Let me glorify Vrajabhumi, the place where Sri Krsna enjoys transcendental pastimes. Simply by drinking with their ears the nectarean description of Vrajabhumi, the liberated souls abandon the bliss of impersonal Brahman and yearn to attain the land of Vraja.

With a pure heart let me worship Vrajabhumi, which is the form of the
sweetness of meditation on Śrī Kṛṣṇa, which is eternal, transcendental, blissful, and peerless, and which, although it cannot be understood by ordinary people, is easily understood by its residents.

Note: Śrīla Viśvanātha Cakravartī Thākura has concealed the names Śrī Kṛṣṇa Caitanya, Nityānanda, and Advaita in the first two lines of this verse.

Text 3

kāvyam kaveh kāvyatayā prasiddham
kāvyasya kāvyam ca yato 'pi kāvyam
tad eva kāvyam mama kāvyā-kāvyam
vrajāṅka-kāvyam param astu kāvyam

kāvyam—the poem; kaveh—of the poet; kāvyatayā—by its poetic qualities; prasiddham—is celebrated; kāvyasya—of the poem; kāvyam—the poetry; ca—also; yatah—because; api—also; kāvyam—poem; tat—this; eva—certainly; kāvyam—poem; mama—my; kāvyā—among poems; kāvyam—poem; vraja—of Vraja; āṅka—with the mark; kāvyam—poem; param—best; astu—should be; kāvyam—poem.

A poet's poem becomes famous because of its quality of being poetic. I shall boldly declare that this poem of mine is the most poetic and best of all poems, for it glorifies the transcendental land of Vraja.

Text 4

caitanya-rūpodita-ritim eham
ekantam abhyāstum aham samihe
tat tat-taditya-anugata tokta-bhāvo
bhāvocito dhṛyea ito na kāvyam

caitanya—by Śrī Caitanya Mahaprabhu; rūpa—and Śrīla Rupa Gosvami; udita-ritam—described; ekam—sole; eka-antam—sole; abhyāstum—to attempt; aham—I; samihe—desire; tat-tat-taditya-anugata—by Their followers; ukta—described; bhāva—mellows of ecstatic love; bhāva-ucitah—philosophically sound; dhṛyea—the proper object of meditation; itah—compared to which; na kāvyam—this book is hardly poetic at all.

I yearn to be able to write as well as Lord Caitanya's Rūpa Gosvāmī, but I cannot write as well as he, and neither can I write as well as his followers who wrote many wonderful, perfect books, which everyone should read and remember. Compared to their books my little book can hardly be considered poetic.

Text 5

vaikuṇṭha-kotyas cita āsate 'lam
Millions of material universes and even millions of spiritual Vaikunṭha planets are not very significant in comparison to Vṛndavana, where Śrī Kṛṣṇa enjoyed lunch with His friends on the Yamuna’s sandy bank, and enjoyed many other transcendental pastimes.

Text 6

\[ \text{idam ghani-bhūta-cid-eka-rūpam} \]
\[ \text{vṛndāvanam yatra vasanti sarve} \]
\[ \text{śrī-kṛṣṇa-līlā-parivāra-rūpā} \]
\[ \text{yathāiva kṛṣṇah sa tathaiva te 'pi} \]

Śrī Kṛṣṇa’s friends and associates, who enjoy pastimes with Him as equals, reside in this perfectly spiritual abode of Vṛndavana.

Text 7

\[ \text{sarve ghanī-bhūta-cid-eka-rūpās} \]
\[ \text{tathāpy aho prākṛtavat pratītā} \]
\[ \text{parasparam cestitam apy amiṣam} \]
\[ \text{vrajaika-śīleti camakaroti} \]

All these associates of the Lord have spiritual bodies, although their forms and activities appear ordinary and material to the conditioned souls. These associates of the Lord are enchanted by Lord Kṛṣṇa’s charming pastimes in Vraja.
Although their forms and actions are filled with spiritual knowledge, the people of Vraja know Kṛṣṇa as their friend and relative: an ordinary person. This is not at all surprising.
Defeated by their humbleness, Śrī Kṛṣṇa eternally enjoys pastimes in their midst. In their presence He manifests a limitless flood of the sweetness of the most confidential transcendental mellow.

Text 11

ato 'tra yā prākrta-lokavattā
līlā-paraiśvarya-viśeṣa-varṣā
saivāti-rasyā cid-acit-praśasyā
mādhurya-sasyā mahatām upasyā

atah—therefore; atra—here; yā—which; prākrta-likevātā—as if ordinary and material; līlā—of pastimes; para—supreme; aīsvarya—of opulence; viśeṣa—specific; varṣā—shower; sa—that; eva—certainly; ati—very; rasyā—nectar-like; cīt—spiritual; acīt—material; praśasyā—considered; mādhurya—of sweetness; sasyā—with the quality; mahatām—by the advanced transcendentalists; upasyā—worshipable.

Even though it appears to be material, the opulent sweet nectar shower of Lord Kṛṣṇa’s pastimes is worshiped by the great devotees.

Text 12

vṛndāvanam gokula-dhāma goṣṭham
vrajam ca nāmāni subhāni yasya
tadiya-lokiyam acintya-kṛtyam
vančhami kīncid dayayaiva teśām

vṛndāvanam—Vṛndāvana; gokula-dhāma—Gokula-dhama; goṣṭham—Goṣṭha; vrajam—Vṛṣaṇi; ca—also; nāmāni—names; subhāni—auspicious; yasya—of which; tadiya—lokiyam—of its residents; acintya—inconceivable; kṛtyam—with activities; vančhāmi—I aspire to attain; kīncit—some; dayaya—by their mercy; eva—certainly; teśām—of them.

I pray that by the mercy of its inconceivable residents I will attain the place that bears the auspicious names Vṛndāvana, Gokula-dhāma, Goṣṭha, and Vṛṣaṇi.

Text 13

tac cāty-acintyam cid ananya-sāram
cid-anya-bhāvāṁ ca tad ekaṁ eva
avantaraṁeśa-vibhem assuming one village
grāma aranyāni gavāṁ nivāsaḥ

tat—that; ca—also; ati-very; acintyam—inconceivable; cit—ananya-sāram—
completely spiritual; cit-anya-bhāvam—appearing to be material; ca—also; tat—
that; ekaṁ—one; eva—certainly; avantara—with in; aneka—many; vibhedam—
divisions; ekaṁ—one; grāmaḥ—villages; aranyāni—forests; gavāṁ nivāsaḥ—cow-
pastures.

Vrndāvana cannot be understood by conditioned souls, for although it may
appear to be material, all its villages, forests, and cow-pastures are perfectly
spiritual.

Text 14

sarvasya kaścit prakātaḥ prakāsah
sadaḥ bhrṣam prākṛtavaj janādyaiḥ
yah prākṛtaīr eva yuto 'pi lilā-
prakatya-kāle prthu-varnya-vat syāt

sarvasy—of the entirety; kaścit—something; prakātaḥ—manifest; prakāsah—
present in the world; sadā—always; bhrṣam—greatly; prākṛtavat—like matter;
janā-adyaιaiḥ—by the ordinary conditioned souls; yah—which; prākṛtaīh—with
material elements; eva—certainly; yutah—endowed; api—eve; lilā—of Lord
Kṛṣṇa's pastimes; prakatya—of manifestation; kāle—at the time; prthu—abundant;
varnya-vat—with descriptions; syāt—may be.

Some portion of transcendental Vrndāvana becomes visible in this world at the
time of Lord Kṛṣṇa's manifest pastimes. Conditioned souls think Vrndāvana is
material, although actually it is spiritual, and beyond their ability to understand or
describe.

Text 15

tat-tac-chirobhūtām apāra-sobham
nandīśvaram sādhu-gaṇā vadanti
nandīśvaram tam ca yadīya-rūpam
śrī-nanda-rājālaya-rājamanam

tat-tac-siro-bhūtām—as the crown of Vrndāvana; apāra—limitless; sobham—
with splendor; nandīśvaram—Nandīśvara Hill; sādhu-gaṇā—the devotees; vadanti-
say; nandīśvaram-Nandīśvara Hill; tam—that; ca—also; yadīya—of Lord Śiva;
rūpam—the form; śrī-nanda-rājā—of Nanda Mahārāja; raja-alaya—the capitol;
rājamanam—manifested.

The devotees declare that Nandīśvara Hill, the form of Lord Śiva now shining as
Nanda Mahārāja's capitol, is an endlessly beautiful crown decorating Vṛndāvana.

Text 16

yadiya-pūrvottara-daksinesu
   vasanti lokaḥ hṛta-sarva-sokāḥ
śanau purah śrīyuta-nanda-rāja-
   purī purānāmatataḥ purānā
dadya—of which; purva—previous; uttara—top; daksinesu—on the southern side; vasanti—reside; lokāḥ—people; hṛta-sarva-sokāḥ—free from all suffering; śanau purah—on the summit; śrīyuta—nanda-rāja—of Śrīman Nanda Mahārāja; purī—the city; purānā—of the Puranas; amatataḥ—according to the opinion; purānā—very ancient.

On its eastern, northern, and southern sides people free from all unhappiness reside. On its summit is Nanda Mahārāja's palace, which the Purāna's describe as existing since ancient times.

Text 17

pracīra-rājī racitā masārair
   grhāny aham márakatāni yasyāḥ
stambhāḥ prabālaih patalāni hemnā
   yesāṁ vṛttiḥ sā sphātiṅkār vibhāti
pracīra-rājī—walls; racitā—constructed; masāraih—of sapphires; emeralds; grhāni—homes; aham greatly; márakatāni—constructed of emeralds; yasyāḥ—of which; stambhāḥ—columns; prabālaih—of coral; patalāni—roofs; hemnā—of gold; yesāṁ—of which; vṛttiḥ—windows; sā—that; sphātiṅkāḥ—of crystal; vibhāti—shine.

Nanda Mahārāja's capitol is enclosed by a great wall built of sapphires. The homes within the capitol are made of emeralds, with coral pillars, golden roofs, and crystal windows.

Text 18

vaidurya-jātā vadabhi-samūhā
   mahā-maho-nilā-manīndra-jāṭṭah
mahā-pratīhāra-varo 'pi yasyāḥ
   tat kauravindvo vilasatār alam sā
vaidurya—of lapus lazuli; jātā—fashioned; vadabhi—of spires; samūhā—multitudes; mahā-mahā—splendid; nila-manī—of sapphires; indra-ja—of the best; attāḥ—palaces; mahā—with great; pratīhāra—of gates; varah—the best; api—also;
Nanda Mahārāja's palace is made of glistening sapphires, with lapus lazuli roofs and large gates made of rubies.

Text 19

mukhya-prakośthe catur-ālaye 'syā
   bhandāra-geham varunasya diśyām
   śrī-krṣṇa-vasāḥ subha-dakṣīṇa-sthāḥ
   śrī-rāma-dhāmottara-diśy udeti

   mukhya—primary; prakośthe—in the courtyard; catur—four; alaye—in residences; asya—of that palace; bhandāra—ghaṁ—the treasury; varunasya—of Varuna; diśyām—in the direction; śrī-krṣṇa—of Śrī Kṛṣṇa; vāsaḥ—the residence; subha—auspicious; daksīṇa—in the south; sthāḥ—situated; śrī rāma—of Lord Balarama; dhāma—the residence; uttara—in the northern; diśi—direction; udeti—is manifest.

In the center of Nanda Mahārāja's palace is a courtyard. The royal treasury is in the western part, Lord Balarama's residence in the northern part, and Lord Kṛṣṇa's residence in the southern part of the palace.

Text 20

pracyāṁ grham tādṛṣam eva yatra
   pracyāṁsa yasyānyatara-prakośthe
   sva-putra-bhadṛaya niṣṭa-devam
   nārāyaṇam sevata eva nandaḥ

   pracyāṁ—in the east; grham—house; tādṛṣam—like this; eva—certainly; ; yatra—where; pracyāṁsa—in the east; yasya—of which; anyatara—another; prakośthe—in the courtyard; sva—his own; putra—son; bhadṛaya—for the auspiciousness; niṣṭa—own; īṣṭa—worshippable; devam—diety; nārāyaṇam—Lord Nārāyaṇa; sevate—serves; eva—certainly; ; nandaḥ—Maharaja Nanda.

In the eastern part of the palace is a temple where, in order to obtain auspiciousness for his son, Nanda Mahārāja serves his Deity, Śrī Nārāyaṇa.

Text 21

kośālayasyānvita-dakṣināṁśe
   krṣṇasya dhāmnaḥ subha-pāscime 'sti
   yā pāka-śalā dvaya-madhya eva
   viśrāma-dhāmānuru rādhikāyāḥ
South of the treasury and west of Lord Kṛṣṇa’s residence is the little kitchen where Śrī Rādhikā enjoys cooking pastimes.

Text 22

*kṛṣṇasya dhamno anvita-daksīnāṁse pākālayasyāpi virājāmānah ārāma aste sarasi ca yatra raho manojñām bahu-geha-vedih*

South of Kṛṣṇa’s residence and the kitchen is a secluded garden, where there is a pleasant lake and many hidden courtyards and cottages.

Text 23

*yat-parśvayoh santi purāṇī godhuḥām bhūrīṇī cārūṇī samāny alam tayā pāscat tu nandidśvara eva rājate nandidśvaro 'yāṁ satatāṁ sa vandate*

The cowherds' many beautiful homes rest on two sides and Nandīśvara Hill is splendidly manifest behind them. Lord Śiva repeatedly offers respectful obeisances to the hill.

Text 24
Each cowherd's home is surrounded by an impassable jewel wall with many jewel entrance-ways and many gates studded with pearls and other jewels.

Text 25

Seeing these cowherd men's homes, human beings proclaim them more wonderful than the residences of the demigods, demigods proclaim them more wonderful than the residences in Vaikuntha, and the Vaikuntha-vasis proclaim them more wonderful than the sweetest nectar.

Text 26

Within the walls of each cowherd man's compound were the homes of a gatekeeper, priests, and other associates.
Text 27

tataḥ paresām ca purah kramena
śrenī mukhānām parītaḥ parītaḥ
tataḥ ca vīthi krama-panya-vīthi
vīthi ca madhye parato hi vīthi

Around the cowherd men's homes are many other houses, a marketplace, and roads leading in many directions.

Text 28

prāntesu yasya nagarasya yasyāḥ
śrṅgātakākhyāṇ abhīto 'bhītaḥ tāḥ
śrenī-krtaḥ sūtra-nipāta-pāṭāḥ
iva pratiṭā bahu-panya-vīthāḥ

Near the entrances of the city are many crossroads and marketplaces.

Text 29

nānā-maninām ghaṭitaṅghaṭāṇi
lasat-patākā vara-mauktikānām
pralamba-kāntās taruvaṛ vasante
pravāla-vāra-praghānāḥ vipānāḥ

In these marketplaces are many stores where jewel necklaces, splendid flags, pearl-necklaces, and blossomed-flower garlands as large as trees are offered for sale.
Filled with fragrant spring flowers, these marketplaces are like many hills of aromatic substances.

There is a jeweler’s shop glistening as a mine full of precious gems, and there are other shops where aromatic substances such as musk and kunkuma are sold.

I shall now describe the bliss of Śrī Vṛndāvana-dhāma just as Paramānanda.
Kavikarṇapūra has done in his book Ānanda-Vṛndāvana-campū, and many other great poets have also done in their books. Although I am not qualified to describe Vṛndāvana I shall describe it a little bit, just as someone unlearned in music may strum a lute and pick out a few melodic fragments here and there.

Text 33

svē svē sarasy eva hi yatra matsara
iva prayogah kriyate kvacīj janaih
strī-mekhalādi khala ity udīryate
yat-komalādau mala-sabdah ucayate

svē svē—in their own; sarasi—lake; eva—certainly; hi—indeed; yatra—where; mat-sarah—the word "matsara"; iva—as; prayogah—appropriate meaning; kriyate—is done; kvacīj—by occasion; janaih—by the vraja-vāsīs; strī—of a woman; mekhalā—sash; ādi—beginning; khala—"khala"; ity—thus; udīryate—is said; yat—which; komala—delicate and gentle; ādau—beginning; mala—"mala"; sabdah—the word; ucayate—is said.

When the vraja-vāsīs say the word "matsara: they do not mean "envy", but "my lake". When they say "khala", they do not mean "demon", but "a woman's sash". When they say "mala" they do not mean "defect", but "gentle and delicate". I this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 34

pradosa-dosākara-rosa-moṣa-
dosādi-sabda-srūtih asti yatra
sāyaṁ saṣāṇka-pranayākhyā-keli-
nisādikēṣv eva kadācid eva

pradosa—pradosa; dosākara—dosākara; rosa—rosa; moṣa—moṣa; dosa—doṣa; āḍī—beginning with; sabda—of words; srūtih—hearing; asti—is; yatra—where; sāyaṁ—evening; saṣāṇka—the moon; pranayā—as love; akhyā—known; keli—pastimes; niśā—night; ādikēṣu—beginning with; eva—certainly; kadācit—sometimes; eva—certainly.

When the vraja-vāsīs say the word "pradosa" they do not mean "fault", but rather "evening". When they say "dosākara" they do not mean "rascal", but "moon". When they say "rosa", they do not mean "anger", but "love". When they say "moṣa" they do not mean a cruel thief, but Kṛṣṇa's playfully stealing the gopīs' yogurt. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.
When the vrajavāsīs say the word "danda", they do not mean "the king's rod of chastisement", but rather, "the handle of a parasol, camara fan, or other similar article." When they say "nivi", they do not mean "handcuffs", but "a ribbon for tying the hair." When they say "adhi", they do not mean "headache", but "ecstatic meditation on the Personality of Godhead." In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 36

When the vrajavāsīs say the word "panka" they do not mean "mud", but aromatic ointments such as musk, kunkuma, and sandalwood paste. When they say "crookedness" they do not mean the crookedness of a thief, but the beautiful shape of spiral earrings or some other ornament. When they say "hardness" they do not mean the hard-heartedness of a cruel person, but the hardness of a gem or stone. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 37
When the vrajvāsīs say the word "rajah" they do not mean "material passion", but "the pollen of flowers". When they say "tamah" they do not mean "ignorance", but "the pleasant darkness of night". When they say "dvandvam" they do not mean "the material dualities of happiness and distress", but "a happy couple". When they say "slowness" they do not refer to the intellect, but the wind. When they say "restlessness" they do not mean anything inauspicious, but rather "great eagerness to see Lord Hari," or else "the charmingly restless glances of the Lord." In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 38

madhyādike kṣīnah pada-prayogah
dvāraṁ ciśrava-mohapainḍrā-
lasyādayo 'pi vyabhicāri-bhāve

madhyam—the waist; adike—beginning with; kṣīnah—small; pada—of the word; prayogah—usage; dvāraṁ—where; ciśrava—water; eva—certainly; ca—also; nīcā—by the lowly; gatvam—the ability to attain; visāda—lamentation; dainya—humility; śrama—fatigue; mohā—bewilderment; nidrā—sleep; alasyā—laziness; ādayāḥ—beginning with; api—also; vyabhicāri—bhāve—in ecstatic love of God.

When the vrajvāsīs say the word "smallness" they do not refer to the lack of anything good, but rather to a slender waist. When they say "nīcagatvam" they do not mean "faith in rascals" but "a stream that can be easily crossed." When they say the words "lamentation, humility, fatigue, bewilderment, sleep, and laziness" they do not mean any inauspicious material traits, but rather the various symptoms of ecstatic love of God. In this way they never speak anything unpleasant, but everything they say is pleasing and auspicious.

Text 39

jānanti gā eva hi kāmadhenuh
sāmanya-vrksāṁ iti kalpa-vrksāṁ
cintāmanin yatra śilāvad eva
vrajasya kā sampadāto hi vācyāḥ

jānanti—they understand; gāh—cows; eva—certainly; hi—indeed;
When the vrajavāsīs say the word "cows" they refer to the celestial kāmadhenu cows. When they say "trees" they mean kalpa-vrksa trees that fulfill all desires. When they say "rocks" they mean cintamani gems. How is it possible to describe the limitless opulences of Vraja?

Text 40

yadiya-yosī-jana-saubhāgīya-
sobhāti-sobhāt śrutayo 'nvayūs tāh
yan-mādhurīṁ vīkṣya rāma mūmohā
vrajasya tasyāstu kim atra varṇyam

yadiya—of which; yosī-jana—of the women; saubhāgīya—of the good fortune; sobhāti-sobhāt—because of the superlative of splendor; śrutayah—the Personified Vedas; anvayūḥ—followed in the footsteps; tāh—they; yat—of whom; mādhurīṁ—the charming sweetness; vīkṣya—seeing; rāma—Lakṣmī-devī; mūmohā—faints with envy; vrajasyā—of Vraja; tasya—of that; astu—may be; kim—what?; atra—here; varṇyam—describeable.

When the Personified Vedas saw the splendid good fortune of the vraja-gopīs, they decided to follow in their footsteps and become gopīs also. When Lakṣmī-devī saw the charming sweetness of the vraja-gopīs, she became bewildered and fainted with envy. Who can describe the transcendental opulences of this land of Vraja?

Text 41

yatraiva śuddha-pranaya-svabhāvā
prēmnāiva jānanti param sva-bandhum
lokottarā lokavat eva tam ca
svam svam ca tatrāsti na kim vicītram

yatra—where; eva—certainly; śuddha—pure; pranaya—with love; sva-bhāvāh—by nature; prēmna—with transcendental love; eva—certainly; jānanti—understand; param—the Supreme Personality of Godhead; sva-bandhum—their friend and relative; loka-uttarāh—liberated, transcendental personalities loka-vat—as ordinary persons; eva—certainly; ; tam—Him; ca—also; svam svam—as their own; ca—also; tatra—in this; asti—there is; na—not; kim—what?; vicītram—wonderful.

Filled with pure transcendental love, the vrajavāsīs considered the Supreme Personality of Godhead their intimate friend or relative. Although they were all liberated, transcendental personalities, they appeared just like ordinary
conditioned souls. What is not wonderful in this?

Text 42

gunās tu te prākṛta-dharma-sānyā
doṣā api syā rasa eva manyāh
nanda-vraje kautukam eva sarvam
kharvam vidhatte tri-guṇo 'tha garvam

gunāḥ—qualities; tu—indeed; te—they; prākṛta—material; dharma—attributes; sānyā-without; doṣā—faults; api—even; syāh—may be; rase—in the transcendental mellows; manyāḥ—considered; nanda—of Nanda Maharaja; vraje—in Vrajabhumi; kautukam—wonder; eva—certainly; sarvam—everything; kharvam—crippled; vidhatte—places; tri-guṇah—the three modes of material nature; atha—then; garvam—pride.

The vrajavāsīs are filled with auspicious spiritual qualities. They have no material attributes. What may even seem to be faults on their part are actually auspicious and spiritual when seen in connection to their transcendental rasa with Kṛṣṇa. Seeing this wonderful condition of the residents of Nanda Mahārāja's Vrajabhūmi, the three modes of material nature have become embarrassed. They have relinquished all their pride in being able to control others.

Text 43

smṛtiḥāsākhya-purāṇa-vede
  santi pramānāṁi param tv ihāsyat
traikālikopāsaka-loka-sāksāt
  karāt sadedrīk sthitī eva nityā

smṛti—smṛti-sastra; iḥāsa—iṭhāsa; ākhya—named; purāṇa—Purānas; vede—in the Vedas santi—are; pramānāṁi—evidences; param—greatly; tu—indeed; iḥa—in is connection; asya—of this; traikālika—in all three phases of time; upāsaka-loka—of the devotees; sāksāt karāt—directly; sadā—always; īḍrīk—like this; sthitī—situation; eva—certainly; nitya—eternal.

That the devotees are eternally filled with all spiritual virtues and always free from material defects or the influence of the three modes of nature is confirmed by many statements of the Smṛti, Itihāsa, Purāṇas, and Vedas.

Text 44

nityaiva sarvā yadi kṛṣṇa-līlā
  tathāpy anityaiva matāpi kaiscit
adeyyātāto 'ti-rahasyatātās
tasyecchayeti pravadanti taj-jñāh
nitya—eternal; eva—certainly; sarvā—all; yadi—if; kṛṣṇa—of Śrī Kṛṣṇa; lilā—the pastimes; tathāpi—nevertheless; anitya—not eternal; eva—certainly; ; matā—considered; api—even; kaiścit—by some; adeyatatā—because of not being fit to understand; ati-rahasyatātā—because of being confidential in nature; tasya—of Him; icchaya—by the desire; iti—thus; pravadaṇti—say; tat-jiñāh—those who understand.

Someone many ask: "If Śrī Kṛṣṇa’s pastimes are all eternal, then why do some people think that they are temporary?" The devotees, learned in transcendental science, reply: "These matters are very confidential, and Śrī Kṛṣṇa is unwilling to allow unqualified non-devotees to understand them. For this reason He conceals the truth from them."

**Text 05**

yatraiva vatsalya-raso 'sti mūrtah
sarīra-dhārīva viśuddha-tattvam
saubhagya-sāro nija-rājadhānīyām
śrī-nanda-nāmā vraja-rāja-rājah

yatra—where; eva—certainly; vatsalya—of parental love; rasah—the mellows; asti—is; mūrtah—personified; sarīra—a form; dhārī—manifesting; iva—like; viśuddha—tattvam—purely transcendental; saubhagya—of good fortune; sārah—the best; nija—in his own; rājadhānīyam—capitol; śrī-nanda—Śrī Nanda; nāmā—named; vraja-rāja-rājah—the monarch of Vraja.

Supremely fortunate, the personified deity of parental love, and his form purely spiritual, the king of Vraja, who is named Śrī Nanda, lives there in his capitol city.

**Text 06**

śrī-kṛṣṇa-pitṛ-pitr-bhāva-bhāvam
jānanti sarve sva-pitr-sva-bhāvam
śrī-nanda-rājām vraja-madhya-rājām
sad eka-rūpam ca sad-eka-rūpam

śrī-kṛṣṇa—of Śrī Kṛṣṇa; pitṛ—for the father; pitṛ—of a father; bhāva—of the love; bhāvam—the condition; jānanti—understand; sarve—all; sva—as their own; pitṛ—father; sva-bhāvam—condition; śrī-nanda-rājām—Śrī Nanda Maharaja; vraja-madhya—of Vraja; rājām—the king; sat-eka-rūpam—whose form is transcendental; ca—and; sat-eka-rūpam—whose form is transcendental.

Śrī Nanda, who is Kṛṣṇa’s father and the king of Vraja, is liberated soul in a perfectly spiritual body. All the vrajavāsis love him as if he were their own father.
yasyāstī gehe saha-dharma-cārini
   cit-kalpa-valliva śarīra-dhārini
vatsalya-sampatti-rasa-svarūpinī
   yasyāh phalam śrī-bhagavān svayam manih
	yasya—of whom; asti—there is; gehe—in the house; saha-dharma-cārini—wife; cit—transcendental; kalpa-valli—desire-creeper; iva—like; śarīra—dhārini—personified; vatsalya—of parental love; sampatti—of the treasure; rasa—of the nectar; svarūpinī—the personification; yasyāḥ—of whom; phalam—the fruit; śrī-bhagavān—the Supreme Personality of Godhead; svayam—personally; manih—the precious gem.

Staying in Nanda's home is his pious wife, Yaśodā-devī, who is the personified nectar of the treasure of parental love, and who is like a spiritual kalpa-valli vine that has borne as its fruit the precious gem known as the Supreme Personality of Godhead.

yā śrī-yaśodā jagati yaśodā
   śrī-kṛṣṇa-vatsalya-rasaika-modā
tām eva pāśena babandha roṣā
tat-prema citram vivṛdhe 'ti-tosam

yā—who; śrī-yaśodā—Śrī Yaśodā; jagati—in the universe; yaśah—fame; da—giving; śrī-kṛṣṇa—for Śrī Kṛṣṇa; parental love; rasa—nectar; eka—sole; modā—happiness; tām—Him; eva—certainly; pāśena—with a rope; babandha—bound; roṣā—because of anger; tat—for Him; prema—pure love; citram—wonderful; vivṛdhe—increased; ati—great; tosam—satisfactions.

Śrī Yaśodā, who brings (dā) fame (yaśah) to the world, and who is filled with the nectar bliss of a mother's love for Śrī Kṛṣṇa, once angrily bound Him with a rope. In this way she made Kṛṣṇa's happiness and her wonderful love increase.

yatrasate gopa-ganā aganyāḥ
   kecid vrajeśasya sa pinda-bandhāh
sambandha-gandhā āpi ke 'pi tesāṁ
   snehāñubandhā akhilā mukunde

yatra—where; asate—there are; gopa-ganāḥ—cowherd people; aganyāḥ—countless; kecit—some; vraja—of Vṛṣṇi; īśasya—of the king; sa-pinda-bandhāh—close relatives; sambandha—of relationship; gandhāḥ—the scent; āpi—even; ke
Countless cowherd people live in Vraja, some intimate relatives of King Nanda, and others who have barely a scent of family tie with him. All of them, however, are full of love for Lord Mukunda.

Text 50

sarve satām dharmaviśesa-mūrtayah
patnyo 'pi teṣām iva bhakti-vṛttayah
putrāḥ ca keśāncana krṣṇa-sakhyakāh
kanyāḥ ca keśāncana krṣṇa-kāmakāh

sarve—all; satām—of saintly devotees; dharma—of devotional service; viśesa—specific; mūrtayah—forms; patnyah—wives; api—also; teṣām—of them; iva—as it were; bhakti—in devotional service; vṛttayah—engaged; utrāḥ—sons; ca—also; keśāncana—of some; krṣṇa—of Śrī Kṛṣṇa; sakhyakāḥ—friends; kanyāḥ—daughters; ca—also; keśāncana—of some; krṣṇa—of Śrī Kṛṣṇa; kāmakāḥ—the lovers.

The saintly cowherd men of Vraja are just like personified forms of devotional service, and their wives are also constantly engaged in Kṛṣṇa's service. Some of their sons are Kṛṣṇa's friends, and some of their daughters are Kṛṣṇa's lovers.

Text 51

ye tat sakha tat-savayo vapuskā
gunaiḥ ca sarvair api tat-samānāḥ
nityam kumārāḥ sanaka-dāti vat
tac-cittatāyāḥ kim aṣakyatāste

ye—who; tat—of Him; sakhaḥ—friends; tat-sa-vayaḥ—of the same age; vapuskāḥ—whose forms; gunaiḥ—with qualities; ca—also; sarvaiḥ—all; api—also; tat—with His; samānāḥ—equal; nityam—eternally; kumārāḥ—young boys; sanaka-dāti—the four Kumāras; vat—like; te—they; tat-cittatāyāḥ—because of always thinking of Kṛṣṇa; kim—how is it?; aṣakyatā—inability to do anything; aste—may be.

Kṛṣṇa's contemporary friends are His equals in all respects, and they are all eternally young boys, just like the four Kumāras. What is impossible for them who have dedicated their hearts to Kṛṣṇa?

Text 52

kecit sakha-yo 'ti-rahasya-manyā
rahasya-sevāṣv api ke 'pi dhanyāḥ
Sakhi-samānāḥ subalojvalādyāḥ
sadojvalā ujjvala-dṛṣṭim ādhyāḥ

kecit—some; sakhyāḥ—friends; ati—very; rahasya—confidential; manyāḥ—considered; rahasya-in confidential; sevāsu—services; api—even; ke api—some; dhanyāḥ—fortuante ones; sakhi—with the gopīś; samānāḥ—equal; subala—Subala; ujjvala—Ujjvala; ādyāḥ—beginning with; sadā—eternally; ujjvalaḥ—splendid; ujjvalaḥ—of Lord Kṛṣṇa’s conjugal pastimes; dṛṣṭim—the sight; ādhyāḥ—enriched.

Some friends are considered very confidential and some fortune friends perform confidential services. Subala, Ujjvala, and some splendid others, who are as good as the gopīś, are rich with the sight of Kṛṣṇa’s splendid conjugal pastimes.

Text 53

yāḥ kṛṣṇa-kāntāḥ sakalāḥ padābja-
nakhamṣu-koti-jita-koti-candrah
saubhāgya-saṛātula-kīrti-pāra-
vārormi-vārāpluta-veda-vārāḥ

yāḥ—who; kṛṣṇa—of Śrī Kṛṣṇa; kāntāḥ—the lovers; sakalāḥ—all; pada—of the feet; abja—of the lotus; nakha—of the nails; amṣu—of a ray of light; koti—of the tip; jita—defeated; koti—millions; candrah—of moons; saubhāgya—of good-fortune; sāra—of the best; atula—unparalleled; kīrti—of glory; pāravara—of the ocean; ārmi—by the waves; vāra—all; āpluta—inundated; veda-vārāḥ—of the Vedas.

All of Śrī Kṛṣṇa’s gopī beloveds are splendidly beautiful. A millionth part of a single ray of light from their lotus toenails defeats the shining of millions of moons. The waves of the ocean of their incomparable glory and supreme good fortune have drowned the Vedas.

Text 54

yābhīḥ svayaṁ prāpta-vara-prasāda-
leśasya yogā na babhuva lakṣmih
nāyaṁ śṛiyo ‘ nga iti yan niruktam
śrīmat-sūkenāpi mahā-purāṇe

yābhīḥ—by whom; svayaṁ personally; prāpta—attained; vara—benediction; prasāda—of the mercy; leśasya—of a fragment; yogā—suitable; na—not; babhuva—was; lakṣmih—Lakṣmī-devi; na—not; ayaṁ—this; śṛiyo—of Lakṣmī; angah—the form; iti—thus; yat—which; niruktam—said; śrīmat-sūkena—by Śrīla Śūka deva Gosvāmī; mahā-purāṇe—in the Śrīmad-Bhāgavatam Mahā-Purāṇa.

Even Lakṣmī-devi was unable to attain even a small fragment of the mercy the gopīś attained. Śrīla Śukadeva Gosvāmī confirmed this in the Śrīmad
Bhāgavatam (10.47.60):

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-lilā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 55

yāsāṁ na kāpi prabhunāpi seke
  tyaktum vilāsāya kaniyasya yā
  yāvantya eva vraja yosītas tās
  tāvantam ātmānām atah sa cakre

  yāsāṁ—of whom; na—not; kā api—anyone; prabhuna—with the all-powerful Lord; api—even; seke—was able; tyaktum—to abandon; vilāsāya—for pastimes; kaniyasya—the least; yā—who; yāvantyāḥ—like this; eva—certainly; vraja—of Vraja; yosītaḥ—the women; tāḥ—they; tāvantam—like this; ātmānām—Himself; atah—therefore; saḥ—He; cakre—did.

  Even the youngest gopī could not renounce pastimes with the Lord. Śrīmad-Bhāgavatam (10.33.1cI) says: "Kṛṣṇa, the supreme mystic, expanded Himself in many forms and stood beside each gopī. He began to dance in their midst."*

Text 56

yāsāṁ gunair eva grhīta-cetā
  yābhiḥ sa reme bhagavān svayam yāḥ
  tathaiva tasyaiva gunais tam ātmārāmā bhajante pramadātu-cittāh

  yāsāṁ—of whom; gunaiḥ—by the virtues; grhīta—captured; cetāḥ—the mind; yābhiḥ—with whom; saḥ—He; reme—enjoyed pastimes; bhagavān—the Supreme Personality of Godhead; svayam—personally; yāḥ—who; tatha—in that way; eva—certainly; tasya—of Him; eva—certainly; gunaiḥ—by the virtues; tam—Him; ātmā-āramāḥ—full of transcendental bliss; bhajante—worship; pramadāḥ—of the the gopīs; atu-cittāḥ—with concentration.

  Enchanted by their transcendental virtues, the Supreme Personality of Godhead enjoyed pastimes with the gopīs. The the gopīs were also enchanted by the Lord's transcendental virtues, and they worshiped Him with full concentration.

Text 57
A jewel necklace of virtues crowning the head of the gopis, a golden ketaki flower in the garden of gopis blinded with love for Kṛṣṇa, and a glittering lightning flash beside the dark cloud of Śrī Kṛṣṇa's sweetness, Śrī Vṛṣabhaṇu's daughter is splendidly manifest.

Mahārāja Vṛṣabhaṇu's daughter is the moonlight of transcendental bliss. Her beauty enchants Śrī Kṛṣṇa, the enchanter of Lakṣmi. She is a golden streak on the black testing-stone named Śrī Kṛṣṇa's handsomeness.
Vrajabhumi; kāntā—the lovers.

Śrī Rādhikā is the sweetest nectar churned from the ocean of transcendental beauty. She is the realm of transcendental artistic talent. She is a mine filled with the jewels of all transcendental auspicious virtues. She is the celebrated lover of Śrī Krṣṇa, the moon of Vraja.

Text 60

gaurī-sahasrād adhikāpi gaurī
sū-rūpinī yāpy asu-rūpinī ca
sakhī-kadambasya vibhāti rādhā
gaurī—fair-complexioned beautiful girls; sahasrā—than thousands; adhikā—more; gaurī—fair; sūyāmā—a beautiful young girl; tathāpi—nevertheless; srutiṣu—in hearing; prasiddhā—celebrated; sū-ṛūpinī—beautiful; yā—who; api—although; asu—of life-breath; rūpinī—the form; ca—also; sakhi—of her friends; kadambasya—of multitude; vibhāti—is manifested; rādha—Śrīmatī Rādhārāṇī.

More fair than thousands of fair-complexioned girls, in the Vedas celebrated as "dark" with the intensity of her beauty, Her form exquisitely beautiful, and Her self life-breath of the the gopis, Śrī Rādhā is splendidly manifest.

Text 61

kecit parām eva vadanti lakṣmīm
līleti kecit kīla tantrikāyām
ānandini saktir iti śrutīsāh
śrī-rādhikābhā vṛaja-candra-kāntā
desa eva vadanti—godess of fortune; līla—life; kīla—indeed; tantrikāyām—in the tantras; anandini—of bliss; sakti—potency; iti—thus; śrutī—of the śruti—sāstra; iśah—the masters; śrī-rādhikā-ābhā—Śrīmatī Rādhārāṇī; vṛaja—of vṛaja; candra—of the moon; kāntā—the lover.

Śrī Rādhikā is the lover of Śrī Krṣṇa, the moon of Vraja. Some say She is the Supreme Goddess of Fortune, and others say the Tantras describe Her as the pastime-potency (līlā-śakti) of the Lord. The masters of the Śruti-sāstra say She is the pleasure-potency (ānandini śakti) of the Lord.

Text 62

yasyā vaśe tasya tu sarva-śaktih
sarvaiva līlā sakala-guṇās ca
All His potencies, all His pastimes, all His qualities, and all His handsomeness, sweetness, expertise, and other virtues under Her dominion, Kṛṣṇa’s lover, Śrī Rādhikā, shines with great splendor.

Text 63

Krṣṇa’s lover, Śrī Rādhikā, who enjoys endless, eternal, sweet, splendidly amorous pastimes with Him, shines with great splendor.

Text 64

Śrī Rādhikā, who is sweeter even than Śrī Krṣṇa, who is Himself flooded with handsomeness, virtues, pastimes, and sweetness, shines with great splendor.
Text 65

When She sees Lalitā, Visākhā, and Her other friends, Śrī Rādhā proudly thinks they are every bit as beautiful, virtuous, and dear to Kṛṣṇa as She is, and She becomes filled with happiness.

Text 66

Śyāmā-gopi is famous for both her virtues and Her friendship with Śrī Rādhā. With sweet affection She constantly strives to keep Rādhā's friendship.

Text 67

yābhyaṁ—by whom; yayoḥ—of whom; nāma—name; vidhāya—calling; nāna—various; silpena—fashioning; ambara—garments; bhūsana—and ornaments; ādi—beginning; sampreśitam—called; yat—which; sahasā—at once; na—did not; veda—understand; śrī-krṣṇacandraḥ-api—even; kim—what?; anya—another; vārtā—account.
One day Râdhâ and Śyâmâ met and together skillfully fashioned various garments and ornaments. When these articles were given to Śrî Kṛṣṇacandra, He asked who had made them. Śyâmâ replied that Râdhâ made them all Herself, and Râdhâ insisted that Śyâmâ made them unassisted.

Text 68

\[
\text{premne priyasyāram upeksitaṁ yat} \\
\text{lokesu lajjādi tadaiva bhūyah} \\
\text{premnī pragādhe tad-apeksanam tāḥ} \\
\text{kurvanti citram kīla kṛṣṇa-kāntāḥ}
\]

\[
\text{premne—for love; priyasya—of their beloved; arma—for along time;} \\
\text{upeksitam—ignored; yat—which; lokesu—among the people in general;} \\
\text{lajjā-ādi—shame and other considerations; tada—then; eva—certainly; bhūyah—greatly;} \\
\text{premnī—in love; pragādhe—deep; tat-of Him; apeksanam—in relation; tāḥ—they;} \\
\text{kurvanti—do; citram—wonderful; kīla—indeed; kṛṣṇa—of Śrī Kṛṣṇa; kāntāḥ—the lovers.}
\]

So deeply in love were they, Kṛṣṇa's lovers completely ignored society's continued contempt. This is certainly very wonderful.

Text 69

\[
yatrāsate sattvata-suddhā-dharmā \\
murtā dv̄iṣad-varenyāḥ \\
tad-dharma-mātra-pratipādi-veda-
\text{vaktāra eke rata-paṭcarātrāḥ}
\]

\[
yatra—where; asate—are; sattvata-suddhā-dharmā—in pure goodness; \\
murtā—forms; iva—like; urvī—on the earth; dv̄iṣad—of learned brahmanas; \\
varenyāḥ—the best; tat—dharma-mātra—the principles of religion; pratipādeī— \\
teaching; veda—the Vedas; vaktāraḥ—speaking; eke—some; rata-paṭcarātrāḥ— \\
learned in the Paṭcarātras.
\]

The exalted brāhmaṇas in Vraja are the personifications of pure religion. Some preach the religion of the Vedas and some follow the Paṭcarātras.

Text 70

\[
pratigrāham ye vraja-rāja-dāna-
\text{mātrasya kurvanti tad-ekā-yajyāḥ} \\
kecit pariśvarya-parāḥ pare ca \\
madhurya-dhuryā vraja-rāja-sūnoḥ
\]

\[
pratigrāham—the object of charity; ye—who; vraja—of Vraja; rāja—of the king;
\]
These brähmana’s all receive generous charity from the king of Vraja, and perform Vedic sacrifices on his behalf. Some of them are enchanted by the transcendental opulence, and some by the intense sweetness of the young prince of Vraja.

Text 71

tambūlikās tailika-mālikādyās
caitanya-rūpā api nāra-dharmā
da nāra-dharmā api devatānām
durlabhya-lābhā vraja-candra-bhāvāḥ

tambulikāḥ—betel-nuts; tailika—oil; malika—flower garlands; ādyah—beginning with; caitanya-rūpāḥ—spiritual; api—also; nāra-dharmāḥ—material; na—not; nāra-dharmāḥ—material; api—even; devatānām—of the demigods; durlabhya—difficult to attain; lābhāḥ—attainment; vraja—of Vraja; candra—of the moon; bhāvāḥ—love.

The betelnuts, scented oils, flower garlands, and other paraphernalia the vrajavāsis offer to Śrī Kṛṣṇa are perfectly spiritual, even though offered by "human beings". Even the demigods in heaven cannot attain love like that these "human beings" bear for Śrī Kṛṣṇa, the moon of Vraja.

Text 72

gavām grhānām api yatra bhittis
catuḥ-catuṣkam śpāṭikākhyā-ratnaih
gopānasi mārakāti ca vamsyāḥ
svaṁśaya konesu tathā mahantaḥ

gavām—of the surabhi cows; grhānām—of the residences; api—even; yatra—where; bhittih—afence; catuḥ-catuṣkam—on all four sides; śpāṭikākhyā—ratnaiḥ—with crystal; gopānasi—roof-beams; mārakāti—of emeralds; ca—also; vamsyāḥ—pillars; svaṁśaya—of gold; konesu—in the corners; tathā—in that way; mahantaḥ—great.

In Vraja the surabhi cow barns have crystal walls, enormous gold pillars, and emerald roof-beams.

Text 73
The roofs are made of various jewels, and rubies mark the places where the roof-beams meet the pillars of the walls.

White as the deity of goddess Sarasvati, and sober and grave as great ascetics, splendid surabhi cows wander in the courtyards of these barns.

These surabhi cows are just like cintāmani jewels that fulfill all desires. Their happy calves are like pleasant summers. Their mooing is the most beautiful poetry. They lift their ears to hear the sound of Kṛṣṇa's flute.
yatraiva bhūmau patitāh pratītaṁ
sa-jīva-garbḥa iva kaumudinām
kailāsa-sailasya śilā-sikhandāh
saṅcārī-śilā iva samlasanti

yatra—where; eva—certainly; bhūmau—on the ground; patitāh—fallen; pratītaṁ—believed; sa-jīva-garbḥaḥ—the children; iva—as; kaumudinām—of the moonlight; kailāsa-sailasya—of Mount Kailasa; śilā-sikhandāḥ—the rocks on the summit; saṅcārī—moving; śilāḥ—rocks; iva—like; samlasanti—are manifested.

The calves look as if they might be the moving rocks on the peak of Mount Kailāsa, or the infant children of the moonlight.

hindira-khandā iva dugdha-sindhor
ye granthivac chrī-hara-hāsa-jātāḥ
viśuddha-sattvasya ca mamsa-pindā-
tulyā bhramanto bhuvi bhūri-vatsāḥ

hindira-khandāḥ—foam; iva—like; dugdha—of milk; sindhor—of the ocean; ye—who; granthivat—like knots; śrī-hara—of Lord Śiva; hāsa—from the smile; jātāḥ—born; viśuddha-sattvasya—of pure goodness; ca—also; mamsa-pindā—mamsa-pindā offerings; tulyā—equal; bhramantāḥ—wandering; bhuvi—on the earth; bhūri—many; vatsāḥ—calves.

As they wander over the earth, the calves are like the milk ocean’s bubbles, Lord Śiva’s chuckles, or mamsa-pindā offerings in pure goodness.

kim ganda-sailāḥ sphaṭikācalasya
mahormayah kim nu mahā-payodheḥ
sāyam grhā ye munivac ca jivan-
muktā iva svairā-carā hi śandāḥ

kim—is it?; ganda—large; sailāḥ—rocks; sphaṭikā—of crystal; acalasya—of the mountain; mahā—great; urmayaḥ—waves; kim—is it?; nu—indeed; mahā—great; payah—of milk; dheḥ—from the ocean; sāyam—at evening; grhāḥ—at their asramas; ye—who; muni-sages; vart—like; ca—also; jīvat—although living within the material world; muktāḥ—already liberated; iva—like; svairā—according to their own desire; carah—moving; hi—indeed; śandāḥ—bulls.

Are these great boulders from the crystal mountain? Are they tidal waves from...
the milk-ocean? These are the bulls of Vraja. During the day they freely wander, just as liberated souls, and during the evening they sit peacefully at home, just as great sages rapt in contemplation.

Text 79

yatāsate garva-dhārā ivaite
ham-vāda-kārā galakamvalāś ca
virakta-lokā iva pungavās te
matā iva stabdha-susona-netrāh

yatra—where; asate—are; garva-dhārā—proud; iva—as if; ete—they; hamvadakārāḥ—mooing galakamvalāḥ—galakamvala; ca—and; virakta-lokāḥ—renunciant; iva—like puṅgavāḥ—the best; te—they; matāḥ—madmen; iva—like; stabdha—stunned; su-son—with reddish corners; netrāḥ—eyes.

Proudly mooing from the loose folds of skin about their necks, Vraja's bulls look like old sannyāsins. Then again, their reddish stares make them look like intoxicated persons.

Text 80

nandīśvarasya priya-dakṣina-sthās
tat-saudaraḥ sodaravac cakāsti
yatralayah śrī-vṛṣabhānu-nāmno
nāmmoditas tasya dharādhirājaḥ

nandīśvarasya—of Nandīśvara Hill; priya—dear; dakṣina—in the south; sthāḥ—situated; tat—of that; saudarāḥ—with brotherly affection; sodaravat—like a brother; cakāsti—is manifested; yatra—where; alayah—the abode; śrī-vṛṣabhānu—of Śrī Vṛṣabhānu; nāmnaḥ—by name; nāmana—by name; uditah—said; tasya—of that; dharādhi-rājaḥ—the mountain.

South of Nandīśvara, on a regal hilltop is Mahārāja Vṛṣabhānu's home, which is like a brother to Mahārāja Nanda's home.

Text 81

śrī-nanda-rājah sa yathā tathā sa
vrajasya rājā vṛṣabhānu-tejah
purīva tasyaiva purī ca tasya
putrī ca putraś ca tayor yaśo 'lam

śrī-nanda-rājah—Maharaja Nanda; saḥ—he; yathā—just as; tathā—in the same way; saḥ—he; vrajasya—of Vraja; rājā—king; vṛṣabhānu—of Mahārāja Vṛṣabhānu; tejah—powerful; purī—the city; iva—like; tasya—of him; eva—certainly; certainly;
Mahārāja Nanda and Mahārāja Vṛṣabhanu are both equal in regal splendor and power. Their capitols are similar, and their son and daughter are equally famous.

Midway between Nandīśvara Hill and Vṛṣabhanu Hill is Sanketa, the place of Rādhā-Kṛṣṇa's rendezvous. I meditate on this place. I think it is the personification of the divine couple's love.

To the north of Nandīśvara Hill is the district of Vidhuhrdya, where the town of Yāvata is located. That populous town is like the crown-jewel of all jewel-like towns, and it is the home of Śrīmatī Rādhārāṇī's parents-in-law.

Text 84

purī—city ca—and; tasya—of him; putrī—the daughter; ca—and; putrah—son; ca—also; tayoh—of them; yaśah—fame; alam—great.
This town of Yavata was built by Mahārāja Vṛṣabhanu for the pleasure of His daughter. She would often sit on the roof of Her palace and gaze at the direction of her lover's home, and in the same way He would also gaze at the direction of Yavata-pura.

Text 85

\[
yadā gurūnāṁ gurunādareṇa
dareṇa ca vyagratamau purāntah
parasparam tarhi vilokamāṇau
mānaucitat svasya puropariśthau
\]

\[
yadā—when; gurūnāṁ—of superiors; guruna—with great; adareṇa—respect; dareṇa—fear; ca—and; vyagratamau—most intent; ura—the cities; antah—within; parasparam—mutually; tarhi—then; vilakamāṇau—seeing; mana—consideration; aucitat—according to; svasya—own; pura—town; upari-ṣṭau—on the top.
\]

Anxious and deferential in the presence of Their elderly relatives, the divine couple would slip away, and on their palace roofs gaze in each other's direction.

Text 86

\[
sanketya yatra priyayā vilasya
prollasya rasyasya vatasya mūle
yavais tad-āṅghri racayāṁ cakāra
nāmnāpi tam yāvatam cakāra
\]

\[
sanketya—having met; yatra—where; priyayā—with His beloved; vilasya—having performed pastimes; prollasya—having become jubilant; rasyasya—pleasant; vatasya—of a fig tree; mūle—at the root; yavaiḥ—with red lac; tat—Her; āṅghri—lotus feet; racayāṁ cakāra—anointed; nāmnā—by name; api—even; tam—that; yāvatam—Yavata; cakāra—did.
\]

The place where Kṛṣṇa would secretly meet His beloved under a charming fig tree (vaṭa), happily enjoy pastimes with Her, and anoint Her feet with red lac (yava), is named Yāvata.

Text 87
By the mercy of Śrī Kṛṣṇa, Śrī Caitanya Mahaprabhu, Śrīla Rūpa Gosvāmī, and my spiritual master, this book, a brief description of the Lord’s splendid abode and nectar pastimes, has been written. The Śrī Vraja-ṛiti-cintāmāni’s first chapter, which describes Nandīśvara Hill for the transcendental delight of the entire world, is now concluded.

Note: This verse is a little like a kaleidoscope. Each word in the first like may be interpreted as either a noun or adjective, and according to the interpretation the opening phrase assumes a different meaning. For example if "śrī-kṛṣṇena" is taken as the noun, and the other words as adjectives, the opening phrase means: "by the mercy of Śrī Kṛṣṇa, who is the master of the entire world, and who has appeared here as Śrī Caitanya Mahāprabhu." If "gurunā" is taken as the noun, the phrase means: "By the mercy of my spiritual master, who is the bona-fide representative of Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu, and Śrīla Rūpa Gosvāmī." If "caitanya-rūpeṇa" is taken as the noun, the phrase means: "By the mercy of Śrī Caitanya Mahāprabhu, who is Śrī Kṛṣṇa Himself, the master of all the worlds." If "caitanya-rūpeṇa" is taken as the noun, the phrase may also be understood to mean: "By the mercy of Śrī Caitanya Mahaprabhu's Śrīla Rūpa Gosvāmī, who is the representative of Śrī Kṛṣṇa, and the spiritual master of all the Vaisnavas."

Chapter 2

Text 1

evam-vidha-śrī-vraja-raji-rajo
nandīśvaro 'yam parito vanāni
nānā-vidhā yeṣu lasanti vṛksā
vallyo nikunjāś ca vihanga-rangāḥ

-evam-vidha—in this way; śrī-vraja-raji—of Vraja; rājāh—the king; nandīśarah—Nandīśvara Hill; ayam—this; paritah—around; vanāni—forests; nānā-vidhāh—of
various kinds; yesu—in which; lasantī—are splendidly manifest; vrksāh—trees; vallīyah—creepers; nikanjāh—groves; ca—also; vihanga—birds; rāṅgāh—and pastime places.

Nandīśvara Hill is like a monarch in the center of Vrajabhūmi, and around it are many different kinds of forests. where there are many splendid desire-trees, desire-vines, groves, pastime-places, and colorful birds.

Text 2

yatrodgalad-guggula-picchileṣu
vantmasv atavyah pracaranti devyah
parasparam baddha-kārā nījesa-
yugasya līlā-samayānusārāh

yatra—where; udgalat—saying; guggula—guggula; picchileṣu—among the peacocks; vartmāsu—on the pathways; atavyah—of the forest; pracaranti—walk; devyah—goddesses; parasparam—each other; baddha-kārā—holding by hand; nija—their own; isā—of masters; yugasya—of the pair; līlā—of pastimes; samaya—at the time; anusārāḥ—following.

Passing the mewing peacocks, the young goddesses of Vraja walk along the forest path, holding each other by the hand as they follow their master and mistress at the time of transcendental pastimes.

Text 3

yatratavi-mesa-mukhād udirna-
sanīrṇa-kakkola-phalaḥ sugandhi
dīṣām mukham tan-mahisaugha-sṛṅga-
ksunna tvag-ādyaiḥ sarālādibhiḥ ca

yatra—where; atavi—of the forest; mesa—of the rams; mukhāt—from the mouth; udirna—expelled; sanīrṇa—torn; kakkola—kakkola; phalaḥ—with fruits; sugandhi—fragrant; dīṣām mukham—in all directions; taḥ—of the forest; mahīṣa—of buffaloes; aughasa—of the herd; sṛṅga—by the horns; ksunna—torn; tvak-bark; ādyaiḥ—beginning with; sarala—sarala; ādibhiḥ—and other trees; ca—also.

Wild rams have chewed fragrant kakkola berries and wild buffaloes with their horns have torn the bark and branches of fragrant sarala trees. All this has made the Vraja forest very aromatic.

Text 4

yatratavi-hasti-ghata-vibhagnā
sac-chāllakī-phallavikā vibhānti
Wild elephants have broken the tender young branches of fragrant sallaki trees, and wild buffaloes have spread the aroma of fresh grass by their grazing. All this has made the Vraja forest very aromatic.

In some places the ground of the forest is covered with bunches of grapes partly eaten by monkeys, and in other places ripe mangoes have fallen on the ground. All this has made the Vraja forest very beautiful.

Aborigine girls, wearing nice earrings, their faces fragrantly anointed with plantain juice and camphor crushed by hand, walk in Vraja’s forest, carrying bunches of peppers and other articles.
Filled with many rasāla trees, panaśa trees, amrataka, śripala, jambu, palāsa, pugāsana, coconut, madhūka, punnaga, śīrśa, priyā, bilva, arjuna, karma ranga, kapittha, loḍhra, priya, lavalī, asoka, lakuca, karira, campaka, tamāla, nava-mālikā, jātīdvaya, rāyabilva, kośātakī, parkatikā, vata, asvattha, śāla, khadira, and śāmī trees, which all have many wonderful splendid fruits and flowers, and also filled...
with many lavanga vines, and various other beautiful vines, and also filled with many parrots and other birds, as well as many wild beasts, the forests of Vraja are splendidly beautiful.

Text 11

sitāsitair lohita-pitā-misraiḥ
kahāra-padmotpala-puspā-jātaiḥ
tadāga-vāpi-sarasi-nadibhi
rajantī hamsādi-ganaiḥ ca yānī

sita—white; asitaiḥ—blue; lohita—red; pīta—yellow; misraiḥ—mixed; kahāra-kahāra lotuses; padma—padma lotuses; utpala lotuses; puspa-jātaiḥ—with flowers; tadāga—with ponds; vāpi—wells; sarasi—lakes; nadibhiḥ—and rivers; rajantī—is splendidly manifest; hamsa—swans; ādi—and other birds; gaṇaiḥ—with flocks; ca—also; yānī—which

In Vraja there are many splendid ponds, pools, lakes, and rivers, all filled with many white, blue, red, yellow, and multicolored kahāra, padma, and utpala lotus flowers, as well as many swans and other water-birds.

Text 12

karpūra-dhūli-raciteva bhūmī
tu kvacit kvacit kunkuma-bhaviteva
kastūrika-cūrna-krteva kācit
bhūmīva bhūmī kacid arcyā-gandhā

karpūra—camphor; dhūli—dust; racita—fashioned; iva—as if; bhūmī—the ground; kvacit—in some places; kvacit—in some places; kunkuma—of saffron particles; bhāvita—fashioned; iva—as if; kastūrika—of musk; cūrna—with dust; kṛta—fashioned; iva—as if; kācit—some; bhūmī—ground; iva—as if; bhūmī—ground; kacid—some; arcyā—used in worship; gandhā—fragrances.

In some places the ground of Vraja is made of camphor dust. In some places it is saffron. In some places it is made of ground musk, and in some places it is made of the aromatic substances used in religious ceremonies.

Text 13

kvacit tu bhūmī vividhaiva ratnair
nānā-vidhair mārakatī ca kāpi
kutrāpi sā mārakativā ghāsair
gavādibhir bhuktatamais ca nūtnaiḥ

kvacit—somewhere; tu—indeed; bhūmī—the ground; vividha—various; eva—
certainly; ratnaih—with jewels; nānā-vaidhaih— various; marakātakī—made of emeralds; ca—and; kāpi—some; kutrāpi—somewhere; sā—that; marakatī—emeralds; iva—like; ghāsaih—with grass; gava-ādibhih—by the cows and other animals; bhuktātamaīh—eaten; ca—also; nutnaih—fresh.

In some places the ground of Vraja is made of emeralds, and in other places it is made of a variety of precious gems. In some places the fresh grasses of Vraja, which are eaten by the cows and other animals, is made of emeralds.

Text 14

jambu-nādi rājati kāpi bhūmi
sad-indranila-prakṛti ca kāpi
yatra sthite rādhikāyāpi kṛṣṇe
vipakṣa ikṣeta janō janaikam

jambu-nādi—the golden Jambu river; rājati—is splendidly manifest; kāpi—some; bhūmi—ground; sat—transcendental; indranila—sapphire; prakṛtiḥ—nature; ca—aslo; kāpi—some; yatra—where; sthite—situated; rādhikāya—with Śrīmatī Rādhārāṇī; api—also; kṛṣṇe—when Kṛṣṇa; vipakṣah—opposite; ikṣeta—may see; janah—person; jana—person; ekam—one.

In some places the ground of Vraja is a golden Jambu river, and in other places it is made of sapphires. Sometimes, when Kṛṣṇa enjoys pastimes with Rādhikā, it seems there is only one person and not two. It seems that there is only Śrī Kṛṣṇa enjoying pastimes in a golden place, or there is only Rādhikā enjoying pastimes in a sapphire place.

Text 15

sthali kvacī mārakatī ca yatra
suvarna-gulma-drūma-virūḍādyaḥ
suvarna-bhūmi kvacic eva yatra
vrksāḍikā mārakatā lasanti

sthali—the ground; kvacī—somewhere; mārakatī—made of emeralds; ca—also; yatra—where; suvarna—golden; guma—bushes; drūma—trees; virūḍ—creepers; ādyaḥ—beginning with; suvarna golden; bhūmi—ground; dvacī—somewhere; eva—certainly; yatra—where; vrksa—the trees; ādikāḥ—beginning with; mārakatāḥ—emeralds; lasanti—are splendidly manifest.

In some places the ground of Vraja is made of emeralds, and the trees, bushes, and creepers are made of gold. In other places the ground is gold and the trees are emeralds.

Text 16
In some places the ground of Vraja is made of rubies, and the trees and vines are crystal. In other places the ground is crystal, and the trees and creepers are rubies.

Text 17

In some places emerald trees are embraced by golden vines, and in other places an emerald vines embrace golden trees.

Text 18

In some places ruby vines embrace crystal trees, and in other places ruby trees are embraced by crystal vines.
The trees made of jewels. They have many jewel branches, various jewel twigs, and jewel flowers that carry a variety of fragrances.

Jewel birds perch on the jewel branches. Jewels fall from the tree and cover the nearby area. They appear like a little jewel irrigation trench around the tree's roots.

From the branches and roots of the trees of Vraja all Brahmas and Sivas
emanate. Although the trees of Vraja are as splendid as the sun, they still are wonderful parasols to shade one from the sun's rays. They shine with the luster of youth, just as the four Kumāras.

Text 22

bijam vinā ropam rte ca jātā
apālītā snigdha-vivardhitās ca
pakvair apakvair api pacyamānaih
phalaś ca puspaś ca dalaḥ sad-adhyāḥ

bijam—seed; vinā—without; ropam—sowing; rte—without; ca—and; jātā—born; apālītā—without protection; snigdha—splendid; vivardhitāḥ—expanded; ca—and; pakvaih—with ripe; apakvaih—unripe; api—and; pacyamānaih—becoming ripe; phalaś—with fruits; ca—and; puspaś—flowers; ca—and; dalaḥ—leaves; sat—transcendental; adhyāḥ—enriched.

The trees of Vraja were never planted or husbanded. They never grew from any seed. They glisten with many leaves and flowers. They bear many ripe, unripe, and ripening fruits.

Text 23

cid-ātmakās tādṛśa-śaktimantah
sarve ‘vatārā īva tasya rasyāḥ
lokeśu lokair avalokaniyā
lokā ivāte vrajabhūmi-vrksāḥ

cit-ātmakāḥ—transcendental; tādṛśa—like Him; śaktimantah—with potencies; sarve—all; avatārāḥ—incarnations; īva—like; tasya—of Him; rasyāḥ—charming; lokesu—in the material world; lokaiḥ—by the conditioned souls avalokaniyāḥ—perceived; lokah—persons; īva—like; ete—these; vrajabhumi—of Vrajabhumi; vrksāḥ—trees.

The splendid trees of Vrajabhumi are perfectly spiritual in nature and full of all potencies. They are just like the incarnations of the Supreme Personality of Godhead. Just as the conditioned souls misunderstand the spiritual nature of the Supreme Lord’s incarnations, in the same way they misunderstand the glory of these trees in Vraja.

Text 24

svadhīna-kāntā īva yāḥ priyena
sadopagūdhās tarunāṭulena
vicitra-patrāṅkura-sobhitās tā
latā vilāsinya īva sphuranti
svadhīna—Independent; kāntāḥ—lovers; iva—like; yāḥ—who; priyena—by their lover; sadā—constantly; upagūḍhāḥ—embraced; tarunāḥ—by the tree; atulena—peerless; vicitra—wonderful; patra—leaves; ankura—and flowers; śobhitāḥ—beautiful; tāḥ—they; latāḥ—creepers; vilasīnyāḥ—splendid; iva—like; sphuranti—are manifest.

Decorated with many wonderful leaves and flowers, and entwined about the kalpa-vrksa trees, the splendid vines are like young girls continually embraced by their lovers.

Text 25

sadā samudyat-kalikāḥ sadaiva
yāḥ puspavatyo 'pi sadā phalinyah
sarvāḥ suparvānā utācyutaika-
kāma-pradā yatra lasanti valyāh

sadā—eternally; samudyat—rising; kalikā—with new buds; sadā—eternally; eva—certainly; yāḥ—which; puṣpavatyaḥ—with flowers; api—and; sadā—eternally; phalinyah—with fruits; sarvah—all; suparvanah—beautiful; uta—indeed; acyuta—infallible (of the infallible Supreme Personality of Godhead); eka—sole; kāma—desires; pradā—granting; yatra—where; lasanti—are splendidly manifest; valyāḥ—creepers.

Splendid with many eternal flowers, fruits, and eternally sprouting fresh new buds, the vines fulfill all the desires of the infallible Supreme Personality of Godhead and His devotees.

Text 26

evaṁ vicitrais tarubhir latābhir
amulam utphulla-sadā-supuspaḥ
kuṇjāni sarvatra lasanti yatra
viśrāmyati kridati ca vrajenduh

evaṁ—in this way; vicitraih—wonderful; tarubhīḥ—with trees; latābhīḥ—with creepers; amulam—down to the roots; utphulla—blossomed; sadā—eternally; su-
puṣpaḥ—with beautiful flowers; kuṇjāni—groves; sarvatra-everywhere; lasanti—are splendidly manifest; yatra—where; viśrāmyati—rests; kridati—performs pastimes; ca—and; vraja-induh—Śrī Kṛṣṇa, the moon of Vraja.

Śrī Kṛṣṇa, the moon of Vraja, enjoys pastimes and also rests in these groves, which are filled with many wonderful trees and vines eternally blossoming with many beautiful flowers, even down to their roots.
Text 27

tā yatra kuṇje pīka-bhrṅga-gīte
dipāyītā osadhayo jvalanti
lāmaīs camaryyah parimarjyayanti
kastūrī-mṛgyaḥ ca sugandhayanti

In the groves of Vraja the cuckoos and bumblebees sing very melodiously, the plants are all splendidly beautiful, the camari does gracefully move their tails, and the musk oxen diffuse a sweet aroma in all directions.

Text 28

catvāra eva taravā ś catusū
konesu yeṣām ubhayatra pārsve
dve dve late yāḥ kusumāḍiḥhis tān
ākramya ratnālayatām prayātāḥ

catvārah—four; eva—certainly; taravā—trees; catusū—in the four; konesu—corners; yeṣām—of which; ubhayatra—on both; pārsve—sides; dve dve—two; late—creepers; yāḥ—which; kusuma-āḍibhiḥ—with flowers and fruits; tān—them; ākramya—approaching; ratna—of jewels; alayatām—position of having a cottage; prayātāḥ—attained.

In the grove of Vraja there is a little clearing bounded on four sides by four kalpa-vrksa trees, each covered by two flowering vines. In the center of this little courtyard is a cottage made of jewels.

Text 29

stambhā drumāś te vadabhī ca tesāṁ
skandākhya-sākhā-vitapaḥ chadhāṃsi
tad-bhittayo dvaś ca latā vibhangya
pralamba-cūḍā-kalasānī puspaḥ

stambhāḥ—pillars; drumāḥ—trees; te—the; vadabhī—roof; ca—also; tesāṁ—of them; skandha—branches; akhya—named; sākhā—branches; vitapaḥ—and twigs; chadhāṃsi—covering; tat—of that; bhittayaḥ—the walls; dvaḥ—door; ca—also; latā—creepers; vibhangya—breaking; pralamba—suspended; cūḍā—spires; kalasānī—and domes; puspaḥ—with flowers.
Four trees are the four pillars of this cottage. Their branches and twigs are its roof, their flowers its domes and spires, the vines clinging to their sides its walls, and the opening among the vines is its door.

Text 30

evam-vidhaiḥ sundara-san-niveśaḥ
kuṇjāṇi sarvatra vane vraje 'pi
vimāṇa-kārīṇī vimāṇa-bhānāt
vaikuṇṭha-gānām api lobhitāni

evam-vidhaiḥ—in this way; sundara—beautiful; sat—transcendental; niveśaḥ—with cottages; kuṇjāṇi—the groves; sarvatra—everywhere; vane—in the forest; vraje—in Vraja; api—also; vimāṇa-kārīṇi—removing the pride; vimāṇa-bhānāt—from the beauty of the demigods; vaikuṇṭha-gānām—of the residents of Vaikuntha; api—also; lobhitāni—attracted.

These beautiful cottages, which are found throughout Vraja's forests, remove the demigods' pride in their airplanes, and attract even the residents of Vaikuṇṭha.

Text 31

vanāṇi kuṇjāṇi latā-drumāḥ ca
ye paksino ye pāsavaḥ ca aṃye
kṣanat mukundeśaṃ-mātrataḥ syūḥ
sarve praphullās tad-ṛte tv apabhūḥ

vanāṇi—the forests; kuṇjāṇi—the groves; latā—creepers; drumāḥ—trees; ca—and; ye—which; paksinah—birds; ye—which; pāsavah—animals; ca—and; va—or; aṃye—others; kṣanat—for a moment; mukunda—of Lord Mukunda; ikṣana—from the glance; mātrataḥ—only; syūḥ—may be; sarve—all; praphullāḥ—blossomed with happiness; tat—that; ārt—not; tv—in deed; apabhūḥ—wilted.

Vraja's forests, groves, creepers, trees, birds, beasts, and other living entities all blossom with happiness when Lord Mukunda glances on them and wilt with disappointment when He does not.

Text 32

vrajeśu nānā-vidha-sad-vanesu
nandīśvarasyaśvara-kona ārāt
khela-vanama yatra rahasya-khela
khelālasābhirit divi śadbhir eṣāṁ

vrajeśu—in Vraja; nānā—various; vidha—kinds; sat—transcendental; vaneṣu—in
North of Nandisvara is a forest where Lord Kṛṣṇa enjoys secret pastimes that are worshiped by six eager demigods in heaven.

Text 33

yasmād asau śrī-yaḿunā vrajendor
didrksayānu vrajām āvrajantī
nandīśvarāntesu gavesayantī
babhrāma tatrāsaralā bhavantī

yasmāt—from that; asau—this; śrī-yaḿunā—Yamunā river; vrajā-inoḥ—of Śrī Kṛṣṇa, the moon of Vṛaja; didrksaya—with a desire to see; anu—following; vrajam—Vṛaja; āvrajantī—goes; nandīśvara—Nandīśvara Hill; antesu—near; gavesayantī—searching; babhrāma—wanders; tatra—there; asaralā—in a crooked course; bhavantī—is.

The Yamunā river passes through that forest and flows near Nandīśvara Hill. It winds through Vṛaja in a very crooked course, searching for Śrī Kṛṣṇa, the moon of Vṛaja.

Text 34

yatrodakādi-grahana-ccalādyair
gopijānās te bhisaṁarti bhūyah
gopi-priyo ’pi pravadanti gopi-
ghat̄tam na ghat̄tam kurute sa kam vai

yatra—where; udaka-water; ādi-beginning with; grahana—for fetching; chala-
adyaih—on various pretexts; gopijānah—the the gopīs; te—they; abhisarantī—
meet; bhūyah—repeatedly; gopi-priyah—Śrī Kṛṣṇa, who is very dear to the the
gopīs; api—also; pravadantī—they say; gopi-ghat̄tam—gopī-ghata; na—not;
ghattam—agitation; kurute—does; saḥ—he; kam—what?; vā—or.

On the pretext of fetching water an other things, the the gopīs would go to that pastime forest and meet their beloved Kṛṣṇa. They call this place gopi-ghat̄ta. Did the Lord agitate the gopīs with His pastimes there, or not?

Text 35

śrī-kṛṣṇa-keli-dyuti-vidyutānām
brahmāṇḍa-sammanḍana-paṇḍitānām
A treasure-chest filled with the glory of Śrī Kṛṣṇa’s pastimes, which decorate the worlds, the Bhanḍiravana forest of druma and vidruma trees shines with great splendor.

Text 36

In that place are Muñjātavi forest and many other beautiful, charming groves and forests where the gopīs keep many delightful gardens.

Text 37

In these groves the gopīs meet their lover, Kṛṣṇa, converse with Him, dance with Him, and enjoy unlimited pastimes with Him. In this way all their desires to serve Kṛṣṇa become fulfilled.
Among Vrndavana's splendid forests, which make the splendors of Vaikuntha seem very pale, the very beautiful forest named Vrndavana-vana is the best.

They who offer respectful obeisances to her or bathe in her waters, the Yamuna, which is like a moat of black mascara encircling Vrndavana, transforms into pure devotees carrying Lord Krsna in their hearts.

The Yamuna river is like a blue lotus flower garland, a sapphire necklace, or a
blue sash worn by the goddess of Vrndavana.

**Text 41**

*saptaiva sindhun api sapta lokän
saptávrtih sásti vibhidya saurí
vaikuññha-goloka-gata bhramanti
vṛndāvanam sevītum ālavālam*

*sapta—seven; eva—certainly; sidhän—seas; api-and; sapta—seven; loan worlds;
sapta—seven; avrtih—coverings; sà—she; asti—is; vibhidya—breaking; saurí—the
Yamuna river; vaikuññha—in the spiritual sky; goloka—to Goloka Vṛndāvana;
gatà—gone; bhramanti—wanders; vṛndāvanam—the forest of Vṛndāvana;
sevītum—to serve; ālavālam—stream for irrigation.*

Passing the seven seas and seven planetary systems, and breaking through the
sevenfold covering of the universe, the Yamunā enters the spiritual Goloka planet
and wanders here and there to serve Vṛndāvana by carrying water.

**Text 42**

*yasyā jale dūra-gatā gate 'pi
vṛndāvanasyaiva samantatah syāt
āvarta-lākṣām sthiti-lōbha-lākṣām
yathā dhāni-dvāri su-lōbhi-cittam*

*yasyāḥ—of which; jale—in the water; dūra—from a great distance; gatā—come;
gate—gone; api—even; vṛndāvanaṣya—of Vṛndāvana; eva—certainly; samantatah—
on all sides; syāt—is; āvarta—turns; lākṣām—with hundreds of thousands; sthiti—
situation; lōbha—greed; lākṣām—hundreds of thousands; yathā—just as; dhāni—of
a millionaire; dvāri—at the doorstep; su-lōbhi—of a greedy person; cittam—
consciousness.*

Many greedy men will wait at a rich man's doorstep, hoping to meet him and
benefit hundreds of thousands of times over. In the same way the Yamunā flows in
a very winding course, greedy to get some of the wealth of Vṛndāvana forest.

**Text 43**

*yasyā asau śyāma-rasa-pravāhah
śyāmasya tam śyāma-rasa-pravāham
uddīpayann eva nimajjayan syāt
svaśmiṁs ca tasmiṁs ca tadālibhis tam*

*yasyāḥ—of which; asau—this; śyāma-blue; rasa—of nectar; pravāhah—stream;
śyāmasya—of Lord Śyāmasundara; tam—this; uddīpayan—agitating; eva—*
The dark nectar current of the Yamuna picks up Lord Kṛṣṇa and plunges Him and His gopi friends in the dark nectar current of transcendental amorous pastimes.

Text 44

yasyāḥ pravāhesv api jīva-jātā
muhur muhur mastakam urdhvayanti
dīrksavah śyāma-rāseṣu magnā
śyāmāgamāsānki-dhiyeva mugdāh

yasyāḥ—of which; pravāhesu—in the stream; api—also; jīva-jātāḥ—living entities; muhuh muhuh—constantly; mastakam—head; urdhvayanti—raised; dīrksavah—eager to see; śyāma—of Lord Śyāmasundara; rāseṣu—in the nectar of love; magnāh—immersed; śyāma—Lord Śyāmasundara; āgamanā—arrival; asānki—expecting; dhiyāḥ—with the intelligence; mugdāḥ—charming and innocent.

Many charming aquatic creatures, plunged in the nectar of love for Kṛṣṇa, again and again push their heads above the Yamuna’s waters, hoping for a glimpse of Lord Śyāma.

Text 45

yasyā dvayoh sundara-pārśvayos tāḥ
sopāna-māle vara-ratna-jāle
śobhākhya-devyā iva danta-paṅktī
dṛi-kṛṣṇa-susmāraka-suddha-saktī

yasyāḥ—of which; dvayoh—on both; sundara—beautiful; pārśvayoh—sides; tāḥ—are; sopāna—maāle—two staircases; śobhā—beauty; akhyā—named; devyā—of the goddess; iva—like; danta—of teeth; paṅktī—row; dṛi—krṣṇa; of Śrī Kṛṣṇa; su-smāraka—remembering; suddha—pure; saktī—potencies.

On the Yamuna’s beautiful shores are jewel staircases, which are like the teeth of the goddess of beauty, and which remind one of Śrī Kṛṣṇa.

Text 46

sopāna-jātāu mani-jau dvi-pārśve
madhye ca yasyāḥ salila-pravāhah
śrī-kṛṣṇa-veṇu-dhvani-pānato 'mī
bhavanti sadyo viparita-rūpāḥ

sopāna-jātau—two staircases; maṇī-jau—made of gems; dvi-pārśve-on both sides; madhye—in the middle; ca—also;
yasyāḥ—of which; salilā—of water; pravāhāḥ—the current; śrī-krṣṇa—of Śrī Kṛṣṇa; venu—of the flute; dhvani—the sound; pānataḥ—because of drinking; ami—these; bhavanti—become; sadyaḥ—immediately; viparita—the opposite; rūpāḥ—in nature.

When they drink the sound of Kṛṣṇa’s flute, these two jewel staircases melt with love, and the river flowing between them becomes solid and stunned with ecstasy.

Text 47

sarvāṇī tasyāḥ pulināṇī candra-
cūrṇāṇī yac-candrikayānvitāṇī śrī-rāsa-lilā-rasa-saubhagāṇī nāmāṇi yeṣām tad-avekṣanāṇī

sarvāṇī—all; tasyāḥ—of the Yamuna; pulināṇī—the beaches; candrācūrṇāṇī—camphor dust; yat—of which; śrī-rāsa-lilā—of the pastime of the rāsa-dance; rasa—with the mellows; saubhagāṇī—auspiciousness; nāmāṇi—names; yeṣām—of which; tat—that; avekṣanāṇī—in relation.

In the moonlight the Yamuna’s beaches appear to be made of camphor-sand. Lord Kṛṣṇa enjoyed His rāsa-lilā on these beaches, with each place bearing the name of a particular pastime.

Text 48

madhye ‘pi tasyāḥ pulināṇī yeṣu
kuṇjāṇi kutrāpi lasanti teṣām vihāngamā angana uḷlasanti
govinda-sandarśana-lālasātāḥ

madhye—in the middle; api—also; tasyāḥ—of the Yamuna; pulināṇai—the shores; yeṣu—in which; kuṇjāṇi—groves; kutrāpi—in some places; lasanti—are splendidly manifest; teṣām—of them; vihāngamā—birds; angane—in the courtyard; uḷlasanti-fly about; govinda—of Lord Govinda; sandarśana—for the sight; lālasātāḥ—because of yearning.

In the clearings of the splendid groves by the Yamuna’s shore, birds fly here and there, yearning for a glimpse of Lord Govinda.

Text 49
Everywhere in Vrndavana and on the Yamuna's shores are trees that are like the Lord's incarnations, that give the gift of pure love, and that make one remember the Lord, making He who is the moon of Vraja suddenly rise within the heart.

Text 50

Everywhere in Vṛndāvana and on the Yamuna's shore are groves of ancient, wonderful mango and other trees, which feed nectar to Lord Kṛṣṇa's eyes.

Text 51

In Vṛndāvana are grape-vines, flower gardens, groves of plantain trees, golden
pavements, a mountain of precious gems, and a grove of kalpa-vrśa trees.

Text 52

kutrāpi dirghāh sadasūtra-pātā
iva kvacin mandala-bandhanena
dvi-trāh kvacīc chrenaya eka-jātyāh
kutrāpi nānā-vidha-jātibhiṣ ca

kutrāpi—somewhere; dirghāh—long; sama-sūtra-pātā—the same; iva—like; kvacī—somewhere; mandala-bandhanena—in the same place; dvi—two; trāh—or three; dvacī—somewhere; srenayā—series; eka—jātyāh—one kind; kutrāpi—somewhere; nānā—various; vidha—kinds; jātibhiṣ—with varieties; ca—also.

In some places of Vṛndāvana there are large groves of a single kind of tree. In other places two or three different kinds of trees grow together, and in other places there are groves that contain a great variety of different trees.

Text 53

amrādikānāṁ kva ca pañcaśa ya
urdhvena sākhādibhir apy anyūnāṁ
tā nātiriktāḥ sukha-krtrimā kim
puspāvalināṁ api tādrśās tāḥ

amra—mango trees; ādikānām—beginning with; kva—where; ca—and; pañcaśa—with five; yāḥ—which; urdhvena—up; sākhā—branches; ādibhiḥ—beginning; apī—even; anyūnāḥ—not small; tāḥ—they; na—not; atiriktāḥ—surpassing; sukha—easily; krtrimā—fashioned; kim—what; puspa—flowers; avalinām—of multitudes; apī—also; tādrśāḥ—like that; tāḥ—they.

Are any other flowers equal to the mango flowers of Vraja? Where are trees equal in height to the great five-branched mango trees growing in Vraja? Even if one were to fashion a great statue of a tree it would be very difficult to make on as high as these mango trees.

Text 54

tamālā-mālā api tādrśās tāḥ
kutrāpi nānā-vidha-pādapanāṁ
vanam dhani-bhūtam ativa-citram
vipakṣa-drṣṭer api duspravesam

tamāla—of tamāla trees; mālā—groves; api—also; tādrśāḥ—like that; tāḥ—they; kutrāpi—somewhere; nānā—various; vidha—kinds; pādapanāṁ—of trees; vanam—forest; dhani—wealthy; bhūtam—having become; ativa—very; citram—
colorful and wonderful; vipaśṭa-dṛṣṭeh—of one enimical to Kṛṣṇa and His devotees; api—also; duspraveṣam—difficult to enter.

In some places in Vraja there are groves of tamāla trees, and in other places there are opulent and wonderfully colorful groves filled with many different kinds of trees. Kṛṣṇa's enemies have never been able to enter any of these groves of Vraja.

Text 55

madhye nikuṇjāḥ kvacid eva teṣām
kutrāpi ratottama-mandirāṇī
kutrāpi vṛndā parivāra-sālāḥ
sarvāsu dīkṣv eva samullasanti

madhye—in the middle; nikuṇjāḥ—groves; kvacīt—in some places; eva—certainly;; teṣām—of them; kutrāpi—in some places; ratna—jewelled; uttama—excellent; mandirāṇī—palaces; kutrāpi—in some places; vṛndā—Vṛndāvana forest; parivāra-sālāḥ—the other forests which are Vṛndāvana's associates; sarvāsu—in all; dīkṣu—directions; eva—certainly; samullasanti—are splendidly manifest.

With many lovely jewel palaces in their groves, Vṛndāvana and other forests are splendidly manifest everywhere in Vraja.

Text 56

vṛndāvanam laukikavad yadidam
tathāpi lokottara-loka-hāri
rājno yathātyanta-vilāsinīḥ syād
ārāma-ramyatvam ati-prasārī

vṛndāvanam—Vṛndāvana; laukika—ordinary; yat—if; idam—this; tathāpi—nevertheless; loka-uttara—in the place beyond the material world; loka—the people; hāri—enchanting; rājnaḥ—of the king; yathā—just as; atyanta—great; vilāsinīḥ—with splendid pastimes; syāt—may be; ārāma—of the garden; ramyatvam—charm; ati-prasārī—large.

Even if one thinks Vṛndāvana an ordinary material place, he must still admit that Vṛndāvana enchants the minds of Vaikuṇṭha's residents. He must also admit that Vṛndāvana's gardens delight the king that enjoys pastimes there.

Text 57

sannām rtūnāṁ prthag eva sat cet
pādāni tat-tat-sva-gunaḥ sa yatra
vṛndāvanenduh prati vāsaram tat
sarvartu-lilānubhavāṁ tanoti
Generally the six seasons come one after another, and the qualities of only one season are manifest at any given time. Here in Vrndavana, He who is the moon of Vrndavana can enjoy the pastimes of any season at any time.

Text 58

tathāpi sarvartava eva nityam
vṛndavane 'smin pranayanti sevām
yesāṁ prasūnaih kṛta-bhūsanas tā
vṛndāvanendūm pranayanti gopyah

In Vrndavana all the seasons are eternal, and they all diligently serve Śrī Kṛṣṇa, the moon of Vrndavana. The gopis decorate Śrī Kṛṣṇa with garlands and other ornaments made from the flowers of many different seasons.

Text 59

vṛndāvanendoh sakala-priyānām
vṛndāvane 'smin vilasanti kuñjāh
brahmānubhūtīr api mocayanti
yesāṁ dyutināṁ kalayāpi guñjāh

vṛndāvana—of Vṛndāvana; indoh—of the moon; sakala—all; priyānām—of the beloved gopīs; vṛndāvane—in Vṛndāvana; asmin—in this; vilasanti—are splendidly manifest; kuñjāḥ—groves; brahma—of Brahma; anubhūtīḥ—perception; api—even; mocayanti—liberates; yesāṁ—of which; dyutinām—of the splendors; kalaya—with a fragment; api—even; guñjāḥ—blossoms.

In Vṛndāvana the gardens of all the gopi-beloveds of Vṛndāvana’s moon (Kṛṣṇa) shine with great splendor. A single ray of those gardens’ splendor eclipses the Brahma effulgence.

Text 60
The animals, birds, trees, vines, and all other living entities that reside in Vrndavana yearn to see the rising of Vrndavana's moon (Krṣṇa).

Text 61

ekas tu jātyāpi sa kalpa-vṛksah
pāre guṇair eva na jāti-rūpaiḥ
tathāpi vṛndavana-nātha-vat te
līlānusārenā gūnodayah syūḥ

ekah—one; tu—in deed; jatya—by birth; api—said; kalpa-vṛksah—kalpa-vṛksa tree; pāre—the others; guṇaiḥ—by qualities; eva—certainly; na—not; jāti—rūpaiḥ—by birth; tathāpi—still; vṛndāvana—of Vṛndāvana; nātha—the Lord; vat—like; te—they; līlā—pastimes; anusārenā—according; gūna—of qualities; udayaḥ—arival; syūḥ—may be.

Originally there is only one kalpa-vṛksa tree in Vṛndāvana, and the other trees have attained the qualities of kalpa-vṛksa trees by its association. In the same way, there is only one Śrī Krṣṇa, the master of Vṛndavana, and by enjoying pastimes with Him His friends have attained qualities like His.

Text 62

vṛndāvane yadyāpi kalpa-vṛksah
sarve tathāpy eka udāra-gītāḥ
yasyātule tatra tale tad-antas
tan-mañju-kuṇje mani-mandiram tat

vṛndāvane—in Vṛndāvana; yadyāpi—although; kalpa-vṛksah—kalpa-vṛksa trees; sarve—all; tathāpi—nevertheless; ekah—one; udāra-gītāḥ—especially glorious; yasya—of which; atule—incomparable; tatra—there; tale—at surface; tat—that; antah—the end; tat—of that; mañju—charming; kuṇje—in the grove; mani—made of jewels; mandiram—palace; tat—that.

Although all the trees in Vṛndāvana are kalpa-vṛksa trees, still one among them
is especially glorious. This tree grows next to a jewel palace in a supremely charming grove.

Text 63

ूर्ध्वोर्द्ध्वे-ूर्ध्वोर्द्ध्वे गेहपरी गेहम एवम
तत पञ्चसद-अष्ट-नव-ती-चिरम
सर्वत्रा मध्ये वरा-कर्निका-वति
सामंतता एष्टौ दलावत प्रकोष्ठहाः

ूर्ध्व-ूर्ध्वे—one above the other; गेहा—buildings; उपरि—above; गेहम—palace; एवम—in this way; तत्—this; पञ्च—five; अष्ट—eight; नव—nine; अति—very; चिरम—wonderful; सर्वत्रा—everywhere; मध्ये—in the middle; वरा—excellent; कर्निका—whorl; वति—like; सामंतताह—everywhere; एष्टौ—eight; दला—petals; वति—like; प्रकोष्ठहाः—courtyards.

This palace has many wings five, six, eight, or even nine stories high. Each wing has a courtyard shaped like a lotus whorl with eight petals.

Text 64

परे परे 'न्ये च ताथावा कोष्ठाः
सेवा-परानं शयानादि-निष्ठाह
tan-mandirasya-tūla-saubhagasya
syuh prangane 'ṣṭāv api mandirāṇi

परे परे अन्ये—others; चा—also; ताथा—in that way; एवा—certainly; कोष्ठाः—courtyards; सेवा—to service; परानं—devoted; शयानादि-निष्ठाह—with resting places; and other rooms; तात-मंदिरास्या—of the palace; अतुला—incomparable; साउभागस्या—of beauty; स्युह—is; प्रांगाने—in the courtyard; एष्टौ—eight; अपि—also; मंदिराणि—palaces.

The residential quarters of the devotees overlook these courtyards. Within the beautiful palaces' courtyards again there are eight smaller palaces.

Text 65

तान्य अष्ट-दिग-गानि सुमाध्यागामः तत्
स्वाक्ष्या-साक्षादिबिहर् एवं नित्यम्
स्वांगेशु सांगोपायते द्रुमो षाव
लिलानुकुलेभ्या र्ते जनेब्योः

तानि—they; अष्टा—eight; दिक—in directions; गानि—placed; सु-माध्यागाम—nicely situated in the middle; तत्—that; स्वाक्ष्या—own; साक्षा-अदिबिहि—with extensions; एवा—certainly; नित्यम्—eternal; स्वा-अंगेशु—with its extensions; सांगोपायते—protects; द्रुमाह—tree; असाव—this; लिला—pastimes; अनुकुलेभ्याः—
favorable; *rte*—without; *janebhyah*—from persons.

These eight palaces are placed in the eight directions, and in the middle is placed an eternal kalpa- vrkṣa tree, which with its many branches protects the devotees from the enemies of the Lord.

Text 66

kalpāga-kuṇjāṁ nava-mandiram tat
samantatas tasya pare 'ṣṭha-kuṇjāḥ
tathāiva sarve nava-mandirās te
praty-ekam anye 'pi tataḥ pare 'nye

kalpāga-kuṇjām—grove of kalpa-vrksa trees; nava—nine; mandiram—palaces; tat—that; samantataḥ—on all sides; tasya—of that; pare—others; aṣṭa—eight; kuṇjāḥ—groves; tatha—in that way; eva—certainly; sarve—all; nava—nine; mandirāḥ—palaces; te—they; prati-ekam—each; anye—others; api—also; tataḥ—from that; pare anye—others.

This grove with nine palaces is surrounded in all directions by eight other groves, each with nine palaces. Beyond these groves and palaces there are more groves and palaces.

Text 67

yat kuṇja-rājam vrta-kalpa-vrksaṁ
vrndāvanesā-lasitālayam tat
tatah sakhināṁ atha kinkarināṁ
samantatas tat-paratah kramena

yat—which; kuṇja—of groves; rājam—the monarch; vrta—surrounded; kalpvṛksaṁ—with kalpa vrkṣa trees; vrndāvana—Vṛndāvana; iśa—the queen; lasita—splendid; alayam—abode; tatha—that; tataḥ—from that; sakhināṁ—of her gopi-friends; atha—then; kinkarināṁ—of her maidservants; samnataḥ—in all sides; tat—that; parataḥ—after; kramena—one after another.

In the best of these kalpa-vrksa groves is the splendid palace of Vṛndāvana's queen. Around Her palace are the palaces of her gopi-friends, and around them are the residences of her maidservants.

Text 68

sarvatra madhye vara-mandiram yad
yūtheśvārī tatra ganesāvārī vā
kāntena sākam yadi rājate tat-
Staying in Her palace by Her lover's side, the queen of the gopis shines with great splendor. The residences of the other gopis are situated around Her palace.

**Text 69**

sa kalpa vrksas tad-adho nikuñjam
tan-mandirany apy ati-citrakåñi
yåvan mukunda-priyayepsitåñi
bhavanti távanti na tå vidanti

sah—this; kalpa-vrksah—kalpa-vrksa tree; tat—that; adhah—around;
nikuñjam—grove; tat-mandiråñi—palaces; apiy—also; ati—very; citrikåñi—

wonderful; yåvat—to what extent; mukunda—of Mukunda; priyaya—by the
beloved; ipitåñi—desired; bhavanti—are; tavanti—in that way; na—not; tåh—they;
vidanti—are.

Around this central kalpa-vrksa tree is a grove with many very wonderful palaces just as Mukunda's beloved would desire them.

**Text 70**

govinda bhûmiti puråna-gitam
yad-yoga-pithåkhyaam apiha tanre
śri-rådhayå śri-vidhu-yoga-dhåma
śri-kuñja-råjaam nigadåma nåma

govinda—of Lord Govinda; bhûmi—the place; iti—puråna—in the Puranas;
gitam—described; yat—which; yoga-pitha—the transcendental place; akhyam—
named; api—also; iha—here; tanre—in the Tantras; śri-rådhayå—with Śrîmati
Rådhåråñi; śri-vidhu—of Lord Krsna; yoga-dhåma—the abode; śri-kuñja—of
groves; råjam—the monarch; nigadåma—we say; nåma—the name.

This abode of Śrî Śrî Rådå Krsna is called Govinda-bhûmi (The abode of Lord Govinda) in the Purånas, and yoga-pitha (the transcendental place) in the Tantras. In this book we call it Śrî Kuñja-råja (the king of groves).

**Text 71**

yad-daksîñe råjati råja-kelî
Far to the south is Govinda-kunda, the lake of Lord Govinda, the husband of the goddess of fortune. Around this lake are many groves filled with buzzing bees.

To the north is Brahma-kunda, surrounded by many pleasant groves. To the north of Brahma-kunda is an aśoka grove that enchants the divine couple and, as a
thief, has stolen away their peaceful gravity.

Text 74

gopiśa iśah sa tad-īśa-kone
gopi-janānām varado 'rcanīyah
śrī-krṣṇa-saṅgāya yathā sa duṭi-
jano vinodena mano dhiṇoti

gopi—of the gopīs; iśah—the master; īśah-Lord Śīva; sah—this; tat—of Him; īśa-
kone—in the north; gopi—janānām—of the gopīs; vara-dāḥ—the granter of
benediction; arcanīyah—the object of worship; śrī-krṣṇa—with Śrī Krṣṇa;
saṅgāya—for association; yathā—just as; sah—he; duṭi-janāḥ—messenger;
vinodena—with pastimes; manah—the mind; dhiṇoti—satisfies.

North of that is Gopīśa where, worshiped by them, Lord Śīva pleased the gopīs'
hearts by giving them the benediction to enjoy pastimes with Lord Krṣṇa.

Text 75

tasyeśa-kone tad-adūra eva
tate tatinyā natativa bhāti
vaṃśivaṭo yasya tale sa-vamśīm
vaṃśi-dharo vādayate priyam yah

tasya—from that place; iśa-kone—north; tat—from there; adūre—not far; eva—
certainly; ; tate—on the shore; tatinyāḥ—of the Yamunā river; natati—a dancer;
iva—like; bhāti—is splendidly manifest; vaṃśivataḥ—Vaṃśivata; yasya—of which;
tale—on the surface; sa—with; vaṃśīm—His flute; vaṃśi-echaraḥ—Śrī Krṣṇa, the
holder of the flute; vādayate—attracts; priyam—His beloved; yah—who.

A little north of that, at Vaṃśīvaṭa, which is like a splendid dancer on the
Yamunā’s shore, Śrī Krṣṇa attracted His beloved by playing the flute.

Text 76

yad-uttare naidhuvanam vanam tat
tan-nāma gitāṃ sruti-citta-nītām
so ‘ntarhito yatra param priyam prāg
rāsonmukhibhyo ramayan priyabhyaḥ

yat—of which; uttare—to the north; naidhuvanam—Naidhuvana; vanam—
forest; tat—that; tat—of that; nāma—the name; gitām—described; sruti—to the
ear; citta-and mind; nītām—brought; sah—He; antarhitaḥ—desappeared; yatra—
where; param—most priyam—beloved; prāg—before; rāsa—on the rāsa-dance;
unmukhibhyah—intent; ramayan—delighting; priyabhyaḥ—from the beloved gopīs.
North of that is Nidhuvana, the name of which attracts the ears and heart. Delighting His beloved, Śrī Kṛṣṇa disappeared from the company of gopīs eager to enjoy the rāsa dance there.

Text 77

sūryāspade naīrta-kona-kande
kundothavat-kuṇja-nikuṇja-puṇje
Śrī-rādhikā sūrya-samarcanāyai
navā javā rājati rāga-phullā

śūryāśya—of the sun-god; aspade—in the abode naīrta-kona-kande—in the southwest; kunda—jamsine flowers; uṭha—blossoming; vat—with; kuṇja-nikuṇja—with groves; puṇje—filled; Śrī-rādhikā—by Śrīmati Rādhārāṇī; sūrya—the sun-god; samarcanāyai—for the worship; navā—fresh; javā—rose; rājati—is splendidly manifest; rāga—with red; phullā—blossoms.

To the southwest, in a jasmine garden, is Sūryāspada, where Śrī Rādhikā worships the sun-god with a newly-blossomed red rose.

Text 78

vāyavya-kone ca kadamba-mūle
yā bhadrakālī astī tad-arcanāyam
sā gopa-kanyādika-cīra-cittām
caurī cakārāsti ca cīra-corah

vāyavya-kone—in the northwest; ca—also; kadamba—of a kadamba tree; mūle—at the root; yā—which; bhadrakālī—Bhadrakālī; astī—is; tat—of her; arcanā yam—for the worship; sā—this; gopa—of the cowherd men; kanya—of the daughters; cīra—for a long time; cittām—consciousness; caurī—thief; cakārā—did; astī—was; cīra—of the garments; corah—thief.

In the northwest is Bhadrakālī-tīrtha, where at the base of a kadamba tree the gopīs worshiped the goddess for a long time, and where the thief Kṛṣṇa stole the gopīs' garments.

Text 79

kone 'nalasyāsti sa vighna-rājo
yam arcayanti prayataḥ priyam tāḥ
priya-prasange 'niśa-vighna-saṅkāh
saṅkā labhante 'tra vinodyamena

kone analasya—in the southeast; astī—is; saḥ—He; vighna-rājaḥ—the deity of
Ganēṣa, who removes obstacles; yam—whom; arcayanti—they worship; prayatah—with great concentration; priyam—their beloved; tāḥ—they; priya—of their beloved; prasange—in the matter of the association; anīṣa—day and night; vighna—of obstacles; sankāḥ—worried; sankāḥ—hope; labhante—obtain; atra—in this matter; vina—without; udyanena—effort.

In the southeast is Vighnarāja-tīrtha, where Śrī Kṛṣṇa incarnated in the form of a deity of Ganēṣa. Constantly afraid of separation from their beloved, the gopīs earnestly worshiped this deity, and became quickly convinced that they would always have Kṛṣṇa’s association.

Text 80

prācyāṁ diśi premamaya-prapūrnam
śrī-venu-kūpam vilasaty alāṁ yat
śrī-venu-vādyaih svayam āvīrāsīt
śrī-venu-pāneh parama-priyāyai

prācyāṁ diśi—to the east; prama-maya—consisting of transcendental love; prapūrnam—full; śrī-venu-kūpam—Śrī Venu-kūpa (The Flute’s Well); vilasati—is splendidly manifest; alām—greatly; yat—which; śrī-venu—of the flute; vādyaiḥ—with the music; svayam—personally; āvīrāsīt—was manifest; śrī-venu-pāneh—from Śrī Kṛṣṇa, who held the flute in His hand; parama-priyāyai—for His beloved.

To the east is Śrī Venu-kūpa (the flute’s well), which is filled with the waters of love. Śrī Kṛṣṇa pleased His beloved by creating this well with the music of His flute.

Text 81

rāsonmukhe tyakta-samasta-kāntāḥ
kāntās tadāvadayad āsū venum
raho vilāsenā tayā yadābhūt
tasyāḥ pipāśārī-pipāsayaṁtāḥ

rāsonmukhe—in the middle of the rāsa-dance; tyakta—abandoned; samasta—all; kāntāḥ—the beloved gopīs; kāntāḥ—the hero Kṛṣṇa; tadā—then; avadayat—played; āsū—quickly; venum—the flute; raḥah—in a solitary place; vilāsenā—tayā—by that; yadā—when; abḥūt—became manifest; tasyāḥ—of her; pipāsā—of thirst; arti—distress; pipāsaya—by the thirst; artāḥ—distressed.

In the midst of the rāsā-dance Rādhā and Kṛṣṇa left the gopīs’ company and enjoyed pastimes in a solitary place. When Rādhā became thirsty, Kṛṣṇa created this well (Śrī Venu-kūpa) by playing His flute.

Text 82
śṛṅgāra-sāṃtau yad-adho nikunje
śṛṅgārayām āsa param priyāṁ saḥ
śṛṅgāra-nāma sa vato ‘dhunāpi
sangiyate tat-tad īveksate ca
śṛṅgāra-sāṃtau—at Śṛṅgāra-sāṃti; yat—of which; adhaha—a little to the south;
nikunje—in a grove; śṛṅgārayām āsa—decorated; param priyāṁHis beloved; saḥ—He; śṛṅgāra-nāma—named śṛṅgāra; saḥ—that; vātah—vata tree; adhunā—now;
api—even; sangiyate—is glorified; tat—that; tat—that; iva—as is it were; īksate—is seen; ca—also.

In the grove named Śṛṅgāra-sāṃti, Kṛṣṇa decorated His beloved under a vata tree named Śṛṅgāra-vatā, which can be seen and glorified even today.

Text 83

yadā sa vamśīvata-gaḥ svavamśiṁ
vamśivado ‘vādayad āsu tarhi
dhirah samīro ’pi babhūva yatra
sthalam ca tad-dhira-samīra-nāma

yadā—when; saḥ—He; vamśīvata—from Vamśīvata; gaḥ—gone; svav—His;
vamśiṁ—flute; vamśī-vaḍah—the flute—player; avadaīyat—played; āsu—immediately; tarhi—then; dhirah—a gently; samīraḥ—breeze; api—also; babhūva—was; yatra—where; sthalam—the place; ca—also; tat—that; dhīra-samīra—Dhīra-
samīra; nāma—named.

One time, when Śrī Kṛṣṇa had gone a little distance from Vamśīvata, a gentle (dhīra) breeze (samīra) sprang up from His flute playing. That place became known as Dhīra-samīra-tīrtha.

Text 84

samantato yadyapi bhāti kṛṣṇa-
kṛṣṇānurāgā pulināṇi tasyāḥ
tathāiva sarvatra tathāpi vamśi-
vaṭo ’ntimāṇy eva naṭanti manye

samantataḥ—in all directions; yadyapi—although; bhāti—is splendidly manifest; kṛṣṇa—of the Yamunā river; kṛṣṇa— for Lord Kṛṣṇa; anurāgā—with love; pulināṇi—the shores; tasyāḥ—of that; tathā—in that way; eva—certainly; sarvatra—everywhere; tathāpi—still; vamśi—vataḥ—Vamśīvata; anītmāṇi—near;
eva—certainly; naṭanti—dance; manye—I think.

Although the entire shoreline of the Yamunā shines with love of Kṛṣṇa, I think the area of Vamśīvata not only shines, but actually dances in ecstatic love.
Every evening Vṛndā-devī and the other gopīs make elaborate arrangements for Śrī Kṛṣṇa to take rest in the beautiful forest-palaces of Vraja. When He sees this He becomes struck with wonder.

Every morning the gopīs bring betelnuts and other gifts. Seeing this, Śrī Kṛṣṇa becomes struck with wonder and His heart begins to melt with love for them. Seeing His love for them, the gopīs also begin to melt with love.

Text 87

śrī-nandīśvara-mandirāntam abhīto vrndāvanendoh padam
śrī-vṛndāvanam eva kānana-vanam tatrollasad-rociśā
śrī-vṛndāvana-desā-lesa-manane śrī-rūti-cintāmanau
tal-līla-rasa-labhā-sobhanadayah sargo dvitiyodayah

śrī-nandīśvara—of Nandīvara Hill; mandira—the palace; antam abhītaḥ—around; vṛndāvana-indoh—of Śrī Kṛṣṇa; the moon of Vṛndāvana; padam—the abode; śrī-vṛndāvanam—Śrī Vṛndāvana; desā—place; leśa—slight; manane—in
consideration; śrī-rīti-cintāmanau—in this book Śrī Rīti-cintāmaṇi; tat—of the Divine Couple; līlā-rāsa—the nectarean pastimes; lōbha—eagerness; sōhana—beauty; adayah—beginning; sargah—chapter; dvitiya—second; udayah—aricals.

This book, Śrī Vraja-rīti-cintāmaṇi gives a brief description of Śrī Kṛṣṇa's abode, the forest of Vṛndavana, as it is splendidly manifest in the area around Nandīśvara palace. This second chapter has described the beauty of the Lord's transcendental pastimes, His eagerness to enjoy them, and other topics.

Chapter 3

Text 1

vṛndāvanaśv śrī-vaibhavesu
mādhurya-dhūrya-dhvajavad dhinoti
govardhano nāma dharādhi-rājo
rājopacārair yuvarāja-rājam

vṛndāvanesu—in the forest of Vṛndavana; śrī—like this; vaibhavesu—with opulences; mādhurya—of sweetness; dhūrya—abundance; dhvaja—a flag; vat—like; hinoti—pleases; govardhano—Govardhana; nāma—named; dhara-ādhī-rājah—the king; of mountains; rāja—royal; upacāraih—with services; yuva-rāja-rajam—Śrī Kṛṣṇa, the young prince of Vraja.

Govardhana Hill is like a flag of intense sweetness placed in the opulent land of Vṛndavana. As the king of mountains Govardhana Hill offers very pleasing royal service to the young prince of Vraja.

Text 2

nānā-vidhā ratna-varena-vārāḥ
śilā yadiyā vilasanti yatra
krṣnasya simhāsana-piṭha-khatvā-
sayyādi-rūpā rasa-rāja-bhūpāḥ

nānā-vidhāḥ—various; ratna-varena-vārāḥ—excellent jewels; śilā—stones; yadiyā—like that; vilasanti—are splendidly manifest; yatra—where; krṣnasya—of Kṛṣṇa; simhāsana—throne; piṭha—place; khatvā—sayya—couches; adī—beginning; rūpā—in the forms; rasa-rāja-bhūpāḥ—in relation to Śrī Kṛṣṇa, the supreme monarch of nectarean transcendental mellows.

The rocks of Govardhana Hill are many kinds of splendid jewels that provide thrones, couches, and other kinds of furniture for Śrī Kṛṣṇa, the supreme monarch
of all nectar mellows.

Text 3

yat-kandarah kuñja-varenya-puñjāh
śrī-krṣṇa-keli-rasa-mandirānī
prthak prthak tat-parama-priyādeh
saubhāgya-bhāgyottama-yogatānī

yat—of whom; kandarah—the caves; kuñja—groves; varenya—excellent;
puñjāh—multitude; śrī-krṣṇa—of Śrī Kṛṣṇa; keli—of pastimes; rasa—nectarean
mellows; mandirānī—palaces; prthak prthak—various; tat—of Him; parama—
 supreme; priya—beloved; ādeh—beginning; saubhāgya—bhāgya—good fortune;
uttama—supreme; yogatānī—appropriate.

Govardhana Hill’s beautiful forests and caves are Kṛṣṇa’s nectar pastime palaces,
each one perfect for the supreme good fortune of His beloved and Her friends.

Text 4

parāga-puspair madhubhir marandaih
pravāla-vārair madhuraih phalaiś ca
nānā-vidhair yat-taravo latābhīhi
krṣṇasya sevām racayanti tābhīhi

parāga—pollen; puspair—with flowers; madhubhir—with honey; marandaih—
with nectar; pravāla—with blossoming twigs; vārair—excellent; madhuraih—with
sweet; phalaiś—fruits; ca—also; nānā—various; vidhaiś—kinds; yat—of which;
taravo—trees. latābhīhi—with the creepers; krṣṇasya—of Śrī Kṛṣṇa; sevām—
the service; racayanti—performs; tābhīhi—with them.

Govardhana Hill’s trees and vines serve Śrī Kṛṣṇa by offering Him blossoming
branches with sweet fruits, and flowers filled with honey, nectar, and fragrant
pollen.

Text 5

yad-dhātavo gairika-hingulādyā
manahśilākhyā haritāla-mukhyāh
ati-priyāḥ śyāma-sarīra-sobhā
lobhāya kurvanti vidhu-priyānāṁ

yat—of which; dhātavah—the minerals; gairika—red chalk; hingulā—
vermilion; àdyāḥ—beginning with; manahśilā-akhyāḥ—red arsenic; haritāla—
yellow pigment; mukhyāḥ—beginning; ati—very; priyāḥ—dear; śyāma—of Lord
Śyāmasundara; sarīra—of the body; sobhā—beauty; lobhāya—for eagerness;
The red, vermillion, yellow, and other-colored pigments of Govardhana Hill decorate Lord Kṛṣṇa's transcendental body for the pleasure of His beloved gopīs.

The musk left by deer, as well as the kunkuma, camphor, and aguru naturally produced by Govardhana Hill, were all used to give a sweet fragrance to the transcendental body of Lord Kṛṣṇa.

There is a pleasant grove of sandalwood trees on Govardhana Hill. Although snakes generally flock to sandalwood trees, no snakes ever come here, or if sometimes a snake may come it is not poisonous, or if sometimes a poisonous snake may come its poison is automatically counteracted, and it can do no harm. As the best servant of Lord Hari, Govardhana Hill has made this wonderful arrangement for the Lord's pleasure.
One time a contrary fawn-eyed gopi left Śrī Kṛṣṇa. A short time afterwards She saw a snake on the road. Frightened, She took shelter of Lord Kṛṣṇa, embracing Him and begging for protection. As Lord Hari's best servant, Govardhana Hill made all these nectarean arrangements for His pastimes.

Note: This verse may also be translated in the following way:

Rejected by a certain contrary fawn-eyed gopi, Śrī Kṛṣṇa said: "I have just been bitten by one of Govardhana Hill's snakes." When the gopi heard this, She became repentant, and came before the Lord with many apologies. As Lord Hari's best servant, Govardhana Hill made all these arrangements for His pastimes.

Text 9

kvacic chilā nilamani-pravināh
kutrāpi tā mārakataika-tānāh
tāh padmarāgāh sphaṭikās ca kaścīd
govardhanādṛau vidhu-keli-kalpāḥ

kvacit—somewhere; silāh—rocks; nilamani—sapphires; pravināh—excellent; kutrāpi—somewhere; tāh—they; mārakata—emeralds; eka—sole; tānāh—manifestation; tāh—they; padmarāgāh—rubies; sphaṭikāh—crystal; ca—and; kaścīt—some; govardhana-adṛau—on Govardhana Hill; vidhu—of Lord Kṛṣṇa; keli—for the pastimes; kalpāh—suitable.

The rocks of Govardhana Hill are all precious gems. Some are sapphires, some emeralds, some rubies or crystals. They provide the perfect backdrop for Lord Kṛṣṇa's pastimes.

Text 10

jambūnada-grāva-varān nirīksya
kṛṣṇāgrājo 'ram vṛṣabhānūjā dhiḥ
dūraṁ prayāti sphāṭikoccyāntāt
kṛṣṇāgrāj 'trety api sāpi yatra

jambūnada—golden; grava-stones; varān—excellent; nirīksya—seeing k ṭraṇa-
agrajah—Krṣṇa's elder brother Balarama; aram—for a long time; vrṣabhānuja—of Śrīmati Rādhārāṇī; dhīḥ—the conception; dāraṃ—a great distance; prayātī—goes; sphatika-uccaya-antāt—from the crystals; krṣṇa-agrajah—Krṣṇa's elder brother; atra—here; iti—thus; api—also; sa api—she; yatra—where.

If, while walking on Govardhana Hill, Krṣṇa's elder brother Balarama sees a series of golden stones, He thinks: "the daughter of King Vṛṣabhanu must have just now walked before Me," and He changes course to avoid an awkward situation. In the same way, if She sees a series of crystal stones, She thinks: "Balarāma must have just now walked before Me," and She changes Her course.

Text 11

krṣnas tu jambūnada-madhyam eti
muhuh sva-kānta-dyuti-vidddha-buddhiḥ
kānta-pi tasyendramāṇi-sīla-ntam
kānta-bhramāc cṛhī hari-dāsa-vārye

krṣṇah—Krṣṇa; tu—indeed; jambūnada-madhyam—golden stones; eti—approaches; muhuh—repeatedly; sva—His own; kānta—of the beloved; dyuti—luster; viddha—pierced; buddhiḥ—with the conception; kānta—His beloved; api—also; tasya—of Him; indramāṇi-sīla-ntam—sapphire; kānta—her lover; bhramāt—from the false conception; śrī hari—of Śrī Hari; dāsa—of the servants; vārye—on the best.

If, on Govardhana Hill, which is the best of Lord Hari's servants, Śrī Krṣṇa sees a golden stone, He takes it to be His beloved. In the same way, His beloved sees a sapphire, She assumes it is Her lover.

Text 12

yasyāṅga-sobhā na vilobhayanti
kam vā nikuṇjēsu darīṣu dṛstāḥ
krṣnasya kāntā-nivahas-ya hāra-
dibhiḥ padālakta-carvitādyaīḥ

yasya—of whom; āṅga—of the form; sobhā—beauty; na—does not; vilobhayanti—enchant; kāṃ vā—who? nikuṇjeṣu—in the groves; darīṣu—in the caves; dṛstāḥ—seen krṣnasya—of Śrī Krṣṇa; kāntā—the beloved gopīs; nivahasya—of the multitude; hāra-ādibhiḥ—with necklaces and other ornaments; padālakta—with red lac to decorate the soles; carvita—with betel-nuts; ādyaiḥ—and other articles.

The gopīs' necklaces, ornaments, red foot cosmetic, betelnuts, and other paraphernalia gaze on the beauty of Govardhana Hill's groves and caves. Who would not become enchanted by the beauty of Govardhana Hill?
Śrī Kṛṣṇa is the sapphire, and the gopīs the golden necklaces ornamenting Govardhana Hill. The pastimes of Kṛṣṇa and the gopīs are the sons and daughters of Govardhana Hill. Who is able to describe the glories of Govardhana Hill?

The peacocks dance enthusiastically, the bees and cuckoos sing melodiously, and many other birds chirp a rhythmic accompaniment, as they all gaze on the service to Lord Hari done by Govardhana Hill, the best of Lord Hari’s servants.
The land around Govardhana Hill in all directions is filled with many lakes, groves, and other charming places of Lord Kṛṣṇa's pastimes. Many lovely streams flow from Govardhana Hill onto these lands in all directions.

Text 16

tat-pūrvato dāna-nivartanākhyam
kundam yadiya-smaranena sadyah
śrī-rādhikā-tad-dayito 'py udaṅcad-
romāṇca-kampāncita-sundarah syāt

To the east is Dana-nivartana-kunda. When Śrī Rādhikā's handsome beloved remembers it, He begins to tremble, and the hairs on His body stand erect.

Text 17

tato 'pi pūrve para-rāsa-lilā-
vali-sthali śaṭi-baliyasi yā
smṛtāpi tām tam natayaty akande
svīye rase candra-sarovaram ca

tatah—of this; api—also; pūrve—to the east; para—Rādhā; rāsa—rāsa-dance; lilā—of pastimes; avali—of a host; sthali—the place; sa—that; ati—very; baliyasi—full of transcendental potencies; yā—which; smṛta—remembered; api—even; tam—her; tam—Him; natayati—cause to dance; akande—suddenly; svīye—in Their own; rase—transcendental mellow; candra-sarovaram—Candra-sarovara; ca—and.

To the east of that is Candra-sarovara, where the divine couple enjoyed many rāsa-dances. The memory of this place makes Them dance in ecstatic love.

Text 18

govardhana-prāg-diśi dakṣināmśe
sankarṣaṇānanda-sarovaram tat
tat-pūrvato rājati tac ca gaurī-
 tirtham na gaurī-pāṭir eti yat tu

govardhana—of Govardhana Hill; prāg-diśi—to the east; dakṣīna—in the
Southeast of Govardhana Hill is Sanksarsanananda-sarovara, and to the east of that is Gauri-tirtha, which is scrupulously avoided by Gaurī's husband, Lord Śiva.

Text 19

sadā tayā tasya vihāra-hetoḥ
saubhāgya-bhāgyāmṛta-bhūri-bhārah
tasyāḥ priyam yatra samasta-vidyā-
patim cakārāsu nikuṇja-vidyām

sadā—eternally; tayā—with Her; tasya—of Him; vihāra—pastimes; hetoḥ—on account of; saubhāgya—during the full moon night of the mont of Śrāvana; bhāghya—of good fortune; āmṛta—nectar; bhūri-bhārah—great abundance; tasyāḥ—of Her; priyam—beloved; yatra—where; samasta—all; vidyā—of knowledge; ya-patim—the master; cakārā—made; asu—quickly; nikuṇja—of the grove; vidyām—the knowledge.

The nectar flood of supreme good fortune rising from His eternal pastimes with Her has made Her beloved supremely learned in the philosophy of forest-pastimes.

Text 20

sankarsanam dāna-nivartanam ca
kunda-dvayam yat-tad-ubhe tu madhye
mahānā-kūtotsavam atanoti
ānanda-rājo yuvarāja-raṇji

sankarsanam—Sankarsana-sarovara; dāna-nivartanam—Dāna-nivartana-kūnda; ca—and; kunda—of lakes; dvayam—pair; yat-tad-ubhe tu madhye—between which; maha—anna-kūta-utsavam—the mahānā-kūta-festival; atanoti—performs; ānanda-rājah—Ānandarāja-tīrtha; yuvarāja—the young prince of Vraja; raṇji—delighting.

In between Sankarsana-sarovara and Dāna-nivartana-kūnda is Ānandarāja-tīrtha, where the Mahānā-kūta festival delighted the young prince of Vraja.

Text 21

paścāc ca tasyollasitāspadeṣu
kṛṣṇasya keli-kavali-kṛteṣu
śrī-dāna-gaḥṣte suṇāṇi-su-gaḥṣte
yatrobhayo rāsa-vaco vilāṣh

paścāt—to the west; ca—also; tasya—of that; ullasita—splendid; aspadesu—place; kṛṣṇasya—of Śrī Kṛṣṇa; keli—of pastimes; kavali—kṛṣṇa-mouthfuls; śrī-dhāna-ghatte—Śrī Dhāna-ghata; sumāṇi-sughāṭte—sumāṇi-ghata; yatra—where; ubhayoh—of both; rāsa-vacah—playful conversation; vilāṣah—pastime.

West of that are two splendid places in the mouth of Kṛṣṇa's pastimes. They are Śrī Dhāna-ghata and Śrī Sumanī-ghata, where the divine couple playfully talked and joked.

Text 22

tad-dāna-keli-kali-vāg vilāso
   vismāpayām āsa na kam janam yah
tayor api śrota-tatīm atanna-
   naṭī-karoty āsu manas tanūṁś ca

   tat—of them; dāna-keli—the dana-keli pastime; kali-vāk—quarrel; vilāṣah—pastime; vismāpayām āsa—astonished; na—not; kam—what?; janam—person; yah—which; tayoh—of the divine couple; api—also; śrota—of the ear; tatim—the surface; atan—travelling; naṭī-karoti—causes to dance; āsu—immediately; manah—the mind; tanum—body; ca—and.

At this place the divine couple enjoyed the playful quarrel pastime known as dāna-keli. Who would not be astonished by this pastime? When this pastime enters the ears it makes both the body and mind dance.

Text 23

puccham mayūrākṛtī kasya tasya
govinda-kundasya ca daksināṁśe
gala-sthali-mānasa-jāhnavi sā
   nau-khelanam yatra tayoh sadā syāt

   puccham—father; mayūra—of a peacock; akṛtikasya—from the body; tasya—of that; govinda-kundasya—of Govinda-kunda; ca—also; daksina—amanśe—in the south; gala—on the neck; sthali—placed; manasa—jāhnavi—the Mānasa-gāṅgā river; sā—that; nau—boat; khelanam—pastimes; yatra—where; tayoh—of the divine couple; sadā—eternally; syāt—are.

Govardhana Hill resembles a gigantic peacock that has Govinda-kunda as its tail. The Mānasa-gāṅgā, where the divine couple eternally enjoys boat-sailing pastimes, enters into the waters of Govinda-kunda.
If one hears about the divine couple’s boat-sailing pastimes, he will become stunned in ecstasy, and it will not be possible for him to stop hearing about them.

Text 25

yasyās tate pundraka-mandapāṇī
tailokya-śobhā-rasa-mandapāṇī
tayoh dvayoh ujjvala-bhāvitāṇi
bhavanti nityam hrdayā bhāvitāṇi

yasyāḥ—of which; tate—on the shore; pundraka—of madhavi creepers; mandapāṇī—froves; tailokya—of the three worlds; śobhā—beauty; rasa—nectar; mandapāṇī—cottages; tayoh—of Them; dvayoh—both; ujjvala-bhāvitāṇi—splendid transcendental loving pastimes; bhavanti—are; nityam—eternally; hrdayā—in the heart; bhāvitāṇi—manifest.

On the Mānasa-ganga’s shores are many mādhavi-vine pavilions with nectar beauty that shines in the three worlds. There the divine couple enjoys splendid pastimes that are eternally remembered in the world’s hearts.

Text 26

jala-sthala-sthaiḥ kusumuṁ asimaṁ
sarana-marandaiḥ kusumākarākhyah
padmākarā rājati kuṇja-puṇjaṁ
giriṅdra-varyānaṇam eva kim saḥ

jala—of water; sthala—place; sthaiḥ—situated; kusumaiḥ—with flowers; asimaḥ—without limit; sarat—trickling; marandaiḥ—nectar; kusuma—flowers; ākara—form; akhyah—named; padmākarā—lake; rājati—is splendidly manifested; kuṇja-puṇjaiḥ—with many groves; giri-indra—of Govardhana, the king of mountains; varya—excellent; ananam—face; eva—certainly; kim—is it?; saḥ—this.

With its nearby forest groves and the limitless nectar-trickling flowers in its
waters, Kusuma-sarovara shines with great splendor. Is it the handsome face of Govardhana Hill, the king of mountains?

**Text 27**

\[\text{gopi-svarūpāpti-para-prasūna-} \]
\[\text{pralphlatāyai kusumākaro 'yam} \]
\[\text{śrī-nārada yatra bhāvāva gopi} \]
\[\text{snānaikā-mātrād iti mohanoktih} \]

\[\text{gopi—gopi; svarūpa—form; apti—attainment; para—best; prasūna—flowers; pralphlatāyai—for blossoming; kusumākaraḥ—Kusuma sarovara; ayam—this; śrī-
}\n\[\text{nāradaḥ—Nārada Muni; yatra—where; bhāvāva—became; gopi—a gopi; snāna—by}
\[\text{bathing; eka—once; mātrā—only; iti—thus; mohana—of the charming Supreme}
\[\text{Personality of Godhead; ukтиḥ—the statement.} \]

This lake is known as kusuma-sarovara because of the many blossoming flowers, destined to become gopīs in the future, that grow in its waters. Simply by once bathing in this Kusuma-sarovara, Nārada Muni attained a gopi-form. This fact is directly confirmed in the words of the enchanting Supreme Personality of Godhead.

**Text 28**

\[\text{yam pānināpālayad īśa eva} \]
\[\text{yo 'pālayat tat-parivāram eva} \]
\[\text{kṛdaty ajasram svayam eva yatra} \]
\[\text{sa kena varmyo hari-dāsa-vāryah} \]

\[\text{yam—which; pāninā—with His hand; apālayat—protected; īśaḥ— the Supreme}
\[\text{Personality of Godhead; eva—certainly; yam—who; apālayat—protected; tat-}
\[\text{parivāram—the Lord's associates; eva—certainly; kṛdati—performs pastimes;}
\[\text{ajasram—eternally; svayam—personally; eva—certainly; ; yatra—where; saḥ—this;}
\[\text{kena—by whom?; varmyah—may be described; hari—of Lord Hari; dāsa—of the}
\[\text{servants; vāryah—the best.} \]

The Supreme Personality of Godhead eternally enjoys pastimes on Govardhana Hill. He personally lifted Govardhana Hill with His own hand to protect His cowherd associates. Who is able to describe the glories of Govardhana Hill, the best of Lord Hari's servants?

**Text 29**

\[\text{śrī-rādhikā-kṛṣṇa-sarovare te} \]
\[\text{tat-prema-pūrne kila yasya netre} \]
\[\text{govardhano bhāti sa-gopa-gopi-} \]
Radha-kunda and Śyāma-kunda are Govardhana's two love-filled eyes. Because it nourishes the gopas, gopis, and surabhi cows with Lord Madhava's sweetness, it shines with the name "go-vardhana".

Text 30

lavanya-vanyāmṛta-sūddha-kāndo
śobha-samudrātīśayāśayau ye
mādhurya-cāryā-cāryā-cāru-mūle
śri-rādhikā-kunda-mukunda-kunte

lavanya—of beauty; vanyā—of the flood; āmṛta—nectar; sūddha—pure; kāndo—origin; śobha—of splendor; samudra—ocean; atiśaya—great; asayau—reservoirs; ye—which; mādhurya—in mādhurya-rasa; cāryā—devotional service; cārya—abundance; cāru—charming; mūle—roots; śri—rādhikā—kunda—Radha-kunda; mukunda—kund—Śyāma-kunda.

Śyāma-kunda and Radha-kunda are two great floods of the nectar of beauty. They are two great oceans of splendor. They are two beautiful roots from which sweet devotional service grows.

Text 31

dvayos tayoh prema-māni khani ye
vilāsa-ratnāvali-vallī-bīje
rasaika-rūpe madhura-svarūpe
kim tau lasantau sarasi bhavantu

dvayoh—both; tayoh—of them; prema—of pure love; mani—with the jewels; khani—two mines; ye—which; vilāsa—of transcendental pastimes; ratna—of jewels; avalī—series; vallī—of the creeper; bīje—the seed; rasa—nectarean mellow; eka—sole; rūpe—forms; madhura—sweet; svarūpe—forms; kim—how is it; tau—they; lasantau—splendidly manifest; sarasi—two lakes; bhavantu—are.

They are two jewel-mines of love. They are two seeds from which grow the jewel-vines of transcendental pastimes. How did they become two splendid and nectar-sweet lakes?
By seeing these two lakes, Rādhā and Kṛṣṇa believe They are present in them. It is as if They directly see each other there. The wise say that by approaching these lakes one directly approaches Rādhā and Kṛṣṇa.

Longing to meet, but forced to remain separate, Rādhā and Kṛṣṇa assumed the forms of Rādhā-kūnda and Śyāma-kūnda. In this way They become splashed with the nectar of meeting each other.
Them; nāma—from the names; gunāt—and qualities; vikunḍī—two lakes.

I think that when Rādhā saw Kṛṣṇa She melted with ecstasy and thus assumed the liquid state of the waters of Rādhā-kunḍa, and in the same way when Kṛṣṇa saw Rādhā He also melted in ecstasy and became the waters of Śyāma-kunḍa. In this way these two lakes bear the names and qualities of the divine couple.

Text 35

kārunya-mātrātisyāj janesu
svākīya-mādhurya-bharānubhūtyai
tau sto dravantau sarasī bhavantau
majjanti santas tad ḥollasantah

kārunya—mercy; mātrā—only; atisyāt—because of great; janesu—on the living entities; svākīya—Their own; mādhurya—sweetness; bhara—abundance; anubhūtyai—for the direct perception; tau—they; stah—are; dravantau—liquid; sarasī—two lakes; bhavantau—become; majjanti—bathe; santah—the saintly devotees; tat—therefore; iha—here; ulla santah—jubilant.

Out of great kindness to the people, so they could directly taste Their sweetness, Rādhā and Kṛṣṇa have become these two lakes. Shining with happiness, the devotees bathe in these two lakes.

Text 36

premaiva tad yugma-varasya yugmam
kundasya manye tad ihāśa dhanyah
majjanti tan majjana-mātram eva
premniti nāmnāpi tayor dvi-kunḍī
dvi-kunḍī—the two lakes.

prema—love; eva—certainly; tat—this; yugma-varasya—of the divine couple; yugmam—pair; kundasya—of lakes; manye—I think; tat—therefore; iha—her; aṣu—immediately; dhanyah—fortunate persons; majjanti—bathe; tat—therefore; majjana—bathing; mātram—only; premnī—in pure transcendental love; iti—thus; nāmnā—by name; api—also; tayoh—of Them; dvi-kunḍī—the two lakes.

I think these two lakes are the divine couple's love. They who are fortune bathe there. Because bathing there is like bathing in Their transcendental love, these two lakes bear the names of the divine couple.

Text 37

tayo raso yo madhurah sa eva
varna-dvayādy-anta-viparyayena
virājate 'tyanta-rahasya-bhāvān
majjanti taj-jñāḥ sara ity udīrya

tahoh—of the divine couple; rasah—the nectarean mellows of love; hah—which; madhurah—sweet; saḥ—that; eva—certainly; varṇa—of syllables; dvaya—pair; ādi—beginning; anta—and end; viparyayena—by reverse order; virājate—is manifest; atyanta—great; rahasya—secret; bhāvāt—because of the nature; majjanti—become immersed; tāt—this; jñāḥ—those who understand; sarah—lake; iti—thus; udīrya—saying.

Spelled backwards, the word sara (lake) becomes rasa (nectar). They who are aware of this great secret bathe in these two lakes.

Text 38

tayor dvayor eva nikuṇja-puṇje
vilasya nānā-vidha-rasya-bhāvaih
niriksitum kunda-yugam sa kuṇjam
yugmam tayoh syāt tu cacora-yugmam

tayoh—of Them; dvayoh—both; eva—certainly; nikuṇja—groves; puṇje—in the many; vilasya—performing pastimes; nānā—various; vidha—kinds; rasya—nectarean; bhāvaih—with loving exchanges; niriksitum—to see; kunda—of lakes; yugam—the pair; saḥ—this; kuṇjam—grove; yugmam—pair; tayoh—of them; syāt—became; tu—indeed; cacora—of cakor birds; yugmam—pair.

Wishing to see Their sweet pastimes in the forest, the two lakes have become the divine couple's two pet cakora-birds.

Text 39

dvayor ati-pṛiti-parasparam tac
chṛī-rādhikā-kundam akhanda-śobham
samantato yasya nikuṇja-puṇjāh
sakhī-janānāṁ bhramarāli-guṇjāḥ

dvayoh—of Them; ati—great; pṛiti—love; parasparam—mutual; tāt—that; śrī-rādhikā-kundam—Śrī Rādhā-kunda; akhanda—great; sobham—with beauty; samantataḥ—on all sides; yasya—of which; nikuṇja—groves; puṇjāḥ—many; sakhī-janānāṁ—of Rādhā's gopi-friends; bhramara-ali—of many bumble-bees; guṇjāḥ—filled with the sounds.

Limitlessly beautiful Śrī Rādhā-kunda is filled with the divine couple's great love. On every side are the groves of Rādhā's friends and the humming of many bees.

Text 40
To the north is a jewel lotus-garden named Laltia-pramoda. To the north is a flower-garden named Vişākhā-pramada.

To the east is Citrā-pramoda, a wonderful garden of colorful flowers. To the southeast is Pūrṇendu-kuṇja, the delight of Indulekha-gopi.

To the south is Prema-kuṇja, the delight of Campakalatā-gopi. Śrī Rādhā slips away from the protection of her mother-in-law Jaṭilā to meet Kṛṣṇa in this grove.
In the southwest is the sapphire-studded grove named Nila-nikuṇja, the delight of Śrī Raṅgadevi-gopi. Once Rādhā's mother-in-law Jātilā happened upon the divine couple sitting together in this sapphire-grove. Jātilā could not see Kṛṣṇa, whose bodily luster camouflaged Him against the background of sapphires. Jātilā thought Rādhā was sitting alone. She glorified Her daughter-in-law, and quickly left.

To the west is Aruṇa-kunja, the red-flower-filled grove that is the delight of Tungavidyā-gopi. To the northwest is the green grove Mārakata-kunja (grove of emeralds), which is the delight of Sudevi-gopi.
Placed over the waters in the middle of Rādhā-kunda is a wonderful jewel palace where Ananga-manjāri with great love serves the divine couple. Without love and devotion who is able to know about this palace?

Text 46

śrī-kundam etan nikhilās ca kuṇjā
dadam ca panthās ca yathā yathaisam
govinda-līlāmṛta eti sarvam
govinda-līlāmṛta-manya-garvam

śrī-kundam—Rādhā-kunda; etat—this nikhilā—all; ca—also; kuṇjā—the groves; padam—the place; ca—also; panthā— the paths; ca—also; yathā yathā—just as; eṣam—them; govinda-līlāmṛta—in the Govinda-līlāmṛta; eti—goes; sarvam—all; govinda-līlā-āmṛta-manya-garvam—filled with the nectar of Lord Govinda's pastimes.

All the groves, paths, and various places around Rādhā-kunda are filled with the nectar of Lord Govinda's pastimes. All these places are elaborately described in Śrīla Kṛṣṇadasa Kavirāja Gosvāmi's book Śrī Govinda-līlāmṛta.

Text 47

rahasya-līlāvali-valgu-nādah
pramatta-rādhākhya-yad-ādi-pādah
nandīśvarād dakṣina-paścimādau
yan-madhyaṭaḥ kāmyavanādy-anādau

rahasya—confidential; līlā—of pastimes; avali—multitude; valgu-nādah—beautiful; pramatta-maddened with love; rādhā—Śrīmatī Rādhārāni; akhya—named; yat—which; ādi—beginning with; pādah—places. nandīśvarat—from Nandīśvara Hill; dakṣina—to the south; paścima—and west; ādau—beginning with; yat—of which; madhyataḥ—in the middle; kāmyavaṇa—Kāmyavana; ādi—beginning with; anādau—beginningless.

To the south and west of Nandīśvara Hill are Kāmyavana Forest and many other beautiful places, such as Pramatta-rādhā-tīrtha, where the divine couple enjoy many confidential pastimes.

Text 48
When the fragrance of the divine couples' pastimes of sweetness enter this place, the powerful goddess of the pastimes of supreme opulence hides.

Text 49

srī-rāma-lilāvalī-sākṣi-lāṅkā-
kundam mahoddanda-rasābdhi-tundam
yatrodita śrīla-mukunda-keli
śrī-rādhikā- raṇjana-maṇju-paṇji

śrī-rāma—of Śrī Rāmacandra; lilā—of pastimes; avalī—multitude; sākṣi—
directly lāṅkā-kundam; Lāṅkā-kundam; maha-uddanda—great; rasa-abdhī—ocean;
tundam—face; yatra—where; uditā—arose; śrīla-mukunda—of Lord Mukunda;
keli—the pastimes; śrī-rādhikā—of Śrīmati Rādhārāni; raṇjana—the delight;
amaṇju—beautiful; paṇji—narration.

At the place known as Lāṅkā-kundam, Lord Mukunda delighted Śrī Rādhikā by narrating Lord Rāmacandra’s pastimes of bridging the great ocean and travelling to Lāṅkā.

Text 50

lukāyana-khyāti-vicitra-kelau
śrī-rādhayā mādhava-mādhurī sā
yatrodita-citra-tad-ālī-mālām
ālāpane citrayatīva yātā

lukāyana-khyāti—named likāyana; vicitra—wonderful; kelau—in the pastime;
śrī-rādhayā—with Śrīmati Rādhārāni; mādhava—of Lord Mādhava; mādhurī—
sweetness; sā—that; yatra—where; uditā—risen; citra—wonder; tat—of her; ālī-
malam—the gōi-friends; ālāpane—in the conversation; citrayatī—astonishes; iva—
like; yātā—gone.

As Śrī Śrī Rādhā-Mādhava converse during the wonderful lukāyana pastimes in Kāmyavana, They manifest a great transcendental sweetness that astonishes Their gōi-friends.
Text 51

*evam-vidhāneka-rasāspadāni*

_kundāni kunjāni lasantī yatra_

_kṛṣṇasya kāmyāni vanāni yatra_

_santīti tat kāmyavanam vadanti_

*evam-vidhā*—in this way; _aneka_*—many; _rasa_*—of transcendental mellow; _aspadāni_*—places; _kundāni_*—lakes; _kunjāni_*—groves; _lasantī_*—are splendidly manifest; _yatra_*—where; _kṛṣṇasya_*—of Śrī Kṛṣṇa; _kāmyāni_*—charming; _vanāni_*—forest; _yatra_*—where; _santī_*—are; _iti_*—thus; _kāmyavanam_*—Kāmyavana; _vadanti_*—they say.

Because of its many charming (kāmya) forests, groves, and lakes, where Lord Kṛṣṇa relishes the sweetness of His pastimes, this place is known as Kāmyavana.

Text 52

*sūryasya mūrtih sarāśī ca yatra_

_sṛi-rādhikāyās ca tad-arcanāyāḥ_

_vadanti yac-chāntvanu-vāsa-sanmān_

_tad-ikṣanāṇīva tad-ikṣanāṇī_

*sūryasya_*—of the sun-god; _mūrtih_*—the deity; _sarāśī_*—lake; _ca_*—also; _yatra_*—where; _sṛi-rādhikāyās_*—of Śrīmati Rādhārāṇi; _ca_*—also; _tat_*—the deity; _arcanāyāḥ_*—worshipping; _vadanti_*—say; _which; sāntanu_*—of Sāntanu Muni; _vāsa_*—the residence; _sanmān_*—named; _tat_*—of the deity; _ikṣanī_*—seeing; _iva_*—as if; _tat_*—of Śrīmati Rādhārāṇi; _ikṣanāṇī_*—seeing.

By a lake there, at the place the people call Sāntanu-vāsa, is a sun-god deity Śrī Rādhā worships. On the pretext of seeing that deity She gives him a chance to see Her.

Text 53

*chadīh śīlā yatra tad-ahva-śaile_

_kṛṣṇasya nānā-kutukāspadānī_

_kṛṣṇasya kautūhala-bāspadānī_

_kṛṣṇasya kau tuha-lavāspadānī_

*chadīh_*—roof; _śīlā_*—rock; _yatra_*—where; _tat_*—of that; _avha_*—name; _śaile_*—on the mountain; _kṛṣṇasya_*—of Lord Kṛṣṇa; _nānā_*—various; _kutuka_*—of wonderful pastimes; _aspadānī_*—abodes; _kṛṣṇasya_*—of Lord Kṛṣṇa; _kautūhala_*—of joy; _bāspā_*—tears; _dani_*—giving; _kṛṣṇasya_*—of Lord Kṛṣṇa; _kau_*—on the earth; _tu_*—indeed; _uha-lava_*—of playful guessing and speculation; _aspadānī_*—abodes.
In Kāmyavana is a mountain named Chadi-sīlā (roof of rocks). There Kṛṣṇa enjoyed many wonderful pastimes. There Kṛṣṇa wept tears of joy. There Kṛṣṇa played guessing games and spoke many playful words.

Text 54

nandasya navyo nilayo 'sti yatra
ratnākaro ratna-saras-chalena
lilāvaloke yutayaiva lino
lālitya-lālyam lalitādi-kundam

nandasya—of Nanda Mahārāja; navyah—new; nilayah—home; asti—is; yatra—where; ratna-akarah—the jewel-filled ocean; ratna-sarah—a jewel filled lake; chalena—on the pretext; lilā—of pastimes; avaloke—in the sight; yutaya—endowed; eva—certainly; linah—entered; lālitya-lālyam—charming; lalitā-ādi-kundam—Lalitā-kunda, and the lakes of the other gopīs.

Nanda Mahārāja made his new home at Kāmyavana. disguised as a small lake, the ocean of jewels stood at his doorstep. Nearby were Lalitā-kunda and other charming lakes where the Lord enjoyed pastimes.

Text 55

parasparalāpa-madam nipiya
parasparāngālasa-lagna-mattau
vilokya tau lokayitum tad-alyo
viccheda-gā yatra tad-ahvayam tat

parapara—mutual; alāpa—conversation; madam—nectar; nipiya—drinking; paraspara—mutual; anga—limbs; alasa—indolent; lagna—touch; mattau—madened; vilokya—seeing; tau—Them; lokayitum—to see; tat-alyah—the gopīs; viccheda—from various places; gāh—arriving; yatra—where; tat-ahvayam—named that; tat—that.

In Kāmyavana there is a place where the gopīs drank the nectar of the divine couple’s playful conversation, and say the divine couple maddened by Their mutual touch. The gopīs came from all directions (viccheda-ga) to see the divine couple, and therefore this place became known as vicchedata-tīrtha.

Text 56

taptvā na yad-bhāvam avāpa lakṣmīr
lakṣmī-śvabhāvam kutukena nivā
sa kāntam alāpayad eva yatra
kim vā na kautuhalam asti tatra
In Kāmyavana there is a place where Lakṣmīdevī performed severe austerities to become a gopi. Although she remained Lakṣmī and did not attain her goal, she nevertheless had the opportunity to speak with her beloved Kṛṣṇa.

Text 57

ksirodadhīḥ sēṣa-viśēsa-rūpam
sa sēṣa-sāyī svayam āsti sāpi
tat-pada-samvāhana-bhakti-namrā
sakhī-janāṇām kutukāya kamrā

ksīra—of milk; udadhīḥ—ocean; sēṣa—of Śeṣa; viśēṣa—specific; rūpam—form; saḥ—He; sēṣa-sāyī—Lord Viśnu—who rests on Śeṣa; svayam—personally; āsti—is; sa—she; āpi—also; tat—of Him; pada—the lotus feet; samvāhana—massaging; bhakti—with devotion; namrā—with humbly bowed head; sakhī—friend; janāṇām—of the people; kutukāya—for the desire; kamrā—beautiful.

In Kāmyavana there is a place where Lord Kṛṣṇa manifested the milk ocean, expanded Himself as Ananta Śeṣa, transformed Himself into Kṣirodakaśāyī Viṣṇu, and then sat down on the body of Ananta. Śrimati Rādhārāṇī then became the beautiful Lakṣmīdevī, who with humbly bowed head began to massage Lord Viṣṇu’s lotus feet. This sight greatly delighted Śrimati Rādhārāṇī’s onlooking gopi-friends.

Text 58

mukhyeyśv iha dvādaśa-kānanaṇaśu
vrndāvanam udadhīḥ priyānāṁ
kuṇāṁ śanā-kutukāspadāṁ
lakṣmyāpi lakṣmyā hrdi bāspadāṁ

mukhyeyśu—in the principal; iha—here; dvādaśa—twelve; kānanaṇaḥ—forests; vrndāvana-indoḥ—of Lord Kṛṣṇa, the moon of Vṛndavana; akhila—of all; priyānām—the dear associates; kuṇāṁ—groves; śanā—various; kutukāḥ—of pastimes; aspadāṁ—places; lakṣmyaḥ—with opulence; āpi—also; lakṣmyāḥ—of Lakṣmi-devi; hrdi—in the chhārt; bāspa—tears; dāṁi—giving.

In the twelve forests of Vṛndavana there are many groves filled with charming palces where Lord Kṛṣṇa, the moon of Vṛndavana, performs pastimes with His dear associates. These places are filled with such transcendental opulence that they
cause the goddess of fortune, Lakṣmī-devi, to weep with envy.

Text 59

\[
\text{sruti-prasiddhāny upakānanāni}
\]
\[
\text{hareś catur-vimśatīr astī tatra}
\]
\[
\text{tat kokila-kānana-nāma yatra}
\]
\[
\text{sanketitah kokila-nāda āsīt}
\]

sruti—in the Vedas; prasiddhāni—celebrated; upakānanāni—gardens; hareḥ—of Lord Hari; catur-vimśatīr—24; astī—is; tatra—there; tat—that; kokila—of cuckoos; kānana—the forest; nāma—named; yatra—where; sanketitah—indicated; kokila—of cuckoos; nādaḥ—the sound; āsīt—was.

The Veda’s explain that there are 24 important gardens in Lord Hari’s Vraja among them is Kokila-kānana, which is filled with the singing of cuckoos.

Text 60

\[
\text{sarvanandathu-mūlam ekam atulam lilāiva tasyā api}
\]
\[
\text{rūpam tasya ca dhāma tatra paramam mādhurya-mātram param}
\]
\[
\text{śrī-vṛndāvanam eva devata iha śrī-rīti-cintāmanau}
\]
\[
\text{tasyoddesa-viśesa-leśa-kathane sargas trītyottamah}
\]

sarva—of all; ānandathu—transcendental bliss; mūlam—the root; ekam—sole; atulam—incomparable; lilā—pastimes; eva—certainly; tasyāḥ—of Śrīmatī Rādhārāni; api—also; rūpam—the form; tasya—of Śrī Kṛṣṇa; ca—also; dhāma—abode; tatra—there; paramam—supreme; mādhurya-mātram—sweetness; param—transcendental; śrī-vṛndāvanam—Śrī Vṛndāvana; eva—certainly; devataḥ—from the Supreme Lord; iha—here; śrī-rīti-cintāmanau—in this book, Śrī Vraja-rīti-cintāmani; tasya—of that; uddeśa—in relation; viśesa—specific; leśa—a little; kathane—in the talk; sargah—chapter; trītya—third; uttamaḥ—last.

The supremely sweet and incomparable land of Vṛndāvana is the blissful abode where the Supreme Personality of Godhead performs His pastimes. This Vṛndāvana is the incarnation of the Lord’s form and is non-different from Him. I have briefly described this land of Vṛndāvana in this book, Śrī Vraja-rīti-cintāmani, which is completed in this, the last verse of the Third chapter.