

श्रीव्रज-विलास-स्तव

Śrī Vraja-vilāsa-stava

Composed by
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श्रीश्रीराधा-कृष्ण-पादाम्बुजेभ्यो नमः
śrī śrī-rādhā-kṛṣṇa-pādāmbujebhyo namaḥ
Obeisance unto the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa

प्रतिष्ठा-रज्जुभिर्वद्धं कामाद्यैर्वर्त्म-पातिभिः ।
छित्वा ताः संहरन्तस्तान्नघारेः पान्तु मां भटाः ॥१॥
pratiṣṭhā-rajjubhir vaddham kāmādyair vartma-pātibhiḥ
chitvā tāḥ saṁharantas tānnaghāreḥ pāntu mām bhaṭāḥ (1)

Having fallen into a helpless condition due to being bound with the rope of *pratiṣṭhā* by the plunderers headed by lust and anger, I implore those heroic personalities (headed by Śrī Svarūpa, Śrī Rūpa, and Śrī Sanātana) who protect the path of *bhakti* by which one attains the destroyer of sin, Śrī Hari, to protect me by cutting that rope and vanquishing those plunderers.

दग्धं वार्द्धक-वन्य-वह्निभिरलं दष्टं दुरान्ध्याहिना
विद्धं मामति-पार-वश्य-विशिखैः क्रोधादि-सिंहैर्वृतम् ।
स्वामिन् प्रेम-सुधा-द्रव्यं करुणया द्राक् पायय श्रीहरे
येनैतानवधीर्य सन्ततमहं धीरो भवन्तं भजे ॥२॥
dagdham vārdhaka-vanya-vahnibhir alam daṣṭam durāndhyāhinā
viddham māmati-pāra-vaśya-viśikhaiḥ krodhādi-simhair vṛtam
svāmin prema-sudhā-dravyam karuṇayā drāk pāyaya śrī-hare
yenaitān-avadhīrya santatam aham dhīro bhavantam bhaje (2)

As I burn in the forest fire of old age, the wicked serpent of blindness is devouring me, from all directions the sharp arrows of my dependence on others are piercing me, and I am fully surrounded by the lions headed by lust and anger. Hey Swāmin! Hey Śrī Hari! Be merciful and make me drink the liquid nectar of Your *prema* which will enable me to disregard these anxieties and perform resolute *bhajana* for You.

यन्माधुरी-दिव्य-सुधा-रसाब्धेः

स्मृतेः कणेनाप्यति-लोलितात्मा ।

पद्यैर्व्रज-स्थानखिलान् व्रजञ्च

नत्वा स्वनाथौ वत तौ दिदृक्षे ॥३॥

*yan-mādhurī-divya-sudhā-rasābdheḥ
smṛteḥ kaṇenāpy ati-lolitātmā
padyair vraja-sthān-akhilān vrajaṁ ca
natvā sva-nāthau vata tau didṛkṣe (3)*

Remembering a mere particle of the divinely sweet ambrosial *rasa*-ocean of my worshipable Deities, Śrī Rādhā-Govinda, I yearn to offer *praṇāma* to, and give a nectarean analysis of, Their Vraja-dhāma and all of its specific locations in poetry.

प्रादुर्भाव-सुधा-द्रवेण नितरामङ्गित्वमापत्वा ययो-

गोष्ठेऽभीक्ष्णमनङ्ग एष परितः क्रीडा-विनोदं रसैः ।

प्रीत्योल्लासयतीह मुग्ध मिथुन श्रेणी-वतंसाविमौ

गान्धर्वा-गिरिधारिणौ वत कदा द्रक्ष्यामि रागेण तौ ॥४॥

*prādurbhāva-sudhā-draveṇa nitarām-aṅgitvam-āptvā yayor-
goṣṭhe 'bhikṣnam anaṅga eṣa paritaḥ kṛīḍā-vinodaṁ rasaiḥ
prītyollāsayatīha mugdha-mithuna śreṇī-vataṁsāv-imaū
gāndharvā-giridhāriṇau vata kadā drakṣyāmi rāgeṇa tau (4)*

Who make it seem as if having been profusely showered with liquid nectar, the disembodied Kāmadeva has now assumed transcendental form, and who with *rasas* comprised of playful sporting eternally enjoy pastimes of great affection—when with great love will I receive *darśana* of the very embodiment of enamoured lovers, Śrī Śrī Gāndharvā-Giridhārī?

वैकुण्ठादपि सोदरात्मज-वृता द्वारावती सा प्रिया

यत्र श्रीशत-निन्दि-पट्ट-महिषी-वृन्दैः प्रभुः खेलति ।

प्रेमक्षेत्रमसौ ततोऽपि मथुरा प्रेष्ठा हरेर्जन्मतो

यत्र श्रीव्रज एव राजतितरां तामेव नित्यं भजे ॥५॥

*vaikuṅṭhād api sodarātmaja-vṛtā dvārāvati sā priyā
yatra śrī-śata-nindi-paṭṭa-mahiṣī-vṛndaiḥ prabhuḥ khelati
premakṣetram asau tato 'pi mathurā preṣṭhā harer janmato
yatra śrī-vraja eva rājatitarāṁ tām eva nityaṁ bhaje (5)*

Vaikuṅṭha is the eternal *dhāma* where Bhagavān is served by Śrī Lakṣmī and unlimited other eternal associates, but even more exalted than Vaikuṅṭha is Śrī Hari's supremely dear Dvārakāpurī where He resides surrounded by His own relatives such as brothers and sons and where He perpetually sports with principal queens whose virtues, beauty, and good fortune mock those of even hundreds of Lakṣmīs. But due to being the place of His birth, Śrī Mathurāpurī, which is the very embodiment of *prema* in the form of land and within which Śrī Vraja-maṇḍala is magnificently manifest, is even more dear to Him than Dvārakāpurī is—I eternally worship that Mathurā-dhāma.

यत्र क्रीडति माधवः प्रियतमैः स्निग्धः सखीनां कुलै-
 र्नित्यं गाढ रसेन राम-सहितोऽप्यद्यापि गोचारणैः ।
 यस्याप्यद्भुत-माधुरी रस-विदां हृद्येव कापि स्फुरेत
 प्रेष्ठं तन्मथुरा-पुरादपि हरेर्गोष्ठं तदेवाश्रये ॥६॥

*yatra kṛīḍati mādhaveḥ priyatamaiḥ snigdhaḥ sakhīnāṃ kulair-
 nityaṃ gāḍha rasena rāma-sahito 'py adyāpi gocāraṇaiḥ
 yasyāpy adbhuta-mādhurī rasa-vidāṃ hṛdy eva kāpi sphuret
 preṣṭhaṃ tan-mathurā-purād api harergoṣṭhaṃ tad evāśraye (6)*

I take shelter of that kingdom of Śrī Hari's where, accompanied by Śrī Baladeva and His dearly beloved *sakhās*, with great love Śrī Mādhava eternally performs sporting pastimes headed by taking the cows out to graze. The wonderful sweetness of this kingdom appears in the hearts of only a select few *rasika* devotees and it is superior even to Mathurā.

वैदग्धोत्तर-नर्म-कर्मठ-सखी-वृन्दैः परीतं रसैः
 प्रत्येकं तरु-कुञ्ज-वल्लरि-गिरि-द्रोणीषु रात्रिन्दिवम् ।
 नाना केलि-भरेण यत्र रमते तन्नव्य-यूनोर्युगं
 तत्पादाम्बुज-गन्ध-बन्धुरतरं वृन्दावनं तद्भजे ॥७॥

*vaidagdhottara-narma-karmathā-sakhī-vṛndaiḥ parītaṃ rasaiḥ
 pratyekaṃ taru-kuñja-vallari-giri-droṇīṣu rātrin-divam
 nānā keli-bhareṇa yatra ramate tan navya-yūnor yugaṃ
 tat-pādāmbuja-gandha-bandhuratarāṃ vṛndāvanaṃ tad bhaje (7)*

With skilful pranks and accompanied by the supremely clever *sakhīs*, the youthful couple Kīśora and Kīśorī day and night forever perform various *rasa*-laden amorous pastimes amongst the *kuñjas*, trees, vines, and mountain caves of the Vṛndāvana forest. I worship that Vṛndāvana, which is beautified by the fragrance of the Divine Couple's lotus feet.

यत्र श्रीः परितो भ्रमत्यविरतं तास्ता महा-सिद्धयः
 स्फीताः सृष्टिरलं गवामुदयनी वासोऽपि गोष्ठौकसाम् ।
 वात्सल्यात् परिपालितो विरहते कृष्णः पितृभ्यां सुखै-
 स्तन्नन्दीश्वरमालयं व्रज-पतेर्गोष्ठोत्तमाङ्गं भजे ॥८॥

*yatra śrīḥ parito bhramaty avirataṃ tāstā mahā-siddhayaḥ
 sphītāḥ sṛṣṭir alaṃ gavām udayanī vāso 'pi goṣṭhaukasām
 vātsalyāt paripālito virahate kṛṣṇaḥ pitṛbhyāṃ sukhais
 tan nandīśvaram ālayaṃ vraja-patergoṣṭhottamāṅgaṃ bhaje (8)*

In Vṛndāvana is the village of Nandīśvara where Śrī Laksmī is always wandering in all directions, where the entirety of *mahā-siddhis* exist eternally, where cows are served by everyone, where the *Vraja-vāsīs* happily reside, and where Śrī Kṛṣṇa roams freely whilst enjoying His pastimes under the loving protection of His parents. I worship this Nandīśvara, which is the home of Vrajarāja Śrī Nanda Mahārāja and the most exalted location within his kingdom.

पुत्रस्याभ्युदयार्थमादर-भरैर्मिष्ठान्न-पानोत्करै-
 दिव्यानाञ्च गवां मणि-व्रज-युजां दानैरिह प्रत्यहम् ।
 यो विप्रान् गणशः प्रतोषयति तद्भव्यस्य वार्त्ता मुहुः
 स्नेहात् पृच्छति यश्च तद्गत-मनास्तं गोकुलेन्द्रं भजे ॥९॥

*putrasyābhyudayārtham ādara-bharair miṣṭhānna-pānotkarair
 divyānām ca gavām maṇi-vraja-yujām dānair iha praty-aham
 yo viprān gaṇaśaḥ pratoṣayati tad-bhavyasya vārttām muhuḥ
 snehāt pṛcchati yaś ca tad-gata-manās taṁ gokulendraṁ bhaje (9)*

I worship the king of Gokula, Śrī Nanda Mahārāja, whose very life is Śrī Kṛṣṇa. For the welfare of his son, he daily pleases the *brāhmaṇas* by respectfully donating them varieties of sweetmeats, drinks, and celestial cows decorated with jewels. Being overwhelmed with love for his son, he repeatedly beseeches those *brāhmanas* to offer blessings for Kṛṣṇa's well-being.

पुत्र-स्नेह-भरैः सदा-स्नुत-कुच-द्वन्द्वौ तदीयोच्छल-
 दघर्मस्यापि लवस्य रक्षण-विधौ स्वप्राण-देहार्वुदैः ।
 आसक्ता क्षण-मात्रमप्यकलनात् सद्यः प्रसूतेव गौ-
 व्यग्रा या विलपत्यलं बहु-भयात् सा पातु गोष्ठेश्वरी ॥१०॥

*putra-sneha-bharaiḥ sadā-snuta-kuca-dvandvā tadīyocchala-
 dagharmasyāpi lavasya rakṣaṇa-vidhau sva-prāṇa-dehārvudaiḥ
 āsaktā kṣaṇa-mātram apy akalanāt sadyaḥ prasūteva gaur-
 vyagrā yā vilapaty alaṁ bahu-bhayāt sā pātu goṣṭheśvarī (10)*

May the queen of Vraja, Śrī Yaśodā, whose breasts incessantly trickle milk due to her immense love for her son, who is always prepared to give up her life millions of times to protect Him from even a single drop of perspiration, and who upon not seeing Him for even one second becomes apprehensive with various fears and cries like a cow frightened for her new-born calf, protect me.

पुत्रादुच्चैरपि हलधरात् सिञ्चति स्नेह-पूरै-
 गोविन्दं याद्भुत-रसवती प्रक्रियासु प्रवीणा ।
 सख्य-श्रीभिर्व्रज-पुर-महा-राज-राज्ञीं नयैस्तद्-
 गोपेन्द्रं या सुखयति भजे रोहिणीमीश्वरीं ताम् ॥११॥

*putrād uccair api haladharāt siñcati sneha-pūrain
 govindam yā 'dbhuta-rasavatī prakriyāsu pravīṇā
 sakhya-śrībhir vraja-pura-mahā-rāja-rājñīm nayaistad
 gopendraṁ yā sukhayati bhaje rohiṇīm īśvarīm tām (11)*

I worship the *īśvarī* Mother Rohiṇī who out of great love blesses Śrī Govinda even more than she does her own son Haladhara by abundantly sprinkling sanctified water on His head, who is supremely expert in the art of cooking, and who pleases the queen of Vraja with the brilliance of her sincere friendship and the king of Vraja with her saintly virtues.

उद्यच्छुभ्रांशु-कोटि-द्युति-निकर-तिरस्कार-कार्युज्ज्वल-श्री-
 दुर्वारोद्दाम-धाम-प्रकर-रिपु-घटोन्माद-विध्वंसि-गन्धः ।
 स्नेहादप्युन्निमेषं निजमनुजमितोऽरण्य-भूमौ स्ववीतं
 तद्वीर्यज्ञोऽपि यो न क्षणमपनयते स्तौमि तं धेनुकारिम् ॥१२॥

*udyac-chubhrāṁśu-koṭi-dyuti-nikara-tiraskāra-kāry-ujjvala-śrī-
 durvāroddāma-dhāma-prakara-ripu-ghaṭonmāda-vidhvaṁsi-gandhaḥ
 snehād apy unnimeṣaṁ nijam anujam ito 'raṇya-bhūmau sva-vītaṁ
 tad-vīryajño 'pi yo na kṣaṇam apanayate staumi taṁ dhenukārim (12)*

I pray to the killer of Dhenakāsura, Śrī Baladeva, whose tremendously resplendent beauty mocks the shining effulgence of millions of rising moons, who with His plough very easily vanquishes the mad frenzy of demons who possess frightful strength, and who although knowing full well the supernatural strength of His younger brother Śrī Kṛṣṇa, due to immense affection for Him will not leave Him alone in the forest for even the blink of an eye.

पर्जन्य-नामा निज-नप्तु-गवैः
 पर्जन्य-लक्षाण्यभितो विनिन्दन् ।
 यो नर्म तन्वन् रमतेऽस्य कर्णे
 नमाम्यहो कृष्ण-पितामहं तम् ॥१३॥

*parjanya-nāmā nija-napṭṛ-garvaiḥ
 parjanya-lakṣāṅy abhito vinindan
 yo narma tanvan ramate 'sya karṇe
 namāmy aho kṛṣṇa-pitāmahaṁ tam (13)*

Aho! I offer *praṇāma* unto Śrī Kṛṣṇa's paternal grandfather, Śrī Parjanya-gopa, who proclaims his pride in having Kṛṣṇa as his grandson in a voice which mocks the roaring of millions of thunderclouds, and who always delights his grandson by speaking joking words into His ear.

प्रियस्य नप्तुः सुखतोऽति-गर्वात्
 पादौ न यस्याः पततः पृथिव्याम् ।
 नमामि नर्मार्चित-नप्तु-चन्द्रां
 वरीयसीं कृष्ण-पितामहीं ताम् ॥१४॥

*priyasya naptuḥ sukhato 'ti-garvāt
 pādau na yasyāḥ patataḥ pṛthivyām
 namāmi narmārcita-napṭṛ-candrāṁ
 varīyasīm kṛṣṇa-pitāmahīm tām (14)*

I offer *praṇāma* unto Śrī Kṛṣṇa's paternal grandmother, Śrī Variyāsī, who always delights Kṛṣṇa, the moon of grandsons, with her joking words. She is so elated due to her pride in having Kṛṣṇa as her grandson that it is as if her feet no longer touch the ground when she walks.

श्वेत-श्मश्रु भरेण सुन्दर-मुखः श्यामः कृती मन्त्रणा-
भिज्ञः संसदि सन्ततं व्रज-पतेः कुर्वन् स्थितिं योऽर्चितः ।
स्वप्राणाव्वुद-खण्डनैर्मु-भिदं भ्रातुः सुतं तोषयेत्
साहारे निवसन् स गोष्ठमवतान्नाम्नोपनन्दः सदा ॥१५॥

*sveta-śmaśru bhareṇa sundara-mukhaḥ śyāmaḥ kṛtī mantraṇā-
bhijñāḥ samsadi santataṁ vraja-pateḥ kurvan sthitim yo 'rcitaḥ
sva-prāṇārvvuda-khaṇḍanair mura-bhidaṁ bhrātuḥ sutam toṣayet
sāhāre nivasan sa goṣṭham avatān nāmnopanandaḥ sadā (15)*

May Śrī Upananda, whose handsome face is beautified by a great white beard, whose bodily complexion is dark, who is a supremely expert advisor, who is always present in the king of Vraja's assembly and is highly respected there, who is prepared to give up his life millions of times over to please his nephew Śrī Kṛṣṇa, and who resides in the village of Sāhāra, always protect the kingdom of Vraja.

गौरः क्रोमल धीरुदार-चरितः स्निग्धो व्रजेन्द्रानुजः
श्याम-श्मश्रुरलं तदीय चरणे भक्तः सुनन्दा-पिता ।
यः प्राणैः परिमञ्चय माधव-सुखं दध्ना महिष्याः परं-
सन्नन्दस्तनुते स पातु नितरां नः कासरीणां पतिः ॥१६॥

*gaurāḥ komala dhīr udāra-caritaḥ snigdho vrajendrānujaḥ
śyāma-śmaśrur alaṁ tādīya caraṇe bhaktaḥ sunandā-pitā
yaḥ prāṇaiḥ parimañchya mādhava-sukhaṁ dadhnā mahiṣyāḥ paraṁ-
sannandas tanute sa patū nitarāṁ naḥ kāsarīṇāṁ patiḥ (16)*

May Śrī Sannanda, whose bodily complexion is golden, whose intelligence is distinguished by its tenderness, who is both generous and affectionate, who is Nanda Mahārāja's younger brother, whose beard is black, who is deeply devoted to Nanda's feet, who is Sunandā-gopī's father, who has given his very life for the pleasure of Mādhava, and who is the master of a herd of unlimited buffalo, protect us.

श्यामः सूक्ष्ममतिर्युवाति-मधुरो ज्योतिर्विदामग्रणीः
पाण्डित्यैर्जित-गीष्पतिर्व्रजपतेः सव्ये कृतावस्थितिः ।
कृष्णं पालयतीह यः प्रियतया प्राणावुदैरप्यलं
मन्त्रेणाप्युपनन्द-सूनुमिह तं प्रीत्या सुभद्रं नुमः ॥१७॥

*śyāmaḥ sūkṣma-matir yuvāti-madhuro jyotir-vidām agrāṇīḥ
pāṇḍityair jita-gīṣpatir vrajapateḥ savye kṛtāvasthitih
kṛṣṇaṁ pālayatiha yaḥ priyatayā prāṇārvudair apy alaṁ
mantreṇāpy upananda-sūnum iha taṁ prītyā subhadraṁ numāḥ (17)*

With great love I offer *praṇāma* unto Subhadra, whose bodily complexion is dark, who is highly intelligent, whose nature is very mild, who is the foremost astrologer, who surpasses even Bṛhaspati in learning, who is always at the king of Vraja's left side, who by lovingly performing activities such as offering good advice is prepared to give up his life millions of times to protect Śrī Kṛṣṇa, and who is the son of Upananda-gopa.

दैत्याद्गीतेरति-विकल-धीः कोमलाङ्गस्य सूनोः
 कृष्णस्योच्चैः सततमवने वत्सला व्यग्र-चित्ता ।
 कृच्छ्रैरम्बां बहुभिरभितो हन्त सन्तोष्य शूरं
 दैत्य-घ्नं या सुतमजनयत् साम्बिका पातु धात्री ॥१८॥

*daityād bhīter ati-vikala-dhīḥ komalāṅgasya sūnoḥ
 kṛṣṇasyocchaiḥ satatam avane vatsalā vyagra-cittā
 kṛcchrair ambāṁ bahubhir abhito hanta santoṣya sūraṁ
 daitya-ghnaṁ yā sutam ajanayat sāmbikā pātu dhātrī (18)*

Frightened that delicate Kṛṣṇa may be harmed by demons, Ambikā performed severe austerities to satisfy the goddess Pārvatī, who then granted her a son who could destroy such demons. May Kṛṣṇa's wet nurse Ambikā, whose mind is always absorbed in thoughts of maternal affection for Him, protect us.

नादैर्यस्य स्फुटति परितो दिव्य-विध्यण्ड-कोटिः
 के ते तावत् किल दिति-सूताः क्षुद्र-जीवाः ।
 स्नेहान्मात्रा विजयमभितो रक्षणे सन्नियुक्तं
 कृष्णस्यारात् परमिह भजे हन्त धात्री-सुतं तम् ॥१९॥

*nādair yasya sphuṭati parito divya-vidhy-aṇḍa-koṭiḥ
 ke te tāvat kila diti-sūtāḥ kṣudra-jīvāḥ
 snehān mātṛā vijayam abhito rakṣaṇe sanniyuktaṁ
 kṛṣṇasyārāt param iha bhaje hanta dhātrī-sutaṁ tam (19)*

I perform special worship of Vijaya, the son of Kṛṣṇa's wet nurse, who is appointed by his mother to always remain near Kṛṣṇa to protect Him. His thunderous roar seemingly bursts millions of divine universes, so what to speak of how it terrifies the most insignificant of all living entities, the demons?

मन्त्रन्यासैरिह मुर-रिपोस्तत्पुरोधः पुरस्तात्
 सर्वाङ्गानि प्रकट-निगमो भांगुरिर्योऽभिरक्ष्य ।
 आशीर्भिश्च प्रतिदिनमहो तच्छिरो जिघ्रतीदं
 वन्दे तावन्मुनि-सुर-पतेस्तस्य पादाब्ज-युगम् ॥२०॥

*mantra-nyāsair iha mura-ripos tat-purodhāḥ purastāt
 sarvāṅgāni prakṛṣṭa-nigamo bhāṅgurir yo 'bhirakṣya
 āśīrbhiḥ ca prati-dinam aho tac-chiro jighratīdaṁ
 vande tāvan muni-sura-pates tasya pādābja-yugmam (20)*

I worship the lotus feet of Bhāguri Muni, who is the best of sages, the embodiment of the Vedas, and the king of Vraja's family priest. He ceremoniously recites *mantras* for the protection of each of Śrī Kṛṣṇa's limbs, and repeatedly smells Kṛṣṇa's head while offering Him countless daily blessings for auspiciousness.

कृष्णस्योच्चैः प्रणय-वसतिः संप्रवीणः सखीनां
 श्यामाङ्गस्तत्-सम-गुण-वयो-वेश-सौन्दर्य-दर्पः ।
 स्नेहाद्वन्धोः क्षणमकलनाज्जायते योऽवधूतः
 श्रीदामानं हरि-सहचरं सर्वदा तं प्रपद्ये ॥२१॥

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ sampravīṇaḥ sakhīnām
 śyāmāṅgas tat-sama-guṇa-vayo-veśa-saundarya-darpaḥ
 snehād vandhoḥ kṣaṇam akalanāj jāyate yo 'vadhūtaḥ
 śrīdāmānaṁ hari-sahacaraṁ sarvadā taṁ prapadye (21)*

I always take shelter of Kṛṣṇa's constant companion Śrīdāmā Sakhā, who is the object of Kṛṣṇa's abundant love, who is the most skilful amongst all the *sakhās*, whose bodily complexion is darkish, and whose qualities, age, attire, beauty, and mood are very similar to those of Kṛṣṇa Himself. When Śrīdāmā cannot see his dear friend Kṛṣṇa for even an instant, overcome by his great affection for Kṛṣṇa he becomes as if mad.

गाढानुराग-भरतो विरहस्य भीत्या
 स्वप्नेऽपि गोकुलविधोर्न जहाति हस्तम् ।
 यो राधिका-प्रणय-निर्झर-सिक्त-चेतास्
 तं प्रेम विह्वल-तनुं सुबलं नमामि ॥२२॥

*gāḍhānurāga-bharato virahasya bhītyā
 svapne 'pi gokula-vidhor na jahāti hastam
 yo rādhikā-praṇaya-nirjhara-sikta-cetās
 taṁ prema vihvala-tanuṁ subalaṁ namāmi (22)*

I offer *praṇāma* unto Śrī Subala Sakhā, who is always moist with the cascade of Śrīmatī Rādhikā's love for him and who exhibits the bodily symptoms of one completely immersed in *prema*. His love for Śrī Kṛṣṇa, the moon of Gokula, is so deep that, out of fear of separation from Him, he will not let go of Kṛṣṇa's hand even in a dream.

कृत्वैकत्र गवां कुलानि परितः कृष्णेन सार्द्धं मुदा
 हस्ताहस्ति-विनोद-नर्म-कथनैः खेलन्ति मित्रोत्कराः ।
 प्रेमाम्भोधि-विधौत-गौरव-महा-पङ्कस्तदङ्कार्चितास
 तत्पादार्पित-चित्त-जीवित-कला ये तान् प्रपद्यामहे ॥२३॥

*kṛttvaikatra gavāṁ kulāni paritaḥ kṛṣṇena sārddham mudā
 hastāhasti-vinoda-narma-kathanaiḥ khelanti mitrotkarāḥ
 premāmbhodhi-vidhauta-gaurava-mahā-paṅkāś tad-aṅkārcitās
 tat-pādārpita-citta-jīvita-kalā ye tān prapadyāmahe (23)*

Assembling the cows in one place, with great delight Kṛṣṇa's cowherd boy friends play hand in hand and amuse each other with joking words. The great mud of the tendency towards awe and reverence when in Kṛṣṇa's presence has been thoroughly cleansed from them by the ocean of pure love. I take shelter of these *sakhās* who have placed their hearts, lives, knowledge and everything they possess as an offering at Śrī Kṛṣṇa's feet.

मूर्त्तो हास्य-रसः सदैव सुमनाः कामं बुभुक्षातुरः
 प्राण-प्रेष्ठ-वयस्ययोरनुदिनं वाग्देह-भङ्ग्युत्करैः ।
 हास्यं यो मधुमङ्गलः प्रकटयन् संभ्राजते कौतुकी
 तं वृन्दावन-चन्द्र-नर्म-सचिवं प्रीत्या सुवन्दामहे ॥२४॥

*murto hāsya-rasaḥ sadaiva sumanāḥ kāmam bubhukṣāturaḥ
 prāṇa-preṣṭha-vayasayor anudinaṁ vāg-deha-bhaṅgy-utkaraiḥ
 hāsyaṁ yo madhumaṅgalaḥ prakṭayan sambhrājate kautukī
 taṁ vṛndāvana-candra-narma-sacivaṁ prītyā suvandāmahe (24)*

With special devotion I worship Vṛndāvana-candra's *priya-narma-sakhā* Śrī Madhumaṅgala, who is the embodiment of the devotional mellow of humour, who is always pure-hearted and jovial, who is expert in taking his meals, and who with comical words and various bodily gestures always makes his dearest friends Kṛṣṇa and Balarāma laugh.

गूढं तत्सु-विदग्धतार्चित-सखी-द्वारोन्नयन्ती तयोः
 प्रेम्ना सुष्ठु-विदग्धयोरनुदिनं मानाभिसारोत्सवम् ।
 राधा-माधवयोः सुखामृत-रसं यैवोपभुङ्क्ते मुहु-
 गोष्ठे भव्य-विधायिनीं भगवतीं तां पौर्णमासीं भजे ॥२५॥

*gūḍham tat-su-vidagdhātārcita-sakhī-dvāronnayantī tayoh
 premnā suṣṭhu-vidagdhayor anudinaṁ mānābhisārot-savam
 rādhā-mādhavayoh sukhāmṛta-rasaṁ yaivopabhuṅkte muhur
 goṣṭhe bhavya-vidhāyiniṁ bhagavatīm tāṁ paurṇamāsīm bhaje (25)*

I worship Bhagavati Paurṇamāsi, who provides for the perpetual auspiciousness which exists in the kingdom of Vraja. Secretly and with great love, she daily inspires the skilful *sakhīs* to make wonderful arrangements for the clever lovers, Śrī Rādhā-Mādhava, to meet. Nourishing the Divine Couple's blissful festivals of *māna* (jealous anger) and *abhisāra* (secret rendezvous), she time and again relishes the happiness which is produced by drinking the resultant nectarean *rasa*.

खर्व-श्मश्रुमुदारमुज्ज्वल-कुलं गौरं समानं स्फुरत्-
 पञ्चाशत्तम-वर्ष-वन्दित-वयः-क्रान्तिं प्रवीणं भजे ।
 गोष्ठेशस्य सखायमुन्नततर-श्रीदामतोऽपि प्रिय-
 श्रीराधं वृषभानुमुद्भट-यशो-व्रातं सदा तं भजे ॥२६॥

*kharva-śmaśrum udāram ujjala-kulam gauram samānam sphurat-
 pañcāśattama-varṣa-vandita-vayaḥ-krāntim pravīṇam bhaje
 goṣṭheśasya sakhāyam unnatata-śrīdāmato 'pi priya-
 śrī-rādhāṁ vṛṣabhānum udbhṭa-yaśo-vrātam sadā taṁ bhaje (26)*

I forever worship the renowned Śrī Vṛṣabhānu, who has a small beard, who is very generous, who is of splendid lineage, whose complexion is golden, who is fifty years old, who is very wise and highly respected by everyone in Vraja, who is Nanda Mahārāja's most intimate friend, and who loves his younger daughter Śrīmatī Rādhikā more than he does his eldest child Śrīdāmā.

अनुदिनमिह मात्रा राधिका-भव्य-वार्त्ताः
 कलयितुमति-यत्नात् प्रेश्यते धात्रिकायाः ।
 दुहितृ-युगलमुच्चैः प्रेम-पूर-प्रपञ्चै-
 विक्ल-मति ययाऽसौ कीर्तिदा साऽवतान्नः ॥२७॥

*anudinam iha mātrā rādhikā-bhavya-vārttāḥ
 kalayitum ati-yatnāt preśyate dhātrikāyāḥ
 duhitṛ-yugalam uccaiḥ prema-pūra-prapañcair-
 vikala-mati yayā 'sau kīrtidā sā 'vatān naḥ (27)*

Overcome with anxiety, Rādhikā's mother Śrī Kīrttidā-devī carefully and lovingly sends two daughters of her nurses to Vraja daily to gather the news of her daughter's welfare. May that Kīrttidā-devī protect me.

प्रथम-रस-विलासे हन्त रोषेण तावत्
 प्रकटमिव विरोधं सन्दधानापि भङ्ग्या ।
 प्रवलयति सुखं या नव्य-यूनोः स्वनज्रोः
 परमिह मुखरां तां मूर्ध्नि वृद्धां वहामि ॥२८॥

*prathama-rasa-vilāse hanta roṣeṇa tāvat
 prakatam iva virodham sandadhānāpi bhaṅgyā
 pravalayati sukhaṁ yā navya-yūnoḥ sva-naptroḥ
 param iha mukharāṁ tāṁ mūrdhni vṛddhāṁ vahāmi (28)*

I carry the elderly Mukharā-devī on my head, because by angrily and deviously contriving many obstacles to impede the amorous pastimes of her youthful grandchildren, Śrī Śrī Rādhā-Kṛṣṇa, she merely increases Their boundless bliss.

सान्द्र-प्रेम-रसैः प्लुता प्रियतया प्रागल्भ्यमाप्ता तयोः-
 प्राण-प्रेष्ठ-वयस्ययोरनुदिनं लीलाभिसारं क्रमैः ।
 वैदग्ध्येन तथा सखीं प्रति सदा मानस्य शिक्षां रसै-
 र्येयं कारयतीह हन्त ललिता गृह्णातु सा मां गणैः ॥२९॥

*sāndra-prema-rasaiḥ plutā priyatayā prāgalbhyam āptā tayoh
 prāṇa-preṣṭha-vayasyayor anudinam līlābhisāraṁ kramaiḥ
 vaidagdhyena tathā sakhīm prati sadā mānasya śikṣāṁ rasair
 yeyam kārayatīha hanta lalitā gṛhnātu sā mām gaṇaiḥ (29)*

Solely out of great love for Śrī Śrī Rādhā-Kṛṣṇa, who are more dear to her than life itself, Lalitā-sakhī daily displays a mood of slight impudence as she first arranges the pastime of the Divine Couple's rendezvous, and then with clever and nectarean words instructs her *sakhī* Rādhikā on how to best utilise Her mood of jealous anger. May that Lalitā, who is always immersed in the deepest *prema-rasa*, admit me into her own party.

प्रणय-ललित-नर्म-स्फार-भूमिस्तयोर्या
 ब्रज-पुर-नव युनोर्या च कण्ठान् पिकानाम् ।
 नयति परमधस्ताद्विव्य गानेन तुष्ट्या
 प्रथयतु मम दीक्षां हन्त सेयं विशाखा ॥३०॥

*praṇaya-lalita-narma-sphāra-bhūmis tayor yā
 vraja-pūra-nava yunor yā ca kaṅṭhān pikānām
 nayati param adhastād divya gānena tuṣṭyā
 prathayatu mama dikṣāṁ hanta seyāṁ viśākhā (30)*

Śrī Viśākhā is the great object of love and charming playfulness for the youthful couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa, and the loveliness of her voice when she sings divine glorifications of Them defeats even that of the cuckoo. Aho! May Viśākhā be pleased with me and teach me the art of singing.

प्रति नव-नव-कुञ्जं प्रेम-पूरेण पूर्णा
 प्रचुर-सुरभि-पूष्पैर्भूषयित्वा क्रमेण ।
 प्रणयति बत वृन्दा तत्र लीलोत्सवं या
 प्रिय-गण-वृत्-राधा-कृष्णयोस्तां प्रपद्ये ॥३१॥

*prati nava-nava-kuñjaṁ prema-pūreṇa pūrṇā
 pracura-surabhi-pūṣpair bhūṣayitvā krameṇa
 praṇayati bata vṛndā tatra līlotsavaṁ yā
 priya-gaṇa-vṛta-rādhā-kṛṣṇayos tāṁ prapadye (31)*

I always worship Vṛndā-devī who, being immersed in *prema-rasa*, decorates all the ever-fresh *kuñjas* in Vraja with fragrant flowers, thereby expanding the festival of blissful pastimes enjoyed by Śrī Śrī Rādhā-Kṛṣṇa and Their beloved *sakhīs*.

सख्येनालं परम-रुचिरा नर्म-भव्येन राधां
 पाकार्थं या ब्रज-पति-महिष्याज्ञया सन्नयन्ती ।
 प्रेम्णा शश्वत् पथि-पथि हरेर्वीर्त्तया तर्पयन्ती
 तुष्यत्वेतां परमिह भजे कुन्द-पूर्वा लतां ताम् ॥३२॥

*sakhyenālaṁ parama-rucirā narma-bhavyena rādhāṁ
 pākārthāṁ yā vraja-pati-mahiṣyāñjāyā sannayantī
 premṇā śaśvat pathi-pathi harer vārttayā tarpayantī
 tuṣyatv etāṁ param iha bhaje kunda-pūrvāṁ latāṁ tām (32)*

I worship Kundalatā, who on the order of Queen Yaśodā comes daily to take Śrīmatī Rādhikā to Nanda-bhavana to cook for Kṛṣṇa. Because she possesses a playful, friendly mood towards Śrī Śrī Rādhā-Kṛṣṇa, as she hurries Rādhikā along to Nanda-bhavana she pleases Her by continually speaking about Kṛṣṇa. And because she loves Them both so much, she herself is also most satisfied with this.

ब्रजेश्वर्यानीतां बत रसवती-कृत्य-विधये
मुदा कामं नन्दीश्वर गिरि-निकुञ्जे प्रणयिनी ।
छलैः कृष्णं राधां दयितमभि तां सारयति या
धनिष्ठां तत्प्राण-प्रियतर-सखीं तां किल भजे ॥३३॥

*vraješvary ānītām bata rasavatī-kṛtya-vidhaye
mudā kāmam nandīśvara giri-nikuñje praṇayinī
chalaiḥ kṛṣṇam rādhām dayitam abhi tām sārayatī yā
dhanīṣṭhām tat-prāṇa-priyatara-sakhīm tām kila bhaje (33)*

I worship Śrīmatī Rādhikā's *prāṇa-priya sakhī* Dhaniṣṭhā, because after Rādhikā has been brought to Nanda-bhavana on Yaśodā's order to cook for Kṛṣṇa in the morning, Dhaniṣṭhā very happily and cleverly arranges a rendezvous for Rādhikā with Her beloved Śrī Kṛṣṇa in a *kuñja* on Nandīśvara Mountain.

अवन्तीतः कीर्त्तैः श्रवण-भरतो मुग्ध-हृदया
प्रगाढोत्कण्ठाभिर्व्रज-भुवमुरी-कृत्य किल या ।
मुदा राधा-कृष्णोज्ज्वल-रसः सुखं वर्द्धयति तां
मुखीं नान्दी-पूर्वा सततमभिवन्दे प्रणयतः ॥३४॥

*avantītaḥ kīrttaiḥ śravaṇa-bharato mugdha-hṛdayā
pragāḍhotkaṇṭhābhīr vraja-bhuvam urī-kṛtya kila yā
mudā rādhā-kṛṣṇojjvala-rasaḥ sukhaṁ varddhayati tām
mukhīm nāndī-pūrvām satatam abhivande praṇayataḥ (34)*

After hearing the glories of Vraja-dhāma, Nāndīmukhī became enchanted and with great eagerness abandoned her village of Avantī to reside in Vraja, where she blissfully increases Śrī Rādhā-Kṛṣṇa's amorous enjoyment. With great love I worship Nāndīmukhī.

मुदा राधा-कृष्ण-प्रचुर-जल-केली-रस-भर-
स्खलत् कस्तूरी-तद्घुशृण-घन-चर्चार्चित-जला ।
प्रमोदात्तौ फेन-स्मितमुदितमूर्मि-स्फुट-कर-
श्रिया सिञ्चन्तीव प्रथयतु सुखं नस्तरणिजा ॥३५॥

*mudā rādhā-kṛṣṇa-pracura-jala-kelī-rasa-bhara-
skhalat kastūrī-tad-ghuṣṛṇa-ghana-carcārcita-jalā
pramodāt tau phena-smitam uditam ūrmi-sphuṭa-kara-
śriyā siñcantīva prathayatu sukhaṁ nas taraṇijā (35)*

As Śrī Śrī Rādhā-Kṛṣṇa blissfully commence Their *rasa*-laden water sports in the Yamunā River, the substances such as *kuṅkuma*, *kastūrī* (musk), and *candana* which were applied to Their bodies wash off and make the Yamunā's waters very beautiful and fragrant. The Yamunā is so overjoyed at this that it is as if her foam becomes a gentle smile and her waves become hands with which she performs *abhiṣeka* of the Youthful Lovers. May Yamunā, the daughter of the sun, expand my happiness.

सर्वानन्द कदम्बकेन हरिणा प्राग्याचिता अप्यमूः
 स्वैरं चारु रिरंसया रहसि याः क्रोधादनादृत्य ताम् ।
 प्राण-प्रेष्ठ-सखीं निजामनुदिनं तेनैव सार्द्धं मुदा
 राधां संरमयन्ति ताः प्रिय-सखीर्मूर्ध्ना प्रपद्येतराम् ॥३६॥

*sarvānanda kadambakena hariṇā prāg yācitā apy amūḥ
 svairam cāru riraṁsayā rahasi yāḥ krodhād anādrtya tām
 prāṇa-preṣṭha-sakhīm nijām anudinam tenaiva sārddham mudā
 rādhām samramayanti tāḥ priya-sakhīr mūrdhnā prapadyetarām (36)*

I carry on my head Śrīmatī Rādhikā's dear *sakhīs* who, although beseeched by the embodied aggregate of all bliss, Śrī Kṛṣṇa, to individually meet with Him in private, they lovingly kick Him away and instead with great happiness daily arrange for their *sakhī* Rādhikā, who is more dear to them than life itself, to meet with Him.

प्रेम्णा ये परिबण्टनेन कलिताः सेवाः सदैवोत्सुकाः
 कुर्वाणाः परमादरेण सततं दासा वयस्योपमाः ।
 वंशी-दर्पण-दूत्य-वारि-विलसत्ताम्बूल-वीणादिभिः
 प्राणेशं परितोषयन्ति परितस्तान् पत्रि-मुख्यान् भजे ॥३७॥

*premnā ye paribaṅṭanena kalitāḥ sevāḥ sadaivotsukāḥ
 kurvāṇāḥ paramādareṇa satataṁ dāsā vayasypamāḥ
 vaṁśī-darpaṇa-dūtya-vāri-vilasat-tāmbūla-vīṇādibhiḥ
 prāṇeṣam paritoṣayanti paritas tān patri-mukhyān bhaje (37)*

I worship Kṛṣṇa's servants headed by Patri who in all circumstances lovingly and respectfully arrange for His happiness by performing such services as handing Him His flute, offering Him a mirror, some water, and camphor-scented betel, by carrying messages for Him, and by playing the *vīṇā* for Him. Dividing these services amongst themselves, they perpetually attend the Lord of their lives with their minds, bodies, and words.

ताम्बूलार्पण-पाद-मर्दन-पयो-दानाभिसारादिभि-
 र्वृन्दारण्य-महेश्वरीं प्रियतया यास्तोषयन्ति प्रियाः ।
 प्राण-प्रेष्ठ-सखी-कुलादपि किलासंकोचिता भूमिकाः
 केली-भूमिषु रूप-मञ्जरि-मुखास्ता दासिकाः संश्रये ॥३८॥

*tāmbūlārpaṇa-pāda-marddana-payo-dānābhisārādibhir-
 vṛndāraṇya-maheśvarīm priyatayā yās toṣayanti priyāḥ
 prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
 keli-bhūmiṣu rūpa-mañjari-mukhās tā dāsikāḥ saṁśraye (38)*

I take shelter of Rūpa Mañjarī and the other very dear maidservants of the great queen of Vṛndāvana, Śrīmatī Rādhikā, who please Her by offering Her betel, massaging Her feet, offering Her water, and arranging for Her rendezvous with Kṛṣṇa. Because these maidservants can enter the area where the Divine Couple enjoy Their most confidential pastimes without feeling shy, they are even more dear to Rādhikā than *sakhīs* such as Lalitā, who themselves are more dear to Her than life itself.

तृणी-कृत्य स्फारं सुख-जलधि-सारं स्फुटमपि
 स्वकीयं प्रेम्णां ये भर-निकर-नम्रा मुर-रिपोः ।
 सुखाभासं शश्वत् प्रथयितुमलं प्रौढ-कुतुकाद्-
 यतस्ते तान् धन्यान् परमिह भजे माधव-गणान् ॥३९॥

*tṛṇī-kṛtya sphāraṁ sukha-jaladhi-sāraṁ sphuṭam api
 svakīyaṁ premṇāṁ ye bhara-nikara-namrā mura-ripoḥ
 sukhābhāsaṁ śaśvat prathayitum alaṁ prauḍha-kutukād-
 yatas te tān dhanyān param iha bhaje mādharma-gaṇān (39)*

I worship the blessed devotees of Śrī Kṛṣṇa who, considering the abundant nectar of their own happiness to be as insignificant as blades of grass, always lovingly and humbly strive to bring happiness to the lord of their lives.

तस्याः क्षणादर्शनतो म्रियन्ते
 सुखेन तस्याः सुखिनो भवन्ति ।
 स्निग्धाः परं ये कृत-पुण्य-पुंजाः
 प्राणेश्वरी-प्रेष्ठ-गणान् भजे तान् ॥४०॥

*tasyāḥ kṣaṇādarśanato mriyante
 sukhena tasyāḥ sukhino bhavanti
 snigdhaḥ paraṁ ye kṛta-puṇya-puñjāḥ
 prāṇeśvarī-preṣṭha-gaṇān bhaje tān (40)*

I time and again worship Śrīmatī Rādhikā's maidservants, who upon not seeing Rādhikā for even an instant become as if dead, who consider Rādhikā's happiness to be their own greatest happiness, whose hearts are melted with affection for Her, and who have accumulated masses of pious credits through the course of many lifetimes.

सापत्न्योच्चय-रज्यदुज्ज्वल-रसस्योच्चैः समुद्रवृद्धये
 सौभाग्योद्भट-गर्व-विभ्रम-भृतः श्रीराधिकायाः स्फुटम् ।
 गोविन्दः स्मर-फुल्ल-वल्लव-वधू-वर्गेण येन क्षणं
 क्रीडत्येष तमत्र विस्तृत-महा-पुण्यं च वन्दामहे ॥४१॥

*sāpatnyocchaya-rajyad-ujjvala-rasasyoccaiḥ samudvṛddhaye
 saubhagyodbhata-garva-vibhrama-bhṛtaḥ śrī-rādhikāyāḥ sphuṭam
 govindah smara-phulla-vallava-vadhū-vargeṇa yena kṣaṇaṁ
 kṛīḍaty eṣa tam atra vistrīta-mahā-puṇyaṁ ca vandāmahe (41)*

I forever worship the highly fortunate *gopīs* headed by Candrāvalī. Solely for the purpose of increasing Śrīmatī Rādhikā's amorous love for Him, Śrī Govinda briefly enjoys with these rival *gopīs* who are endowed with all the qualities of heroines such as awareness of their own good fortune, pride, and loving delusion.

ब्रह्माण्डात् परमुच्छलत्सुख-भरं तत्कोटि-संख्यादपि
प्रेम्णा कृष्ण-सुरक्षिताः प्रतिमुहुः प्राप्ताः परं निर्वृताः ।

कामं तत्पद्-पद्म-सुन्दर-नख-प्रान्त-स्वलद्रेणुका-
रक्षा-व्यग्र-धियः स्फुरन्ति किल ये तान् गोप-वर्यान् भजे ॥४२॥

*brahmāṇḍāt param ucchalat-sukha-bharaṁ tat-koṭi-saṅkhyād api
premnā kṛṣṇa-surakṣitāḥ pratimuhuḥ prāptāḥ param nirvṛtāḥ
kāmaṁ tat-pada-padma-sundara-nakha-prānta-skhalad-reṇukā-
rakṣā-vyagra-dhiyaḥ sphuranti kila ye tān gopa-varyān bhaje (42)*

I forever worship the exalted *gopas*, who at every moment consider themselves to be blessed with a happiness that is greater than the aggregate of all the happiness in the universe multiplied unlimitedly, who are protected by Śrī Kṛṣṇa with more *prema* than can be found in millions of universes put together, and whose minds always remain fervently alert to protect even the specks of dust which fall from the tips of the beautiful nails of Kṛṣṇa's lotus feet.

प्राणेभ्योऽप्यधिकैः प्रियैरपि परं पुत्रैर्मुकुन्दस्य याः
स्नेहात् पाद-सरोज-युग्म विगलद्घर्मस्य बिन्दोः कणम् ।

निर्मञ्छयोरु-शिखण्ड-सुन्दर-शिरश्चुम्बन्ति गोप्यश्चिरं
तासां पाद-रजांसि सन्ततमहं निर्मञ्छयामि स्फुटम् ॥४३॥

*prāṇebhyo 'py adhikaiḥ priyair api param putrair mukundasya yāḥ
snehāt pāda-saroja-yugma vigalad-gharmasya bindoḥ kaṇam
nirmañchayoru-sikhaṇḍa-sundara-siraś cumbanti gopyaś ciraṁ
tāsāṁ pāda rajānsi santatam ahaṁ nirmañchayāmi sphuṭam (43)*

I perpetually worship the foot-dust of the elderly *gopīs*. Because they love Śrī Mukunda even more than they do their own sons, whom they love more than life itself, with the borders of their fine garments they wipe away the drops of perspiration which fall from Kṛṣṇa's lotus feet and repeatedly kiss His head which is so nicely decorated with a peacock feather.

इन्द्रनील-खुर-राजिताः परं

स्वर्ण-बद्ध-वर-शृङ्ग-रजिताः ।

पाण्डु-गण्ड-गिरि-गर्व-खर्विकाः

पान्तु नः सपदि कृष्ण-धेनवः ॥४४॥

*indranīla-khura-rājitāḥ param
svarṇa-baddha-vara-śṛṅga-rañjitāḥ
pāṇḍu-gaṇḍa-giri-garva-kharvikāḥ
pāntu naḥ sapadi kṛṣṇa-dhenavaḥ (44)*

The hooves of Śrī Kṛṣṇa's cows are entwined with blue sapphires and are therefore wonderfully lustrous, their gold-studded horns are very attractive, and their radiant white complexions cripple the pride of small white mountains. May these cows protect me.

यासां पालन-दोहनोत्सव-रतः सार्द्धं वयस्योत्करैः
 कामं राम-विराजितः प्रति-दिनं तत्पाद-रेणूज्ज्वलः ।
 प्रीत्या स्फीत-वनोरु-पर्वत-नदी-कच्छेषु बद्ध-स्पृहो
 गोष्ठाखण्डल-नन्दनो विहरते ताः सौरभेयीर्भजे ॥४५॥

*yāsām pālana-dohanotsava-rataḥ sārddham vayasotkaraiḥ
 kāmaṁ rāma-virājitaḥ prati-dinaṁ tat-pāda-reṇūjjvalaḥ
 prītyā sphīta-vanoru-parvata-nadī-kaccheṣu baddha-sprho
 goṣṭhākhaṇḍala-nandano viharate tāḥ saurabheyīr bhaje (45)*

I worship these cows, the daughters of Surabhi, who daily immerse Śrī Kṛṣṇa, Śrī Balarāma, Śrī Śrīdāma, and the other *sakhās* in festivals headed by herding and milking them, and who are wonderfully decorated with the dust raised by their own hooves as they lovingly roam around the dense forests, high mountains, and river banks.

मणि-खचित-सुवर्ण-श्लिष्ट-शृङ्ग-द्वय-श्री-
 रसित-मणि-मनोज्ञ-ज्योतिरूद्यत्सुराढ्यः ।
 स्फुरदरुणिम-गुच्छान्दोल-विद्योति-कण्ठः
 स जयति वक-शत्रोः पद्मगन्धः ककुद्मी ॥४६॥

*maṇi-khacita-suvarṇa-sliṣṭa-śṛṅga-dvaya-śrī-
 asita-maṇi-manojña-jyotir-ūdyat-khurādhyah
 sphurad-arunima-gucchāndola-vidyoti-kaṅṭhaḥ
 sa jayati vaka-śatroḥ padma-gandhaḥ kakudmī (46)*

All glories to Śrī Kṛṣṇa's pet bull named Padmagandha, whose gold-studded horns are radiant, whose charming hooves are entwined with sapphires which emanate an enchanting lustre, and around whose neck a red necklace swings.

मृदु-नव-तृणमल्पं सस्पृहं वक्त्र-मध्ये
 क्षिपति परम-यत्नादल्प-कण्डुञ्च गात्रे ।
 प्रथयति मुरवैरी हन्त यद्वत्सकानां
 सपदि किल दिदृक्षे तत्तदाढीकनानि ॥४७॥

*mṛdu-nava-tṛṇam alpaṁ sa-sprham vaktra-madhye
 kṣipati parama-yatnād alpa-kaṇḍum ca gat্রে
 prathayati muravairi hanta yad-vatsakānām
 sapadi kila didṛkṣe tat-tad-ādhīkanāni (47)*

With great love Śrī Kṛṣṇa places small amounts of soft, fresh grass in the calves' mouths and gently scratches their bodies—O, when will I be able to see these calves jump about and play?

नक्तन्दिवं मुर-रिपोरधरामृतं या
 स्फीता पिबत्यलमबाधमहो सुभाग्या ।
 श्रीराधिका-प्रथित-मानमपीह दिव्य-
 नादैरधो नयति तां मुरलीं नमामि ॥४८॥

*naktan-divaṁ mura-ripor adharāmṛtaṁ yā
 sphītā pibaty alam abādham aho subhāgyā
 śrī-rādhikā-prathita-mānam apīha divya-
 nādair adho nayati tāṁ muralīm namāmi (48)*

I always offer *praṇāma* unto the Muralī flute who is nourished by drinking the nectar of Murāri's lips day and night without obstruction, and *aho!* who breaks Śrīmatī Rādhikā's steadfast mood of jealous anger with its sweet notes.

दूतीभिर्बहु-चाटुभिः सखि-कुलेनालं वचो-भङ्गिभिः
 पादान्ते पतनैर्व्रजेन्द्र-तनयेनापि क्रुधाली-गणैः ।
 राधायाः स हि शक्यते दवयितुं यो नैव मानो यया
 फुत्कृत्यैव निरस्यते सुकृतिनीं बंशीं सखीं तां नुमः ॥४९॥

*dūtībhir bahu-cāṭubhiḥ sakhi-kulenālaṁ vaco-bhaṅgibhiḥ
 pādānte patanair vrajendra-tanayenāpi krudhālī-gaṇaiḥ
 rādhāyāḥ sa hi śakyate davayitum yo naiva māno yayā
 phut-kṛtyaiva nirasyate sukṛtinīm baṁśīm sakhīm tāṁ numah (49)*

That unrelenting mood of jealous anger of Śrīmatī Rādhikā's which cannot be mollified by sweet words of flattery from Her dear girlfriend messengers headed by Vṛndā, by varieties of joking words from the *sakhās* headed by Madhumaṅgala, by Her fellow *sakhīs'* angry rebukes, and even by Śrī Kṛṣṇa Himself falling at Her lotus feet and repeatedly offering *praṇāma*, can easily be pacified by some notes from the flute. I always offer *praṇāma* unto that most fortunate *sakhī*, the Vāṁsī flute.

स्फीतस्ताण्डविको हरेर्मुशल्लिका-नादेन नृत्योत्सवं
 घूर्णच्चारु-शिखण्ड-वल्गु सरसी-तीरे निकुञ्जाग्रतः ।
 तन्वन् कुञ्ज-विहारिणोः सुख-भरं सम्पादयेद्यस्तयोः
 स्मृत्वा तं शिखि-राजमुत्सुकतया बाढं दिदृक्षामहे ॥५०॥

*sphītas tāṇḍaviko harer muralikā-nādena nṛtyotsavaṁ
 ghūrṇac cāru-sikhaṇḍa-valgu sarasī-tīre nikuñjāgrataḥ
 tanvan kuñja-vihāriṇoḥ sukha-bharaṁ sampādayed yas tayoh
 smṛtvā taṁ sikhi-rājam utsukatayā bāḍhaṁ didṛkṣāmahe (50)*

Joyful upon hearing the melody of Hari's Muralī flute, the peacock named Tāṇḍavika spread his enchanting tail-feathers at the entrance of a *kuñja* situated on the banks of Śrī Rādhā-kuṇḍa and enacted a festival of dancing which delighted the enjoyers of that *kuñja*, Śrī Śrī Rādhā-Kṛṣṇa. Remembering this exalted peacock, with great eagerness I yearn to receive his *darśana*.

सप्ताहं मुर-मर्दनः प्रणयतो योष्ठैक-रक्षोत्सुको
 विभ्रन्मानमुदार-पाणि-रमणैर्यस्मै सलीलं ददौ ।
 गान्धर्वा-मुरभिद्विलास-विगलित्-काश्मीर-रज्यद्गुह-
 स्तत्खट्वायित-रत्न-सुन्दर-शिलो गोवर्द्धनः पातु वः ॥५१॥

*saptāhaṁ mura-marddanaḥ praṇayato yoṣṭhaika-rakṣotsuko
 vibhṛan mānam udāra-pāṇi-ramaṇair yasmai sa-līlam dadau
 gāndharvā-murabhid-vilāsa-vigalit-kāśmīra-rajyad-guhas-
 tat-khaṭṭāyita-ratna-sundara-śilo govardhanaḥ pātu vaḥ (51)*

Eager to protect the kingdom of Vraja, Śrī Murāri lovingly held Govardhana Hill aloft on His lotus hand for one week, thereby promoting Govardhana to the status of a worshipable personality. May this Govardhana, whose caves are coloured with the *kuṅkuma* which falls from the bodies of Śrī Śrī Rādhā-Kṛṣṇa as They enjoy Their amorous pastimes there, and whose boulders serve as jewelled sofas for the Divine Couple, protect me.

नीपैश्चम्पक-पालिभिर्नव-वराशोकै रसालोत्करैः
 पुन्नागैर्वकुलैर्लवङ्ग-लतिका-वासन्तिकाभिर्वृतैः ।
 हृद्यं तत्प्रिय-कुण्डयोस्तट-मिलन्मध्य-प्रदेशं परं
 राधा-माधवयोः प्रिय-स्थलमिदं केल्यास्तदेवाश्रये ॥५२॥

*nīpāiś campaka-pālibhir nava-varāśokai rasālotkaraiḥ
 punnāgair vakulāir lavaṅga-latikā-vāsantikābhir vṛtaiḥ
 hṛdyam tat priya-kuṇḍayos taṭa-milan madhya-pradeśam param
 rādhā-mādhavayoḥ priya-sthalam idaṁ kelyās tad evāśraye (52)*

I take shelter of the central area between Śrī Śrī Rādhā-Mādhava's dear ponds, Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa, named Keli-priya-sthala where the Divine Couple enjoy the *rāsa* dance and which is very charming due to being surrounded by *kadamba* trees, *campaka* vines, excellent young *aśoka* trees, mango trees, *nāgakeśara* trees, *vakula* trees, *lavaṅga* vines, and *mādhavī* vines.

श्रीवृन्दाविपिनं सुरम्यमपि तच्छ्रीमान् स गोवर्द्धनः
 स रास-स्थलिकाप्यलं रसमयी किं तावदन्यत् स्थलम् ।
 यस्याप्यंश-लवेन नार्हति महाक् साम्यं मुकुन्दस्य तत्
 प्राणेभ्योऽप्यधिक-प्रियेव दयितं तत्कुण्डमेवाश्रये ॥५३॥

*śrī-vṛndāvipinaṁ suramyam api tac chrīmān sa govardhanaḥ
 sa rāsa-sthalikāpy alam rasamayī kiṁ tāvad anyat sthalam
 yasyāpy aṁśa-lavena nārhati mahāk sāmyaṁ mukundasya tat
 prāṇebhyo 'py adhika-priyeva dayitaṁ tat kuṇḍam evāśraye (53)*

The supremely charming Vṛndāvana forest, the most resplendent Śrī Govardhana, and even the *rasa*-laden arena of the *rāsa* dance, what to speak of any other places of Kṛṣṇa's pastimes, are not equal to even a particle of Śrī Rādhā-kuṇḍa. I take shelter of that Rādhā-kuṇḍā, which is as dear to Mukunda as His dearmost beloved Śrīmatī Rādhikā Herself is.

स्फीते रत्न-सुवर्ण-मौक्तिक-भरैः सन्निर्मिते मण्डपे
 थुत्कारं विनिधाय यत्र रभसात्तौ दम्पती निर्भरम् ।
 तन्वाते रति-नाथ-नर्म-सचिवौ तद्राज्य-चर्चा मुदा
 तं राधा-सरसी-तटोज्ज्वल-महा-कुञ्जं सदाहं भजे ॥५४॥

*sphīte ratna-suvarṇa-mauktika-bharaiḥ san-nirmite maṇḍape
 thutkāraṁ vinidhāya yatra rabhasāt tau dāmpatī nirbharam
 tanvāte rati-nātha-narma-sacivau tad-rājya-carcām mudā
 taṁ rādhā-sarasī-taṭojjvala-mahā-kuñjaṁ sadāhaṁ bhaje (54)*

I perpetually worship the great radiant *kuñja* on the bank of Śrī Rādhā-kuṇḍa wherein the youthful Divine Couple, having abandoned as insignificant an enormous pavilion which is beautifully studded with varieties of jewels, gold, and pearls, appoint the god of amorous affairs (Cupid) as Their own minister and, becoming thoroughly enthralled in the supreme bliss, hold lengthy discussions on the matter within his kingdom.

कान्त्या हन्त मिथः स्फुटं हृदि-तटे सम्बिम्बितं द्योतते
 प्रीत्या तन्मिथुनं मुदा पदकवद्रागेण विभ्रद ययोः ।
 धात्रा भाग्य-भरेण निर्मिततरे त्रैलोक्य-लक्ष्म्यास्पदे
 गौर-श्यामतमे इमे प्रियतमे रूपे कदाहं भजे? ॥५५॥

*kāntyā hanta mithaḥ sphuṭaṁ hr̥di-taṭe sambimbītaṁ dyotate
 prītyā tan-mithunaṁ mudā padakavad rāgeṇa vibhrada yayoh
 dhātrā bhāgya-bhareṇa nirmitatare trailokya-lakṣmyāspade
 gaura-śyāmatame ime priyatame rūpe kadāhaṁ bhaje? (55)*

Aho, how wonderful! Overcome with love for one another, the Divine Couple's respective bodily hues brilliantly shine as they reflect in the mirror of each others' hearts and in the colour of Their garments. The Creator has beautifully fashioned Them from the fabric of good fortune, and They are the abode of all the opulence in the three worlds. When will I be able to worship my dearest golden Rādhikā and dark-bluish Kṛṣṇa?

नेत्रोपान्त-विघूर्णनैरलघु तद्दोर्मूल-सञ्चालनै-
 रीषद्धास्य-रसैः सुधाधर-धयैश्चुम्बैर्दृढालिङ्गनैः ।
 एतैरिष्ट-महोपचार-निचयैस्तन्नव्य-युनोर्युगं
 प्रीतया यं भजते तमुज्ज्वल-महा-राजं प्रवन्दामहे ॥५६॥

*netropānta-vighūrṇanair alaghu tad-dor-mūla-sañcālanair-
 īṣad-dhāsyā-rasaiḥ sudhādhara-dhayaiś cumbair dṛḍhāliṅganaiḥ
 etair iṣṭa-mahopacāra-nicayais tan navya-yunor yūgaṁ
 prītyā yaṁ bhajate tam ujjvala-mahā-rājaṁ pravandāmahe (56)*

Those devotees who are highly *rasika* lovingly worship the Youthful Divine Couple and Their amorous love by silently remembering the great paraphernalia which Śrī Kṛṣṇa Himself craves; that is, to look at Śrīmatī Rādhikā with restless sidelong glances, to pull His arms back to show Her His broad chest, to gently smile at Her, to drink the nectar of Her lips, to kiss Her, and to firmly embrace Her. With mind, body, and words I always worship Ujjvala Mahārāja Śrī Kṛṣṇa, the king of the erotic devotional mellow.

नेत्रे दैर्घ्यमपाङ्गयोः कृटिलता वक्षोज-वक्षः-स्थले
 स्थौल्यं तन्मृद् वाचि वक्रि-मधुरा श्रोणौ पृथु-स्फारता ।
 सर्वाङ्गे वर-माधुरी स्फुटमभूदयेनेह लोकोत्तरा
 राधा-माधवयोरलं नव-वयः-सन्धिं सदा तं भजे ॥५७॥

*netre dairdhyam apāṅgayoḥ kuṭilatā vakṣoja-vakṣaḥ-sthale
 sthauilyam tan mṛdu vāci vakri-madhurā śronau pṛthu-sphāratā
 sarvāṅge vara-mādhurī sphuṭam abhūd yeneha lokottarā
 rādhā-mādhavayor alam nava-vayaḥ-sandhiṁ sadā taṁ bhaje (57)*

I worship Śrī Rādhā-Mādhava's early adolescence (the juncture of Their *paugaṇḍa* and *kaiśora* ages) in which the following supernatural symptoms become fully manifest: elongated eyes, crookedness of Their sidelong glances, an increase in the size of Her breasts and His chest, cleverness in speech, broadness of Their hips, and an unprecedented sweetness pervading all of Their bodily limbs.

दुष्टारिष्ट-वधे स्वयं समुद्भूत कृष्णाङ्घ्रि-पद्मादिदं
 स्फीतं यन्मकरन्द-विस्तृतिरिवारिष्टाख्यमिष्टं सरः ।
 सोपानैः परिरञ्जितं प्रियतया श्रीराधया कारितैः
 प्रेम्णालिङ्गदिव प्रिया-सर इदं तन्नीत्य नित्यं भजे ॥५८॥

*duṣṭāriṣṭa-vadhe svayaṁ samudabhūt kṛṣṇāṅghri-padmād idaṁ
 sphītaṁ yan-makaranda-vistr̥tir ivāriṣṭākhyam iṣṭaṁ sarah
 sopānaiḥ parirañjitaṁ priyatayā śrī-rādhayā kāritaiḥ
 premṇāliṅgad iva priyā-sara idaṁ tan nītya nītyaṁ bhaje (58)*

Just as nectar automatically trickles from a blooming flower, when the appropriate time for Ariṣṭāsura to be killed came, the nectarean Śrī Śyāma-kuṇḍa automatically sprang from Śrī Kṛṣṇa's lotus feet. Lovingly decorated with staircases (to facilitate bathing, etc.) by Śrīmatī Rādhikā Herself, Śyāma-kuṇḍa forever embraces my most beloved Śrī Rādhā-kuṇḍa. I always worship that Śyāma-kuṇḍa, which is non-different from Śyāma Himself.

कदम्बानां व्रातैर्मधुप-कुल-झंकार-ललितैः
 परीते यत्रैव प्रिय-सलिल-लीलाहृति मिषैः ।
 मुहुर्गोपेन्द्रस्यात्मजमभिसरन्त्यम्बुज-दृशो
 विनोदेन प्रीत्या तदिदमवतात् पावन-सरः ॥५९॥

*kadambānām vrātaiḥ madhupa-kula-jhaṅkāra-lalitaiḥ
 parīte yatraiva priya-salila-lilāhṛti miṣaiḥ
 muhur gopendrasyātmajam abhisaranty ambuja-dr̥śo
 vinodena prītyā tad idam avatāt pāvana-sarah (59)*

Lined with charming *kadamba* trees which resound with the buzzing of black bees, Pāvana-sarovara is where the lotus-eyed *gopīs*, on the pretext of fetching especially pure water, repeatedly meet Śrī Gopendra-nandana with great love. May that Pāvana-sarovara protect me; that is, please grant me a residence on your bank and, by removing all of my obstructing *anarthas*, mercifully enable me to directly realise the sweetness of Śrī Śrī Rādhā-Kṛṣṇa's pastimes.

पर्जन्येन पितामहेन नितरामाराध्य नारायणं
 त्यक्त्वाहारमभूत्पुत्रक इह स्वीयात्मजे गोष्ठे ।
 यत्रावापि सुरारि-हा गिरिधरः पौत्रो गुणैकाकरः
 क्षुण्णाहारतया प्रसिद्धमवनौ तान्मे तडागं गतिः ॥६०॥

*parjanyaena pitāmahena nitarām ārādhya nārāyaṇam
 tyaktvāhāram abhūd aputraka iha svīyātmaje goṣṭhaye ।
 yatrāvāpi surāri-hā giridharaḥ pautro guṇaikākaraḥ
 kṣuṇṇāhāratayā prasiddham avanau tān me taḍāgam gatiḥ (60)*

Where Grandfather Parjanya, seeing that his son Vrajarāja Nanda had no son of his own, ardently worshipped Śrī Nārāyaṇa Bhagavān by maintaining a fast and thereby received as a grandson the lifter of Govardhana, Śrī Kṛṣṇa, the abode of all good qualities and the slayer of demons—may that pond, which is famous all over the world by the name of Kṣuṇṇāhāra, by my shelter.

सार्द्धं मानस-जाह्नवी-मुख-नदी-वगैः सरङ्गोत्करैः
 सावित्र्यादि सुरी-कुलैश्च नितरामाकाश-वाण्या विधेः ।
 वृन्दारण्य-वरेण्य-राज्य-विषये श्रीपौर्णमासी मुदा
 राधां यत्र सिषेच सिञ्चतु सुखं सोन्मत्त-राधा-स्थली ॥६१॥

*sārdham mānasa-jāhnavī-mukha-nadī-vargaiḥ sa-raṅgotkaraiḥ
 sāvitry-ādi surī-kulaiś ca nitarām ākāśa-vāṅyā vidheḥ ।
 vṛndāraṇya-vareṇya-rājya-viṣaye śrī-paurṇamāsī mudā
 rādhām yatra siṣeca siñcatu sukham sonmatta-rādhā-sthalī (61)*

Where in accordance with Brahmā's directive from the sky, Bhagavatī Śrī Paurṇamāsī-devī, accompanied by many jubilantly dancing celestial goddesses headed by Sāvitrī, coronated Śrīmatī Rādhikā as the queen of the super-excellent kingdom of Vṛndāvana by performing Her *abhiṣeka* ceremony with water from all the primary holy rivers such as Mānasa-gaṅgā—may this place named Unmatta Rādhā-sthalī similarly shower me with happiness.

प्रीत्या नन्दीश्वर-गिरि-तटे स्फार-पाषाण-वृन्दै-
 श्चातुष्कोण्येऽनुकृति-गुरुभिर्निर्मिता या विदग्धैः ।
 रेमे कृष्णः सखि-परिवृतो यत्र नर्माणि तन्व-
 न्नास्थानीं तां हरि-पद-लसत्-सौरभाक्तां प्रपद्ये ॥६२॥

*prītyā nandīśvara-giri-taṭe sphāra-pāṣāṇa-vṛndaiś
 cātuṣkoṅgye 'nukṛti-gurubhir nirmitā yā vidagdhaiḥ
 reme kṛṣṇaḥ sakhi-parivṛto yatra narmāṇi tanvann
 āsthānīm tān hari-pada-lasat-saurabhāktām prapadye (62)*

I take shelter of Śrī Kṛṣṇa's playground named Āsthānī, which was lovingly fashioned by learned architects in a quadrangular shape from large boulders found near Nandīśvara Mountain, where Kṛṣṇa and His friends headed by Śrīdāma play many funny games, and which is fragrant with the scent of Śrī Hari's lotus feet.

वैदग्ध्योज्ज्वल-वल्गु-वल्लव-वधु-वर्गेण नृत्यन्नसौ
 हित्वा तं मुरजिद्रसेन रहसि श्रीराधिकां मण्डयन् ।
 पुष्पालङ्कृति-सञ्चयेन रमते यत्र प्रमोदोत्करै-
 स्त्रैलोक्याद्भुत-माधुरी-परिवृता सा पातु रास-स्थली ॥६३॥

*vaidagdhyojjvala-valgu-vallava-vadhu-vargeṇa nṛtyann asau
 hitvā taṁ murajid rasena rahasi śrī-rādhikāṁ maṇḍayan
 puṣpālāṅkṛti-sañcayena ramate yatra pramodotkarais-
 trailokyādbhuta-mādhurī-parivr̥tā sā pātu rāsa-sthalī (63)*

Dancing with the clever *gopīs*, Śrī Kṛṣṇa, the subduer of the Mura demon, abandoned those *gopīs* and took Śrīmatī Rādhikā to a solitary place where, after decorating Her with varieties of flower-ornaments, He enjoyed love-sports with Her. May this place known as the Rāsa-sthalī, which is permeated by all the wonderful sweetness of the three worlds, grant me a residence there and protect me from all the obstacles to my devotion.

गान्धर्विका-मुरविमर्दन-नौ-विहार-
 लीला-विनोद-रस-निर्भर-भोगिनीयम् ।
 गोवर्धनोज्ज्वल-शिला-कुलमुन्नयन्ती
 वीची-भरैरवतु मानस-जाह्नवी माम् ॥६४॥

*gāndharvikā-muravimardana-nau-vihāra-
 līlā-vinoda-rasa-nirbhara-bhoginīyam
 govardhanoyjjvala-śilā-kulam unnayantī
 vīcī-bharair avatu mānasa-jāhnavī mām (64)*

May Mānasī-gaṅgā, who forever relishes the fun of Śrī Śrī Rādhā-Kṛṣṇa's boating pastimes and who with her waves always submerging Govardhana's brilliant boulders, protect me from everything which is unfavourable to relishing the *rasa* of the Divine Couple's pastimes.

येषां क्वापि च माधवो विहरते स्निग्धैर्वयस्योत्करै-
 स्तद्भातु-द्रव-पुञ्ज-चित्रिततरैस्तैस्तैः स्वयं चित्रितः ।
 खेलाभिः किल पालनैरपि गवां कुत्रापि नर्मोत्सवैः
 श्रीराधा-सहितो गुहासु रमते तान् शैल-वर्यान् भजे ॥६५॥

*yeṣāṁ kvāpi ca mādhave viharate snigdhair vayasyotkarais
 tad-dhātu-drava-puñja-citritatarais tais taiḥ svayaṁ citritaḥ
 khelābhiḥ kila pālanair api gavāṁ kutrāpi narmotsavaiḥ
 śrī-rādhā-sahito guhāsu ramate tān śaila-varyān bhaje (65)*

I worship Girirāja Govardhana, the best of mountains, where Śrī Kṛṣṇa and His beloved *sakhās*, having decorated themselves with the multi-coloured pigments found there, joyfully play as they herd the cows, and where Kṛṣṇa enjoys love-sports with Śrīmatī Rādhikā in the secluded caves.

स्फीते यत्र सरित्-सरोवर-कुले गाः पालयन्निर्वृतो
 ग्रीष्मे वारि-विहार-केलि-निवहैर्गोपेन्द्र-दिव्यात्मजः ।
 प्रीत्या सिञ्चति मुग्ध-मित्र-निकरान् हर्षेन मुग्धः स्वयं
 कांक्षन् स्वीय-जयं जयार्थिन इमान्नित्यं तदेतद्भजे ॥६६॥

*sphīte yatra sarit-sarovara-kule gāḥ pālayan nirvṛto
 grīṣme vāri-vihāra-keli-nivahairgopendra-divyātmajah
 prītyā siñcati mugdha-mitra-nikarān harṣena mugdhaḥ svayaṁ
 kāṅkṣan svīya-jayaṁ jayārthina imān nityaṁ tad etad bhaje (66)*

As Vrajendra-nandana Śrī Kṛṣṇa tends the cows in the summertime, He blissfully enjoys varieties of playful games with His friends in the cool waters of the expansive rivers (such as the Yamunā) and lakes (such as Rādhā-kuṇḍa) of Vṛndāvana. Desiring victory in these games, Kṛṣṇa splashes His friends, who also desire victory. I worship these *sakhās* as well as these rivers and lakes.

येषां कच्छपिका-लसन्मुरलिका-नादेन-हर्षोत्करैः
 स्रस्तार्द्धस्तृण-गुच्छ एष नितरां वक्त्रेषु संस्तम्भते ।
 सख्येनापि तयोः परं परिवृता राधा-वकट्टेषिणो-

स्ते हृद्या मृगयूथपाः प्रति-दिनं मां तोषयन्तु स्फुटम् ॥६७॥

*yeṣāṁ kacchapikā-lasan-muralikā-nādena-harṣotkaraiḥ
 srastārdhdhas tṛṇa-guccha eṣa nitarāṁ vaktreṣu saṁstambhate
 sakhyenāpi tayoh param parivṛtā rādhā-vakadveṣiṇo-
 te hr̥dyā mṛga-yūthapāḥ prati-dinaṁ māṁ toṣayantu sphuṭam (67)*

Upon hearing the sound of Śrīmatī Rādhikā playing Her Kacchapī *vīṇā* and Śrī Kṛṣṇa playing His Muralī flute, the deer become overcome with elation. As half-chewed bunches of grass hang from their mouths, with deep feelings of friendship they stand surrounding Śrī Śrī Rādhā-Kṛṣṇa on all sides, lifting their heads slightly to see Their lotus faces. May these charming group-leaders of the deer daily delight me.

गुञ्जद्भृङ्ग-कुलेन जुष्ट-कुसुमैः सन्नद्व-मञ्जु-श्रियां
 कुञ्जानां निकरेषु येषु रमते सौरभ्य-विस्तारिणाम् ।

उद्यत्काम-तरङ्ग-रङ्गित-मनस्तन्नव्य-यूनोर्युगं

तेषां विस्तृत-केश-पाश-निकरैः कुर्यामहो मार्जनम् ॥६८॥

*guñjad-bhr̥ṅga-kulena juṣṭa-kusumaiḥ sannadva-mañju-śriyāṁ
 kuñjānāṁ nikareṣu yeṣu ramate saurabhya-vistāriṇām
 udyat-kāma-taraṅga-raṅgita-manas tan navya-yūnor yugaṁ
 teṣāṁ viśṛta-keśa-pāśa-nikaraiḥ kuryāmaho māṛjjanam (68)*

In *kuñjas* which are permeated with flowers which exude charming and even bewildering fragrances and with swarms of humming bees, the youthful couple Śrī Śrī Rādhā-Kṛṣṇa enjoy loving pastimes, Their minds blissfully immersed in the rising waves of desire. I will sweep those *kuñjas* with my own hair.

येषां चारु-तलेषु शीत-निविडच्छायेषु रात्रिन्दिवं
 पुष्पाणां विगलत्-पराग-विलसत्तल्पेषु क्लृप्ताश्रयम् ।
 प्रीत्या स्निग्धमधुव्रतैर्मधु-कणैः संसेवितं तन्नवं
 यूनोर्युग्म-तरं मुदा विहरते ते पान्तु मां भूरुहाः ॥६९॥

*yeṣāṁ cāru-taleṣu śīta-niviḍa-cchāyeṣu rātrin-divaṁ
 puṣpāṇāṁ vīgalat-parāga-vilasat-talpeṣu kḷṛptāśrayam
 prītyā snigdha-madhuvratāir madhu-kaṇaiḥ saṁsevitaṁ tan navam
 yūnor yugma-taraṁ mudā viharate te pāntu mām bhūruhāḥ (69)*

Under trees which provide pleasant deep, cool shade, day and night the youthful couple Śrī Śrī Rādhā-Kṛṣṇa enjoy loving pastimes on a flower-bed which is splendid due to the nectar which drips from the flowers and which is joyfully served by restless bees who are greedy for drops of that nectar. May those trees protect me.

गान्धर्वा-मुरवैरिणोः प्रणयिणोः पुष्पाणि संचिन्वतोः
 स्वैरं स्मेर-सखी-कुलेन वृतयोरीषत्स्मितेन द्वयोः ।
 दृष्ट्वा केलिकलिं तयोर्नव-नवं हास्येन पुष्पच्छलैः
 कामं या विलसन्ति ताः किल लताः सेव्याः परं प्रेमभिः ॥७०॥

*gāndharvā-muravairiṇoḥ praṇayiṇoḥ puṣpāṇi sañcinvatoḥ
 svairam smera-sakhī-kulena vṛtayorīṣat-smitena dvayoḥ
 drṣṭvā keli-kaliṁ tayor nava-navam hāsyena puṣpa-cchalaiḥ
 kāmam yā vilasanti tāḥ kila latāḥ sevyaḥ param premabhiḥ (70)*

Surrounded by Their sweetly smiling *sakhīs* and gently smiling Themselves, the loving couple Śrī Śrī Rādhā-Kṛṣṇa engage in ever-fresh playful quarrelling as They slowly move along picking flowers from the creepers, who themselves are smiling and expressing their joy at witnessing this pastime through the very presence of their flowers. I lovingly worship these creepers.

परिचय-रस-मग्नाः काममारात्तयोर्ये
 मधुरतर-रुतेनोल्लासमुल्लासयन्ति ।
 व्रज-भुवि नव-यूनोः सुप्रियाः पक्षिणस्ते
 विदधतु मम सौख्यं स्फारमालोकनेन ॥७१॥

*paricaya-rasa-magnāḥ kāmam ārāt tayor ye
 madhuratara-rutenollāsam ullāsayanti
 vraja-bhuvi nava-yunoḥ su-priyāḥ pakṣiṇas te
 vidadhatu mama saukhyaṁ sphāram ālokanena (71)*

May the birds of Vraja, who are immersed in the nectar of being so well acquainted with the youthful Divine Couple and who delight Them both with their sweet singing, bring me happiness by granting me their *darśana*.

चूतेष्वेषु कदम्बकेषु वकुलेष्वन्येषु वृक्षेष्वलं
 प्रीत्या माधविकादि-वल्लिषु तथा भाङ्गार-नादैर्द्वयोः ।
 ये भृङ्गाः परितस्तयोः सुख-भरं विस्तारयन्ति स्फुटं
 गुञ्जन्तो बत विभ्रमेण नितरां तानेव वन्दामहे ॥७२॥

*cūteṣv eṣu kadambakeṣu vakuleṣv anyeṣu vṛkṣeṣv alaṁ
 prītyā mādhavikādi-valliṣu tatha bhāṅkāra-nādair dvayoḥ
 ye bhṛṅgāḥ paritas tayoh sukha-bharaṁ vistārayanti sphuṭaṁ
 guñjanto bata vibhrameṇa nitarāṁ tān eva vandāmahe (72)*

I carefully worship the bees of Vraja who while hovering about the mango, *vakula*, and *kadamba* trees and vines like the *mādhavī*, greatly increase Śrī Śrī Rādhā-Govinda's pleasure by eulogising Them with their melodious buzzing.

पुष्पैर्यस्य-मूदा स्वयं गिरिधरः स्वैरं निकुञ्जेश्वरीं
 फुल्लं फुल्लतरैरमण्डयदलं फुल्लो निकुञ्जेश्वरः ।
 ईषन्नेत्र-विघूर्णनेन कलित-स्वाधीन उच्चैस्तया
 श्रीमान् स प्रथयत्वहो मम दृशोः सौख्यं कदम्बेश्वरः ॥७३॥

*puṣpair yasya-mūdā svayaṁ giridharaḥ svairāṁ nikuñjeśvarīṁ
 phullāṁ phullatarair amaṇḍayad alaṁ phullo nikuñjeśvaraḥ
 īṣan-netra-vighūrṇanena kalita-svādhīna uccais tayā
 śrīmān sa prathayatv aho mama dṛṣoḥ saukhyaṁ kadambesvaraḥ (73)*

With a joyous heart Giridhara Śrī Kṛṣṇa, the master of the *kuñjas*, decorates the mistress of the *kuñjas*, Śrīmatī Rādhikā, with fully-bloomed flowers which He has selected with his own lotus hands from an exalted *kadamba* tree. Then Rādhikā, having been decorated with such beautiful flowers, subjugates Kṛṣṇa with Her sidelong glances. May that king of *kadamba* trees increase the happiness of my eyes (by granting me his *darśana*).

नीचैः प्रौढ-भयात् स्वयं सुर-पतिः पादौ विधृत्येह यैः
 स्वर्गङ्गा-सलिलैश्चकार सुरभि-द्वाराभिषेकोत्सवम् ।
 गोविन्दस्य नवं गवामधिपता राज्ये स्फुटं कौतुका-
 तैर्यत् प्रादुरभूत सदा स्फुरतु तद्गोविन्द-कुण्डं दृशोः ॥७४॥

*nīcaih prauḍha-bhayāt svayaṁ sura-patiḥ pādau vidhṛtyeha yaiḥ
 svar-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam
 govindasya navāṁ gavām adhipatā rājye sphuṭaṁ kautukāt
 tair yat prādurabhūta sadā sphuratu tad govinda-kuṇḍaṁ dṛṣoḥ (74)*

Greatly fearful that he had committed an offence to Śrī Kṛṣṇa, Indra humbly grasped His lotus feet and, with water from the celestial Gaṅgā, through the medium of Surabhi festively performed the fresh *abhiṣeka* ceremony which coronated Kṛṣṇa as Govinda, the universal monarch of cow-tenders. May Śrī Govinda-kuṇḍa, the lake which was created by that ceremony, become visible to me.

व्रजेन्द्र-वर्यार्पित-भोगमुच्चै-
 र्धृत्वा वृहत्कायमघारिरुत्कः ।
 वरेण राधां छलयन् विभुङ्क्ते
 यत्रान्न-कूटं तदहं प्रपद्ये ॥७५॥

*vrajendra-varyārpita-bhogam uccair
 dhṛtvā vṛhat kāyam aghārir utkaḥ
 vareṇa rādhām chalayan vibhuṅkte
 yatrānna-kūṭam tad ahaṁ prapadye (75)*

I take shelter of the place named Annakūṭa, where Vrajarāja Nanda offered Girirāja Govardhana the massive *annakūṭa* feast and where, by assuming a gigantic form and proclaiming “I am the king of mountains, please take a boon from Me”, Kṛṣṇa deceived even Śrīmatī Rādhikā and ate the huge offering.

गिरीन्द्र-वर्योपरि हारि-रूपी
 हरिः स्वयं यत्र विहार-कारी ।
 सदा मुदा राजति राज-भोगै-
 र्हरि-स्थलं तत्तु भजेऽनुरागैः ॥७६॥

*girīndra-varyopari hāri-rūpī
 hariḥ svayaṁ yatra vihāra-kārī
 sadā mudā rājati rāja-bhogair
 hari-sthalaṁ tat tu bhaje ’nurāgaiḥ (76)*

With great love I worship the place located at the summit of Govardhana named Hari-sthala where Śrī Kṛṣṇa performed many enchanting pastimes including joyfully eating all the preparations which were offered to Him by the *Vraja-vāsīs*.

घट्ट-क्रीडा-कुतुक्ति-मना नागरेन्द्रो नवीनो
 दानी भूत्वा मदन-नृपतेर्गव्य-दानच्छलेन ।
 यत्र प्रातः सखिभिरभितो वेष्टितः संरुोध
 श्रीगान्धर्वा निज-गण-वृतां नौमि तां कृष्ण-वेदीम् ॥७७॥

*ghaṭṭa-kṛīḍā-kutukita-manā nāgarendro navīno
 dānī bhūtvā madana-nṛpatergavya-dāna-cchalena
 yatra prātaḥ sakhibhir abhito veṣṭitaḥ saṁrurodha
 śrī-gāndharvām nija-gaṇa-vṛtām naumi tāṁ kṛṣṇa-vedīm (77)*

I time and again offer *praṇāma* unto Kṛṣṇa-vedī, the place where one morning the youthful king of romantic heroes, Śrī Kṛṣṇa, accompanied by His friends and secretly desiring to enjoy the revelry of the *dāna-keli* pastime, proclaimed Himself to be a toll-collector for the king of love (Cupid) and obstructed Śrīmatī Rādhikā and Her girlfriends from passing by on the pretext of collecting taxes from them in the form of the milk products which they were carrying.

निभृतमजनि यस्माद्दाननिर्वृत्तिरस्मि-
 न्त इदमभिधानं प्रापयत्तत्सभायाम् ।
 रस-विमुख-निगूढे तत्र तज्ज्ञैक-वेद्ये
 सरसि भवतु वासो दान-निर्वर्तनेन ॥७८॥

*nibhṛtam ajani yasmād dāna-nirvṛttir asminn
 ata idam abhidhānaṁ prāpayat tat sabhāyām
 rasa-vimukha-nigūḍhe tatra taj-jñāika-vedye
 sarasi bhavatu vāso dāna-nirvarttanena (78)*

May I always reside at the solitary pond where the confidential *dāna-līlā* was completed and which has therefore become famous amongst the *sakhīs* as *Dāna-nivarttana-kuṇḍa*. This pond is hidden from those who are averse to tasting transcendental devotional mellows and is known only to the *rasika* devotees.

सीरि-ब्रह्म-कदम्ब-खण्ड-सुमनो-रुद्राप्सरो-गौरिका-
 ज्योत्स्ना-मोक्षण-माल्यहार-विवुधारीन्द्र-ध्वजाद्याख्यया ।
 यानि श्रेष्ठ-सरांसि भान्ति परितो गोवर्धनाद्रेरमू-
 नीडे चक्रक-तीर्थ-दैवत-गिरि-श्रीरत्न-पीठान्यपि ॥७९॥

*sīri-brahma-kadamba-khaṇḍa-sumano-rudrāpsaro-gaurikā-
 jyotsnā-mokṣaṇa-mālyahāra-vivudhārīndra-dhvajādyākhyayā
 yāni śreṣṭha-sarāṁsi bhānti parito govardhanādreeramū-
 nīḍe cakraka-tīrtha-daivata-giri-śrī-ratna-pīṭhāny api (79)*

I praise all the exalted ponds situated around Govardhana Hill such as Baladeva-kuṇḍa, Brahma-kuṇḍa, Kadamba-khaṇḍī, Kusuma-sarovara, Rudra-kuṇḍa, Apsarā-kuṇḍa, Gaurī-kuṇḍa, Jyotsnā-mocana-kuṇḍa, Mālyahāra-kuṇḍa, Vibudhārī-kuṇḍa, and Indra-dhvajā-kuṇḍa, as well as holy places such as Cakratīrtha and Śrī Ratna-pīṭha, the jewelled throne which is situated upon Daivata Mountain.

अहो दोला-खेला-रस-वर-भरोत्फुल्ल-वदनौ
 मुहुः श्रीगान्धर्वा-गिरिवरधरौ तौ प्रतिमधु ।
 सखी-वृन्दं यत्र प्रकटित-मुदान्दोलयति तत्
 प्रसिद्धं गोविन्द-स्थलमिदमुदारं वत भजे ॥८०॥

*aho dolā-khelā-rasa-vara-bharotphulla-vadanau
 muhuḥ śrī-gāndharvā-girivaradharau tau pratimadhu
 sakhī-vṛndaṁ yatra prakṛita-mudāndolayati tat
 prasiddhaṁ govinda-sthalaṁ idam udāraṁ vata bhaje (80)*

Aho! I worship the famous and munificent place known as Govinda-sthala where in the spring season the *sakhīs* time and again blissfully swing Śrī Śrī Rādhā-Govinda, whose faces beam as They relish the *rasa* of the swinging pastime.

प्रियात् प्रिय-प्राण-वयस्य-वर्गे
 धृतापराधं किल कालियं तम् ।
 यत्रार्हयत् पाद-तलेन नृत्यन्
 हरिर्भजे तं किल कालियं हृदम् ॥८१॥

*priyāt priya-prāṇa-vayasya-varge
 dhṛtāparādham kila kāliyam tam
 yatrārddayat pāda-talena nṛtyan
 harir bhaje tam kila kāliyam hradam (81)*

Because Kāliya-nāga offended Śrī Kṛṣṇa's friends, who are more dear to Kṛṣṇa than life itself, Kṛṣṇa subdued him by dancing on him with His lotus feet. I worship Kāliya-hrada, the place where this pastime took place.

सूर्यैर्द्वादशभिः परं मुररिपुः शीतार्त्त उग्रातपै-
 भक्ति-प्रेम-भरैरुदार-चरितः श्रीमान्मुदा सेवितः ।
 यत्र स्त्री-पुरुषैः क्वणत् पशु-कुलैरावेष्टितो राजते
 स्नेहैर्द्वादश-सूर्य-नाम तदिदं तीर्थं सदा संश्रये ॥८२॥

*sūryair dvādaśabhiḥ param muraripuḥ śītārtta ugrātapair
 bhakti-prema-bharair udāra-caritaḥ śrīmān mudā sevitaḥ
 yatra strī-puruṣaiḥ kvaṇat paśu-kulair āveṣṭito rājate
 snehair dvādaśa-sūrya-nāma tad idaṁ tīrtham sadā saṁśraye (82)*

I take shelter of the holy place which is famous as Dvādaśa-āditya-tilā, where surrounded by the men, women, and bellowing cows of Vraja and feeling very cold due to His performance of playful pastimes (in the waters of Kāliya-hrada), the munificent Śrī Kṛṣṇa appeared splendid as He was warmed with loving devotion by the strong rays of twelve suns.

अत्यन्तातप-सेवनेन परितः संजात-घर्मोत्करै-
 गोविन्दस्य शरीरतो निपतितैर्यत्तीर्थमुच्चैरभूत् ।
 तत्तत् कोमल-सान्द्र-सुन्दरतर-श्रीमत्सदङ्गोच्छलद्
 गन्धैर्हारि सुवारि सुद्युति भजे प्रस्कन्दनं वन्दनैः ॥८३॥

*atyantātapa-sevanena paritaḥ sañjāta-gharmotkarair
 govindasya śarīrato nipatitair yat tīrtham uccair abhūt
 tat-tat-komala-sāndra-sundaratara-śrīmat-sad-aṅgocchalad
 gandhair hāri su-vāri su-dyuti bhaje praskandanam vandanaih (83)*

While offering prayers I take shelter of Praskandana-kuṇḍa, the exalted holy place which was created by the drops of perspiration which trickled from Śrī Govinda's body as He was served by the intense heat of the twelve suns. The waters of this pond are most fragrant and possess a charming splendour due to the sweet fragrance of Kṛṣṇa's very soft and beautifully lustrous limbs.

कात्यायन्यतुलार्चनार्थममले कृष्ण-जले मज्जतः
 कन्यानां प्रकरस्य चीर-निकरं संरक्षितं तीरतः ।
 हत्वारुह्य कदम्बमुज्ज्वल-परीहासेन तं लज्जयन्
 स्मेरस्तं प्रददौ सुभङ्गि-मुरजित्तं चीर-घट्टं श्रये ॥८४॥

*kātyāyany atulārcanārtham amale kṛṣṇa-jale majjataḥ
 kanyānām prakarasya cīra-nikaraṁ saṁrakṣitaṁ tīrataḥ
 hṛtvāruhya kadambam ujvala-parihāseṇa taṁ lajjayan
 smeras taṁ pradadau subhaṅgi-murajit taṁ cīra-ghaṭṭaṁ śraye (84)*

I take shelter of Cira-ghāṭa where to worship Śrī Kātyāyanī-devī the unmarried *gopīs* left their clothes on the river-bank and bathed in the Yamunā, and where Śrī Kṛṣṇa then stole those clothes, climbed a nearby *kadamba* tree, embarrassed those *gopīs* with His unrestricted joking words, and smiled as He eventually returned their clothes to them.

हेषाभिर्जगती-त्रयं मद्-भरैरुत्कम्पयन्तं परैः
 फुल्लन्नेत्र-विघूर्णनेन परितः पूर्णं दहन्तं जगत् ।
 तं तावत्तृणवद्विदीर्य वक्रभिद्विद्वेषिणं केशिनं
 यत्र क्षालितवान् करौ सरुधिरौ तत् केशि-तीर्थं भजे ॥८५॥

*heṣābhir jagatī-trayaṁ mada-bharair utkampayantaṁ paraiḥ
 phullan-netra-vighūrṇanena paritaḥ pūrṇaṁ dahantaṁ jagat
 taṁ tāvat tṛṇavad vidīrya vakrabhidvidveṣiṇaṁ keśinaṁ
 yatra kṣālitavān karau sa-rudhirau tat keśi-tīrthaṁ bhaje (85)*

With his frightful neighing, the hostile horse-demon Keśī made the three worlds tremble in fear, and he was so angry that his red eyes seemed to burn the Earth. After effortlessly ripping this demon apart like a simple blade of grass, Śrī Kṛṣṇa washed His blood-stained hands in the Yamunā at a place which has since become known as Keśītīrtha or Keśī-ghāṭa—I worship that sacred place.

अन्नैर्यत्र चतुर्विधैः पृथु-गुणैः स्वरं सुधा-निन्दिभिः
 कामं राम-समेतमच्युतमहो स्निग्धैर्वयस्यैर्वृतम् ।
 श्रीमान् याज्ञिक-विज्ञ-सुन्दर-वधू-वर्गः स्वयं यो मुदा
 भक्त्या भोजितवान् स्थलं च तदिदं तच्चापि बन्दांमहे ॥८६॥

*annair yatra catur-vidhaiḥ pṛthu-guṇaiḥ svaram sudhā-nindibhiḥ
 kāmaṁ rāma-sametam acyutam aho snigdhair vayasair vṛtam
 śrīmān yājñika-vijña-sundara-vadhū-vargaḥ svayaṁ yo mudā
 bhaktyā bhojitavān sthalaṁ ca tad idaṁ taṁ cāpi bandāmahe (86)*

I pray not only to the place where the supremely beautiful wives of the learned *yājñika-brāhmaṇas* fed the freely-playing Śrī Kṛṣṇa, Balarāma and Their beloved *sakhās* a meal of variegated preparations which rebuked the taste of nectar, but to those wives of *brāhmaṇas* as well.

मुदा गोपेन्द्रस्यात्मज-भुज-परिष्वङ्ग-निधये
स्फुरद्गोपी-वृन्दैर्यमिह भगवन्तं प्रणयिभिः ।
भजद्भिस्तैर्भक्त्या स्वमभिलषितं प्राप्तमचिराद्-
यमी-तीरे गोपीश्वरमनुदिनं तं किल भजे ॥८७॥

*mudā gopendrasyātmaja-bhuja-pariṣvaṅga-nidhaye
sphurad-gopī-vṛndair yam iha bhagavantaṁ praṇayibhiḥ
bhajadbhistair bhaktyā svam abhilaṣitaṁ prāptam acirād-
yamī-tīre gopīśvaram anudinaṁ taṁ kila bhaje (87)*

To obtain the jewel of being embraced by the arms of Vrajendra-nandana Śyāmasundara, the *gopīs*, who possess firm loving attachment for Śrī Kṛṣṇa, worshipped Sadāśiva with great devotion and had all their internal desires fulfilled without delay. Daily I worship that Gopīśvara Mahādeva who resides on the bank of the Yamunā.

भयात् कंसस्यारात् सदयमचिराच्छन्तनुपदे
विनिक्षिप्ता राधा रहसि किल पित्रा प्रकृतितः ।
स्फुरन्तं तं दृष्ट्वा कमपि घन-पुञ्जाकृति-वरं
तमेवाप्तुं यत्नाद्यमभजत सूर्योऽवतु स नः ॥८८॥

*bhayāt kaṁsasyārāt sa-dayam acirāc chantanupade
vinikṣiptā rādhā rahasi kila pitrā prakṛtitaḥ
sphurantaṁ taṁ dṛṣṭvā kam api ghana-puñjākṛti-varaṁ
tam evāptuṁ yatnād yam abhjata sūryo 'vatu sa naḥ (88)*

Out of fear of Kaṁsa and overcome with feelings of parental affection, Vṛṣabhānu Mahārāja kept Śrīmatī Rādhikā in a hidden place for Her own welfare. There, desiring to attain as Her chosen husband a certain youth whose natural beauty is as dark as a host of monsoon clouds, She earnestly worshipped Sūryadeva. May that Sūryadeva, who removes obstacles which prevent one from attaining Śrī Kṛṣṇa, protect us.

आविर्भाव-महोत्सवे मुररिपोः स्वर्णोरु-मुक्ताफल-
श्रेणी-विभ्रम-मण्डिते नव-गवी-लक्षे ददौ द्वेमुदा ।
दिव्यालंकृति-रत्न-पर्वत-तिल-प्रस्थादिकञ्चादरा-
द्विप्रेभ्यः किल यत्र स व्रज-पतिर्वन्दे वृहत्काननम् ॥८९॥

*āvīrbhāva-mahotsave muraripoḥ svarṇoru-muktāphala-
śreṇī-vibhrama-maṇḍite nava-gavī-lakṣe dadau dve mudā
divyālaṅkṛti-ratna-parvata-tila-prasthādikaṁ cādarād
viprebhyaḥ kila yatra sa vraja-patir vande vṛhat-kānanam (89)*

I pray to Mahāvana where on the occasion of Śrī Kṛṣṇa's birth festival, Vrajarāja Śrī Nanda with great respect blissfully donated to the *brāhmaṇas* not only two-hundred thousands young cows who were decorated with golden necklaces of resplendent pearls, but also a mountain of celestial ornaments and massive heaps of sesame.

गान्धर्वाया जनि-मणिरभूद्यत्र सङ्कीर्त्तिताया-
मानन्दोत्कैः सुर-मुनि-नरैः कीर्त्तिदा-गर्भ-खन्याम् ।
गोपी-गोपैः सुरभि-निकरैः संपरीतेऽत्र मुख्ये-
रावल्याख्ये वृषरवि-पुरे प्रीति-पुरे ममास्ताम् ॥९०॥

*gāndharvāyā jani-māṇir abhūd yatra saṅkirtitāyām
ānandotkaiḥ sura-muni-naraiḥ kīrtidā-garbha-khanyām
gopī-gopaiḥ surabhi-nikaraiḥ samparīte 'tra mukhyer-
āvalyākhye vṛṣaravi-pure prīti-pūro mamāstām (90)*

May I have the greatest love for Vṛṣabhānu Mahārāja's kingdom of Rāvala which is densely populated with *gopas*, *gopīs*, and cows. There the gem of Śrī Rādhikā emerged from the mine of Śrīmatī Kīrtidā's womb, which was glorified by demigods and sages as well as ordinary human beings.

यस्य श्रीमच्चरण-कमले कोमले कोमलापि
श्रीराधोचैर्निज-सुख-कृते सन्नयन्ती कुचाग्रे ।
भीताऽप्यारादथ न हि दधात्यस्य कार्कश्य-दोषात्
स श्रीगोष्ठे प्रथयतु सदा शेष-शायी स्थितिं नः ॥९१॥

*yasya śrīmac-caraṇa-kamale komale komalāpi
śrī-rādhocair nija-sukha-kṛte sannayantī kucāgre
bhītā 'py ārād atha na hi dadhāty asya kārkaśya-doṣāt
sa śrī-goṣṭhe prathayatu sadā śeṣa-śāyī sthitim naḥ (91)*

Although for Her own happiness Śrīmatī Rādhikā desires to place Śrī Kṛṣṇa's soft lotus feet on Her raised breasts, She does not, because even though Her body is very soft, She fears that Her breasts are very hard and may therefore somehow harm His delicate feet; She even desires to keep His feet away from Her. May Śeṣaśāyī Śrī Kṛṣṇa kindly bestow upon us eternal residence in His Vṛndāvana kingdom.

यत्र काम-सरः साक्षाद्
गोपिका-रमणं सरः ।
राधा-माधवयोः प्रेष्ठं
तद्वनं काम्यकं भजे ॥९२॥

*yatra kāma-saraḥ sāksād
gopikā-ramaṇaṁ saraḥ
rādhā-mādhavayoḥ preṣṭhaṁ
tad vanaṁ kāmyakaṁ bhaje (92)*

I worship the forest of Kāmyavana where Kāma-sarovara is magnificently situated to facilitate Kṛṣṇa's amorous pastimes with the *gopīs* and which is exceedingly dear to Śrī Rādhā and Mādhava.

मल्ली-कृत्य निजाः सखीः प्रियतमा गर्वेण संभाविता
 मल्ली-भूय मदीश्वरी रसमयी मल्लत्वमुत्कण्ठया ।
 यस्मिन् सम्यगुपेयुषा वकभिदा राधा नियुद्धं मुदा
 कुर्वाणा मदनस्य तोषमतनोद्भाण्डीरकं तं भजे ॥९३॥

*mali-kṛtya nijāḥ sakhiḥ priyatamā garveṇa sambhāvitā
 malli-bhūya mad-iśvarī rasamayī mallatvam utkaṅṭhayā
 yasmin samyag upeyuṣā vakabhidā rādhā niyuddham mudā
 kurvāṇā madanasya toṣam atanod bhāṅḍīrakam taṁ bhaje (93)*

I worship that Bhaṅḍīravana where my *rasamayī-iśvarī* Śrī Rādhikā dressed Herself and Her closest friends as wrestlers and when She proudly wrestled with Śrī Kṛṣṇa, She pleased the god of love.

आकृष्टा या कृपित-हलिना लाङ्गलाग्रेण कृष्णा
 धीरा यान्ती लवण-जलधौ कृष्ण सम्बन्ध-हीना ।
 अद्यापीत्थं सकल-मनुजैर्दृश्यते सैव यस्मिन्
 भक्तया वन्देऽद्भुतमिदमहो राम-घट्ट-प्रदेशम् ॥९४॥

*ākṛṣṭā yā kupita-halinā lāṅgalāgreṇa kṛṣṇā
 dhīrā yāntī lavaṇa-jaladhau kṛṣṇa sambandha-hīnā
 adyāpītham sakala-manujair dṛśyate saiva yasmin
 bhaktyā vande 'dbhutam idam aho rāma-ghaṭṭa-pradeśam (94)*

With great devotion I worship the Yamunā's Rāmaghāṭa, the place where the irate Baladeva dragged the Yamunā near with the tip of His plough because the Yamunā was slowly flowing towards the salt ocean due to separation from Kṛṣṇa, and where even today people can see the river's crooked course.

प्राण-प्रेष्ठ-वयस्य-वर्गमुदरे पापीयसोऽघासुर-
 स्यारण्योद्भट-पावकोत्कट-विषैर्दुष्टे प्रविष्टं पुरः ।
 व्यग्रः प्रेक्ष्य रुषा प्रविश्य सहसा हत्वा खलं तं बली
 यत्रैनं निजमाररक्ष मुरजित् सा पातु सर्पस्थली ॥९५॥

*prāṇa-preṣṭha-vayasya-vargam udare pāpiyaso 'ghāsurasya-
 āraṇyodbhaṭa-pāvakoṭkaṭa-viṣair duṣṭe praviṣṭam puraḥ
 vyagraḥ prekṣya ruṣā pravīśya sahasā hatvā khalam taṁ balī
 yatrainam nijam ārarakṣa murajit sā pātu sarpasthalī (95)*

Where becoming distressed upon seeing His *sakhās*, who are more dear to Him than life itself, enter the greatly sinful Aghāsura's belly, which burned with a poison as violent and dangerous as a great forest conflagration, Murāri Himself also entered the serpent's mouth and within a moment killed that vile demon and protected His *sakhās*—may that Sarpa-sthalī similarly protect me.

द्रष्टुं साक्षात् स्वपति-महिमोद्रेकमुत्केन धात्रा
 वत्स-व्राते द्रुतमपहते वत्सपालोत्करे च ।
 तत्तद्रूपो हरिरथ भवन यत्र तत्तत्प्रसूनां
 मोदं चक्रेऽशनमपि भजे वत्सहारस्थलीं ताम् ॥९६॥

*draṣṭuṁ sāksāt sva-pati-mahimodrekam utkena dhātrā
 vatsa-vrāte drutam apahr̥te vatsapālotkare ca
 tat-tad-rūpo harir atha bhavan yatra tat-tat-prasūnām
 modaṁ cakre 'śanam api bhaje vatsahārasthalīm tām (96)*

Where Brahmājī, eager to see the splendid glories of his master Śrī Kṛṣṇa, kidnapped the cowherd boys and calves, and where afterwards, by assuming the forms of all those boys and calves, Kṛṣṇa gave great pleasure to their mothers and with great love ate the delectable foodstuffs prepared by them—I worship that Vatsahāra-sthalī.

बाढं वत्सक वत्सपाल हृतितो जातापराधद् भयै-
 ब्रह्मा सास्रमपूर्व-पद्य निवहै र्यस्मिन्निपत्यावनौ ।
 तुष्टावाद्भुत वत्सपं व्रज-पतेः पुत्रं मुकुन्दं मनाक्
 स्मेरं भीरु चतुर्मुखाख्यमनिशं सेशं प्रदेशं नुमः ॥९७॥

*bāḍhaṁ vatsaka vatsapāla hr̥tito jātāparādhad bhayair
 brahmā sāśram apūrva-padya nivahair yasmin nipatyāvanau
 tuṣṭāvādbhuta vatsapaṁ vraja-pateḥ putraṁ mukundaṁ manāk
 smeram bhīru caturmukhākhyam anīśaṁ seśaṁ pradeśaṁ numaḥ (97)*

Where, fearful that he had committed a grave offence by stealing the cowherd boys and calves, Brahmā fell on the ground and while profusely crying offered unprecedented prayers to Śrī Mukunda, the prince of Vraja and gently smiling tender of cows—I eternally offer respect to that place named Bhīru-caturmukha, as well as to Śeṣa Śrī Kṛṣṇa Himself.

गन्ध-व्याकुल-भृङ्ग-सञ्चय चमू संघृष्ट-पुष्पोत्करै-
 भ्रजिक्कल्प-लता-पलाशि-निकरैर्विभ्राजितानि स्फुटम् ।
 यानि स्फार-तडाग-पर्वत-नदी-वृन्देन राजन्त्यहो
 कृष्ण-प्रेष्ठ-वनानि तानि नितरां वन्दे मुहुर्द्वादश ॥९८॥

*gandha-vyākula-bhṛṅga-sañcaya camū saṅghṛṣṭa-puṣpotkarair
 bhr̥jat-kalpa-latā-palāśi-nikarair vibhr̥jītāni sphuṭam
 yāni sphāra-taḍāga-parvata-nadī-vṛndena rājanty aho
 kṛṣṇa-preṣṭha-vanāni tāni nitarām vande muhur dvādaśa (98)*

Time and again I worship Śrī Kṛṣṇa's beloved twelve forests, where hovering about the flowers are armies of bees that are intoxicated by their sweet fragrance, which are splendid due to the presence of wish-fulfilling vines and trees, and which are further beautified by rivers and by large mountains which are shaped like lotus flowers.

पूर्णः प्रेम-रसैः सदा मुररिपोर्दासः सखा च प्रियं
 स्वप्राणार्बुदतोऽपि तत्पद-युगं हित्वेह मासान् दश ।
 प्रीत्या यो निवसंस्तदीय-कथया गोष्ठं मुहुर्जीवय-
 त्यायातं कित् पश्य कष्णमिति तं मूर्ध्ना वहाम्युद्धवम् ॥९९॥

*pūrṇaḥ prema-rasaiḥ sadā muraripor dāsaḥ sakhā ca priyaṁ
 sva-prāṇārvudato 'pi tat-pada-yugam hitveha māsān daśa
 prītyā yo nivasams tādīya-kathayā goṣṭham muhur jīvayat
 āyātam kita paśya kṣṇam iti taṁ mūrdhnā vahāmy uddhavam (99)*

With the utmost reverence I worship Śrī Uddhava, Śrī Kṛṣṇa's servant and dear friend who is always filled with *prema-rasa*. Although Kṛṣṇa's feet are millions of times more dear to Uddhava than his own life, he left them to reside for ten months in Vraja where he revived the *Vraja-vāsīs* by constantly narrating Kṛṣṇa's pastimes to them, saying, "Look now! Kṛṣṇa is just coming from Mathurā!"

मुदा यत्र ब्रह्मा तृण-निकर गुल्मादिषु परं
 सदा कांक्षन् जन्मार्पित-विविध-कर्माप्यनुदिनम् ।
 क्रमाद् ये तत्रैव ब्रज-भुवि वसन्ति प्रिय-जना
 मया ते ते वन्द्याः परम विनयात् पुण्य-खचिताः ॥१००॥

*mudā yatra brahmā tṛṇa-nikara gulmādiṣu paraṁ
 sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam
 kramād ye tatraiva vraja-bhuvi vasanti priya-janā
 mayā te te vandyāḥ parama vinayāt puṇya-khacitāḥ (100)*

Although Brahmā is always very busy carrying out his many weighty duties such as creating the material universe, still he longs to take birth as a blade of grass, a shrub, or any other similar species in Vṛndāvana. With the utmost humility I worship each of the dear devotees who eternally reside in that Vṛndāvana. They are all supremely worshipable and highly pious.

पुरा प्रेमोद्रेकैः प्रतिपद-नवानन्द-मधुरैः
 कृत श्रीगान्धर्वाच्युत-चरण-वर्याचन-वलात् ।
 निकामं स्वामिन्याः प्रियतर-सरस्तीर-भुवने
 बसन्ति स्फ्रीता ये त इह मम जीवातव इमे ॥१०१॥

*purā premodrekaiḥ pratipada-navānanda-madhuraiḥ
 kṛta śrī-gāndharvācyuta-carāṇa-varyārcana-valāt
 nikāmaṁ svāminyāḥ priyatara-saras-tīra-bhuvane
 basanti sphītā ye ta iha mama jivātava ime (101)*

Worshipping the lotus feet of Śrī Śrī Rādhā-Govinda with an abundance of the sweetest *prema* and experiencing ever-fresh bliss at each new moment, some devotees have been residing on the bank of Śrīmatī Rādhikā's dearest lake, Śrī Rādhā-kunḍa, since ancient times. These great personalities are my life and soul.

यत् किञ्चित्पुण-गुल्म-कीकट-मुखं गोष्ठे समस्तं हि तत्-
 सर्वानन्दमयं मुकुन्द-दयितं लीलानुकूलं परम् ।
 शास्त्रैरेव मुहुर्मुहः स्फुटमिदं निष्टङ्कितं याच्चया
 ब्रह्मादेरपि सस्पृहेण तदिदं सर्वं मया वन्द्यते ॥१०२॥

*yat kiñcit-tr̥ṇa-gulma-kīkaṭa-mukhaṁ goṣṭhe samastaṁ hi tat
 sarvānandamayam mukunda-dayitam līlānukūlam param
 śāstrair eva muhur muhaḥ sphuṭam idaṁ niṣṭaṅkitaṁ yācchaya
 brahmāder api sa-spr̥heṇa tad idaṁ sarva mayā vandyate (102)*

All the grass, shrubs, insects, and other creatures found in Vraja are very dear to He who is the very embodiment of all transcendental bliss, Śrī Mukunda, and they assist in His pastimes. All the scriptures have repeatedly established this fact, and devotees ranging from Brahmā to Uddhava have expressed a desire to take birth in Vraja amongst these species. For these reasons I worship all the creatures who reside in Vraja.

भ्रमन कच्छे-कच्छे क्षितिधर-पतेर्वक्रिम-गतै-
 र्लपन् राधे कृष्णेत्यनवरतमुन्मत्तवदहम् ।
 पतन् क्वापि क्वाप्युच्छलित नयन द्वन्द्व-सलिलैः
 कदा केलि-स्थानं सकलमपि सिञ्चामि विकलः ॥१०३॥

*bhramana kacche-kacche kṣitidhara-pater vakrīma-gatair
 lapan rādhe kṛṣṇety anavaratam unmattavad aham
 patan kvāpi kvāpy ucchalita nayana dvandva-salilaiḥ
 kadā keli-sthānaṁ sakalam api siñcāmi vikalāḥ (103)*

Aho! When will I wander here and there through the mountainous valleys of Govardhana like a madman calling out “Hey Rādhe! Hey Kṛṣṇa!”, sometimes falling unconscious on the ground, and sprinkling Śrī Śrī Rādha-Kṛṣṇa’s playgrounds with the constant flow of tears from my eyes?

न ब्रह्मा न च नारदो न हि हरो न प्रेम-भक्तोत्तमाः
 सम्यग् ज्ञातुमिहाञ्जसार्हति तथा यस्योच्छलन्माधुरीम् ।
 किन्त्वेको बलदेव एव परितः सार्द्धं स्वमात्रा स्फुटं
 प्रेम्नाऽप्युद्धव एष वेत्ति नितरां किं स व्रजो वर्णयते ॥१०४॥

*na brahmā na ca nārado na hi haro na prema-bhaktottamāḥ
 samyag jñātum ihāñjasārhati tathā yasyocchalan-mādhurīm
 kintv eko baladeva eva paritaḥ sārddham sva-mātrā sphuṭam
 premnā ’py uddhava eṣa vetti nitarāṁ kiṁ sa vrajo varṇyate (104)*

How can I possibly describe this land of Vṛndāvana, whose surging sweetness cannot be fully comprehended even by Brahmā, Śiva, Nārada, or many other of the most exalted *premi* devotees, but can only be fully known by Śrī Baladeva, His mother Śrīmatī Rohiṇī-devī, and the *prema*-intoxicated Śrī Uddhava?

अन्यत्र क्षण-मात्रमच्युत-पुरे-प्रेमामृताम्भो-निधि-
 स्नातोऽप्यच्युत-सज्जनैरपि-समं नाहं वसामि क्वचित् ।
 किन्त्वत्र ब्रज-वासिनामपि समं येनापि केनाप्यलं
 संलापैर्मम निर्भरः प्रतिमुहुर्वासोऽस्तु नित्यं मम् ॥१०५॥

*anyatra kṣaṇa-mātram acyuta-pure-premāmṛtāmbho-nidhi-
 snāto 'py acyuta-saj-janair api-samaṁ nāhaṁ vasāmi kvacit
 kintv atra vraja-vāsinām api samaṁ yenāpi kenāpy alaṁ
 saṁlāpair mama nirbharaḥ pratimuhur vāso 'stu nityaṁ mam (105)*

I have no desire to reside in any other holy *dhāma* for even one moment, even if there I would be in the company of pure devotees and immersed in an ocean of nectarean *prema*. I even prefer to discuss mundane topics with those residents of Vraja who possess no love of God as long as I can always reside in Vraja.

रागेण रूप-मञ्जर्या रक्ती-कृत-मुरद्विषः ।
 गुणाराधित-राधायाः पाद-युग्मं रतिर्मम ॥१०६॥

*rāgeṇa rūpa-mañjaryā
 raktī-kṛta-muradvīṣaḥ
 guṇārādhita-rādhāyāḥ
 pāda-yugmaṁ ratir mama (106)*

May my loving attachment always be for the lotus feet of Śrīmatī Rādhikā, to whom Śrī Rūpa Mañjarī made the already infatuated Śrī Kṛṣṇa very attached to and who is worshipped by all the divine qualities headed by clever skilfulness.

इदं नियतमादराद् ब्रज-विलास नाम स्तवं
 सदा ब्रज-जनोल्लसन्मधुर-माधुरी-वन्धुरम् ।
 मुहुः कुतुक-सम्भृताः परिपठन्ति ये वल्गु तत्
 समं परिकरैर्दृढं मिथुनमत्र पश्यन्ति ते ॥१०७॥

*idaṁ niyatam ādarād vraja-vilāsa nāma stavam
 sadā vraja-janollasan-madhura-mādhurī-vandhuram
 muhuḥ kutuka-sambhṛtāḥ paripaṭhanti ye valgu tat
 samaṁ parikarair dṛḍhaṁ mithunam atra paśyanti te (107)*

Those who with great reverence and eagerness regularly recite this Vraja-vilāsa-stava, which is so lovely because it reveals the splendid and charming sweetness of the eternal residents of Vraja, will certainly attain the direct *darsana* of the Divine Couple accompanied by those very devotees.

श्रीगोवर्धनाश्रय-दशकम्

Śrī Govardhanāśraya-daśakam

सप्ताहं मुरजित्-कराम्बुज-परिभ्राजत् कनिष्ठांगुलि-
 प्रोद्यद्बुल्लु-वराटकोपरिमिलन्मुग्ध-द्विरेफोऽपि यः ।
 पाथः-क्षेपक-शक्र-नक्र-मुखतः क्रोडे व्रजं द्रागपात्
 कस्तं गोकुल-बान्धवं गिरि-वरं गोवर्धनं नाश्रयेत् ॥१॥

*saptāhaṁ murajit-karāmbuja-paribhrājat kaniṣṭhānguli-
 prodyad-valgu-varāṭakoparimilan-mugdha-dvirepho 'pi yaḥ
 pāthaḥ-kṣepaka-śakra-nakra-mukhataḥ kroḍe vrajaṁ drāg apāt
 kas taṁ gokula-bāndhavaṁ giri-varaṁ govardhanaṁ nāśrayet (1)*

Govardhana is he who, while resting upon the whirl-like little finger of Śrī Kṛṣṇa's lotus hand like an enamoured bumblebee for one week, protected Vraja from the frightful rains which poured forth from the mouth of the Indra-crocodile—who would not render service to that Govardhana, the dearest friend of Gokula and the best of mountains?

इन्द्रत्वे निभृतं गवां सुरनदी-तोयेन दीनात्मना
 शक्रेणानुगता चकार सुरभिर्येनाभिषेकं हरेः ।
 यत्-कच्छेऽजनि तेन नन्दित-जनं गोविन्द कुण्डं कृती
 कस्तं गो-निकरेन्द्र पट्ट-शिखरं गोवर्धनं नाश्रयेत् ॥२॥

*indratve nibhṛtaṁ gavāṁ suranadī-toyena dīnātmanā
 śakreṇānugatā cakāra surabhir yenābhiṣekaṁ hareḥ
 yat-kacche 'jani tena nandita-janaṁ govinda kuṇḍaṁ kṛtī
 kas taṁ go-nikarendra paṭṭa-śikharaṁ govardhanaṁ nāśrayet (2)*

Realising that Śrī Kṛṣṇa had protected Gokula by lifting Govardhana, Surabhi, who had been brought there by Indra, coronated Kṛṣṇa as 'Govinda', the lord of the cows, by bathing Him in Gaṅgā water at a nearby solitary place. The water from this bathing ceremony created Govinda-kunḍa, which even today gives great delight to everyone's eyes—what intelligent person would not take shelter of that Govardhana, the place where Vrajendra-nandana enjoyed resting?

स्वर्धुन्यादि-वरेण्य-तीर्थ-गणतो हृद्यान्यजस्रं हरेः
सीरि-ब्रह्म-हराप्सरः-प्रियक-तत्-श्रीदान-कुण्डान्यपि ।
प्रेम-क्षेम-रुचि-प्रदानि परितो भ्राजन्ति यस्य व्रती
कस्तं मान्य-मुनीन्द्र-वर्णित-गुणं गोवर्धनं नाश्रयेत् ॥३॥

*svaṛ-dhuny-ādi-vareṇya-tīrtha-gaṇato hṛdyāny ajasraṁ hareḥ
sīri-brahma-harāpsaraḥ-priyaka-tat-śrī-dāna-kuṇḍāny api
prema-kṣema-ruci-pradāni parito bhrājanti yasya vratī
kaś taṁ mānya-munīndra-varṇita-guṇaṁ govardhanaṁ nāśrayet (3)*

He is more dear to the hearts of everyone than all other holy places headed by the Gaṅgā, he is loved by Śrī Kṛṣṇa, Baladeva, Brahmā, Śiva, and the Apsāras, he is splendidously encircled by many ponds headed by Śrī Dāna-kuṇḍa, he bestows *bhakti*, auspiciousness, and *prema*, and his glories were sung in a special way by the most venerated sage, Śrī Śukadeva—what person who strictly adheres to their spiritual vows would not take shelter of that Govardhana?

ज्योत्स्नामोक्षण-माल्य-हार-सुमनो-गौरी-बलारि-ध्वजा
गान्धर्वादि-सरांसि निर्झर-गिरिः शृङ्गार-सिंहासनम् ।
गोपालोऽपि हरि-स्थलं हरिरपि स्फूर्जन्ति यत्सर्वतः
कस्तं गो-मृग-पक्षि-वृक्ष-ललितं गोवर्धनं नाश्रयेत् ॥४॥

*jyotsnāmokṣaṇa-mālya-hāra-sumano-gaurī-balāri-dhvajā
gāndharvādi-sarāṁsi nirjhara-giriḥ śṛṅgāra-simhāsanam
gopālo 'pi hari-sthalaṁ harir api sphūrjanti yat-sarvataḥ
kaś taṁ go-mṛga-pakṣi-vṛkṣa lalitaṁ govardhanaṁ nāśrayet (4)*

He has many waterfalls and is splendidously surrounded by the ponds named Jyotsnā, Mokṣaṇa, Mālya, Hāra, Sumanāḥ, Gaurī, Balāri-dhvajā, and Gāndharva, he serves as a *simhāsana* for Śrī Rādhā-Kṛṣṇa's *śṛṅgāra-rasa* pastimes, where Svayam Bhagavān Himself enjoys pastimes as a cowherd boy, and he is so charming due to the presence of many cows, deer, birds, and trees that Kṛṣṇa enjoys resting there—who would not take shelter of that Govardhana?

गंगा-कोट्यधिकं बकारि-पद-जारिष्ठारि-कुण्डं वहन्
भक्त्या यः शिरसा नतेन-सततं प्रेयान् शिवादप्यभूत् ।
राधा-कुण्ड-मणिं तथैव मुरजित्-प्रौढ-प्रसादं दधत्
प्रेयःस्तव्यतमोऽभवत् क इह तं गोवर्धनं नाश्रयेत् ॥५॥

*gaṅgā-koṭy adhikaṁ bakāri-pada-jāriṣṭhāri-kuṇḍaṁ vahan
bhaktyā yaḥ śirasā natena satataṁ preyān śivād apy abhūt
rādhā-kuṇḍa-maṇiṁ tathaiva murajit-prauḍha-prasādaṁ dadhat
preyaḥ-stavyatamo 'bhavat ka iha taṁ govardhanaṁ nāśrayet (5)*

Govardhana is more venerable than even Śrīmān Mahādeva due to devoutly carrying on his bowed head the pond which manifested from Śrī Kṛṣṇa's lotus feet, Śyāma-kuṇḍa, and the priceless jewel Śrī Rādhā-kuṇḍa, which is superior to even millions of Gaṅgās, and he is highly worshipable to the devotees due to being the perpetual object of Kṛṣṇa's favour—who would not take shelter of that Govardhana?

यस्यां माधव-नाविको रसवतीमाधाय राधां तरौ
 मध्ये चञ्चल-केलि-पात-वलनात्त्रासैः स्तुवत्यास्ततः ।
 स्वाभीष्टं पणमादधे वहति सा यस्मिन्मनो-जाह्नवी
 कस्तं तन्नव-दम्पती-प्रतिभुवं-गोवर्धनं नाश्रयेत् ॥६॥

*yasyām mādharma-nāviko rasavatīm ādhāya rādhām tarau
 madhye cañcala-keli-pāta-valanāt trāsaiḥ stuvatyās tataḥ
 svābhīṣṭaṁ paṇam ādadhe vahati sā yasmīn mano-jāhnavī
 kaś taṁ tan nava-dampatī-pratibhuvan-govardhanaṁ nāśrayet (6)*

Becoming a boatman and sitting *rasavatī* Śrīmatī Rādhikā down in His boat, Śrī Kṛṣṇa steered the boat into the middle of turbulent waters. When Rādhikā became fearful and prayed to Him for protection, He collected from Her as a rescue-fee the fulfilment of His amorous desires. Mānasa-gaṅgā, the river where this pastime took place, always flows at Govardhana, who serves as a middleman for the youthful Divine Couple—what pious person would not take shelter of that Govardhana?

रासे श्री-शत-वन्द्य-सुन्दर-सखी वृन्दाञ्चिता सौरभ-
 भ्राजत् कृष्ण-रसाल-बाहु-विलसत्-कंठी मधौ माधवी ।
 राधा नृत्यति यत्र चारु वलते रास-स्थली सा परा
 यस्मिन् कः सुकृती तमुन्नतमये गोवर्धनं नाश्रयेत् ॥७॥

*rāse śrī-śata-vandya-sundara-sakhī vṛndāñcitā saurabha-
 bhrājat-kṛṣṇa-rasāla-bāhu-vilasat-kaṅṭhī madhau mādhavī
 rādhā nṛtyati yatra cāru valate rāsa-sthalī sā parā
 yasmīn kaḥ sukṛtī tam unnatam aye govardhanaṁ nāśrayet (7)*

Govardhana is where, surrounded by beautiful *sakhīs* who are worshipable to hundreds of Lakṣmīs and with Śrī Kṛṣṇa's splendid, nectarean arms around Her neck, Śrīmatī Rādhikā danced in the *rāsa-līlā* during the spring season—what person who is actually advanced in piety would not take shelter of that Govardhana, one of the special locations where the *rāsa-līlā* took place?

यत्र स्वीय-गणस्य विक्रम-भृता वाचा मुहुः फुल्लतोः
 स्मेर-क्रूर-दृगन्त-विभ्रम-शरैः शश्वन्मिथो विद्धयोः ।
 तद्यूनोर्नव-दान-सृष्टिज-कलिर्भङ्ग्या हसन् जृम्भते
 कस्तं तत्-पृथु-केलि-सूचन शिलं गोवर्धनं नाश्रयेत् ॥८॥

*yatra sviya-gaṇasya vikrama-bhṛtā vācā muhuḥ phullatoḥ
 smer-krūra-dṛganta-vibhrama-śaraiḥ śaśvan mitho viddhayoḥ
 tad yūnor nava-dāna-sṛṣṭija-kalir bhaṅgyā hasan jṛmbhate
 kaś taṁ tat-pṛthu-keli-sūcana śilam govardhanaṁ nāśrayet (8)*

Govardhana is where, pleased by the audacious words of Their friends, and repeatedly pierced by each others' laughter and also by the showers of Their mutual sidelong-glance arrows, Śrī Rādhā-Kṛṣṇa displayed the ever-new pastime of the quarrel over taxes, and where the entire atmosphere denotes the bliss which They felt in performing such pastimes—who would not take shelter of that Govardhana?

श्रीदामादि-वयस्य-सञ्चय-वृतः संकर्षणेनोल्लसन्
यास्मिन् गो-चय-चारु-चारण-परो रीरीति गायत्यसौ ।
रंगे गूढ-गुहासु च प्रथयति स्मार-क्रियां राधया
कस्तं सौभग-भूषिताञ्चित-तनुं गोवर्धनं नाश्रयेत् ॥९॥

*śrīdāmādi-vayasya-sañcaya-vṛtaḥ saṅkarṣaṇenollasan
yāsmiṅ go-caya-cāru-cāraṇa-paro rīrīti gāyaty asau
raṅge gūḍha-guhāsu ca prathayati smāra-kriyāṁ rādhayā
kas taṁ saubhaga-bhūsitāñcita-tanuṁ govardhanaṁ nāśrayet (9)*

Govardhana is where Śrī Kṛṣṇa, accompanied by Baladeva and His friends headed by Śrīdāma, took the cows out to graze and sang ‘rī, rī’ in a sweet voice, and where He, after constructing an arena within a secluded cave, enjoyed amorous sports with Śrīmatī Rādhikā—who would not take shelter of the immensely fortunate Govardhana?

कालिन्दीं तपनोद्भवां गिरि-गणानत्युन्नमच्छेखरान्
श्रीवृन्दाविपिनं जनेप्सित-धरं नन्दीश्वरं चाश्रयम् ।
हित्वा यं प्रतिपूर्यन् व्रज-कृते मानं मुकुन्दो ददौ
कस्तं शृङ्गि-किरीटिनं गिरि-नृपं गोवर्धनं नाश्रयेत् ॥१०॥

*kāliṅdīṁ tapanodbhavāṁ giri-gaṇān aty-unnamac-chekharān
śrī-vṛndāvipināṁ janepsita-dharaṁ nandīśvaraṁ cāśrayam
hitvā yaṁ pratipūryan vraja-kṛte mānaṁ mukundo dadau
kas taṁ śṛṅgi-kirīṭinaṁ giri-nṛpaṁ govardhanaṁ nāśrayet (10)*

Neglecting the sun-god’s daughter Yamunā, other very high mountains, and Nandīśvara, which is the shelter of the residents of Vraja and the fulfiller of their heart’s desires, for Vṛndāvana’s protection Śrī Kṛṣṇa offered respect to and worshipped Govardhana, the crown-jewel of mountains—who would not take shelter of that Govardhana?

तस्मिन् वासदमस्य रम्य-दशकं गोवर्धनस्येह यत्
प्रादुर्भूतमिदं यदीय-कृपया जीर्णान्ध-वक्त्रादपि ।
तस्योद्यद्गुण-वृन्द-बन्धुर-खनेर्जीवातु-‘रूपस्य’ तत्
तोषायापि अलं भवत्विति फलं पक्वं-मया मृग्यते ॥११॥

*tasmiṅ vāsadam asya ramya-daśakam govardhanasyeha yat
prādurbhūtam idaṁ yadīya-kṛpayā jīrṇāndha-vaktrād api
tasyodyad-guṇa-vṛnda-bandhura-khaner jīvātu-‘rūpasya’ tat
toṣāyāpi alaṁ bhavativ iti phalaṁ pakvaṁ-mayā mṛgyate (11)*

May I become qualified to satisfy that most elevated, highly exalted jewel and the all-in-all of my life, my *gurudeva* Śrī Rūpa Goswāmī, by whose mercy these ten verses, which grant one residence nearby Girirāja Govardhana, have manifested from the mouth of such an old and blind man as myself.

श्रीशचीसून्वष्टकम्

Śrī Śacī-sūnvaṣṭakam

हरिर्दृष्ट्वा गोष्ठे मुकुर-गतमात्मानमतुलं
 स्व-माधुर्यं राधा-प्रियतर-सखीवाप्तुमभितः ।
 अहो गौडे जातः प्रभुरपर-गौरैक-तनु-भाक्
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥१॥

*harir dṛṣṭvā goṣṭhe mukura-gatam ātmānam atulam
 sva-mādhuryam rādhā-priyatara-sakhīvāptum abhitah
 aho gauḍe jātaḥ prabhur apara-gaurāika-tanu-bhāk
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (1)*

That Hari who, after seeing His own incomparable beauty in a mirror, took birth in Gauḍa-deśa and tasted all of His own sweetness as only His dear *sakhī* Śrīmatī Rādhikā could, and *aho!* who even adopted Śrīmatī Rādhikā's own golden complexion when He did so—when will that Śacī-nandana Gaurahari again grant me His *darśana*?

पुरीदेवस्यान्तः प्रणय मधुना स्नान-मधुरो
 मुहुर्गोविन्दोद्यद्विशद-परिचर्यार्चित-पदः ।
 स्वरूपस्य प्राणार्बुद-कमल-निराजित-मुखः
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥२॥

*purī-devasyāntaḥ praṇaya madhunā snāna-madhuro
 muhur govindodyad-viśada-paricaryārcita-padaḥ
 svarūpasya prāṇārbuda-kamala-nirājita-mukhaḥ
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (2)*

Who was bathed by the honey of love which exists within Śrī Īśvara Purī's heart, whose lotus feet were expertly served by Govinda dāsa, and whose lovely face was constantly worshipped by the unlimited lotus flowers of Svarūpa Dāmodara's very life—when will that Śacī-nandana Gaurahari again be visible to me?

दधानः कौपीनं तदुपरि बहिर्वस्त्रमरुणं
 प्रकाण्डो हेमाद्रि द्युतिभिरभितः सेवित-तनुः ।
 मुदा गायन्नुच्चैर्निज-मधुर-नामावलिमसौ
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥३॥

*dadhānaḥ kaupīnaṁ tad-upari bahir-vastram aruṇaṁ
 prakāṇḍo hemādri dyutibhir abhitaḥ sevita-tanuḥ
 mudā gāyann uccair nija-madhura-nāmāvalim asau
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (3)*

Although He is Bhagavān Himself, He wore *kaupīnas* and above that a saffron outer cloth just to set an example for His devotees. Upon seeing the molten-gold coloured complexion of His large body, Mount Sumerū abandoned its pride and worshipped that complexion with all of its own majestic beauty. In the mood of a devotee and attired as a *sannyāsī*, He wandered about loudly singing His own names with great delight—when will that Śacī-nandana Gaurahari again grant me His *darśana*?

अनावेद्यां पूर्वैरपि मुनि-गणैर्भक्ति-निपुणैः
 श्रुतेर्गूढां प्रेमोज्ज्वल-रस-फलां भक्ति-लतिकाम् ।
 कृपालुस्तां गौडे प्रभुरतिकृपाभिः प्रकटयन्
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥४॥

*anāvedyāṁ pūrvair api muni-gaṇair bhakti-nipuṇaiḥ
 śruter gūḍhāṁ premojjvala-rasa-phalāṁ bhakti-latikām
 kṛpālus tāṁ gauḍe prabhur ati-kṛpābhiḥ prakṭayan
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (4)*

Out of immeasurable mercy, in Bengal He revealed and expanded the creeper of *bhakti* which bears the fruit of *ujjala-prema-rasa* and which the *munis* of previous ages, although they were highly expert in the science of *bhakti*, could not attain a true understanding of because the *śrutis* kept it hidden like a priceless jewel—when will that Śacī-nandana Gaurahari again grant me His *darśana*?

निजत्वे गौडीयान् जगति परिगृह्य प्रभुरिमान्
 हरे-कृष्णेत्येवं गणन-विधिना कीर्तयत भोः ।
 इतिप्रायां शिक्षां जनक इव तेभ्यः परिदिशन्
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥५॥

*nijatve gauḍīyān jagati parigrhya prabhur imān
 hare-kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
 itiprāyāṁ śikṣāṁ janaka iva tebhyaḥ paridiśan
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (5)*

Who taking the residents of Bengal as His own inspired them to chant ‘Hare Kṛṣṇa’ a prescribed number of times daily and who like a father gave them many cherished instructions—when will that Śacī-nandana Gaurahari again become visible to me?

पुरः पश्यन् नीलाचल-पतिमुरुप्रेम-निवहैः
 क्षरन्नेत्राम्भोभिः स्नपित-निज-दीर्घोज्ज्वल-तनुः ।
 सदा तिष्ठन् देशे प्रणयि-गरुडस्तंभ-चरमे
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥६॥

*purah paśyan nīlācala-patim uru-prema-nivahaiḥ
 kṣaran-netrāmbhobhiḥ snapita-nija-dīrghojjvala-tanuḥ
 sadā tiṣṭhan deśe praṇayi-garuḍa-stambha-carame
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (6)*

Who bathed His own very beautiful and tall body with the streams of tears caused by His great *prema* as He stood behind His beloved Garuḍa-stambha receiving the *darśana* of Jagannātha-deva—when will that Śacī-nandana again become visible to me?

मुदा दन्तैर्दष्ट्वा द्युतिविजित-बन्धूक-मधरं
 करं कृत्वा वामं कटि-निहितमन्यं परिलसन् ।
 समुत्थाप्य प्रेम्णागणित-पुलको नृत्य-कौतुकी
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥७॥

*mudā dantair daṣṭvā dyuti-vijita-bandhūka-madharaṁ
 karaṁ kṛtvā vāmaṁ kaṭi-nihitam anyāṁ parilasan
 samutthāpya preṁṇāgaṇita-pulako nṛtya-kautukī
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (7)*

Biting His lips, which defeat the redness of the *bandhuka* flower, placing His left hand on His hip, waving His right hand above His head, and with His innumerable bodily hairs all standing on end due to His absorption in the emotions of Śrīmatī Rādhikā as She felt separation from Kṛṣṇa, He would dance with the greatest delight—when will that Śacī-nandana Gaurahari again grant me His *darśana*?

सरित्तीरारामे विरह-विधुरो गोकुल-विधो-
 र्नदीमन्यां कुर्वन्नयन-जल-धारा-विततिभिः ।
 मुहुर्मुच्छर्त्ता गच्छन्मृतकमिव विश्वं विरचयन्
 शची-सूनुः किं मे नयन-शरणीं यास्यति पुनः ॥८॥

*sarit-tīrārāme viraha-vidhuro gokula-vidhor
 nadīm anyāṁ kurvan nayana-jala-dhārā-vitatibhiḥ
 muhur murcchāṁ gacchan mṛtakam iva viśvaṁ viracayan
 śacī-sūnuḥ kiṁ me nayana-śaraṇīm yāsyati punaḥ (8)*

Who in a garden on the banks of a river shed so many tears while feeling separation from the moon of Vraja, Śrī Kṛṣṇa, that He created a new river, and who by repeatedly falling unconscious caused the devotees who were present there to resemble corpses—when will that Śacī-nandana Gaurahari again grant me His *darśana*?

शची-सूनोरस्याष्टकमिदमभीष्टं विरचयत्
 सदा-दैन्योद्रेकादति-विशद-बुद्धिः पठति यः ।
 प्रकामं चैतन्यः प्रभुरति-कृपावेशविवशः
 पृथु प्रेमाम्भोधौ प्रथित-रसदे मज्जयति तम् ॥९॥

*śacī-sūnor asyāṣṭakam idam abhiṣṭam viracayat
 sadā-dainyodrekād ati-viśada-buddhiḥ paṭhati yaḥ
 prakāmaṁ caitanyaḥ prabhur ati-kṛpāveśa-vivaśaḥ
 prthu premāmbhodhau prathita-rasade majjayati tam (9)*

Whoever with great humility and a pure heart recites this *aṣṭaka* which describes He who fulfils His devotees' desires, Śrī Śacī-nandana, will receive His mercy and be plunged into the fathomless ocean of nectarean *kṛṣṇa-prema*.

श्रीप्रेमाम्भोज-मरन्दारव्य-स्तव-राजः

Śrī Premāmbhoja-marandākhyā-stava-rājah

“The King of Eulogies which is like Honey oozing from the Lotus of Love”

महाभावोज्ज्वलच्चिन्ता-रत्नोद्भावित-विग्रहां ।

सखी-प्रणय-सद्गन्धवरोद्धर्त्तन सुप्रभाम् ॥१॥

mahābhāvōjjvalac-cintā-ratnodbhāvita-vigrahām
sakhī-praṇaya-sad-gandha-varoddharttana suprabhām (1)

Śrīmatī Rādhikā’s divine form is born from the glistening wish-fulfilling jewel of *mahābhāva*, and Her very beautiful bodily lustre is produced by the fragrant ointment of Her *sakhīs*’ love for Her.

कारुण्यामृत-बीचीभिस्तारुण्यामृत-धारया ।

लावण्यामृत-वन्याभिः स्नपितां ग्लपितेन्द्रिराम् ॥२॥

kāruṇyāmṛta-bīcībhis tāruṇyāmṛta-dhārayā
lāvaṇyāmṛta-vanyābhiḥ snapitām glapitendirām (2)

Because in the morning She is bathed in waves of nectarean compassion, at noon in streams of the nectar of youth, and in the evening in floods of the nectar of natural beauty, She puts even Lakṣmīdevī to shame.

ह्री-पट्टवस्त्र-गुप्ताङ्गी सौन्दर्य-घुसृणाञ्चितां ।

श्यामलोज्ज्वल-कस्तुरी-विचित्रित-कलेवरम् ॥३॥

hrī-paṭṭa-vastra-guptāṅgīm saundarya-ghuṣṛṇāñcitām
śyāmalojjvala-kasturī-vicitrita-kalevaram (3)

Her limbs are concealed by the silken cloth of bashfulness, made lovely by the *kuṅkuma* of beauty, and marked with the splendid darkish musk of *śṛṅgāra-rasa*.

कम्पाश्रु-पलक स्तंभ-स्वेद-गद्गद-रक्तता ।

उन्मादो जाड्यमित्येतै रत्नैर्नवभिरुत्तमैः ॥४॥

कंठमालङ्कृति-संश्लिष्टां गुणाली पुष्प-मालिनीं ।

धीराधीरात्व-सद्वास-पटवासैः परिष्कृताम् ॥५॥

*kampāśru-pulaka-stambha-sveda-gadgada-raktatā
unmādo jāḍyam ity etai ratnair navabhir uttamaiḥ
kaṇṭhaptālaṅkṛti-saṁśliṣṭāṁ guṇālī puṣpa-mālinīm
dhīrādhirātva-sadvāsa-paṭavāsaiḥ pariṣkṛtām (4-5)*

She is decorated with ornaments which are fashioned with the nine jewels of shivering, shedding tears, bodily hairs standing erect, being stunned, faltering voice, redness, madness, and inertia. She wears a garland composed of Her qualities such as beauty and sweetness, and She is anointed with the fragrant ointment of both Her solemn and unsteady moods.

प्रच्छन्न-मान-धम्मिलां सौभाग्य तिलकोज्ज्वलां ।

कृष्ण-नाम-यशःश्राव-वतंसोल्लासि-कर्णिकाम् ॥६॥

*pracchanna-māna-dhammilāṁ saubhāgya tilakojjvalāṁ
kṛṣṇa-nāma-yaśaḥ-śrāva-vataṁsollāsi-karṇikām (6)*

Her braid is Her mood of concealed jealous anger, the *tilaka* of Her good fortune is radiant, and Her ears are wonderfully decorated with the hearing of Śrī Kṛṣṇa's name and fame.

राग-ताम्बूल-रक्तौष्ठीं प्रेम-कौटिल्य कज्जलां ।

नर्म-भाषित निःस्यन्द-स्मित-कर्पूर-वासिताम् ॥७॥

*rāga-tāmbūla-raktauṣṭhīm prema-kauṭilya kajjalāṁ
narma-bhāṣita niḥsyanda-smita-karpūra-vāsītām (7)*

Her lips are dyed red with the betelnut of passionate love, Her eyes are marked with the collyrium of love's crookedness, and Her joking words are scented with the camphor of Her sweet smile.

सौरभान्तःपुरे गर्व-पर्यङ्कोपरि लीलया ।

निविष्टां प्रेम-वैचित्य-विचलत्तरलाञ्छिताम् ॥८॥

*saurabhāntaḥ pure garva-paryaṅkopari līlayā
niviṣṭāṁ prema-vaicitya-vicalat taralāñcitām (8)*

Blissfully reclining on the sofa of Her pride within the inner chamber of Her fame, She wears around Her neck an oscillating locket of Her *vipralambha-bhāva*.

प्रणय-क्रोध-सच्चोली-वन्ध-गुप्त-कृत-स्तनां ।

सपत्नी-वक्त्र-हृच्छोषि-यशः-श्रीकच्छपी-रवाम् ॥९॥

praṇaya-krodha-sac colī-vandha-gupta-kṛta-stanām
sapatnī-vaktra-hṛc-choṣi-yaśaḥ-śrī-kacchapī-ravām (9)

She covers Her breasts with a bodice of the redness born of Her loving anger, and She wilts the cunning faces and hearts of Her rivals with the *vīṇā*-sound of Her glories.

मध्यताम सखी-स्कन्ध लीला-न्यस्त कराम्बुजां ।

श्यामां श्याम-स्मरामोद-मधुली परिवेशिकाम् ॥१०॥

madhyatāma sakhī-skandha līlā-nyasta karāmbujām
śyāmām śyāma-smarāmoda-madhulī parivesīkām (10)

She places the lotus hand of Her playfulness upon the shoulder of Her *sakhī* named youthfulness. Known as *Śyāmā* because She possesses so many special attributes, She serves the wine which intoxicates Cupid, *śṛṅgāra-rasa*.

त्वां नत्वा याचते धृत्वा तृणं दन्तैरयं जनः ।

स्वदास्यामृत-सेकेन जीवयामुं सुदुःखितम् ॥११॥

tvām natvā yācate dhṛtvā tṛṇam dantair ayaṁ janah
sva-dāsyāmṛta-sekena jīvayāmuṁ suduḥkhitam (11)

Grasping straw between my teeth and bowing down before You, I pray that You please revive this most unhappy person by engaging me in the nectar of service to You.

न मुञ्चेच्छरणायातमपि दुष्टं दयामयः ।

अतो गान्धर्विके! हा हा मुञ्चैनं नैव तादृशम् ॥१२॥

na muñcec charaṇāyātam api duṣṭam dayāmayah
ato gāndharvike! hā hā muñcainam naiva tādṛśam (12)

It is said that someone who is merciful never abandons even a wicked person who has taken shelter of them, therefore O Gāndharvike! Do not abandon this poor soul.

प्रेमाम्भोज-मरन्दारख्यं स्तव-राजमिमं जनः ।

श्रीराधिका-कृपा-हेतुं पठंस्तद्दास्यमाप्नुयात् ॥१३॥

premāmbhoja-marandākhyam stava-rājam imam janah
śrī-rādhikā-kṛpā-hetuṁ paṭhaṁs tad dāsyam āpnuyāt (13)

Whoever recites this king of prayers known as Premāmbhoja-maranda, which invokes the mercy of Śrīmatī Rādhikā, will become qualified to be Her servant.

श्रीस्वनियम-दशकम्

Śrī Sva-niyama-daśakam

गुरौ मन्त्रे नाम्नि प्रभुवर-शचीगर्भज-पदे
स्वरूपे श्रीरूपे गण-युजि तदीय-प्रथमजे ।
गिरीन्द्रे गान्धर्वा-सरसि मधु-पूर्या व्रज-वने
व्रजे भक्ते गोष्ठालयिषु परमास्तां मम रतिः ॥१॥

*gurau mantre nāmni prabhuvara-śacīgarbhaja-pade
svarūpe śrī-rūpe gaṇa-yuji tadīya-prathamaje
girīndre gāndharvā-sarasi madhu-pūryāṁ vraje-vane
vraje bhakte goṣṭhālayiṣu param āstāṁ mama ratiḥ (1)*

May I always have great love for Śrī Gurudeva, the Gāyatrī *mantras* which he has given me, Śrī Harināma, the lotus feet of Śrī Śacī-nandana Gaurahari, Śrī Svarūpa Dāmodara Goswāmī and his followers, Śrī Rūpa Goswāmī and his elder brother Śrī Sanātana Goswāmī, Śrī Girirāja Govardhana, Śrī Rādhā-kunḍa, Śrī Mathurā-dhāma, Śrī Vṛndāvana, the kingdom of Vraja, the pure devotees of Kṛṣṇa and the residents of Vraja.

न चान्यत्र क्षेत्रे हरि-तनु-सनाथेऽपि सुजनाद्
रसास्वादं प्रेम्णा-दधदपि वसामि क्षणमपि ।
समं त्वेतद्ग्राम्यावलिभिरभितन्वन्नपि कथां
विधास्ये संवासं व्रज-भूवन एव प्रतिभवम् ॥२॥

*na cānyatra kṣetre hari-tanu-sanāthe 'pi sujanād
rasāsvādaṁ preṁṇā dadhad api vasāmi kṣaṇam api
samaṁ tvetad grāmyāvalibhir abhitanvann api kathāṁ
vidhāsyē saṁvāsaṁ vraja-bhūvana eva pratibhavam (2)*

Not even for one moment will I reside in any other place than Vraja, even if a Deity of Śrī Hari is installed in that place and even if I can lovingly relish *bhakti-rasa* in the company of the Vaiṣṇavas who reside there. Birth after birth I will reside in the land of Vraja, even if I may be engaged in idle conversation with the residents there.

सदा राधा-कृष्णोच्छलदतुल-खेला-स्थल-युजं
 ब्रजं सस्त्यज्यैतद् युग-विरहितोऽपि त्रुटिमपि ।
 पुनर्द्वारावत्यां यदु-पतिमपि प्रौढ-विभवैः
 स्तुरन्तं तद्वाचापि च न हि चलामीक्षितुमपि ॥२॥

*sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujam
 vrajam santyajyaitad yuga-virahito 'pi truṭim api
 punar dvārāvatyām yadu-patim api prauḍha-vibhavaiḥ
 sturantaṁ tad vācāpi ca na hi calāmīkṣitum api (3)*

Even if the immensely opulence king of the Yadus were to personally invite me to go see Him there and even if I had been feeling separation from Him for millenniums, not for one moment would I leave the incomparable place where Śrī Śrī Rādhā-Kṛṣṇa have performed Their pastimes, Śrī Vraja-bhūmi, to go to that Śrī Dvārakā-purī.

गतोन्मादै राधा स्फुरति हरिणा श्लिष्ट-हृदया
 स्फूटं द्वारावत्यामिति यदि-शृणोमि-श्रुति-तटे ।
 तदाहं तत्रैवोद्धत-मति पतामि ब्रज-पुरात्
 समुड्डीय स्वान्ताधिक-गति खगेन्द्रादपि जवात् ॥४॥

*gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā
 sphūṭaṁ dvārāvatyām iti yadi-śṛṇomi-śruti-taṭe
 tad āhaṁ tatraivoddhata-mati patāmi vraja-purāt
 samuḍḍīya svāntādhika-gati khagendrād api javāt (4)*

But if I were to hear with my own ears that, overcome with the madness of divine love, Śrīmatī Rādhikā has gone to Dvārakā and is together there with Śrī Kṛṣṇa, then at that very moment I would leave Śrī Vṛndāvana and with a proud heart fly there even faster than Garuḍa.

अनादिः सादिर्वा पटुरतिमृदुर्वा प्रतिपद-
 प्रमीलत्कारुण्यः प्रगुण-करुणा-हीन इति वा ।
 महावैकुण्ठेशाधिक इह नरो वा ब्रजपते-
 रयं सूनुरगोष्ठे प्रतिजनि ममास्तां प्रभु-वरः ॥५॥

*anādiḥ sādīr vā paṭur ati-mṛdur vā pratipada-
 pramīlat-kāruṇyaḥ praguṇa-karuṇā-hīna iti vā
 mahā-vaikuṇṭhesādhika iha naro vā vraja-pater
 ayam sūnur goṣṭhe pratijani mamāstām prabhu-varaḥ (5)*

Whether He is with or without a beginning, whether He is hard or very soft, whether He is merciful at every step or thoroughly merciless, whether He is more exalted than the master of Vaikuṇṭha, Śrī Nārāyaṇa, or just an ordinary man, Śrī Nandarāya's son who is magnificently situated in the land of Vraja is my Lord birth after birth.

अनादृत्योद्गीतामपि मुनि-गणैर्वैणिक-मुखैः
 प्रवीणां गान्धर्वामपि च निगमैस्तत् प्रियतमाम् ।
 यः एकं गोविन्दं भजति कपटी दांभिकतया
 तदभ्यर्णे शीर्णे क्षणमपि न यामि व्रतमिदम् ॥६॥

*anādṛtyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
 pravīṇāṃ gāndharvām api ca nigamais tat priyatamām
 yaḥ ekaṃ govindaṃ bhajati kapaṭī dāmbhikatayā
 tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam (6)*

Not even for one moment will I take the dry association of a hypocritical person who vainly worships Śrī Govinda alone and does not worship Śrīmatī Rādhikā, who has been declared by the *munis* headed by Nārāda Ṛṣi and by all the scriptures to be Kṛṣṇa's dearest beloved.

अजाण्डे राधेति स्फुरदभिधया सिक्त-जनया-
 ऽनया साकं कृष्णं भजति य इह प्रेम-नमितः।
 परं प्रक्षाल्यैतच्चरण-कमले तज्जलमहो
 मुदा पीत्वा शश्वच्छिरसि च वहाभि प्रतिदिनम् ॥७॥

*ajāṇḍe rādheti sphurad-abhidhayā sikta-janayā
 'nayā sākaṃ kṛṣṇaṃ bhajati ya iha prema-namitaḥ
 paraṃ prakṣālyaitac-caraṇa-kamale taj-jalam aho
 mudā pītvā śaśvac chirasi ca vahāmi pratidinam (7)*

The eminent and splendid name of “Śrī Rādhā” immerses everyone in *prema*, and that person in this universe who lovingly offers *praṇāma* unto and worships Śrīmatī Rādhikā accompanied by Śrī Kṛṣṇa—*aho!* I daily wash the lotus feet of that person, perpetually drink their *caraṇāmṛta* with great delight, and carry that person on my head.

परित्यक्तः प्रेयोजन-समुदयैर्बाद्धमसुधी-
 दुर्न्धो नीरन्ध्रं कदनभरवार्धौ निपतितः ।
 तृणं दन्तैर्दष्ट्वा चटुभिरभियाचेऽद्य कृपया
 स्वयं श्रीगान्धर्वा स्व-पद-नलिनान्तं नयतु माम् ॥८॥

*parityaktaḥ preyojana-samudayair bādham asudhīr
 durandho nīrandhraṃ kadana-bhara-vārdhau nipatitaḥ
 ṭṛṇaṃ dantair daṣṭvā caṭubhir abhiyāce 'dya kṛpayā
 svayaṃ śrī-gāndharvā sva-pada-nalināntaṃ nayatu mām (8)*

Abandoned by my dear friends headed by Śrī Rūpa and Śrī Sanātana, ignorant, blind, and having fallen into an ocean which is filled with various miseries, today I take a blade of straw in my teeth and fervently pray that Śrīmatī Rādhikā Herself will be merciful and lead me to Her lotus feet.

व्रजोत्पन्न-क्षीराशन-वसन-पात्रादिभिरहं
 पदार्थैर्निर्वाह्य व्यवहृतिमदंभं सनियमः ।
 वसामिशा-कुण्डे गिरि-कुल-वरे चैव समये
 मरिष्ये तु प्रेष्ठे सरसि खलु जीवादिपुरतः ॥९॥

*vrajotpanna-kṣīrāśana-vasana-pātrādibhir ahaṁ
 padārthair nirvāhya vyavahṛtim adambhaṁ sa-niyamaḥ
 vasām iśā-kuṇḍe giri-kula-vare caiva samaye
 mariṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ (9)*

Humbly maintaining my life with the milk, garments, pots, and other objects produced in Vraja-dhāma, I will live in a regulated manner at Śrī Rādhā-kuṇḍa and Girirāja Govardhana, and when the time comes, on the bank of my beloved Śrī Rādhā-kuṇḍa I will give up my life in the presence of the devotees headed by Śrī Jīva Goswāmī.

स्फुरल्लक्ष्मी-व्रज-विजयि-लक्ष्मी-भर-लसद्
 वपुः श्रीगान्धर्वा-स्मर-निकर दीव्यद्गिरिभृतोः ।
 विधास्ये कुञ्जादौ विविध-वरिवस्याः सरभसं
 रहः श्रीरूपाख्य-प्रियतमजनस्यैव चरमः ॥१०॥

*sphural-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasad
 vapuḥ śrī-gāndharvā-smara-nikara dīvyad-giribhṛtoḥ
 vidhāsyē kuñjādau vividha-varivasyāḥ sa-rabhasam
 rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ (10)*

Following behind my dearly beloved friend named Śrī Rūpa, in secluded *kuñjas* and other places I will blissfully render various services to Śrīmatī Rādhikā, whose incomparable beauty defeats even the resplendent attractiveness of Lakṣmīdevī, and Śrī Giridhārī, who is lustrous like a multitude of Kāmadevas.

कृतं केनाप्येतन्नज-नियम-शंसि-स्तवमिमं
 पठेद् यो विश्रब्धः प्रिय-युगल-रूपेऽर्पिते-मनाः ।
 दृढं गोष्ठो हृष्टो वसति वसतिं प्राप्य समये
 मुदा राधा-कृष्णौ भजति स हि तेनैव सहितः ॥११॥

*kṛtaṁ kenāpy etan nija-niyama-śaṁsi-stavam imam
 paṭhed yo viśrabdhaḥ priya-yugala-rūpe 'rpite-manāḥ
 dṛdham goṣṭho hṛṣṭo vasati vasatiṁ prāpya samaye
 mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ (11)*

Whoever offers their heart unto the *rūpa* of the Divine Couple (or unto Their loving servant Śrī Rūpa) and with faith recites this prayer of self-imposed regulative principles which has been composed by some mendicant, will at the appropriate time obtain blissful residence in Vraja-dhāma where they will definitely render joyful service to Śrī Śrī Rādhā-Kṛṣṇa in the company of Śrī Rūpa.