

madhye virejatur alam paśu-pāla-goṣṭhyām
 in the midst the two of Them magnificently of the cowherd within the
 shone forth boys assembly

raṅge yathā naṭa-varau kvaca gāyamānau
 upon a stage just as two most excellent dancers sometimes Themselves singing

Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

9

gopyaḥ kim ācarad ayaṁ kuśalam sma veṇur
 O gopīs what performed this auspicious activities certainly the flute

dāmodarādhara-sudhām api gopikānām
 of Kṛṣṇa the nectar of the lips even which is owed to the gopīs

bhunkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
 enjoys independently from which remaining the taste only the rivers

hr̥ṣyat-tvaco 'śru mumucus taravo yathāryaḥ
 feeling jubilant whose bodies tears shed the trees exactly like old forefathers

My dear *gopīs*, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us *gopīs*, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

10

vṛndāvanam sakhi bhuvo vitanoti kīrtim
 Vṛndāvana O friend of the earth spreads the glories

yad devakī-suta-padāmbuja-labdha-lakṣmi
 because of the son of Devakī from the lotus feet received the treasure

govinda-veṇum anu matta-mayūra-nṛtyaṁ
 the flute of Govinda upon hearing maddened of the peacocks in which there is the dancing

prekṣyādri-sānv-avaratānya-samasta-sattvam
 seeing upon the peaks stunned other all creatures
 of the hills

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

11

dhanyāḥ sma mūdha-gatayo 'pi hariṇya etā
 fortunate, blessed certainly having taken birth in an although she-deer these
 ignorant animal species

yā nanda-nandanam upātta-vicitra-veśam
 who the son of Mahārāja Nanda dressed very attractively

ākaraṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
 hearing the sound of His flute accompanied by the black deer (their husbands)

pūjām dadhur viracitām praṇayāvalokaiḥ
 they worshiped performed by their affectionate glances

Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

12

kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam

Lord Kṛṣṇa observing for all women a festival whose beauty and character

śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam

hearing and by Him vibrated of the flute clear song

devyo vimāna-gatayaḥ smara-nunna-sārā

the wives of the demigods travelling in their airplanes by Cupid agitated their hearts

bhraśyat-prasūna-kabarā mumuhur vinīvyāḥ

slipping the flowers tied in their hair they became their belts
bewildered loosening

Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

13

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta

the cows and from the mouth of Lord Kṛṣṇa emitted of the flute of the song

pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ

the nectar raised high with their ears which were drinking
acting as vessels

śāvāḥ snuta-stana-payāḥ-kavalāḥ sma tasthur

the calves exuding from their udders the milk whose mouthfuls indeed stood still

govindam ātmani drśāśru-kalāḥ sprśantyaḥ

Lord Govinda within their with their their eyes touching
minds vision full of tears

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.

14

prāyo batāmba vihagā munayo vane 'smin

almost certainly O mother the birds great sages in the forest this

kṛṣṇekṣitam tad-uditam kala-veṇu-gītam

in order to see Kṛṣṇa created by Him sweet vibrations made by playing the flute

āruhya ye druma-bhujān rucira-pravālān

rising who to the branches of the trees having beautiful creepers and twigs

śṛṅvanti mīlita-drśo vigatānya-vācaḥ

they hear closing their eyes stopping all other sounds

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

15

nadyas tadā tad upadhārya mukunda-gītam

the rivers then that perceiving of Lord Kṛṣṇa the song of His flute

āvarta-lakṣita-manobhava-bhagna-vegāḥ

by their whirlpools manifest by their conjugal desire broken their currents

āliṅgana–sthagitam ūrmi–bhujair murārer

by their embrace held stationary by the arms of their waves of Lord Murāri

grhṇanti pāda–yugalaṁ kamalopahārāḥ

they seize the two lotus feet carrying offerings of lotus flowers

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

16

dr̥ṣṭvātape vraja–paśūn saha rāma–gopaiḥ

seeing in the full heat of the sun the domestic animals of Vraja together with Lord Balarāma and the cowherd boys

sañcārayantam anu veṇum udīrayantam

herding together repeatedly His flute loudly playing

prema–pravṛddha uditāḥ kusumāvalībhīḥ

out of love expanded rising high groups of flowers

sakhyur vyadhāt sva–vapuṣāmbuda ātapatram

for his friend he constructed out of his own body the cloud an umbrella

In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

17

pūrṇāḥ pulindya urugāya–padābja–rāga

fully satisfied the wives of the Sabara tribe of Lord Kṛṣṇa from the lotus feet of reddish colour

śrī–kuṅkumena dayitā–stana–maṇḍitena

by the transcendental kuṅkuma powder of His girlfriends the breasts which had decorated

tad–darśana–smara–rujas tṛṇa–rūṣitena

of that by the sight of Cupid feeling the torment upon the blades of grass attached

limpantya ānana–kuceṣu jahus tad–ādhim

smearing upon their faces and breasts they gave up that mental pain

The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the colour of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety.

18

hantāyam adrīr abalā hari–dāsa–vāryo

oh this hill O friends the best among the servants of the Lord

yad rāma–kṛṣṇa–caraṇa–sparaśa–pramodaḥ

because of the lotus feet of Lord Kṛṣṇa and Balarāma by the touch jubilant

mānaṁ tanoti saha–go–gaṇayos tayor yat

respect offers with the cows, calves and cowherd boys to Them because

pānīya–sūyavasa–kandara–kandamūlaiḥ

with drinking water very soft grass caves and edible roots

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

19

gā gopakair anu-vanam nayator udāra
 the cows with the cowherd boys to each forest leading very liberal
veṇu-svanaiḥ kala-padais tanu-bhrtsu sakhyah
 by the vibrations of the Lord's flute having sweet tones among the living entities O friends
aspandanam gati-matām pulakas taruṇām
 the lack of movement of those living entities the ecstatic of the otherwise non-moving trees
 that can move jubilation
niryoga-pāśa-kṛta-lakṣaṇayor vicitram
 the ropes for binding of those two, who are wonderful
 the rear legs of the cows characterized by

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the non-moving trees to tremble with ecstasy. These things are certainly very wonderful.

20

evam-vidhā bhagavato / yā vṛndāvana-cāriṇaḥ
 such of the Supreme God which who was wandering in the Vṛndāvana forest
varṇayantyo mitho gopyaḥ / krīdās tan-mayatām yayuḥ
 engaged in describing among one another the gopīs the pastimes fullness in ecstatic they attained
 meditation upon Him

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the *gopīs* became fully absorbed in thoughts of Him.

Praṇaya-Gītā

— Kṛṣṇa and the Gopīs Meet for the Rāsa Dance —
 (Śrīmad Bhāgavatam—10.29.31-41)

31

maivam vibho 'rhati bhavān gaditum nṛ-śamsam
 not in this O all- should Your good self speak cruelly
 way powerful one
santyajya sarva-viṣayāms tava pāda-mūlam
 renouncing all varieties of sense Your feet
 completely gratification
bhaktā bhajasva duravagraha mā tyajāsmān
 worshipping please reciprocate with O stubborn one do not reject us
devo yathādi-puruṣo bhajate mumukṣūn
 the Supreme God just as the primeval Lord, reciprocates with those who
 Nārāyaṇa desire liberation

The beautiful *gopīs* said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavours for liberation.

32

yat paty-apatya-suhrdām anuvṛttir aṅga
 which of husbands children relatives and friends the following our dear Kṛṣṇa
strīṇām sva-dharma iti dharma-vidā tvayoktam
 of women the proper religious duty thus by the knower of religion You spoken
astv evam etad upadeśa-pade tvayīśe
 let it be like that this of this instruction to the real object You O Lord
preṣṭho bhavāms tanu-bhṛtām kila bandhur ātmā
 the dearest You for all embodied living beings certainly the close relative the very Self

Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self.

33

kurvanti hi tvayi ratim kuśalāḥ sva ātman
 they show indeed for You attraction expert persons for their own Self
nitya-priye pati-sutādibhir ārti-daiḥ kim
 eternally who is dear with our children and other who only give what
 husbands relations trouble
tan naḥ prasīda parameśvara mā sma chindyā
 therefore to us be merciful O supreme controller please do not cut down
āsām dhṛtām tvayi cirād aravinda-netra
 our hopes sustained for You for a long time O lotus-eyed one

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controllers grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

34

cittam sukkena bhavatāpahṛtam gṛheṣu
 our minds easily by You were stolen in our households
yan nirviśaty uta karāv api gṛhya-kṛtye
 which were absorbed moreover our hands as well in household work
pādaḥ padam na calatas tava pāda-mūlād
 our feet one step are not moving Your away from the feet
yāmaḥ katham vrajam atho karavāma kim vā
 we shall go how back to Vraja and then we shall do what furthermore

Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

35

siñcāṅga nas tvad—adharāmṛta—pūrakeṇa
 please pour our dear Kṛṣṇa our Your of the lips of the nectar with the flood
hāsāvaloka—kala—gīta—ja—hṛc—chayāgnim
 smiling by Your melodious and the song generated situated within the fire
 glances (of Your flute) our hearts
no ced vyaṁ viraha—jāgny—upayukta—dehā
 if not we from separation born within the fire placing our bodies
dhyānena yāma padayoḥ padavīm sakhe te
 by meditation we shall go of the feet to the place O friend Your

Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts—a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

36

yarhy ambujākṣa tava pāda—talaṁ ramāyā
 when like lotuses O You Your of the feet at the base for the goddess
 whose eyes of fortune
datta—kṣaṇaṁ kvacid araṇya—jana—priyasya
 affording a festival sometimes who dwell the people who hold dear
 in the forest
asprākṣma tat—prabhṛti nānya—samakṣam aṅjaḥ
 we shall touch from that moment never of any in the presence directly
 forward other man
sthātums tvayābhiramitā bata pārayāmaḥ
 to stand by You filled with joy certainly will we be able

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

37

śrīr yat padāmbuja—rajaś cakame tulasyā
 the goddess of fortune, as of the lotus feet the dust desired together with
 wife of Lord Nārāyaṇa Tulasī-devī
labdhvāpi vakṣasi padaṁ kila bhrtya—juṣṭam
 having obtained even upon His chest her position indeed by servants served
yasyāḥ sva—vīkṣaṇa utānya—sura—prayāsas
 whose (Lakṣmī's) upon for the sake on the other of the demigods the endeavour
 themselves of the glance hand other
tadvad vyaṁ ca tava pāda—rajaḥ prapannāḥ
 in the same way we also Your of the feet the dust have approached for shelter

Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavour, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

38

tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
 therefore to us please show of all O vanquisher Your feet
 Your mercy distress

prāptā visṛjya vasatīs tvad-upāsanāśāḥ
 we have approached renouncing our homes the worship of You hoping for

tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
 Your beautiful smiling because of the glances intense by the lust

taptātmanām puruṣa-bhūṣaṇa dehi dāsyam
 burned whose hearts of all men O ornament please grant servitude

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

39

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī
 seeing by Your covered face Your of Your earrings with the beauty
 hair

gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
 having the cheeks of Your lips and the nectar smiling with glances

dattābhayaṁ ca bhujā-daṇḍa-yugaṁ vilokya
 bestowing fearlessness and of Your mighty arms the pair glancing upon

vakṣaḥ śriyaika-ramaṇam ca bhavāma dāsyah
 Your of the goddess the source of and we must become Your maidservants
 chest of fortune only pleasure

Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

40

kā stry aṅga te kala-padāyata-veṇu-gīta-
 which woman dear Kṛṣṇa Your sweet- having drawn- of Your by the
 sounding stanzas out flute song

sammohitārya-caritān na calet tri-lokyām
 completely bewildered of civilized from the does not deviate within the three worlds
 people proper behaviour

trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
 of all the three worlds the cause of auspiciousness this and seeing the personal beauty

yad go-dvija-druma-mṛgāḥ pulakāny abibhran
 because the cows birds trees and deer bodily hair they bore
 of which standing on end

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behaviour when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

41

vyaktaṁ bhavān vraja-bhayārti-haro 'bhijāto
 obviously You of the people of the and as the have taken
 of Vraja fear distress remover birth

devo yathādi-puruṣaḥ sura-loka-goṭā
 the Supreme God just as the primeval Lord of the planets of the demigods the protector

tan no nidhehi kara-paṅkajam āta-bandho
 therefore of us kindly place Your hand lotuslike of the distressed O friend

tapta-staneṣu ca śiraḥsu ca kiṅkarīṇām
 burning on the breasts and on the heads also of Your maidservants

Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.

Gopī-Gītā

— The Gopīs' Songs of Separation —
 (Śrīmad Bhāgavatam—10.31.1-19)

1

jayati te 'dhikaṁ janmanā vrajaḥ
 is glorious Your exceedingly by the birth the land of Vraja

śrayata indirā śaśvad atra hi
 is residing the goddess of fortune perpetually here indeed

dayita drśyatām dikṣu tāvakās
 O beloved may (You) be seen in all directions Your (devotees)

tvayi dhṛtāsavas tvām vicinvate
 for Your sake sustained their life airs for You they are searching

The *gopīs* said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

2

śarad-udāśaye sādhu-jāta-sat-
 of the autumn in the reservoir excellently grown fine
 season of water

sarasijodara—śrī-muṣā drśā
 of the lotus in the the which with Your
 flowers middle beauty excels glance

surata-nātha te 'śulka-dāsikā
 O Lord of love Your acquired without maidservants
 payment

vara-da nighnato neha kim vadhaḥ
 O giver of for You who not in this why murder
 benedictions are killing world

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

6

vraja-janārti-han vīra yoṣitām

of the people of the O destroyer O hero of women
of Vraja suffering

nija-jana-smaya—dhvaṁsana-smita

Your own of the people the pride destroying whose smile

bhaja sakhe bhavat—kiṅkarīḥ sma no

please accept O friend Your maidservants indeed us

jalaruhānanam cāru darśaya

lotus Your face beautiful please show

O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

7

praṇata-dehinām pāpa-karṣaṇam

who are surrendered of the embodied the sins which remove
to You living beings

trṇa-carānugam śrī-niketanam

grass who graze following of the goddess the abode
of fortune

phaṇi-phaṇārpitam te padāmbujam

of the serpent on the hoods placed Your lotus feet

kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam

please put on the breasts our cut away the lust in our hearts

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

8

madhurayā girā valgu-vākyayā

sweet by Your voice charming by Your words

budha-manojñayā puṣkarekṣaṇa

to the intelligent attractive lotus You whose eyes

vidhi-karīr imā vīra muhyatīr

maidservants these O hero becoming bewildered

adhara-sīdhunāpyāyayasva naḥ

of Your lips with the nectar please restore to life us

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

9

tava kathāmṛtam tapta-jīvanam

Your the nectar of words life for those aggrieved in the material world

kavibhir īḍitam kalmaṣāpaham

by great thinkers described that which drives away sinful reactions

śravaṇa-maṅgalamgiving spiritual benefit
when heard**śrīmad ātataṁ**filled with broadcast all over
spiritual power the world**bhuvi gṛṇanti ye**
in the material world chant and spread those who**bhūri-dā janāḥ**
most beneficent persons

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

10

prahasitaṁ priya—prema-vīkṣaṇam

the smiling affectionate with love glances

viharaṇam ca te dhyāna-maṅgalam
intimate pastimes and Your by meditation auspicious**rahasi saṁvido yā hṛdi sprśaḥ**
in solitary places conversations which the heart touching**kuhaka no manaḥ kṣobhayanti hi**
O cheater our minds agitate indeed

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

11

calasi yad vrajāc cārayan paśūn

You go when from the cowherd village herding the animals

nalina-sundaram nātha te padam
than a lotus flower more beautiful O master Your feet**śila-trṇāṅkuraiḥ sīdatīti naḥ**
by sharp edges grass and sprouting are experi- thus us
of grain plants encing pain thinking**kalilatām manaḥ kānta gacchati**
discomfort our minds O lover feel

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

12

dina-parikṣaye nīla-kuntalair

of the day at the finish dark blue with locks of hair

vanaruhānanam bibhrad āvṛtam
lotus face exhibiting covered**ghana-rajavalam darśayan muhur**
thick smeared with dust showing repeatedly**manasi naḥ smaram vīra yacchasi**
in the minds our Cupid O hero You are placing

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

13

praṇata-kāma-dam padmajārcitaṁ
of those who bow down the desires fulfilling by Lord Brahmā worshiped

dharani-maṇḍanam dhyeyam āpadi
of the earth the ornament the proper object in time of
of meditation distress

carana-paṅkajam śantamaṁ ca te
the lotus feet giving the highest satisfaction and Your

ramaṇa naḥ staneṣv arpayādhi-han
O lover our on the breasts please place O destroyer of
mental distress

Your lotus feet, which are worshiped by Lord Brahmā, fulfil the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

14

surata-vardhanam śoka-nāśanam
conjugal happiness which increases grief which destroys

svarita-veṇunā suṣṭhu cumbitam
vibrated by Your flute abundantly kissed

itara-rāga-vismāraṇam nṛṇām
other attachments causing to forget men

vitara vīra nas te 'dharāmṛtam
please spread O hero upon us Your of the lips the nectar

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

15

aṭati yad bhavān ahni kānanam
travel when You during the daytime to the forest

truṭi yugāyate tvām apaśyatām
about 1/1700 becomes like an You for those who
of a second entire millennium do not see

kuṭila-kuntalam śrī-mukham ca te
curling with locks of hair beautiful face and Your

jada udīkṣatām pakṣma-kṛd dṛśām
foolish for those who are of lids the creator of the eyes
eagerly looking

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

16

pati-sutānvaya—bhrāṭṛ-bāndhavān
husbands children ancestors brothers and other relatives

ativilaṅghya te 'nty acyutāgatāḥ
completely neglecting Your into the O infallible having
presence one come

gati-vidas tavodgīta-mohitāḥ
 of our movements who understand Your by the bewildered
 the purpose the loud song

kitava yoṣitaḥ kas tyajen niśi
 O cheater women who would abandon in the night

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

17

rahasi samvidam hṛc-chayodayam
 in private confidential discussions of lust in the heart the rise

prahasiṭānanam prema-vīkṣaṇam
 smiling face loving glances

bṛhad-urāḥ śriyo vīkṣya dhāma te
 broad chest of the goddess of fortune seeing the abode Your

muhur ati-sprhā muhyate manaḥ
 repeatedly excessive hankering bewilders the mind

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

18

vraja-vanaukasām vyaktir aṅga te
 in the forests of Vraja for those who dwell the appearance dear one Your

vṛjina-hantry alam viśva-maṅgalam
 of distress the agent of extremely so all-auspicious
 destruction

tyaja manāk ca nas tvat-sprhātmanām
 please release a little and to us for You with hankering whose minds are filled

sva-jana-hṛd-rujām yan niṣūdanam
 Your own devotees in the of the which is that which counteracts
 hearts disease

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

19

— — ◡ — ◡ — ◡ — / ◡ — ◡ — ◡ — — (vasanta-tilakā)

yat te sujāta-caraṇāmburuhaṁ staneṣu
 which Your very fine lotus feet on the breasts

bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
 being afraid gently O dear one we place rough

tenātavīm aṭasi tad vyathate na kim svit
 with them the forest You roam they are distressed not we wonder

kūrpādibhir bhramati dhīr bhavad-āyusām naḥ
 by small stones and so on flutters the mind of those of whom Your Lordship is the very life
 of us

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

32.1

iti gopyaḥ pragāyantyāḥ / pralapantyaś ca citradhā
 thus the gopīs singing forth speaking forth and in various charming ways
ruruduḥ su-svaraṁ rājan / kṛṣṇa-darśana-lālasāḥ
 they cried loudly O King for the sight of Kṛṣṇa hankering

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa.

32.2

tāsām āvirabhūc chauriḥ / smayamāna-mukhāmbujaḥ
 before them He appeared Lord Kṛṣṇa smiling His face lotuslike
pītāmbara-dharaḥ sragvī / sākṣān man-matha man-mathaḥ
 yellow a garment wearing wearing a flower garland directly of Cupid of the mind the bewilderer

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

Yugala-Gītā

— The Gopīs Sing of Kṛṣṇa as He Wanders in the Forest —
 (Śrīmad Bhāgavatam—10.35.2-25)

2-3

— ◡ — / ◡ ◡ ◡ — ◡ ◡ — — (svāgata)
vāma-bāhu-kṛta-vāma-kapolo
 left on His arm putting left His cheek
valgita-bhrur adharārpita-veṇum
 moving His eyebrows upon His lips placed His flute
komalāṅgulibhir āśrita-mārgaṁ
 tender with His fingers its holes stopped
gopya īrayati yatra mukundaḥ
 O gopīs vibrates where Mukunda

vyoma-yāna-vanitāḥ saha siddhair
 in the sky travelling the ladies together with the Siddha demigods
vismitās tad upadhārya sa-lajjāḥ
 amazed to that listening with embarrassment
kāma-mārgaṇa-samarpita-cittāḥ
 of lust to the pursuit offered their minds
kaśmalaṁ yayur apasmṛta-nīvyāḥ
 distress they experienced forgetting the belts of their dresses

The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses travelling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

4-5

hanta citram abalāḥ śṛṇutedaṁ
ah wonder O girls hear this

hāra-hāsa urasi sthira-vidyut
like a jewelled necklace whose smile upon the chest motionless lightning

nanda-sūnur ayam āṛta-janānām
of Nanda son this troubled for persons

narma-do yārhi kūjita-veṇuḥ
of joy the giver when has vibrated His flute

vṛndaśo vraja-vṛṣā mṛga-gāvo
in groups kept in the pasture the bulls the deer and the cows

veṇu-vādyā-hṛta-cetasa ārāt
of the flute by the playing stolen away their minds at a distance

danta-daṣṭa-kavalā dhṛta-karṇā
by their teeth bit whose mouthfuls holding up their ears

nidritā likhita-citram ivāsan
asleep drawn an illustration as if they were

O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jewelled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting.

6-7

barhiṇa-stabaka-dhātu-palāśair
of peacocks with the tail with coloured and with leaves
feathers minerals

baddha-malla-paribarha-vidambah
arranged of a wrestler the apparel imitating

karhicit sa-bala āli sa gopair
sometimes with Balarāma my dear He with the
gopī cowherd boys

gāḥ samāhvayati yatra mukundaḥ
the cows calls when Lord Mukunda

tarhi bhagna-gatayaḥ sarito vai
then broken their movement the rivers indeed

tat-padāmbuja-rajo 'nila-nītam
His of the lotus feet the dust by the wind brought

spṛhāyātīr'vayam ivābahu-puṇyāḥ
hankering for ourselves just like slight the piety to whose credit

prema-vepita-bhujāḥ stimitāpah
out of love trembling whose arms stopped whose water

My dear *gopī*, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and coloured minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love.

8-9

anūcarāiḥ samanubarṇita-vīrya

by His companions being elaborately described whose prowess

ādi-pūruṣa ivācala-bhūtiḥ

the original Personality of Godhead as if unchanging whose opulences

vānā-carō giri-taṭeṣu carantīr

in the forest moving of the on the who are grazing
about mountains sides

veṇunāhvayati gāḥ sa yadā hi

with His flute calls the cows He when indeed

vānā-lātās tarava ātmani viṣṇum

the forest creepers and the trees within themselves the Lord Viṣṇu

vyañjayantya iva puṣpa-phalādhyāḥ

revealing as if with flowers and fruits richly endowed

pṛaṇatā-bhāra-viṭapā madhu-dhārāḥ

bowed down because of whose of sweet sap torrents
the weight branches

prema-hṛṣṭa-tanavo vavṛṣuḥ sma

out of ecstatic love hairs stand- on whose they have rained down
ing on end bodies

Maddened by the divine, honeylike aroma of the *tulasī* flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaim their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation.

10-11

darśanīya-tilako vana-mālā-

of persons who are the most upon His garland
attractive to see excellent made of forest flowers

divya-gandha-tulasī-madhu-mattaiḥ

divine whose of the *tulasī* by the honeylike intoxicated
fragrance flowers sweetness

ālī-kulair alaghu gītām abhīṣṭam

of bees by the swarms strong the singing desirable

ādriyan yārhi sandhita-veṇuḥ

thankfully when placed His flute
acknowledging

sārasī sārasa-hāmsa-vihaṅgās

in the lake the cranes swans and other birds

cāru-gītā-hṛta-cetasa etya

charming by the taken whose coming
song away minds forward

hāriṁ upāsata te yata-cittā

Lord Hari worship they under whose
control minds

hanta mīlita-dṛśo dhṛta-maunāḥ

ah closed their eyes maintaining silence

Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.

12-13

śāhā-bālāḥ' srag-avataṁsa-vilāsaḥ
 together with Balarāma a flower as the ornament playfully
 garland on His head wearing

sānuṣu kṣiti-bhr̥to vraja-devyah
 on the sides of a mountain O goddesses of Vṛndāvana

harṣayan yārhi veṇu-raveṇa
 creating joy when of His flute by the resounding vibration

jāta-harṣa uparambhati viśvam
 becoming joyful causes to relish the entire world

māhād-atīkramaṇa-śaṅkita-cetā
 against a great personality of a transgression fearful in his mind

manda-mandam anugarjati meghaḥ
 very gently thunders in response the cloud

sūhṛdam abhyavarṣat sumanobhiś
 upon his friend has rained down with flowers

chāyayā ca vidadhat pratapatram
 with his shade and providing an umbrella as protection from the sun

O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He englistens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella.

14-15

vividhā-gōpa-caraneṣu vidagdho
 various of cowherds in the activities expert

veṇu-vādya urudhā nija-śikṣāḥ
 of the flute in the matter manifold of His own whose teachings
 of playing production

tāvā sūtāḥ' sati yadādhara-bimbe
 your son O pious lady when upon which are like
 (Yaśodā) His lips red bimba fruits

datta-veṇur anayat svara-jātīḥ
 placing His flute He brought of musical the harmonic
 forth sound tones

śavānaśās' tad upadhārya sureśāḥ

with a variety of low, high and middle pitches that hearing the principal demigods

śakra-śarva-parameṣṭhi-purogāḥ

Indra Śiva and Brahmā headed by

kāvayā ānata-kāndhara-cittāḥ

learned scholars bowed their necks and minds

kaśmalam yayur aniścita-tattvāḥ

they became bewildered unable to ascertain its essence

O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His *bimba*-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

16-17

ñija-pādābja-dalair dhvaja-vajra

His own of the lotus feet like flower petals of a flag thunderbolt

nīrajānkuśa-vicitra-lalāmaiḥ

lotus and elephant goad variegated by the markings

vraja-bhūvāḥ' śamayān khura-todaṁ

of Vraja of the ground relieving from the hooves the pain

varṣma-dhurya-gatir īḍita-veṇuḥ

with His body like an elephant's whose movement extolled whose flute

vrajāti teṇa vyaṁ sa-vilāsa

He walks by that we playful

vīkṣaṇārpita-manobhava-vegāḥ

with His glances bestowed of lust whose agitation

kūja-gatim' gamitā na vidāmaḥ

like that of trees whose movement attaining we do not recognize

kaśmalena kavaram vasaṁ vā

because of our bewilderment the braids of our hair our dress or

As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we *gopīs*, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening.

18-19

maṇi-dhārāḥ' kvacid āgaṇayan gā

(a string of) gems holding somewhere counting the cows

mālayā dayita-gandha-tulasyāḥ

with a flower garland of His beloved having the fragrance the tulasī flowers upon which

praṇayīno' nucarāsyā kadāṁse

loving of a companion at some time on the shoulder

prakṣipan bhujam agāyata yatra

throwing His arm He sang when

kvaṇita-veṇu-rava-vañcita-cittāḥ
 vibrated of His flute by the sound stolen their hearts
kṛṣṇam anvasata kṛṣṇa-grhīnyāḥ
 Kṛṣṇa they sat down beside of the black deer the wives
guṇa-gaṇārṇam anugatya harīnyo
 of all transcendental qualities the ocean approaching the does
gopikā iva vimukta-grhāsāḥ
 the gopīs just like having for home their hopes
 given up and family

Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of *tulasī* flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

20–21

kunda-dāma-kṛta-kautuka-veṣo
 of jasmine flowers with a garland made playful His array
gopa-godhana-vṛto yamunāyām
 by the cowherd boys and the cows surrounded along the Yamunā
nanda-sūnur anaghe tava vatso
 of Nanda Mahārāja the son O sinless lady your darling child
narma-daḥ praṇayiṇām vijahāra
 amusing His dear companions He has played
manda-vāyur upavāty anakūlam
 gentle the wind blows favourably
mānayan malayaja-sparśeṇā
 showing honour of sandalwood the touch
 (the fragrance of)
vandinas tam upadeva-gaṇā ye
 those who offer praise Him of the minor members of the who
 demigods various categories
vādyā-gīta-balibhiḥ parivavruḥ
 with instrumental music singing and presentation of gifts they have encircled

O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honours Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute.

22–23

vatsalo vraja-gavām yad aga-dhro
 affectionate of Vraja to the cows because of the mountain the lifter
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
 being worshiped His feet along the path by the exalted demigods
kṛtsna-go-dhanam upohya dinānte
 entire the herd of cows collecting of the day at the end
gīta-veṇur anugeḍita-kīrtiḥ
 playing His flute by His praised His glories
 companions

utsavam śrama-rucāpi dṛśinām

a festival of fatigue by His even for the eyes
colouring

unnayan khura-rajaś-churita-srak

raising from the hooves with the dust powdered His garland

ditsayaiti suhṛd-āsiṣa eṣa

with the He is to His their this
desire coming friends desires

devakī-jāṭhara-bhūr uḍu-rājah

of mother Yaśodā from the womb born moon

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfil His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

24-25

māda-vighūrṇita-tocana iṣat

by intoxication rolling His eyes slightly

māna-daḥ sva-suhṛdām vana-mālī

showing honour to His well-wishing friends wearing a garland of forest flowers

bādāra-pāṇḍu-vadano mṛdu-gaṇḍam

like a badara fruit whitish His face soft His cheeks

maṇḍayan kanaka-kuṇḍala-lakṣmyā

ornamenting golden of His earrings with the beauty

yādu-patir' dvirada-rāja-vihāro

of the Yadu dynasty the Lord like a kingly elephant His sporting

yāminī-patir ivaiṣa dinānte

of the night the lord like He at the end of the day

mūḍita-vāktra upayāti durantaṁ

joyful His face is coming insurmountable

mocayan vraja-gavām dina-tāpam

driving away of Vraja of the cows of the daytime the painful heat

As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the colour of a *badara* berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

Bhramara-Gītā

— The Song of the Bee —

(Śrīmad Bhāgavatam—10.47.12-21)

12

(mālinī)
madhupa kitava-bandho mā sprśaṅghrīm sapatnyāḥ
 O bumblebee of a cheater O friend please do not touch the feet of the lover who is our rival
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
 the breast fallen from from the garland with the kuṅkuma with the whiskers our
vahatu madhu-patis tan-māninīnām prasādam
 let Him bring the Lord of the Madhu dynasty His to the women mercy (or kindness)
yadu-sadasi vidambyam yasya dūtas tvam īdṛk
 in the royal assembly an object of ridicule whose messenger you such
 of the Yadus (or contempt)

The *gopī* said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the *kuṅkuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

13

sakṛd adhara-sudhām svām mohinīm pāyayitvā
 once of the lips the nectar His own bewildering making drink
sumanasa iva sadyas tatyaje 'smān bhavādṛk
 flowers like suddenly He abandoned us like you
paricarati katham tat-pāda-padmaṁ nu padmā
 serves why His lotus feet I wonder the goddess Padmā
hy api bata hr̥ta-cetā hy uttamaḥ-śloka-jalpaiḥ
 indeed, because alas taken away her mind certainly of Uttamaḥśloka by the false speech

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

14

kim iha bahu ṣaḍ-aṅghre gāyasi tvam yadūnām
 why here much O bee (six-footed one) are singing you of the Yadus
adhipatim agrhānām agrato naḥ purāṇam
 about the master who have no home in front of us old
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ
 of Arjuna of the friend for the girlfriends should be sung of Him the topics
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ
 relieved of whose the pain they will provide the charity His beloveds
 breasts you desire

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

15

divi bhuvī ca rasāyām kāḥ striyas tad-durāpāḥ
in heaven, on earth and in the subterranean what women by Him unobtainable
sphere

kaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
deceptive charming with smiles of whose the arching who become
eyebrows

carāṇa-raja upāste yasya bhūtir vyaṁ kā
of the feet the dust worships whose the supreme goddess we who

api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdah
nevertheless for those who are wretched indeed Uttamaḥśloka the name

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka (the Supreme Lord, who is glorified by the most sublime prayers).

16

viṣṛja śīrasi pādāṁ vedmy ahaṁ cātu-kārair
let go of held on your head My foot know I with flattering words

anunaya-viduṣas te 'bhyetya dautyair mukundāt
in the art of conciliation who are expert of you having learned by acting as a messenger from Mukunda

sva-kṛta iha viṣṛtāpatya-paty-anya-lokā
for His own sake in this life who have abandoned children husbands and everyone else

vyasṛjad akṛta-cetāḥ kim nu sandheyam asmin
He abandoned ungrateful why indeed should I make up with Him

Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?

17

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
a hunter like of the monkeys the king shot behaving like a cruel hunter

striyam akṛta virūpām strī-jitaḥ kāma-yānām
a woman made disfigured by a woman conquered who was impelled by lusty desire

balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas
King Bali also his tribute consuming bound up just like a crow who

tad alam asita-sakhyair dustyajas tat-kathārthaḥ
therefore enough with this dark- of all kinds impossible about of the the elaboration
complexioned boy of friendship to give up Him topics

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

18

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
whose constantly performed līlās for the ears of the nectar of a drop

sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
just once by the partaking removed entirely of duality their propensities ruined

sapadi grha-kuṭumbam dīnam utsrjya dīnā
 immediately their homes and families wretched rejecting becoming themselves wretched
bahava iha vihaṅgā bhikṣu-caryām caranti
 many persons here (like) birds of begging the livelihood they pursue

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, travelled here to Vṛndāvana to wander about like birds, begging for their living.

19

vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
 we true as if deceptive His speech trusting
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
 of a hunter the song as if foolish of the black deer wives the doe
dadṛśur asakṛd etat tan-nakha-sparśa-tīvra
 experienced repeatedly this His of the nails by the touch sharp
smara-ruja upamantrin bhanyatām anya-vārtā
 of lust the pain O messenger please speak another topic

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

20

priya-sakha punar āgāḥ preyasā preṣitaḥ kim
 of My beloved O friend once again you have come by My beloved sent whether
varaya kim anurundhe mānanīyo 'si me 'nga
 please choose what do you wish to be honoured you are by Me My dear one
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
 you are bringing why here us impossible to give up whose conjugal love to the side
satatam urasi saumya śrīr vadhūḥ sākam āste
 always on the chest O gentle one the goddess His consort together is present
 of fortune with Him

O friend of My dear one, has My beloved sent you here again? I should honour you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

21

api bata madhu-puryām ārya-putro 'dhunāste
 certainly regrettable of Mathurā in the city the son of Nanda Mahārāja now resides
smarati sa piṭṛ-gehān saumya bandhūmś ca gopān
 remembers He the household affairs O great soul His friends and the cowherd boys
 of His father (Uddhava)
kvacid api sa kathā naḥ kiṅkarīṇām gṛṇīte
 sometimes or He talks of us of the maidservants relates
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu
 hand having the fragrance of aguru on the head will keep when maybe

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His *aguru*-scented hand?

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