam - this; na - not; ukti - of the words; mudra - the stamp.

Nava-vṛndā: Girl with the beautiful face, this is not empty flattery.

Text 70

kṛṣṇaḥ: priye tvad-āsyam paśyato me nopamāna-vastūni
hṛdayam ārohanti. yataḥ

priye - O beloved; tvat - of You; asyam - the face; paśyataḥ - gazing; me - of Me; na - not; upamana - similar; vastuni - substance; hṛdayam - in the heart; arohanti - rise; yataḥ - because.

Kṛṣṇa: Beloved, as I gaze at Your face, no simile to compare You to anything else has the power to rise in My heart.

Text 71

dhatte na sthiti-yogyatām caraṇayor aṅke 'pi paṅkeruham
nāpy aṅguṣṭha-nakhasya ratna-mukuraḥ kakṣāsu dakṣāyate
caṇḍi tvan-mukha-maṇḍalasya parito nirmañchane 'py
añjasā
naucityam bhajate samujjvala-kalā sāndrāpi candrāvalī

dhatte - placed; na - not; sthiti - of the position; yogyatam - worthiness; caranayaiḥ - of the feet; aṅke - on the lap; api - even; paṅkeruham - the lotus flower; na - not; api - also; angustha - of

the big toe; nakhasya - of the nail; ratna - jewelled; mukuraḥ - mirror; kakṣasu - on the surface; dakṣayate - is able; candi - O passionate one; tvat - of You; mukha - of the face; mandalasya - of the circle; paritaḥ - completely; nirmanchane - in the ceremony of worship; api - even; anjasa - properly; na - not; aucityam - propriety; bhajate - attains; samujjala-kala - splendid; sandra - intense; api - even; candra - of moons; avalī - the host.

The lotus flower is not worthy to be placed at Your feet. The jewel mirror is not equal to the nail of Your big toe. O passionate one, even a splendid host of moons is not qualified to perform āraṭi to Your face.

Note: If the word "candrāvalī" is interpreted to be a proper name, the last sentence of this verse may be understood to mean:

"O passionate one, even beautiful Candrāvalī is not qualified to perform āraṭi to Your face."

This reference to Candrāvalī is a harbinger that announces her appearance in the next moment.

Text 72

(praviśya madhavya saha candrāvalī.)
candrāvalī: māvahi sudam tvaya.

praviśya - entering; madhavya - Madhavi; saha - with;
candrāvalī - Candrāvalī; māvahi - O Madhavi; sudam - was heard;
tvaya - by you.

(Accompanied by Mādhavī, Candrāvalī enters.)
Candrāvalī: Mādhavī, did you hear that?

Text 73

mādhavī: adha im.

adha - then; im - what?

Mādhavī: Yes.

Text 74

kṛṣṇaḥ: (puro 'valokya) paśyata paśyata devīyam adavīyasi.

puraḥ - ahead; avalokya - looking; paśyata - look!; paśyata - look!; devī - Queen Rukmini; iyam - she; adavīyasi - is not far.

Kṛṣṇa: (looking ahead) Look! Look! Queen Rukmiṇī is not far away!

Text 75

(iti sarve sa-sambhramenaṅābhyutthānam nāṭayanti.)

iti - thus; sarve - everyone; sa - with; sambhramena - respect; abhyutthanam - standing; nāṭayanti - represents dramatically.

(Everyone respectfully stands up.)

Text 76

candrāvalī: (upasṛtya) halā saccabhāme tadeṇa sattajideṇa
tujjha pesidaṃ accari-aṃ maṇindaṃ vilo-iduṃ a-adamhi.

upasṛtya - approaching; hala - O; saccabhāme - Satyabhāmā;
tadena - by Your father; sattajidena - Satrajit; tujjha - to You;
pesidam - sent; accari-am - wonderful; mani - of jewels; indam - the
king; vilo-idum - to see; a-adamhi - I have come.

Candrāvalī: (approaches) Ah! Satyabhāmā! I have come to
see the wonderful regal jewel Your father, Satrajit, sent You.

Text 77

(nava-vṛndā kṛṣṇa-karān maṇim uttarya darśayati.)

nava-vṛndā - Nava-vṛndā; kṛṣṇa - of Kṛṣṇa; karat - from the hand;
manim - the jewel; uttarya - taking; darśayati - shows.

(Nava-vṛndā takes the jewel from Kṛṣṇa's hand and shows it to
Candrāvalī.)

Text 78

candrāvalī: sudam ma-e maṇindo eso cira-sa-ara-manthane
saumuppaṇṇo.

sudam - heard; ma-e - by me; mani - of jewels; indo - theking;
eso - this; cira - of milk; sa-ara - of the ocean; manthane - inthe
churning; samuppanno - became manifested.

Candrāvalī: I heard this king of jewels appeared form the
churning of the milk ocean.

Text 79

madhumaṅgalaḥ: de-i evvam nedam.

de-i - O queen; evvam - in that way; nedam - this.

Madhumaṅgala: It was like that.

Text 80

candrāvalī: aṇṇam vi tattha ekkam acari-am asi.

annam - another; vi - also; tattha - there; ekkam - one; accari-
am - wonderful thing; asi - was.

Candrāvalī: At that time another wonderful thing also
appeared.

Text 81

nava-vṛndā: devī tat kīdṛśam.

devi - O queen; tat - that; kidram - like what?

Nava-vṛndā: My queen, what was that?

Text 82

candrāvalī: dhaṇṇantariṇo hatthado ami-a-kumbhe daṇa-
ehim a-addhi-a ṇide. ajja-uttena kim pi a-uruvvaṃ rubaṃ pa-
adidaṃ. jassa mohiṇitti vikkhadi.

dhannantarino - of Dhanvantari; hatthado - from the hand; ami-
a - of nectar; kumbhe - when the pot; dana-ehim - by the demons;a-
addhi-a - was forcibly taken; nide - brought; ajja-uttena - by my
noble husband; kim pi - a certain; a-uruvvam - unprecedented;
rubam - form; pa-adidam - was manifested; jassa - of whom;mohini -
Mohini; tti - thus; vikkhadi - is celebrated.

Candrāvalī: When the demigods forcibly took the pot of
nectar from Dhanvantari's hand, my noble husband appeared in the
unprecedented form famous by the name Mohinī.

Text 83

kṛṣṇaḥ: (svagatam) nūnam abhijñāto 'smi devyā.
yad akaṇḍe mohinī prasthūyate.

svagatam - aside; nunam - certainly; abhijnataḥ - recognized;
asmi - I have been; devya - by Queen Rukmini; yat - because; akande -
suddenly; mohini - Mohini; prastuyate - is described.

Kṛṣṇa: (aside) Queen Rukmiṇī recognized Me. That is
why she is suddenly talking about Mohinī.

Text 84

candrāvalī: jahattha-nāma sa kkhu mutti. ja-e jo-isaro
saṅkaro vi suṭṭhu mohido. tattha amhaṇaṃ ka kadha.

jahattha - appropriate; nama - name; sa - She; kkhu - indeed;
mutti - Mohini-murti; ja-e - by whom; jo-i - of the yogis; isaro -
the king (Lord Siva); vi - even; sutthu - completely; mohido - was
bewildered; tattha - in that way; amhanam - of us; ka - what?;
kadha - description.

Candrāvalī: The word "mohinī" means
enchanting". Her name is very appropriate, for She completely
enchanted even Lord Śiva, the king of the yogīs. If She enchanted
him, then how can we describe Her power to enchant us?

Text 85

sarvāḥ: (svagatam) edaṃ duruham samvihanā-aṃ kadhaṃ de-i-e
uṇṇidaṃ.

sarvaḥ - everyone; svagatam - aside; edam - this; duruham -

difficult of be understood; samvihana-am - arrangement; kadham - how?; de-i-e - by Queen Rukmini; unnidam - was understood.

Everyone: (aside) How did Queen Rukmiṇī learn this secret?

Text 86

candrāvalī: (sa-smitam) sahi saccabhāmā kim so uva-o
atthi. jeṇa amhe vi taṃ pekkhamha.

sa - with; smitam - a smile; sahi - O friend; saccabhāmā -
Satyabhāmā; kim - whether?; so - this; uva-o - method; atthi - there
is; jena - by which; amhe - we; vi - even; taṃ - that form of Mohini-
murti; pekkhamha - may see.

Candrāvalī: (with a smile) Friend Satyabhāmā, is there
some way we can see this form of Mohini?

Text 87

(rādhā serṣyam bhru-bhaṅgena kṛṣṇam iḁṣate.)

rādhā - Rādhā; sa - with; irsyam - anger; bhru-of the eyebrows;
bhaṅgena - with knitting; kṛṣṇam - at Kṛṣṇa; iḁṣate - looks.

(With knitted eyebrows Rādhā angrily glances at Kṛṣṇa.)

Text 88

kṛṣṇaḥ: (svagatam) sākṣād evaṁ-gatasya mama vān-mātreṇapi vañcana-cāturī satyam aturī-babhūva. (prakāśam) devi kim adya māṁ pratyabhijnātum kṣamasi na veti parīkṣaṇāya mayedaṁ nātyam aṅgī-kṛtam.

svagatam - aside; sakṣat - directly; evam - in this way; gatasya - gone; mama - of Me; vak - by speech; matrena - only; api - even; vancana - of cheating; caturi - expertise; satyam - in truth; aturi - useless; babhūva - has become; prakāśam - openly; devi - O queen; kim - whether; adya - now; mam - Me; pratyabhijnātum - to recognize; kṣama - able; asi - you are; na - not; va - or; iti - thus; parīkṣaṇāya - in order to test; maya - by Me; idam - this; natyam - disguise; aṅgī-kṛtam - has been accepted.

Kṛṣṇa: (aside) In truth, these words of deception are now useless. (openly) My queen, in order to test whether you would recognize Me or not I wore this disguise.

Text 89

candrāvalī: (kṛtrima-sambhramam abhiniya) hanta hanta ajja-utto jevva eso. (iti śiro namayati.)

kṛtrima - artificial; sambhramam - respect; abhiniya - representing dramatically; hanta - Oh!; ajja-utto - my noble husband; jevva - certainly; eso - He; iti - thus; siraha - her head; namayati - bows down.

Candrāvalī: (with artificial respect) Oh! Oh! This is my

noble husband. (She bows her head.)

Text 90

madhumaṅgalaḥ: bho pi-a-va-assa tumam paccahijananti-e
jidam amha-de-i-e. tā alm ettha ca-uram mannattanena.

bho - O; pi-a - dear; va-assa - friend; tumam - You;
paccahijananti-e - recognizing; jidam - defeated; amha - of us; de-
i-e - by the queen; ta - therefore; alam - what is the use?; ettha -
here; ca-uram - of deceptiveness; mannattanena - of pride.

Madhumaṅgala: O dear friend, by recognizing You our Queen
Rukmiṇī has now defeated You. Now what has become of Your pride
of being so clever?

Text 91

mādhavī: ajja mahumaṅgala kala-bhu-aṅga-datthe kulisa-
ppaharo eso.

ajja - O noble; mahumaṅgala - Madhumaṅgala; kala - black; bhu-
aṅga - by a snake; datthe - someone who has been bitten; kulisa - of
Indra's thunderbolt; ppaharo - the blow; eso - this.

Mādhavī: Noble Madhumaṅgala, you have thrown the
thunderbolt of Indra at a person already bitten by a poisonous
black snake.

Text 92

candrāvalī: muddhe māvahi mahusave vi kīsa khijjasi. ṇaṁ
dullaham rubani-am pibehi.

muddhe - O foolish; māvahi - Madhavi; mahusave - in this great
festive occasion; vi - indeed; kīsa - why?; khijjasi - are you
unhappy; nam - this; dullaham - difficult to attain; ruba - of the
transcendental forms; ami-am - the nectar; pibehi - please drink.

Candrāvalī: Foolish Mādhavī, why are you so unhappy? This
is a great festive occasion. You should drink the sweet nectar
that is the handsomeness of Lord Kṛṣṇa.

Text 93

rādhā: (svagatam) hanta hanta anuhuda ma-e para-vassassa
parakattha.

svagatam - aside; hanta - alas!; hanta - alas!; anuhuda -
experienced; ma-e - by Me; para - of someone else; vassassa - the
condition of being under the control; para - the great; akattha -
suffering.

Rādhā: (aside) Alas! Alas! Now I must taste the suffering
of being under the control of Queen Rukmiṇī.

Text 94

candrāvalī: de-a ima-e manda-e maṇi-damsanukkaṅṭha-e tu-
ammi abarahiṇī kidamhi manda-bhā-iṇī.

de-a - O Lord; ima-e - by this; manda-e - foolish; maṇi - of the
jewel; damsana - to see; ukkaṅṭha-e - by the eagerness; tuammi - to
You; abarahini - an offender; kida - done; amhi - I am; manda-bha-
ini - very unfortunate.

Candrāvalī: My Lord, the foolish desire to see the
syamantaka jewel has brought Me to offend You. I am very
unfortunate.

Text 95

kṛṣṇaḥ: devi yathā-kāmam upalabhyatām. tat kāruṇyam eva
śaraṇam.

devi - O queen; yathā - as; kāmam - you wish; upalabhyatam - may
be rebuked; tat - therefore; karuṇyam - mercy; eva - certainly;
saranam - shelter.

Kṛṣṇa: My queen, scold Me as much as You wish. Your mercy
is My only shelter.

Text 96

(nepathye) halā sudam sodavvam.

nepathye - behind the scenes; hala - aha!; sudam - heard;
sodavvam - what should have been heard.

A Voice From Behind the Scenes: (quoting Candrāvalī's speech in Text 56) Aha! I have heard exactly what I need to hear!

Text 97

madhumaṅgala: eso kañcu-i-hatthe kiro padhedi.

eso - this; kanu-i - of the servant; hatthe - in the hand;
kiro - the parrot; padhedi - recites.

Madhumaṅgala: The parrot in the servant's hand recites these words.

Text 98

kṛṣṇaḥ: (svagatam) medhavinā kireṇaiva kṛteyam
kadarthanā.

svagatam - aside; medhavina - intelligent; kirena - by the
parrot; eva - certainly; kṛta - done; iyam - this; kadarthana -
suffering.

Kṛṣṇa: (aside) The intelligent parrot caused all this
trouble.

Text 99

(punar nepathye) ante-urammi saccā ity adi.

punaḥ - again; nepathye - behind the scenes; ante-urammi saccā ity adi - the verse beginning with the words "ante-urammi saccā" (Text 60).

Again the Voice From Behind the Scenes: (quoting Candrāvalī's speech in Text 60) "As long as Satyabhāmā stays in this palace how can there be any good for me? Ah! By some intrigue I must send Her to the palace of the king of Kuṇḍina."

Text 100

rādhā: (nisvasya sa-khedam atma-gatam) sāhu re kira. sāhu sāhu. bādham anugahidamhi. tā dāṇim dullahahittha-dana-dakkhinaṃ tittha-varam kali-a-daham pavisi-a appaṇam turi-am sappanaṃ ubaharissam. (iti nava-vṛndā-piṅgalābhyām saha niṣkrāntā.)

nisvasya - sighing; sa - with; khedam - unhappiness; atma-gatam - to Herself; sāhu - well done!; re - O; kura - parrot; sāhu - well done!; sāhu - well done!; badham - certainly; anugahida - indebted; amhi - I am; ta - therefore; danim - now; dullaha - difficult to attain; ahittha - desire; dana-dakkhinam - gift; tittha - of holy places; varam - the best; pavisi-a - entering; appanam - Myself; turi-am - at once; sappanam - to the snakes; ubaharissam - I shall offer; iti - thus; nava-vṛndā - Navavṛndā; piṅgalābhyām - and Piṅgalā; saha - with; niṣkrānta - She exits.

Rādhā: (unhappily sighs and says to Herself) Well done, O parrot! Well done! Well done! I am indebted to you. Now I will enter Kāliya Lake, which fulfills even the most difficult desires, and there I will immediately present My body as a sacrificial offering to the snakes there. (Accompanied by Nava-vṛndā and Piṅgalā, She exits.)

Text 101

candrāvalī: de-a ekkam viṇṇavissam.

de-a - O Lord; ekkam - one thing; vinavissam - I shall ask.

Candrāvalī: My Lord, there is one thing I would like to ask.

Text 102

kṛṣṇaḥ: devi kāmam ajnāpaya.

devi - O queen; kamam - as you wish; ajnapaya - please order.

Kṛṣṇa: My queen, please order Me as you wish.

Text 103

candrāvalī; de-a tumha vilasa-sokkhaṇam vahadeṇa kida-maha-parahamhi. tā karuṇṇena anabeḥi. jadha gottha-ba-iṇo gottham gadu-a vasanti tumam suhinam karomi.

de-a - O Lord; tumha - of You; vilasa - of the transcendental pastimes; sokkhanam - of the happiness; vahadena - by an obstacle; kida - performed; maha - great; aparaha - offenses; amhi - Iam; ta - therefore; karunnena - with mercy; anabehi - please order; jadha - as; gottha - of Vrajabhumi; bahino - of the king (Nanda Maharaja); gottham - the town of Vrajabhumi; vasanti - residing; tumam - You; suhinam - happy; karomi - I shall make.

Candrāvalī: My Lord, by presenting so many obstacles to Your enjoyment of pastimes, I have committed a great offense to You. Please be merciful to me. Please give me permission to live in Vraja, the kingdom of Nanda Mahārāja. By staying there I will make You happy.

Text 104

(nepathye)

eṣa kṣipram madhuripu-pariṣvaṅga-raṅgaya lubdho
goṣṭhādhiśaḥ kanaka-śakaṭī-pṛṣṭha-palyaṅka-saṅgī
bandhu-śreṇī-vṛta-parisaraḥ paurṇamāsī-yaśodā-
pūrṇābhyāsaḥ praviśati mudā dvārakā-dvāra-vīthīm

nepathye - behind the scenes; eṣaḥ - he; kṣipram - quickly; madhuripu - of Kṛṣṇa, the enemy of the Mura demon; pariṣvaṅga - of the embrace; raṅgaya - for the happiness; lubdhaḥ - greedy; goṣṭha-adhiśaḥ - Nanda Maharaja, the king of Vrajabhumi; kanaka - golden; sakati - of a cart; pṛstha - in the back; palyaṅka - on a seat; saṅgī - seated; bandhu - of friends and relatives; sreṇī - by a host; vṛta - surrounded; parisaraḥ - vicinity; paurṇamāsī - Paurṇamāsī; yaśodā - and Yaśodā; pūrṇa-abhyasaḥ - on his left and right; praviśati - enters; muda - with happiness; dvaraka - of

Dvaraka; dvara - to the gate; vithim - the path.

A Voice From Behind the Scenes: Riding in the comfortable seat in the rear of a golden cart, surrounded by friends and relatives, with Yaśodā and Rohiṇī at his right and left, and greedy to immediately embrace Kṛṣṇa, Nanda Mahārāja, the king of Vraja, now enters the path that leads to the gates of Dvārakā City.

Text 105

kṛṣṇaḥ: (sānandam) sakhe devyaḥ sad-abhidyanena sa-kuṭumbo goṣṭhādhīśaḥ prāptas tad ehi tatra gacchāvaḥ. (iti niṣkrāntau.)

sa - with; ānandam - bliss; sakhe - O friend; devyaḥ - of Queen Rukmini; sat-abhidhyanena - by the wish; transcendental meditation; sa - with; kutumbaḥ - family members; goṣṭhaadhisah - Nanda Maharaja, the king of Vrajabhumi; praptaḥ - is attained; tat - therefore; ehi - come; tatra - there; gacchavaḥ - let us go; iti - thus; niṣkrāntau - they both exit.

Kṛṣṇa: (blissful) Friend, simply by Queen Rukmiṇī's wishing We have now attained King Nanda and all his relatives. Come, let Us go to him. (They both exit.)

Text 106

candrāvalī: sama-e samvutto me bandhavanam sama-amō.

sama-e - at the right time; samvutto - engaged; me - of me;

bandhavanam - of the friends and relatives; sama-amo - the arrival.

Candrāvalī: Kṛṣṇa's relatives have come at the perfect time.

Text 107

(nepathye)

iyam uddiśyamānādhvā
paurṇamāsyā vrajeśvarī
parītā parivāreṇa
rohiṇī-mandiraṃ yayau

nepathye - behind the scenes; iyam - she; uddisyamana - being shown; adhva - the path; purnamasya - by Paurṇamāsī; vrajaīśvari - Yaśodā, the queen of Vrajabhumi; parita - surrounded; parivarena - by her associates; rohini - of Rohini; mandiram - to the palace; yayau - has gone.

A Voice From Behind the Scenes: Surrounded by friends, and with Paurṇamāsī showing the way, Vraja's queen Yaśodā went to Rohiṇī's palace,.

Text 108

mādhavī: diṭṭhi-ā diṭṭhi-ā jam suda-tumha-dukkha
thakkurāṇī rohiṇī.

diṭṭhi-ā - by good fortune; diṭṭhi-ā - by good fortune; jam -

because; suda - heard; tumha - of you; dukkha - the unhappiness;
thakkurani - saintly; rohini - Rohini.

Mādhavī: How fortunate! How fortunate! Saintly Rohiṇī has
heard of your sufferings.

Text 109

candrāvalī: tā gadu-a guru-ana-vandanam kunmaha. (iti
parikramya) edam cce-a rā-ulaṇī-e rohiṇī-e ante-uram.

ta - therefore; gadu-a - going; guru-ana - to the elders;
vandanam - offering respects; kunmaha - let us perform; iti - thus;
parikramya - walking; edam - this; cce-a - certainly; ra-ulanīe - of
the queen; rohini-e - Rohini; ante-uram - the inner palace.

Candrāvalī: Let us go and offer respects to our elders.
(They walk.) These are the inner rooms of Queen Rohiṇī's palace.

Text 110

(nepathye)

nayanayoḥ stanayor api yugmataḥ
paripatadbhir asau payasām jharaiḥ
ahaha ballava-rāja-vilāsini
sva-tanayām praṇayād abhisincati

nepathye - behind the scenes; nayanayoḥ - of the eyes;
stanayoḥ - of the breasts; api - also; yugmataḥ - both;

paripatadbhiḥ - falling; asau - this; payasam - of liquids; jharaiḥ - with the streams; ahaha - aha!; ballava - of the cowherd men; raja - of the king; vilasini - the beautiful wife; sva - own; tanayam - son; pranayat - out of love; abhisincati - bathes.

A Voice From Behind the Scenes: Ah! With the two streams flowing from both her eyes and breasts, Yaśodā-devī, the beautiful wife of the king of the cowherds, lovingly bathes her son.

Text 111

candrāvalī: eso go-ulesari-e anke nivittho ajja-utto. tā
kkhaṇaṃ ettha ciṭṭhamhi.

eso - He; go-ula-isari-e - of the queen of Gokula; anke - on the lap; nivittho - entered; ajja-utto - my noble husband; ta - therefore; kkhanam - for a moment; ettha - here; ciṭṭhamhi - I shall stand.

Candrāvalī: My noble husband is now seated on the lap of Gokula's queen Yaśodā. Let me stand here for a moment.

Text 112

(tataḥ praviśanti yathā-nirdiṣṭā yaśodā paurṇamāsī
rohiṇī mukharādayaś ca.)

tataḥ - then; praviśanti - enter; yathā - as; nirdiṣṭaḥ - indicated; yaśodā - Yaśodā; paurṇamāsī - Paurṇamāsī; rohini - Rohini; mukharā-adayaḥ - and others, headed by Mukharā.

(Yaśodā, Paurṇamāsī, Rohiṇī, Mukharā, and others enter.)

Text 113

yaśodā: (mūrdhni harim aghraya sāsram) jada nunam
visumaridamhi. jam ciraṁ ṇa me ubbhalaṇaṁ kidam.

mrdhni - on the head; harim - Kṛṣṇa; aghraya - smelling; sa -
with; asram - tears; jada - O my son; nunam - certainly; visumarida -
forgotten; amhi - I have been; jam - because; ciraṁ - for a long
time; na - not; me - by me; ubbhalanam - the sight; kidam - has been
done.

Yaśodā: (smelling Kṛṣṇa's head and shedding tears) O my
son, You have forgotten me. For such a long time I have not seen
You.

Text 114

kṛṣṇaḥ: (sa-bāṣpam) amba katham evaṁ vyaharantī lajjitam
api mām lajjayasi.

sa - with; baspam - tears; amba - O mother; katham - why?; evam - in
this way; vyaharanti - speaking; lajjitam - embarrassed; api -
even; mam - Me; lajjayasi - you embarrass.

Kṛṣṇa: (with tears) Mother, why do you speak in this way?
I am already embarrassed. Why embarrass Me more?

Text 115

mukharā: bha-avadi bamhanda-kodi-naho tti tu-atto sudo vi
kanho mama una go-a-na-aro tti padibhadi.

bha-avadi - O noble paurṇamāsī; bamhanda - of universes;kodi - of
millions; naho - the master; tti - thus; tu-atto - from you;
sudo - heard; vi - even though; kanho - Kṛṣṇa; mama - ofme; una -
again; go-a - of the cowherd people; na-aro - the hero;tti - thus;
padibhadi - is manifested.

Mukharā: O noble Paurṇamāsī, even though I heard from you
He is the master of millions of universes, still, for me Kṛṣṇa is
the cowherd people's hero.

Text 116

kṛṣṇaḥ: (smitvā) ārye mukhare hṛdayaṅgamam uktam. kintu
śubham anudhyātam. yathā bhūyo 'pi tathā maṅgala-bhajanam
bhaveyam.

smitva - smiles; arye - O noble; mukhare - Mukharā;hrdayam - to
the heart; gamam - goes; uktam - statement; kintu - however; subham -
auspiciousness; anudhyayatam - should be considered; yathā - as;
bhuyāḥ - again; api - even; tathā - in that way; maṅgala - of
auspiciousness; bhajanam - the object; bhaveyam - I may become.

Kṛṣṇa: (smiles) Noble Mukharā, your words go to My heart.
Please bless Me so that again I will be happy.

Text 117

paurṇamāsīḥ hanta cirād aṅkuritāni mad-bhāgadheya-bījāni.
yat adya yaśodotsaṅgam ārūḍham mādham paśyami.

hanta - indeed; cirat - after a long time; aṅkuritani -
sprouted; mat - of me; bhagadheya - of good fortune; bijani - the
seeds; yat - because; adya - today; yaśodā - of Yaśodā; utsaṅgam - on
the lap; arudham - ascended; madhavam - Kṛṣṇa; paśyami - I see.

Paurṇamāsīḥ: After a long time the seed of my good fortune
has finally sprouted. Today I have seen Lord Kṛṣṇa seated on the
lap of Mother Yaśodā.

Text 118

kṛṣṇaḥ: amba mayā samvardhitam paśu-pakṣiṇām kadambam kim
vas tatra saukhyam ātanoti.

amba - O mother; maya - by Me; samvardhitam - nourished; pasu -
of animals; pakṣinam - and birds; kadambam - the host; kim -
whether?; vaḥ - to you; saukhyam - happiness; atanoti - give.

Kṛṣṇa: Mother, do the animals and birds I used to feed and
protect bring happiness to you now?

Text 119

paurṇamāsī: mukunda duḥkhe vaktavye kim nu saukhyam
bravīṣi.

mukunda - O Kṛṣṇa; dukkhe - in suffering; vaktavye - to be
described; kim - how?; nu - indeed; saukhyam - of happiness;
bravisi - You speak.

Paurṇamāsī: Kṛṣṇa, why do You speak the word
happiness", when the word You should speak is "pain"?

Text 120

yaśodā: (sanskṛtena)

yaḥ pārīparivāhitena kapila-kṣīreṇa khinnas tvayā
puṣṭaḥ prema-bharād vinaṣṭa-janani-saṅgaḥ kurangi-
śiśuḥ
tvām apreksya sa kātaraḥ prati diśam muktārta-nādas tudan
marmāṇi vraja-vāsinām vitanute śardūla-vikrīḍitam

sanskṛtena - in Sanscrit; yaḥ - who; pari - the milk bucket;
narivahitena - overflowing; kapila - of the cow named Kapila;
kṣirena - with the milk; khinnaḥ - suffering; tvaya - by You;
pustaḥ - fed; prema - of love; bharat - out of great abundance;
vinasta - destroyed; janani - of the mother; saṅgaḥ - association;
kurangi-sisuḥ - a fawn; tvam - You; apreksya - not seeing; saḥ - he;
katarah - unhappy; prati - in every direction; mukta - opened; arta - pain;
nadaḥ - the sound; tudan - striking; marmani - the hearts;
vraja - of Vraja; vasinam - of the residents; vitanute - manifests;
sardula - of a tiger; vikriditam - the pastimes.

Yaśodā: (in Sanskrit) You used to affectionately feed an orphaned fawn with overflowing pails of milk from the surabhi cow Kapilā. Unable to see You now, this deer is filled with anguish. He cries in all directions and His sounds are like a tiger's roar striking the hearts of the people of Vraja.

Text 121

paurṇamāsī:

kas tān paśyan bhavad-upahr̥ta-snigdha-picchāvataṃsān
kaṃsārāte na khalu śikhinaḥ khidyate goṣṭha-vāsī
unmīlantam̐ nava-jaladharam̐ nīlam adyāpi matvā
ye tvām antar-mudita-matayas tanvate tāṇḍavāni

kaḥ - who?; tan - them; paśyan - seeing; bhavat - by You;
upahr̥ta - brought; snigdha - glistening; piccha - of peacock
feathers; avatamsan - crown; kamsa-arate - O enemy of Kamsa; na -
not; khalu - indeed; sikhinaḥ - peacocks; khidyate - is distressed;
goṣṭha - in Vraja; vasi - resident; unmilantam - manifesting; nava -
new; jaladharam - cloud; nilam - blue; adya - now; api - also; matva -
considering; ye - who; tvam - You; antaḥ - in the heart; mudita -
jubilant; matayaḥ - thoughts; tanvate - do; tandavam - enthusiastic
dancing.

Paurṇamāsī: O Kṛṣṇa, O enemy of Kamsa, the people of Vraja become filled with anguish when they see the peacocks that used to offer their feathers for Your crown. Even now, when those peacocks see a dark raincloud they think it is You, and they begin to dance, their hearts filled with joy.

Text 122

kṛṣṇaḥ: (kṣaṇam tūṣṇīm sthitvā) bhagavati kaccid ami
svastimanto mama vayasyaḥ.

kṣaṇam - for a moment; tusnim - silent; sthitva - becoming;
bhagavati - O noble lady; kaccit - whether?; ami - they;
svastimantaḥ - happy; mama - My; vayasyaḥ - friends.

Kṛṣṇa: (after a moment's silence) O noble lady, are My
friends well and happy?

Text 123

paurṇamāsī: bhavad-vilokanotkaṇṭhaya te vrajendrena
sārdham sudharmam adhyāsate. tatas tvarayā pūrṇa-kāmaḥ
kriyantam.

bhavat - of You; vilokana - of the sight; utkaṇṭhaya - with
longing; te - they; vraja - of Vraja; indrena - the king;sardham -
with; sudharmam - the Sudharma assembly house; adhyasate - have
entered; tataḥ - therefore; tvaraya - quickly;pūrṇa - fulfilled;
kamaḥ - with desires; kriyantam - should be made.

Paurṇamāsī: Longing to see You, they have gone with Vraja's
king Nanda to the Sudharmā assembly house. Please quickly go to
them and fulfill all their desires.

Text 124

kṛṣṇaḥ: yathādiśati tatra-bhavatyah. (iti parikramya svagatam.) mātur vandanāya lalitā-padmayor upasattir atrocitā. (iti niṣkrāntaḥ.)

yathā - as; adisati - orders; tatra-bhavatyah - the noble lady; iti - thus; parikramya - walking; svagatam - aside; matuḥ - to Mother Yaśodā; vandanaya - for offering respectful obeisances; lalitā - of Lalitā; padmayoḥ - and Padma; upasattiḥ - union; atra - here; ucita - is appropriate; iti - thus; niṣkrāntaḥ - exits.

Kṛṣṇa: As the noble lady orders. (He walks and then says to Himself) Lalitā and Padmā will certainly come here to offer respects to Mother Yaśodā. (He exits.)

Text 125

candrāvalī: ubasappanassa eso osaro. (iti tathā karoti.)

ubasappanassa - of approaching; eso - this; osaro - the opportunity; iti - thus; tathā - in that way; karoti - acts.

Candrāvalī: This is the opportunity to approach her. (She does that.)

Text 126

paurṇamāsī: (sa-harṣam) goṣṭheśvari purastād iyaṁ candrāvalī. (ity upasadya bhujābhyām āvṛṇoti.)

sa - with; harṣam - happiness; goṣṭha - of Vraja; īśvari - O

queen; purastat - in the presence; iyam - she; candrāvalī -
Candrāvalī; iti - thus; upasadya - approaching; bhujābhyām - with
both arms; avrnoti - embraces.

Paurṇamāsī: (with happiness) O queen of Vraja, here is
Candrāvalī. (She approaches and embraces her with both arms.)

Text 127

yaśodā: (sa-sneham utthāya) vacche diṭṭhi-ā puno vi
diṭṭhasi. (iti kaṇṭhe gṛhṇāti.)

sa - with; sneham - affection; utthaya - lifting up; vacche - O
child; diṭṭhi-ā - by good fortune; puno - again; vi - also; diṭṭha -
seen; asi - you are; iti - thus; kaṇṭhe - on the neck; gṛhṇāti -
grasps.

Yaśodā: (affectionately) My child, by my good
fortune I can see you again. (She places her arm around
her neck.)

Text 128

candrāvalī: (yaśodām abhivādya sāsram) amma ido vi bhu-
ittho de aṇṇo ko kkhu karuṇṇa-vilāso. jaṃ appaṇo pa-a-pphamsa-
sohaggaṇaṃ bha-aṇi-kidamhi.

yaśodām - Yaśodā; abhivadya - offering respectful obeisances;
sa - with; asram - tears; amma - O mother; ido - therefore; vi - even;
bhu-ittho - greater; de - than you; anno - someone else; ko - who?;

kkhu - certainly; karunna - of mercy; vilaso - the pastimes; jam - because; appano - of the self; pa-a - of the feet; pphamsa - of the touch; sohaganam - of the auspiciousness; bha-ani - the object; kida - become; amhi - I have.

Candrāvalī: (offers respectful obeisances to Mother Yaśodā, and then begins to shed tears) Mother, who is more merciful than you? You gave me the great good fortune of touching your feet.

Text 129

yaśodā: vacche avi ṇāma visumarido so amha-go-ula-nivāso.

vacche - O child; avi - whether?; nama - indeed; visumarido - forgotten; so - this; amha - of us; go-ula - in Gokula; nivaso - the residence.

Yaśodā: Child, have you forgotten our home in Gokula?

Text 130

candrāvalī: amma madu-kodi-siṇiddha-o jahim tumhe vasedha tatthavatthaṇa-kallaṇam ka ṇāma pamari vi ṇa sumaredi.

amma - O mother; madu - of mothers; kodi - of millions; siniddha - with the love; jahim - where; tumhe - you; vasedha - reside; tattha - in that way; avatthana - of the place; kallaṇam - the auspiciousness; ka - what?; nama - indeed; pamari - wretched girl; vi - indeed; na - does not; sumaredi - remember.

Candrāvalī: Mother, you are more affectionate to me than millions of mothers. What girl is so wretched she cannot remember the auspiciousness of the place where you live?

Text 131

mukharā: (candrāvalīm āliṅgya) hā rāhi cirado tumam cce-a na diṭṭhasi. (iti mukta-kaṇṭham roditi.)

candrāvalīm - Candrāvalī; āliṅgya - embracing; hā - O; rahi - Rādhā; cirado - for a long time; tumam - You; ccea - certainly; na - not; diṭṭha - seen; asi - have been; iti - thus; mukta - with an open; kaṇṭham - throat; roditi - cries.

Mukharā: (embracing Candrāvalī) O Rādhā, I have not seen You for such a long time! (She cries with an open throat.)

Text 132

yaśodā: (sa-vyatham) hanta dhatti patthudo kīsa esa so-a-na-araggala-kunci-a rahi-tti akkhara-ju-ali.

sa - with; vyatham - distress; hanta - ah!; dhatti - O mother; patthudo - spoken; kīsa - why?; esa - this; so-a - of suffering; na-ara-aggala - bolts; kunci-a - bent; rahi - Rādhā; tti - thus; akkhara - of syllables; ju-ali - the pair.

Yaśodā: O mother, why do you speak these two syllables

rā-dhā". These syllables are two bolts that unlock the great city of suffering.

Text 133

candrāvalī: hā bahiṇi-e andhamhi manda-bha-iṇī ja-e ekka-varam vi na diṭṭha tumam.

hā - O; bahini-e - sister; andha - blind; amhi - I am; manda-bha-ini - very unfortunate; ja-e - by whom; ekka - for one; varam - time; vi - even; na - not; diṭṭha - seen; tumam - You.

Candrāvalī: O sister Rādhā, I am blind! I am wretched! Even once I did not recognize You!

Text 134

rohini: hā tillo-a-sundari vacche kahim gadasi.

hā - O!; tillo-a - in the three worlds; sundari - most beautiful girl; vacche - O child; kahim - where?; gada - gone; asi - have You.

Rohiṇī: O child, O most beautiful girl in the three worlds, where did You go?

Text 135

paurṇamāsī: hanta śata-koṭi-kaṭhorāsmi. yad adyāpi
jivāmi.

hanta - alas!; sata-koti - as the thunderbolt of Indra;
kathora - hard; asmi - I am; yat - because; adya - now; api - even;
jivami - I remain alive.

Paurṇamāsī: Alas! Only because I am hard as Indra's
thunderbolt am I still alive.

Text 136

rohini: (sa-dhairyam) pi-a-sahi jaso-e tappa-i bādham
candā-alī. tā so-am mukki-a asasi-adu.

sa - with; dhairyam - peaceful composure; pi-a - dear; sahi - O
friend; jaso-e - Yaśodā; tappa-i - is grief-stricken; badham -
indeed; canda-ali - Candrāvalī; ta - therefore; soam - grief;
mukki-a - abandoning; asasi-adu - she should be consoled.

Rohiṇī: (with peaceful composure) Dear friend Yaśodā,
Candrāvalī is overcome with grief. Forget your own suffering and
console her.

Text 137

yaśodā: (candrāvalīm āliṅgya) amma mā jhinehi.
appadikavvo eso attho.

candrāvalīm - Candrāvalī; āliṅgya - embracing; amma - O mother;

ma - don't; jhinehi - be unhappy; appadikadavvo - without a remedy;
eso - this; attho - situation.

Yaśodā: (embraces Candrāvalī) Mother Candrāvalī,
don't be unhappy. There is no remedy for this situation.

Text 138

(tataḥ praviśati kañcukināv anusarantya viyukte lalitā-
padme.)

tataḥ - then; praviśati - enters; kañcukinau - two servants;
anusarantya - following; viyukte - separated; lalitā - Lalitā;
padme - and Padma.

(Two servants enter, and then, after a moment, Lalitā and
Padmā enter.)

Text 139

padma: (savyataḥ preksya sascaryam) ka esa a-uruvva-ruba
diṭṭha-puvva tti padibhadi. (ity upasṛtya sāsram) sundari
tumam pekkhi-a pi-a-sahim lalidam sumaranti pemma-ghummidamhi.

savyataḥ - to the left; preksya - glancing; sa - with;
ascaryam - wonder; ka - who?; esa - she; auruvva - unprecedented;
rubba - beauty; diṭṭha - seen; puuva - before; tti - thus; padibhadi - is
manifested; iti - thus; upasṛtya - approaching; sa - with;
asram - tears; sundari - O beautiful one; tumam - you; pekkhi-a -
seeing; pi-a - dear; sahim - friend; lalidam - Lalitā; sumaranti -

remembering; pemma - with love; ghummidā - overwhelmed; amhi - I become.

Padmā: (glancing to the left, she becomes filled with wonder) Who is this girl? I have not seen anyone beautiful as she. I feel I have seen her before. (She approaches and begins to shed tears.) O beautiful one, seeing you, I remember my dear friend Lalitā, and I am overcome with love.

Text 140

lalitā: (sa-gadgadam) sahi abi nama pommasi.

sa - with; gadgadam - a choked up voice; sahi - O friend; abi - whether?; nama - indeed; pomma - Padma; asi - you are.

Lalitā: (with a broken voice) Friend, are you Padmā?

Text 141

padma: (savegam) hanta kadham lalida jevva. (iti bhujābhyām gṛhṇāti.)

sa - with; avegam - emotion; hanta - Oh!; kadham - whether?; lalida - Lalitā; jevva - indeed; iti - thus; bhujābhyām - with both arms; gṛhṇāti - embraces.

Padma: (with emotion) Oh! Are you Lalitā? (She embraces her with both arms.)

Text 142

lalitā: (gāḍham pariṣvajya sāsram) pi-a-sahi canda-ali kīsa devijutta.

gadham - firmly; parisvajya - embracing; sa - with; asram - tears; pi-a - dear; sahi - friend; canda-ali - Candrāvalī; kīsa - how?; de - from you; vijutta - separated.

Lalitā: (firmly embraces her and shed tears.) Why was our dear friend Candrāvalī separated from you?

Text 143

padma: sahi manda-bha-ini mhi.

sahi - O friend; manda-bha-ini - very unfortunate; mhi - I am.

Padma: Friend, I am very unfortunate.

Text 144

kañcuki: idam bhagavatyā rohiṇyā mandiram. tad atra praviśatam bhaṭṭiṇyau.

idam - this; bhagavatyāḥ - of the noble lady; rohiṇyāḥ - Rohini; mandiram - is the palace; tat - therefore; atra - here; praviśatam - may enter; bhattiṇyau - the two noble ladies.

Servant: This is noble Rohiṇī's palace. The two noble ladies may enter here.

Text 145

ubhe: nunam ra-ulani-e vandassa anidamha.

ubhe - both; ra-ulani-e - to the queen; vandanassa - for offering respects; anida - brought; amha - have been.

Both Girls: We have come to offer respects to Queen Rohiṇī.

Text 146

rohini: bha-avadi ka kkhu esa lalida-vibbhamam uppedi.

bha-avadi - O noble lady; ka - who?; kkhu - indeed; esa - is this girl; lalida - of Lalitā; vibhamama - the illusion; uppedi - she manifests.

Rohiṇī: Noble lady, who is this girl? She looks exactly like Lalitā.

Text 147

paurṇamāsī: (sa-vaiyagryam) hanta paśyata saiveyam

rādhikāyāḥ prāṇa-sakhī.

sa - with; vaiyagryam - being overwhelmed with emotion; hanta - ah!;
paśyata - look!; sa - she; eva - certainly; iyam - her;
radhikayaḥ - of Rādhā; prana - as dear as life; sakhi - the friend.

Paurṇamāsī: (overcome with emotion) Ah! Ah! It is
noble Lalitā, who is dear to Rādhā as Her own life.

Text 148

(iti sarvāḥ puro dhavanti.)

iti - thus; sarvaḥ - everyone; puraḥ - ahead; dhavanti - runs.

(Everyone runs to her.)

Text 149

lalitā: ammahe kadham go-ulesari-pamuhaṁ edaṁ savvaṁ jevva
go-ula-bandhu-ulam. (iti vikrośantī sarvaṁ padānteṣu patati.)

ammahe - ah!; kadham - how?; go-ula - of Gokula; isari - the
queen; pamuham - headed by; eda - this; savvam - everyone; jevva -
indeed; go-ula - of Gokula; bandhu - of friends; ulam - the
community; iti - thus; vikrosanti - crying; sarvasam - of everyone;
pada - of the feet; antesu - at the tips; patati - falls.

Lalitā: Ah! How have Gokula's queen Yaśodā and all my

other friends from Gokula come here? (Crying, she falls at the tips of everyone's feet.)

Text 150

(sarvā sākrandaṃ utthāpya kaṇṭhe gṛhṇāti.)

sarvaḥ - everyone; sa - with; akrandaṃ - crying; utthāpya - raising up; kaṇṭhe - on the neck; gṛhṇāti - hold.

(Crying, everyone lifts her up. They embrace her neck.)

Text 151

candrāvalī: hā sahi lalide paranam dharesi. (ity āliṅgati.)

hā - O; sahi - friend; lalide - Lalitā; paranam - lifebreath; dharesi - you still maintain.

Candrāvalī: O friend Lalitā, you are still alive! (She embraces her.)

Text 152

lalitā: (sa-harṣādbhutam) kadhaṃ pi-a-sahi candā-ali. (ity āliṅgya) eso ami-a-sa-are divva-cintamaṇi-laho. jo kkhu go-ula-kudumbeso tumha-saṅgamo.

sa - with; harṣa - joy; adbhuta - and wonder; kadham - whether?;
pi-a - dear; sahi - friend; canda-ali - Candrāvalī; iti - thus;
āliṅgya - embracing; eso - this; ami-a - of nectar; sa-are - in an
ocean; divva - transcendental; cintamani - of a cintamani jewel;
laho - the attainment; jo - which; kkhu - indeed; go-ula - of Gokula;
kudumbesu - among the friends and relatives; tumha - of you;
saṅgamo - the meeting.

Lalitā: (with joy and wonder) Is this my friend
Candrāvalī? (she embraces her.) Meeting you with my friends and
relatives from Gokula, is finding a splendid cintāmaṇi jewel in an
ocean of nectar.

Text 153

candrāvalī: lalide tumam jevva sā bahiṇī laddhasi.

lalide - O Lalitā; tumam - you; jevva - indeed; sa - she;
bahini - sister; laddha - attained; asi - you are.

Candrāvalī: Lalitā, you are my sister. Now I have found
you.

Text 154

lalitā: hā sahi rāhe tumam cce-a dullaba-daṃsaṇa samvutta.
(iti mukharām āliṅgya roditi.)

hā - O; sahi - friend; rahe - Rādhā; tumam - You; cce-a - indeed;

dullaha - difficult; damsana - to see; samvutta - are; iti - thus;
mukharām - Mukharā; āliṅgya - embracing; roditi - cries.

Lalitā: O friend Rādhā, I will no longer see You! (She
embraces Mukharā and cries.)

Text 155

padmā: (candrāvalīm āliṅgya) hā pi-a-sahi diṭṭhi-ā
diṭṭhasi.

candrāvalīm - Candrāvalī; āliṅgya - embracing; hā - O; pi-a -
dear; sahi - friend; diṭṭhi-ā - by good fortune; diṭṭha - seen; asi - you are.

Padmā: (embraces Candrāvalī) O dear friend, I am so
fortunate to see you!

Text 156

paurṇamāsī: paśyeyam rukmiṇī-mūrtiḥ padmām āśliṣya bāṣpair
vidravantīva lakṣyate.

paśya - look!; iyam - this; rukmini - of Rukmini; murtiḥ - the
form; padmam - Padma; asliṣya - embracing; baṣpaiḥ - with tears;
vidravanti - melting; iva - as if; lakṣyate - appears.

Paurṇamāsī: Look! As she embraces Padmā, Rukmiṇī melts with
tears.

Text 157

lalitā: (sa-vismayam) bha-avadi pi-a-sahi canda-ali jevva
kim kkhu ruppīṇī tti suni-adi.

sa - with; vismayam - wonder; bha-avadi - O noble lady; pia -
dear; sahi - friend; canda-ali - Candrāvalī; jevva - indeed; kim -
whether?; kkhu - indeed; ruppini - Rukmiṇī; tti - thus; suni-adi -
is heard.

Lalitā: (struck with wonder) Noble lady, I have heard that
Rukmiṇī is in truth my dear friend Candrāvalī. Is it true?

Text 158

paurṇamāsī: atha kim.

atha kim - yes.

Paurṇamāsī: Yes.

Text 159

lalitā: tado sura-diṇṇa avva-iṇa saccabhāmā nama kumari
kadham ima-e dukkha-nidaṇaṃ tti pasiddhi.

tado - then; sura - by the sun-god; dinna - given; avvaina -

recent; saccabhāmā - Satyabhāmā; nama - named;kumari - girl;
kadham - why?; ima-e - of her; dukkha - of sufferings;nidanam - the
cause; tti - thus; pasiddhi - fame.

Lalitā: Why did the sun-god send the girl named Satyabhāmā
here? Her sufferings are known to everyone.

Text 160

paurṇamāsī: vatse candrāvalī talaṅka-mātur mukhād asmābhir
api tavādhir ākarṇitaḥ. tad adya mā cintaya.

vatse - O child; candrāvalī - Candrāvalī; talaṅka-matuḥ - of
Rohini, the mother of Balarama; mukhat - from the mouth;asambhiḥ -
by us; api - also; tava - of you; adhiḥ- - the anguish;akarṇitaḥ -
has been heard; tat - therefore; adya - now; ma - don't;cintaya -
worry.

Paurṇamāsī: My child Candrāvalī, from the mouth of
Balarāma's mother Rohiṇī we heard of your anxiety. Please,
don't be anxious.

Text 161

yaśodā: vacche rāhi-thāṇe tumam vattasi. tā dāṇim amhaṇam
purado ka de cinta ṇāma.

vacche - O child; rahi - of Rādhā; thane - in the place;tumam - you;
vattasi - are; ta - therefore; danim - now; amhanam - of us;
purado - in the presence; ka - what?; de - of you;cinta - anxiety;

nama - indeed.

Yaśodā: Child, you stand in place of Rādhā. Why should you be unhappy in our presence?

Text 162

candrāvalī: sahi lalide sunahi. (iti sanskṛtena)

api prāṇebhyo me bhavitum ucito yaḥ priyatmaḥ
sa saundaryālokaḥ kṣaṇam api yayau nākṣi-padavīm
durantādhi-śreṇī-vitarāṇa-vidhau yaḥ khalu kṛtī
sa sākṣād atrāsīd ahaha saha-vāsī mama paraḥ

sahi - friend; lalide - Lalitā; sunahi - please listen; iti - thus; saṅkṛtena - in Sanskrit; api - indeed; pranebhyaḥ - than life-breath; me - for me; bhavitum - to be; ucitaḥ - is proper; yaḥ - which; priyatamaḥ - more dear; saḥ - that; saundarya - of beauty; alokaḥ - the sight; kṣaṇam - for a moment; api - even; yayau - has come; na - not; akṣi - of the eyes; padavīm - the pathway; duranta - unbearable; adhi - anguish; sreni - multitude; vitaranavidhau - to give; yaḥ - which; khalu - indeed; kṛti - acting; saḥ - that; sakṣat - directly; atra - here; asit - has been; ahaha - alas!; saha - with; vasi - residing; mama - of me; paraḥ - another.

Candrāvalī: Friend Lalitā, listen. (in Sanskrit) The beautiful sight of Rādhā, which is more dear to me than my own life-breath, does not for a moment enter the pathway of my eyes. Instead, the sight of another girl is my constant companion. The sight of this girl fills my heart with unbearable pain.

Text 163

(praviśya sambhrantā bakulā.)

bakulā: de-i ma-e puṇo puṇo ṇivaridabi sappa-bhisaṇaṃ kali-a-dahaṃ sappadi saccā.

praviśya - entering; sambhranta - hastily; bakula - Bakula; de-i - O queen; ma-e - by me; puṇo - again; puṇo - and again; nivarida - checked; abi - although; sappa - with snakes; bhisaṇaṃ - fearful; kali-a-dahaṃ - the Kāliya-daha lake; sappadi - goes; saccā - Satyabhāmā.

(Bakulā hastily enters)

Bakula: Although again and again I tried to stop Her, Satyabhāmā is now entering snake-infested Kāliya Lake.

Text 164

paurṇamāsī: diṣṭyā padminī-hṛd-uttāpikā śīta-vātāvalī
vyālānāṃ ānana-bile vilīnā.

diṣṭya - by good fortune; padmini - of the lotus flowers; hṛd - the heart; uttapika - bringing pain; śīta - the cold; vata - of winds; avali - host; vyalanāṃ - of the snakes; ānana - of the mouths; bile - in the opening; vilīnā - has entered.

Paurṇamāsī: Fortunately the strong winds that bring pain to the lotus flowers have now entered the mouths of the snakes. The snakes are stopped.

Text 165

bakula: diṭṭham ma-e na-a-vunda-vinnato bhatta vimhalo vi-a
ṇaṃ anusappadi.

diṭṭham - seen; ma-e - by me; na-a-vunda - by Nava-vṛndā;
vinnato - informed; bhatta - Lord Kṛṣṇa; vimhalo - overwhelmed with
anguish; vi-a - indeed; nam - Her; anusappadi - follows.

Bakula: I saw what happened. Nava-vṛndā told Kṛṣṇa. Filled
with anguish, Kṛṣṇa follows Her.

Text 166

sarvāḥ: alaṃ vilambarambheṇa phaṇi-vasaṃ gacchama. (iti
skhalantyaḥ niṣkrāntāḥ.)

alam - enough!; vilamba-arambhena - with this delay; phani - of
the snakes; vasam - to the abode; gacchama - let us go; iti - thus;
skhalantyaḥ - tripping; niṣkrāntāḥ - they exit.

Everyone: Why must we delay any longer? Let us go to this
lake that is the home of snakes. (Stumbling as they walk,
they exit.)

Text 167

(tataḥ praviśati piṅgalayābhyarthamānā rādhā.)

tataḥ - then; praviśati - enters; piṅgalāya - by Piṅgalā;
abhyarthamana - being appealed to; rādhā - Rādhā.

(Being appealed to by Piṅgalā, Rādhā enters.)

Text 168

rādhā: (sanskṛtena)

paratantratayā samantato
mama raṅgāya na śārṅgi-saṅgamaḥ
dhig ihāpi punar viyoga-bhīr
smṛtir evādyā gatiḥ viniścītā

sanskṛtena - in Sanskrit; para-tantrataya - with the condition of being completely dependent on another person; samantataḥ - completely; mama - of Me; raṅgāya - for happiness; na - not; sarṅgi - of Lord Kṛṣṇa, who wields the Sarṅga bow; saṅgamaḥ - the company; dhik - fie!; iha - here; api - even; punaḥ - again; viyoga - of separation; bhīr - the fear; mṛtiḥ - death; eva - certainly; adya - now; gatiḥ - the destination; viniścita - is determined.

Rādhā: (in Sanskrit) Because I am completely controlled by this woman, Kṛṣṇa's company cannot bring any happiness. Why should I be afraid to be separated from Lord Kṛṣṇa? At this moment the only path I can take leads to death.

Text 169

piṅgalā: bhaṭṭi-dāri-e na kkhū edam sahasam de juttam.

bhaṭṭi-dāri-e - O princess; na - not; kkhu - indeed; edam - this; sahasam - rashness; de - for You; juttam - is proper.

Piṅgalā: Princess, it is not proper for You to do this reckless act.

Text 170

rādhā: (sāvajñam)

ali kali-a-dahena diṭṭhino
ranjanam ghana-taraṅga-bhangina
samalujjala-bhu-aṅga-mandali-
saṅgina maha cirena kijja-i

sa - with; avajnam - contempt; ali - O friend; kali-adahena - by this Kaliya-daha lake; diṭṭhino - of the eyes; ranjanam - delight; ghana - great; taraṅga - with waves; bhangina - bending; sam - black; ujjala - glistening; bhu-aṅga - of snakes; mandali - with the community; saṅgina - in company; maha - for Me; cirena - for a long time; kijja-i - is done.

Rādhā: (with contempt) Friend, tossed by great waves, and filled with venomous, glistening black snakes, this Kāliya lake eternally brings pleasure to My eyes.

Text 171

(iti vamaḁṣi-spandanam abhinīya sopalambham sanskṛtena.)

mad-vāma-dṛṣṭi-lutā
parisphurantī samantaḥ kṛpaṇā
āśā-bandham tanute
prāṇa-patāngoparodhāya

iti - thus; vama - the left; akṣi - of the eye; spandanam - trembling; abhiniya - representing dramatically; sa - with; upalambham - a rebuke; sanskṛtena - in Sanskrit; mat - of Me; vama - the left; drsti - of the eye; luta - the spider; parisphuranti - trembling; samantaḥ - completely; kṛpana - wretched; asa - of hope; bandham - the bonds; tanute - extends; prana - of life; pataṅga - the insect; uparodhaya - for trapping.

(Her left eye trembles. She speaks the following rebuke in Sanskrit) The wretched spider of My left eye trembles. That spider is now weaving a web of hope to trap the insect of My life.

Text 172

piṅgalā: asanna-maṅgala-samsi edam. tā mhuttam padibalehi.

asanna - manifested; maṅgala - of auspiciousness; samsi - proclaiming; edam - this; ta - therefore; muhuttam - for a moment; padibalehi - please continue to protect Your life.

Piṅgalā: This is a sign proclaiming all will be well.
Please wait and stay alive a little longer.

Note: For a woman, trembling of the left side of the body is considered a harbinger of good fortune.

Text 173

rādhā: diṭṭhi-makkadi-e asase ko me visaso. (ity avatāram nāṭayati.)

diṭṭhi - of My eyes; makkadi-e - of the monkey; asase - in the words of hope; ko - what?; me - of Me; visaso - trust; iti - thus; avataram - descent; nāṭayati - represents dramatically.

Rādhā: Why should I trust these sweet words of hope spoken by the monkey of My eyes? (She descends into the water.)

Text 174

(tataḥ praviśati nava-vṛndā kṛṣṇaḥ.)
kṛṣṇaḥ:

gatiḥ jātā yā me cira-virahinaḥ prana-śakuner
ghana-cchāyām etām parimalavatīm mūrti-latikām
kṣīpantī sadyas tvam phaṇi-viṣa-kṛṣṇānu kṛṣataram
kaṭhore nākārṣīr mayi kim anukampā-lavam api

(iti hradāvagāham abhinayati.)

tataḥ - then; praviśati - enters; nava-vṛndā - Navavṛndā; saha - with; kṛṣṇaḥ - Kṛṣṇa; gatiḥ - destination; jata - manifested; ya - which; me - for Me; cira - for a long time; virahinaḥ - separated; prana - of the life-breath; sakuneḥ - of the bird; ghana - dense; chayam - shade; etam - this; parimalavatim - fragrant; murti - of the form; latikam - the creeper; kṣīpanti - tossing; sadyaḥ - at once; tvam - You; phaṇi - of snakes; viṣa - of poison; kṛṣṇānu - in the

flames; krsatara - slender; kathore - O hard-hearted girl; na - not; akarsiḥ - give; mayi - to Me; kim - why?; anukampa - of mercy; lavam - a small fragment; api - even; iti - thus; hrada - into the lake; avagaham - plunging; abhinayati - represents dramatically.

(Accompanied by Nava-vṛndā, Kṛṣṇa enters.)

Kṛṣṇa: After a long separation the bird of My life-breath finally takes shelter in the dark shade of the fragrant vine of Your body. Now You are throwing that delicate slender vine into the blazing fire of the poison of these snakes. O hard-hearted girl, why do You have not even the slightest fragment of mercy upon Me? (He plunges into the lake.)

Text 175

nava-vṛndā: deva sarvānārtha-haro 'yam maṇīndraḥ. (iti harer maṇi-bandhe maṇim badhnāti.)

deva - O Lord; sarva - all; anārtha - inauspiciousness; haraḥ - removing; ayam - this; maṇi - of jewels; indraḥ - the king; iti - thus; hareḥ - of Kṛṣṇa; maṇi-bandhe - on the wrist; maṇim - the jewel; badhnati - ties.

Nava-vṛndā: My Lord, this king of jewels removes all inauspiciousness. (She ties the jewel around Kṛṣṇa's wrist.)

Text 176

rādhā: haddhī haddhī kadham manda-bha-iṅgam imaṁ jaṅgam dandasuṅga vi na daṁsanti. (iti sarpān anusarpati.)

haddhi - alas!; haddhi - alas!; kadham - why?; manda-bhainam - unfortunate; imam - this; janam - person; dandasuna - thesnakes; vi - even; na - do not; damsanti - bite; iti - thus;sarpan - the snakes; anusarpati - follows.

Rādhā: Alas! Alas! Even the snakes refuse to bite this wretched person! (She follows the snakes.)

Text 177

kṛṣṇaḥ: (sambhrameṇopasṛtya) mahā-sahasini kim etad asausthavam anusthitam. (iti pṛṣṭhato bhujābhyām kaṇṭham gṛhṇāti.)

sambhramena - quickly; upasṛtya - approaching; maha-sahasini - O reckless girl; kim - why?; etat - this;asausthavam - inauspicious act; anusthitam - was performed; iti - thus; prsthataḥ - from behind; bhujābhyām - with both arms; kaṇṭham - the neck;gṛhṇāti - grasps.

Kṛṣṇa: (hastily approaching) Reckless girl, why have You done this inauspicious act? (From behind He places both arms around Her neck.)

Text 178

rādhā: (śokād aśrutim abhinīya sānandam) diṭṭhi-ā bhuaṅga-ju-aleṇa vedhidamhi. (iti sparśa-sukham abhinīya) thaṇe sama-e aba-ari savvam pi-am hodi. jam panna-a-pphamsovi suhabedi.

sokat - out of grief; asrutim - inability to hear; abhiniya - representing dramatically; sa - with; ānandam - bliss; diṭṭhi-ā - by good fortune; bhu-aṅga - os knakes; ju-alena - by a pair; vedhida - encircled; amhi - I am; iti - thus; sparsa - of the touch; sukham - happiness; abhiniya - representing dramatically; thane - at the proper; sama-e - time; aba-ari - that which is harmful; savvam - completely; pi-am - dear; hodi - become; jam - because; panna-a - of the snakes; pphamso - the touch; vi - even; suhabedi - brings happiness.

Rādhā: (Overwhelmed with grief, She does not hear Kṛṣṇa's words. She suddenly becomes joyful.) Now I am fortunate. Now two snakes have wrapped themselves around Me. (She becomes pleased by the touch of the "snakes".) At the right time even the most harmful danger can be very pleasing. The touch of these snakes bring Me great pleasure.

Text 179

kṛṣṇa-bhujāṅgam itāham
vidhinābhimatam kilānukūlena
cira-ratrāya kṛteyam
yatra mama yatanāvalibhiḥ

kṛṣṇa - black; bhujāṅgam - snakes; ita - attained; aham - I was; vidhina - by destiny; abhimatam - pleased; kila - indeed; anukulena - with favor; cira - endless; ratraya - for night; kṛta - done; iyam - this; yatra - journey; mama - of Me; yatana - sufferings; avalibhiḥ - by the multitude.

Now I touch the poisonous black snake. Now destiny is

kind to Me. Now all My sufferings will begin their journey to endless night.

Note: If the word "kṛṣṇa" is interpreted to mean "Lord Kṛṣṇa", the verse may be interpreted:

"Now I touch Lord Kṛṣṇa. Now destiny is kind to Me. Now all My sufferings will begin their journey to endless night."

Text 180

nava-vṛndā: diṣṭyā kṛṣṇa-bhujābhijñānam asyāḥ sambabhūva.

diṣṭya-by good fortune; kṛṣṇa - of Kṛṣṇa; bhujā - of the arm; abhijñanam - recognition; asyāḥ - of Her; sambabhūva - is becoming manifested.

Nava-vṛndā: Fortunately She is now beginning to recognize Kṛṣṇa's arm.

Text 181

rādhā: (dṛśam daronmīlya) avvo maṇi-kanti-kimmirida-mattha-o vi eso bhu-ango mam na damsadi.

dṛśam - eyed; dara - slightly; unmīlya - opening; avvo - wonderful!; maṇi - of a jewel; kanti - with the splendor; kimmirida - with various colors; mattha-o - the head; vi - although; eso - this; bhu-ango - snake; mam - me; na - does not; damsadi - bite.

Rādhā: (slightly opening Her eyes.) This is strange. This snake, which has a head decorated with colorful jewels, refuses to bite Me.

Text 182

nava-vṛndā:

cakraṅkitasya nirmala-
malaya-pariśīlino maṇim dadhataḥ
kṛṣṇa-bhujagasya subhage
kṛṣṇa-bhujasya ca gato bhedaḥ

cakra - in a circle (or with the Sudarśana cakra); aṅkitasya - marked;
nirmala - pure (or splendid); malayaja - the breeze from
the Malaya Hills (or sandalwood paste from the Malaya Hills);
pariśīlinaḥ - touching; maṇim - a jewel; dadhataḥ - manifesting;
kṛṣṇa - of the black; bhujagasya - snake; subhage - O beautiful
girl; kṛṣṇa - of Kṛṣṇa; bhujasya - of the arm; ca - and; gataḥ -
attained; bhedaḥ - difference.

Nava-vṛndā: O beautiful one, a coiled, jeweled snake touched by the pure Malayan breeze is different from Kṛṣṇa's arm, which is marked with the sign of Sudarśana cakra, decorated with a jewel, and anointed with splendid sandalwood paste.

Note: The ambiguity of the words "cakraṅkitasya", and "nirmala-malayaja-pariśīlinaḥ" enables them to modify, in different ways, both "kṛṣṇa-bhujagasya" and "kṛṣṇa-bhujasya."

Text 183

kṛṣṇaḥ:

trāsitendiram amanda-mādhurī-
kaṇḍālair vapur apūrvam ujjhati
bandhurāngi jagad eva kim vṛthā
bandhya-netram asi kartum udyata

trasita - frightened; indiram - Laksmi-devī; amanda - great;
madhuri - of sweetness; kandalaiḥ - with the manifestation; vapuḥ -
body; apurvam - unprecedented; ujjhati - abandons; bandhuraangi - O
girl with the beautiful limbs; jagat - the world; eva - certainly;
kim - why?; vrtha - for no good reason; bandhya - useless; netram -
eyes; asi - You are; kartum - to make; udyata - endeavoring.

Kṛṣṇa: Beautiful one, why do You try to make the
eyes of the entire world barren and useless by giving up this
incomparably beautiful body, which frightens goddess Lakṣmī
with its boundless sweetness?

Text 184

rādhā: (sāci-kandharam avekṣya) haddhī haddhī hadavi
suṭṭhu jevva hadamhi. jam ima-e varagi-e kide eso tillo-a-
sokkha-ari appa sappadahe tu-e pakkhito.

saci - tilted; kandharam - the neck; avekṣya - looking; haddhi - alas!;
haddhi - alas!; hada - slain; vi - although; sutthu - even
more so; jevva - indeed; hada - slain; amhi - I am; jam - because;
ima-e - this; varagi-e - insignificant, worthless person; kide - for
the sake; eso - He; tillo-a - to the three worlds; sokkha -

happiness; ari - bringing; appa - His own self; sappadahe - into the lake of snakes; tu-e - by You; pakkhito - is tossed.

Rādhā: (She tilts Her neck and gazes at Kṛṣṇa) Alas! Alas! I have died once, and now I am dying a second time. For the sake of this worthless person, You have thrown Lord Kṛṣṇa, who delights the three worlds, into this lake of serpents.

Text 185

kṛṣṇaḥ: (tiram āsādyā rādhā-haste ratnam abadhnan sopalambha-smitam.)

bhajantī niṣkṛpe rāgād
bhoginam svayam āśiṣaḥ
bhoginam mām kim āśīrbhyas
tvām vārāyitum udyatā

tad ehi. madhavi-mandapam prayava. (iti piṅgalāya saha niṣkrāntau.)

tiram - the shore; asadya - attaining; rādhā - of Rādhā; haste - in the hand; ratnam - the jewel; abadhnan - placing; sa - with; upalambha - of censure; smitam - a smile; bhajanti - giving; niskrpe - O merciless one; ragat - out of love; bhoginam - to the serpents; svayam - voluntarily; asisaḥ - benedictions; bhoginam - to the serpent who is Your passionate lover; mam - to Me; kim - why?; asirbhyas - for benedictions; tvam - You; varayitum - to refuse; udyata - endeavor; tat - therefore; ehi - come; madhavi - of madhavi creepers; mandapam - to the pavillion; prayava - let Us go; iti - thus; piṅgalāya - Piṅgalā; saha - with; niṣkrāntau - They both exit.

(Arriving on the shore, Kṛṣṇa places the jewel in Rādhā's hand, and rebukes Her with a smile of reproach.) Merciless girl, Voluntarily, and with great love, You offered many benedictions to these serpents. Why do You refuse to offer any benedictions to this one serpent who is passionately in love with You? Come. Let Us go to the pavilion of mādhavī vines. (Accompanied by Piṅgalā, They both exit.)

Text 186

(tataḥ praviśati paurṇamāsy-ādibhir anugamyamānā vikrośantī yaśodā.)

yaśodā: hanta hanta adikkanto vi so hadaso kali-o maha manda-bha-ini-e kide puno vi paravutto.

tataḥ - then; praviśati - enters; paurṇamāsy-ādibhiḥ - by the women headed by Paurṇamāsy; anugamyamana - followed; vikrosanti - crying; yaśodā - Yaśodā; hanta - alas!; hanta - alas!; hadaso - cruel; kali-o - Kaliya; maha - of me; manda-bha-inie - unfortunate; kide - for the sake; puno - again; vi - even; paravutto - has returned.

(Accompanied by Paurṇamāsy and other women, and crying, Yaśodā enters.)

Yaśodā: Alas! Alas! I am very unfortunate! Even though the cruel Kāliya serpent was defeated once, it has returned again to torment me.

Text 187

nava-vṛndā: (svगतam) rādhā-para-vaśya-bāḍha-nirodhayā

mayā praṇiteyam cāturī siddhā babhūva. (prakāśam) hanta
paramāryaḥ samāśvasita samāśvasita. khedaṁ muncata. yad eṣa
satyam uttārya tatim avāpa nāgarī-ketuḥ.

svagatam - aside; rādhā - of Rādhā; para - on someone else;
vasya - dependence; badha - the obstacle; nirodhaya - for removing;
maya - by me; pranita - created; iyam - this; caturi - cleverplan;
siddha - perfect; babhuva - has become; prakasam - openly;hanta - O;
parama-aryaḥ - noble ladies; samasvasita - please be comforted;
khedam - grief; muncata - please abandon; yat - because;esaḥ - He;
satyam - Satyabhāmā; uttarya - rescuing; tatim - the shore;avapa -
attained; nagari-ketuḥ - Lord Kṛṣṇa, who carries a flag marked
with Garuda.

Nava-vṛndā: (aside) My strategy to free Rādhā from the
control of others is now successful. (openly) O noble
ladies, please be comforted. Please be comforted. Give up your
unhappiness. Lord Kṛṣṇa, who carries a flag marked with the
insignia of Garuda, has rescued Satyabhāmā and carried Her to the
shore.

Text 188

sarvaḥ: (sa-gadgadam) badham maṅgalam maṅgalam. (iti
dhairyam nāṭayanti.)

sa - with; gadgadam - a choked voice; badham - certainly;
maṅgalam - auspicious; maṅgalam - auspicious; iti - thus;dhairyam -
peacefulness; nāṭayanti - they represent dramatically.

Everyone: (their voices become choked) Well done! Well
done! (They become peaceful.)

Text 189

(nepathye)

tribhuvana-gurum agre-kṛtya rajīva-yoniṁ
kalayitum adhi-mauliṁ sa-tvaraḥ satvatānām
viśati puram aparṇa-pūrṇa-pārśvaḥ purastād
vṛṣa-varam adhirūdhaḥ khaṇḍa-śītāṁśu-cūḍaḥ

nepathye - behind the scenes; tribhuvana - of the three worlds; gurum - the spiritual master; agre - in front; kṛtya - placing; rajīva-yoniṁ - the demigod Brahma, who was born from the lotus navel of Garbhodakasayi Visnu; kalayotum - to see; adhi-maulim - the king; sa - with; tvaraḥ - haste; satvatanam - of the Satvata dynasty; visati - enters; puram - the city; aparṇa - with Parvati; pūrṇa-parsvaḥ - at his side; purastat - in the presence; vṛsa - of bulls; varam - the best; adhirudhaḥ - riding; khanda - crescent; sitamsu - moon; cūḍaḥ - crown.

A Voice From Behind the Scenes: There is the demigod Brahmā, who was born from a lotus flower, and who is the spiritual master of the three worlds. Following behind him is Lord Śiva, who is crowned with a crescent moon, and who rides his powerful bull Nandī with goddess Pārvatī by his side. Śiva now enters Dvārakā City to see Lord Kṛṣṇa, the king of the Sātvatas.

Text 190

nava-vṛndā: paśyata paśyata girīndra-nandinī-jīvita-bandhor

ānandanaya mukundaḥ purastād ayam sādhayati.

paśyata - look!; paśyata - look!; girindra-nandini - of Parvati, the daughter of the king of the Himalaya Mountains; jivita-bandhoḥ - of the husband; ānandanaya - for the happiness; mukundaḥ - Kṛṣṇa; purastat - in the presence; ayam - He; sadhayati - attains.

Nava-vṛndā: Look! Look! Lord Kṛṣṇa has come to please Pārvatī's husband, Śiva.

Text 191

(sarvāḥ kṛṣṇam dūrataḥ samīkṣya harṣam nāṭayanti.)

sarvaḥ - everyone; kṛṣṇam - Lord Kṛṣṇa; durataḥ - from a distance; samīkṣya - seeing; harṣam - happiness; nāṭayanti - represents dramatically.

(Observing Lord Kṛṣṇa from a distance, everyone becomes happy.)

Text 192

paurṇamāsī: navavṛnde kva te prāṇa-sakhī satyā.

navavṛnde - O Nava-vṛndā; kva - where?; te - of you; prana-sakhi - the dear friend; satya - Satyabhāmā.

Paurṇamāsī: Nava-vṛndā, where is your dear friend Satyabhāmā?

Text 193

nava-vṛndā: purastād vasanti-maṇḍape.

purastad - in the presence; vasanti - of jasmine flowers; mandape - in the pavillion.

Nava-vṛndā: There in the pavilion of jasmine flowers.

Text 194

paurṇamāsī: hareḥ parokṣam eva satyām sa-tvaram kuṇḍine preṣayāmaḥ.

hareḥ - of Kṛṣṇa; parokṣam - in the absence; eva - certainly; satyam - Satyabhāmā; sa - with; tvaram - speed; kundine - to the city of Kundina; presayamaḥ - let us send.

Paurṇamāsī: While Kṛṣṇa is absent let us quickly send Satyabhāmā to Kuṇḍina City.

Text 195

mukharā: aham gadu-a nam anemi. (iti parikramati.)

aham - I; gadu-a - going; nam - Her; anemi - shall bring; iti - thus; parikramati - walks.

Mukharā: I will go and bring Her. (She walks.)

Text 196

(praviśya piṅgalāya saha rādhā.)
rādhā: halā ka-o ettha jappanti.

praviśya - entering; piṅgalāya - Piṅgalā; saha - with; rādhā - Rādhā; hala - Oh!; ka-o - who?; ettha - here; jappanti - is talking.

(Accompanied by Piṅgalā, Rādhā enters.)
Rādhā: Ah! Who is talking here?

Text 197

piṅgalā: milida-im de-i-e ruppini-e kudumba-im tumam
akhibanti.

milida-im - assembled together; de-i-e - of Queen; ruppini-e - Rukmini; kuduma-im - the family members; tumam - You; akhibanti - speaking badly.

Piṅgalā: Queen Rukmiṇī's relatives are speaking badly about You.

Text 198

rādhā: hā maraṇam vi me dullaham. (iti vaktram āvṛtya roditi.)

hā - alas!; maranam - death; vi - even; me - for Me;dullaham - is difficult to obtain; iti - thus; vaktram - Her face; avṛtya - covering; roditi - weeps.

Rādhā: Alas! I am not able even to die! (She covers Her face and weeps.)

Text 199

(mukharā dūrataḥ prekṣya sa-camatkāram parāvartate.)

mukharā - Mukharā; durataḥ - from a distance;prekṣya - seeing; sa - with; camatkaram - astonishment; paravartate - returns.

(Mukharā gazes at Rādhā from a distance, becomes struck with wonder, and then returns.)

Text 200

paurṇamāsī: mukhare kim nivṛttasi.

mukhare - O Mukharā; kim - why?; nivṛtta - returned;asi - you have.

Paurṇamāsī: Mukharā, why have you come back?

Text 201

mukharā: bha-avadi kim pi vaktu-kamavi saṅkemi.

bha-avadi - O noble lady; kim pi - something; vaktu - to speak;
kama - wishing; vi - although; saṅkemi - I fear.

Mukharā: Noble lady, there is something I wish to tell you,
but I am afraid to speak.

Text 202

paurṇamāsī: mugdhe kṛtam śaṅkayā. viśrabdham ucyatām.

mugdhe - O bewildered one; kṛtam - what is the use?; śaṅkaya -
of this fear; viśrabdham - what is believed; ucyatam - should be
spoken.

Paurṇamāsī: Bewildered woman, why should you be afraid?
Tell me what is on your mind.

Text 203

mukharā: (sāsra-gadgadam karṇe) evvaṁ ṇedam.

sa - with; asra - tears; gadgadam - and a faltering voice;
evvam - in this way; nedam - this.

Mukharā: It is like this. . . (Shedding tears, she whispers
in her ear in a faltering voice.)

Text 204

paurṇamāsī: (sopalambham) pralapini tūṣṇim-bhava. kutas
te tādṛśam bhagadheyam.

sa - with; upalambham - a rebuke; pralapini- - O woman who
speaks incoherent nonsense; tusnim - quiet; bhava - become; kutaḥ -
from where?; ta - of you; tadṛśam - like this; bhagadheyam -
destiny.

Paurṇamāsī: (with contempt) O speaker of incoherent
nonsense, be silent! Why does destiny treat you in this way?

Text 205

yaśodā: bha-avadi kim bhanadi esa.

bha-avadi - O noble lady; kim - what?; bhanadi - say; esa - did
she.

Yaśodā: O noble lady, what did she say?

Text 206

paurṇamāsī: gokuleśvari bādham asambhavyam.

gokula - of Gokula; īśvari - O queen; badham - certainly;
asambhavyam - impossible.

Paurṇamāsī: Queen of Gokula, it is impossible.

Text 207

(mukharā punaḥ karṇe lagati.)

mukharā - Mukharā; punaḥ - again; karṇe - in the ear; lagati -
touches.

(Mukharā again whispers in her ear.)

Text 208

paurṇamāsī: mūḍhe jñātam jñātam. mahā-
ratnenaiva bhrantāsi kṛtā.

mudhe - fool!; jnatam - understood; jnatam - understood; maha -
great; ratnena - by the jewel; eva - certainly; bhranta -
bewildered; asi - you have been; kṛta - done.

Paurṇamāsī: Fool! I know. I know. The syamantaka jewel

has cast a spell on you and turned into a fool.

Text 209

mukharā: nittini lalide tumam a-adu-a peccha.

nattini - granddaughter; lalide - Lalitā; tumam - you; aadu-a - coming;
peccha - look.

Mukharā: Granddaughter Lalitā, you come and look.

Text 210

(lalitā paurṇamāsī-mukhān īkṣate.)

lalitā - Lalitā; paurṇamāsī - of Paurṇamāsī; mukham - at the
face; īkṣate - looks.

(Lalitā glances at the face of Paurṇamāsī.)

Text 211

paurṇamāsī: gacchāmas tatra ko doṣaḥ.

gacchamaḥ - we go; tatra - there; kaḥ - what?; doṣaḥ - fault.

Paurṇamāsī: Let us all go there. What's wrong with that?

Text 212

(iti sarvaḥ parikramanti.)

iti - thus; sarvaḥ - everyone; parikramanti - walks.

(Everyone walks.)

Text 213

paurṇamāsī: (lalitā-mukharābhyam saha kiñcid agre gatvā sautsukyam.) katham alakṣyamāna-sarvāṅgāpi varāṅgi mad-antare karuṇyam unmīlayantī kiñcit camatkāram āropayati.

lalitā - Lalitā; mukharābhyam - and Mukharā; saha - with; kiñcit - somewhat; agre - in front; gatva - going; sa - with; sautsukyam - emotion; katham - how is it?; alakṣyamāna - not observed; sarva - all; aṅga - the limbs of the body; api - although; vara-angi - this girl with beautiful limbs; mat - of me; antare - in the heart; karuṇyam - compassion; unmīlayati - awakens; kiñcit - somewhat; camatkāram - wonder; āropayati - causes to grow.

Paurṇamāsī: (Going a little ahead of Lalitā and Mukharā, she becomes suddenly filled with emotion.) How is that, even though I cannot clearly see Her, this very beautiful girl awakens such compassion and wonder in my heart?

Text 214

lalitā: (sannidhāya sa-gadgadam) a-i mando-ari kim ro-asi.

sannidhaya - approaching; sa - with; gadgadam - a choked up voice; a-i - O; mando-ari - girl with the slender waist; kim - why?; ro-asi - are You crying.

Lalitā: (she approaches and says in a choked voice) O slender girl, why are You crying?

Text 215

rādhā: (mukhād añcalam apāśya sa-vikrośam.) hā hā kadham pi-a-sahi me lalidā. hā kadham vacchala bha-avadi. hā kadham ajji-a muharā. (ity ānandena ghūrṇanti bhūmau skhalati.)

mukhat - from Her face; ancalam - the edge of Her sari; apaśya - removing; sa - with; vikrosam - a series of exclamations; hā - ah!; hā - ah!; kadham - whether?; pi-a - dear; sahi - friend; me - My; lalida - Lalitā; hā - ah!; kadham - whether?; vacchala - affectionate; bha-avadi - the noble Paurṇamāsī; hā - ah!; kadham - whether?; ajji-a - the noble; muhara - Mukharā; iti - thus; ānandena - with bliss; ghurnanti - overcome; bhumau - to the ground; skhalati - She falls.

Rādhā: (She removes the edge of Her sari from Her face. She suddenly calls out.) Oh! Oh! Is this My dear friend Lalitā? Oh! Is this affectionate Paurṇamāsī? Oh! Is this noble Mukharā? (Overcome with happiness, She falls to the ground.)

Text 216

(lalitā vicitrām kujantī rādhām āliṅgya pramoda-murcham
nāṭayati.)

lalitā - Lalitā; vicitrām - wonderful; kujanti - making
inarticulate sounds; rādhām - Rādhā; āliṅgya - embracing; pramoda -
of joy; murcham - the fainting; nāṭayati - represents dramatically.

(Lalitā utters an inarticulate sound of joy, embraces Rādhā,
and then faints in happiness.)

Text 217

paurṇamāsī: ahaha bhoḥ katham vatsaiva sa me rādhikā.
(ity uccair ākrandati.)

ahaha - aha!; bhoḥ - ah!; katham - whether?; vatsa - child; eva -
certainly; sa - She; me - my; radhika - Rādhā; iti - thus; uccaiḥ -
loudly; akranadati - she cries.

Paurṇamāsī: Oh! Oh! Is this my child Rādhā? (She loudly
weeps.)

Text 218

mukharā: nattini puno vi laddhasi. (ity unmadam nāṭayati.)

nattini - O granddaughter; puno - again; vi - even; laddha - attained; asi - You are; iti - thus; unmadam - madness;nāṭayati - represents dramatically.

Mukharā: Granddaughter, I have found You again! (She becomes mad with happiness.)

Text 219

yaśodā: (rohiṇyā saha dhāvanṭi sa-gadgadam.) hā vacche ji-asi. (iti mukhaṁ cumbati.)

rohinya - Rohini; saha - with; dhavanti - running;sa - with; gadgadam - a choked up voice; hā - O!; vacche - child; jiasi - You are alive; iti - thus; mukham - Her face; cumbati - she kisses.

Yaśodā: (Accompanied by Rohiṇī, she runs there and says with a choked voice) O child, You are alive! (She kisses Her face.)

Text 220

candrāvalī: (sotkampam) kim kkhu mama bahini rāhi cce-a esa. (iti skhalanti kaṇṭhe gṛhṇāti.)

sa - with; utkampam - trembling; kim - whether?;kkhu - indeed; mama - my; bahini - sister; rahi - Rādhā; cce-a - indeed;esa - She; iti - thus; skhalati - she falls; kaṇṭhe - on the neck;gṛhṇāti - grasps.

Candrāvalī: (trembling) Is this my sister Rādhā? (She falls and embraces Rādhā's neck.)

Text 221

paurṇamāsī: aho tīvra-tṛṣṇārtanaṁ maru-jaṅgale panaka-kulya svayam evonmīlītā.

aho - ah!; tivra - sharp; tṛṣṇa - by thirst; artanam - of those who are afflicted; maru-jaṅgale - in the desert; panaka - for drinking; kulya - a stream; svayam - personally; eva - certainly; unmīlita - has appeared.

Paurṇamāsī: Ah! A crystal stream of pure drinking-water has suddenly appeared before they who are dying of thirst in the desert.

Text 222

rādhā: (sarvāsām pādān abhivadya sotkaṅṭham) kusalini kim bahini me canda-ali.

sarvasam - of everyone; padan - to the feet; abhivadya - offering respectful obeisances; sa - with; utkaṅṭham - eagerness; kusalini - in an auspicious condition; kim - whether?; bahini - sister; me - My; canda-ali - Candrāvalī.

Rādhā: (She offers respectful obeisances to everyone's feet, and eagerly says) Is My sister Candrāvalī well?

Text 223

candrāvalī: (gāḍham pariṣvajya) bahini esa esamhi dujjani
hada-canda-ali-a. (iti roditi.)

gadham - tightly; parisvajya - embracing; bahini - sister; esa -
this; esa - this; amhi - I am; dujjani - the wicked; hada - wretched;
canda-ali-a - Candrāvalī; iti - thus; roditi - cries.

Candrāvalī: (tightly embracing Her) My sister! I, I am
the wicked, wretched Candrāvalī. (She cries.)

Text 224

rādhā: (sānanda-sambhramam padayoḥ patanti.) haddhi haddhi
vidambidamhi hada-devvena.

sa - with; ānanda - bliss; sambhramam - and reverence; padayoḥ -
before the feet; patanti - falling; haddhi - alas!; haddhi - alas!;
vidambida - mocked; amhi - I am; hada - wretched; devvena - by fate.

Rādhā: (with bliss and reverence She falls at her feet)
Ah! Ah! Wretched fate is mocking Me!

Text 225

(tataḥ praviśati kṛṣṇaḥ.)

kṛṣṇaḥ: (sānandam) cireṇādyā gokula-vāsinām ivātmānam
abhimanyamānaḥ pramoda-mugdho 'smi.

tataḥ - then; praviśati - enters; kṛṣṇaḥ - Kṛṣṇa;sa - with;
ānandam - joy; cirena - for a long time; adya - now; gokula - of
Gokula; vasinam - a resident; iva - as if; atmanam - Myself;
abhimanyamanaḥ - considering; pramoda - with happiness; muddhaḥ -
overcome; asmi - I am.

(Kṛṣṇa enters.)

Kṛṣṇa: (joyful) After such a long time, now again I can
think of Myself as a resident of Gokula. Now I am overcome with
happiness.

Text 226

yaśodā: (kṛṣṇam abhimṛśya) jada diṭṭhi-ā vahu-dudi-o
sappa-dahado khemi nikkantosi.

kṛṣṇam - Kṛṣṇa; abhimṛśya - touching; jata - O my son;diṭṭhi-ā - by
good fortune; vahu - with this girl; dudi-o - as a second;
sappa - of snakes; dahado - from the lake; khemi - well;nikkantosi - You
have come.

Yaśodā: (touching Kṛṣṇa) My son, it is very fortunate that
You and this girl have both emerged from this lake of serpents
unharmmed.

Text 227

nava-vṛndā: gokuleśvari māyā-mayī seyaṁ bhujāṅga-saṁhatiḥ.

gokula - of Gokula; īśvari - O queen; maya-mayi - a magical illusion; sa iyam - this; bhujāṅga - of snakes; saṁhatiḥ - multitude.

Nava-vṛndā: Queen of Gokula, those snakes were an illusion created by magic.

Text 228

(sarve smitam kurvanti.)

sarve - everyone; smitam - smiles and gentle laughter; kurvanti - does.

(Everyone gently laughs and smiles.)

Text 229

lalitā: halā rāhe kahim visaha.

hala - O; rahe - Rādhā; kahim - where?; visaha - is Viśākhā.

Lalitā: Rādhā, where is Viśākhā?

Text 230

nava-vṛndā: paśyeyaṁ viśākhā nija-nirjharād utthāya sānandam
ayati.

paśya - look!; iyam - she; viśākhā - Viśākhā;nija - own;
nirjharat - from the river; utthaya - rising; sa - with;ānandam -
happiness; ayati - comes.

Nava-vṛndā: Look! Viśākhā is happily coming here from the
river.

Text 231

(sarva pratyudgamyā viśākhām āliṅgati. viśākhā gurūṇām
pādān abhivandya rādhām āliṅgati.)

sarvaḥ - all the women; pratyudgamyā - approaching;viśākhām -
Viśākhā; āliṅgati - embrace; viśākhā - Viśākhā;gurunam - of the
superiors; padan - the feet; abhivandya - offering respectful
obeisances; rādhām - Rādhā; āliṅgati - embraces.

(All the women approach Viśākhā and embrace her. Viśākhā
offers respectful obeisances to the feet of her superiors. She
then embraces Rādhā.)

Text 232

lalitā: hā sahi visāhe kim puṇo vi diṭṭhasi.

hā - O; sahi - friend; visahe - Viśākhā;kim - whether; puṇo -

again; vi - even; diṭṭha - seen; asi - you are.

Lalitā: O friend Viśākhā, am I actually seeing you again?

Text 233

(ity ubhe gāḍham āliṅgataḥ.)

iti - thus; ubhe - they both; gadham - tightly; āliṅgataḥ - embrace.

(They tightly embrace each other.)

Text 234

candrāvalī: (janāntikam) bha-avadi bahini-e karam genhidum maha va-anena abbatthi-adu ajja-utto.

jana-antikam - aside to Paurṇamāsī; bha-avadi - O noble Paurṇamāsī; bahini-e - of the sister; karam - the hand; genhidum - to take; maha - of me; va-anena - by the statement; abbatthi-adu - requested; ajja-utto - the noble husband.

Candrāvalī: (aside to Paurṇamāsī) Noble lady, repeating my words, please beg my noble husband to accept the hand of my sister, Rādhā.

Text 235

paurṇamāsī: vatse dakṣinya-bhajam mūrdhanyasi. tad
ākaraṇaya

eṣā sādhvī ciram udayate devī daivī prasiddhir
vinyastāyaṁ madhuripu-kare rādhikāyāṁ bhavatyā
dhinvan bhāvī bhuvanam anayoḥ prema-saubhāgya-gaṇṭha-
nirghoṣākhyāḥ pariṇaya-vidhau ratnadḥarābhiṣekaḥ

vatse - O child; dakṣinya - gentleness and sincerity; bhajam - of those who possess; mūrdhanya - the most important; asi - you are; tat - therefore; akaraṇaya - please listen; esa - this; sadhvi - pure; ciram - for a long time; udayate - arises; devi - O queen; daivi - transcendental; prasiddhiḥ - fame; vinyastayam - placed; madhuripu - of Lord Kṛṣṇa, the enemy of the demon Mura; kare - in the hand; radhikayam - when Rādhā; bhavatyā - by you; dhinvan - delighting; bhavi - will be; bhuvanam - the entire world; anayoḥ - of Them; prema - of love; saubhagya - of the good fortune; gantha - of the bells; nirghosa - the sounds; akhyāḥ - the name; pariṇaya-vidhau - in the wedding ceremony; ratna - of jewels; dhara - of the flood; abhiṣekaḥ - the ceremonial bath.

Paurṇamāsī: My child, of all gentle, kind, and sincere girls, you are the best. Please listen. When you place Rādhā in Lord Kṛṣṇa's hand, then your pure transcendental fame will be established eternally. At the wedding ceremony of Rādhā and Kṛṣṇa the shower of jewels and the ringing of bells proclaiming the auspiciousness of Their love will delight the entire world.

Text 236

candrāvalī: (sa-harṣam) ajje maha vi eso cce-a- kamo. tā
go-ulesari-e samam sappadi-adu.

sa - with; harṣam - happiness; ajje - O noble lady; maha - of
me; vi - also; eso - this; cce-a - certainly; kamo - is the desire;
ta - therefore; go-ula - of Gokula; isari-e - the queen; samam -
with; sappadi-adu - may be done.

Candrāvalī: (jubilant) O noble lady, that is my desire
also. You and Gokula's queen Yaśodā please arrange that it be
done.

Text 237

(paurṇamāsī yaśodām āvedayati.)

paurṇamāsī - Paurṇamāsī; yaśodām - Yaśodā; āvedayati - informs.

(Paurṇamāsī informs Yaśodā.)

Text 238

yaśodā: jada vaccha canda-ali kim pi abbatthedi.

jada - O son; vaccha - child; canda-ali - Candrāvalī; kimpī -
something; abbatthedi - requests.

Yaśodā: Son, child Candrāvalī has something to ask You.

Text 239

kṛṣṇaḥ: amba kathaya. kam asyāḥ paripurayisyāmy abhilāṣam.

amba - mother; kathaya - tell Me; kam - what?
asyāḥ - of her; paripurayisyāmi - I will fulfill;
abhilasam - the desire.

Kṛṣṇa: Mother, tell Me. What desire of her's will I now fulfill?

Text 240

yaśodā: evvam nedam.

evvam - in this way; nedam - this.

Yaśodā: It is something like that.

Text 241

kṛṣṇaḥ: amba yathājnāpayati. (ity upasṛtya janāntikam.)
devi durvāho 'yam gariyān mahā-bharaḥ. tad ito 'nyad ājnāpaya.

amba - My mother; yathā - as; ajnāpayati - orders; iti - thus;
upasṛtya - approaching; jana-antikam - whispers in the ear; devi - O
queen; durvahaḥ - difficult to carry; ayam - this; gariyan - very
heavy; maha - great; bharaḥ - burden; tat - therefore; itaḥ - than

this; anyat - something else; ajnapaya - please order.

Kṛṣṇa: As My mother orders. (She comes close and whispers something in His ear.) My queen, this burden is very heavy. I cannot carry it. Please give Me a different order.

Text 242

candrāvalī: (sa-praṇayerṣyam) thane vijjhasi. jam laddha-kandosi. (iti rādhām kare dhṛtvā.) pundarikakkha esa me bahini amha-sa-asado vi tu-e pa-ura-pemmena sambha-anijja. (iti kṛṣṇa-pāṇau samarpayati.)

sa - with; pranaya - of love; irsyam - the anger; thane - proper; vijjhasi - You are afraid; jam - because;laddha - obtained; kando - the opportunity; si - You are; iti - thus;rādhām - Rādhā; kare - in the hand; dhrtva - holding; pundarika-akkha - O lotus-eyed Kṛṣṇa, esa - this girl; ma - of me; bahini - the sister; amha - of us; sa-asado - in the presence; vi - even; tu-e - by You;pa-ura - with great; pemmena - love; sambha-anijja - should be accepted; iti - thus; kṛṣṇa - of Kṛṣṇa; panau - in the hand;samarpayati - places.

Candrāvalī: (with the anger of love) In this situation it is good for You to be timid. (She takes Rādhā's hand.) O Lotus-eyed Kṛṣṇa, in front of all of us, please accept this girl, my sister, Rādhā, and please love Her very dearly. (She places Rādhā's hand in Kṛṣṇa's.)

Text 243

kṛṣṇaḥ: (nīcaiḥ) devi kas te prasādam nābhinandati. (iti sādaram gṛhṇāti.)

nīcaiḥ - in a soft voice; devi - O queen; kaḥ - what person?; te - of you; prasadam - the mercy; na - would not; abhinandati - desire; iti - thus; sa - with; adaram - respect; gṛhṇāti - takes.

Kṛṣṇa: (in a soft voice) My queen, what person would not yearn to attain your good wishes? (He reverentially accepts Rādhā.)

Text 244

(nepathye)

uddiśyamāna-saraṇir nanu raivatena
govardhanasya kara-sambhṛta-vāma-pāṇiḥ
bhallūka-malla-vadanād upalabhya vārtām
vindhyo mukunda-nagarīm naga-rāḍ upaiti

nepathye - behind the scenes; uddiśyamana - being indicated; saraniḥ - the pathway; nanu - certainly; raivatena - by the king of the Raivata Mountain; govardhanasya - of King Govardhana; kara - in the hand; sambhṛta - taken; vama - the left; paṇiḥ - hand; bhallukamalla - of Jambavan, the powerful king of the Bhallukas; vadanat - from the mouth; upalabhya - learning; vartam - the news; vindhyaḥ - Vindhyah; mukunda - of Lord Kṛṣṇa; nagarim - to the city; naga - of the mountains; rat - the king; upaiti - went.

A Voice From Behind the Scenes: Guided on the path by King Raivata, and his left hand placed in the hand of the King of

Govardhana, the king of the Vindhya Hills, who heard the news from the mouth of Jāmbavān, now enters the city of Lord Kṛṣṇa.

Text 245

paurṇamāsī: paśyata paśyata

dhṛta-haladhara-pāṇiḥ parva-vedīm apūrvam
praviśati vasudevo vṛṣṇi-vīraiḥ parītaḥ
yadu-kula-ramaṇīnām śreṇībhiḥ sevyamānā
sadayam upanayantī revatīm devakī ca

paśyata - look!; paśyata - look!; dhṛta - held; haladhara - of Balarama; paṇiḥ - the hand; parva-vedīm - the place of the wedding ceremony; apūrvam - unprecedented; praviśati - enters; vasudevaḥ - Maharaja Vasudeva; vṛṣṇi - of the Vṛṣṇi dynasty; viraiḥ - by the heroes; parītaḥ - accompanied; yadu - of the Yadu; kula - dynasty; ramanīnam - of the beautiful ladies; śreṇībhiḥ - by the multitudes; sevyamāna - served; sa - with; dayam - kindness; upanayanti - bringing; revatīm - Revati; devakī - Devaki; ca - also.

Paurṇamāsī: Look! Look! Holding Balarāma's hand, and accompanied by the heroes of the Vṛṣṇi dynasty, Mahārāja Vāsudeva enters the extraordinary wedding arena. Attended by the beautiful ladies of the Yadu dynasty, and with great respect bringing Revatī with her, Queen Devakī also enters the arena.

Text 246

nava-vṛndā: paśyata paśyata

bhadrāyā dakṣiṇam pāṇim
śaibyāyāḥ savyam utsukā
karābhyām grhṇāti śyāmā
purastād iyam āyayau

paśyata - look!; paśyata - look!; bhadrāyaḥ - of Bhadra;
dakṣiṇam - the right; paṇim - hand; saibyayaḥ - of Saibya;savyam -
the left; utsuka - eager; karābhyām - with both hands;grhṇāti -
holding; syama - Syama; purastat - in the presence;iyam - she;
ayayau - comes.

Nava-vṛndā: Look! Look! Holding Bhadrā's right hand and
Śaibyā's left, eager Śyāmā has come.

Text 247

(nepathye)

vinīte rādhāyaḥ pariṇaya-vidhānānumatibhiḥ
svayam devyā tasmin pitur iha nibandhe muditayā
kumārīṇām tāsām ayam upanayan ṣoḍaśa kṛtī
sahasrāṇi smerāḥ praviśati śatādhyāni garudaḥ

nepathye - behind the scenes; vinite - removed; rādhāyaḥ - of
Rādhā; pariṇaya-vidhana - for the wedding; anumatibhiḥ - by
permission; svayam - personally; devyā - by Queen Rukmini;tasmin -
when this; pituḥ - of her father; iha - here; nibandhe - in the
restriction; muditaya - jubilant; kumarinam - of unmarried girls;
tasam - of them; ayam - he; upanayan - bringing;sodasa - sixteen;
kṛti - expert; sahasrani - thousand; smerāḥ - smiling;praviśati -
enters; sata - a hundred; adhyani - plus; garudaḥ - Garuda.

A Voice From Behind the Scenes: Now that, by cheerfully consenting to Kṛṣṇa's marriage with Rādhā, Queen Rukmiṇī has dissolved the restriction placed by her father, clever, smiling Garuḍa has entered with 16,100 unmarried girls.

Text 248

yaśodā: ammahe devvassa ekada savvado-muhi anu-ulada.

ammahe - aha!; devvassa - of destiny; ekada - for once;
savvado-muhi - in all directions; anu-lada - favorableness.

Yaśodā: Ah! From all directions destiny is suddenly very friendly.

Text 249

paurṇamāsī: paśyata paśyata

dakṣiṇataḥ śrīdāmnā
valitaḥ subalena savyataḥ sphuratā
upacita-paramānandaḥ
praviśaty ayam agrato nandaḥ

paśyata - look!; paśyata - look!; dakṣiṇataḥ - on the right;
sridama - by Sridama; valitaḥ - accompanied; subalena - by Subala;
savyataḥ - on the left; sphurata - manifested; upacita - increased;
parama - transcendental; ānandaḥ - whose bliss; praviśati - enters;
ayam - he; agrataḥ - in the presence; nandaḥ - Maharaja Nanda.

Paurṇamāsī: Look! Look! With Śrīdāmā at his right and Subala at his left, jubilant Nanda Mahārāja enters.

Text 250

(praviśya yathā-nirdiṣṭo nandaḥ.)

nandaḥ: bhagavati caritārtho 'smi. cira-sambhṛtasya manorathasya pūraṇena. (iti kṛṣṇam āliṅgati.)

praviśya - entering; yathā - as; nirdiṣṭaḥ - described; nandaḥ - Nanda; bhagavati - O noble lady; carita - attained; arthaḥ - purpose; asmi - I am; cira - for a long time; sambhṛtasya - held; manorathasya - of the desire; pūraṇena - by the fulfillment; iti - thus; kṛṣṇam - Kṛṣṇa; āliṅgati - embraces.

(As described, Nanda enters)

Nanda: Noble Paurṇamāsī, now that my long-cherished desire is fulfilled, I consider my life a complete success. (He embraces Kṛṣṇa.)

Text 251

(bhaginyau paurṇamāsīm antara kṛtya gopendram praṇamataḥ.)

bhaginyau - the two sisters; paurṇamāsī - Paurṇamāsī; antara-kṛtya - placing in the middle; gopa-indram - to Nanda, the king of the cowherd people; praṇamataḥ - offer respectful obeisances.

(With Paurṇamāsī between them, the two sisters offer respectful obeisances to Nanda, the king of the cowherd people.)

Text 252

nandaḥ: vatse parasparasya prāṇādhikyam bhajantya
saubhagyavatya bhūyastam.

vatse - O children; parasparasya - mutually; prana-adhikyam - Lord Kṛṣṇa, who is more dear to you than your own life's breath; bhajantya - faithfully serving; saubhagyavatya - very fortunate; bhuyastam - may become.

Nanda: Children, You are both devoted to Kṛṣṇa, and You both consider Him more dear than Your own life's breath. May You both be blessed with all good fortune.

Text 253

paurṇamāsī:

nikhila-satīnām vṛndair
arundhatīyam nirundhati padavīm
anavāpta-vrata-lopā
lopamudrāpy asau milati

nikhila - all; satīnam - of chaste ladies; vṛndaiḥ - with multitudes; arundhati - Arundhati; iyam - she; nirundhati - blocking; padavīm - the path; anavāpta - not attained; vrata - of vows; lopa - transgression; lopamudra - Lopamudra; api - also; asau - she; milati - meets.

Paurṇamāsī: Accompanied by many chaste women, Arundhati and the chaste Lopamudrā meet on the path.

Note: Arundhati is the wife of the sage Vasiṣṭha, and Lopamudrā is the wife of the sage Agastya.

Text 254

nava-vṛndā:

gīrbāṇādhīpatiḥ puloma-tanayām ṛddhim sakhā dhurjateḥ
dhūmorṇām aravindabandha-vasuto gaurīm apām īśvaraḥ
tvaṣṭrīm caṇḍaruciḥ śivam marud asau svāhām kuśānus tathā
candraḥ paśyata rohiṇīm upanayan prapadyate dvārakām

gīrbāṇādhīpatiḥ - Indra, the king of the demigods; puloma - of Puloma; tanayām - the daughter; ṛddhim - Rddhi; sakha - the friend; dhurjateḥ - of Lord Siva; dhurmona - Dhurmona; aravindabandha-vasutaḥ - Yamaraja, the son to the sun-god; gaurim - Gauri; apam - of the waters; īśvaraḥ - the king; tvastrim - the daughter of Tvastra; candaruciḥ - the sun-god; sivam - Siva; marut - Marut; asau - he; svaham - Svaha; kusanuḥ - Agni; tathā - in that way; candraḥ - the moon-god; paśyata - look!; rohinim - Rohini; upanayan - bringing; prapadyate - have come; dvarakam - to Dvaraka.

Nava-vṛndā: Indra, the king of the demigods, bringing his wife Śacī, the daughter of Puloma, Śiva's friend Kuvera, bringing his wife \Rddhi, Sūrya's son Yamarāja, bringing his wife Dhūmorṇā, Varuṇa, the king of waters, bringing his wife Gaurī, Sūrya, bringing his wife Saṁjñā, the daughter of Viśvakarmā, Marut, bringing his wife Śivā, Agni, bringing his wife Svāhā,

and Candra, bringing his wife Rohiṇī, have all come to Dvārakā.

Text 255

(nepathye)

sairindhriyaṃ sugandhān praṇayati vividhān aṅgarāga-
prabandhān

dāmāny agre sudāmā mudita-matir asau bhūriśo nirmimīte
bhaṅgibhir vāyako 'yaṃ rucim iha racayaty ambarāṇāṃ
varāṇāṃ

pūrṇānandābhigūrṇat-parijana-gahana-dvārakollālasīti

nepathye - behind the scenes; sairindhri - Kubja; iyam - she;
sugandhan - fragrant; pranayati - fashions; vividhan - various;
aṅgaraga-prabandhan - cosmetics; damani - flower garlands; agre - in
the presence; sudama - the florist Sudama; mudita - happy; matiḥ -
at heart; asau - he; bhurisaḥ - many; nirmimite - fashions;
bhangibhiḥ - with many waves; vayakaḥ - the tailor; ayam - he;
rucim - splendor; iha - here; racayati - creates; ambaranam - of
garments; varanam - beautiful; pūrṇa - full; ānanda - with bliss;
abhighurnat - becoming overwhelmed; parijana - with people; gahana -
thick; dvaraka - Dvaraka; ullalasi - splendid; iti - thus.

A Voice From Behind the Scenes: Kubjā, made many
scented cosmetics. Happy at heart, the florist Sudāmā made
many flower garlands. By making many beautiful garments, the
tailor created a very charming scene. Filled with people
overcome with perfect happiness, the city of Dvārakā has become
very splendid and glorious.

Text 256

lalitā: visāhe badham kidatthasi puṇo vi doṇam saṅgama-
mahusava-damsaneṇa.

visahe - O Viśākhā; badham - certainly; kida - attained;attha - the
purpose of life; asi - you are; puṇo - again; vi - indeed;
donam - of the divine couple; saṅgama - of the meeting; mahu - the
great; usava - of the festival; damsaneṇa - by the sight.

Lalitā: Viśākhā, by seeing the reunion of the divine
couple, your life is now all-successful and all perfect.

Text 257

paurṇamāsī: yaśodā-mātaḥ. upasthito 'yaṁ sarvābhiṣeka-
sambhāraḥ. tad alaṅkṛiyatām prathamam rādhayā saha parva-
vedī.
tataḥ krameṇa kumārībhiś ca.

yaśodā-mataḥ - O Kṛṣṇa, whose mother is Yaśodā; upasthitaḥ -
arrived; ayam - this; sarva - all; abhiṣeka - for the abhiṣeka
ceremony; sambharaḥ - the paraphernalia; tat - therefore;
alaṅkṛiyatam - may be decorated; prathamam - first;rādhāya - Rādhā;
saha - with; para-vedi - the arena of the marriage ceremony;tataḥ - then;
kramena - one by one; kumarībhiḥ - with the girls; ca - and.

Paurṇamāsī: Son of Yaśodā, we have all the ingredients for
the abhiṣeka ceremony. Now the wedding arena may be decorated.
Decorate it first with Rādhā, and then with the other
girls, one by one.

Text 258

kṛṣṇaḥ: (sarvam abhinandya janāntikam) praneśvari rādhe
prathayasva. kim ataḥ param priyaṁ karavāṇi.

sarvam - everyone; abhinandya - welcoming; jana-antikam - aside
to Rādhā; prana - of My life; īśvari - O queen; radhe - ORādhā;
prarthayasva - please ask; kim - what?; ataḥ - from this; param -
further; priyam - pleasure; karavani - may I do.

Kṛṣṇa: (Welcome everyone, and then whispers to Rādhā)
O Rādhā, queen of My life, ask a favor of Me. What may I do to
please You?

Text 259

rādhā: (sānandam sanskṛtena)

sakhyas tā militā nisarga-madhura-premābhirāmī-kṛtā
yāmiyām samagamsta samstavavati svasruś ca
goṣṭheśvari
vṛndāraṇya-nikuñja-dhāmi bhavatā saṅgo 'py ayam
raṅgavān

samvṛttaḥ kim ataḥ param priyataram kartavyam atrāsti me

sa - with; ānandam - bliss; sanskṛtena - in Sanskrit; sakhyaḥ -
gopi friends; taḥ - they; militaḥ - met; nisarga - natural; madhura -
sweetness; prema - love; abhirami-kṛtaḥ - beautiful; yami - sister;
iyam - she; samagamsta - attained; samstavavati - with her friends;
svasruḥ - mother-in-law; ca - also; goṣṭha - of Vraja; īśvari - the
queen; vṛnda-aranya - of Vṛndāvana forest; nikuñja - of the groves;

dhamni - in the abode; bhavat - of You; saṅgaḥ - the association; api - also; ayam - this; raṅgavan - blissful; samvrttaḥ - is obtained; kim - what?; ataḥ - then; param - further; priyataram - more pleasing; kartavyam - may be done; atra - here; asti - is; me - for Me.

Rādhā: (blissful, She says in Sanskrit) In this forest of Vṛndāvana I have found My beautiful, charming, and affectionate gopī friends, I have found My sister Candrāvalī, and all her friends. I have obtained Yaśodā-devī, the queen of Vraja as My mother-in-law, and I have also attained Your company, which brings Me the greatest happiness. What can be more pleasing to Me than all these things?

Text 260

tathāpīdam astu

cirād āśā-mātram tvayi viracayantaḥ sthira-dhiyo
vidādhyur ye vāsam madhurima-gabhīre madhu-pure
dadhānaḥ kaiśore vayasi sakhitām gokula-pate
prapadyethās teṣām paricayam avāśyam nayanayoḥ

tathā api - still; cirat - after a long time; sa-matram - yearning; tvayi - for You; viracayantaḥ - doing; sthira - steady; dhiyaḥ - with intelligence; vidadhyuḥ - do; ye - those who; vasam - residence; madhura - with sweetness; gabhire - deep; madhupure - in Vṛndāvana; dadhanaḥ - manifesting; kaisore - in youth; vayasi - in the age; sakhitam - the position of being a friend; gokula - of Gokula; pate - O master; prapadyethaḥ - please attain; tesam - of them; paricayam - association; avāśyam - certainly; nayanayoḥ - of the eyes.

Still, please grant this one benediction. To those persons who reside in the profoundly sweet land of Vṛndāvana and who for a long time yearn with a steady heart to someday attain You, please O master of Gokula, appear before their eyes as their youthful friend.

Text 261

kim ca

yā te līlā-pada-parimalodgāri-vanya-parītā
dhanyā kṣaunī vilasati vṛtā māthurī mādhurībhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
samvītaṁ tvam kalaya vadanollāsi-veṇur vihāram

kim ca - furthermore; ya - which; te - of You; lila - of transcendental pastimes; pada - places; parimala - fragrance; udgari - emitting; vanya - with forests; parita - filled; dhanya - auspicious; kṣauni - place; vilasati - splendid; vrta - endowed; mathuri - the district of Mathura; madhuribhiḥ - with multitudes of sweetness; tatra - there; asmabhiḥ - with us; catula - beautiful; pasupi - gopis; bhava - by love; mugdha - overwhelmed; antarabhiḥ - whose hearts; samvitaḥ - accompanied; tvam - You; kalaya - please manifest; vadana - at the mouth; ullasi - splendid; venuḥ - the flute; viharam - pastimes.

O Lord who places the glistening flute to Your handsome mouth, please also grant this benediction. In the district of Mathurā, where the many forests bear the sweet fragrance of places where You enjoy pastimes, and which is auspicious, splendid, and endowed with all kinds of sweetness, please always enjoy transcendental pastimes with Us gopīs, whose hearts are

overcome with love for You.

Text 262

kṛṣṇaḥ: priye tathāstu.

priye - O beloved; tathā - in that way; astu - may it be.

Kṛṣṇa: Beloved, so be it.

Text 263

rādhā: kadham vi-a. (kṛṣṇaḥ sthagitam ivāpasavyato vilokate.)

kadham - how?; vi-a - like; kṛṣṇaḥ - Kṛṣṇa; sthagitam - concealed; iva - as if; apasavyataḥ - to the right; vilokate - glances.

Rādhā: How will that be? (Kṛṣṇa casts a concealed glance to the right.)

Note: In the preceding verse Rādhā asked that Kṛṣṇa enjoy pastimes with Her in Mathurā (Vṛndāvana). Kṛṣṇa immediately agreed. In this statement Rādhā asks: "We are now in Dvārakā. How will we go to Vṛndāvana from here?"

Text 264

(praviśaya gārgyā sahāpaṭī-kṣepenaikānamśā.)

ekānāmśā: sakhi rādhe mātrā samśayaṁ kṛthāḥ. yato bhavatyāḥ śrīmad-gokule tatraiva vartante. kintu mayaiva kāla-kṣepārtham anyathā prapancitam. tad etan manasy anubhūyatām. kṛṣṇo 'py esa tatra gata eva pratīyatām.

praviśya - entering; gargya - Gargi; saha - with; apati - the curtain; ksepena - with tossing aside; ekanamsa - Ekanamsa; sakhi - O friend; radhe - Rādhā; ma - don't; atra - in this matter; samsayam - doubt; kṛthāḥ - do; yataḥ - because; bhavatyāḥ - You; srimat - filled with transcendental beauty and opulence; gokule - in Gokula; tatra - there; eva - certainly; vartante - are; kintu - however; maya - by me; eva - certainly; kala - of time; ksepa - by the force; artham - the purpose; anyathā - in a different way; prapancitam - is manifested; tat - therefore; etat - this; manasi - in the heart; anubhuyatam - may be perceived; kṛṣṇaḥ - Kṛṣṇa; api - also; esaḥ - He; tatra - there; gataḥ - gone; eva - certainly; pratīyatam - may be understood.

(Tossing aside the stage-curtain, Ekānāmśā hastily enters with Gārgī.)

Ekānāmśā: Friend Rādhā, do not doubt. At this moment You are standing in the beautiful and opulent abode of Gokula (Vṛndāvana), although by the power of time I have arranged it in a different way. This truth You will be able to see directly within Your heart. Please understand that You are in Vṛndāvana and Your Kṛṣṇa is standing by Your side.

Text 265

gargi: (svagatam) phalidam me tada-muhado sudena.

svagatam - aside; phalidam - become fruitful; me - of Me;tada - of the father; muhado - from the mouth; sudena - by what was heard.

Gārgī: (aside) Now the words I heard from my father's mouth have borne fruit.

Text 266

(rādhā praṇidhāya vaisvasyam nāṭayati.)
gargi: sahi samassasihi samssasihi. (rādhā samāśvasya
tiryak kṛṣṇam avalokate.)

rādhā - Rādhā; pranidhaya - reflecting; vaisvasyam - the state of being overwhelmed; nāṭayati - represents dramatically; sahi - O friend; samassasihi - please compose Yourself; samassasihi - please compose Yourself; rādhā - Rādhā; samasvasya - composingHerself; tiryak - crookedly; kṛṣṇam - at Kṛṣṇa; avalokate - stares.

(Considering all this, Rādhā is overcome with emotion.)
Gārgī: Friend, compose Yourself. Compose Yourself.
(Rādhā composes Herself, and then stares at Kṛṣṇa with crooked eyes.)

Text 267

kṛṣṇaḥ: priye bhūyaḥ kim te priyaṁ karavāṇi.

priye - O beloved; bhuyah - again; kim - what?; te - forYou;
priyam - favor; karavani - may I do.

Kṛṣṇa: Beloved, what else may I do to please You?

Text 268

rādhā: (smitam kṛtvā) bahiraṅga-janālakṣyatayā śrī-gokulam
api sva-svarūpair alaṅkaravāmeti.

smitam - a smile; kṛtvā - doing; bahiraṅga-jana - byoutsiders;
alakṣyataya - by invisibility; sri-gokulam - Sri Gokula; api - also;
sva - own; svarūpaiḥ - by forms; alaṅkaravama - let Us decorate;
iti - thus.

Rādhā: (smiles) Unseen by outsiders, let Us both decorate
this land of Gokula (Vṛndāvana) in Our original transcendental
forms.

Text 269

kṛṣṇaḥ: priye tathāstu. tad ehi. svasus tavābhyarthanam
abandhyam karavāma. (iti sarvair āvṛtau niṣkrāntau.)
(iti niṣkrāntāḥ sarve.)

priye - O beloved; tathā - in that way; astu - may be; tat -
therefore; ehi - please come; svasuḥ - of Your sister; tava - of
You; abhyartham - requested; abandhyam - not barren; karavama - let
Us make; iti - thus; sarvaiḥ - by everyone; avṛtau - accompanied;
niṣkrāntau - They both exit; iti - thus; niṣkrāntāḥ - exits; sarve -
everyone.

Kṛṣṇa: Beloved, so be it. Come. Let Us arrange that Your sister Candrāvalī's request will not have been spoken in vain.
(Accompanied by everyone, They exit.)
(Everyone Exits.)

Epilogue

Text 1

nāṭake samucitam apīśvaraḥ
svairam aprakaṭayann udāttatām
tatra manmatha-manoharo hariḥ
līlayā lalita-bhāvam ayayau

natake - in this way; samucitam - nicely; api - although;
īśvaraḥ - the Supreme Personality of Godhead; svairam -
voluntarily; aprakatayan - not manifesting; udattatam - the
character of a hero; tatra - there; manmatha - as cupid; manoharaḥ -
charming; hariḥ - Kṛṣṇa; līlaya - by pastimes; lalitā - charming;
bhavam - nature; ayayau - attained.

In this play the Supreme Personality of Godhead is the hero.
More handsome than cupid, His transcendental pastimes make Him
the most charming and playful person.

Text 2

pūrṇaṁ kalā-catuḥ-śaṣṭyā
lakṣaṇair bhūṣaṇair api

bhajantu śrita-gandharvam
dhīrā lalita-mādhavam

pūrṇam - filled; kala - of arts; catuḥ-sastya - with 64;
lakṣaṇaiḥ - with puns; bhusanaiḥ - and literary ornaments; api -
also; bhajantu - may worship; srita - attained; gandharvam - musical
poetry; dhīraḥ - those who are intelligent and learned; lalitā-
madhava - Lalitā-madhava.

This Lalita-Mādhava is filled with the 64 arts, with puns,
with various literary ornaments, and with musical poetry. They
who are learned and intelligent will worship this Lalita-Mādhava.

Text 3

nandeṣu-vedendu-mite
śukrasya māsasya tithau caturthyām
dine dineśasya hariṁ praṇamya
samāpayam bhadravane prabandham

nanda - 9; isu - 5; veda - 4; indu - 1; mite - measured; saka -
saka; abde - year; sukrasya - May-June; masasya - of the month;
tithau - day; caturthyam - on the 14th; dine - on the day;
dinesasya - of the sun; hariṁ - to Kṛṣṇa; praṇamya - bowing;
samāpayam - I have finished; bhadravane - in Bhadravana;
prabandham - this book.

In the Śāka year 1459 (A.D. 1537), in the month of Śūkra
(May-June), on Sunday, the 14th day of the moon, after offering
my respectful obeisances to Lord Kṛṣṇa, I have completed this
book in the forest of Bhadravana.

Text 4

taṭa-sthenāpi gambhīre
rasa-srotasi yat mayā
sarvato-mukham ākīrṇam
tat kṣamadhvam manīṣinaḥ

tata - on the shore; sthena - staying; gambhīre - in the deep;
rasa - of nectar; srotasi - river; yat - because; mayā - by me;
sarvataḥ-mukham - everywhere; akīrṇam - scattered; tat - therefore;
kṣamadhvam - may forgive; manīṣinaḥ - the learned.

Standing on the shore, in all directions I have freely
sprinkled the nectar water of the stream of transcendental
nectars. I pray the exalted devotees will forgive me.

Laghu Bhāgavatāmṛta
Part One

Śrī Kṛṣṇāmṛta

The Nectar of Śrī Kṛṣṇa