Sri Syamananda-sataka

Text 1

sāndrānanda-nidhih prasāda-jaladhis trailokya-śobhā-nidhih
pūrṇa-prema-rasāṁrtāksaya-nidhih saubhāgya-lakṣmi-nidhih
santaptaika-mahā-nidhir drava-nidhih kārunya-lilā-nidhih
śyāmānanda-kalā-nidhir vijayate mādhurya-sampan-nidhiḥ

sāndrānanda-of intense bliss; nidhih-ocean; prasāda-jaladhis-ocean of mercy;
trailokya-śobhā-of glory in the three worlds; nidhih-ocean; pūrṇa-prema-
rasāṁrtāksaya-nidhih-eternal ocean of nectar love; saubhāgya-of good fortune;
lakṣmi-nidhih-ocean of opulence; santaptaika-mahā-nidhir-great ocean of
splendor; drava-nidhih-ocean of pastimes; kārunya-of mercy; lilā-nidhih-ocean of
pastimes; śyāmānanda-Śyāmānanda; kalā-nidhir-ocean of artistic skill; vijayate-
glory; mādhurya-of sweetness; sampan-nidhiḥ-ocean of opulence.

Glory to Śrī Śyāmānanda, who is 1. an ocean of transcendental bliss, 2. an
ocean of mercy, 3. an ocean of glory that fills the three worlds, 4. an eternal nectar
ocean of spiritual love, 5. an ocean of glorious good fortune, 6. a great ocean of
splendor, 7. an ocean of gracefulness, 8. an ocean of the pastimes of compassion,
9. an ocean of artistic skill, and 10. an ocean of sweetness.

Text 2

yam loka bhuvi kīrtayanti hṛdayānandasya śisyam priyam
sāksāc chṛi-subalasya yam bhagavataḥ preśṭhānuśīsyam tathā
sa śrīmān rasikendra-mastaka-maniś citte mamāhar-niśam
śrī-rādhā-priya-narma-marmasu rucim sampādayan bhāsatām

yam-whom; loka-the people; bhuvi-in the world; kīrtayanti-praise;
hṛdayānandasya-of Hṛdayānanda; śisyam-disciple; priyam-dear; sāksāc-directly;
chṛi-subalasya-of Śrī Subala; yam-whom; bhagavataḥ-of the Lord;
preśṭhānuśīsyam-dear grand disciple; tathā-so; sa-he; śrīmān-glorious; rasikendra-
mastaka-of Rasikananda's head; maniś-jewel; citte-in the heart; mamā-of me; ahar-niśam-day and night; śrī-rādhā-priya-dear to Śrī Śrī Rādhā-Kṛṣṇa; narma-joking;
marmasu-in the heart; rucim-pleasure; sampādayan-doing; bhāsatām-is glorious.
May Śrī Śyāmānanda, whom the people of this world praise as the dear disciple of Hṛdayānanda and the dearest grand disciple of of Bhagavān Śrī Subala, and who is the crest jewel in the crowns of the kings of the rasikas, and who pleases Śrī Rādhā's playful friends, day and night be gloriously manifest in my heart.

I offer my respectful obeisances to the great devotee who, because he delights (ānanda) the three worlds with the dark nectar of Lord Kṛṣṇa (śyāma), the poets call Śrī Śyāmānanda. He is the king of the devotees of Lord Kṛṣṇa. He reveals the secret truths of the beautiful gopis dear to Vraja's handsome prince. He is the son of Śrī Durika-devī and the merciful spiritual master of all the worlds.

atha āśīrvāda-rūpe mangalācaranām

cetas ced virala-pracāra-madhura-premāmrtaśvādane
kāmo maraṇāya vinā yadi sukhād bhāvākhyā-cintāmanāu
ced rāgānuga-bhakti-sampadi rucih sarvātma-bhāvāt tadā
śyāmānanda-suparva-pādapam imam nityam bhajadhvam janāh

atha-now; āśīrvāda-rūpe-in the form of a blessing; mangalācaranām-auspicious introduction; cetas-heart; ced-if; virala-pracāra-madhura-rare and sweet; premāmrta-nectar of love; āsvādane-in tasting; kāmo-desire; maraṇāya- by searching; vinā-without; yadi-if; sukhād-happily; bhāvākhyā-cintāmanāu-the contamani jewel of ecstatic love; ced-if; rāgānuga-bhakti-spontaneous devotion; sampad-in the treasure; rucih-attraction; sarvātma-bhāvāt-with all your heart; tadā-then; śyāmānanda-of Syamanada; suparva-glorious; pādapam-tree; imam-this; nityam-always; bhajadhvam-please worship; janāh-O people.
An Auspicious Introduction in the Form of a Blessing

O people, if your hearts yearn to taste the rare sweet nectar of love for Lord Kṛṣṇa, if you wish, without the trouble of great searching, to find the cintāmanī jewel of ecstatic love for Lord Kṛṣṇa, and if you are attracted to the great treasure of spontaneous love for Lord Kṛṣṇa, then with all your heart please always worship the kalpavrksa tree that bears the name Śrī Śyāmānanda.

Text 5

atha sāndrānanda-nidhiḥ

yasya śrī-caraṇāravinda-yugala-sparśādhih-kārotava
snigdhayaṁ dharaṇī vibhāti nitaram kāṛṣṇāṁ strtaḥ sarvataḥ
taṁ kāṛṣṇim pranato 'smi kṛṣṇa-rasadaṁ cit-saukhya-sāndrākṛtiṁ
śyāmānandam amanda-lilā-paramānandam surendrārcitam

atha-now; sāndrānanda-nidhiḥ-an ocean of intense bliss; yasya-of whom; śrī-caraṇāravinda-lotus feet; yugala-pair; sparśa-touch; adhih-kārtava-great festival; snigdhā-affectionate; iyam-she; dharaṇi-the earth; vibhātī-is manifest; nitaraṁ-always; kāṛṣṇāṁ-by devotees of Lord Kṛṣṇa; strtaḥ-extended; sarvataḥ-in every way; taṁ-hom; kāṛṣṇim-devotee of Lord Kṛṣṇa; pranato 'smi-I bow down; kṛṣṇa-rasadam-giving the nectar of Lord Kṛṣṇa; cit-saukhya-sāndrākṛtiṁ-a form of spiritual bliss; śyāmānandam-Syāmananda; amanda-lilā-paramānandam-thebliss of glorious transcendental pastimes; surendrārcitam-worshiped by the king of the demigods.

1. An Ocean of Transcendental Bliss

I offer my respectful obeisances to Kṛṣṇananda's son, Śrī Śyāmānanda. He is a great devotee of Lord Kṛṣṇa. To this world he gives the nectar of Lord Kṛṣṇa. His form is filled with spiritual bliss. He is delighted by hearing Lord Kṛṣṇa's glorious pastimes. He is worshiped by the king of the demigods. The touch of his glorious feet brings a great festival of bliss to the affectionate goddess of the earth. By preaching the Lord's glories he has created devotees of Lord Kṛṣṇa in every direction.

Text 6

śāntā brahma-rasāmburāsim iha yam jānanti subhrāsayā
yaṁ su-prema-rasojjvalāś ca parama-premāspadāṁ kovidāṁ
māyā-mohita-mānasaṁ ca yam āmi ajñā janāḥ prāktāṁ
tam vande miṣa-māṇuṣākṛtim ajam śrī-dūrikā-garbha-jam

śāntās-peaceful; brahma-rasāṃburāsim-the nectar ocean of Brahman; iha-here; yaṁ-who; jānanti-know; su-bhūṣāyās-glorious hearts; yaṁ-whom; su-prema-rasojvalaś-glistening with the nectar of transcendental love; ca-and; parama-premaśpadam-the great abode of transcendental love; kovidaḥ-expert; māyā-mohita-mānasas-hearts bewildered by maya; ca-and; yaṁ-whom; āmi-they; ajñās-fools; janāḥ-people; prāktam-material; tam-him; vande-I offer respectful obeisances; miṣa-māṇuṣākṛtim-pretending to be an ordinary human being; ajāṁ-born; sri-dūrikā-garbha-jam-born in Śrī Dutika’s womb.

I offer my respectful obeisances to Kṛṣṇānanda’s son, Śrī Śyāmānanda, who although he is unborn, pretends to be a human being born from Śrī Dūrikā’s womb. The pure-hearted devotees in śānta-rasa think he is plunged in an ocean of the nectar happiness of Brahman. The expert devotees glistening with devotional love know he is the great abode of devotional love. The fools, their hearts bewildered by māyā think him an ordinary human being.

Text 7

pāśaṇḍādhama-saiva-saktaka-mahā-daiyendra-senā-yutair
vikraṁtair vikalam vilokya parito gam kārśṇa-senavṛtah
aśīl locana-gocaro ʻtra kṛpayā yah prema-sāstrānītīs
tam vande kali-kalmaśauha-dalanaṁ kārśṇim jagan-maṅgalam

pāśaṇḍādhama-the lowest offenders; saiva-saktaka-saivas and saktas; mahā-daiyendra-senā-the armies of the great kings of the demons; yutair-with millions; vikraṁtair-powerful; vilokya-seeing; parito-everywhere; gāṁ-the earth; kārśṇa-of devotees of Lord Kṛṣṇa; senavṛtah-surrounded by the armies; aśī-l-was; locana-gocaro-in the range of sight; atra-here; kṛpayā-mercifully; yah-who; prema-of love; sāstrānītīs-with the scriptures; tam-to him; vande-I bow; kali-kalmaśauha-dalanaṁ-stopping the flood of sin in the kali-yuga; kārśṇim-devotee of Lord Kṛṣṇa; jagan-maṅgalam-auspiciousness of the world.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda, the auspiciousness of the worlds. Seeing the frightend earth overrun by millions of powerful armies of atheists, sinners, Saivas, Saktas, and great demon kings, Śyāmānanda came before our eyes. Surrounded by armies of Kṛṣṇa devotees, and bearing the weapons of the devotional scriptures, he mercifully slashed into pieces the flood of sins that had covered the people in Kali-yuga.

Text 8

māyāranya-careṇdratā-māda-bhara-procchārnkhālollāṅghanāṁ
I offer my respectful obeisances to Kṛṣṇa-nanda's son, Śrī Śyāmānanda. He is great power personified. He frightened fearful Yamaraja himself. His name alone stuns Maya's Kali-yuga forest, a forest where wild passions roam, a forest that is the playground of the fearsome tigers of repeated birth and death.

I serve Kṛṣṇa-nanda's son, Śrī Śyāmānanda. He is my master. He relieved the sufferings of the three worlds. Seeing the people in Kali-yuga bitten by the black snake of time, fallen into the well of repeated birth and death, and blinded by the darkness of material pleasures, with his feet he mercifully gave the king of medicines, the medicine of pure devotional service performed with sincere love. He cured the people and delivered them.
I offer my respectful obeisances to Kṛṣṇaṅanda's son, Śrī Śyāmānanda. Because of his preaching the burned pretended renunciates, who have no nectar in their hearts, the renounced philosophers filled with impersonal ideas, the speculative thinkers who follow the vaiṣeṣika and nyāya theories, the followers of karma-mimamsa, the ascetics, and all other followers of hard-hearted philosophies have now become devotees melting with pure love for Lord Kṛṣṇa.

I offer my respectful obeisances to Kṛṣṇaṅanda's exalted son, Śrī Śyāmānanda. He is great mercy personified. He is the captain of the boat. Desiring to rescue the people drowning in the horrible impassible ocean of repeated birth and death, he came to this world, bringing with him the wonderfully powerful boat of pure love for Lord Kṛṣṇa, a boat that at once takes one to the farther shore.
bhinnabhih śrutibhih srutibhih śrutibhih śrutibhih śrutibhih srutibhih śrutibhih śrutibhih
siddhāntair api kṛṣṇa-bhakti-rasikāḥ syur yat-prasāda-sthirāḥ
dūrā-nandanam ānato 'smi tam āhāṁ vedārtha-sārāspadam
trayyā-gīta-guṇānuvādam atulanandam pāreṣām param

atha-now; prasāda-jaladhih-an ocean of mercy; bhinnabhih-different; śrutibhih-
by Vedas; śrutibhih-śrutibhih by Smṛti-sastras and other scriptures; bhṛntāṁ-
bewildered; purānagamaṁḥ-by puranas and Agamas; siddhāntair-by conclusions;
api-also; kṛṣṇa-bhakti-rasikāḥ-they who taste the nectar of pure devotional service
to Lord Kṛṣṇa; syur-are; yat-prasāda-sthirāḥ-steady by whose mercy; dūrā-
nandanam-the son of Śrī Durika-devi; ānato-bowed down; āsmi-I am; tam-to him;
ahāṁ-I; vedārtha-sārā-of the exxential meaning of the Vedas; āspadam-the abode;
trayyā-by the three Vedas; gīta-sung; guṇa-virtues; anuvādam-description; atula-
peerless; ānandam-bliss; pāreṣām-of the best; param-the best.

2. An Ocean of Mercy

I offer my respectful obeisances to Śrī Dūrikā-devi's son, Śrī Śyāmānanda. He is
the abode where the true meanings of all the Vedas rest. He teaches that the three
Vedas describe Lord Kṛṣṇa's glories. His bliss has no equal. He is the most exalted
of exalted devotees. By his mercy the people bewilderd by the different Vedas,
Śrītī-sastras, Purāṇas, Agamas, and philosophies have now become devotees who
taste the nectar of service to Lord Kṛṣṇa.

Text 13

vādosarka-kutarkakarkasa-dhiyah sankhyāti-sankhyonnatā
vedāntādhvani panthatām upagatā vaiśeṣikodvakra-gāḥ
mīmāṃsā-prabalāḥ ca ye vyasaninah pātan jalale te 'bhavan
yasyānugraha-leṣato 'cyuta-parās tasmai namah kārṣṇaye

vādosarka-kutarka-karka-sā-dhiyah-the hard-hearted followers of dry logic;
sankhyāti-sankhyonnatās-the followers of atheistic sankhya;
vedāntādhvani panthatāṁ-they who walk on the path of impersonal Vedanta;
upagatā-vaiśeṣikodvakra-gāḥ-the followers of crooked vaiśeṣika;
mīmāṃsā-prabalās-the followers of Vedanta; ca-and; ye-who; vyasaninah-thinkers; pātan jalale-in the
patanjala yoga system; te-they; abhavan-became; yasya-of whom; anugraha-leṣato-
by a small fragment of the mercy; acyuta-parās-devoted to the infallible Supreme
Personality of Godhead; tasmai-to him; namah-obeisances; kārṣṇaye-to the son of
Kṛṣṇananda.

I offer my respectful obeisances to Kṛṣṇananda's son, Śrī Śyāmānanda. By a
small fragment of His mercy the hard-hearted logicians, the followers of atheistic
sāṅkhya, the persons who walk on the path of impersonal Vedānta, the crooked followers of vaiṣeṣika, and the followers of mīmāṃsā have all become devotees of the infallible Supreme Personality of Godhead, Lord Kṛṣṇa.

Text 14

vāṇī yasya vinodini su-vidūṣām govinda-vārtāṅkitā
lilā yasya śubhāṅkarī tri-jagataḥ kṛṣṇānurāga-pradā
hāso yasya madāndhākāra-dalano nānā-madāndhātmanāṁ
drṣṭīr yasya krpa-vāloka-madhurā tasmai namah kāṛṣnaye

vāṇī—the words; yasya—of whom; vinodini—playful; su-vidūṣām—of the wise; govinda—of Lord Kṛṣṇa; vārtā—news; aṅkitā—marked; lilā—pastimes; yasya—of whom; śubhāṅkarī—auspicious; tri-jagataḥ—of the three worlds; kṛṣṇānurāga—giving love for Lord Kṛṣṇa; hāso—smile; yasya—of whom; madāndhākāra—dalano—breaking the darkness of material illusion; nānā—madāndhātmanāṁ—of the people blinded by material illusions; drṣṭīr—glance; yasya—of whom; krpa-vāloka—madhurā—sweet with mercy; tasmai—to him; namah—obeisances; kāṛṣnaye—to the son of Kṛṣnananda.

I offer my respectful obeisances to Kṛṣnananda’s son, Śrī Śyāmānanda. Filled with news of Lord Kṛṣṇa, his graceful words delight the wise. His auspicious pastimes make the three worlds fall in love with Lord Kṛṣṇa. His smile breaks apart the darkness that blinds the materialists. His glance is sweet with mercy.

Text 15

sauśīlyena vinodayan sujanatāṁ mānena duṣṭān nayan
kaṅkaryam parimodayan kila balat pāṇḍitya-sāraṁ budhān
visvam kṛṣṇa-rasāvahena vapuṣaṁ niḥśeṣam ānandayan
sādguṇyādbhuta-virya-vān vijayate ko ‘pi prabhūnāṁ prabhuh

sauśīlyena—with good character; vinodayan—delighting; sujanatāṁ—the pious people; mānena—with respect; duṣṭān—the wicked; nayan—bringing; kaṅkaryam—to service; parimodayan—delighting; kila—indeed; balat—greatly; pāṇḍitya—sāraṁ—with great learning; budhān—the wise; visvam—the world; kṛṣṇa—rasāvahena—bearing the nectar of Lord Kṛṣṇa; vapuṣaṁ—with the form; niḥśeṣam—completely; ānandayan—delighting; sādguṇya—virtues; adbhuta—wonderfully; virya-vān—powerful; vijayate—glory; ko ‘pi—to someone; prabhūnāṁ—of masters; prabhuh—the master.

Glory to a saintly and wonderfully powerful person, a person who is the master of masters, a person who with His saintly virtues delights the pious, a person who respectfully leads even the wicked to the path of devotional service, a person who with his great learning pleases the learned, a person with his glorious form filled with the nectar of love for Lord Kṛṣṇa delights the whole world.
I serve Kṛṣṇananda's son, Śrī Śyāmānanda. He is a sun like a jewel in the sky, a sun that is the ferocious enemy of the blinding darkness that is the torment of living in this world of birth and death, a sun that with its brilliant light places in this world the suryakanta jewels of Lord Kṛṣṇa's holy names, names like Netrananda (the bliss of the eyes), Kīśora (the most charming of youths), Hari (the playful Lord), Murajit (the killer of Mura), Damodara (the Lord whose waist was tied with a rope), Śrī Hari (the Lord who removes all that is inauspicious), Śrī-gopi (the master of the gopis), and Bala (Balarama).

May he who is a festival of the pastimes of humbleness, a festival that crushes the arrogance of the atheists, a festival of sweet words that rip pride into pieces, a festival filled with ecstatic love, a festival celebrating the glories of Lord Kṛṣṇa,
delight the worlds.

Text 18

uddhamāṣura-ṣekharān ati-balān māṇḍyaṁ nayaṁs tejasā
sva-prāneṣa-yaṣo-‘mṛtaiḥ kali-tapah kliṣṭaṁ jagat plavayaṁ
vidvān-manya-madācalam vimala-cid-dambholinā dārayaṁ
jiyāt kārṣṇi-purandaro bhuvi sadā kārṣṇāditeyāgraṇīṁ

uddhamāṣura-ṣekharān—they who are like crowns of the sinful demons; ati-balān—very powerful; māṇḍyaṁ—weakness; nayaṁs—leading; tejasā—with power; sva-prāneṣa—of the master of his life; yaṣo-‘mṛtaiḥ—with the nectar of the glories; kali-tapah—the sufferings of Kali-yuga; kliṣṭaṁ—suffering; jagat—the world; plavayaṁ—flooding; vidvān—of the learned; manya-mada—of arrogant pride; acalam—the mountain; vimala—pure and splendid; cid—of spirit; dambholinā—with the thunderbolt; dārayaṁ—breaking to pieces; jiyāt—all glories; kārṣṇi-purandaro—the king of Kṛṣṇa devotees; bhuvi—in the world; sadā—always; kārṣṇāditeyāgraṇīṁ—the son of Kṛṣṇananda.

All glories eternally to to Kṛṣṇananda's son, Śrī Śyāmānanda. With his great power he makes the powerful sinners who are like the crowns worn by the demons weak and helpless. With the nectar of the glories of Lord Kṛṣṇa, who is his life's master, he floods a world tormented by Kali-yuga. With his glistening thunderbolt of spiritual knowledge he breaks into pebbles the great mountains of the learned scholars' pride.

Text 19

āśleṣāt kali-ghora-duḥkha-dahana-jvālopataptāsayaṁ
magnā yasya kṛpākulād vṛaja-vadhū-prāneṣa-līlā-rase
tam vande karunāmburāsim adhika-ṛiti-prasannānanaṁ
Ś premanugraha-vigraham guru-bhavottapāvalī-nigraham

āśleṣāt—from an embrace; kali-of Kali-yuga; ghora-horrible; duḥkha-suffering; dahana-burning; jvāla-flames; upatpata-tormented; āsayaṁ-hearts; magnā—plunged; yasya—of whom; kṛpākulād—from the great mercy; vṛaja-vadhū-prāneṣa—of He whom is the life's master of Vraja's girls; līlā-rase—in the nectar of transcendental pastimes; tam—to him; vande—I bow; karunāmburāsim—an ocean of mercy; adhika-ṛiti-prasannānaṁ—whose face glistens with cheerful spiritual love; premanugraha-vigraham—the form of love and kindness; guru-bhavottapāvalī—the sufferings of material life; nigraham—defeating.

I offer my respectful obeisances to Śrī Śyāmānanda, who is an ocean of mercy. He is kindness and spiritual love personified. His face is always cheerful with
spiritual love. He is a soldier who defeats the horrible sufferings of life in the material world. By his merciful embrace, they who are tortured by the flames of Kali-yuga's torments find themselves plunged in the nectar of Lord Kṛṣṇa's pastimes, Lord Kṛṣṇa who is the life's master of Vraja's girls.

Text 20

duṣṭā vyādha-pulinda-hūṇa-yavanāḥ śumbhāḥ khasāḥ pukkaśā
ye cānaye 'subha-ṛttayaḥ su-patitāḥ krūrāntyājā durhṛdaḥ
yal-līlā-śravaṇāṁṛta-svadanatas tyakta-svabhāvāḥ babūḥ
premānanda-rasojjvalāḥ tam adhamoddhārāvatāram bhaje

I worship Śrī Śyāmānanda, who descended to this world to deliver the fallen people. By tasting the nectar of hearing of his pastimes, the wicked hunters, Pulindas, Hūṇas, Yavanas, Śumbhas, Khasas, Pukkasas, ye-who; ca-and; anye-others; asubha-ṛttayaḥ-inauspicious deeds; su-patitāḥ-very fallen; krūrāntyājā-cruel antyajas; durhṛdaḥ-people with wicked hearts; yal-līlā-whose pastimes; śravana-hearing; amrta-nectar; svadanatas-by tasting; tyakta-abandoned; svabhāvās-own natures; babūḥ-become; premānanda-rasojjvalās-splendid with the nectar and bliss of spiritual love; tam-to him; adhama-the fallen; uddhāra-to deliver; avatāram-descended to this world; bhaje-I worship.

Text 21

atha trailokyā-śobhā-nidhiḥ

yat-pādābja-parāga-rāgi-hṛdayās tivrānurāgā janāḥ
śrī-kṛṣṇa-pratimūrti-śesa-nilayāḥ kṣmā-mandale sarvataḥ
āsan kīrtana-narantanādi-rasikāḥ sa-prema-sevā-parās
tam gopi[xiii]śa-nitanta-bhakti-sukhadam kārṣṭīṁ bhaje 'ntar hṛdi

atha-now; trailokyā-śobhā-nidhiḥ-an ocean of glory in the three worlds; yat-pādābja-of whose lotus feet; parāga-the pollen dust; rāgi-reddened; hṛdayās-hearts; tivrānurāgā-intense love; janāḥ-people; śrī-kṛṣṇa-of Śrī Kṛṣṇa; pratimūrti-every form; śesa-nilayāḥ-abodes; kṣmā-mandale-on the earth; sarvataḥ-completely; āsan-were; kīrtana-naratanādi-beginning with singing and dancing; rasikāḥ-tasting the nectar; sa-prema-sevā-parās-attached to loving devotional service; tam-him; gopi [xiii]śa-nitanta-bhakti-devotion to the master of the gopīs; sukhadam-giving happiness; kārṣṭīṁ-the son of Kṛṣṇananda; bhaje-I worship; antar-within; hṛdi-the heart.
3. An Ocean of Glory That Fills the Three Worlds

In my heart I worship Kṛṣṇānanda's son, Śrī Śyāmānanda. To the people of this world he gives the gift of joyful devotion to Lord Kṛṣṇa, the gopīs' master. The great devotees on this earth, the devotees intent on serving Lord Kṛṣṇa with love, the devotees who deeply love Lord Kṛṣṇa, the devotees who are like temples where Lord Kṛṣṇa's forms are worshiped, the devotees who taste the nectar of singing and dancing in the kirtana glorifying Lord Kṛṣṇa's holy names, have made their hearts red with the pollen dust of Śrī Śyāmānanda's lotus feet.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. Leaving behind their homes and opulences, the liberated souls, souls desiring liberation, and even the materialists now yearn to taste the nectar of Lord Kṛṣṇa's sweet and graceful pastimes, pastimes that have risen from the nectar ocean of Śrī Śyāmānanda's actions.

I offer my respectful obeisances to Kṛṣṇānanda's son, Śrī Śyāmānanda. Leaving behind their homes and opulences, the liberated souls, souls desiring liberation, and even the materialists now yearn to taste the nectar of Lord Kṛṣṇa's sweet and graceful pastimes, pastimes that have risen from the nectar ocean of Śrī Śyāmānanda's actions.
ghanam-intense sweetness; kalāvali-ghanam-intense artistic skill; tejo-ghanam-intense power; śṛi-ghanam-intense grace; dhairya-sthairya-ghanam-intense steadiness and determination; krpa-bhara-ghanam-intense mercy; sobhā-ghanam-intense glory; hrī-ghanam-intense shyness; vande-I bow; daura-maho-ghanam-intense splendor; sukha-ghanam-intense happiness; līlā-ghanam-intense pastimes; cid-ghanam-intense spirit.

I offer my respectful obeisances to Śrī Śyāmānanda. He is filled with blissful love for Lord Kṛṣṇa. He is a monsoon cloud showering the nectar of the rasas of love for Lord Kṛṣṇa. He is a great forest of the descriptions of Lord Kṛṣṇa's handsomeness and glories. He is filled with descriptions of Lord Kṛṣṇa's gopī-beloveds' sweetness. He is the expert teacher of the 64 arts. He is a weapon that rips apart the people's aversion to Lord Kṛṣṇa. He is an iron mace that breaks to pieces the pride of so-called scholars averse to Lord Kṛṣṇa. He is steady, determined, and fearless. He is a monsoon cloud of mercy. He is intent on chanting Lord Kṛṣṇa's glories. He is humble, glorious, and joyful. He is rapt in remembering and describing Lord Kṛṣṇa's pastimes. He is a preacher of Lord Kṛṣṇa's glories.

Text 24

yad-vakṛtāmbuja-nihsṛtyācyauta-kathā-mādhvika-pānonmado
muktiṁ paśyati śampavad itarān vāntānnavad vargakān
bhūtiṁ cápy animādikam kuhukavac chaṅkrādikam raṅkavat
tam sāksād vraja-sundari-priya-rasāsvādānubhāvam bhaje

yad-of whom; vaktra-mouth; ambuja-lotus; nihsṛta-flowed; acyuta-kathā-mādhvika-the madhvika nectar of descriptions of Lord Kṛṣṇa; pāna-by drinking; unmado-intoxicated; muktiṁ-liberation; paśyati-sees; śampavad-like a blade of straw; itarān-other; vāntānnavad-like vomit; vargakān-goals of life; bhūtiṁ-mystic powers; ca-and; apy-also; animādikam-beginning with anima-siddhi; kuhukavac-like a series of tricks; chaṅkrādikam-the demigods headed by Indra; raṅkavat-like a group of wretched penniless beggars; tam-him; sāksād-directly; vraja-sundari-priya-of Lord Kṛṣṇa, the beloved of Vraja's beautiful girls; rasa-the nectar; āsvāda-tasting; anubhāvam-experience; bhaje-I worship.

I worship Śrī Śyāmānanda. He always tastes the nectar of hearing and talking about Lord Kṛṣṇa, the beautiful vraja-gopīs' beloved. Anyone who tastes from his lotus lips the mādhvika nectar of talking about Lord Kṛṣṇa becomes wild with bliss. The drinker will see impersonal liberation to be like a blade of straw, the other goals of life to be like vomit, the mystic powers beginning eith anima-siddhi to be like a series of clever tricks, and the demigods headed by Indra to be like a host of wretched penniless beggars.
śyāmāṅgam vraja-nāgarasya dayitā-bhāvollasan-mānasam
gopikānta-vicitra-manmatha-kalā-vaidagdhya-lilā-pratham
antar-bhāva-vilāsi-hāva-valitam rāgānubhāvojjvalam
tam seve madhurāṃkām vraja-vadhū-bhāvāptaye nityaśaḥ

śyāmāṅgam-love for Lord Kṛṣṇa personified; vraja-nāgarasya-of Vraja's hero; dayitā-of the gopi-beloved; bhāva-love;  ullasat-splendid; mānasam-heart; gopikānta-of Lord Kṛṣṇa; vicitra-wonderful; manmatha-amorous; kalā-expert skill; vaidagdhya-expertise; lilā-pastimes; pratham-revealing; antar-within the heart; bhāva-vilāsi-hāva-valitam-playfulness; rāgānubhāvojjvalam-splendid with ecstatic symptoms; taṁ-him; seve-I serve; madhurāṃkām-chamring; vraja-vadhū-of ther gopīs; bhāva-state; āptaye-to attain; nityaśaḥ-always.

So one day I may love Lord Kṛṣṇa as the vraja-gopīs do, every day I worship Śrī Śyāmānanda. He is ecstatic love for Lord Kṛṣṇa personified. His heart is glorious with meditation on Śrī Rādhā's flirting pastimes with Lord Kṛṣṇa. He describes Lord Kṛṣṇa's graceful amorous pastimes with the gopīs. His heart is filled with thoughts of Lord Kṛṣṇa's playfulness. His limbs are glorious with symptoms of ecstatic love. He is graceful and charming.

Text 26

pūrṇa-prema-rasāmṛtākṣaya-nidhiḥ

praudha-priti-mayaīḥ payobhir atala-sparśo 'nukampā-kṣamā-
vātsalya-pranāyānurāga-madhurādāpī-kallolavān
hrī-lakṣmī-suvidagdhatādī-tatīnī-śrenībhir ālingitah
śyāmānanda-mahārṇavān diśatū nah pūrṇo mano-dohadām

pūrṇa-prema-rasāmṛtākṣaya-nidhiḥ-an eternal ocean of the nectar of love; praudha-priti-mayaīḥ-consisting of great love; payobhir-with water; atala-sparśo-fathomless; anukampā-mercy; kṣamā-patience; vātsalya-parental affection; pranāya-love; anurāga-love; madhura-sweet; ālāpa-talking; ādi-beginning; kallolavān-with waves; hrī-modesty; lakṣmī-glory; suvidagdhatā-expert intelligence; ādi-beginning with; tatīnī-śrenībhir-with banks; ālingitah-embraced; śyāmānanda-mahārṇavān-the great ocean of Śyāmānanda; diśatū-may show; nah-us; pūrṇo-filled; mano-hearts; dohadām-desire.

4. An Eternal Nectar Ocean of Spiritual Love

May the fathomless ocean of Śrī Śyāmānanda, an ocean filled with the milk of
spiritual love, an ocean filled with waves of mercy, tolerance, a father's love for his disciples and the people in general, a son's love for his spiritual master and grand spiritual master, sweet words, and a host of virtues, an ocean embraced by flowing rivers of modesty, glory, expert intelligence, and a host of other virtues, fulfill the yearnings of my heart.

Text 27

rādhāyā dayitāṁ sakhīṁ bhagavataḥ kṛṣnasya nitya-priyāṁ
kāñcit prema-rasātmikāṁ vraja-vadhū-yūthāgrimāṁ mohinīṁ
rāsollāsa-vilāśinīṁ rati-kalā-vaicitrya-sīmāṁ navāṁ
premānanda-vinodinīṁ rasavatīṁ śyāmāṁrta-syandinīṁ

rādhāyās-of Śrī Rādhā; dayitāṁ-dear; sakhīṁ-gopi friend; bhagavataḥ-of the Supreme Personality of Godhead; kṛṣnasya-Kṛṣṇa; nitya-priyāṁ-eternally dear; kāñcit-someone; prema-rasātmikāṁ-the soul of nectar; vraja-vadhū-of the girls of VRaja; yūthā-of the groups; agrimāṁ-the first; mohinīṁ-charming; rāsollāsa-vilāśinīṁ-playful in the joyful rasa dance; rati-kalā-the arts of amorous pastimes; vaicitrya-of wonder; sīmā-the limit; navāṁ-new; premānanda-vinodinīṁ-playful in blissful pastimes of love; rasavatīṁ-sweet like nectar; śyāmāṁrta-syandinīṁ-a flowing river of the nectar of transcendental amorous pastimes.

I worship Śrī Śyāmānanda who, concealing his original form as Rādhā's dear gopi friend, a gopi eternally dear to Lord Kṛṣṇa, a gopi whose heart is filled with the nectar of spiritual love, a charming leader of many vraja-gopīs, a gopi glorious in the rāsa-dance pastime, a gopi who stays at the highest limit of wonderful skill in transcendental amorous pastimes, a young playful gopi filled with the bliss of spiritual love, a gopi sweet like nectar, a gopi like a flowing river of playful amorous pastimes, . . .

Note: Texts 27-54 are a single sentence. The gist of this sentence is:

"I worship Śrī Śyāmānanda who, concealing his original form as a gopi (a gopi described here in texts 27-48), a gopi who, playing the viṇā, inspired Rādhā and Kṛṣṇa (who are described in texts 49-53) to dance, was sent (text 54) to the material world by her beloved compassionate to the fallen souls in the material world, and who, playing the part of a human being as an actor plays a part on a stage, caused the people of the world to fall in love with the lotus feet of Śrī Kṛṣṇa, the master of the gopīs. I worship him, Śrī Śyāmānanda, who is full of nectar, who is the abode of love for Lord Kṛṣṇa, and who is compassion personified."

Text 28
vrndaranya-vane yami-tata-bhuvi śrimat-kadambātavi-madhye kalpa-taros tale sumanasām reṇūtkarair dūsare
cintāranta-maya-sthale su-vimale gopāṅgana-mandale
krṣṇasyāntika-samsthitāṁ kula-pateḥ śri-yoga-pīṭhopari

vrndaranya-vane-in Vṛndavana forest; yami-tata-bhuvi-on the Yamuna's shore; śrimat-beautiful; kadambātavi-madhye-in the midst of akadamba forest; kalpa-taros-of a kalpavrksa tree; tale-at the base; sumanasām-of sumanah flowers; reṇūtkarair-with the pollen; dūsare-darkened; cintāranta-maya-sthale-in a ground paved with cintamani jewels; su-vimale-very pure and glorious; gopāṅgana-mandale-in the circle; krṣṇasya-Lord Kṛṣṇa; antika-samsthitāṁ-near; kula-pateḥ-of the master; śri-yoga-pīṭhopari-in the sacred place.

Text 29

tārurīyänkura-mādhrū-parilasar-kaiṣora-citra-śrīyam
śrī-godhug-yuva-rāja-matta-madhupa-kriḍā-kalā-vallarīṁ
nihṛṣeṣādbhuta-rūpa-rāṣi-ramaṇī-cūḍāvatamsa-srajam
vailaksānya-samullasan-nava-rasa-protsāri-lilotsavam

tārūrya-of youth; ankura-sprout; mādhrū-sweetness; parilasar-glistening; kaiṣora-youth; citra-wonderful; śrīyam-beauty; śrī-godhug-yuva-rāja-of the gopa prince; matta-wild; madhupa-bumblebee; kriḍā-pastimes; kalā-skill; vallarīṁ-vine; nihṛṣeṣa-complete;ādbhuta-wonderful; rūpa-form; rāṣi-abundance; ramaṇī-beautiful girl; cūḍāvatamsa-srajam-crowning garland; vailaksānya-samullasan-nava-rasa-protsāri-manifesting new nectar; lilā-of pastimes; utsavam-festival.

. . . a gopi who stays at Lord Kṛṣṇa's side in the midst of many gopīs under a kalpa-vrksa tree in a transcendental place glorious with sumanah-flower pollen, a place paved with a mosaic of cintāmaṇi jewels, a glorious place in a beautiful kadamba forest of Vṛndavana by the Yamuna's bank, . . .

Text 30

vibbokodaya-cāturī-madhurīma-prollasi-līlodayaiṁ
prāneṣasya rasojvalaṁ nava-navaṁ rāsotsavam tanvatim
helodacad-ananga-ranga-vilasat-saundarya-sārāṇcitāṁ
nāṇā-keli-taraṅga-sangam avalat-saubhāgya-sampad-dhurāṁ

. . . a gopi with wonderful beauty glistening with the sweetness of newly blossomed youth, a gopi like a flowering vine that attracts the wild black bumblebee that is the gopa prince Śrī Kṛṣṇa, a gopi like a crest of flowers in the hair of the all wonderfully beautiful girls, a gopi like a festival of newer and newer wonderful nectar pastimes, . . .
vibbokodaya-haughty feigned indifference; caturi-expert; madhurima-
sweetness; prollasi-glorious; lilodymaith-with pastimes; pranesasya-of the master
of herlife; rasojjvalam-splendid with nectar; nava-navam-newer and newer;
rasotsavam-festival of the rasa dance; tanvatim-manifesting; hela-contempt;
udancad-rising; ananga-ranga-amorosu pastimes; vilasat-glistening; saundaryar-
good fortune; sara-essence; aicitam-with; nanakeli-many pastimes; tarangaga-
sangam-with waves; avalat-saubhagya-sampad-dhuram-great good fortune.

. . . a gopi who, pretending arrogant indifference, flirts with Lord Krsna, a gopi who
enjoys newer and newer nectar rasa-dance festivals with Lord Krsna, a gopi who,
feigning contempt, gloriously flirts with Lord Krsna, a splendidly beautiful
fortunate gopi who plays in the waves of many pastimes with Lord Krsna, . . .

Text 31

atha saubhagya-laksmi-nidhi

vaidadhi-nikuramba-keli-vasatim madhurya-kallolinim
lalityotkara-satkrti-pravilasat-pratyanga-bhangi-sataprakatyabdhetamadhum-parimalakrsta-priyanantar-drsm

atha-now; saubhagya-of good fortune; laksmi-opulence; nidhi-ocean;
vaidadhi-nikuramba-keli--vasatim-the home of expert intelligence and pastimes;
madhurya-kallolinim-river filled with eaves of sweetness; lalanyamrtha-dhorinim-
flooding nectar of beauty; parivalac-cautyra-lilarsam-
lalityotkara-playfulness and grace; satkrti-respect; pravilasat-glistening; pratyanga-
every limb; bhangi-waves; sata-hundred; prakatyam-manifestation; adbhuta-
wonderful; madhuri-sweetness; parimala-fragrance; akrsata-attracted; priya-beloved;
antar-within; drsam-eyes.

5. An Ocean of Glorious Good Fortune

. . . a gopi who is the abode of playfulness and intelligence, a gopi who is a river
flowing with waves of sweetness, a gopi who is a flood of the nectar of exquisite
beauty, a gopi filled with the sweet nectar of graceful pastimes, a gopi whose every
splendid limb is worshiped by the glory of charming playfulness, whose every limb
creates hundreds of waves of sweetness, waves whose fragarince attracts her lover's
eyes and heart, . . .

Text 32
vidyut-kunkuma-ketaki-kanaka-sad-gorocana-campaka-
 sphita-śrī-hari-tāla-panka-suṣamā-sampad-vidambi-dyutim
 bibhrānam bhramaraṇjanam-budha-tamāḥ pronmilad-indivara-
 śreni-mañjulam ambaraṁ viracayat kāntāṅga-sanga-bhramam

vidyut-lightning; kunkuma-kunkuma; ketaki-ketaki; kanaka-gold; sad-
gorocana-gorocana; campaka-campaka; sphīta-great; śrī-haritāla-haritāla; panka-
paste; suṣamā-sampad-vidambi-dyutim-gloriously splendid; bibhrānam-
manifesting; bhramara-bumbblees; a[.sy 241]jana-mascara; ambuda-clouds; tamah-
darkness; pronmilad-manifesting; īndivara-blue lotus flowers; śreni-multitudes;
mañjulam-graceful; ambaraṁ-garments; viracayat-creating; kānta-beloved's; āṅga-
limbs; sanga-touch; bhramam-bewilderment.

. . . a gopi whose glorious fair complexion mocks lightning, kunkuma, ketaki
flowers, gold, gorocana, campaka flowers, and splendid haritāla paste, a gopi
whose blue garments are more glorious than black bees, mascara, monsoon clouds,
darkness, and blossoming blue lotus flowers, a gopi overcome by the touch of her
lover's limbs, . . .

Text 33

santaptaika-mahā-nidhiḥ

sāndra-snigda-su-kuñcitasita-kacama jaijhyat-catakollasad-
dhammilla-dyuti-mañjari-parimalam piñchāvatamsojivalām
rocirbhīr mukha-mañḍalasya madhuraiḥ kandarpa-kallolibhir
māṇḍhyām upamāna-puṅgava-ghaṭaṁ āhāyāspadāṁ kurvatim

santaptaika-mahā-nidhiḥ-great ocean of splendor; sāndra-intense; snigda-
glistening; su-kuñcita-gracefully curly; asita-black; kacam-hair; jaijhyat-curlcy;
catakollasad-splendid; dhammilla-braids; dyuti-splendor; ma[.sy 241]jari-flower
buds; parimalam-fragrance; piñchāvatamsojivalām-splendid with peacock feathers;
rocirbhīr-with splendor; mukha-mañḍalasya-of the circle of the face; madhuraiḥ-
sweet; kandarpa-kallolibhir-with waves of amorous palyfulness; māṇḍhyām-rice
with haughtiness; upamāna-puṅgava-ghaṭaṁ-glorious; āhāyāspadāṁ-the abode of
smiles; kurvatim-doing.

6. A Great Ocean of Splendor

. . . a gopi beautiful with curly, thick, glistening black hair, a gopi fragrant with
the flower buds decorating her splendid curly braids, a gopi opulent with the
splendor of her round face and with waves of amorous playfulness, a gopi who is
the abode of smiles, . . .

Text 34

navyendu-pratimālika-pravilāsata-sindūra-bindu-cchavim
vyālolalaka-bhrṅga-rāji-lalita-vyākōsa-vaktrāṃbüjām
bhrū-vallī-dyuti-nindītātanu-dhanuḥ-sauṭīrya-sāroddhātīm
śaśvān-māra-madālāsāṃ-vikirātiṃ-drṣṭīṃ-priye-mohinīṃ

navya-new; indu-moon; pratima-form; ālika-forehead; pravilāsat-glistening;
sindūra-of sindura; bindu-dots; cchavim-splendor; vyālola-moving; ālaka-locks of hair; bhrṅga-bees; rāji-series; lalita-playful grace; vyākōsa-blossoming; vaktra-face;
ambujām-lotus; bhrū-eyebrows; vallī-vines; dyuti-splendor; nindīta-rebuking;
atanu-of Kāmādeva; dhanuḥ-bow; sauṭīrya-haughtiness; sāra-essence; uddhatīṃ-raising;
śaśvāt-eternal; māra-amorous; mada-passiona; ālāsām-languid; vikirātiṃ-casting; drṣṭīṃ-glance; priye-the beloved; mohinīṃ-enchanting.

. . . a gopi whose half-moon forehead is glorious with glistening red sindūra dots, a
gopi whose blossoming lotus face is graceful with black-bee locks of curly hair, a
gopi whose glorious vine eyebrows mock the great powers of Kāmādeva’s bow, a
gopi whose passionate, languid, amorous glances enchant and bewilder her beloved, . . .

Text 35

khelat-khanjana-yugma-vibhramatara-spardhi-ksanendīvarāṃ
kāma-ksmāpati-śāyaka-pratibhātāpangāvaloka-cchatām
rājat-kajjala-locanāṅcala-lasac-caturya-punjā-sphurat-
kandarpengītā-cārutā-nava-sudhā-pronmādīta-preyasam

khelat-playing; khanjana-khanjana birds; yugma-pair; vibhramatara-graceful;
spardhi-rivalling; ksana-moment; indivarāṃ-blue lotus flowers; kāma-Kāma;
ksmāpati-king; śāyaka-arrows; pratibhāta-soldiers; apaṅgāvaloka-sidelong glances;
cchatām-splendor; rājat-glistening; kajjala-mascara; locana-eyes; aṅcala-corners;
lasat-glistening; cāturya-intelligence; puṇjā-abundance; sphurat-manifest;
kandarpā-amorous; īṅgīta-hints; cārutā-beauty; nava-new; sudhā-nectar;
pronmādīta-made passionate; preyasam-beloved.

. . . a gopi whose playful khanjana bird eyes mock the blue lotus flowers, a gopi
whose glistening sidelong glances defeat Kāmādeva’s archers, a gopi whose
glistening mascara-decorated eyes expertly speak from their corners the ever-new
nectar of many beautiful amorous hints, hints that arouse her beloved's passionate
desires, . . .
Text 36

mugdha-śrī-kaladhauta-sūtra-kalita-bhrājīṣṇu-muktollasan-
nāsāgram vara-bandhujuva-patali-rociḥ-sūtra-ādharām
bhāsvan-mauktika-rāji-vaibhavam idam din-mandalam kurvatām
dantānām kiranojvalam paramayā mandāṁ hasantīm rucā
dantanam kiranojjvalam paramaya mandam hasantim ruca

mugdha-charming; śrī-beauty; kaladhauta-gold; sūtra-string; kalita-seen; bhrājīṣṇu-splendid; muktā-pearls; ullasat-glustrning; nāsāgram-tip of the nose; vara-bandhujuva-patali-rociḥ-splendor of beautiful bandhujuva flowers; suramya-charming; adharām-lips; bhāsvat-splendid; mauktika-rāji-pearls; vaibhavam-glory; idam-this; dik-of the directions; mandalam-circle; kurvatām-doing; dantānām-of teeth; kiranojvalām-splendor; paramāya-great; mandan-gently; hasantīm-smiling; ruca-with splendor.

... a gopi whose nose is beautiful with a splendid pearl on a golden ring, a gopi whose lips are more splendid than glorious bandhujuva flowers, a gopi the splendor of whose smiles, smiles Śreeling the glistening pearls of her teath, illuminates the circle of the directions, ...

Text 37

iṣan-maṇjula-komala-smita-sudhā-svar-dirghikā-nirjharaṁ
maṇjav-alāpa-tarangitam vikiratīṁ pranadhī-nāthe rasat
tāmbūla-drava-sundarādharā-radārūṇya-praśasyā muhuh
kidṛk mīṣra-vimoha-bhājam atulāṁ rāgam nayantīm patīṁ

iṣat-slightly; maṇjula-graceful; komala-gentle; smita-smile; sudhā-nectar; svar-dirghikā-celestial Ganga; nirjharam-swiftly-flowing stream; maṇjav-charming; alāpa-talk; tarangitam-waves; vikiratim-manifesting; pranadhī-nāthe-the master of her life; rasiāt-from the nectar; tāmbūla-betelnuts; drava-liquid; sundara-beautiful; adhara-lips; rada-teeth; arunya-redness; praśasyā-with the glory; muhuh-again and again; kidṛk-like what; mīṣra-mixed; vimoha-charm; bhājam-possessing; atulām-peerless; rāgam-redness; nayantīm-leading; patīm-master.

... a gopi whose gentle, charming smile is a swiftly-flowing nectar celestial Ganga, a gopi whose sweet talking is like waves in that celestial Ganga, waves flowing with nectar for the master of her life, a gopi whose charming betelnut-reddened lips again and again arouse the desires of her master, ...

Text 38

preyāś-cumbana-lagna-nāga-latikā-rāgāti-lakṣmi-sphurad-
gandânta-pratibimba-sonima-lasad-ratnojjvale kundale
vâsanti-stavakâvalim api darorâmilat-prasûnâdarim
rolâmbâvali-lâlitam sravana-yoh krûnârptâm bibhratim

preyas-of her lover; cumbana-kisses; lagna-resting; nâga-latikâ-betelnuts; râga-red; ati-laksmî-great glory; sphurad-manifesting; gandânta-cheeks; pratibimba-reflection; sonima-redness; lasad-ratnojjvale-splendid glistening jewels; kundale-earrings; vâsanti-stavakâvalim-with bunches of vasanti flowers; api-also; darorâmilat-slightly risen; prasûnâdarim-flowers; rolâmbâvali-bees; lâlitam-playful and graceful; sravana-yoh-of the ears; krûnâ-to Krûnâ; arpitâm-offered; bibhratim-holding.

. . . a gopi whose cheeks are reddened by the reflection of her glistening ruby-earrings and by her beloved's betelnut-decorated kisses, a gopi whose ears are decorated with just beginning to blossom vâsanti flowers placed there by Lord Krûnâ, flowers that still attract the playful black bees, . . .

Text 39

samphulla-blossoming; ambuja-lotus flowers; kaccha-border; vibhrama-charming; milad-meeting; bhrângâ-black bees; âbham-splendor; aty-ujvalam-very splendid; syâmam-dark; bindhum-dot; ativa-cûru-cibuke-on the beautiful chin; snigdha-tvisam-splendid; bibhratim-manifesting; râjane-nûtma-suratna-yatna-ghaâti-graiveyakodbhâtâm
kâstu-rî-ghanasâra-kunkuma-lasac-chrikhanda-liptângikâm

. . . a gopi whose beautiful chin is decorated with a glistening musk-dot graceful like a black bee landed on a blossoming lotus flower, a gopi splendid with a collar-necklace made of glistening jewels, a gopi whose limbs are anointed with musk, camphor, kunkuma, and glistening sandal paste, . . .

Text 40

ratnodyotita-sundarângada-pariûnângâti-râjâd-bhujâm
kâsunî-bhûrd-bhida-shubhra-ratna-valaya-šrenî-sphurac-chrikarâm
divyan-maûjula-mudrikâ-manî-lasad-raktânguli-pallavâm
kandarpesu-manoramaî-kararuhair agre karair bhrâjitâm
. . . a gopi whose splendid arms are embraced by glistening beautiful jewel armlets, a gopi whose beautiful wrists glisten with splendid sapphire bracelets, a gopi whose splendid reddish budding-twig fingers are glorious with glistening jewel rings, a gopi whose fingertips are splendid with nails delightful like Kāmadeva's arrows, . . .

Text 41

antar-mugdha-manoja-keli-rabhasa-vyāmugdha-rādhāpati-
śrī-hastāmbuja-citritam su-lalitam kāstūrika-patrakam
muktā-hāra-vihāra-mañjula-rucor vakṣojayoḥ pītyoḥ
phullam nila-saroja-dāma dadhatiṁ kāntthe ca krṣṇārpatīm

antar-within the heart; mugdha-charmed; manoja-amorous; keli-pastimes; rabhasa-passion; vyāmugdha-bewildered; rādhāpati-Kṛṣṇa; śrī-hastāmbuja-by the graceful lotus hand; citritam-pictures drawn; su-lalitam-very graceful; kāstūrika-patrakam-pictures drawn in musk; muktā-hāra-pearl necklace; vihāra-mañjula-rucor-of the beautiful splendor; vakṣojayoḥ-on the breasts; pītyoḥ-fair; phullam-blossoming; nila-saroja-dāma-blue lotus garland; dadhatiṁ-placing; kāntthe-on the neck; ca-and; krṣṇārpatīm-placed by Lord Kṛṣṇa.

. . . a gopi whose fair pearl-necklace decorated breasts are inscribed with graceful pictures drawn in musk by amorous Kṛṣṇa's glorious hand, a gopi on whose neck is a blue-lotus garland placed by Kṛṣṇa's hand, . . .

Text 42

kṛṣṇorah-parirāmbo-sāngi-taralodāra-tviṣodddyotitāḥ
preyo-drg-vara-mina-keli-grha-sad-romāli-kālindikāṃ
unmilan-nava-yauvanārnavi-milat-kaśora-kalololini-
kollolābha-bali-trayi-latikayā citra-śriyā śobhitām

kṛṣṇa-of Lord Kṛṣṇa; urah-on the chest; parirāmbha-embrace; sāngi-touching; tarala-central jewel; udāra-great; tviṣa-splendor; uddyotitāḥ-illumined; preyo-of the beloved; drg-vara-the graceful eyes; mina-fish; keli-pastimes; grha-home; sad-romāli-graceful line of hairs; kālindikām-Yamunā river; unmilan-openning; nava-
yauvana-of new youth; arṇava-ocean; milat-meeting; kaiśora-kaisora age; kallolinī-
river filled with waves; kallola-waves; abha-splendor; bali-lines; trayī-three;
latikayā-by the vine; citra-śriyā-with wonderful beauty; sobhitām-beautiful.

. . . a gopi effulgent in the Kaustubha jewel's light as Krṣṇa embraces her to His
chest, a gopi whose belly is decorated with a line of black hairs, hairs that are a
black Yamunā river where the fish of Krṣṇa's glances play, a gopi who is like a
great ocean of new youth, an ocean where the wave-filled rivers of childhood flow,
a gopi splendid with very wonderful beauty, . . .

Text 43

cāru-kśāma-sumadhyamāṃ prthutara-śroṇi-rasan-mekhalāṁ
sac-cāmikara-rambhikotkara-mada-prollunṭhanoru-dvayīṁ
pratyagra-sthala-pankajārūṇa-javā-puspāvalī-śrīmuṣā
rucy-ālaktaka-rāga-ramya-rucinā svāṅghri-dvayenaṅcitam

cāru-beautiful; kśāma-slim; sumadhyamāṃ-waist; prthutara-broad; śroṇi-
hips; rasat-tinkling; mekhalāṁ-belt; sac-cāmikara-gold; rambhikā-of banana trees;
uttara-mada-prollunṭhan-removing the pride; āruṇa-thighs; dvayīṁ-two; pratyagra-
sthala-every limb; pankaja-lotus; aruna-red; javā-puspāvalī-roses; śrīmuṣā-
beautiful; rucy-splendor; ālaktaka-lac; rāga-red; ramya-delightful; rucinā-splendor;
svāṅghri-dvayena-feet; aṅcitam-endowed.

. . . a gopi whose waist is graceful and slender, a gopi whose broad hips are
decorated with a tinkling belt, a gopi whose thighs uproot the pride of the golden
banana trees, a gopi whose every limb is glorious like red roses or lotus flowers, a
gopi whose feet are gracefully anointed with red lac, . . .

Text 44

gacchantya kalahamsa-raja-padāvīṁ cittam harantya balān
nānāścaryavibhanga-citra-padayā lilā-lasac-chri-bhrāṁ
gatyā nūpura-nihkvanair lalitāyā vismāpayantim hariṁ
pāḍāmbhoja-nakhāncala-dyuti-dhutānandendulakṣmī-madāṁ

gacchantya-going; kalahamsa-raja-the king of swans; padāvīṁ-path; cittam-
heart; harantya-removing; balāt-forcibly; nānā-various; āścarya-wonderful;
vibhanga-citra-padayā-with wonderful steps; lilā-pastimes; lasat-glistening; śri-
beauty; bhrāṁ-with; gatyā-going; nūpura-nihkvanair-tinkling of anklets; lalitāyā-
graceful; vismāpayantim-filling with wonder; hariṁ-Krṣṇa; pāḍāmbhoja-lotus feet;
nakhāncala-toenails; dyuti-splendor; dhuta-washed; ananta-limitless; indu-moons;
lakṣmī-splendor; madāṁ-pride.
. . . a gopi whose swanlike steps charm the heart, a gopi who with her wonderful, colorful, graceful, playful, splendid, beautiful gestures and with the tinkling of her anklets fills Lord Kṛṣṇa with wonder, a gopi whose effulgent nails on her lotus feet rob limitless moons of the pride they hold in their own beauty, . . .

Text 45

trailokyādbhuta-saubhagāṁ pratiśava-pratyagra-vesāmalāṁ
vāsanti-vara-keli-kuṇja-nilayāṁ govinda-netrotsavāṁ
śṛṅgārāṁrta-dirghikāṁ vrajapati-śrī-gaura-vakśo-manim

trailokya-three worlds; adbhuta-wonderful; saubhagāṁ-good fortune; pratiśava-at every moment; pratyagra-new; vesāmalāṁ-glorious; sarva-all; āścarya-camakṛta-wonderful; akhila-kalā-all arts; pāṇḍitya-learning; sāra-best; aspadām-abode; vāsanti-vasanti; vara-excellent; keli-pastime; kuṇja-grove; nilayāṁ-abode; govinda-of Kṛṣṇa; netra-eyes; utsavāṁ-festival; śṛṅgāra-amorous pastimes; amṛta-dirghikāṁ-nectar pond; vrajapati-of Kṛṣṇa; śrī-gaura-vakśo-manim-the topaz on the graceful chest.

. . . a gopi whose good fortune fills the three worlds with wonder, a gopi whose splendor is newer and newer at every moment, a gopi who is the abode of very wonderful skill in all the arts, a gopi whose home is in a grove of vāsanti flowers, a gopi who is a festival of bliss for Lord Kṛṣṇa eyes, a gopi who is a nectar lake of transcendental amorous pastimes, a gopi who is a topaz on the graceful chest of Vraja's prince, . . .

Text 46

atha drava-nidhiḥ

krṣṇa-priti-sudhā-vahāṁ rasamayīṁ ullāśi-hāvāvalīṁ
kandarpāgama-tattva-sāra-kalita-krīḍā-kalā-peśalāṁ
sāndrānanda-rasaika-nirjhara-darīṁ sangita-ratnākaram
śrīmat-kuṇja-dharāḥhipa-praṇayinīṁ śrī-rāsa-līlā-nidhim

atha-now; drava-nidhiḥ-an ocean of gracefulness; krṣṇa-priti-of love; sudhā-nectar; vahāṁ-carrying; rasamayīṁ-full of nectar; ullāśi-hāvāvalīṁ-splendid flirting; kandarpa-of Kamadeva; āgama-scriptures; tattva-truth; sāra-essence; kalita-known; krīḍā-pastimes; kalā-arts; peśalām-expert; sāndrānanda-intense bliss; rasa-nectar; eka-one; nirjhara-dream; darīṁ-cave; sangita-of songs; ratnākarm-an ocean filled with jewels; śrīmat-kuṇja-dharāḥhipa-of the forest gorge's king; praṇayinīṁ-the beloved; śrī-rāsa-līlā-nidhim-a treasure of the rāsa dance pastimes.
7. An Ocean of Gracefulness

. . . a gopi filled with the nectar of love for Lord Kṛṣṇa, a gopi sweet with nectar, a gopi who again and again splendidly and happily flirts with Lord Kṛṣṇa, a gopi learned in the playful arts described in the Kāma-sāstras, a gopi who is a cave that is the source of the swiftly-flowing nectar stream of the sweetest bliss, a gopi who is an ocean filled with the jewels of sweet songs, a gopi who dearly loves the handsome king of the forest groves, a gopi who is a great treasure of the rāsa-dance pastime, . . .

Text 47

vamśi-maṁjula-gāṇa-sudhruva-milan-nādāmṛtodgāriniṇā
niskūjat-parivādini-kala-rava-vyāmīśra-līlā-juṣā
tri-gāṇa-svara-mūrchanonnasa-bala-tānona-paṅcāsatā
kāntam gāṇa-bhareṇa rāsa-militam vyāmohayantīṁ kvacit

. . . a gopi who, meeting her beloved in the rāsa-dance, charms Him by sweetly accompanying Him nectar flute music by playing on the vīnā, playing many graceful nectar melodies beginning with the 49 keynotes, . . .

Text 48

kūjan-nūpura-kāṇci-veṇu-valayodāra-svanālāmbini
bhṛāmyad-gopanitambini-jana-kalottāna-svarodgānake
śrīmac-chṛi-nāṭa-nāgarendra-natānāmande sutauryatrike
nṛtyantīṁ saha saurīṇā nava-nāvānanda-svarūpe kvacit

. . . a gopi with beautiful thighs; kalottāna-svarodgānake-with beautiful music; śrīmac-chṛi-nāṭa-nāgarendra-of the handsome king of dancers; natānāmande-great dancing; sutauryatrike-singing, dancing, and instrumental music; nṛtyantīṁ-dancing; saha-with; saurīṇā-Kṛṣṇa; nava-nāvānanda-svarūpe-newer and newer bliss; kvacit-somewhere.
. . . a gopi who in the great festival of singing, dancing, and instrumental music, a festival filled with flute music, the beautiful gopis' singsing and the tinkling of the gopis' bracelets and anklets, gracefully dances with Kṛṣṇa, the handsome king of dancers, . . .

Text 49

pratyāṅga-praṇaya-sthitī-prativalan-navyānurāga-śriyau
snigdhabhir lalitādibhiḥ parivrtau līlā-taraṅgāṃbudhau
anyonyam vadānendu-varyasya-susuṃañokāti-lūbdhekṣānau
gopī-mandala-mandite vidadhatau rāsotsave tāndavam

pratyāṅga-every limb; praṇaya-love; sthitī-place; prativalat-navyānurāga-śriyau-glorious with ever new love; snigdhabhir-affectionate; lalitādibhiḥ-with Lalitā and the other gopis; parivrtau-surrounded; līlā-taraṅgāṃbudhau-oceans filled with waves of pastimes; anyonyam-mutually; vadana-face; indu-moon; varya-best; susama-beautiful; āloka-glance; ati-lūbdha-very greedy; iksāna- āj; gopī-of gopis; mandala-circle; mandite-decorated; vidadhatau-placing; rāsotsave-in the festival of the rasa dance; tāndavam-enthusiastic dancing.

. . . a gopi who, playing the vīṇā by the Yamuna's bank, inspires the dancing of Śrī Śrī Rādhā and Kṛṣṇa, Rādhā and Kṛṣṇa whose every limb are filled with beauty and spiritual love, Rādhā and Kṛṣṇa who are surrounded by Lalitā and Their other friends, Rādhā and Kṛṣṇa who gaze at each other with beautiful passionate glances, Rādhā and Kṛṣṇa who enjoy a rāsa dance festival in the center of the gopis' circle, . . .

Text 50

dampatyoh kamaniyayo rasavato lakṣmi-bhṛtor etayor
anyonyaṁ dyuti-mādhurim prapibator drk-pātra-bhangyāṅgikīṁ
nṛtyaṁ viśva-dṛg-utsavam sumukhayor ity ukti-līlollasat-somābhā-prabhṛti-vrajāmbuja-dṛg-ullāsa-prāśamsā-mudau

dampatyoh-of the divine couple; kamaniyayo-charming; rasavato-full of nectar; lakṣmi-bhṛtor-glorious; etayor-of Them; anyonyaṁ-mutual; dyuti-mādhurim-sweetness of splendor; prapibator-drinking; drk-pātra-with cups of the eyes; bhangyā-with waves; angikīṁ-limbs; nṛtyaṁ-dance; viśva-dṛg-utsavam-a festival for the eyes of the world; sumukhayor-smiling faces; ity-thus; ukti-statement; līlā-pastimes; ullāsa-glistening; somābhā-Candrāvalīt; prabhṛti-beginning; vraja-of Vraja; ambuja-drk-lotus eyed girls; ullāsa-splendor; prāśamsā-praise; mudau-delighted.
Radha and Krsna who are pleased when they hear Candravali and the other gopis joyfully say, "With the cups of they eyes, graceful, charming, nectar Radha and Krsna drink the sweet nectar splendor of each other's limbs as They dance. In this way they create a festival of bliss for all our eyes", . . .

Text 51

anghri-nyāsa-vicitra-bāhu-dhutibhir bhangī-śatair netrayoś
cilli-vallari-vibhramaiḥ smita-lavair mugdhāṅga-bhāṅgair api
ramyaiḥ kāṅkaṇa-sīṁjitaiḥ kala-tulā-kōṭī-svānair vallaki-
 kāṅci-vaṁsa-mṛdāṅga-vādyaka-litaiḥ sammohayantau mithaḥ

anghri-feet; nyāsa-placing; vicitra-wonderful; bāhu-arms; dhutibhir-waving; bhangī-śatair-with hundreds of waves; netrayos-of the eyes; cilli-vallari-vibhramaiḥ-graceful vines; smita-lavair-with gentle smiles; mugdhāṅga-charming limbs; bhangair-with waves; api-also; ramyaiḥ-delightful; kāṅkaṇa-si(. sy 241) jitaiḥ-with tinkling bracelets; kala-tulā-kōṭī-svānair-with millions of sweet sounds; vallaki—vina; kāṅci-belts; vaṁsa-flute; mṛdāṅga-mṛdangas; vādyaiḥ-sounds; kalitaiḥ-heard; sammohayantau-charming; mithaḥ-each other.

. . . Radha and Kṛṣna who delight each other with Their graceful steps, the wonderful gestures of Their arms, the hundreds of waves of Their crooked glances, the playful movements of Their vine eyebrows, Their gentle smiles, the waving motions of Their sublimely beautiful limbs, the delightful tinkling of Their anklets, belts, and ornaments, and the millions of sweet sounds of the flute, vīnā, and mṛdāṅga, . . .

Text 52

asta-vyasta-vilāsa-lola-dalakau gānde calat-kundalau
smerau-sundara-keśa-pāśa-vigalad-vyākōśa-mallai-srajau
vibhrāṣya-byuka-paṭṭikā-muralikāv anyonya-saṁsparśana-
spitānāṅga-rasau mitho nava-rasenābaddha-hastau muhuh

asta-vyasta-scattered; vilāsa-pastimes; lolad-moving; alakau-hair; gānde-on the cheek; calat-kundalau-moving earrings; smerau-smiling; sundara-keśa-pāśa-from the beautiful hair; vigalad-fallen; vyākōśa-mallai-srajau-jasmine garland; vibhrāṣya-falling; kuca-paṭṭikā-bodice; muralikau-and flute; anyonya-saṁsparśana-touching each other; spitānāṅga-rasau-the nectar of passionate amorous pastimes; mitho-mutual; nava-rasenā-with newer and newer nectar; abaddha-hastau-holding hands; muhuh-again and again.

. . . Radhā and Kṛṣṇa who, Their hair scattered in Their pastimes, Their earrings
swinging on Their cheeks, smiling, the jasmine flowers falling from Their hair, Their flute and bodice undone, and Their limbs filled with nectar pleasure as They touch each other's limbs and hands.

Text 53

unmilan-madanam parišrama-galad-gharmāmbu-bindv-ākulaṁ hastenāmbuja-sāntamena vadanaṁ premnā mrjantau mithah kālindī-puline vane priyatamau tālair vipaṇcy-utthitaṁ śrī-rādhā-vrajaṁāgarau naṭa-varau sannartayantīṁ kvacīt

. . . dear Radhā and Kṛṣṇa who are the best of dancers, and who with Their most glorious lotus hands wipe the perspiration from each other's delightful faces.

Text 54

mūrtiṁ svām apidhāya yas tānumbhrtāṁ sampreritaḥ preyasā viśvānugraha-mūrtinā manujatā-nātyam vrajal-lilayā premānaṁ caranābjayor janayati śrī-gopakanyā-pates tam kṛṣṇa-pranayāśpadam rasamayaṁ kāruṇya-mūrtim bhaje

. . . a beautiful gopi described in these verses, was sent to the material world by her beloved compassionate to the fallen souls in the material world, and who, playing the part of a human being as an actor plays a part on a stage, caused the people of the world to fall in love with the lotus feet of Śrī Kṛṣṇa, the master of the gopīs. I worship him, Śrī Śyāmānanda, who is full of nectar, who is the abode of love for Lord Kṛṣṇa, and who is compassion personified.
Text 55

atha kārūnya-lilā-nidhiḥ

kālīndyā maṇi-rodrasa madhurāya gambhirāya mādhava-
premānanda-dayānjanāmbudatatamaḥ-syāmāmbhāsa pūtāya
vyākośāmbuja-raji-śuṣmi-madhupa-śreṇībhir āghuṣṭayā
kūjat-koka-marāla-sārasa-kula-krīḍā-kaḷā-juṣṭayā

atha-now; kārūnya-lilā-nidhiḥ-an ocean of the pastimes of compassion;
kālīndyā-of the Yamuna river; maṇi-rodrasā-with jewel banks; madhurāya-sweet;
gambhirāya-deep; mādhava-of Kṛṣṇa; premānanda-the bliss of love; dayā-of mercy;
aḥ-tyāla-ointment; ambuta-clouds; tamaḥ-darkness; syāma-dark; ambhābāsā-
with water; pūtāya-pure; vyākośāmbuja-raji-blossoming lotus flowers; śuṣmi-
maddened; madhupa-bees; śreṇībhir-with hordes; āghuṣṭayā-with the buzzing
sounds; kūjat-cooing; koka-cuckoos; marāla-swans; sārasa-crane; kula-
multitudes; krīḍā-pastimes; kaḷā-arts; juṣṭayā-endowed.

8. An Ocean of the Pastimes of Compassion

May merciful Śrī Śyāmānanda, who teaches the people the truth of Vṛndāvana,
Vṛndāvana embraced by the Yamunā, the Yamunā with jewel banks, the deep
Yamunā with pure black-ointment waters that make one blissful and make one fall
in love with Kṛṣṇa, the Yamunā filled with blossoming lotus flowers and buzzing
black bees, the Yamunā filled with cooing playing cuckoos, swans, and cranes, . . .

Note: Texts 55-77 are a single sentence. The gist of this sentence is:

May merciful Śrī Śyāmānanda, who teaches the people the truth of Vṛndāvana
(texts 55-64) and Lord Kṛṣṇa (65-77) increase our love for Lord Kṛṣṇa.

Text 56

śaśvad-rāsa-pariśramākula-vapur-gopāravindekaśanā-
vīṁcholi-ruci-mañjaribhir abhito gaurāyita-żyotisā
praudha-nanda-vidhāyi-lola-laharī-śreṇī-bhujālingīta-
śrī-gopāśa-tanu-cchavi-dvi-γuṇita-śrī-sampad-āmodayā

śaśvad-always; rāsa-from the rasa dance; pariśrama-exhaustion; ākula-filled;
vapur-form; gopāravindekaśanā-the lotus-eyed gopīs; viḥ-tyāla-choli-multitude;
ruči-attraction; mañjaribhir-with new buds and blossoms; abhito-everywhere;
... the Yamuna filled with a white splendor of newly-blossomed flowers, flowers that delight the lotus-eyed gopis exhausted from the rasa dance, the Yamuna whose splendor and sweet fragrance is doubled when Lord Krsna's form is embraced by the arms of her restless blissful waves, ...

Text 57

keli-srasta-vikasi-citra-sumano-damali-vahi-sthira-
srotobhir nayanavalim nava-navanandam nayantyā muhuh śrīmat-kṛṣṇa-tad-āṅganā-ghana-raśa-krīdotaṃ-sphītayā Ś rāsa-praskhalitānā-raṅga-pulinodāra-śriyā veṣṭitam

... Vṛndāvana surrounded by the Yamuna, the Yamuna again and again delighting every eye with newer and newer bliss by carrying in its streams the colorful blossomed sumanah flowers fallen during many pastimes, the Yamuna filled with many festivals of sweet pastimes enjoyed by Kṛṣṇa and His gopī beloveds, the Yamuna with banks gloriously anointed with cosmetics fallen from the gopī during the rasa dance, ...

Text 58

kāntaiḥ kalpa-mahīrurakṣa vratatiibhih phulla-prasūnāvali-
smerābhịr madhu-sampad-āśru-jharibhih kāntabhịr alingitaiḥ
unmilat-pulakābha-kunṭalā-kula-bhrājīṣṇubhih koraka-
śrenī-maṇjula-manda-hāsa-lalitair āmūlam ullāsibhih

... kāntaiḥ-beautiful; kalpa-mahīrurakṣa-kalpavrksa trees; vratatiibhih-with vines; phulla-prasūnāvali--blossoming flowers; smerābhịr-smiling; madhu-sampad-āśru- jharibhih-flowijs with nectar streams of tears; kāntabhịr-beautiful; alingitaiḥ- embraced; unmilat-rising; pulaka-hairs; ābha-like; kunṭalā-hair; kula-multitude; bhrājīṣṇubhih-glorious; koraka-buds; śrenī-series, maṇjula-beautiful; manda-
gentle; hāsa-smiles; lalitair-playful and graceful; âmūlam-to the roots; ullāsibhiḥ-splendid.

. . . Vṛndāvana splendid with glorious kalpa-vṛkṣa trees embraced by kalpa-latā vines, vines smiling with fully-blossomed flowers, vines shedding streams of tears with oozing honey, vines the hairs of their bodies erect with partly-blossomed flowers, vines gently laughing with graceful new buds, . . .

Text 59

asiṅcan-makaranda-gandha-laharī-lubdha-dvirephākula-
pretyagrotkaca-sūna-pallava-bharenānamra-sākhokaraiḥ
su-snigdha-chhadanojjvalair nava-bhavad-gucchāvali-mañjulair
udyan-nūtana-mañjari-vilasitaś citrair varair ākulam

asiṅca-sprinkling; makaranda-honey; gandha-fragrance; lahari-waves; lubdha-eager; dvirepha-bees; ākulā-filled; pretyagra-new; utkaca-hairs erect; sūna-pallava-bhareṇa-with many flowers; ānāmra-bowing down; sākhokaraiḥ-with tall branches; su-snigdha-glistening; chadana-leaves; ujjvalair-splendid; nava-bhavad-gucchāvali-mañjulair-beautiful with new clusters of flowers; udyat-rising; nūtana-new; mañjari-buds; vilasitaś-splendid; citrair-colorful; varair-excellent; ākulam-filled.

. . . Vṛndāvana filled with many trees, trees with bending branches, branches with hairs standing erect with new flower blossoms, blossoms that with their sweet fragrance and pollen attract swarms of greedy black bees, trees with glorious leaves, trees with many clusters of beautiful flowers, trees colorful with many wonderful buds, . . .

Text 60

pronmīlan-nalini-lavanga-latikā-sat-ketaki-mallikā-
vāsantī-nava-mālikā-nava-vadhū-dāksīnaya mantharaiḥ
kālindī-laharī-kañotkara-samutsāri-prasārāṅcitair
gopi-yūtha-dukūla-lolana-paraiḥ samsevitaṁ mārutaiḥ

pronmilat-blossoming; nalinī-lotus; lavāṅga-clove; latikā-vines; sat-ketaki-ketaki; mallikā-mallika; vāsantī-vāsantī; nava-new; mālikā-mallika; nava-vadhū-young gopīs; dāksīnayanto-from the right; mantharaiḥ-slow; kālindī-Yamunā; lahari-waves; kañotkara-samutsāri-prasārāṅcitair-touched by spray from the Yamunā's waves; gopi-yūtha-of the gopīs; dukūla-garments; lolana-paraiḥ-moving; samsevitaṁ-served; mārutaiḥ-by breezes.
Vrndavana graced with many gentle breezes, breezes bearing the fragrance of blossoming lotus, lavender, ketaki, mallika, vasant, and nava-mallika flowers, breezes that delight the gopis, breezes carrying the spray from the Yamuna’s waves, breezes that make the gopis' garments flutter.

Text 61

vyaktalaktaka-lañchanaih parigalad-divyāṅgarāgāhitair
bhraśyan-nūpura-hāra-piñcha-rasanā-vanyak-srajā-sankulaih
talpaḥ pallava-kaḷpitaḥ sumanasāṁ varṣonnatai rájaṭā
kunjaḥvāsa-śatena brhari-nṛpater ākrīḍakenātataṁ

vyakta-manifest; ālaktaka-of red lac; là{.sy 241}chanaih-with the makrs; parigalad-divyāṅgarāgāhitair-marked with fallen splendid cosmetics; bhraśyat-fallen; nūpura-anklets; hāra-necklaces; piñcha-peacecock feathers; rasanā-belts; vanyak-srajā-forest garlands; sankulaih-with many; talpaḥ-with beds; pallava-kaḷpitaḥ-made of leaves and flowers; sumanasāṁ-sumanah; varṣonnatair-sprouted with the new rains; rájaṭā-splendid; kunja-forest groves; āvāsa-abodes; śatena-with a hundred; brhari-nṛpater-of the king of black bees; ākrīḍakena ātatam-filled with pastimes.

Vrndavana filled with forest couches marked with the remains of red lac, couches anointed with the remains of splendid cosmetics, couches that are the resting places of fallen anklets, necklaces, peacock feathers, belts, and forest garlands, couches made of leaves and flowers, couches splendid with jasmine flowers blossoming after the rain, Vrndavana filled with hundreds of forest abodes, abodes that are the home where the king of black bees enjoys pastimes.

Text 62

vani-gana-rasotsavam gati-mahā-nṛtyam cid-ānandathur
jyotiḥ prema-param sudhāmaya-jalāṁ cintāmaṇi-kṣmā-talam
hrdyaṁ vidruma-pallavam śikhari-bhit-pāśaṇa-patrotkaraṁ
muktā-koṭaka-cāru-hira-sumano-tamśika-nāṇā-phalam

vani-words; gana-songs; rasa-nectar; utsavam-festival; gati-walking; mahā-great; nṛtyam-dancing; cid-ānandathur-transcendental bliss; jyotiḥ-effulgence; prema-param-transcendental love; sudhāmaya-jalāṁ-nectar water; cintāmaṇi-cintamani jewels; kṣmā-earth; talām-surface; hṛdyaṁ-delighting the heart; vidruma-pallavāṁ-buds of the coral tree; śikhari-bhit-pāśaṇa-sapphire; patrotkaraṁ-leaves; muktā-pearls; koṭaka-buds; cāru-beautiful; hira-diamonds; sumano-sumanah flowers; māṇikya-rubies; nāṇā-various; phalam-fruits.

Vrndavana where every word is a nectar festival of song, where all walking is
dancing, where effulgence is full of transcendental bliss, where love is spiritual and sublime, where all water is nectar, where the ground is paved with cintāmani jewels, where the trees bear new sprouts made of coral, leaves of sapphires, buds of pearls, sumanah flowers of diamonds, and many kinds of fruit made of rubies, . . .

Text 63

śārī-kira-kapota-šatpada-kuhu-kaṇṭhāvalī-gāyakam
gāyan-matta-māyūra-nartaka-varaṁ bhūṣā-suvādyotkaram
vamśi-gāna-parasparāsū-lalitāṁ sarvartubhiḥ sevitaṁ
dik-cakram sumano-rajah-samudayaṁ sampādayad-dhūsaram

śārī-kira-parrots; kapota-doves; šatpada-bees; kkuhu-kaṇṭhā-cuckoos; avalimultitudes; gāyakam-singing; gāyat-singing; mātta-wild; māyūra-peacocks;
nartaka-varam-excellent dancing; bhūṣā-ornaments; suvādyotkaram-graceful
tinking; vamśi-flute; gāna-song; paraspara-mutual; su-lalitam-graceful; sarva-all;
rtubhiḥ-by seasons; sevitaṁ-served; dik-directions; cakram-circle; sumano-rajah-
samudayaṁ-with pollen of the sumanah flowers; sampādayad-dhūsaram-darkening.

. . . Vṛndāvana filled with the singing of parrots, doves, bees, and cuckoos,
Vṛndāvana filled with the wild dancing of the peacocks, Vṛndāvana filled with the
tinking of many ornaments, Vṛndāvana delightful with flute melodies, Vṛndāvana
served by all the seasons, Vṛndāvana where the circle of the directions is darkened
with the pollen of sumanah flowers, . . .

Text 64

sarvāścaryā-rasaikā-sīma paramānandaikā-dhāmāmalaṁ
rājan-māṇḍala-bandha-nartana-ghaṭā-koti-prasārojvalam
ambhoja-dhvaja-vajra-mīna-kalāsa-chhatrodhvarekhādikair
gopinātha-padāmbujāṅka-nikarair ullāśi vṛndāvanam

sarva-all; āścaryā-wonderful; rasa-nectar; eka-one; sīma-limit; paramānanda-
transcendental bliss; eka-dhāma-the abode; amalām-splendid; rājat-glistening;
māṇḍala-circle; bandha-bound; nartana-dancing; ghaṭā-places; koṭi-millions;
prasāra-extension; ujjvalam-splendid; ambhoja-lotus; dhvaja-flag; vajra-
thunderbolt; mīna-fish; kalāsa-waterpot; chhatra-parasol; urdhvarekhā-urdhvarekha
line; adikair-beginning; gopinātha-of Lord Kṛṣṇa; padāmbuja-of the lotus feet;
anīka-nikarair-with the marks; ullāśi-splendid; vṛndāvanam-Vṛndāvana.

. . . Vṛndāvana situated at the highest limit of all wonderful nectar, Vṛndāvana the
pure and splendid abode of transcendental bliss, Vṛndāvana splendid with millions
of glistening dancing arenas, Vṛndāvana splendid with the impressions of Lord
Kṛṣṇa's feet, impressions bearing the marks of the lotus, flag, thunderbolt, fish, waterpot, parasol, ūrdhvarekha line, and other auspicious signs, . . .

Text 65

tan-nāthaṁ ca rasātmakam vṛaja-caram kāntam kīśoram harim
pronmilan-nava-yauvanam nāṭa-varaṁ gopāṅganā-vallabham
tiryag-grīvam imaṁ tribhanga-lalitam vamśi-karaṁ sundaram
gopī-mandala-madhya-gāṁ sura-taror mūle niśīṭam sukham

tat-of that place; nāthaṁ-the master; ca-also; rasātmakam-the heart of nectar;
vrāja-caram-who walks in Vraja; kāntam-dear; kīśoram-young; harim-Kṛṣṇa;
pronmilan-nava-yauvanam-situated in new youth; nāṭa-varaṁ-the best dancer;
gopāṅganā-vallabham-dear to the gopīs; tiryak-tilted; grīvam-neck; imaṁ-Him;
tribhanga-lalitam-gracefully bending in three places; vamśi-karaṁ-flute in hand;
sundaram-handsome; gopī-of the gopīs; mandala-of the circle; madhya-in the midst;
gāṁ-gone; sura-taror-of a kalpavrksa tree; mūle-at the root; niśīṭam-entered; sukham-happy.

. . . and who also teaches the people about Vṛndāvana's master, Lord Kṛṣṇa, Lord Kṛṣṇa who is the soul of nectar, Lord Kṛṣṇa who walks in Vraja, dear and handsome Lord Kṛṣṇa situated in the prime of new youth, Lord Kṛṣṇa the best of dancers, Lord Kṛṣṇa the gopīs' beloved, Lord Kṛṣṇa whose neck is tilted, Lord Kṛṣṇa whose form gracefully bends in three places, Lord Kṛṣṇa who carries a flute in His hand, Lord Kṛṣṇa who stays in the midst of the circle of gopīs, Lord Kṛṣṇa who happily sits under a kalpa-vṛkṣa tree, . . .

Text 66

viśvāścaryā-camatkriyākīhila-kālā-llormi-pāthonidhim
saundaryādya-samordhva-rūpam atula-prema-priyam-mandalam
tattvam tam murali-ravāmrtā-rasair viśvasya vismāpanam
lāvanyāṁṛta-rāśim ujjvala-rasāndādhīdevam param

viśvā-universe; āścarya-wonderful; camatkriyākīhila-wonderful; kālā-art; līlā-
pastimes; ūrmi-waves; pāthonidhim-ocean; saundaryādya-beginning with
handsomeness; samordhva-peerless; rūpam-form; atula-peerless; prema-love;
priya-dear; mandalam-circle; tattvam-truth; tam-Him; murali-ravāmrtā-rasair-with
nectar sounds of the flute; viśvasya-of the universe; vismāpanam-wonder;
lāvanyāṁṛta-nectar of handsomeness; rāśim-abundance; ujjvala-
rasāndādhīdevam-the master of splendid nectar; param-Supreme.

. . . Lord Kṛṣṇa whose waves of graceful pastimes fill the worlds with wonder,
Lord Kṛṣṇa whose handsome form and qualities have no equal, lord Kṛṣṇa who is
surrounded by a circle of peerless gopī beloveds, Lord Kṛṣṇa whose nectar flute
music fills the world with wonder, Lord Kṛṣṇa who is a nectar ocean of handsomeness, Lord Kṛṣṇa who is the ruler of all splendid nectar and bliss, . . .

Text 67

śrīmad-rāsa-rasotsukam nava-ghana-śyāmam prasannānanām
bibhrānām vasanām tadid-dyuti-haraṁ citraṁ ca vanya-srajam
su-smereṁ madhurākṛtīṁ malayālepa-sphurad-vigrahaṁ
gopīnāṁ nayanotsavāṁ nava-nava-kalpāti-citra-dyutīṁ

śrīmad-rāsa-rasotsukam—who thirsts to taste the nectar of the rasa dance; navaghana-śyāmam—who is dark like a new monsoon cloud; prasannānanām—whose face is cheerful and smiling; bibhrānām—wearing; vasanām—garments; tadid-dyuti-haraṁ—splendid like lightning; citraṁ—colorful; ca—and; vanya-srajam—wearing a forest garland; su-smereṁ—smiling; madhurākṛtīṁ—wealthy; malayālepa-sphurad-vigrahaṁ—form anointed with sandal paste; gopīnāṁ—of gopīs; nayanotsavāṁ—a festival for the eyes; nava-nava-newer and newer; kalpā—garments; ati—very; citra—wonderful; dyutīṁ—splendor—.

. . . Lord Kṛṣṇa who thirsts to enjoy a rāsa-dance festival, Lord Kṛṣṇa who is dark like a new monsoon cloud, Lord Kṛṣṇa whose face is cheerful and pleasing, Lord Kṛṣṇa who wears garments that eclipse lightning, Lord Kṛṣṇa adorned with a wonderful colorful forest garland, Lord Kṛṣṇa whose smile is graceful, Lord Kṛṣṇa whose form is charming, Lord Kṛṣṇa whose form glistens with sandal paste, Lord Kṛṣṇa who is festival for the gopīs' eyes, Lord Kṛṣṇa whose garments are wonderful, colorful, and always new, . . .

Text 68

tiryag-dakṣa-lalāta-pāṭṭa-militam utphulla-malli-srajaṁ
guṇjad-bhrnga-manojnaya—allaying mayūrā-piṅchojvalam
su-snigdham vraja-nāgari-viracitaṁ cūḍāṁ navāṁ bibhratāṁ
cāru-sīrī-mukha-candramaś-chavi-lava-vyākṣipta-candrāyutāṁ

. . . Lord Kṛṣṇa who wears an ever-new crown tilted toward His right forehead, a crown fashioned by the heroine of Vraja; cāru-sīrī—mukha—handsome face; candramaś—moon; chavi—light; lava—fragment; vyākṣipta—cast; candra-moons; ayutāṁ—millions.

. . . Lord Kṛṣṇa who wears an ever-new crown tilted toward His right forehead, a crown fashioned by the heroine of Vraja, a crown encircled by a garland of
blossoming jasmine flowers and charming with a host of humming black bees, a crown glorious with a peacock feather, a splendid crown on His handsome moonlike face, a crown that eclipses many millions of the shining moons of this world, . . .

Text 69

vyālōlālaka-darśānīya-tilakaṁ līlonnata-bhrū-yugam
khēlā-caṅcala-khaņjarīta-patīma-veyākṣepī-netrāmbujam
dhīrānāṁ kuṭilāvalokana-śara-śrenībhir enī-drśāṁ
pāṭivratya-mahādri-setum acalāṁ saṅcālayantāṁ balāt

vyālola-moving; alaka-locks of hair; darśanīya-handsome; tilakaṁ-tilaka; līla-playfully; unnata-raised; bhrū-yugam-eyebrows; khēlā-pastimes; caṅcala-restless; khaņjarīta-khaņjana birds; paṭīma-skillfully; veyākṣepī-cast; netrāmbujam-lotus eyes; dhīrānāṁ-of the sober; kuṭilāvalokana-śara-śrenībhir-with arrows of crooked glances; enī-doe; drśāṁ-eyed; pāṭivratya-mahādri-setum-the great mountain of being faithful to their husbands; acalām-unmoving; saṅcālayantāṁ-shaking; balāt-forcibly.

. . . Lord Kṛṣṇa whose tilaka is very graceful amidst His curly locks of hair, Lord Kṛṣṇa who playfully raises His eyebrows, Lord Kṛṣṇa who playfully casts a glance from His lotus eyes, lotus eyes restless like khaņjana birds, Lord Kṛṣṇa who with the feathered arrows of many crooked glances forcibly shakes the unmoving mountain of the saintly doe-eyed gopīs' faithful dedication to their husbands, . . .

Text 70

lambi-svaccha-suvtta-mauktika-lāsan-nāsāgram abja-dvayīṁ
bibhrāṃanī mani-kundale ca makarākāre cale karñayoh
sindūrārūna-bimba-vidruma-mahā-mānikya-ramyādharam
muktā-dāḍima-bija-kunda-sikhara-śrī-nindi-dantāvalim

lambi-svaccha-suvtta-mauktika-beautiful splendid pearl; lasat-glisteninmg; nāsāgram-tip of the nose; abja-dvayīṁ-two lotus flowers; bibhrāṃanī-holding; mani-kundale-jewel earrings; ca-and; makarākāre-in the shape of sharks; cale-moving; karñayoh-on the ears; sindūrārūna-red with sindura; bimba-bimba fruit; vidruma-coral; mahā-mānikya-great ruby; ramyā-delightful; adharam-lips; muktā-pearls; dāḍima-pomengranate; bija-seeds; kunda-jasmine flowers; sikhara-sikhara jewels; śrī-beauty; nindi-rebuking; dantāvalim-teeth.

. . . Lord Kṛṣṇa the tip of whose nose glistens with a beautiful pearl, Lord Kṛṣṇa whose ears are decorated with two lotus flowers and with swinging shark-shaped jewel earrings, Lord Kṛṣṇa whose red lips are more charming than red sindūra,
bimba fruits, coral, or great rubies, Lord Kṛṣṇa whose teeth rebuke the beauty of pearls, pomegranate seeds, jasmine flowers, and sikhara gems, . . .

Text 71

piyūsādhihika-mādhuri-parimala-pratyakṣāra-vyāhṛti-vyāmīśra-smīta-leśa-sundara-mukha-snigdhī-krīta-stri-jañam
ābhīrī-ḥatha-kantha-dhārana-param nāgendra-ṣundopamaṁ
rājat-ṣvāṅgada-kankanormi dadhatam dvandvam bhujā-dāṇḍayoh

piyūṣa-than nectar; adhika-more; mādhuri-sweetness; parimala-fragrance; pratyakṣāra-in every syllable; vyāhṛti-statement; vyāmīśra-mixed; smīta-smiles; leśa-slight; sundara-handsome; mukha-mouth; snigdhī-affectionate; krīta-made; stri-jañam-girls; ābhīrī-gs; ḥatha-force; kantha-neck; dhārana-holding; param-intent; nāgendra-king of elephants; ṣunda-trunk; upamaṁ-like; rājat-shining; -ṣvāṅgada-kankanormi-bracelets and armlets; ābhīrī-gs; mukha-mouth; dhārana-holding; dvandvam-pair; bhujā-dāṇḍayoh-of arms.

. . . Lord Kṛṣṇa whose graceful words and gentle smiles sweeter and more fragrant than nectar make the girls of Vṛṣṇi fall in love with him, Lord Kṛṣṇa whose arms decorated with waves of glistening bracelets and armlets hold the gopīs' necks in the same way an elephant's trunk holds something, . . .

Text 72

bhasvan-mauktika-hāra-kaustubha-mani-śrivatsa-sal-laṅchanaṁ
śrīmad-gopa-vilāsini-stana-tatī-patrāvali-mudrayā
gandhonnāḍita-caṇcārika-patāla-vyākoṣa-nipa-sraja
rupamohitaya śriyā ca vilasad-vakṣaḥ-kapāṭodaram

bhasvat-shining; mauktika-pearl; hāra-necklace; kaustubha-mani-Kaustubha jewel; śrivatsa-sal-laṅchanaṁ-Srivatsa mark; śrīmad-gopa-vilāsini-of the splendid and playful gopīs; stana-tatī-breasts; patrāvali-many pictures and designs; mudrayā-with the mark; gandha-with sweet fragrance; unmadita-wild; caṇcārika-bees; patāla-multiplicity; vyākoṣa-blossomed; nipa-of kadamba flowers; sraja-with a garland; rūpa-form; amohitayā-chamring; śriyā-by the goddess of fortune; ca-and; vilasad-vakṣaḥ-kapāṭodaram-thwe great doors of His glistening chest.

. . . Lord Kṛṣṇa whose splendid palace-door chest is glorious with the Śrīvatsa mark and with a glistening pearl necklace and Kaustubha jewel, whose palace-door chest is glorious with remnants of the pictures and designs drawn on the playful gopīs' glorious breasts, whose palace-door chest is glorious with a blossoming kadamba garland that makes the black bees wild with its sweet fragrance, whose palace-door chest is the resting-place of the beautiful goddess of fortune, . . .
vyāmugdha-bhramarāṅganāvali-lasat-tāpiṇcha-cāru-sphuradroma-śrenī-su-vigrahaṁ tribalimat-kāntodare bandhuram
gopa-stri-samudāya-netra-śaphari-jīvātu-nābhi-hradaṁ
niśkūjan-manī-kāṇci-dāma-khacita-sroṇi-taṭi-mañjulam
vyāmugdha-bewildered; bhramarāṅganāvali-bees; lasat-glistening; tāpiṇcha-
tamala tree; cāru-beautiful; sphuradroma-śrenī-hairs; su-vigrahaṁ-handsome
form; tribalimat-kāntodare-belly beautiful with three folds of skin; bandhuram-
graceful; gopa-stri-samudāya-of the gopīs; netra-eyes; śaphari-śaphari fish; jīvātu-
source of life; nābhi-navel; hradaṁ-lake; niśkūjan-tinkling; manī-jewel; kāṇci-
dāma-belt; khacita-worn; sroṇi-taṭi-hips; mañjulam-charming.

. . . Lord Kṛṣṇa, the line of hairs on whose torso is like a line of black bees on a
tamāla tree, Lord Kṛṣṇa whose belly is graceful with three folds of skin, Lord Kṛṣṇa
whose navel lake is home for the śaphari fish of the gopīs' eyes, Lord Kṛṣṇa whose
graceful hips are decorated with a tinkling jewel belt, . . .

goṇi-citta-karindra-bandhana-maṇi-stambhoru-yugmaṁ natac-
chrīmad-gokula-nāgarī-pada-gati-spardhi-bhrāmaṁ-nūpuram
pādāgra-cchavi-mādhurī-vijita-sat-kur̥mendra-kāntiṁ javā-
puspāli-nava-pallavāṁra-śarata-paṅkeruhāṅghri-dyutim
goṇi-of the gopīs; citta-of the hearts; karindra-the king of elephants; bandhana-
bound; maṇi-jewel; stambha-pillar; ūru-yugmaṁ-thighs; natat-dancing; śrīmad-
gokula-nāgarī-of the heroine of Gokula; pada-gati-steps; spardhi-rivaling;
bhraman-wandering; nūpuram-anklets; pādāgra-toes; chavī-splendor; mādhurī-
sweetness; vijita-defeated; sat-kur̥mendra-of the king of turtles; kāntiṁ-
handsomeness; javā- puspāli-roses; nava-pallava-new blossoms; aṁrta-nectar;
śarata-autumn; paṅkeruha-lotus; anghri-feet; dyutim-glory.

. . . Lord Kṛṣṇa whose hips are two jewel stakes for chaining the regal elephants of
the gopīs' thoughts, Lord Kṛṣṇa whose anklet-clad feet rival even the beautiful
goṇi's graceful steps, Lord Kṛṣṇa whose toes defeat with their splendor and
sweetness even the king of the turtles, Lord Kṛṣṇa whose feet are more glorious
than even the nectar autumn-lotus flowers and the new rose blossoms, . . .
Lord Kṛṣṇa the soles of whose graceful feet are decorated with the marks of the thunderbolt, flag, cakra, cow's hoofprint, barleycorn, sky, half-line, elephant goad, parasol, rainbow, fish, conchshell, waterpot, and lotus, Lord Kṛṣṇa whose toes defeat the moon, mirrors, and jewels, Lord Kṛṣṇa's whose toes with their moonlight create hundreds and hundreds of great waves on the nectar ocean of transcendental bliss, . . .

Text 76

Lord Kṛṣṇa whose goddess of perfect transcendental knowledge charms the worlds, Lord Kṛṣṇa whose king of mantras makes the gopīs' devotion to their husbands become stunned, Lord Kṛṣṇa whose charming handsomeness glistening like a dark cloud rules the forests of Vraja, Lord Kṛṣṇa whose handsomeness makes the boat of the gopīs' peaceful composure capsize and sink in the ocean of being overwhelmed, . . .
kiñcil loka-vilocanasya madhurāsvādam padārtham param
kañcic citta-mahotsavam rasamayīṁ kañcīt paśasyāṁ kalāṁ
govindam madhuraṁ smitair upadiśaty ānanda-mūrtim janāṁ
Ś yah premnā karuno vivardhayatu nah krṣne ratim ko ’pi saḥ

. . . Lord Kṛṣṇa whose graceful form charms the eyes of all the worlds, Lord Kṛṣṇa
who is a festival of joy for the heart, Lord Kṛṣṇa whose artistic skill is glorious and
sublime, may that Śrī Śyāmānanda increase our love for Lord Kṛṣṇa.

Text 78

atha śyāmānanda-kalā-nidhiḥ

kālindyaḥ upakūlato nava-nave samphulla-vasantikā-
kuñje manjuni vibhramad-bhramarikā-sandoha-jhaṅkārīṇi
kankelli-prasavāvali-viracite talpe nivīṣṭau sukham
vyāmugdhau rati-vibhramai rasa-cala-svāntau kalā-kovidau

. . . May Śrī Śyāmānanda, who meditates on Śrī Śrī Rādhā-Kṛṣṇa, Śrī Śrī Rādhā-
Kṛṣṇa who on the Yamuna’s bank in a grove of blossoming vāsantī vines, a grove
filled with playful buzzing bees, lay down on a couch of kankelli flowers and,
nectar in Their hearts, enjoy many amorous pastimes,
Note: Texts 78-93 are a single sentence. The gist of this sentence is:

"May Śrī Syamananda, who meditates on Śrī Śrī Rādhā-Kṛṣṇa, grant auspiciousness to us."

Text 79

śrīman-navya-kiśora-sundara-varau tārunya-lakṣmy-añcītau
lāvanyotka-rasa-ghanau nava-rasollāsa-sphurad-bibhramau
mādhurya-prakarāñcītau smara-kalā-vaiddhyā-sārāspade
paśyantau nayanotsavam nava-nam pratyanga-bhangaṃ mithah

śrīmat-glorious; navya-kiśora-new youht; sundara-varau-handsome and beautiful; tārunya-lakṣmy-a(.sy 2+1)ctau-filled with the gracefulness of youth; lāvanyotka-rasa-ghanau-monsoon clouds of beauty; nava-rasollāsa-sphuradbibhramau-filled with the nectar of ever new blissful pastimes; mādhurya-prakarāñcītau-sweet; smara-kalā-vaiddhyā-sārāspade-the two abode of expert skill in transcendental amorous pastimes; paśyantau-looking; nayanotsavam-a festival for the eyes; nava-namnew; pratyanga-bhangaṃ-graceful limbs; mithah-mutual.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are glorious with the splendor of youth, who are filled with the beauty and handsomeness of youth, who are two monsoon clouds of the nectar of handsomeness and beauty, Śrī Śrī Rādhā-Kṛṣṇa who taste the nectar of joyful pastimes, Śrī Śrī Rādhā-Kṛṣṇa who, gazing at each other's limbs, give a festival of bliss to each other's eyes, . . .

Text 80

gauri-śyāmalakau nave mṛdutare cine rase vallabhe
nayendivara-kāncana-dyuti-hare paṭṭāmbare bibhratau
kāstūri-nava-kunkumāka-vapaśau lilāmṛta-bhodharav
aśrāntābhinavau svayam śuci-rasau śrī-sağarau nāgarau

gauri-śyāmalakau-fair and dark; nave-new; mṛdutare-gentle; cine-silk; rase-nectar;. vallabhe-dear nayendivara-new lotus; kāncana-glod; dyuti-hare-removing the splendor; paṭṭāmbare-garments; bibhratau-wearing; kāstūri-nava-kunkumawith musk and kunkuma; aṭka-anointed; vaṇu-pau-bodies; lilāmrta-nectyar of transcendental pastimes; ahodharau-oceans; aśrāntābhinavau-always new; svayam-personally; śuci-rasau-pure nectar; śrī-sağarau-oceans of beauty; nāgarau-hero and heroine.
Sri Sri Radha-Krsna who wear soft silk garments splendid like gold and like blue lotus flowers, Sri Sri Radha-Krsna whose limbs are anointed with kunkuma and musk, Sri Sri Radha-Krsna who are two flooding oceans of the nectar of transcendental pastimes, Sri Sri Radha-Krsna who are eternally new and fresh, are filled with the purest nectar, are two oceans of transcendental beauty and handsomeness, and are the best of lovers, . . .

Text 81

bhṛmyad-bhrṅga-dara-sputad-vicakila-srag-dhāriṇau hārīṇau
raty-āśvasana-bhāṣāṇaika-nipuṇau narmāṁrtāsvādīnau
āviddhāika-rasau su-keli-rasikau premāṇubhāvojvalau
pronmilat-kilakīṅcita-smara-kalā-viśvag-vilāsāsṛṇau

bhṛmyad-bhrṅga-dara-sputad-vicakila-filled with flying bees; srag-dhāriṇau-wearing garlands; hārīṇau-charming; raty-āśvasana-bhāṣāṇaika-nipuṇau-expert at tasting the nectar of lovers' talks; narmāṁrtāsvādīnau-tasting the nectar of joking words; āviddhāika-rasau-tasting the nectar of crooked pastimes; su-keli-rasikau-tasting sweet pastimes; premāṇubhāvojvalau-filled with splendid love; pronmilat-kilakīṅcita-smara-kalā-viśvag-vilāsāsṛṇau-yearning to enjoy nectar pastimes of flirting.

. . . Sri Sri Radha-Kṛṣṇa who wear flower garlands that attract playful black bees, charming Sri Sri Radha-Kṛṣṇa who taste the nectar of lovers' talks and lovers' jokes, Sri Sri Radha-Kṛṣṇa who enjoy many crooked amorous pastimes and many charming and straightforward amorous pastimes, Sri Sri Radha-Kṛṣṇa who glisten with passionate love, Sri Sri Radha-Kṛṣṇa who yearn to enjoy many pastimes of playful flirting, . . .

Text 82

ksīrāṇau madanāśavēna suratōnmaṇḍa-prahaṛśoddhatau
śṛṅgārotsava-sindhu-saṅgama-rasollasāti-mugdha-dyuti
anyonyam pratikalpitātanu-raṇākalpāvalokothita-
śṛṅgārotsāḥ-rasa-pravāha-kalitāṅgāti-saṅgāśrayau

ksīrāṇau-intoxicated; madanāśavēna-by drinking the nectar of amorous pastimes; suratōnmaṇḍa-prahaṛśoddhatau-filled with ecstatic bliss by enjoying amorous pastimes; śṛṅgārotsava-festival of amorous pastimes; sindhu-ocean; saṅgama-rasa-nectar; ullāsa-joy; ati-mugdha-charming; dyuti-two splendors; anyonyam-mutually; pratikalpitātanu-raṇā-in the battle of amorous pastimes; ākalpāvalokothita-glances; śṛṅgārotsāḥ-eager; rasa-pravāha-stream of nectar; kalitāṅgāti-amorous pastimes; ati-saṅgāśrayau-shelter.
...Śrī Śrī Rādhā-Kṛṣṇa who are intoxicated by tasting the nectar of amorous pastimes, who taste the wild happiness of amorous pastimes, who are glorious by playing in the ocean of a great festival of amorous pastimes, who fight each other in the battle of amorous pastimes, who, gazing at each other, dive into the flowing stream of passionate amorous pastimes, ...  

Text 83

antar-mugdha-manoja-raṅga-kalitair anyonyam ālinganaiḥ pūrṇa-prema-sunirbharaī rasa-bhārād ekāyamānākṛtī ālokotthita-manmathormi-capalau cumbāti-lubdhādharau cāturyāvalī-peśalau smara-kalālāpāmrtodgārīnau

...Śrī Śrī Rādhā-Kṛṣṇa who, passionately embracing, find their two forms sweetly become one, who play in the waves of amorous desire, waves created by their glances, whose lips yearn to kiss, who are most expert, who speak nectar words of lovers' talks, ...  

Text 84


...Śrī Śrī Rādhā-Kṛṣṇa who are blind with love, who enjoy newer and newer passionate amorous pastimes, who are filled with the sweetest bliss, who glisten
with the splendor of glorious amorous bliss, whose crooked playful smiles and
glances destroy Their peaceful composure, whose limbs are wet from the
perspiration that flowed in Their amorous pastimes, . . .

Text 85

visraṁsad-ghan-a-nil-a-kuṁcita-kaca-srastāti-muktā-srajāv
antar-mohana-kelija-smara-madāveśāti-ramyānanau
bibhrāndau ca-la-cūrṇa-kuntala-cayaṁ vaktrābjayoh sundaram
svedāmbhah-kaṇa-jāla-dhauta-tilaka-śrīmal-lalāṭodarau

visraṁsad-in disarray; ghaṇa-thick; nil-dark; -ku(.sy 241)cita-curly; kaca-hair;
srasta-fallen; ati-muktā-srajau-garlands of atimukta flowers; antar-hearts; mohana-
charm; kelija-born from pastimes; smara-madāveśa-passionate love; ati-ramya-very
charming; ānana-faces; bibhrāṇau-holding; ca-la-cūrṇa-kuntala-cayaṁ-moving
hairs; vaktrābjayoh-lotus faces; sundaram-handsome; svedāmbhah-kana-driops of
perspiration; jāla-net; dhauta-washed; tilaka-tilaka; śrīmat-graceful; lalāṭa-
foreheads; udarau-bellies.

. . . Śrī Śrī Rādhā-Kṛṣṇa whose atimukta garlands have fallen from Their dark,
think, dishevelled hair, whose hearts are filled with love, whose faces are delightful
and charming, whose lotus faces are framed by very graceful hair, whose foreheads
and bellies are washed by streams of perspiration, . . .

Text 86

mādyan-manmatha-navya-karmuka-śara-śrenī-triloki-jaya-
praudha-śrī-mada-hārino rati-ранotsāhonnatiṁ tanvatoḥ
mugdhaṁ cilli-drg-antayoś ca-la-daśāṁ kāñcīn nayantau mithaṁ
samya-kauśala-nartakī-vzra-kalā-samsparddhibhir vibhramaṁ

mādyat-passionate; manmatha-amorous; navya-new; karmuka-bow; śara-
arṇī-series; triloki-three worlds; jaya-conquering; praudha-intense; śrī-
mada-hārino-charming and passionate; rati-ranotsāhonnatiṁ-ferocious in the
battle of amorous pastimes; tanvatoḥ-manifesting; mugdhaṁ-charming; cilli-drg-
antayos-moving eyebrows and glances; ca-la-daśāṁ-restless; kāñcīt-something;
nayantau-leading; mithaṁ-mutual; samya-kauśala-nartakī-the expert dancer; vzra-
kalā-art; samsparddhibhir-battle; vibhramaṁ-with pastimes.

. . . Śrī Śrī Rādhā-Kṛṣṇa whose arrows of passionate glances conquer the three
worlds, who ferociously engage in amorous battle, whose restless glances and
moving eyebrows make each other restless with passion, who are expert dancers in
the battle arena of amorous pastimes, . . .
Text 87

īṣan-mudritayor madādalasayoh kārṇānta-maitrī-juṣor
unmilan-nava-nilā-śoṇa-rucirāmbhoh-jyoti-śrī-muṣoh
aṅśīnācita-pakṣmabhīr madhurayor vaktāvalokāyusoh
sākūṭa-śimitam īṅgitair nayanayor ullaśayantau mitahāḥ

īṣat-slightly; mudritayor-opened; madādalasayoh-languid with amorous pastimes; kārṇānta-maitrī-juṣor-friends of the ears; unmi-lat-rising; nava-new; nila-dark; āṇo-red; rucīrā-charming; amboja-jyoti-spender of lotus flowers; śrī-muṣoh-beautiful; aṅśīnācita-pakṣmabhīr-drooping eyelids; madhurayor-sweet; vaktra-faces; avalokyūṣa-seeing; sākūṭa-śimitam-meaningful smiles; īṅgitair-with hints; nayanayor-of the eyes; ullaśayantau-delighting; mitahā mutual.

. . . Śrī Śrī Rādhā-Kṛṣṇa who delight each other with the meaningful glances from their eyes, eyes splendid and beautiful like blue and red blossoming lotus flowers, large eyes that are the friends of their ears, eyes whose lids, exhausted from many amorous pastimes, are now beginning to close, . . .

Text 88

antaḥ-khelad-ananga-saṅgar-ḥavaṇa-mūρchoṣaṇēmbho-nibhais
tanvadbhih śrama-vāri-bindubhir aḷam lāṃpatyam aṅśa rucā
mugdhe mohana-modanaika-mahite vaktrāmbuje sa-smite
nāsāgre vara-mauktike ca lālite śpīta-tviṣī bibhratau

antaḥ-in the heart; khelad-playing; ananga-saṅgar-amorous battle; bhavat-being; mūrcha-fainting; usanāmbho-nibhais-with perspiration; tanvadbhih-manifesting; śrama-vāri-bindubhir-with drops of perspiration; aḷam-greatly; lāṃpatyam-passion; aṅśa-of the eyes; rucā-with the splendor; mugdhe-charmed; mohana-modanaika-mahite-charming glory; vaktrāmbuje-lotus faces; sa-smite-smiling; nāsāgre-tips of the noses; vara-mauktike-glorious pearls; ca-and; lālite-charming; śpīta-tviṣī-splendor; bibhratau-manifesting.

. . . Śrī Śrī Rādhā-Kṛṣṇa who are exhausted from amorous battle, who are covered with perspiration, whose eyes glisten with love, whose smiling faces are filled with passionate love, whose nose-pearls are glorious, who manifest the greatest charm and splendor, . . .

Text 89

smāyam smāyam ananga-raṅga-madhurair bhaṅgi-sataiḥ sauratair
Sri Sri Radha-Krsna who, smiling and smiling, taste hundreds of sweet waves of amorous pastimes, who gaze and gaze at each other's charming earrings, who, tasting the nectar of kissing each other's cheeks glistening with splendid karnikāra and a sumanah garlands, find their desires are never satiated.

Text 90

anyonyārpita-mañjuloraga-latām āsvādayantau valan
narmokti-pramadollasat-smita-lasad-bimbaustha-kānti-cchatāu
dor-dāmāguru-saurabham manimaya-graiveyakodbhrājite
ramyam kānkaṇa-mudrikāṅgada-rucā kanṭhe 'ṛpayantau mithah

anyonya-mutually; arpita-offered; mañjuloraga-latām-betelnuts; āsvādayantau-tasting; valan- narmokti-joking words; pramada-pleasure; ullasat-joyful; smita-smiles; lasad-glistening; bimbaustha-bimba fruit lips; kānti-cchatāu-splendor; dor-dāma-arms; aguru-saurabham-aguru fragrance; manimaya-graiveyaka-jewel necklaces; udbhrajite-splendid; ramyān-charming; kānkaṇa-mudrikāṅgada-rucā-with the splendor of bracelets, armlets, and fingerings; kanṭhe-on the neck; arpayantau-placing; mithah-of each other.

Sri Sri Radha-Krsna who relish the betelnuts They place in each other's mouths, whose bimba fruit lips glisten with happy smiles as They speak many joking words, who are fragrant with aguru, who are decorated with bracelets, armlets, and rings, who place splendid jewel necklaces on each other's necks.

Text 91

kastūrī-makāri-tad-anka-madhure vakṣoja-vakṣah-sthale
bhibhrānau karajāṅkite hrdi parisvangojvale śrī-yute
romālī-tatīni bali-traya-mahā-vīci-sunābhi-hrada-
bhrāmyan-mugdha-visāla-drṣṭi-śaphari-yugmoddhṛtāv akṣamau
. . . Sri Sri Radha-Krsna who gloriously embrace, His chest and Her breasts both marked with scratches and with pictures of dolphins drawn in musk, Sri Sri Radha-Krsna, the passionate and playful saphari fish of whose eyes happily play in each other's navel lakes, navel lakes tossed with great waves of three folds of skin, navel lakes where a dark river of a line of hairs flows, . . .

Text 92

lilā-bhaṅgura-madhya-mau gurutara-sroṇī-skhalan-mekhalau
ramyorū madanāmbudheḥ plava-varāv ālambyāmānau mithāḥ
kūjan-nūpura-raṇjitāṅghri-jalau śrīman-nakhendu-tvīṣam
lavanyena natānanam vidadhatau kandarpa-koty-ārbudam

lilā-playful; bhaṅgura-graceful; madhya-mau-waists; gurutara-broad; sroṇī-hips; skhalat-tinkling; mekhalau-belts; ramya-delightful; āru- thighs; madanāmbudheḥ-of the ocean of amorous pastimes; plava-varau-delightful boats; ālambyāmānau-resting; mithāḥ-mutually; kūjan-tinkling; nūpura-anklets; raṇjita-sounded; anghri-jalajau-lotus feet; śrīmat-glorious; nakha-nails; indu-moon; tvīṣam-light; lavanyena-beautifully; nata-ānanam-bowed heads; vidadhatau-makes; kandarpa-koty-ārbudam-millions of Kamadevas.

. . . Sri Sri Radha-Krsna whose waists are graceful and playfully curved, whose broad hips are decorated with tinkling belts, whose delightful thighs are two graceful boats in an ocean of passionate amorous pastimes, whose lotus feet are decorated with tinkling anklets, the glorious moonlight of whose toenails makes millions of Kāmādevas bow their heads in shame, . . .

Text 93

ananyom nikhilāṅga-sangama-rasāsvādottha-bhāvākulāv
ārūḍhāṁ rasa-vāridher udarato magnau vilāsāvadhi
sambhogāṅka-manorāmāṅga-latikau vrndāvanendrāv imau
dhyāyan ko 'pi rasātmako bhavatu naḥ ksemāya lilā-tanuḥ

ananyom-mutually; nikhila-all; āṅga-limbs; sangama-meeting; rasa-nectar;
āsvāda-taste; uttha-risen; bhāva-with love; ākulau-overwhelmed; ārūdhām-risen; rasa-vāridhe-in the ocean of nectar; udarato-from the belly; magnau-plunged; vilāsāvadhi-great pastimes; sambhoga-of enjoyment; anka-marks; manorama-charming; āṅga-limbs; latikau-vines; vrndāvanendrau-the king and queen of Vṛndāvana; imau-them; dhyāyan-meditating; ko ‘pi-someone; rasātmako-the heart of nectar; bhavatu-may be; nah-of us; kṣemāya-for auspiciousness; lilā-tanuḥ-the pastime form.

. . . Śrī Śrī Rādhā-Kṛṣṇa who, touching each other's limbs, are now overcome with love, who are plunged in an ocean of nectar pastimes, who are sublimely playful, whose flowering-vine limbs are gracefully decorated with the marks of their pleasure pastimes, and who are the king and queen of Vṛndāvana, may that Śrī Śyāmānanda grant auspiciousness to us."

Text 94

atha mādhurya-sampan-nidhiḥ
dyūte jītvā-māṇināṃ vṛaja-patīṁ nirjītya vamśīm balāt
kārsanṭīṁ kara-pankajāt priya-sakhī-yūthāgrīmāṁ rādhikāṁ
sa-vṛīḍa-smīta-sundarāsyaṁ api taṁ kṛṣṇaṁ kvacid yaḥ smaran
smerāṣyaḥ pramadotkarāti-vīvaśaḥ stambhaṁ samālambate

atha-now; mādhurya-sampan-nidhiḥ-an ocean of sweetness; dyūte-in the gambling match; jītvā-māṇinema-ball; nirjītya-defeating; vamśīm-flute; balā-forcing; kārsanṭīm-pulling away; kara-pankajāt-from the lotus hand; priya-dear; sakhī-gopi friends; yūtha-group; agrīmaṇī-foremost; rādhikāṁ-Śrī Rādhā; sa-vṛīḍa-smīta-sundarāsyam-face beautiful with a shy smile; api-also; taṁ-Him; kṛṣṇa-Mrṣna; kvacid-somewhere; yaḥ-who; smaran-remembering; smerāṣyaḥ-smiling; pramadotkarāti-vīvaśaḥ-overcome with joy; stambhaṁ-stunned; samālambate-became.

10. An Ocean of Sweetness

To Śrī Śyāmānanda who happily smiled as he meditated on the pastime where Rādhā, claiming victory in the gambling match pulled the flute from smiling and embarrased Kṛṣṇa's lotus hand, . . .

Text 95

range taṁ sumano-yudhi pravikasat-puspotkaraṁ kalpita
range-in the arena; tam-Him; sumano-yudhi-in the battle of sumanah flowers; pravikasat-puspotkaraih-with blossoming flowers; kalpite-made; puspāstrāṇi-flower weapons; vimu(.sy 241)catim-releasing; priyatame-at Her beloved; rādhām-transcendental; sakhibhir-withe friends; yutām-accompanied; tasyām-in Her; uccala-puspā-śāstram-great flower weapon; akhile-all; api-even; ujjhantam-releasing; ālī-jane-gopi friends; yah-who; krśnam-Kṛṣṇa; ca-and; hṛdā-with the heart; smaran-meditating; kvacid-somewhere; uru-premojjvalam-splendid with great love; svidyati-is splendid.

. . . Śrī Śyāmānanda who was splendid with ecstatic love as in his heart he meditated on the sumaanah-flower battle pastime where Lord Kṛṣṇa showered flower-arrows on Rādhā and the gopīs and they responded by showering flower-arrows on Him, . . .

Text 96

kridantim yamunā-jale ghanarasam prāneśvare siṇcatim
ālībhīḥ saha rādhikām su-vasanāṃ mugdha-smītāṁ mohinīm
tasyā locana-khaṇjariṭa-naṭana-stabdḥāyitaṁ yah śmaran
smeraṁ krśnam api kvacit sa-pulako magno rase vepate

kridantim-enjoying pastimes; yamunā-jale-in the Yamuna; ghanarasam-water; prāneśvare-the master of life; si(.sy 241)catim-splashing; ālībhīḥ-with gopi friends; saha-with; rādhikām-Rādhā; su-vasanām-gloriously garbed and decorated; mugdha-smītāṁ-with a charming smile; mohinīm-enchanting; tasyā-of Her; locana-kha(.sy 241)jariṭa-khanjana birds of the eyes; naṭana-by the dancing; stabdḥāyitaṁ-stunned; yah-who; śmaran-meditating; smeraṁ-smiling; krśnam-Kṛṣṇa; api-also; kvacit-somewhere; sa-pulako-hairs erect; magno-plunged; rase-in nectar; vepate-trembles.

. . . Śrī Śyāmānanda, whose bodily hairs stood erect, whose limbs trembled, and who was plunged into sweet nectar as he meditated on the pastime where, beautiful, enchanting, playfully smiling, gloriously garbed and decorated Rādhā and Her friends playfully splashed water on Lord Kṛṣṇa as They played in the Yamunā, and where Lord Kṛṣṇa became momentarily stunned as the khanjana birds of Śrī Rādhā's eyes happily danced, . . .

Text 97

kānta-śrī-rasikendra-ballava-mane śrī-rādhikā-vallabha-
prāneṣa-pranayāmbudhe vraja-pate govinda gopī-pate
vrndāranya-mahendra-rāsa-rasika-pratyagra-megha-dyute
krṣṇeti-pramadāti-gadgada-padam yo maṇju vakti kvacite

kānta-beloved; śrī-rasikendra-king of they who taste nectar; ballava-mane-jewel
of the gopas; śrī-rādhikā-vallabha-Śrī Rādhā’s beloved; prāneṣa-master of life;
prañayā-of love; ambudhe-ocean; vraja-pate-master of Vraja; govinda-Lord who
pleases the cows, land, and senses; gopī-pate-master of the gopis; vrndāranya-
mahendra-great king of Vṛndāvana; rāsa-rasika-enjoyer of the rāsa Śdance;
pratyagra-megha-dyute-splendid like a monsoon cloud; krṣṇa-all-attractive; iti-
thus; pramadāti-gadgada-padam-stuttering in ecstatic love; yo-who; ma(.sy 241)
ju-delightfully; vakti-speaks; kvacit-somewhere.

. . . Śrī Śyāmānanda who, overcome with ecstatic love, calls out with broken
words, "O Kānta (beloved)! O Śrī Rasikendra (king of they who taste nectar)! O
Ballava-mani (jewel of the gopas), O Śrī Rādhikā-vallabha (Śrī Rādhā’s beloved)! O
Prāneṣa (master of my life)! O Pranayāmbudhi (ocean of love)! O Vraja-pati
(master of Vraja) O Govinda (Lord who pleases the cows, land, and senses)! O
Gopī-pati (master of the gopis)! O Vṛndāranya-mahendra (great king of
Vṛndāvana)! O Rāsa-rasika (enjoyer of the rāsa dance)! O Pratyagra-megha-dyuti
(splendid like a monsoon cloud)! O Kṛṣṇa (all-attractive)!

Text 98

śrī-saurer viraha trivarna-kulise karnāgānanāntam gate
sadyas taj-janita-jvara-vyatikara-prodbhuta-vādhārītīdah
vicchedo na hi varnyatāṁ mama purah śrī-ghosa-lakṣmī-pater
ity antah-klamavān vadann ahaha yo vaivarnyam eti kvacite

śrī-saurer-of Kṛṣṇa; viraha-separation; trivarna-consisting of three syllables;
kulise-when the thunderbolt; karnāgānanāntam-into the courtyard of the ears; gate-
entered; sadyas-at once; taj-janita-born from that; jvara-vyatikara-fever; prodbhuta-
manifest; vādhā-wound; ardītah-tormented; vicchedo-separation; na-not; hi-
indeed; varnyatām-to be describe; mama-of me; purah-in the presence; śrī-ghoṣa-
lakṣmī-pater-of the master of the goddesses of Vraja;ity-thus; antah-at heart;
klamavān-distraught; vadann-saying; ahaha-alsa; yo-who; vaivarnyam-paleness;
eti-attained; kvacite-somewhere.

. . . Śrī Śyāmānanda who, when he heard the words, "Śrī Saurer viraha"
(separation from Lord Kṛṣṇa), felt the three syllables "viraha" (separation) to be
like a thunderbolt striking the courtyard of his ears, and who, gravely wounded
and now burning with fever, said, "Please do not tell me how the goddesses of
Vraja suffered in separation from Lord Kṛṣṇa", and who, suffering at heart, then
became very pale, . . .
Sri Syamananda who shed a river of tears as he happily described the pastime where, as They sat among the gopis in a flower-filled forest grove by the glorious Yamuna’s bank, a grove filled with humming bees and cooing birds, Radha and Krsna, pretending to look at the many flowers, gazed at the glorious moons of each other's faces.

... to that Sri Syamananda who, hearing of Lord Krsna's sweet rasa-dance festival with the gopis, became filled with ecstatic love, began to dance, and then fell unconscious as he danced, and who then manifested the ecstatic symptoms of trembling, being stunned, speaking words in s choked voice, perspiring, weeping, becoming pale, and having a body with hairs standing erect, and who was at every moment overcome with ecstatic love, and who taught others how also to be
overcome with ecstatic love, I offer my respectful obeisances.

Text 101

etad yah satakam rasotsava-mayam piyūsa-dhārādhikam
śyāmānanda-guṇāṅcitam vrajapati-kṛṣṇa-kathā-saṅgatam
premananda-vivardhanam pratipadām śraddhāṅvītaḥ kīrtayet
sa prāṇāyām gurau dhruvām vraja-vadhū-nāthe ca bhaktīm parām

Any person who faithfully and regularly reads or recites these hundred verses, which are a great festival of nectar, which are a flood of sweet nectar, which describe the glories of Śrī Śyāmānanda, which are filled with descriptions of Lord Kṛṣṇa’s pastimes, and which increase the reader’s blissful love for the Lord, will attain eternal and great faith for his spiritual master and for Lord Kṛṣṇa, the master of the vraja-gopīs.