Dressing in the garments of a beautiful demigoddess, Lord Kṛṣṇa went one morning to the doorway of His beloved. Lowering His eyes and covering His face with the edge of His red garment, He quickly entered.

Watching from afar, Śrī Rādhā said, “Friend Lalitā, look. Who is that girl, that girl glorious with many ornaments, that girl the splendor of whose lotus face fills My house with the luster of sapphires?”
Hearing their friend's words, Lalita and Visakha at once approached and said, "Who are You, O girl with the slender waist? From where have You come? What is Your purpose? Please tell." Kṛṣṇa gave no reply.

Pushed by curiosity, Śrī Rādhā approached Kṛṣṇa, who is the best of philosophers, and politely asked, "Who are You? The splendor of Your body has stolen My heart. Are You a demigoddess? You are like splendid beauty personified."
embarrassed; *atha*—then; *kim*—why?; *vā*—or.

To still silent Kṛṣṇa She again said, “O beautiful girl, You have come to Us. Please introduce Yourself. Please know that We are all Your close friends. O girl with the bowed face, what do You fear, or of what are You ashamed?”

Text 6

\[ \text{nīśvasya kāṇcana viṣādam ivābhiniyā} \]
\[ \text{vaktram vivṛtya tam akhaṇḍita-mauna-mudram} \]
\[ \text{sā prāha hanta rujam āvahāsī satyam} \]
\[ \text{jñātām na tām rta ihedrśatā tava syāt} \]

\[ \text{nīśvasya—sighing; kāṇcana—something; viṣādam—depression; iva—as if;} \]
\[ \text{abhinīyā—play-acting like an actor; vaktram—face; vivṛtya—turning; tam—that;} \]
\[ \text{akhaṇḍita—unbroken; mauna—of silence; mudram—indication; sā—She; prāha—} \]
\[ \text{said; hanta—alas; rujam—pain; āvahāsi—You bear; iti—thus; satyam—truth;} \]
\[ \text{jñātām—known; na—not; tām—Him; rta—without; iha—here; ìdṛśatā—being like this;} \]
\[ \text{tava—of You; syāt—is.} \]

Putting on a show like an actor, Kṛṣṇa sighed, turned His face, remained silent, and pretended to be distraught. Then Rādhā said, “You must truly suffer. Otherwise You would not act like this.

Text 7

\[ \text{tām brūhi kaṇja-mukhi viśvasīhi prakāśam} \]
\[ \text{mayy eva tat pratiḥṛtau ca yathā yateya} \]
\[ \text{udgīrṇa eva suhṛd-antika eti sāntīm} \]
\[ \text{yan-māṇasa-vraja-vipākāja-tīvra-dāhah} \]

\[ \text{tām—that; brūhi—please tell; kaṇja—lotus; mukhi—face; viśvasīhi—have faith;} \]
\[ \text{prakāśam—manifestation; mayi—to Me; eva—indeed; tat—that; pratiḥṛtau—} \]
\[ \text{remedy; ca—and; yathā—as; yateya—I may try; udgīrṇa—emitted; eva—indeed;} \]
\[ \text{suhṛt—friend; antike—near; eti—goes; sāntīm—peace; yat—of whom; māṇasa—the} \]
\[ \text{heart; vraja—going; vipākāja—from the full manifestation; tīvra—sharp; dāhah—} \]
\[ \text{flames.} \]

“O girl with the lotus face, please tell Me about it. Trust Me. I will try to help. By telling Your secrets to a friend, You will extinguish the painful flames in Your heart.

Text 8

\[ \text{kāntena kintv asi sa-samprati-viprayuktā} \]
tathaiva vā vigunatodayaḥ pratapta
kim svāgasas tad-avisahyatayā bibheṣi
tat kim nu kalpitam aho piṣunair na satyam

kāntena—by a beloved; kintv—however; asi—You are; sa-samprati—now;
viprayukta—separated; tathā—so; eva—indeed; vā—or; vigunataḥ—the state of
having no virtues; udayataḥ—arising; pratapataḥ—suffering; kim—whether?; sva—
own; agasah—from the sin; tad-avisahyatayā—with being intolerable; bibheṣi—You
fear; tat—that; kim—whether?; nu—indeed; kalpitam—imagined; ahāḥ—aha;
piṣunaiḥ—by slanders; na—not; satyam—truth.

“Are You now separated from Your beloved? Are You unhappy to see his vices?
Do You fear he will not forgive Your sins? Did wicked slanderers lie to him about
You?

Text 9

kim vā vivodhari manah sa-ghrnām tavābhūn
mande rataṁ kvacanā puṁsi vare durāpe
tattvam kaṭākṣi-paṭunā bata māḍrśīva
santarjyate guru-janena tato 'si dūnā

kim—whether?; vā—or; vivodhari—to the husband; manah—mind; sa-
ghrnam—with disgust; tava—of You; abhūt—was; mande—to a fool; ratam—
attached; kvacana—to some; puṁsi—man; vare—lover; durāpe—unattainable;
tattvam—truth; katu—harsh; ukti—words; paṭunā—skilled; bata—indeed;
māḍrśī—like Me; iva—like; santarjyate—is rebuked; guru-janena—by superiors;
tataḥ—then; asi—You are; dūnā—tormented.

“Or does Your heart now hate Your foolish husband? Have You fallen in love
with another man, a wonderful man, a man You cannot attain? For this reason are
You tormented, as I am, by the harsh words of Your superiors?

Text 10

kvacin nu tanvi khara-vāk-sara-viddha-marmā
saubhāgya-leśa-madirāndha-dhiyāḥ sa-patnyāḥ
sambhāvyate tvayi na caitad aho parā kā
tvatto vahatv atula-saubhaga-cāru-carcām

kvacin—somewhere; nu—indeed; tanvi—O slender girl; khara—harsh; vāk—
words; sara—arrows; viddha—wounded; marmā—heart; saubhāgya—of good
fortune; leśa—particle; madirā—maddening; andha—blind; dhiyāḥ—intelligence;
sa-patnyāḥ—of a co-wife; sambhāvyate—is; tvayi—to You; na—not; ca—also;
etat—this; ahāḥ—aha; parā—another; kā—who?; tvattah—to You; vahatv—may
carry; atula—peerless; saubhaga—good fortune; cāru—beautiful; carcām—
ointments.

"O slender girl, perhaps Your heart was wounded by many arrows of harsh words from a co-wife blind by drinking the madirā nectar of seeing a small part Your good fortune. But that is not possible. Who is more glorious than You, more gloriously anointed with the fragrance of good fortune?

Text 11

tvam mohini śruta-carī kim u mohanārtham
śambhor ivendu-mukhi kasya hathād udeśi
kim ekeṣate yadi haris tad-apāṅga-viddhas
tvāṁ kautukam bhavati tad vyatimohānākhyam

"Are You Goddess Mohini whom the Vedas say came to enchant Lord Śiva? O girl with the moonlike face, whom have You come to enchant? If Kṛṣṇa glances at You from the corner of His eye, Kāmadeva will certainly attack Him. He will be enchanted by You and You by Him. That will be a great wonder."

Text 12

śrutvottariya-parīyantrita-sarva-gātraṁ
romaṇcitam tam upalabhya jagāda rādhā
hā kim sakhi tvam asi daihiκa-duhkhā-dūnā
vakṣo 'tha prṣṭam athavā vyathate širas te

"Noticing that when He heard these words Kṛṣṇa placed His upper cloth over limbs where the hairs now stood erect, Rādhā said, "O My friend, are You tortured by the body’s pains? Is the pain in Your chest? Along Your back? Is it a headache?"
Text 13

vātsalyataḥ pitṛ-padaiv bahu-mālyam eva
prasthāpitam yad akhilāmaya-sātanākhyam
tailam tad asti bhavanāntarato vīśakhe
śīghram samānaya tadāpayya sārthakatvam

vātsalyataḥ—out of fatherly love; pitṛ-padaiv—by My noble father; bahu-
mālyam—very costly; eva—indeed; prasthāpitam—to place; yat—which; akhilā—
all; amaya—diseases; sātana—curing; ākhyam—named; tailam—oil; tat—that;
asti—is; bhavanāntarataḥ—from the house; vīśakhe—O Viśakhā; śīghram—quickly;
samānaya—bring; tat—that; āpaya—taking; sārthakatvam—usefulness.

“Viśakhā, quickly bring from the house the costly oil My noble father
affectionately sent, the oil named “Akhilāmaya-śaṭana” (the cure for all diseases).
Now I will make good use of it.

Text 14

tailena tena kila mūrtimatā madiya-
snehena su-bhruvam imām svayam eva sāham
abhyaṇjayāmy akhila-gātram apasta-todam
naipunyataḥ sakhi śīro mrdu mardāyāmi

tailena—oil; tena—with that; kila—indeed; mūrtimatā—personified; madiya—
My; snehena—love; su-bhruvam—with the beautiful eyebrows; imām—this girl;
svayam—personally; eva—indeed; sā—She; aham—I; abhyaṇjayāmy—anoint;
akhila—all; gātram—limbs; apasta—removed; todam—pains; naipunyataḥ—
expertly; sakhi—O friend; śīrah—head; mrdu—gently; mardāyāmi—I massage.

“With this oil, which is My father's love for Me personified, I will personally
massage the limbs of this girl with the beautiful eyebrows. I will drive away all Her
pains. O My friend, then I will very gently and expertly massage Her head.

Text 15

nairujya-kāri-vara-saurabha-vastu-vrnd-
-prakṣeṇa-cārurata-kosna-payobhir enām
samsṛṣpayāmy vigatārusam āṣya-padam
ullāsāyāmy atha girāpi virājayāmi

nairujya—health; kāri—creating; vara—excellent; saurabha—fragrant; vastu—
substance; vṛnda—many; prakṣeṇa—addition; cārurata—very beautiful; kosna—
warm; payobhir—with water; enām—Her; samsṛṣpayāmi—I will bathe; vigata—
gone; ārusam—anger; āṣya—face; padnam—lotus; ullāsāyāmi—I will make
I will bathe Her with very beautiful warm water scented with fragrant medicines. I will remove Her anger. I will make Her lotus mouth splendid. I will make it blossom with words.

If, after I worship Her with sweet words, helpful actions, and unconditional love, this girl keeps Her bitter face and still will not speak, then She is only pretending.

Any girl whom I treat with these divine medicines given by Dhanvantari will become healthy, cured of all diseases of body, breath, mind, and senses.
asyā urasy atitaram yadi kārayāmi
seyam hasisyati vadisyati sitkarisyaty
asmāṃ ca hāsayitum esyati kaṇcid ābhām

kuṇja—of the forest groves; adhirāja—king; kara—doing; kaṇja—lotus; tala—palm; abhimārṣam—massage; asyāḥ—of Her; urasi—the chest; atitaram—greatly; yadi—if; kārayāmi—I cause; sā iyam—this girl; hasisyati—will smile; vadisyati—will talk; sitkarisyati—will breathe heavily; asmān—Us; ca—and; hāsayitum—to laugh; esyati—goes; kaṇcit—something; ābhām—glory.

If I arrange that the king of the forests massages Her breasts with His lotus hands, She will smile, talk, and sigh. Her splendor will make Us all laugh.

Text 19

śrutvā giram sa pihita-smita-hāsyā-padmam
unniya ramyatara-savya-karāṅgulibhih
utsārya kaṁcid alakān avagunṭhanam ca
nyaṅcat-taram kiyad uḍaṅcayati sa-mūrdnaḥ

śrutvā—hearing; giram—words; sa—He; pihita—concealed; smita—smile; hāsyā—laughing; padmam—lotus; unniya—lifting; ramyatara—most delightful; savya—left; kara—hand; angulibhiḥ—with the fingers; utsārya—pushing aside; kaṁcit—somewhat; alakān—curly locks of hair; avagunṭhanam—veil; ca—and; nyaṅcat-taram—bowed down; kiyat—somewhat; uḍaṅcayati—lifts; sa—He; mūrdnaḥ—of the face.

Hearing these words, Kṛṣṇa secretly smiled a lotus smile, slightly pushed aside His curly locks and cloth veil, and slightly lifted His bowed face.

Text 20

kiṅcij jagāda ramanī-ramāṇīya-kanṭha-
sausvaryam eva racayam vacanam yad eṣāh
sā tāc cakora-lalaneva pāpau cīrāya
kaṇcic camatkṛtīm avāpa ca sālī-pāliḥ

kiṅcit—something; jagāda—said; ramanī—beautiful girl; ramāṇīya—charming; kanṭha—neck; sausvaryam—voice; eva—indeed; racayam—creating; vacanam—words; yat—which; eṣā—He; sā—She; tat—that; cakora-lalana—cakori bird; eva—indeed; pāpau—drank; cīrāya—for a long time; kaṇcit—a certain; camatkṛtīm—wonder; avāpa—attained; ca—and; sa—with; āli—of friends; pāliḥ—a host.

In a woman's sweet voice, Kṛṣṇa began to speak. Like a cakori bird, Rādhā drank His words without stop. She and Her friends were filled with wonder.
Text 21

devy asmi nāka-vasatiḥ śrnu yasya hetor
tvām āgamaṁ su-vadane vidhūrī-ktātmā
kutrāpi me vividīśāṁtī vivakṣīte 'ṛthe
sampādayaisyati parā tvad-rte kutas tām

devi—goddess; asmi—I am; nāka—in the heavens; vasatiḥ—home; śrnu—please listen; yasya—of whom; hetoh—from the reason; tvām—You; āgamaṁ—I have come; su-vadane—O girl with the beautiful face; vidhūrī-kṛtā—distressed; ātmā—heart; kutrāpi—anywhere; me—to me; vividīśa—the desire to know; astī—is; vivakṣīte—desires to say; arthe—the meaning; sampādayaisyati—will cause to be; parā—other; tvad-rte—than You; kutah—where?; tām—her.

He said, “I am a goddess. I live in the heavenly sky. Please hear, O girl with the beautiful face, why I have come to You. I am unhappy at heart. Who but You can tell Me what I yearn to know?”

Text 22

nevābhyaḥdas tvam arntam yad udesi devi
asmabhīth ittham adhunāiva hi paryacesthāḥ
yan mānuśiṣu katamāṁtī bhavat-sadṛkṣā
kāntyānayānupamayā tvam iva keṣāse tvam

na—not; iva—like; abhyadhāḥ—spoke; tvam—You; arntam—a lie; yat—what; udesi—You say; devi—a goddess; iti—thus; asmabhīth—by us; ittham—thus; adhunā—now; eva—indeed; hi—indeed; paryacesthāḥ—recognize; yat—because; mānuśiṣu—among human girls; katamā—who; asti—is; bhavat-sadṛkṣā—like You; kāntyā—beauty; anayā—with this; anupamayā—peerless; tvam—You; iva-like; īkṣase—see; tvam—You.

Then Rādhā said, “When You say, ‘I am a goddess’, You do not lie. We accept that You are. What human girl has peerless beauty like Yours?”

Text 23

yat tvayy aham sarala-dhir vitatham vitarka-
vaividhyam apy akaravaiṁ sarad-ambugāsyē
tat paryahāśiṣam ito 'stu na me 'parādhas
tvam nihyasiha mayi yady abhavāṁ tvadiyā

yat—because; tvayi—in You; aham—I; sarala-dhīḥ—the idea of honesty; vitatham—untrue; vitarka—guesses; vaividhyam—various; apī—also; akaravaiṁ—I
"O girl with the autumn-lotus face, when I made various guesses about You, I was only joking. My heart is sincere. I meant no offense. If I You show some affection for Me, I will be Your maidservant."

Then Kṛṣṇa replied, "Friend, why are You awe-struck? Please know that even though I am a goddess, I am Your maidservant also. Now that I have touched a single drop from the ocean of Your beauty, love, and virtue, I have decided to become Your maidservant."

"Please hear what I will tell. My suffering is very great. Please dispel My doubt. Even though I am now splashed by the nectar of Your words, the sufferings of My heart have still not come to an end."
Text 26

vrndāvane dhvanati yah sakhi kṛṣṇa-venus
tad-vikramah sura-pure prabalatvam eti
sādhvī-tater api manah sa-ghṛnam yato 'ḥūṭ
kāṇthropakaṇṭha-milana-smarane 'pi patyuh

vrndāvane—in Vrndavana; dhvanati—sounds; yah—which; sakhi—O friend; kṛṣṇa-venuh—Krṣṇa's flute; tad-vikramah—its power; sura—of the demigods; pure—in the city; prabalatvam—power; eti—attains; sādhvī-tateḥ—of the saintly woemn; api—even; manah—hearts; sa-ghṛnam—with contempt; yataḥ—from which; abhūt—was; kāṇthropakaṇṭha—neck to neck in an embrace; milana—meeting; smarane—from the memory; api—even; patyuh—of the husband.

“Friend, when it enters the cities of demigods, Kṛṣṇa's Vrndavana flute-music becomes very powerful. Because of it the saintly demigoddesses now feel disgust in their hearts when they even remember their husbands' neck-to-neck embraces.

Text 27

śliṣṭvaiva muṇcati surah sa-vitarkam ātma-
kāntām drutam jvalad-alāta-nibhānga-yaśtim
hālāhalam muralikā-ninadāmṛtam yat
pīṭvaiva sātanu-mahā-jvara-mūrchitābhūt

śliṣṭvā—embracing; evaindeed; muṇcati—release; surah—demigod; sa-vitarkam—with thought; ātma—own; kāntām—beloved; drutam—quickly; jvalat—burning; alāta—firebrand; nibha—like; anga-yaśtim—body; hālāhalam—poison; muralikā—of the murali flute; ninadā—sound; amṛtam—nectar; yat—what; pīṭvā—drinking; eva—indeed; sā—she; atanu—manifested; mahā—great; jvara—burning; mūrchitā—fainted; abhūt—became.

“After a moment's embrace, the surprised demigods backed away from their wives' bodies, bodies now fevershike smoldering embers. Having tasted the nectar-poison of Krṣṇa's flute music, and now burning with fever, the goddesses fell unconscious.

Text 28

asmāt-pure 'sti na hi kāpi jaraty atah kās
tarjantu kā nu nikhilā api tulya-dharmah
kā vā haseyur aparā yad imāh satītvam
viplāvayan muralikā-ninado vyajeṣṭa

asmāt—of us; pure—in the city; asti—is; na—not; hi—indeed; kāpi—anyone;
“In Our cities no one grows old. Who criticizes others there? There everyone is equally pious. Who mocks others there? Still, flooding those cities, this flute-music defeated the saintly goddesses’ chastity.

Text 29

"Every day this flute music comes to defeat the demigoddesses. One day I thought in My heart, ‘What is this music? From where does it come? Who makes it?’"

Text 30

"Descending from Devaloka, I came here to the earth. For some days I stayed at Vamśivata. There I saw Kṛṣṇa's peerless pastimes. There I saw His many gopī-beloveds and gopī-friends."

Text 31
Then Radha spoke these sweet and playful words: “O fortunate one, You are the most intelligent girl in the demigods' cities. Others also found their senses cut apart by powerful longings, but only You tried to solve Her dilemma.”

Text 32

manda bhramad bhrū madhura smita kānti dhārā
dhaute vidhāya radana cchadane sa cāha
rādhā parāṃ sva-sadrśin na hi viddhi kim bhoḥ
śakye 'valokayitum apiha parena puṇsā

Gently moving His eyebrows, and flooding His lips with the glory of His sweet smile, Kṛṣṇa said, “Radha, You have never known a girl like Me before. How can another man have the power even to see Me?”

Text 33

kim vā pareṇa puruṣena harer vilāsaṁ
evānabhū rahasi sādhu yad-arthaṁ āgāh
tad brūhi kim tava vivakṣitam ātra madhye
narmātanomī yadi mām akaroh sakhīṁ svām

Kim—what?; vā—or; pareṇa—other; puruṣena—with a man; hareḥ—of Kṛṣṇa; vilāsaṁ—pastimes; eva—indeed; anvabhūḥ—saw; rahasi—ina secluded place; sādhu—good; yad-arthaṁ—for that purpose; āgāḥ—came; tat—that; brūhi—please tell; kim—what?; tava—of You; vivakṣitam—desired to say; ātra—here; madhye—
Then Rādhā said, “You have already seen Kṛṣṇa's pastimes in secluded places. Why would You be interested in any other man? Why have You come? What do You wish to tell Me? Please tell it. If You accept Me as a friend, I will joke and play with You.”

Text 34

narmātanudhva sakhi narmani kā ānudhva tvām  
prānās tv abhūs tvam a yi me kiyad eva sakhyam

tvām mānuṣī bhavasi kintv amarāṅganāś tā
mūrdhnaiva te guṇa-kathā-puṇatīr namanti

Then Kṛṣṇa said, “Friend, You are joking with Me. Who can defeat You in joking? You are My life breath. How can You also be My friend? You may be only a human girl, but all the goddesses bow their heads before the pure descriptions of Your glories.

Text 35

neyam stutis tava na cāpi tāta-sthatā me

na kāpi viśājana vādāmy anṛtaṁ na kiṃcit

sindhoh sūtāpi girijāpi na te tulāyāṁ
saundary-śaubhaga-śanair adhirodhum iṣṭe

‘I’m not flattering You. Please don’t feel embarrassed. I’m not neutral. Still, what I say is not a lie. Neither Lakṣmī nor Pārvatī desire to stand on the balance opposite You, on the balance that weighs beauty, virtue, and good fortune.”
Text 36

premnā punas tri-jagad-ūrdhva-pade 'pi kācit
tvat-sāmya-sāhasa-dhurām manasāpi vodhum
śaknoti nety akhilam eva mayā śrutam tat
kailāsa-śṛṇgam anu haimavati-sabhāyām

premnā— with love; punah— again; tri-jagat— the three worlds; ārdhva— above;
pade— in the abode; api— even; kācit— someone; tvat— with You; sāmya— equality;
sāhasa-dhurām— audacious; manasā— with the mind; api— also; vodhum— to carry;
śaknoti— is able; na— not; iti— thus; akhilam— all; eva— indeed; mayā— by Me;
śrutam— heard; tat— that; kailāsa— of Kailasa; śṛṇgam— the summit; anu— following;
haimavati— Paravati; sabhāyām— in the assembly.

"Even in the spiritual worlds above the three material realms no girl even dares think to be Your equal in matters of love. This I heard in Pārvatī's assembly on the peak on Mount Kaliāsa.

Text 37

śrutvā mahān ajani me manaso 'bhilāsas
tvad-darśanāya samapūrī sa cāpi kintu
tās tad-antar iha yo rabhasād adīpi
tenāspḥutān na kathino hi mamāntarātmā

śrutvā— hearing; mahān— great; ajani— was born; me— of Me; manasah— of the heart; abhilāsah— desire; tvad-darśanāya— to see You; samapūrī— filled; sa— that; ca— and; api— also; kintu— however; tāḥ— them; tad-antar— within that; iha— here; yah— who; rabhasāt— suddenly; adīpi— shone; tena— by that; asphutat— broke open; na— nopt; kathinah— hard; hi— indeed; mama— My; antarātmā— heart.

"When I heard this, a great desire to see You was born in My heart. That desire filled Me. Even though that desire burned wildly within it, My hard heart still did not break into pieces."

Text 38

ko 'sau tam āṣu kathayeti muhuh tayoko
tvaktum śaśāka na sa bāspa-niruddha-kāṇṭhayā
āṣru-pluteḳṣanam athāṣya mukham svayam sa
svenāṇcalena mṛdulena māmārja rādhā

kah— who?; asau— this; tam— that; āṣu— at once; kathaya— tell; iti— thus;
muhuh— again and again; tayā— by You; uktaḥ— said; vaktum— to say; śaśāka— was
able; na—not; sa—that; bāspa—with tears; niruddha—blocked; kaṇṭhah—throat; aśru—with tears; pluta—flooded; ikṣanam—eyes; atha—then; asya—of Him; mukham—face; svayam—personally; sā—She; svena—with Her own; aṅcalena—corner of the garment; mṛdalena—gently; mamārja—wiped; rādhā—Rādhā.

“What is it? Tell Me at once!” Rādhā said again and again. His throat choked with tears, Kṛṣṇa had no power to speak. Kṛṣṇa's eyes were flooded with tears. With the edge of Her garment, Rādhā gently wiped the tears from Kṛṣṇa's face.

Text 39

sthitvā kṣaṇam dhrtim adhād atha tām uvāca
premā tavāyam atulo 'nupadhir baliyān
kṛṣṇeta kāmīni babhūva kathām dhunoti
svām svāṁs ca viśvasiti yo 'ty-apade py abhijñāh

sthitvā—standing; kṣaṇam—for a moment; dhrtim—peace; adhāt—placed; atha—then; tām—to Her; uvāca—said; premā—love; tavā—of You; ayam—this; atulāh—peerless; anupadhiḥ—limitless; baliyān—powerful; kṛṣṇa—Krṣṇa; iti—thus; kāminī—lusty; babhūva—was; kathām—why?; dhunoti—suffers; svām—own; svāṁs—own; ca—and; viśvasiti—has faith; yah—who; ati—very; apade—unqualified; api—even; abhijñāḥ—knowing.

After some moments Kṛṣṇa became peaceful again. Then He said to Rādhā, “Why do You have such strong, limitless, peerless love for that rake Kṛṣṇa? Anyone who knowingly places his faith in a great sinner will suffer.

Text 40

saundarya-śaurya-vara-saubhaga-kirti-lakṣmi-
pūrno 'pi sarva-guna-ratna-vibhūsito 'pi
premāvivecakatamatvam asau bibhartī
kāmitva-hetukam asau śrayitum na yogayah

saundarya—handsomeness; śaurya—heroism; vara—excellent; saubhaga—good fortune; kirti—fame; lakṣmi—wealth; pūrṇa—filled; api—although; sarva—all; guna—virtues; ratna—jewels; vibhūṣitaḥ—decorated; api—although; premā—love; avivecakatamatvam—not being able to understand; asau—He; bibharti—holds; kāmitva—being a lusty rake; hetukam—the reason; asau—He; śrayitum—to take shewlter; na—not; yogayah—suitable.

“Even though He is filled with handsomeness, heroism, good fortune, fame, and wealth, and even though He is decorated with the jewels of every virtue, He has no understanding of true love. He is a rake. Therefore no girl should take shelter of Him.
"During the day He enjoyed many pastimes with You. Again and again He earnestly declared that He loved You. At night He met You in the forest. Then that cheat left You and delighted some other girl.

Then You lamented. You filled Your friends with anguish. You made the birds and the vines weep. Hiding at Vamsivata, I angrily saw everything.

Then in the rasa dance; then—so; eva—indeed; vihāran—enjoying pastimes; aparā—the others; vihāya—leaving; prema—love; tvāyā—with You; eva—indeed; sahasā—suddenly; prakaṭi—manifested; sthitā—remaining; kṣanam—a moment; sa—He; bhavatīm—You; amucat—abandoned; vana—the forest; antā—
“While enjoying the rāsa dance He suddenly left all the others and showed His
great love for You. Staying with You for only a moment, He left You alone in the
forest, alone and exhausted from enjoying many amorous pastimes.

Text 44

tarhi plummet vilapitam gahanā ca mūrchā
ceṣṭāpy ati-bhramamayī tava yad yad āsīt
vyāpyaivā hā bahu-janūnsi hṛdi sthitam me
tat kaṣṭam aşta-vidhayāiva tanoh prakṛtyā

“Then You were plunged into grief. You fell deeply unconscious. Whatever You
did was bewildered and disoriented. As I live many lifetimes, and as My body
passes through its eight transformations, the grief You felt will stay in My heart.

Text 45

devī-jaṇah 'smi hṛdi me kva na kaṣṭam āsīt
daivād yaśasvini babhūva bhavad-didṛksā
mām āgamaṇya bata sākṛta kīla-viddhām
yasyaśāsti naiva sakhi nirgamane 'py upāyah

“Then You were plunged into grief. You fell deeply unconscious. Whatever You
did was bewildered and disoriented. As I live many lifetimes, and as My body
passes through its eight transformations, the grief You felt will stay in My heart.

Text 46
“Tied to You, My heart does not wish to return to Devaloka. Neither does it wish to remain here even for a single sesame seed's worth of time. It staggers from one moment to the next. It cannot become steady. After a long time, I have now revealed to You My heart.

Note: The woman, bull, and calf are Pûtanâ, Aристăсura, and Vatsâura.
Then Rādhā said, “O beautiful girl, within You is some force that draws You to Kṛṣṇa. Even as You criticize Him, You love Him in Your heart.

Text 49

tvaṁ me sakhī bhavasi cen na divaṁ prayāśī
tat-prema-ratna-vara-samputam udghaṭayya

tvaṁ—You; me—my; sakhī—friend; bhavasi—become; cet—if; na—not; divam—to Devaloka; prayāśī—return; nitya-sthitim—eternal situation; vraja-bhuvāḥ—in the land of Vraja; iha—here; mayā—by Me; karōṣī—You do; tat—that; prema—of pure love; ratna—jewel; vara—best; samputam—chest; udghaṭayya—opening; tvām—to You; darsayāmi—I will show; tad-yte—without; na—not; samādadhāmi—I place.

“If You do not return to Devaloka, and if You become My friend and stay always with Me in this land of Vraja, Then I will open My jewelry case and show You My beautiful jewels of pure spiritual love. If You do not stay, I will not show them.”

Text 50

hantādhunāpi na hi viśvaśiṣṭa prasīda
dāśī bhavāmi kim u māṁ nu sakhīṁ karōṣī
tvaṁ sādhu sādhu dhinu ā vuda ā gatir me
rādhe tvam eva sapathaṁ karavāṁ viṣṇoh

hanta— alas; adhunā—now; api—even; na—not; hi—indeed; viśvaśiṣṭa—You have faith; prasīda—Please be merciful; dāśī—a maidservant; bhavāmi—I am; kim—how?; u—indeed; māṁ—Me; nu—indeed; sakhīṁ—a friend; karōṣī—You make; tvam—You; sādhu—please teach; sādhu—well; dhinu—make happy; vā—or; tuda—punish; vā—or; gatih—destination; me—of Me; rādhe—O Rādhā; tvam—You; eva—indeed; sapathaṁ—vow; karavāṁ—do; viṣṇoh—of Lord Viṣṇu.

Then Kṛṣṇa said, “Alas! Even now You don't believe Me! Please be merciful. I am already Your maidservant. How can You make Me Your friend? Please teach Me what is right. Make Me happy or punish Me. O Rādhā, You are the only goal of My life. This I vow before Lord Viṣṇu Himself.”
Then Radhâ said, “If You wish to know about love, then please listen. A person may be a great scholar learned in the Vedas and still not know what is true love and what it is not.

“O My friend, to an eager student someone may give an abstract explanation of true love, but true love is understood only by direct experience. When one tries to analyze it, true love disappears, and when one does not try to analyze it, true love disappears again.
dvābhyaṃ—both; yadā—when; rahitam—without; eva—indeed; manah—mind; svabhāva—nature; simha—lion; āsana—seat; upari—upon; virājati—is splendidly manifested; rāgi—the person who loves; suddham—pure; tac-cēṣṭitaih—with those actions; priya—of the beloved; sukhe—the happiness; sati—being; yat—what; sukhām—happiness; syāt—is; tac—that; ca—and; sva-bhāvam—own nature; adhirūḍham—to ascend; avekṣayet—shows; tam—that.

“When the heart is free of these two, then pure love gloriously sits on the throne of one's nature. Then one acts to please the beloved, and the beloved's pleasure shows the true nature of love.

Text 54

loka-dvāyaṭ svajanataḥ parataḥ svato vā
prāṇa-priyād api sumeru-samā yadi syuh
klesas tadāpy ati-bāli sahasā viṣhyā
premaiva tān harir ibhān īva puṣtim ēti

loka—worlds; dvāyaṭ—from both; svajanataḥ—from one's own people; parataḥ—from outsiders; svataḥ—from one's own; vā—or; prāṇa—than life; priyāt—more dear; api—even; sumeru—Mount Sumeru; samā—equal; yadi—even; syuh—may be; klesah—troubles; tadā—then; api—also; ati-bāli—very powerful; sahasā—suddenly; viṣhyā—defeating; prema—love; ēva—indeed; tān—they; hariḥ—a lion; ibhān—elephants; īva—like; puṣtim—nourishment; ēti—attains.

“As a lion is nourished by defeating many elephants, so powerful love is nourished by defeating many troubles, troubles like Mount Sumeru, troubles that come from the two worlds, from one's kinsmen, from outsiders, from oneself, and even from the beloved who is more dear than life itself.

Text 55

snigdhāṅga-kāntir atha garva-dharo 'ty-abhinā
viṣrambhavān svapiti kim ganayet āsau tān
kaṇṭhī-rahav āṇa ivābhībhavān sa-ṛgāgas
tēṣv ēva rājaṭitamām tamaśivā dipāh

snigdha—slendid; anga—limbs; kāntih—splendor; atha—then; garva-dharaḥ—proud; aty-abhitah—very fearless; viṣrambhavān—confident; svapitī—sleeps; kim—whether?; ganayet—considers; āsau—he; tān—they; kaṇṭhī-rahav—roar; śunā—dogs; īva—like; abhibhavān—defeating; sa-ṛgāgh—with love; teṣv—in them; ēva—indeed; rājaṭitamām—very splendidly manifested; tamaśi—in the darkness; īva—like; dipāḥ—a lamp.

“True love is like proud, fearless, self-assured, glistening-limbed lion that, even while he sleeps, with a single roar defeats a host of dogs. True love is like a lamp.
gloriously shining in the darkness.

Text 56

lāmpatyato nava-navam visayam prakurvann
āsvādayann ati-maddhuratām dadhānaḥ
āhāḍaṇyaḥ amṛta-raśmīr iva tri-lokīṁ
santāpayan pralaya-sūrya iva vābhāti

“Because it is very intense and wanton, true love brings great pleasure and wild passion. It makes the beloved new and delightful at every moment. As the nectar moon delights the three worlds, it delights the lover. Its shines like the sun at the time of cosmic devastation, a sun that makes the three worlds burst into flames.

Text 57

enaṁ bibharti sakhi kah khalu gopa-rāja-
sūnum vinā tri-bhuvane tad upary adho 'pi
premānāmaṇ enam alam ena-drśo 'nvāvindann
atraiva gośṭha-bhuvi kaścana tārataṁyāt

“O My friend, does anyone in the three worlds, above or below, bear this kind of love for any beloved other than Kṛṣṇa? Only the doe-eyed girls of Vraja love, some more and some less, in this way.

Text 58

prema hi kāma iva bhāti baihik kadācit
tenāmitaṁ priyataṁ sukham eva vindet
premeva kutrācīd avekṣyata eva kāmaḥ
kṛṣṇas tu tat paricinoti balāt kalāvān
When that pure love sometimes pretends to be lust, the beloved Kṛṣṇa finds limitless pleasure in it. But when lust sometimes pretends to be pure love, intelligent Kṛṣṇa knows at once.

Text 59

Kṛṣṇāntikam sakhi nayāṣu nikāma-taptāṁ
māṁ ity udāharati kintu tad-ātmajena
kāmena tat sukhā-param dadhati sva-bhāvād
eva sva-cittam ayam atra na kāmiṇi syāt

Kṛṣṇa—Kṛṣṇa; antikam—near; sakhi—O fiend; naya—please bring; āṣu—quickly; nikāma—with desire; taptāṁ—burning; māṁ—me; itī—thus; udāharati—says; kintu—however; tad-ātmajena—born from the self; kāmena—with desire; tat—that; sukhā-param—great happiness; dadhati—gives; sva-bhāvāḥ—by the own nature; eva—indeed; sva-cittam—own heart; ayam—this; atra—here; na—not; kāmiṇi—a lusty girl; syāt—may be.

"O my friend, please bring me to Kṛṣṇa at once. I am burning with desire.' Even if she speaks these words, a gopi desires in her heart only to please Kṛṣṇa. Her intent is not to please herself.

Text 60

Premāmbudhir guṇamayi khanir asya sāthya-
cāpalya-jaihmyam akhilam ramanīyam eva
premanam eva kila kāmam ivāṅganāsū
sandarsayan svam udakarṣayad eva yas tāḥ

Prema—of love; ambudhiḥ—an ocean; guṇamayi—virtuous; khanīḥ—mine; asya—of Him; sāthya—cheating; cāpalya—fickleness and mischief; jaihmyam—deceit; akhilam—all; ramanīyam—delightful; eva—indeed; premānām—love; eva—indeed; kila—indeed; kāmam—lust; iva—like; anganāsū—among the gopis; sandarsayan—showing; svam—own; udakarṣayat—attracts; eva—indeed; yah—who; tāḥ—them.

"Kṛṣṇa is an ocean of love. He is a jewel-mine of transcendental qualities. His cheating, deceptions, and crookedness are all delightful. Pretending it is lust, He uses these to show His love for the gopis. He uses them to attract the gopis.
Text 61

kā vāṅgaṇāḥ śata-sahasram amuṣya kāma-
paryāptaye mada-kalāḥ prabhavantu yat ṭaḥ
preṁā tad atrā ramaṇiṣv anupādhir eva
premaīka-vaśyamatā ca mayānvabhāvi

“Who are the hundreds and thousands of passionate girls that, banned all together, have the power to satisfy the desires of Kṛṣṇa? Kṛṣṇa loves the beautiful gopīs with no motive for His own pleasure. He loves them because He is conquered by their love for Him. This I have personally seen.

Text 62

tatrāpi mayy atitarāṁ anurājayātīi
loka-pratītir api na hy anṛtā kadāpi
yat prema merum iva me manute parāsāṁ
no sarṣapaih tri-caturaih api tulyam esah

“The people think Kṛṣṇa loves Me very much. That is not a lie. He thinks My love is like Mount Meru and the other gopīs' love is like three or four mustard seeds.

Text 63

premaṅurūpam ayi rajiṣyat yat parāsu
rāgāṅurūpam iha divyatī nāparaḍhyey
daivād vyatikramam upaiti kadācid asmān
nāsau sukhi bhavati tena ca mām dunoti
prema—love; anurūpam—according to; ayi—indeed; rajyati—loves; yat—because; parāsu—in others; rāga—passion; anurūpam—according to; iha—here; divyati—plays; na—not; aparādhyet—offends; daivā—by destiny; yyatikramam—offense; upaiti—attains; kaḍācit—sometimes; asmān—us; na—not; asau—He; sukhī—happy; bhavati—is; tena—by that; ca—and; mām—Me; dunoti—makes burn with pain.

“As the gopis love Him, so He loves them. He plays with them in ways appropriate to their passionate love for Him. He never offends them. If by destiny sometimes He offends them, He is not happy because of that. His unhappiness then makes Me burn with pain.

Text 64

sanketa-gām api vidhāya mad-eka-tāno
mām nājagāma yad ihābhavad antarāyāh
ruddhah kayācid anurodha-vasāt sa reme
mad-duḥkha-cintana-davārdita eva rātrim

sanketa—to a rendezvous; gām—gone; api—also; vidhāya—placing; mat—of Me; eka—one; tānāḥ—object; mām—to Me; na—not; ājagāma—arrived; yat—because; iha—here; abhavat—was; antarāyāḥ—obstacle; ruddhah—stopped; kayācit—by some girl; anurodha-vasāt—under control; sa—He; reme—enjoyed; mat—of Me; duḥkha—sadness; cintana—thinking; dava—by a forest fire; ardita—tortured; eva—indeed; rātrim—night.

“Sometimes He arranges with Me a lover's meeting, and never comes. Enchanted by some girl, He enjoys with her. Then He passes the night tormented by a forest fire of worrying how I must be suffering.

Text 65

tenaiva me hṛdi mahā-davathur babhūva
mad-vesa-bhūṣaṇa-vilāsa-paricchadādi
tan-moha-kṛt viphalatām agamāt kim adyety
ākrāṇditam yad api tarhi tad anvabhūs tvam

tena—by this; eva—indeed; me—of Me; hṛdi—in the heart; mahā-davathuh—fire; babhūva—was; mat—My; veṣa—garments; bhūṣaṇa—ornaments; vilāsa—pastimes; paricchada—paraphernalia; ādi—beginning; tat—by that; moha—bewilderment; kṛt—doing; viphalaṭām—fruitlessness; agamāt—attained; kim—what is the use?; adya—now; iti—thus; ākrāṇditam—weeping; yad api—when; tarhi—then; tat—that; anvabhūs—perceived; tvam—You.

“Because of that a great fire burned in My heart. Saying, ‘What is the use of My
garments, ornaments, and possessions? Meant to enchant Him, they are now useless!”, I wept. You must have seen all this.

**Text 66**

\[ \text{prātas tam aty anunayantam atarjayam bhos} \]
\[ \text{tatraiva gaccha sukham apnuhi tat punaḥ ca} \]
\[ \text{rosah sa tat-suhka-parah priyato 'ttha eva} \]
\[ \text{tv ālocaya vraja-bhuvo 'py anurāga-caryām} \]

prātaḥ—in the morning; tam—to Him; ati—very; anunayantam—trying to pacify; atarjayam—I rebuked; bhoh—Oh; tatra—there; eva—indeed; gaccha—go; sukh—pleasure; apnuhi—attain; tat—that; punaḥ—again; ca—and; roṣah—anger; sa—that; tat-suhka-parah—more than happiness; priyataḥ—pleasing; uttah—arisen; eva—indeed; tv—but; ālocaya—considering; vraja-bhuvaḥ—of Vraja; api—also; anurāga—of love; caryām—service.

“In the morning He comes to pacify Me, and I rebuke Him, saying, “Go to her! Enjoy again with her!” For Him My anger is the dearest pleasure. Please know that these are the ways of love in Vraja.

**Text 67**

\[ \text{adyotayam muhur aham nija-kāmam eva} \]
\[ \text{kim mām vihāya ramayasy aparām satheti} \]
\[ \text{vācā sa cāpi rati-cihna-juṣā sva-mūrtyā} \]
\[ \text{vyājyaiśa kāmām atha mantum urī-cakāra} \]

adyotayam—I made clear; muhuh—again and again; aham—I; nija-kāmam—own desire; eva—indeed; kim—why; mām—Me; vīhāya—abandoning; ramayasy—You enjoy; aparām—with another; sātha—cheater; iti—thus; vācā—with words; sa—He; ca—and; api—also; rati—amorous pastimes; cihna—marks; juṣā—bearing; svamūrtyā—own form; vyājya—manifesting; eva—indeed; kāmām—desire; atha—then; mantum—offense; urī-cakāra—accepts.

Again and again I made my desire clear, saying, “Rake, why do You leave Me and enjoy with another?” With many words I showed the marks of lovemaking on His body. He accepted that He is an offender.

**Text 68**

\[ \text{prema dvayo rasikayor ayi dipa eva} \]
\[ \text{ḥṛd-vesma bhāsayati niścala eva bhāti} \]
\[ \text{dvārād ayam vadanatas tu bahis-klṛtaḥ cet} \]
\[ \text{nīrvāti śīghram athavā laghutām upaiti} \]

premā dvayo rasikayor ayi dipa eva
ḥṛd-vesma bhāsayati niścala eva bhāti
dvārād ayam vadanatas tu bahis-klṛtaḥ cet
nīrvāti śīghram athavā laghutām upaiti
prema—love; dvayah—of two; rasikayoh—expert at relishing transcendental mellows; ayi—indeed; dipa—lamp; eva—like; hrda-veṣma—a house; bhāsayati—illuminates; niścalah—unmoving; eva—indeed; bhāti—shines; dvārā—from the door; ayam—this; vadanataḥ—from the mouth; tu—but; bahis-kṛtaḥ—cast oustide; cet—if; nirvāti—is stopped; śīghram—quickly; athavā—or; laghutāṃ—the state of being diminished; upaiti—attains.

“The love of two rasikas is like a lamp. Unflickering, it illuminates the home of the heart. But if its light leaves through the doorway of the mouth, it is at once dimmed or stopped.

Text 69

antah-sthitasya khoḷa tasya ruci-cchatāksī-
vātāyanād adhara-ganḍa-lalātā-vakṣah
caru pradipya tad abhijña-janam sva-bhāso
vijnāpayet api vilakṣaṇatām upetah

antah—within; sthitasya—staying; khoḷa—indeed; tasya—of that; ruci—of love; chatā—light; aksi—eyes; vātāyanāt—from the window; adhara—lips; ganḍa—cheeks; lalātā—forhead; vakṣah—chest; caru—beautiful; pradipya—shining; tat—that; abhijña-janam—a person who understands this; sva-bhāso—self shining; vijnāpayet—teaches; api—also; vilakṣaṇatām—extraordinary nature; upetah—attained.

“Staying in the heart, that lamplight may leave through the windows of the eyes and shine on the lips, cheeks, forehead, and breast. Effulgent in this way, a lover communicates the truth of love to a wise beloved.

Text 70

kāntena kintu bahu-vallabhatā-juśasyāt
niśkrāmito ’pi sa muhur na hi yāti sāntim
mithyaika-bhāṣana-patutvamayi prathāsyā
kāmam diśed yavaniheva pidhāya tam drāk

kāntena—by the beloved; kintu—however; bahu-vallabhatā-juśā—filled with great love; āsyā—from the mouth; niśkrāmitah—left; api—even; sah—He; muhūḥ—again and again; na—not; hi—indeed; yāti—goes; sāntim—peace; mithyā—false; eka—only; bhāṣana—talking; paṭutvamayi—expert; prathā—fame; asya—of Him; kāmam—lust; diśet—shows; yavani—curtain; iva—like; pidhāya—covering; tam—that; drāk—at once.

“However, when it comes again and again from My beloved’s mouth, that lamplight is never dimmed even slightly. He is famous for speaking lies.
Pretending it is the light of lust, He at once covers that light as if with a curtain.

Text 71

tvayy eva me priyatame 'nupamo 'nurāgah
svapne 'pi vastum aparā kim u hrdy apiṣte
ittham harir vadati mānavaṭīḥ sadānyā
mām khanditam tu rati-cihna-bhṛḍ eva vakti

tvayi—in You; eva—indeed; me—of Me; priyatame—dearmost; anupamopeerless; anurāgah—passionate love; svapne—in dream; api—even; vastum—to reside; aparā—another; kim—how?; u—indeed; hrdi—in the heart; api—even; iṣṭe—desired; ittham—thus; harih—Krṣṇa; vadati—speaks; mānavaṭīḥ—filled with jealous anger; sadā—always; anyāḥ—to others; mām—to Me; khanditam—broken; tu—indeed; rati—of lovemaking; cihna—signs; bhṛḍ—hearing; eva—indeed; vakti—speaks.

“`O My dearest beloved, My passionate love for You has no peer. Even in a dream no other girl can stay in My heart.’ Krṣṇa, His body bearing the clear signs of lovemaking with other lovers, again and again speaks words like these to Me, broken with jealousy, and to other jealous girls also.

Text 72

mad-vaktra-netra-suṣamāśama-mādhurīka-
saundarya-varnana-balād vijihirṣa eva
prānas tvam eva hi mameti vadan vyanakti
na prema tat sad api kintv iha kāmam eva

mat—My; vaktra—face; netra—eyes; suṣamā—beauty; asama—peerless; mādhurīka—sweet; saundarya—beauty; varnana—description; balāt—by the power; vijihirṣa—desired to enjoy pastimes; eva—indeed; prānah—life; tvam—You; eva—indeed; hi—indeed; mama—My; iti—thus; vadan—saying; vyanalṭi—manifested; na—not; prema—love; tat—that; sat—truth; api—although; kintv—however; iha—here; kāmam—lust; eva—indeed.

“Praising the peerless sweet beauty of My eyes and My face, He yearns to enjoy pastimes with Me. Saying, “You are My life”, He reveals not His love, but only His desire to enjoy with Me.

Text 73

santapyate yadi punar virahāgni-puṇjair
utkānthayā culukitah sva-gabhīrimābdhiḥ
prema vyanakti dayitāpi girā yathāiva
yat te sujāta-carāṇāmburuḥeti padye

santapyate—is burning; yadi—if; punah—again; viraha—of separation; agni—flames; punījaḥ—with an abundance; utkānṭhayā—with longing; culukitāḥ—made into a handful of water; sva—own; gabhirima—depth; abdhīḥ—ocean; prema—love; vyanakti—manifests; dayitā—beloved; api—also; girā—with words; yathā—as; eva—indeed; yat te sujāta-carāṇāmburuḥeti padye—in Śrīmad-Bhāgavatam 10.31.19.

“If she burns in the flames of separation from Krṣṇa, if she is devoured by the desire to be with Him, and if she is plunged in the deep ocean of love for Him, a girl will reveal her love in words like those of Śrīmad-Bhāgavatam 10.31.19.

Note: In Śrīmad-Bhāgavatam 10.31.19 the gopīs say:

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”*

Text 74

tasmin mahā-virasatā-tamyaye apāre
na prāna-vāyuḥ api saṁcaritum saśāka
prema-pradīpa-vara ety ati-dīptim eva
sneho nu yat pracruratām ciram ācikāya

tasmin—in this; mahā—great; virasatā—pain; ati—gerat; tamasi—in darkness; apāre—endless; na—not; prāna—of life’s breath; vāyuḥ—the breeze; api—even; saṁcaritum—to go; saśāka—was able; prema-pradīpa-vara—the lamp of love; eti—goes; ati-dīptim—to great brightness; eva—thus; snehah—the oil of love; nu—indeed; yat—what; pracruratām—to abundance; ciram—always; ācikāya—held.

“In the endless darkness of that pain, the breeze of life’s breath has no power to move. The oil of love then becomes very great. Fueled by that oil, the lamp of love shines very brightly.

Text 75

rāse mayaiva vijahāra vihāya sarvās
tatrāpi māṃ yad amucat śṛṇu tasya tattvam
premāmbrudher vraja-purandara-nandanasya
māṃ eva mantur adhiham na kadāpi mantuḥ

rāse—in the rasa dance; mayā—with Me; eva—indeed; vijahāra—enjoyed pastimes; vihāya—abandoning; sarvāḥ—all; tatrāpi—still; māṃ—Me; yat—which;
amucat—abandoned; śruṇu—please hear; tasya—of that; tattvaṁ—the truth; prema—of love; ambudheḥ—of an ocean; vṛaja-purandara-nandanaśya—of the prince of Vraja; mām—Me; eva—indeed; mantuḥ—offense; adhikam—great; na—not; kadāpi—ever; mantuḥ—offense.

“Leaving all others, Kṛṣṇa enjoyed pasimes with Me in the rāsa dance. But then He left Me also. Please hear the truth of this. The greatest offense Vraja’s prince, who is an ocean of love, commits against Me is never truly an offense.

Text 76

adhyāśya mām atula-saubhaga-divya-ratna-
śimhāsanam bahu-vilāsa-bharair vibhūṣya
gacchan vanād vanam arīramad eva kāntām
anyāṁ punah śrītī-pathe 'pi nīnāya nāyam

adhyāśya—seating; mām—Me; atula—peerless; saubhaga—good fortune; divya—splendid; ratna—jewels; simhāsanam—lion throne; bahu—many; vilāsa-bharaiḥ—with pastimes; vibhūṣya—decorating; gacchan—going; vanā—from forest; vanam—to forest; arīramat—enjoyed pastimes; eva—indeed; kāntām—beloved; anyām—another; punah—again; śrītī—of remembering; pathē—on the path; api—even; nīnāya—bringing; na—not; ayam—He.

“He placed Me on a lion-throne glistening with gems of peerless good fortune. He decorated Me with many pastimes. Wandering from forest to forest, He enjoyed many pastimes with Me. He did not allow any other gopi beloved to walk on the path of His thoughts.

Text 77

kiñcit mayaiva manasaiva vicāritam tarhy
etam mahotsava-sudhāmbudhim aty-apāram
naivānvabhūn mama sakhi-tatir āvayoh sā
viśleṣa-saṅjīvara-dhutā kva nu kim karoti

kiñcit—something; mayā—by Me; eva—indeed; manasa—by the heart; eva—indeed; vicāritam—considered; tarhi—then; etam—this; mahotsava—great festival; sudhā—of nectar; ambudhim—ocean; aty-apāram—shoreless; na—not; eva—indeed; anvāvabhūt—experienced; mama—of Me; sakhi-tatih—friends; āvayoh—of Us both; sā—that; viśleṣa—of separation; saṅjīvara—by the fames; dhutā—shaken; kva—where; nu—not; kim—indeed; kīm—what?; karoti—does.

“Then in My heart I thought, ‘My friends cannot taste the shoreless nectar ocean of these pastimes. Instead they burn in the flames of separation from Us two. Why should that be?
atrasvahe yadi punah katicit ksanās tā
alayo milanti rabhasād abhito bhramantyāh
ity abhyadhām priyatamātha na pāraye 'ham
gantum muhur tam iha viśrāmaṇaṁ bhajeva

atra—he; āsvahe—we two stay; yadi—if; punah—again; katicit—after some;
ksanāḥ—moments; tā—they; ālyah—friends; milanti—meet; rabhasāt—frantically;
abhitaḥ—everywhere; bhramantyāḥ—wandering; iti—thus; abhyadhām—said;
priyatama—O dearest beloved; atha—now; na—not; pāraye—am able; aham—I;
gantum—to go; muhūḥ—again; tam—that; iha—he re; viśrāmaṇam—rest; bhajeva—
let Us.

"If the two of Us stay here for some moments, then My friends, who are
frantically searching everywhere, will surely meet Us.' Then I said, 'Dearest
beloved, I can no longer walk. Let Us rest here.'

Tan me mano-gatam idāṁ sahasaiva sādhu
sarvam viveda sa-vidagdha-siro-manitvāt
cācuryā-sampad-ataulo rasikāgraganyāḥ
kiñcit sapady atha hṛdaiva parāmamaraśa

tat—that; me—of Me; manah—heart; gatam—gone; idāṁ—this; sahaśa—at
once; eva—indeed; sādhū—well; sarvam—all; vivedā—knew; sa—He; vidagdha—of
the intelligent; sīrah—creat; manitvāt—because of being the jewel; cācuryā—of
intelligence; sampat—glory; atulah—peerless; rasika—of they who taste nectar;
agraganyaiḥthe foremost; kiñcit—something; sapadi—at once; atha—then; hṛdā—
with the heart; eva—indeed; parāmamarśa—considered.

"Because He is crest jewel of the wise, Kṛṣṇa knew all that was in My heart.
Peerlessly wise Kṛṣṇa, the first of the rasikas, then thought in His heart:

Etāṁ nayann upavane yadi bambhramimī
sambhāvītāḥ-ati-rujā puru-viddhā-cittām
kiṁ syāt sukham yadi dadhe sthitim atra gopāḥ
sarvāṁ mileyur api tāḥ kuṭila-bhruvo māṁ

etāṁ—this girl; nayann—taking; upavane—to the forest; yadi—if;
bambhramimī—I wander; sambhāvita—become; āli—friend; ati—very; rujā—
broken with pain; puru—greatly; viddha—wounded; cittam—heart; kim—whether;
syât—may be; sukham—happiness; yadi—if; dadhe—place; sthitim—situation; atra—here; gopâh—gopîs; sarvâ—all; milcyuh—meet; api—also; tah—they; kutila—crooked; bhruvah—eyebrows; mâm—at Me.

If I walk in the forest with this girl, then Her heart will be wounded by Her friends' sufferings. How will that bring happiness? If We stay here, then the gopîs, their eyebrows raised, will find Us.

Text 81

etâm punaś ciram anekam upâlabheran
bhangaś ca sampratika-keli-rasasya bhâvi
sampatsyate 'dya na hi râsa-vinoda-nrtyam
tâsu krudhâ nija-nijam sadanaṁ gatâsu

etâm—Her; punaś—again; ciram—for a long time; anekam—many; upâlabheran—rebuke; bhangaś—broken; ca—and; sampratika—for now; keli—pastimes; rasasya—of nectar; bhâvi—possibility; sampatsyate—will be glorious; adya—today; na—not; hi—indeed; râsa-vinoda-nrtyam—rasa dance pastime; tâsu—among them; krudhâ—with anger; nija-nijam—each her own; sadanam—homes; gatâsu—gone.

In many ways they will rebuke this girl. Then our nectar pastimes will be broken. Angry, they will all go home, and tonight there will be no glorious râsa dance.

Text 82

yat prârthitam sva-kutukena purânayaiva
saknośi kintu kulajârbuda-lakṣa-kotiḥ
âlingitum priyatama kṣanam ekam anv ity
âste didrâsitaṁ idaṁ mama pûrayeti

yat—what; prârthitam—requested; sva-kutukena—with curiosity; purâ—previously; anayâ—by Her; eva—indeed; saknośi—You are able; kintu—whether?; kulajâ—of saintly girls; arbuda-lakṣa-kotiḥ—many millions and billions; âlingitum—to embrace; priyatama—O most beloved; kṣanam—moment; ekam—one; anv—following; iti—thus; âste—styas; didrâsitaṁ—desiring to see; idaṁ—this; mama—of Me; pûraya—please fulfill; iti—thus.

Curious, Râdhâ had asked Me, 'Most beloved, do You have the power to embrace millions and billions of saintly girls in a single moment. I wish to see that. Please fulfill that desire.'
Leaving Her for a brief moment, I will prove that Rādhā is humble and blameless. I will place the offense on My own head. I will be in debt to Her. I will make the gopis become very affectionate to Her.

Text 84

Showing them the peerless, endless, burning fever Rādhā feels in separation from Me, I will plunge the gopis into an ocean of wonder. I throw far away the gopis' pride in their own love. I will prove to them that Rādhā's love is the best.

Text 85

Enjoyment—this; sacala—all; adhika—better; eva—indeed; vipralambha—separation; api—also; sarva—all; sata-koti—hundreds and millions of times; guna—multiplied; adhikah—more; astu—is; tābhyaṁ—of them; suci—purity; parama-puṣṭi—increase; upaitu—attain; ca—also; asyaṁ—in Her; tā—
them; hrepayatv—put to shame; alam—greatly; imâm—Her; tu—indeed; gurû-karotu—praise.

“In enjoying pastimes of love, Râdhâ is the best, and in love-in-separation, Râdhâ is the best millions and billions of times over. These two kinds of love attain their highest purity and intensity in Râdhâ. Râdhâ’s love puts the gopîs to shame. Râdhâ’s love is the greatest.

Text 86

kâmî harîr bhavatî no yad asau vîhâya
premâdhihîkâ api raho ramate tu tasyâm
ittham vadantya iha sampratî yâ ruśâsyâ
âlis tudanti bahu nav api dâsâyanti

kâmî—lusty; harîh—Krîsna; bhavati—is; nah—us; yat—because; asau—He; vîhâya—abandoning; premâdhihîkâ—greater love; api—although; rahah—in secret; ramate—enjoys; tu—but; tasyâm—Her; ittham—thus; vadantya—saying; iha—here; sampratî—now; yâ—who; ruśa—with anger; asyâh—of Her; âlih—friends; tudanti—strike; bahu—many; nau—Us; api—also; dâsâyanti—rebuke.

“Râîsna is lusty. That is why, even though our love is greater, He left us to enjoy with Râdhâ in a secluded place.” Angrily speaking these words, the gopîs would criticize Us both.

Text 87

tâ eva kotî-gunitâ virâhe tv âmusyâh
premâgni-vâdava-sikhâh paricâyâmi
yâbhir balâd upagatâd avalihyamânâh
sva-prema-dîpa-dahanâyitam eva vidyuh

tâh—them; eva—indeed; kotî-gunitâ—millions of times more; virâhe—in separation; tv—but; âmusyâh—of us; prema—of love; agni—fire; vâdava—volcano; sikhâh—flames; paricâyâmi—I cause to know; yâbhih—by them; balât—forcibly; upagatât—understood; avalihyamânâh—licked; sva—own; prema—love; dîpa—lamps; dahanâyitam—burning; eva—indeed; vidyuh—knew.

“Therefore I will show the gopîs how Râdhâ’s love is separation is a flaming volcano of love, a love many millions of times greater than theirs. When they are licked by the flames of that volcano, the gopîs will understand that their love is only a series of small lamps in comparison.

Text 88
evāṁ ca setsyati mad-īpsitam aikyam āsāṁ
rāsākhyā-nāyam anu mandalatāṃ gatānām
madhye mayā saha rucā tu virājamānam
enāṁ vilokyā na bhaved api kācit ārṣā
evāṁ—thus; ca—and; setsyati—will be mat—by Me; īpsitam—desired; aikyam—oneness; āsāṁ—of them; rāsā—rasa; ākhyā— namaed; nāyam—dance; anu—following; mandalatām—a circle; gatānām—gone; madhye—in the middle; mayā—Me; saha—with; rucā—joyfully; tu—but; virājamānam—splendid; enāṁ—of them; vilokyā—seeing; na—not; bhavet—will be; api—even; kācit—any; ārṣā—jealousy.

"Then there will be the harmony I wish. The gopīs will form a rāsa-dance circle, and when they see Rādhā in the center with Me, they will not become jealous or angry.

Text 89

kaśṭam kadāpi sukha-sampad-udarkam eva
mitrāya mitram api yacchati tad dhītaśi
trīvānjanair yad api mūrchayati sva-drṣṭim
āyatati dyutimatim kurute janas tām

kaśṭam—suffering; kadāpi—sometimes; sukha—happiness; sampat—good fortune; udarkam—future; eva—indeed; mitrāya—to a friend; mitram—a friend; api—also; yacchati—gives; tat—that; hitaśi—desiring welfare; trīvra—sharp; anjanaih—with an ointment; yad api—when; mūrchayati—bewilders; sva-drṣṭim—eyes; āyatati—increases; dyutimatim—splendor; kurute—does; janaḥ—person; tām—that.

"Desiring only the good, one friend may sometimes put another friend into suffering, suffering that will eventually lead to great happiness. In the same way a physician may apply to the patient's eyes a bitter ointment that will eventually lead to good vision.'

Text 90

ityātta-yuktir urasā sa-rasāṁ vahan māṁ
gatvā padāṁ katicin mṛdula-pradeśe
atrāṣyatāṁ kṣaṇam api tīdhāya tatraīv-
āste sma me nayana-gocaratāṁ jahat sah

iti—thus; ātta-yuktih—great logic; urasā—with the chest; sa-rasam—sweetly; vahan—carrying; māṁ—Me; gatvā—going; padāṁ—steps; katicin—some; mṛdula—soft; pradeśe—on a place; atra—here; āṣyatān—set down; kṣaṇam—a moment; api—also; iti—thus; tīdhāya—placing; tathā—there; eva—indeed; āste—
sat; sma—indeed; me—of Me; nayana—of the eyes; gocaratām—the range of perception; jahat—left; saḥ—He.

"Reasoning in this way, Kṛṣṇa held Me to His chest, carried Me a few steps, set Me down on a soft place, and then suddenly disappeared before Me eyes.

Text 91

dṛṣṭvā mamāti-vikalatvam apāsta-dhairyo
dātum sva-darśanam iyeṣa yadā tadaiva
gopyah sakhi-vitatayaḥ ca sametya tā mat
sandhuksane samaya-tantu-nitānta-taptāḥ

"Seeing My great distress, Kṛṣṇa became overwhelmed. But when He came to show Himself to Me, the gopīs, burning with pain because of My sufferings, had already come.

Text 92

yac cāvadhīt punar arīṣṭa-bakāgha-vatsān
viṣva-druhah kapaṭinim api pūtanām tām
doso na cāyam api tuccatarāiva viṣṇu-
śaktir harāv ajani sādhu-janāvaniyam

"Kṛṣṇa is not at fault for killing Arīṣṭa, Bakāsha, Aghasa, and Vatsasa; viṣva-druhah—the enemies of all; kapaṭinim—cheater; api—also; pūtanām—Putana; tām—her; doṣah—fault; na—not; ca—and; ayam—this; api—also; tu—but; uccatarā—exalted; eva—indeed; viṣṇu-
saktih—potency of Lord Viṣṇu; harau—in Lord Hari; ajani—was born; sādhu-
jana—the devotees; avaniyam—protecting.

Text 93

nārāyanena sadṛṣas tanayas tavāyam
Kṛṣṇa extraordinary deeds, like His lifting Gocvardhana Hill and killing the demons, stand as witnesses to the words Garga Muni said to Vraja's king: `Your son is like Lord Nārāyaṇa Himself.'

Text 94

kim ca sphuraty ayi yathā mama cetasidam
tenāpi nāpi kathitam muni-puṅgavena
nārāyaṇo 'py agha-bhido na hi sāmyam asya
rupair gunair madhurimādibhir etum īṣte

kim ca—furthermore; sphurati—manifest; ayi—also; yathā—as; mama—of me; cetasi—in the heart; idam—this; tena—by that; api—also; na—not; api—also; kathitam—said; muni-puṅgavena—by the best of sages; nārāyaṇah—Nārāyaṇa; api—also; agha-bhidah—the killer of Aghasura; na—not; hi—indeed; sāmyam—equality; asya—of Him; rūpaḥ—with forms; gunaiḥ—virtues; madhurimādibhiḥ—beginning with sweetness; etum—to attain; īṣte—is able.

“Ah! In My heart something more, something the great sage Garga did not say, is manifest. Nārāyaṇa is not Kṛṣṇa's equal in handsomeness, sweetness, and transcendental qualities.”

Text 95

ākarnya karṇa-ramaniyatamah priyāyā
vāco hariḥ sa-rabhasam punar abhyadhatta
premokta eva khalu lakṣita-lakṣano yah
so 'yam tvad-āśrayaka eva mayādhyabodhi

ākarnya—hearing; karṇa—to the ears; ramanityatamah—most delightful; priyāyāḥ—of the beloved; vācaḥ—the words; hariḥ—Kṛṣṇa; sa-rabhasam—eagerly; punah—again; abhyadhatta—said; prema—of love; ukta—words; eva—indeed; khalu—indeed; lakṣita—perceived; lakṣanah—quality; yah—which; so 'yam—that; tvad-āśrayaka—taking shelter of You; eva—indeed; mayā—by Me; adhyabodhi—understood.
Hearing His beloved's words, words very delightful to the ear, Kṛṣṇa earnestly said, “I know that You are the shelter of the love You have described.

Text 96

doṣā api priyatamasya gunā yataḥ syus
tad-datta-kaṣṭha-śatam api amṛtāyate yat
tad-duḥkha-lesa-kanikāpi yato na sahyā
tyaktvātma-deham api yaṁ na vihātum iṣṭe

doṣāh—faults; api—even; priyatamasya—of the beloved; gunāḥ—virtues;
yataḥ—from which; syuh—are; tad-datta—given by Him; kaṣṭha—sufferings;
śatam—a hundreded; api—even; amṛtāyate—become like nectar; yat tat—whatever;
duḥkha—suffering; lesa—fragment; kanikā—fragment; api—even; yataḥ—of
whom; na—not; sahyā—tolerable; tyaktvā—abandoning; atma—own; deham—body; api—even; yam—which; na—not; vihātum—to abandon; iṣṭe—is able.

“For You, Your beloved's faults are all virtues. For You, the hundred sufferings Your beloved brings are all like nectar. You cannot tolerate that Your beloved may feel even the smallest particle of a particle of suffering. Even if it means You must leave Your body, You have no power to renounce Your beloved.

Text 97

yо 'santam api anupamam mahimānām uccaiḥ
pratyāyayatya anupadam sahasā priyasya
premā sa eva tam imam dadhati tvam eva
rādhе śrutā khalu mayaiva tathaiva drṣṭā

yah—who; asantam—not existing; api—even; anupamam—peerless;
mahimānām—glory; uccaiḥ—greatly; pratyāyayati—cause to believe; anupadam—at
every moment; sahasā—greatly; priyasya—of the beloved; premā—love; sa—that;
eva—indeed; tam—You; imam—this; dadhati—placing; tvam—You; eva—indeed;
rādhе—O Rādhā; śrutā—heard; khalu—indeed; mayā—by Me; eva—indeed;
tathā—so; eva—indeed; drṣṭā—seen.

“Even though they don't really exist, You imagine that Your beloved possesses a host of peerless glories. That is the love You feel. O Rādhā, I have heard about You. Now I see You directly.

Text 98

premī harir na hi bhaved iti satyam eva
tac-ceṣṭitair anumime tam ime vadanti
prānā mama tvad-anutāpa-davāgni-dagdhah
sakhyas tam atra nikhilā api yat-pramāṇam

premī—full of love; hariḥ—Krṣṇa; na—not; hi—indeed; bhavet—is; iti—thus;
satyam—truth; eva—indeed; tat-ceṣṭitaḥ—by His actions; anumīme—we know;
tam—that; ime—they; vadanti—say; prānā—life; mama—of Me; tvat—of You;
anutāpa—of lament; davāgni—forest fire; dagdhah—burned; sakhyah—friends;
tam—that; atra—here; nikhilā—all; api—also; yat-pramāṇam—evidence of which.

“Krṣna does not love You. That is the truth. I know it from His actions. My life­breath, burned by the forest-fire of Your lamentations, loudly declares it. All Your friends bear witness to it.

Text 99

yac ca tvayoktim idam eva mano-gatam yat
preṣṭhasya tat tu vayam atra katham pratimah
no tan-mukhā tvam aṣṇor na ca tasya sakhyus
tau vā janusy abhavatām kva nu satya-vācau

yat—what; ca—and; tvayā—by You; uktimstatement; idam—this; eva—indeed;
mano-gatam—in the heart; yat—what; preṣṭhasya—of the beloved; tat—that; tu—but;
vayam—we; atra—here; katham—how?; pratimah—believe; na—not; u—indeed;
tan-mukhā—from His mouth; tvam—You; aṣṇoh—heard; na—not; ca—and;
tasya—of Him; sakhyuh—of the friend; tau—both; vā—or; janusī—in this
birth; abhavatām—has been; kva—where?; nu—indeed; satya—truthful; vācau—
words.

“How can We believe these stories You tell about Your beloved's thoughts? You
heard them neither from His mouth nor from His friends. Or even if You did,
when have They ever told the truth in Their entire lives?”

Text 100

yarhy eva yad yad ayi mat-priya cetasi syāt
tarhy eva tat tad akhilam sahasaiva vedmi
rādhe vidusyasi kim acyuta-yoga-sāstram
saknośi yena para-kāya-mañah praveśṭum

yarhi—when; eva—indeed; yat—what; yat—what; ayi—ah; mat-priya—of the
beloved; cetasi—in the mind; syāt—may be; tarhi—then; eva—indeed; tat—that;
tat—that; akhilam—all; sahasā—at once; eva—indeed; vedmi—I know; rādhe—O
Rādhā; vidusyasi—You know?; kim—whether?; acyuta—of Acyuta; yoga—yuga;
sāstram—scripture; saknośi—You are able; yena—by which; para-kāya—the body;
manah—and mind; praveśṭum—to enter.
Then Rādhā said, “I know all that is in My beloved's heart?”

Then Kṛṣṇa said, “Rādhā, did You study the Acyuta-yoga-sāstra? Can You enter the bodies and minds of others?"

Text 101

\[
\text{devī-jano 'sy aviratācyuta-yoga-siddhi-}
\text{vyagrās tathā katham aho bata mānuṣī syām}
\text{yat prcchasīdam ayī vaktum aśēsam īše}
\text{ced viśvasisy aparathā tu kathā vṛthāiva}
\]

\[
\text{devī-janah—a demigoddess; asi—You are; avirata—without stop; acyuta—}
\text{peerless; yoga—yoga; siddhi—perfections; vyagrah—intent; tathā—so; katham—}
\text{how?; ahaḥ—then; bata—indeed; mānuṣī—human; syām—I am; yat—what;}
\text{prcchāsi—You ask; idam—this; ayī—even; vaktum—to say; aśēsam—all; īše—I am}
\text{able; cet—if; viśvasisy—You believe; aparathā—in another way; tu—but; kathā—}
\text{talk; vṛthā—useless; eva—indeed.}
\]

Rādhā said, “You are a goddess. You always want glorious yoga powers. I am only a human girl. Whatever You ask, I can answer completely. But if You won't believe My words, then I waste My time by speaking them.”

Text 102

\[
\text{pratyayane 'sti yadi yuktir ati-prabhāvah}
\text{kim vālī te katham idam na vayam prātimah}
\text{no cet priyah tava guṇāṁava eva kintu}
\text{premi bhaved ayam idam tu matam tavaiva}
\]

\[
\text{pratyayane—in explanation; asti—is; yadi—if; yuktih—logic; ati-prabhāvah—}
\text{very powerful; kim—why?; vā—or; ali—O friend; te—of You; katham—why?;}
\text{idam—this; na—not; vayam—we; prātimah—believe; nah—indeed; cet—if;}
\text{priyah—beloved; tava—of You; guṇa—of virtues; arnavah—an ocean; eva—indeed;}
\text{kintu—however; premī—full of love; bhavet—may be; ayam—He; idam—this; tu—}
\text{but; matam—opinion; tava—of You; eva—indeed.}
\]

Kṛṣṇa said, “My friend, if Your words were logical and true, why would I not believe them? If You cannot convince Me that Your beloved is an ocean of virtues, then the idea that He loves You is believed only by You.”

Text 103

\[
\text{preṣṭāh paro bhavati tasya mano na budhya}
\text{ity eva bhāty anubhāvādvāni hanta yasyāḥ}
\text{saivocyatām nu para-kāya-manah-praveśa-}
\]
Radha said, “First You say, 'I do not know the heart of another's beloved.' Then, claiming to walk on the path of direct perception, You hint, 'I have the power to enter another persons' heart and body.' You are expert at joking.

Krṣna said, “If You knew Krṣna's heart, why were You not happy? Why did You loudly lament?"

Radha said, “Goddess, please be attentive. I will tell the truth. When I cannot see Krṣna, a mysterious power breaks my knowledge.”

Text 105

tvam cetasi tan-mana ihāstu na me vivādo
gandharvike tava mana sa hi veda no vā
vedeti kim bhanasi bhoh śṛṇu yad rahasyam
tattvam tvāyā yad abhavam tarali-kṛtaiva

tvam—You; cetasi—in the heart; tan—His; mana—heart; ihāstu—sees; na—not; me—of me; vivādah—argument; gandharvike—O Radhā; tava—of You; mana—the heart; sa—He; hi—indeed; veda—knows; nah—not; vā—or; veda—knows; iti—thus; kim—whether?; bhanasi—You say; bhoh—Oh; śṛṇu—please hear; yat—what; rahasyam—secret; tattvam—truth; tvāyā—by You; yat—what; abhavam—I was; tarali-kṛtā—trembling; eva—indeed.
Krṣṇa said, “That You know His heart I don't dispute. O Rādhā, does He know Your heart, or not?”

Rādhā said, “Ah! What are You saying? Your words make Me tremble. Listen to this secret.

Text 106

rādhē janō 'yam ayi yat taralī-kṛto 'bhūt
premnā tvayāiva yad aprccham idam sva-dhārṣtyam
śuṣrūṣate śravanam asya yathā rahasyam
vaktum tathārhasi na gopaya kiñcanaṃ
don't; gopaya—conceal; kiñcana—anything; api—even.

Krṣṇa said, “Rādhā, You make this person tremble with love. That is why I was so bold to ask that question. This person yearns to hear that secret. Please tell it. Don't keep it hidden.”

Text 107

-anyonya-citta-vidusau nu parasparātma-
-nitya-sthiter iti nrṣu prathitau yad āvāṃ
tac copacārikam aho dvitayatvam eva
naikasya sambhavati karhicit ātmano nau

-anyonya—of each other; citta—the hearts; vidusau—knowing; nu—indeed; paraspara—of each other; ātma—in the hearts; nitya—always; sthiteḥ—because of staying; iti—thus; nrṣu—among the people; pratitau—said; yat—what; āvāṃ—of Us; tac—that; ca—and; upacārikam—a figure of speech; ahaḥ—aha; dvitayatvam—being two; eva—indeed; na—not; ekasya—of one; sambhavati—is possible; karhicit—ever; ātmanah—of the Self; nau—Us.

Rādhā said, “The people may say of Us, 'They always stay in each other's hearts. Therefore They must know what is in each others hearts.' That idea, the idea that We are two, is a misunderstanding, is an artificial imposition, is only a metaphor spoken by poets. We are one. We can never become two.

Text 108
ekātmanīha rasa-pūrnatame 'ty-agādhe
ekasya sangrathitum eva tanu-dvayam nau
kasmimścid eka-sarasiva cakasad eka-
nālottam abja-yugalam khalu nila-pītam

eka—one; ātmani—self; iha—here; rasa—of nectar; pūrnatame—completely filled; ati—very; agādhe—unfathomable; ekasya—of one; sangrathitum—to bind; eva—indeed; tanu—bodies; dvayam—two; nau—Us; kasmimścit—in a certain; eka—one; sarasi—in a lake; iha—as if; cakasad—manifested; eka—one; nāla—stem; uttham—rising; abja—of lotus flowers; yugalam—pair; khalu—indeed; nila—blue; pītam—and yellow.

“We are one person with two bodies. We are like a pair of lotus flowers, one blue and the other yellow, growing from a single lotus stem in a fathomless nectar lake.

Text 109

yat-sneha-pūra-bhṛta-bhājana-rājitaika-
vārty-agra-vārty-amala-dipa-yugam cakāsti
tac cetetaratatamo 'panudat parokṣam
ānandayed akhila-pārśva-gatah sadāliḥ

yat—of which; sneha—oil; pūra—filled; bhṛta—holding; bhājana—recepticle; rājitaika—splendid; aika-vārty—one; agra-vārty—tip; amala—splendid; dipa—of lamps; yugam—pair; cakāsti—is manifested; tac—that; ca—and; itaretaratamah—others; apanudat—removed; parokṣam—out of sight; ānandayet—delighted; akhila—all; pārśva—sides; gatah—gone; sadā—always; aliḥ—gopi friends.

“We are like two flames on the wick of a single oil lamp, flames that light up the darkness, flames that delight the gopi friends at Our sides.

Text 110

yady āpated viraha-māruta etad ātta-
kampam bhaved yugapad eva bhajec ca mūrchām
vyagrā sadāly atha tad-āvarane yateta
tat su-sthayec ca sukha-sadma-gataṃ vidhāya

yadi—if; āpated—comes; viraha—of separation; māruta—winds; etat—this; ātta—great; kampam—trembling; bhaved—may be; yugapad—simultaneously; eva—indeed; bhajec—attains; ca—and; mūrchām—unconsciousness; vyagrā—alert; sadali—all; atha—then; tad-āvarane—covering; yateta—endeavor; tat—that; su-

sthayec—stay; ca—and; sukha—of happiness; sadma—abode; gataṃ—gone; vidhāya—placing.
"If the wind of separation makes those two flames flicker or fall, Our friends quickly come, protect Us, and carry Us to the place of happinesses.

Text 111

sandarsitam tad idam adya rahasya-ratnam
sva-svānta-sampuṭa-varaṁ sphuṭam udghaṭayya
sandeha-sāntam asahāri tavāstu bhāve
hṛdy eva dhāryam aniśam na bahih prakāśyam

sandarṣitam—shown; tat—that; idam—this; adya—now; rahasya-ratnam—secret jewel; sva-svānta—own heart; sampuṭa-varaṁ—excellent jewel chest; sphuṭam—opened; udghaṭayya—opening; sandeha—doubt; santam asahāri—destroyed; tava—of You; astu—may be; bhāye—may be; hṛdi—in the heart; eva—indeed; dhāryam—to be held; aniśam—day and night; na—not; bahih—outside; prakāśyam—to be revealed.

"Now I have opened the jewelry-chest of My heart and shown You the jewels hidden there. Now Your doubts are broken. Please keep this secret always in Your heart. Never reveal it to others."

Text 112

kṛṣṇo jagāda sakhi yad yad idam tvayoktaṁ
tat tat sa-yuktikam adhārayam eva sarvam
cetas tu me śaṭham aho hatha-vārty-avāśyaṁ
tat te pariksītam ihecchati kim karomi

kṛṣṇah—Kṛṣṇa; jagāda—said; sakhi—O friend; yad yat—whatever; idam—this; tvayā—by You; uktam—said; tat tat—that; sa—with; yuktikam—logic; adhārayam—I accept; eva—indeed; sarvam—all; cetah—heart; tu—but; me—My; śaṭham—rascal; ahaḥ—aḥaḥ; haṭha-vārty-avāśyaṁ—fiercous; tat—that; te—of You; pariksītam—to test; iha—here; icchati—desires; kim—what?; karomi—I can do.

Then Kṛṣṇa said, "Friend, what You say is very logical and very right. I accept it completely. Still, my rascal ferocious heart wants to test Your words. What can I do to stop it?

Text 113

tvam vartase 'tra sa tu sāmpratam āṭma-tāta-gehe kadācid avanāya gavāṁ vane 'pi āṭmaikyam āli yuvayor yad iha pratimas
tat kim pariksānāṁ rite samupaiti siddhim
“At this moment You are here and He is either in His father's house or in the forest protecting the cows. My friend, I do believe that You two are one person. Still, without a test that belief will not become strong.

Text 114

“O friend, O girl with the beautiful face, if simply by meditating on Him, You can bring Him here and I can see Him with My own eyes, then I will believe You.

Text 115

“If when You meditate, “Please come at once", Your beloved, from far or near, comes here before Our eyes, then I will forever believe that You two are one person.
“Even if, in spite of that meditation, You two do not meet because of some obstacle, because of intervention by Your superiors or the demigods, or because of some demon's arrival, then I will not protest.

“O My friend, O girl with the charming eyes, if, because in Your parents' home You are reluctant to openly call for Him, and You must go far away to meet Him, therefore You will not try to bring Him here, I will understand.
“O My friend, O beloved of Kṛṣṇa, just to please Me please meditate on Him now. Then He will come. In this way You will make Us happy. Your superiors will not come here. Please do this and remove the sufferings My doubt has brought.”

Text 119

"It is thus; requested; earnestly; the object of laughter; Me; You say; as; indeed; I will do; so; indeed; not; indeed; if; love; indeed; will hold; distress; long time; very embarrassed.

Requested with these words, Rādhā earnestly and eloquently said, “Please don’t make fun of Me if I will not do as You say. If I did, My shy love would torment Me.

Text 120

"The demigods, worshiped; O Lord; Me; desired; O Lord; of glory and handsomeness; sun; three; worlds; glance; happiness; giving; Me; all; desires; giving; merciful; master; with; truth; untruth; beginning; all; as the witness; believed.

“O Lord worshiped by the demigods, O object of My worship, O sun of glory and handsomeness, O delight of all eyes in the three worlds, O merciful master who fulfills all My desires, O master of Goddess Lakṣmi, O witness of truths, lies, and all else, . . .
Text 121

gandharvika-giridharau bhavatah sadaikātmanāv atiyan anṛtā na yadi prathāsti
samprat� asau giridharo 'tra tadā dadāno
man-netrayoh paricayam sva-mude 'bhuyetu

"If the statement, 'Rādhā and Kṛṣṇa are the same person forever,' is not a lie, then, to please Me, may Kṛṣṇa come now before My eyes."

Text 122

uktvedām eva vṛṣabhānu-sutātmā-kāntāṃ
dhyātum samārabhata milita-netra-yugmā
yā yoginīva viniruddha-hṛṣīka-vṛttir
āste sma yāvad avikhandita-mauna-mudrā

After speaking these words, Rādhā sat down. Silent, stopping all sense perceptions, and with eyes closed, like a yogini She meditated on Her beloved.

Text 123

tāvad vihāya sahasaiva hariḥ sa yoṣit-
veṣam sakhiḥ svam akhilāḥ paricinvatīs tāh
bhrū-samjñayaiya vidadhan niṣa-pakṣa-pāte
cumban priyāṃ muhur avāritam alilinga

"Then, abandoning; sahasā—at once; eva—indeed; hariḥ—Kṛṣṇa; sa—He; yoṣit—woman’s; veṣam—dress; sakhiḥ—gopi friends; svam—own; akhilāḥ—all; paricinvatiḥ—recognizing; tāḥ—them; bhrū—of eyebrows; samjñayā—with signals; eva—indeed; vidadhan—placing; niṣa-pakṣa-pāte—onw side; cumban—kissing; priyāṃ—beloved; muhūḥ—again and again; avāritam—without restraint; alilinga—embraced."
Suddenly shedding His woman's disguise, and moving His eyebrows as a signal to the gopis who at once recognized Him, Kṛṣṇa approached His beloved and, abandoning all inhibitions, kissed Her again and again.

In Her meditation She saw Kṛṣṇa. Tears flowed from Her eyes. The hairs of Her body stood erect. Then She opened Her eyes and saw Kṛṣṇa before Her. Her heart was plunged in bliss, and tears washed away Her mascara. She was splendid like a great yogini.

After some moments Rādhā became peaceful again. Covering Her face with the edge of Her garment, beautiful-eyed Rādhā was embarrassed. Then Lalitā said to Kṛṣṇa, “Playful one, how did You come here unseen? It is a great wonder.
Only the ladies of the house are allowed in these inner rooms. Even the breeze cannot force its way here. Any fearless man who enters here is the crown of all bold and courageous men.

Texts 127 and 128

tatrāpi mad-vidha-sakhī-jana-pālitāyāh
sādhvi-kulāplavana-kīrti-surāpagāyāh
snatvaiva mitra-yujanāya kṛtāsanāyās
tam dhyātum eva vinimīlita-locanāyāh

angam balāt sprāsasi Yad vṛṣabhānu-putryā
devāt tato dinapater api no viśeṣī
da tvam kim atra ganayisyasi loka-dharmo
lajjā tu keyam iti tam na hi paryacaisīh

You forcibly touched the limbs of Śrī Rādhā, who by friends like Me is always protected, whose fame and glory are a celestial Gāṅgā that floods all chaste and saintly girls, and who after bathing sat down to worship the sun-god and then closed Her eyes to meditate on Him. Have You no respect for the sun-god? Do You give no thought to the rules of religion? What are shyness and restraint? You have no idea.
“Kṛṣṇa, I now offer prayers glorifying Your good luck, for today neither Rādhā's ferocious husband nor Her saintly mother-in-law are present in this house. What can we, Rādhā's weak friends, do to stop You? O best of the debauchees, today You were saved by Your good luck.”

Kṛṣṇa said, “I did nothing wrong. I was playing in the courtyard of the cow barn. I remembered Rādhā, and then I was somehow suddenly brought here as if by some demigod.”
Radha said, “Lalita, where is that goddess? Did She see and believe, or did She not?”
Lalita said, “The goddess saw with Her own eyes. Her doubt is gone. She delighted all of us in the house.”

Text 132

devī kām bhāṇasi tām paricāyayātreyati
uktvā sakhīṁ harīr athābruvad abruvānām
āṁ jñātam adya lalite khālu dhūrtatā vo
vyakteyataiva samayena babhūva diṣṭvā
devī—goddess; iti—thus; kām—whom?; bhāṇasi—You say; tām—Her; paricāyaya—please show; atra—here; iti—thus; uktvā—saying; sakhīṁ—to the gopi friend; harīr—Kṛṣṇa; atra—then; abruvat—said; abruvānām—not saying; āṁ—Yes; jñātam—known; adya—now; lalite—O Lalitā; khālu—indeed; dhūrtatā—rascaldom; vah—of you; vyaktā—manifested; iyatā—come; eva—indeed; samayena—by the opportunity; babhūva—was; diṣṭvā—by good fortune.

Kṛṣṇa said, “You said the word ‘goddess’. Of whom do you speak? Please show this goddess to Me.” When Lalitā gave no reply, Kṛṣṇa said, “Yes. I know. O Lalitā, the rascaldom of you girls is now obvious.

Text 133

kāpy atra siddha-vaniṭā kim u khecarī vā
devī sameti tata eva grīhā-vidyā
māṁ aty-avaśyam iyam ātma-vaśe vidhāya
dāsiyati prati-dinam prasabham prakṣya
dāpi—someone; atra—here; siddha-vaniṭā—yogini with mystic powers; kim—whether?; u—indeed; khecarī—flying in the sky; vā—or; devī—goddess; sameti—came; tata—then; eva—indeed; grīhā—accepted; vidyā—knowledge; māṁ—Me; aty-avaśyam—uncontrollable; iyam—this; ātma—own; vaśe—in the control; vidhāya—placing; dāsiyati—making into a servant; prati-dinam—every day; prasabham—greatly; prakṣya—attracting.

“Did some yogini with mystic powers or some demigoddess flying in outer space come here? Learning mystic powers from Her, will you force uncontrollable Me to come to You, place Me in Your power, and make Me Your slave forever?
saivādyā mahyam api kañcana mantraṁ ekaṁ
rādhe dadhātu bhava bhāvini me sahāyā
siśyam tvam eva kuru mām athāvā prapannam
utkāṇṭhitam rahasi kutracanāpi nītvā

sā—She; eva—indeed; adya—today; mahyam—to Me; api—also; kañcana—some; mantraṁ—mantra; ekaṁ—one; rādhe—O Rādhā; dadhātu—may give; bhava—please be; bhāvini—O beautiful girl; me—to Me; sahāyā—helpful; siśyam—disciple; tvam—You; eva—indeed; kuru—do; mām—to Me; athāvā—or; prapannam—surrendered; utkāṇṭhitam—eager; rahasi—in a secluded place; kutracana—somewhere; api—also; nītvā—taking.

“Perhaps She will give Me a mantra also. O beautiful Rādhā, please help Me. Take Me to a secluded place, make Me Your eager surrendered disciple, and give Me the mantra.”

Text 135

vaṁśi eva rājatitamām ati-siddha-vidyā
sāṅkam tavānayati sādhu-satīḥ pura-striḥ
tam cāpi corayasi yarhi tadā gatīr me
kā syād ato na hi tayāpi tad-artha-siddhiḥ

vaṁśi—flute; eva—indeed; rājatitamām—splendidly manifested; ati-siddha-vidyā—great mystic knowledge; sā—that; ankam—to the lap; tava—of You; anayati—brings; sādhu-satīḥ—saintly; pura-striḥ—girls of the town; tam—that; ca—and; api—also; corayasi—You rob; yarhi—when; tadā—then; gatiḥ—gial; me—of Me; kā—what?; syāt—is; atah—therefore; na—not; hi—indeed; tayaḥ—by that; api—also; tad-artha-siddhiḥ—the fulfillment of the desire.

Rādhā said, “Your flute is glorious with many mystic powers. It places many saintly girls in Your lap.”

Krṣṇa said, “What happens to Me when You steal My flute? Then the flute will not fulfill My desires.”

Text 136

devī hriyā tava grhāntar iḥāsti linā
tvām eva mantraṁ upadeśyati sā katham vā
utkāṇṭhase tad api cet praviṣa svayaṁ bhόḥ
sā ced dayeta bhavitā eva kārya-siddhiḥ

devī—Māyā; hriyā—loved; tava—of You; grhāntar—placed; iḥāsti—indeed; linā—therefore; tvām—You; eva—indeed; mantraṁ—one; upadeśyati—you are taught; sā—that; katham—or fulfillment of desires; utkāṇṭhase—in a critical situation; tad—of that; api—also; cet—thereby; praviṣa—then; svayaṁ—Yourself; bhόḥ—what to do; sā—that; ced—indeed; dayeta—You should; bhavitā—attain; eva—one; kārya-siddhiḥ—the fulfillment of desires.
Then Lalitā said to Kṛṣṇa, “The shy goddess is hiding in the inner rooms of the house. Hiding, how will She teach You the mantra? If You yearn to learn that mantra, enter the inner rooms. If She is merciful, She will fulfill Your desire.”

Text 137

ity ucyate viṣati veśma jagāda rādhā
kim tattvam atra sakhi mām vada samśayānām
rādhā na sankuca cala praviśāmi tasyāḥ
sakhyās tavātra harinā kalayāmi saṅgam

Hearing these words, Kṛṣṇa entered the inner rooms. Then Rādhā said, “What's going on? My friend, please tell Me.”

Lalitā said, “Don’t turn back. Enter. I will also enter. I will watch as Kṛṣṇa meets Your friend.”

Text 138

āliśu manda-hasitāmṛta-varṣiniṣu
krṣṇokti-pātavam atho dabhinat tad uptam
hrd-vapram anvadhita-tarka-tarus tato ’hya
rddhah phalam bahu-rasam nikhilāvabodham

With eloquent words Kṛṣṇa sowed the seed in Rādhā’s heart. With nectar showers of gentle smiles and laughter the gopis watered that seed. That seed
quickly grew into a tree of logic that bore a very sweet fruit of understanding the truth of all that had just happened.

Text 139

antardadhe bahir agād athavātra devī
tan-mārganāya tad itas tvarayā prayāmah
vidyām tvam eva sakhi tam upadiśya kṛṣṇam
ānandayeti sahāsā niragūs tad-ālyah

antardadhe—disappeared; bahih—outside; agāt—went; athavā—or; atra—here; devī—the goddess; tan-mārganāya—to search for Her; tat—then; itāḥ—from here; tvarayā—quickly; prayāmah—we will go; vidyām—knowledge; tvam—You; eva—indeed; sakhi—O friend; tam—to Him; upadiśya—teach; kṛṣṇam—Kṛṣṇa; ānandaya—please delight; iti—thus; sahāsā—quickly; niragūḥ—went; tad-ālyah—Her friends.

Then Lalitā said, “The goddess must have disappeared or else gone away. We will go at once and look for Her. Please teach Kṛṣṇa the mantra and make Him happy.” Then all the gopīs quickly left.

Text 140

tat-prema-samputa-gatair bahu-keli-ratnais
tau manditāv ajayatām rati-kānta-koṭīh
santo 'pi yat-śravana-kirtana-cintanādyais
tau prāptum unnata-mudah satatam jayanti

tat—of Them; prema—of love; samputa—in the jewelry chest; gataih—placed; bahu—many; keli—pastime; ratnaih—with jewels; tau—They; manditau—decorated; ajayatām—conquered; rati-kānta—of Kamadevas; koṭīḥ—many millions; santah—being so; api—also; yat—of which; śravana—by hearing; kirtana—chanting; cintana—remembering; ādyaiḥ—beginning with; tau—Them; prāptum—to attain; unnata—eager; mudah—joy; satatam—always; jayanti—conquer.

Decorating each other with many pastime-jewels from that jewelry-chest of love, Rādhā and Krsṇa defeated many millions of Kāmadevas. By hearing, chanting, and remembering these pastimes, and by serving them in many ways, the eager and joyful saintly devotees always defeat Kāmadeva’s influence.

Text 141

sat-sūnya-rtv-avanibhir ganite tapasye
śri-rūpa-vān-madhurimāmrta-pāṇa-puṣṭah
In the Saka year 1606 (1684 in the Western calendar), in the month of Phalguna (February-March), a person nourished by drinking Śrīla Rūpa Gosvāmī’s sweet nectar words found this poem Śrī Prema-samputa on the shores of Śyāma-kunda and Rādhā-kunda.