

Prema samputa

Text 1

pratah kadacid urari-krta-caru-rama-
veso harih priyatama-bhavana-praghane
gatvarunamsuka-tatena pidhaya vaktram
nicina-locana-yugah sahasavatasthe

pratah-in the morning; kadacit-once; urari-krta-accepted; caru-beautiful; rama-goddess; vesah-garments; harih'Krsna; priyatama-His beloved; bhavana-of the house; praghane-atthe door; gatva-going; aruna-red; amsuka-garment; tatena-with the corner; pidhaya-covering; vaktram-face; nicina-lowered; locana-eyes; yugah'pair; sahasa-quickly; avatasthe-entered.

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

Text 2

arad vilokyatam atho vrsabhanu-putri
provaca hanta lalite sakhi pasya keyam
svasyamsubhir harimanimayatam ninaya
mat-sadma padma-vadanad bhuta-bhusanadhya

arat-afar; vilokyatam-seen; athah-then; vrsabhanu-putri-Sri Radha; provaca-said; hanta-indeed; lalite-Lalita; sakhi-O friend; pasya-look; ka-who?; iyam-she; svasya-of whom; amsubhih-by the rays of light; harimanimayatam-made of sapphires; ninaya-bringing; mat-My; sadma-home; padma-lotus; vadanat-from the face; bhuta-become; bhusana-ornaments; adhya-made opulent.

Watching from afar, Sri Radha' said, "Friend Lalita, look. Who is that girl, that girl glorious with many ornaments, that girl the splendor of whose lotus face fills My house with the luster of sapphires?"

Text 3

srutva sakhi-giram atho lalita visakhe
tam procatur drutam avapya tad-abhimukhyam
ka tvam krsodari kutah kimu vatha krtyam
bruhity asau prativacas tu dadau na kicit

srutva-hearing; sakhi-of her friend; giram-the words; athah-then; lalita-Lalita; visakhe-Visakha; tam-to Him; procatur-said; drutam-quickly; avapya-coming; tat-of Him; abhimukhyam-in the presence; ka-who?; tvam-You; krsa-slender; udari-waist; kutah-from where?; kim-what?; u-indeed; va-or; atha-now; krtyam-to be done; bruhi-please tell; iti-thus; asau-He; prativacah-reply; tu-indeed; dadau-gave; na-not; kicit-anything.

Hearing their friend's words, Lalita and Visakha at once approached and said, "Who are You, O girl with the slender waist? From where have You come? What is Your purpose? Please tell." Krsna gave no reply.

Text 4

sri-radhikapy atha vitarka-purahsaram tam
papraccha kautuka-vasad upagamyam samyag
ka tvam svarupa-mahasaiva mano haranti
devanganasi kim aho susameva murta

sri-radhika-Sri Radha; api-also; atha-then; vitarka-purahsaram-
the foremost of philosophers; tam-Him; papraccha-asked; kautuka-of
curiosity; vasat-because of the control; upagamyam-approaching;
samyag-properly; ka-who?; tvam-You; svarupa-of the form; mahasa-with
the splendor; eva-indeed; manah-heart; haranti-stealing; devanganas-
demigoddess; asi-You are; kim-whether?; ahah-aha; susama-beauty;
iva-like; murta-personified.

Pushed by curiosity, Sri Radha' approached Krsna, who is the best
of philosophers, and politely asked, "Who are You? The splendor of Your
body has stolen My heart. Are You a demigoddess? You are like splendid
beauty personified."

Text 5

tusnim sthitam tad api tam punar aha bhaviny
atmanam asu kathayatra yadi tvam agah
janihi nas tava sakhih paramantarangah
kim sankase nata-mukhi trapase 'tha kim va

tusnim-silence; sthitam-situated; tad api-still; tam-to Him;
punar-again; aha-said; bhavini-O beautiful girl; atmanam-self; asu-
at once; kathaya-please tell; atra-here; yadi-if; tvam-You; agah-
come; janihi-please know; nah-of Us; tava-You; sakhih-the friends;
paramantarangah-very confidential; kim-why?; sankase-You fear; nata-
bowed; mukhi-face; trapase-You are embarrassed; atha-then; kim-why?;
va-or.

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

Text 6

nisvasya kacana visadam ivabhiniya
vaktram vivrtya tam akhandita-mauna-mudram
sa praha hanta rujam avahasi satyam
jatam na tam rta ihedrsata tava syat

nisvasya-sighing; kacana-something; visadam-depression; iva-as
if; abhiniya-play-acting like an actor; vaktram-face; vivrtya-
turning; tam-that; akhandita-unbroken; mauna-of silence; mudram-
indication; sa-She; praha-said; hanta-alas; rujam-pain; avahasi-You
bear; iti-thus; satyam-truth; jatam-known; na-not; tam-Him; rta-
without; iha-here; idrsata-being like this; tava-of You; syat-is.

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

Text 7

tam bruhi kaja-mukhi visvasihi prakasam
mayy eva tat pratikrtau ca yatha yateya

udgirna eva suhrd-antika eti santim
yan-manasa-vraja-vipakaja-tivra-dahah

tam-that; bruhi-please tell; kaja-lotus; mukhi-face; visvasihi-
have faith; prakasam-manifestation; mayi-to Me; eva-indeed; tat-
that; pratikrtau-remedy; ca-and; yatha-as; yateya-I may try;
udgirna-emitted; eva-indeed; suhrt-friend; antike-near; eti-goes;
santim-peace; yat-of whom; manasa-the heart; vraja-going; vipakaja-
from the full manifestation; tivra-sharp; dahah-flames.

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

Text 8

kantena kintu asi sa-samprati-viprayukta
tathaiva va vigunatodayatah pratapta
kim svagasas tad-avisahyataya bibhesi
tat kim nu kalpitam aho pisunair na satyam

kantena-by a beloved; kintv-however; asi-You are; sa-samprati-
now; viprayukta-separated; tatha-so; eva-indeed; va-or; vigunata-
the state of having no virtues; udayatah-arisal; pratapta-suffering;
kim-whether?; sva-own; agasah-from the sin; tad-avisahyataya-with
being intolerable; bibhesi-You fear; tat-that; kim-whether?; nu-
indeed; kalpitam-imagined; ahah-aha; pisunaih-by slanders; na-not;
satyam-truth.

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

Text 9

kim va vivodhari manah sa-ghnam tavabhun
mande ratam kvacana pumsi vare durape
tattvam katukti-patuna bata madrsiva
santarjyate guru-janena tato 'si duna

kim-whether?; va-or; vivodhari-to the husband; manah-mind; sa-
ghnam-with disgust; tava-of You; abhut-was; mande-to a fool; ratam-
attached; kvacana-to some; pumsi-man; vare-lover; durape-
unattainable; tattvam-truth; katu-harsh; ukhti-words; patuna-skilled;
bata-indeed; madrsi-like Me; iva-like; santarjyate-is rebuked; guru-
janena-by superiors; tatah-then; asi-You are; duna-tormented.

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

Text 10

kvacin nu tanvi khara-vak-sara-viddha-marma
saubhagya-lesa-madirandha-dhiyah sa-patnyah
sambhavyate tvayi na caitad aho para ka
tvatto vahatu atula-saubhaga-caru-carcam

kvacin-somewhere; nu-indeed; tanvi-O slender girl; khara-harsh;

vak-words; sara-arrows; viddha-wounded; marma-heart; saubhagya-of good fortune; lesa-particle; madira-maddening; andha-blind; dhiyah-intelligence; sa-patnyah-of a co-wife; sambhavyate-is; tvayi-to You; na-not; ca-also; etat-this; ahah-aha; para-another; ka-who?; tvattah-than You; vahatv-may carry; atula-peerless; saubhaga-good fortune; caru-beautiful; carcam-ointments.

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

Text 11

tvam mohini sruta-cari kim u mohanartham
sambhor ivendu-mukhi kasya hathad udesi
kim cekstate yadi haris tad-apanga-viddhas
tvam kautukam bhavati tad vyatimohanakhyam

tvam-You; mohini-charming; sruta-cari-learned in the Vedas; kim-whether?; u-indeed; mohana-enchanted; artham-for the purpose; sambhoh-of Lord Siva; iva-like; indu-moon; mukhi-face; kasya-of whom?; hathat-violently; udesi-You rise; kim-ca-furthermore?; iksate-sees; yadi-if; harih-Krsna; tad-apanga-by the sidelong glance; viddhah-wounded; tvam-You; kautukam-wonder; bhavati-is; tat-of Him; vyati-mutual; mohana-enchanted; akhyam-named.

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

Text 12

srutvottariya-pariyantrita-sarva-gatram
romacitam tam upalabhya jagada radha
ha kim sakhi tvam asi daihika-dukhka-duna
vakso 'tha prstam athava vyathate siras te

srutva-hearing; uttariya-upper cloth; pariyantrita-covered; sarva-all; gatram-body; romacitam-hairs standing erect; tam-that; upalabhya-seeing; jagada-said; radha-Radha; ha-Oh; kim-why?; sakhi-O friend; tvam-You; asi-are; daihika-of the body; dukhka-by sufferings; duna-tormented; vaksah-chest; atha-then; prstam-back; athava-or; vyathate-suffers; sirah-head; te-Your.

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

Text 13

vatsalyatah pitr-padair bahu-mulyam eva
prasthapitam yad akhilamaya-satanakhyam
tailam tad asti bhavanantarato visakhe
sighram samanaya tadapaya sarthakatvam

vatsalyatah-out of fatherly love; pitr,,-padaih-by My noble father;
bahu-mulyam-very costly; eva-indeed; prasthapitam-to place; yat-
which; akhila-all; amaya-diseases; satana-curing; akhyam-named;
tailam-oil; tat-that; asti-is; bhavanantaratah-from the house;
visakhe-O Visakha; sighram-quickly; samanaya-bring; tat-that; apaya-
taking; sarthakatvam-usefulness.

"Visakha, quickly bring from the house the costly oil My noble
father affectionately sent, the oil named "Akhilamaya-satana" (the cure
for all diseases). Now I will make good use of it.

Text 14

tailena tena kila murtimata madiya-
snehena su-bhruvam imam svayam eva saham
abhyajayami akhila-gatram apasta-todam
naipunyatah sakhi siro mrdu mardayami

tailena-oil; tena-with that; kila-indeed; murtimata-personified;
madiya--My; snehena-love; su-bhruvam-with the beautiful eyebrows;
imam-this girl; svayam-personally; eva-indeed; sa-She; aham-I;
abhyajayami-anoint; akhila-all; gatram-limbs; apasta-removed; todam-
pains; naipunyatah-expertly; sakhi-O friend; sirah-head; mrdu-
gently; mardayami-I massage.

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

Text 15

nairujya-kari-vara-saurabha-vastu-vrnda-
praksepa-carutara-kosna-payobhir enam
samsnapayami vigatarusam asya-padmam
ullasayami atha girapi virajayami

nairujya-health; kari-creating; vara-excellent; saurabha-
fragrant; vastu-substance; vrnda-many; praksepa-addition; carutara-
very beautiful; kosna-warm; payobhir-with water; enam-Her;
samsnapayami-I will bathe; vigata-gone; arusam-anger; asya-face;
padmam-lotus; ullasayami-I will make blossom with happiness; atha-
then; gira-with words; api-also; virajayami-I will make bright.

I will bathe Her with very beautiful warm water scented with
fragrant medicines. I will remove Her anger. I will make Her lotus mouth
splendid. I will make it blossom with words.

Text 16

vaca maya mrdulayati-hita-pravrttya
snehena canupadhina param adrtapi
no vakti kicid adhuneva katu-krtasya
tisthed iyam kapatini yadi hanta sakhyah

vaca-with words; maya-by Me; mrdulaya-gentle; ati-very; hita-
welfare; pravrttya-with actions; snehena-with love; ca-and;
anupadhina-unconditional; param-greatly; adrta-honored; api-also;
nah-to Us; vakti-speaks; kicit-something; adhuna-now; iva-like;
katu-krt-unhappy; asya-face; tisthet-stays; iyam-She; kapatini-

cheating; yadi-if; hanta-indeed; sakhyah-O friends.

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

Text 17

asya rujas tad aparam karavai cikitsam
yam prapya tanv-asu-mano-nikhilendriyanam
vyadhih prasamyati bhaved ati-pustir esam
dhanvantari-prahita-divya-rasair ivaddha

asyah-of Her; rujah-disease; tat-that; aparam-great; karavai-I may do; cikitsam-cure; yam-which; prapya-attaining; tanu-body; asu-breath; manah-mind; nikhila-all; indriyanam-of senses; vyadhih-disease; prasamyati-cures; bhavet-is; ati-pustih-nourished; esam-Her; dhanvantari-by Dhanvantari; prahita-given; divya-divine; rasaih-with medicines; iva-like; addha-indeed.

Any girl whom I treat with these divine medicines given by Dhanvatari will become healthy, cured of all diseases of body, breath, mind, and senses.

Text 18

kujadhiraja-kara-kaja-talabhimarsam
asya urasy atitaram yadi karayami
seyam hasisyati vadisyati sitkarisyaty
asmams ca hasayitum esyati kacid abham

kuja-of the forest groves; adhiraja-king; kara-doing; kaja-lotus; tala-palms; abhimarsam-massage; asyah-of Her; urasi-the chest; atitaram-greatly; yadi-if; karayami-I cause; sa iyam-this girl; hasisyati-will smile; vadisyati-will talk; sitkarisyati-will breathe heavily; asman-Us; ca-and; hasayitum-to laugh; esyati-goes; kacit-something; abham-glory.

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

Text 19

srutva giram sa pihita-smita-hasya-padmam
unniya ramyatara-savya-karangulibhih
utsarya kicid alakan avagunthanam ca
nyacat-taram kiyad udacayati sa-murdhnah

srutva-hearing; giram-words; sa-He; pihita-concealed; smita-smile; hasya-laughing; padmam-lotus; unniya-lifting; ramyatara-most delightful; savya-left; kara-hand; angulibhih-with the fingers; utsarya-pushing aside; kicid-somewhat; alakan-curly locks of hair; avagunthanam-veil; ca-and; nyacat-taram-bowed down; kiyat-somewhat; udacayati-lifts; sa-He; murdhnah-of the face.

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

Text 20

kiciê jagada ramani-ramaniya-kantha-
sausvaryam eva racayan vacanam yad esah
sa tac cakora-lalaneva papau ciraya
kacit camatkr̥tim avapa ca sali-palih

kicit-something; jagada-said; ramani-beautiful girl; ramaniya-
charming; kantha-neck; sausvaryam-voice; eva-indeed; racayan-
creating; vacanam-words; yat-which; esah-He; sa-She; tat-that;
cakora-lalana-cakori bird; eva-indeed; papau-drunk; ciraya-for a long
time; kacit-a certain; camatkr̥tim-wonder; avapa-attained; ca-and;
sa-with; ali-of friends; palih-a host.

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

Text 21

devy asmi naka-vasatih sr̥nu yasya hetor
tvam agamam su-vadane vidhuri-krtatma
kutrapī me vividisasti vivaksite 'rthe
sampadayaisyati para tvad-rte kutas tam

devi-goddess; asmi-I am; naka-in the heavens; vasatih-home;
sr̥nu-please listen; yasya-of whom; hetoh-from the reason; tvam-You;
agamam-I have come; su-vadane-O girl with the beautiful face; vidhuri-
kr̥ta-dsitr̥essed; atma-heart; kutrapī-anywhere; me-to me; vividisa-
the desire to know; asti-is; vivaksite-desires to say; arthe-the
meaning; sampadayaisyati-will cause to be; para-other; tvad-rte-than
You; kutah-where?; tam-her.

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

Text 22

nevabhyadhas tvam anrtam yad udesi devity
asmabhir ittham adhunaiva hi paryacsthah
yan manusisu katamasti bhavat-sadrksa
kantyanayanupamaya tvam iveksase tvam

na-not; iva-like; abhyadhah-spoke; tvam-You; anrtam-a lie;
yat-what; udesi-You say; devi-a goddess; iti-thus; asmabhir-by us;
ittham-thus; adhuna-now; eva-indeed; hi-indeed; paryacsthah-
recognize; yat-because; manusisu-among human girls; katama-who;
asti-is; bhavat-sadrksa-like You; kantya-beauty; anaya-with this;
anupamaya-peerless; tvam-You; iva-like; iksase-see; tvam-You.

Then Radha' said, "When You say, 'I am are a goddess', You do not lie. We accept that You are. What human girl has peerless beauty like Yours?"

Text 23

yat tvayy aham sarala-dhir vitatham vitarka-
vaividhyam apy akaravam sarad-ambujasye
tat paryahasisam ito 'stu na me 'paradhas

tvam snihyasiha mayi yady abhavam tvadiya

yat-because; tvayi-in You; aham-I; sarala-dhah-the idea of honesty; vitatham-untrue; vitarka--guesses; vaividhyam-various; api-also; akaravam-I did; sarat-autumn; ambuja-lotus; asye-face; tat-that; paryahasisam-I laughed; itah-from this; astu-is; na-not; me-of Me; aparadhah-offense; tvam-You; snihyasi-are affectionate; iha-here; mayi-to Me; yadi-if; abhavam-I was; tvadiya-Yours.

"O girl with the autumn-lotus face, when I made various guesses about You, I was only joking. My heart is sincere. I meant no offense. If I You show some affection for Me, I will be Your maidservant."

Text 24

kim sankucasy ayi sakhi tvam amus tvadiyo
devi-jano 'py aham abhuvam iti pratihi
tvat-prema-rupa-guna-sindhu-kananubhuter
dasi-bhavamy aham apiti sadabhimanye

kim-why?; sankucasi-are You awe-struck; ayi-ah; sakhi-friend; tvam-You; amuh-Us; tvadiyah-of You; devi-janah-goddess; api-even; aham-I; abhuvam-am; iti-thus; pratihi-please be certain; tvat-of You; prema-of love; rupa-beauty; guna-and virtue; sindhu-of the ocean; kana-a single drop; anubhuteh-from the perception; dasi-bhavamy aham-I have become a maidservant; api-even; iti-thus; sada-always; abhimanye-I consider.

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

Text 25

yad vacmy aham tad avadhehi yato visado
durvara esa tam apakuru samsayam me
naivadhunapi virarama darapi hrd-bhus
tapas tadiya-lapanamrta-sekato \$pi

yat-what; vacmi-say; aham-I; tat-that; avadhehi-please know; yatah-because; visadah-sadness; durvara-diffcult to dispel; esa-this; tam-that; apakuru-please remove; samsayam-doubt; me-of Me; na-not; eva-indeed; adhuna-now; api-even; virarama-stop; dara-slightly; api-even; hrd-bhuh-the land of the heart; tapah-suffering; tadiya-of You; lapanamrta-nectar; sekatah-from sprinkling; api-even.

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

Text 26

vrndavane dhvanati yah sakhi krsna-venus
tad-vikramah sura-pure prabalatvam eti
sadhvi-tater api manah sa-ghnam yato 'bhut
kanthopakantha-milana-smarane 'pi patyuh

vrndavane-in Vrndavana; dhvanati-sounds; yah-which; sakhi-O

friend; krsna-venuh-Krsna's flute; tad-vikramah-its power; sura-of the demigods; pure-in the city; prabalamatvam-power; eti-attains; sadhvi-tateh-of the saintly woemn; api-even; manah-hearts; sa-ghrnam-with contempt; yatah-from which; abhut-was; kanthopakantha-neck to neck in an embrace; milana-meeting; smarane-from the memory; api-even; patyuh-of the husband.

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

Text 27

slistvaiva mucati surah sa-vitarkam atma-
kantam drutam jvalad-alata-nibhanga-yastim
halahalam muralika-ninadamrtam yat
pitvaiva satanu-maha-jvara-murchitabhut

slistva-embracing; evaindeed; mucati-release; surah-demigod; sa-vitarkam-with thought; atma-own; kantam-beloved; drutam-quickly; jvalat-burning; alata-firebrand; nibha-like; anga-yastim-body; halahalam-poison; muralika-of the murali flute; ninada-sound; amrtam-nectar; yat-what; pitva-drinking; eva-indeed; sa-she; atanu-manifested; maha-great; jvara-burning; murchita-fainted; abhut-became.

"After a moment's embrace, the surprised demigods backed away from their wives\$ bodies, bodies now feverish like smoldering embers. Having tasted the nectar-poison of Krsna's flute music, and now burning with fever, the goddesses fell unconscious.

Text 28

asmat-pure 'sti na hi kapi jaraty atah kas
tarjantu ka nu nikhila api tulya-dharmah
ka va haseyur apara yad imah satitvam
viplavayan muralika-ninado vyajesta

asmat-of us; pure-in the city; asti-is; na-not; hi-indeed; kapi-anyone; jarati-old; atah-then; kah-who; tarjantu-criticizes; ka-who?; nu-indeed; nikhila-all; api-also; tulya-dharmah-equal piety; ka-who; va-or; haseyuh-laguhs; apara-others; yat-what; imah,,they; satitvam-saintly chastity; viplavayan-flooding; muralika-ninadah-flute; vyajesta-conquers.

"In Our cities no one grows old. Who criticizes others there? There everyone is equally pious. Who mocks others there? Still, flooding those cities, this flute-music defeated the saintly goddesses\$ chastity.

Text 29

evam yadi pravavrte prati-vasaranm sa
venu-dhvanih prabhavitum vibudhanganasu
tarhy ekada hrdis mayaiva vicaritam ha
ko 'yam kutas carati vadayitasya ko va

evam-thus; yadi-if; pravavrte-moves; prati-vasaranm-every day; sa-this; venu-dhvanih,,flute sound; prabhavitum-tom defeat; vibudhanganasu-among the demigoddesses; tarhi-then; ekada-once; hrdis-

in tyhe heart; maya-by Me; eva-indeed; vicaritam-to consider; ha-
indeed; kah-who?; ayam-this; kutas-from where?; carati-moves;
vadayita-the player; asya-of this; kah-who?; va-or.

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

Text 30

ittham divah samavatirya bhuvihā sadhu
vamsi-vate 'vasam aham katicid dinani
drsto harer anupamo vividho vilasah
kanta-ganah priya-sakhaly api paryayami

ittham-thus; divah-from the celestial world; samavatirya-
descending; bhuvi- in the earth; iha-here; sadhu-well; vamsi-vate-at
Vamsivata; avasam-stayed; aham-I; katicit-for some; dinani-days;
drstah-seen; hareh-of Krsna; anupamah-peerless; vividhah-various;
vilasah-pastimes; kanta-ganah-many beloveds; priya-sakhali-dear gopi
friends; api-also; paryayami-saw.

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

Text 31

radha sa-narma-madhuraksaram aha dhanye
tvam ganyase sura-pure vara-caturi-bhak
anya punar balavad-utkalika-krpani-
krttendriyaiva sumanas tvam apadapartham

radha-Radha; sa-narma-with jokes; madhura-sweet; aksaram-
syllables; aha-said; dhanye-fortunate; tvam-You; ganyase-are
counted; sura-pure-in the cities of the demigods; vara-caturi-bhak-
most intelligent; anya-others; punah-again; balavat-powerful;
utkalika-yearnings; krpani-by the dagger; krtta-cut; indriya-senses;
eva-indeed; sumanah-intelligent; tvam-You; apadapartham-in dealing
with calamities.

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

Text 32

manda-bhramad-bhru-madhura-smita-kanti-dhara
dhaute vidhaya radana-cchadane sa caha
radhe param sva-sadrsim na hi viddhi kim bhoh
sakye 'valokayitum apiha parena pumsa

manda-gently; bhramat-moving; bhru-eyebrows; madhura-sweet;
smiata-smile; kanti-splendor; dhara-flood; dhaute-washed; vidhaya-
placing; radana-cchadane-lips; sa-He; ca-and; aha-said; radhe-O
Radha; param-another; sva-sadrsim-like You; na-not; hi-indeed;
viddhi-please know; kim-what?; bhoh-O; sakye-I am able;
avalokayitum-to see; api-also; iha-here; parena-with another; pumsa-
man.

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

Text 33

kim va parena purusena harer vilasam
evanvabhu rahasi sadhu yad-artham agah
tad bruhi kim tava vivaksitam atra madhye
narmatanomi yadi mam akaroh sakhim svam

kim-what?; va-or; parena-other; purusena-with a man; hareh-of Krsna; vilasam-pastimes; eva-indeed; anvabhuh-saw; rahasi-ina secluded place; sadhu-good; yad-artham-for that purpose; agah-came; tat-that; bruhi-please tell; kim-what?; tava-of You; vivaksitam-desired to say; atra-here; madhye-in the midst; narma-joke; atanomi-I give; yadi-if; mam-Me; akaroh-make; sakhim-friend; svam-own.

Then Radha' said, "You have already seen Krsna's pastimes in secluded places. Why would You be interested in any other man? Why have You come? What do You wish to tell Me? Please tell it. If You accept Me as a friend, I will joke and play with You."

Text 34

narmatanudhva sakhi narmani ka jayet tvam
pranas tu abhus tvam ayi me kiyad eva sakhyam
tvam manusi bhavasi kintu amaranganas ta
murdhnaiva te guna-katha-punatir namanti

narma-joking; atanudhva-You do; sakhi-O friend; narmani-in joking; ka-who?; jayet-conquers; tvam-You; pranah-life; tv-indeed; abhuh-were; tvam-You; ayi-Oh; me-of Me; kiyat-how much; eva-indeed; sakhyam-friendship; tvam-You; manusi-human girl; bhavasi-are; kintu-however; amaranganah-demigoddesses; ta-they; murdhna-with heads; eva-indeed; te-of You; guna-of Your virtues; katha-by the descriptions; punatih-purified; namanti-bow down.

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

Text 35

neyam stutis tava na capi tata-sthata me
napi hriyam bhaja vadamy anrtam na kicit
sindhoh sutapi girijapi na te tulayam
saundarya-saubhaga-gunair adhirodhum iste

na-noy; iyam-this; stutih-empty flattery; tava-of You; na-not; ca-and; api-also; tata-on the shore; sthata-staying; me-of Me; na-not; api-also; hriyam-shyness; bhaja-please worship; vadami-I tell; anrtam-untuth; na-not; kicit-anything; sindhoh-of the ocean; suta-the daughter; api-also; girija-the daughter of the mountains; api-also; na-not; te-of You; tulayam-on the scale; saundarya-beauty; saubhaga-good fortune; gunaih-with virtues; adhirodhum-to climb; iste-desire.

"I'm not flattering You. Please don't feel embarrassed. I'm not neutral. Still, what I say is not a lie. Neither Laksmi nor Parvati desire to stand on the balance opposite You, on the balance that weighs beauty, virtue, and good fortune.

Text 36

premna punas tri-jagad-urdhva-pade 'pi kacit
tvat-samya-sahasa-dhuram manasapi vodhum
saknoti nety akhila eva maya srutam tat
kailasa-srngam anu haimavati-sabhayam

premna-with love; punah-again; tri-jagat-the three worlds;
urdhva-above; pade-in the abode; api-even; kacit-someone; tvat-with
You; samya-equality; sahasa-dhuram-audacious; manasa-with the mind;
api-also; vodhum-to carry; saknoti-is able; na-not; iti-thus;
akhilam-all; eva-indeed; maya-by Me; srutam-heard; tat-that;
kailasa-of Kailasa; srngam-the summit; anu-following; haimavati-
Paravati; sabhayam-in the assembly.

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

Text 37

srutva mahan ajani me manaso 'bhilasas
tvad-darsanaya samapuri sa capi kintu
tas tad-antar iha yo rabhasad adipi
tenasphutan na kathino hi mamantaratma

srutva-hearing; mahan-great; ajani-was born; me-of Me; manasah-
of the heart; abhilasah-desire; tvad-darsanaya-to see You; samapuri-
filled; sa-that; ca-and; api-also; kintu-however; tah-them; tad-
antah-within that; iha-here; yah-who; rabhasat-suddenly; adipi-
shone; tena-by that; asphutat-broke open; na-nopt; kathinah-hard;
hi-indeed; mama-My; antaratma-heart.

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

Text 38

ko 'sau tam asu kathayeti muhus tayokto
vaktum sasaka na sa baspa-niruddha-kanthah
asru-pluteksanam athasya mukham svayam sa
svenacalena mrdulena mamarja radha

kah-who?; asau-this; tam-that; asu-at once; kathaya-tell; iti-
thus; muhuh-again and again; taya-by You; uktah-said; vaktum-to say;
sasaka-was able; na-not; sa-that; baspa-with tears; niruddha-
blocked; kanthah-throat; asru-with tears; pluta-flooded; iksanam-
eyes; atha-then; asya-of Him; mukham-face; svayam-personally; sa-
She; svena-with Her own; acalena-corner of the garment; mrdulena-
gently; mamarja-wiped; radha-Radha.

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

the tears from Krsna's face.

Text 39

sthitva ksanam dhrtim adhad atha tam uvaca
prema tavayam atulo 'nupadhir baliyan
krsneti kamini babhuva katham dhunoti
svam svams ca visvasiti yo 'ty-apade py abhijah

sthitva-standing; ksanam-for a moment; dhrtim-peace; adhat-
placed; atha-then; tam-to Her; uvaca-said; prema-love; tava-of You;
ayam-this; atulah-peerless; anupadhih-limitless; baliyan-powerful;
krsna-Krsna; iti-thus; kamini-lusty; babhuva-was; katham-why?;
dhunoti-suffers; svam-own; svams-own; ca-and; visvasiti-has faith;
yah-who; ati-very; apade-unqualified; api-even; abhijah-knowing.

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

Text 40

saundarya-saurya-vara-saubhaga-kirti-laksmi-
purno 'pi sarva-guna-ratna-vibhusito 'pi
prema vivecakatamatvam asau bibharti
kamtiva-hetukam asau srayitum na yogyah

saundarya-handsomeness; saurya-heroism; vara-excellent;
saubhaga-good fortune; kirti-fame; laksmi-wealth; purnah-filled;
api-although; sarva-all; guna-virtues; ratna-jewels; vibhusitah-
decorated; api-although; prema-love; avivecakatamatvam-not being able
to understand; asau-He; bibharti-holds; kamtiva-being a lusty rake;
hetukam-the reason; asau-He; srayitum-to take shelter; na-not;
yogyah-suitable.

"Even though He is filled with handsomeness, heroism, good fortune, fame, and wealth, and even though He is decorated with the jewels of every virtue, He has no understanding of true love. He is a rake. Therefore no girl should take shelter of Him.

Text 41

tasmin dine bahu vilasya muhuh prakasya
prema tvaya sa-rabhasam rajanau tu kuje
sanketa-gam rju-dhiyam bhavatim vidhaya
kacit param sa ramayan kapati jahau tvam

tasmin-on that; dine-say; bahu-greatly; vilasya-enjoying
pastimes; muhuh-again and again; prakasya-manifesting; prema-love;
tvaya-by You; sa-rabhasam-earnestly; rajanau-at night; tu-but;
kuje-in the forest; sanketa-to a lover; s rendezvous; gam-gone; rju-
right; dhiyam-intelligence; bhavatim-You; vidhaya-placing; kacit-
something; param-another; sa-He; ramayan-delighting; kapati-cheater;
jahau-left; tvam-You.

"During the day He enjoyed many pastimes with You. Again and again He earnestly declared that He loved You. At night He met You in the forest. Then that cheater left You and delighted some other girl.

Text 42

yat tvam tada vyalapa eva sakhis tudanti
vallih patatri-vitativir api rodayant
sarvam tadali-nibhrtam mayaka nyabhale
vamsivata-sthitataya valita rusaiva

yat-when; tvam-You; tada-then; vyalape-lamented; eva-indeed;
sakhis-friends; tudanti-struck; vallih-the vines; patatri-birds;
vitativir-rows; api-also; rodayant-making lament; sarvam-all; tada-
then; ali-friends; nibhrtam-secluded; mayaka-by Me; nyabhale-seen;
vamsivata-sthitataya-staying at Vamsivata; valita-gone; rusa-angrily;
eva-indeed.

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

Text 43

rased tathaiva viharann apara vihaya
prema tvayaiva sahase prakati-cakara
sthitva ksanam sa bhavatim amucad vanantar
ekakinim rati-bhara-srama-khinna-gatrim

rased-in the rasa dance; tatha-so; eva-indeed; viharann-enjoying
pastimes; apara-the others; vihaya-leaving; prema-love; tvaya-with
You; eva-indeed; sahase-suddenly; prakati-cakara-manifested;
sthitva-staying; ksanam-a moment; sa-He; bhavatim-You; amucad-
abandoned; vana-the forest; antah-within; ekakinim-alone; rati-
bhara-from amorous pastimes; srama-fatigue; khinna-distressed;
gatrim-limbs.

"While enjoying the rasa dance He suddenly left all the others and
showed His great love for You. Staying with You for only a moment, He
left You alone in the forest, alone and exhausted from enjoying many
amorous pastimes.

Text 44

tarhi plutam vilapitam gahana ca murcha
cestapy ati-bhramamayi tava yad yad asit
vyapyaiva ha bahu-janumsi hrdis sthitam me
tat kastam asta-vidhayaiva tanoh prakrtya

tarhi-then; plutam-plunged; vilapitam-lamentation; gahana-deep;
ca-and; murcha-fainting; cesta-action; api-also; ati-very;
bhramamayi-bewildered; tava-of You; yad yat-whatever; asit-was;
vyapya-manifested; eva-indeed; ha-aha; bahu-many; janumsi-births;
hrdis-in the heart; sthitam-situated; me-of Me; tat-that; kastam-
calamity; asta-vidhaya-eight ways; eva-indeed; tanoh-of the body;
prakrtya-by the nature.

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

Text 45

devi-jano 'smi hrđi me kva nu kastam asit
daivad yāsavini babhuva bhavad-didrksa
mam agamayya bata sakṛta kila-viddham
yasyasti naiva sakhi nirgamane 'py upayah

devi-janah-a goddess; asmi-I am; hrđi-in the heart; me-of Me;
kva-where?; nu-indeed; kastam-grief; asit-was; daivat-by destiny;
yāsavini-O glorious girl; babhuva-was; bhavat-You; didrksa-the
desire to see; mam-to Me; agamayya-approaching; bata-indeed; sa-
that; akṛta-was; kila-by a dagger; viddham-pierced; yasya-of which;
asti-is; na-not; eva-indeed; sakhi-O friend; nirgamane-in the
removal; api-even; upayah-remedy.

"I am a goddess. How can I feel grief? O glorious girl, by My
destiny I yearned to see You. When You came before Me, You pushed a
dagger into Me and gravely wounded Me. O My friend, I have no way to
pull that dagger out.

Text 46

sandanitam tvayi mano na divam prayatum
sthatum ca natra tila-matram apittham iste
udghurnate prati-padam na padam labheta
adyabhavam tvayi cirat prakati-kṛtatma

sandanitam-chained; tvayi-to You; manah-heart; na-not; divam-to
Devaloka; prayatum-to go; sthatum-to stay; ca-and; na-not; atra-
here; tila-for a sesame seed's worth of time; matram-even; api-and;
ittham-thus; iste-desired; udghurnate-staggers; prati-padam-at every
moment; na-not; padam-foot; labheta-attains; adya-not; abhavam-I
was; tvayi-in You; cirat-for a long time; prakati-kṛta-manifested;
atma-Self.

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

Text 47

kṛsnat punar bahu bibhemi na dharmaloka-
lajje dayadhvani kadapi na panthatasya
balye striyas tarunimany acirad vrsasya
vatsasya madhyam anu yo vyadhitaiva himsam

kṛsnat-Kṛsna; punah-again; bahu-greatly; bibhemi-I fear; na-
not; dharmaloka-of pious people; lajje-ashamed; daya-of mercy;
adhvani-on the path; kadapi-ever; na-not; panthata-the state of being
a traveler; asya-of Him; balye-in childhood; striyah-of a woman;
tarunimani-in youth; acirat-quickly; vrsasya-of a bull; vatsasya-of a
calf; madhyam-the middle; anu-following; yah-who; vyadhita-did;
eva-indeed; himsam-killing.

"I always fear Kṛsna. He is not ashamed to misbehave before saintly
people. He never walks on the path of mercy. In His childhood He killed
a woman, and in His youth He quickly killed a bull and a calf."

Note: The woman, bull, and calf are Putana, Aristasura, and
Vatsaura.

Text 48

gandharvikaha subhage tvayi kapi saktir
akarsini kila harav iva santatasti
yan nindasi priyatamam tad api prakamam
yac cittam atmani karosy anuraktam eva

gandharvika-Radha; aha-said; subhage-O beautiful one; tvayi-in
You; kapi-something; saktih-power; akarsini-attractive; kila-indeed;
harav-to Lord Krsna; iva-like; santata-manifested; asti-is; yan-
which; nindasi-You criticize; priyatamam-beloved; tat-that; api-
also; prakamam-desire; yat-what; cittam-heart; atmani-in the self;
karosi-You do; anuraktam-love; eva-indeed.

Then Radha' said, "O beautiful girl, within You is some force that
draws You to Krsna. Even as You criticize Him, You love Him in Your
heart.

Text 49

tvam me sakhi bhavasi cen na divam prayasi
nitya-sthitim vraja-bhuviha maya karosi
tat-prema-ratna-vara-samputam udghatayya
tvam darsayami tad-rte na samadadhmi

tvam-You; me-my; sakhi-friend; bhavasi-become; cet-if; na-not;
divam-to Devaloka; prayasi-return; nitya-sthitim-eternal situation;
vraja-bhuvi--in the land of Vraja; iha-here; maya-by Me; karosi-You
do; tat-that; prema-of pure love; ratna-jewel; vara-best; samputam-
chest; udghatayya-opening; tvam-to You; darsayami-I will show; tad-
rte-without; na-not; samadadhmi-I place.

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

Text 50

hantadhunapi na hi visvasisi prasida
dasi bhavami kim u mam nu sakhim karosi
tvam sadhi sadhu dhinu va tuda va gatih me
radhe tvam eva sapatham karavani visnoh

hanta-alas; adhuna-now; api-even; na-not; hi-indeed;
visvasisi-You have faith; prasida-Please be merciful; dasi-a
maidservant; bhavami-I am; kim-how?; u-indeed; mam-Me; nu-indeed;
sakhim-a friend; karosi-You make; tvam-You; sadhi-please teach;
sadhu-well; dhinu-make happy; va-or; tuda-punish; va-or; gatih-
destination; me-of Me; radhe-O Radha; tvam-You; eva-indeed;
sapatham-vow; karavani-do; visnoh-of Lord Visnu.

Then Krsna said, "Alas. Even now You don't believe Me. Please be
merciful. I am already Your maidservant. How can You make Me Your
friend? Please teach Me what is right. Make Me happy or punish Me. O
Radha, You are the only goal of My life. This I vow before Lord Visnu
Himself."

Text 51

vaktum tada pravavarte vrsabhanu-nandiny
akarnya tam vividisam iha ced dadhasi
premeyad evam idam eva na cedam etat
yo veda veda-vid asav api naiva veda

vaktum-to speak; tada-then; pravavarte-began; vrsabhanu-nandini-Sri Radha; akarnya-hearing; tam-that; vividisam-desire to know; iha-here; cet-if; dadhasi-You place; prema-love; iyat-this; evam-thus; idam-this; eva-indeed; na-not; ca-and; idam-this; etat-this; yah-who; veda-knows; veda-the Vedas; vit-one who knows; asau-this; api-even; na-not; eva-indeed; veda-knows.

Then Radha' said, "If You wish to know about love, then please listen. O person may be a great scholar learned in the Vedas and still not know what is true love and what it is not.

Text 52

yo vedayed vividisum sakhi vedanam yat
ya vedana tad akhila khalu vedanaiva
prema hi ko 'pi para eva vivecane saty
antardadhaty alam asav avivecane 'pi

yah-who; vedayet-teaches; vividisum-one who desires to know; sakhi-O My friend; vedanam-knowledge; yat-which; ya-which; vedana-knowledge; tat-that; akhila-all; khalu-indeed; vedana-knowledge; eva-indeed; prema-love; hi-indeed; ko 'pi-something; para-more; eva-in deed; vivecane-in analysis; sati-O saintly girl; antardadhati-disappears; alam-greatly; asau-that; avivecane-in not analyzing; api-also.

"O My friend, to an eager student someone may give an abstract explanation of true love, but true love is understood only by direct experience. When one tries to analyze it, true love disappears, and when one does not try to analyze it, true love disappears again.

Text 53

dvabhyam yada rahitam eva manah svabhava-
simhasanopari virajati ragi-suddham
tac cestitaih priya-sukhe sati yat sukham syat
tac ca sva-bhavam adhirudham aveksayet tam

dvabhyam-both; yada-when; rahitam-without; eva-indeed; manah-mind; svabhava--nature; simha-lion; asana-seat; upari-upon; virajati-is splendidly manifested; ragi-the person who loves; suddham-pure; tac-cestitaih-with those actions; priya-of the beloved; sukhe-the happiness; sati-being; yat-what; sukham-happiness; syat-is; tac-that; ca-and; sva-bhavam-own nature; adhirudham-to ascend; aveksayet-shows; tam-that.

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

Text 54

loka-dvayat svajanatah paratah svato va
prana-priyad api sumeru-sama yadi syuh
klesas tadapy ati-bali sahasa vijitya

premaiva tan harir ibhan iva pustim eti

loka-worlds; dvayat-from both; svajanatah-from one's own people; paratah-from outsiders; svatah-from one's own; va-or; prana-than life; priyat-more dear; api-even; sumeru-Mount Sumeru; sama-equal; yadi-even; syuh-may be; klesah-troubles; tada-then; api-also; atibali-very powerful; sahasa-suddenly; vijitya-defeating; prema-love; eva-indeed; tan-them; harih-a lion; ibhan-elephants; iva-like; pustim-nourishment; eti-attains.

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

Text 55

snigdhangakantir atha garvadhara 'ty-abhito
visrambhavan svapiti kim ganayed asau tan
kanthiravah suna ivabhibhavan sa-ragas
tesv eva rajatitamam tamasiva dipah

snigdha-splendid; anga-limbs; kantih-splendor; atha-then; garvadhara-proud; aty-abhitah-very fearless; visrambhavan-confident; svapiti-sleeps; kim-whether?; ganayet-considers; asau-he; tan-them; kanthiravah-roar; suna-dogs; iva-like; abhibhavan-defeating; sa-ragah-with love; tesv-in them; eva-indeed; rajatitamam-very splendidly manifested; tamasi-in the darkness; iva-like; dipah-a lamp.

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

Text 56

lampatyato nava-navam visayam prakurvann
asvadayann atimadoddhuratam dadhanah
ahladayann amrta-rasmi iva trilokim
santapayan pralaya-surya ivavabhati

lampatyatah-from debauchery; nava-navam-newer and newer; visayam-sense object; prakurvann-doing; asvadayann-relishing; atimadoddhuratam-great passion; dadhanah-placing; ahladayann-delighting; amrta-rasmi-with nectar moonlight; iva-like; trilokim-the three worlds; santapayan-burning; pralaya-at the time of cosmic devastation; suryah-the sun; iva-like; avabhati-shines.

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

Text 57

enam bibharti sakhi kah khalu goparaja-
sunum vina trilbhuvane tad upary adho 'pi
premanam enam alam ena-drso 'nvavindann

atraiva gostha-bhuvi kascana taratamyat

enam-this; bibharti-maintains; sakhi-O friend; kah-who?; khalu-
indeed; gopa-rajasunum-the gopa prince; vina-without; tri-bhuvane-in
the three worlds; tat-that; upari-above; adhah-below; api-also;
premanam-love; enam-this; alam-greatly; ena-drsah-doeeyed girls;
anvavindann-found; atra-here; eva-indeed; gostha-bhuvi-in the land of
Vraja; kascana-something; taratamyat-higher or lower.

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

Text 58

prema hi kama iva bhati bahih kadacit
tenamitam priyatamah sukham eva vindet
premeva kutracid aveksyata eva kamah
krsnas tu tat paricinoti balat kalavan

prema-love; hi-indeed; kama-lust; iva-like; bhati-; bahih-
externally; kadacit-sometimes; tena-by Him; amitam-limitless;
priyatamah-greatest beloved; sukham-pleasure; eva-indeed; vindet-
finds; prema-love; iva-like; kutracit-somewhere; aveksyata-is seen;
eva-indeed; kamah-lust; krsnah-Krsna; tu-but; tat-that; paricinoti-
knows; balat-forcibly; kalavan-expert.

"When that pure love sometimes pretends to be lust, the beloved
Krsna finds limitless pleasure in it. But when lust sometimes pretends
to be pure love, intelligent Krsna knows at once.

Text 59

krsnantikam sakhi nayasu nikama-taptam
mam ity udaharati kintu tad-atmajena
kamena tat sukha-param dadhati sva-bhavat
eva sva-cittam ayam atra na kamini syat

krsna-Krsna; antikam-near; sakhi-O friend; naya-please bring;
asu-quickly; nikama-with desire; taptam-burning; mam-me; iti-thus;
udaharati-says; kintu-however; tad-atmajena-born from the self;
kamena-with desire; tat-that; sukha-param-great happiness; dadhati-
gives; sva-bhavat-by the own nature; eva-indeed; sva-cittam-own
heart; ayam-this; atra-here; na-not; kamini-a lusty girl; syat-may
be.

{.sy 168ý `O my friend, please bring me to Krsna at once. I am
burning with desire.} Even if she speaks these words, a gopi desires in
her heart only to please Krsna. Her intent is not to please herself.

Text 60

premambudhir gunamayi khanir asya sathya-
capalya-jaihmyam akhila ramaniyam eva
premanam eva kila kamam ivanganasu
sandarsayan svam udakarsayad eva yas tah

prema-of love; ambudhih-an ocean; gunamayi-virtuous; kanih-
mine; asya-of Him; sathya--cheating; capalya-fickleness and mischief;
jaihmyam-deceit; akhila-all; ramaniyam-delightful; eva-indeed;

premanam-love; eva-indeed; kila-indeed; kamam-lust; iva-like;
anganasu-among the gopis; sandarsayan-showing; svam-own; udakarsayat-
attracts; eva-indeed; yah-who; tah-them.

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

Text 61

ka vanganah sata-sahasram amusya kama-
paryaptaye mada-kalah prabhavantu yat tah
prema tad atra ramanisu anupadhir eva
premaika-vasyatamata ca mayanvabhavi

kah-who?; va-or; anganah-women; sata-sahasram-hundreds and thousands; amusya-of Him; kama-desire; paryaptaye-to fulfill; mada-kalah-passionate; prabhavantu-fulfill; yat-because; tah-them; prema-love; tat-then; atra-here; ramanisv-to beautiful girls; anupadhih-causeless; eva-indeed; prema-by love; eka-alone; vasyatamata-brought under control; ca-and; maya-by me; anvabhavi-perceived.

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

Text 62

tatrapī mayy atitaram anurajyatīti
loka-pratitir api na hy anrta kadapi
yat prema merum iva me manute parasam
no sarsapais tri-caturair api tulyam esah

tatrapī-still; mayi-in Me; atitaram-greatly; anurajyati-loves; iti-thus; loka-of the people; pratitih-the belief; api-also; na-not; hi-indeed; anrta-untrue; kadapi-sometimes; yat-because; prema-love; merum-a Mount Meru; iva-like; me-of me; manute-considers; parasam-of others; na-not; u-indeed; sarsapaih-with mustard seeds; tri-caturaih-three or four; api-euen; tulyam-equality; esah-this.

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

Text 63

premanurupam ayi rajyati yat parasu
raganurupam iha divyati naparadhyet
daivad vyatikramam upaiti kadacid asman
nasau sukhi bhavati tena ca mam dunoti

prema-love; anurupam-according to; ayi-indeed; rajyati-loves; yat-because; parasu-in others; raga-passion; anurupam-according to; iha-here; divyati-plays; na-not; aparadhyet-offends; daivat-by destiny; vyatikramam-offense; upaiti-attains; kadacit-sometimes; asman-us; na-not; asau-He; sukhi-happy; bhavati-is; tena-by that; ca-and; mam-Me; dunoti-makes burn with pain.

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

Text 64

sanketa-gam api vidhaya mad-eka-tano
mam najagama yad ihabhavad antarayah
ruddhah kayacid anurodha-vasat sa reme
mad-dukhka-cintana-davardita eva ratrim

sanketa-to a rendezvous; gam-gone; api-also; vidhaya-placing;
mat-of Me; eka-one; tanah-object; mam-to Me; na-not; ajagama-
arrived; yat-because; iha-here; abhavad-was; antarayah-obstacle;
ruddhah-stopped; kayacid-by some girl; anurodha-vasat-under control;
sa-He; reme-enjoyed; mat-of Me; dukhka-sadness; cintana-thinking;
dava-by a forest fire; ardita-tortured; eva-indeed; ratrim-night.

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

Text 65

tenaiva me hrdis maha-davathur babhuva
mad-vesa-bhusana-vilasa-paricchadadi
tan-moha-krt viphalatam agamat kim adyety
akranditam yad api tarhi tad anvabhus tvam

tena-by this; eva-indeed; me-of Me; hrdis-in the heart; maha-
davathur-fire; babhuva-was; mat-My; vesa-garments; bhusana-
ornaments; vilasa-pastimes; paricchada-paraphernalia; adi-beginning;
tat-by that; moha-bewilderment; krt-doing; viphalatam-fruitlessness;
agamat-attained; kim-what is the use?; adya-now; iti-thus;
akranditam-weeping; yad api-when; tarhi-then; tat-that; anvabhuh-
perceived; tvam-You.

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

Text 66

pratas tam aty anunayantam atarjayam bhos
tatraiva gaccha sukham apnuhi tat punas ca
rosah sa tat-sukha-parah priyato 'ttha eva
tu alocaya vraja-bhuvo 'py anuraga-caryam

pratah-in the morning; tam-to Him; ati-very; anunayantam-trying
to pacify; atarjayam-I rebuked; bhoh-Oh; tatra-there; eva-indeed;
gaccha-go; sukham-pleasure; apnuhi-attain; tat-that; punas-again;
ca-and; rosah-anger; sa-that; tat-sukha-parah-more than happiness;
priyatah-pleasing; utthah-arisen; eva-indeed; tv-but; alocaya-
considering; vraja-bhuvah-of Vraja; api-also; anuraga-of love;
caryam-service.

"In the morning He comes to pacify Me, and I rebuke Him, saying, "Go to her. Enjoy again with her!" For Him My anger is the dearest

pleasure. Please know that these are the ways of love in Vraja.

Text 67

adyotayam muhur aham nija-kamam eva
kim mam vihaya ramayasy aparam satheti
vaca sa capi rati-cihna-jusa sva-murtya
vyajyaiva kamam atha mantum uri-cakara

adyotayam-I made clear; muhuh-again and again; aham-I; nija-kamam-own desire; eva-indeed; kim-why?; mam-Me; vihaya-abandoning; ramayasi-You enjoy; aparam-with another; satha-cheater; iti-thus; vaca-with words; sa-He; ca-and; api-also; rati-amorous pastimes; cihna-marks; jusa-bearing; sva-murtya-own form; vyajya-manifesting; eva-indeed; kamam-desire; atha-then; mantum-offense; uri-cakara-accepts.

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

Text 68

prema dvayo rasikayor ayi dipa eva
hrd-vesma bhasayati niscala eva bhati
dvarad ayam vadanatas tu bahis-krtas cet
nirvati sikhram athava laghutam upaiti

prema-love; dvayah-of two; rasikayoh-expert at relishing transcendental mellows; ayi-indeed; dipa-lamp; eva-like; hrd-vesma-a house; bhasayati-illuminates; niscalah-unmoving; eva-indeed; bhati-shines; dvarat-from the door; ayam-this; vadanatah-from the mouth; tu-but; bahis-krtas-cast outside; cet-if; nirvati-is stopped; sikhram-quickly; athava-or; laghutam-the state of being diminished; upaiti-attains.

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

Text 69

antah-sthitasya khalu tasya ruci-cchataksi-
vatayanad adhara-ganda-lalata-vaksah
caru pradipya tad abhija-janam sva-bhaso
vijapayed api vilaksanatam upetah

antah-within; sthitasya-staying; khalu-indeed; tasya-of that; ruci-of love; chata-light; aksi-eyes; vatayanat-from the window; adhara-lips; ganda-cheeks; lalata-forehead; vaksah-chest; caru-beautiful; pradipya-shining; tat-that; abhija-janam-a person who understands this; sva-bhasah-self shining; vijapayet-teaches; api-also; vilaksanatam-extrordinary nature; upetah-attained.

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

Text 70

kantena kintu bahu-vallabhata-jusasyat
niskramito 'pi sa muhur na hi yati santim
mithyaika-bhasana-patutvamayi prathasya
kamam dised yavanikeva pidhaya tam drak

kantena-by the beloved; kintu-however; bahu-vallabhata-jusa-
filled with great love; asyat-from the mouth; niskramitah-left; api-
even; sah-He; muhuh-again and again; na-not; hi-indeed; yati-goes;
santim-peace; mithya-false; eka-only; bhasana-talking; patutvamayi-
expert; pratha-fame; asya-of Him; kamam-lust; diset-shows;
yavanika-curtain; iva-like; pidhaya-covering; tam-that; drak-at
once.

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

Text 71

tvayy eva me priyatame 'nupamo 'nuragah
svapne 'pi vastum apara kim u hrady apiste
ittham harir vadati manavatih sadanya
mam khanditam tu rati-cihna-bhrd eva vakti

tvayi-in You; eva-indeed; me-of Me; priyatame-deardest;
anupamopeerless; anuragah-passionate love; svapne-in dream; api-even;
vastum-to reside; apara-another; kim-how?; u-indeed; hradi-in the
heart; api-even; iste-desired; ittham-thus; harih-Krsna; vadati-
speaks; manavatih,, -filled with jealous anger; sada-always; anyah-to
others; mam-to Me; khanditam-broken; tu-indeed; rati-of lovemaking;
cihna-signs; bhrt-hearing; eva-indeed; vakti-speaks.

{.sy 168ý `O My dearest beloved, My passionate love for You has no
peer. Even in a dream no other girl can stay in My heart.\$ Krsna, His
body bearing the clear signs of lovemaking with other lovers, again and
again speaks words like these to Me, broken with jealousy, and to other
jealous girls also.

Text 72

mad-vaktra-netra-susamasama-madhurika-
saundarya-varnana-balad vijihirsa eva
pranas tvam eva hi mameti vadan vyanakti
na prema tat sad api kintu iha kamam eva

mat-My; vaktra-face; netra-eyes; susama-beauty; asama-peerless;
madhurika-sweet; saundarya-beauty; varnana-description; balat-by the
power; vijihirsa-desired to enjoy pastimes; eva -indeed; pranah-life;
tvam-You; eva-indeed; hi-indeed; mama-My; iti-thus; vadan-saying;
vyanakti-manifested; na-not; prema-love; tat-that; sat-truth; api-
although; kintv-however; iha-here; kamam-lust; eva-indeed.

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

Text 73

santapyate yadi punar virahagni-pujair
utkanthaya culukitah sva-gabhirimabdhih
prema vyanakti dayitapi gira yathaiva
yat te sujata-caranamburuheti padye

santapyate-is burning; yadi-if; punah-again; viraha-of
separation; agni-flames; pujaih-with an abundance; utkanthaya-with
longing; culukitah-made into a handful of water; sva-own; gabhirima-
depth; abdhih-ocean; prema-love; vyanakti-manifests; dayita-beloved;
api-also; gira-with words; yatha-as; eva-indeed; yat te sujata-
caranamburuheti padye-in Srimad-Bhagavatam 10.31.19.

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

Note: In Srimad-Bhagavatam 10.31.1¹ the gopis say:

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

Text 74

tasmin maha-virasatati-tamasy apare
na prana-vayur api sacaritum sasaka
prema-pradipa-vara ety ati-diptim eva
sneho nu yat pracuratam ciram acikaya

tasmin-in this; maha-great; virasata-pain; ati-gerat; tamasi-in
darkness; apare-endless; na-not; prana-of life's breath; vayuh-the
breeze; api-even; sacaritum-to go; sasaka-was able; prema-pradipa-
vara-the lamp of love; eti-goes; ati-diptim-to great brightness; eva-
thus; snehah-the oil of love; nu-indeed; yat-what; pracuratam-to
abundance; ciram-always; acikaya-held.

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

Text 75

rased mayaiva vijahara vihaya sarvas
tatrapi mam yad amucat srnu tasya tattvam
premambudher vraja-purandara-nandanasya
mam eva mantur adhikam na kadapi mantuh

rased-in the rasa dance; maya-with Me; eva-indeed; vijahara-
enjoyed pastimes; vihaya-abandoning; sarvah-all; tatrapi-still; mam-
Me; yat-which; amucat-abandoned; srnu-please hear; tasya-of that;
tattvam-the truth; prema-of love; ambudheh-of an ocean; vraja-
purandara-nandanasya-of the prince of Vraja; mam-Me; eva-indeed;
mantuh-offense; adhikam-great; na-not; kadapi-ever; mantuh-offense.

"Leaving all others, Krsna enjoyed pasimes with Me in the rasa
dance. But then He left Me also. Please hear the truth of this. The
greatest offense Vraja's prince, who is an ocean of love, commits

against Me is never truly an offense.

Text 76

adhyasya mam atula-saubhaga-divya-ratna-
simhasanam bahu-vilasa-bharair vibhusya
gacchan vanad vanam ariramad eva kantam
anyam punah smrti-pathe 'pi ninaya nayam

adhyasya-seating; mam-Me; atula-peerless; saubhaga-good fortune;
divya-splendid; ratna-jewels; simhasanam-lion throne; bahu-many;
vilasa-bharair-with pastimes; vibhusya-decorating; gacchan-going;
vanad-from forest; vanam-to forest; ariramad-enjoyed pastimes; eva-
indeed; kantam-beloved; anyam-another; punah-again; smrti-of
remembering; pathe-on the path; api-even; ninaya-bringing; na-not;
ayam-He.

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

Text 77

kicin mayaiva manasaiva vicaritam tarhy
etam mahotsava-sudhambudhim aty-aparam
naivanvabhun mama sakhi-tatir avayoh sa
vislesa-sajvara-dhuta kva nu kim karoti

kicit-something; maya-by Me; eva-indeed; manasa-by the heart;
eva-indeed; vicaritam-considered; tarhi-then; etam-this; mahotsava-
great festival; sudha-of nectar; ambudhim-ocean; aty-aparam-
shoreless; na-not; eva-indeed; anvabhut-experienced; mama-of Me;
sakhi-tatih-friends; avayoh-of Us both; sa-that; vislesa-of
separation; sajvara-by the falms; dhuta-shaken; kva-where; nu-
indeed; kim-what?; karoti-does.

"Then in My heart I thought, 'My friends cannot taste the shoreless
nectar ocean of these pastimes. Instead they burn in the flames of
separation from Us two. Why should that be?

Text 78

atrasvahe yadi punah katicit ksanas ta
alyo milanti rabhasad abhito bhramantyah
ity abhyadham priyatamatha na paraye 'ham
gantum muhur tam iha visramanam bhajeva

atra-here; asvahe-we two stay; yadi-if; punah-again; katicit-
after some; ksanah-moments; ta-they; alyah-friends; milanti-meet;
rabhasat-frantically; abhitah-everywhere; bhramantyah-wandering; iti-
thus; abhyadham-said; priyatama-O dearest beloved; atha-now; na-not;
paraye-am able; aham-I; gantum-to go; muhuh-again; tam-that; iha-
here; visramanam-rest; bhajeva-let Us.

{.sy 168ý `If the two of Us stay here for some moments, then My
friends, who are frantically searching everywhere, will surely meet Us.\$
Then I said, 'Dearest beloved, I can no longer walk. Let Us rest here.'

Text 79

tan me mano-gatam idam sahasaiva sadhu
sarvam viveda sa-vidagdha-siro-manitvat
caturya-sampad-atulo rasikagraganyah
kicit sapady atha hrdaiva paramamarsa

tat-that; me-of Me; manah-heart; gatam-gone; idam-this;
sahasa-at once; eva-indeed; sadhu-well; sarvam-all; viveda-knew;
sa-He; vidagdha-of the intelligent; sirah-creat; manitvat-because of
being the jewel; caturya-of intelligence; sampat-glory; atulah-
peerless; rasika-of they who taste nectar; agraganyahthe foremost;
kicit-something; sapadi-at once; atha-then; hrda-with the heart;
eva-indeed; paramamarsa-considered.

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

Text 80

etam nayann upavane yadi bambhramimi
sambhavitaly-ati-ruja puru-viddha-cittam
kim syat sukham yadi dadhe sthitim atra gopah
sarva mileyur api tah kutila-bhruvo mam

etam-this girl; nayann-taking; upavane-to the forest; yadi-if;
bambhramimi-I wander; sambhavita-become; ali-friend; ati-very; ruja-
broken with pain; puru-greatly; viddha-wounded; cittam-heart; kim-
whether; syat-may be; sukham-happiness; yadi-if; dadhe-place;
sthitim-situation; atra-here; gopah-gopis; sarva-all; mileyuh-meet;
api-also; tah-they; kutila-crooked; bhruvah-eyebrows; mam-at Me.

{.sy 168ý `If I walk in the forest with this girl, then Her heart
will be wounded by Her friends\$ sufferings. How will that bring
happiness? If We stay here, then the gopis, their eyebrows raised, will
find Us.

Text 81

etam punas ciram anekam upalabheran
bhangas ca sampratika-keli-rasasya bhavi
sampatsyate 'dya na hi rasa-vinoda-nrtyam
tasu krudha nija-nijam sadanam gatasu

etam-Her; punas-again; ciram-for a long time; anekam-many;
upalabheran-rebuke; bhangas"-broken; ca-and; sampratika-for now;
keli-pastimes; rasasya-of nectar; bhavi-possibility; sampatsyate-will
be glorious; adya-today; na-not; hi-indeed; rasa-vinoda-nrtyam-rasa
dance pastime; tasu-among them; krudha-with anger; nija-nijam-each
her own; sadanam-homes; gatasu-gone.

{.sy 168ý `In many ways they will rebuke this girl. Then our nectar
pastimes will be broken. Angry, they will all go home, and tonight there
will be no glorious rasa dance.

Text 82

yat prarthitam sva-kutukena puranayaiva
saknosi kintu kulajarbuda-laksa-kotih
alingitum priyatama ksanam ekam anu ity

aste didrksitam idam mama purayeti

yat-what; prarthitam-requested; sva-kutukena-with curiosity; pura-previously; anaya-by Her; eva-indeed; saknosi-You are able; kintu-whether?; kulaja-of saintly girls; arbuda-laksa-kotih-many millions and billions; alingitum-to embrace; priyatama-O most beloved; ksanam-moment; ekam-one; anu-following; iti-thus; aste-styas; didrksitam-desiring to see; idam-this; mama-of Me; puraya-please fulfill; iti-thus.

{.sy 168ý `Curious, Radha' had asked Me, `Most beloved, do You have the power to embrace millions and billions of saintly girls in a single moment. I wish to see that. Please fulfill that desire.'

Text 83

tasmad imam api jahat pala-matram eva
nirdusanam vinayinim prathamam vidhaya
mantum sva-murdhny akhilam eva dadhamy rni syam
tah snehayani nikhila api sarvatha syam

tasmad-from that; imam-this girl; api-also; jahat-abandoning; pala-a brief moment; matram-only; eva-indeed; nirdusanam-pure; vinayinim-humble; prathamam-first; vidhaya-placing; mantum-offense; sva-murdhny-on My own head; akhilam-all; eva-indeed; dadhami-I place; rni-a debtor; syam-I am; tah-them; snehayani-I will cause to love; nikhila-all; api-also; sarvatha-in all respects; syam-I will be.

{.sy 168ý `Leaving Her for a brief moment, I will prove that Radha' is humble and blameless. I will place the offense on My own head. I will be in debt to Her. I will make the gopis become very affectionate to Her.

Text 84

vaislesika-jvaram aparam atulyam asyah
sandarsya vismaya-mahabdhisu majjitanam
sva-prema-garvam api nirdhunavany athainam
tabhir mahadhikatamam anubhavayami

vaislesika-of separation; jvaram-the fever; aparam-endless; atulyam-peerless; asyah-of Her; sandarsya-showing; vismaya-of wonder; maha-great; abdhisu-in the oceans; majjitanam-plunged; sva-own; prema-of love; garvam-pride; api-also; nirdhunavani-I will throw far away; atha-then; enam-Her; tabhah-by them; maha-great; adhikatamam-most qualified; anubhavayami-I will show.

{.sy 168ý `Showing them the peerless, endless, burning fever Radha' feels in separation from Me, I will plunge the gopis into an ocean of wonder. I throw far away the gopis' pride in their own love. I will prove to them that Radha's love is the best.

Text 85

sambhoga esa sakaladhika eva vipra-
lambho 'pi sarva-sata-koti-gunadhiko 'stu
tabhyam sucih parama-pustim upaitu casyam
ta hrepayatu alam imam tu guru-karotu

sambhoga-enjoyment; esa-this; sakala-all; adhika-better; eva-

indeed; vipralambhah-separation; api-also; sarva-all; -sata-koti-hundreds and millions of times; guna-multitplied; adhikah-more; astu-is; tabhyam-of them; sucih-purity; parama-pustim-increase; upaitu-attain; ca-also; asyam-in Her; ta-them; hrepayatv-put to shame; alam-greatly; imam-Her; tu-indeed; guru-karotu-praise.

{.sy 168ý `In enjoying pastimes of love, Radha' is the best, and in love-in-separation, Radha' is the best millions and billions of times over. These two kinds of love attain their highest purity and intensity in Radha. Radha's love puts the gopis to shame. Radha's love is the greatest.

Text 86

kami harir bhavati no yad asau vihaya
premadhika api raho ramate tu tasyam
ittham vadantya iha samprati ya rusasya
alis tudanti bahu nav api dusayanti

kami-lustly; harih-Krsna; bhavati-is; nah-us; yat-because;
asau-He; vihaya-abandoning; premadhika-greater love; api-although;
rahah-in secret; ramate-enjoys; tu-but; tasyam-Her; ittham-thus;
vadantya-saying; iha-here; samprati-now; ya-who; rusa-with anger;
asyah-of Her; alih-friends; tudanti-strike; bahu-many; nau-Us; api-also; dusayanti-rebuke.

{.sy 168ý à "Krsna is lusty. That is why, even though our love is greater, He left us to enjoy with Radha' in a secluded place." Angrily speaking these words, the gopis would criticize Us both.

Text 87

ta eva koti-gunita virahe tu amusyah
premagni-vadava-sikhah paricayayami
yabhir balad upagatat avalihyamanah
sva-prema-dipa-dahanayitam eva vidyuh

tah-them; eva-indeed; koti-gunita-millions of times more;
virahe-in separation; tv-but; amusyah-of us; prema-of love; agni-fire;
vadava-volcano; sikhah-flames; paricayayami-I cause to know;
yabhir-by them; balat-forcibly; upagatat-understood; avalihyamanah-licked;
sva-own; prema-love; dipa-lamps; dahanayitam-burning; eva-indeed; vidyuh-knew.

{.sy 168ý `Therefore I will show the gopis how Radha's love is separation is a flaming volcano of love, a love many millions of times greater than theirs. When they are licked by the flames of that volcano, the gopis will understand that their love is only a series of small lamps in comparison.

Text 88

evam ca setsyati mad-ipsitam aikyam asam
rasakhya-natyam anu mandalatam gatanam
madhye maya saha ruca tu virajamanam
enam vilokya na bhaved api kacid irsa

evam-thus; ca-and; setsyati-will be mat-by Me; ipsitam-desired;
aikyam-oneness; asam-of them; rasa-rasa; akhya-nmaed; natyam-dance;
anu-following; mandalatam-a circle; gatanam-gone; madhye-in the

middle; maya-Me; saha-with; ruca-joyfully; tu-but; virajamanam-splendid; enam-of them; vilokya-seeing; na-not; bhavet-will be; api-evenb; kacit-any; irsa-jealousy.

{.sy 168ý `Then there will be the harmony I wish. The gopis will form a rasa-dance circle, and when they see Radha' in the center with Me, they will not become jealous or angry.

Text 89

kastam kadapi sukha-sampad-udarkam eva
mitraya mitram api yacchati tad dhitaisi
tivrajanair yad api murchayati sva-drstim
ayatyati dyutimatim kurute janas tam

kastam-suffering; kadapi-sometimes; sukha-happiness; sampad-good fortune; udarkam-future; eva-indeed; mitraya-to a friend; mitram-a friend; api-also; yacchati-gives; tat-that; hitaisi-desiring welfare; tivra-sharp; ajanaih-with an ointment; yad api-when; murchayati-bewilders; sva-drstim-eyes; ayatyati-increases; dyutimatim-splendor; kurute-does; janah-person; tam-that.

{.sy 168ý `Desiring only the good, one friend may sometimes put another friend into suffering, suffering that will eventually lead to great happiness. In the same way a physician may apply to the patient's eyes a bitter ointment that will eventually lead to good vision.'

Text 90

ity atta-yuktir urasa sa-rasam vahan mam
gatva padani katicin mrdula-pradese
atrasyatam ksanam apiti nidhaya tatraiv-
aste sma me nayana-gocaratam jahat sah

iti-thus; atta-yukti-great logic; urasa-with the chest; sa-rasam-sweetly; vahan-carrying; mam-Me; gatva-going; padani-steps; katicin-some; mrdula-soft; pradese-on a place; atra-here; asyatam-set down; ksanam-a moment; api-also; iti-thus; nidhaya-placing; tath-there; eva-indeed; aste-sat; sma-indeed; me-of Me; nayana-of the eyes; gocaratam-the range of perception; jahat-left; sah-He.

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

Text 91

drstva mamati-vikalatvam apasta-dhairyo
datum sva-darsanam iyesa yada tadaiva
gopyah sakhi-vitatayas ca sametya ta mat
sandhuksane samaya-tantu-nitanta-taptah

drstva-seeing; mama-of Me; ati-vikalatvam-great distress; apasta-dhairyah-overwhelmed; datum-to give; sva-darsanam-own sight; iyesa-came; yada-when; tada-then; eva-indeed; gopyah-the gopis; sakhi-vitatayas-friends; ca-and; sametya-assembling; tah-them; mat-Me; sandhuksane-agitation; samaya-on the occasion; tantu-manifested; nitanta-great; taptah-burning with pain.

"Seeing My great distress, Krsna became overwhelmed. But when He

came to show Himself to Me, the gopis, burning with pain because of My sufferings, had already come.

Text 92

yac cavadhrit punar arista-bakagha-vatsan
visva-druhah kapatinim api putanam tam
doso na cayam api tuccataraiva visnu-
saktir harav ajani sadhu-janavaniyam

yat-because; ca-and; avadhrit-killed; punah-again; arista-bakagha-vatsan-Aristasura, Bakasura, Aghasura, and Vatsasura; visva-druhah-the enemies of all; kapatinim-cheater; api-also; putanam-Putana; tam-her; dosah-fault; na-not; ca-and; ayam-this; api-also; tu-but; uccatara-exalted; eva-indeed; visnu-saktih-potency of Lord Visnu; harau-in Lord Hari; ajani-was born; sadhu-jana-the devotees; avaniyam-protecting.

"Krsna is not at fault for killing Aristasura, Bakasura, Aghasura, and Vatsasura, who are enemies of all the worlds, and for killing the cheater Putana. Actually it is Lord Visnu's glorious potency, manifested within Krsna's own body, that kills the demons.

Text 93

narayanena sadrsas tanayas tavayam
ity aha yad vraja-purandaram eva gargah
tat-saksi-bhutam iha daitya-vadhadi-karma
lokottaram samudagad giri-dharanadi

narayanena-Lord Narayana; sadrsah-like; tanayah-son; tava-your; ayam-He; iti-thus; aha-said; yat-what; vraja-of Vraja; purandaram-to the king; eva-indeed; gargah-Garga; tat-saksi-bhutam-become a witness; iha-here; daitya-of the demons; vadha-killing; adi-beginning; karma-actions; lokottaram-extraordinary; samudagat-were; giri-dharanadi-beginning with lifting Govardhana Hill.

"Krsna extraordinary deeds, like His lifting Govardhana Hill and killing the demons, stand as witnesses to the words Garga Muni said to Vraja's king: 'Your son is like Lord Narayana Himself.'

Text 94

kim ca sphuraty ayi yatha mama cetasidam
tenapi napi kathitam muni-pungavena
narayano 'py agha-bhido na hi samyam asya
rupair gunair madhurimadibhir etum iste

kim- ca-furthermore; sphurati-manifest; ayi-also; yatha-as; mama-of me; cetasi-in the heart; idam-this; tena-by that; api-also; na-not; api-also; kathitam-said; muni-pungavena-by the best of sages; narayanah-Narayana; api-also; agha-bhidah-the killer of Aghasura; na-not; hi-indeed; samyam-equality; asya-of Him; rupaih-with forms; gunaih-virtues; madhurimadibhih-beginning with sweetness; etum-to attain; iste-is able.

"Ah. In My heart something more, something the great sage Garga did not say, is manifest. Narayana is not Krsna's equal in handsomeness, sweetness, and transcendental qualities."

Text 95

akarnya karna-ramaniyatamah priyaya
vaco harih sa-rabhasam punar abhyadhata
premokta eva khalu laksita-laksano yah
so 'yam tvad-asrayaka eva mayadhyabodhi

akarnya-hearing; karna-to the ears; ramaniyatamah-most
delightful; priyayah-of the beloved; vacah-the words; harih-Krsna;
sa-rabhasam-eagerly; punah-again; abhyadhata-said; prema-of love;
ukta-words; eva-indeed; khalu-indeed; laksita-perceived; laksanah-
quality; yah-which; so 'yam-that; tvad-asrayaka-taking shelter of
You; eva-indeed; maya-by Me; adhyabodhi-understood.

Hearing His beloved's words, words very delightful to the ear,
Krsna earnestly said, "I know that You are the shelter of the love You
have described.

Text 96

dosa api priyatamasya guna yatah syus
tad-datta-kastha-satam apy amrtayate yat
tad-duhkha-lesa-kanikapi yato na sahya
tyaktvatma-deham api yam na vihatum iste

dosah-faults; api-even; priyatamasya-of the besolved; gunah-
virtues; yatah-from which; syuh-are; tad-datta-given by Him; kasta-
sufferings; satam-a hundreded; api-even; amrtayate-become like nectar;
yat tat-whatever; dukkha-suffering; lesa-fragment; kanika-fragment;
api-even; yatah-of whom; na-not; sahya-tolerable; tyaktva-
abandoning; atma-own; deham-body; api-even; yam-which; na-not;
vihatum-to abandon; iste-is able.

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

Text 97

yo 'santam apy anupamam mahimanam uccaih
pratyayayaty anupadam sahasa priyasya
prema sa eva tam imam dadhati tvam eva
radhe sruta khalu mayaiva tathaiva drsta

yah-who; asantam-not existing; api-even; anupamam-peerless;
mahimanam-glory; uccaih-greatly; pratyayayati-cause to believe;
anupadam-at every moment; sahasa-greatly; priyasya-of the beloved;
prema-love; sa-that; eva-indeed; tam-You; imam-this; dadhati-
placing; tvam-You; eva-indeed; radhe-O Radha; sruta-heard; khalu-
indeed; maya-by Me; eva-indeed; tatha-so; eva-indeed; drsta-seen.

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

Text 98

premi harir na hi bhaved iti satyam eva

tac-cestitair anumime tam ime vadanti
prana mama tvad-anutapa-davagni-dagdah
sakhyas tam atra nikhila api yat-pramanam

premi-full of love; harih-Krsna; na-not; hi-indeed; bhavet-is;
iti-thus; satyam-truth; eva-indeed; tac-cestitaih-by His actions;
anumime-we know; tam-that; ime-they; vadanti-say; prana-life; mama-
of Me; tvat-of You; anutapa-of lament; davagni-forest fire; dagdah-
burned; sakhyah-friends; tam-that; atra-here; nikhila-all; api-
also; yat-pramanam-evidence of which.

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

Text 99

yac ca tvayoktim idam eva mano-gatam yat
presthasya tat tu vayam atra katham pratimah
no tan-mukhat tvam asrnor na ca tasya sakhyus
tau va janusy abhavatam kva nu satya-vacau

yat-what; ca-and; tvaya-by You; uktimstatement; idam-this;
eva-indeed; mano-gatam-in the heart; yat-what; presthasya-of the
beloved; tat-that; tu-but; vayam-we; atra-here; katham-how?;
pratimah-believe; na-not; u-indeed; tan-mukhat-from His mouth; tvam-
You; asrnor-heard; na-not; ca-and; tasya-of Him; sakhyuh-of the
friend; tau-both; va-or; janusi-in this birth; abhavatam-has been;
kva-where?; nu-indeed; satya-truthful; vacau-words.

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

Text 100

yarhy eva yad yad ayi mat-priya-cetasi syat
tarhy eva tat tad akhila sahasaiva vedmi
radhe vidusyasi kim acyuta-yoga-sastram
saknosi yena para-kaya-manah pravestum

yarhi-when; eva-indeed; yat-what; yat-what; ayi-ah; mat-priya-
of the beloved; cetasi-in the mind; syat-may be; tarhi-then; eva-
indeed; tat-that; tat-that; akhila-all; sahasa-at once; eva-
indeed; vedmi-I know; radhe-O Radha; vidusyasi-You know?; kim-
whether?; acyuta-of Acyuta; yoga-yuga; sastram-scripture; saknosi-
You are able; yena-by which; para-kaya-the body; manah,-and mind;
pravestum-to enter.

Then Radha' said, "I know all that is in My beloved's heart?"
Then Krsna said, "Radha, did You study the Acyuta-yoga-sastra? Can
You enter the bodies and minds of others?"

Text 101

devi-jano 'sy aviratacyuta-yoga-siddhi-
vyagras tatha katham aho bata manusi syam
yat prcchamidam ayi vaktum asesam ise
ced visvasisy aparatha tu katha vrthaiva

devi-janah-a demigoddess; asi-You are; avirata-without stop; acyuta-peerless; yoga-yoga; siddhi-perfections; vyagrah-intent; tatha-so; katham-how?; ahah-then; bata-indeed; manusi-human; syam-I am; yat-what; prcchasi-You ask; idam-this; ayi-even; vaktum-to say; asesam-all; ise-I am able; cet-if; visvasisi-You believe; aparatha-in another way; tu-but; katha-talk; vrtha-useless; eva-indeed.

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

Text 102

pratrayane 'sti yadi yuktir ati-prabhavah
kim vali te katham idam na vayam pratimah
no cet priyas tava gunarnava eva kintu
premi bhaved ayam idam tu matam tavaiva

pratrayane-in explanation; asti-is; yadi-if; yuktih-logic; ati-prabhavah-very powerful; kim-why?; va-or; ali-O friend; te-of You; katham-why?; idam-this; na-not; vayam-we; pratimah-believe; nah-indeed; cet-if; priyah-beloved; tava-of You; guna-of virtues; arnavah-an ocean; eva-indeed; kintu-however; premi-full of love; bhavet-may be; ayam-He; idam-this; tu-but; matam-opinion; tava-of You; eva-indeed.

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

Text 103

prestah paro bhavati tasya mano na budhya
ity eva bhaty anubhavadhvani hanta yasyah
saivocyatam nu para-kaya-manah-pravesa-
vidyavatiti parihasa-vida tvayadya

prestah-beloved; parah-other; bhavati-is; tasya-of Him; manah-heart; na-not; budhye-I known; iti-thus; eva-indeed; bhati-shines; anubhava-of direct perception; adhvani-on the path; hanta-indeed; yasyah-of whom; sa-She; eva-indeed; ucyatam-may be said; nu-indeed; para-of others; kaya-body; manah-heart; pravesa-entrance; vidyavati-possessing the knowledge; iti-thus; parihasa-of joking; vida-possessing the knowledge; tvaya-by You; adya-now.

Radha' said, "First You say, `I do not know the heart of another's beloved. Then, claiming to walk on the path of direct perception, You hint, `I have the power to enter another persons heart and body. You are expert at joking."

Text 104

radhe tada vilapitam kim iti tvayocair
jatva hrd asya sukhini katham eva nabhuh
satyam bravisy api tu devy avadhehi kapi
saktir viveka-bhid abhut tad-adarsanasya

radhe-O Radha; tada-then; vilapitam-lamented; kim-why?; iti-
thus; tvaya-by You; uccaih-loudly; jatva-knowing; hrt-the heart;
asya-of Him; sukhini-happiy; katham-why?; eva-indeed; na-not;
abhuh-were; satyam-truth; bravisi-You say; api-also; tu-but; devi-O
goddess; avadhehi+please know; kapi-something; saktih-power; viveka-
discrimination; bhit-breaking; abhut-was; tad-adarsanasya-of not
seeing Him.

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

Radha' said, "Goddess, please be attentive. I will tell the truth.
When I cannot see Krsna, a mysterious power breaks my knowledge."

Text 105

tvam cetasi tan-mana ihastu na me vivado
gandharvike tava mana sa hi veda no va
vedeti kim bhanasi bhoh srnu yad rahasyam
tattvam tvaya yad abhavam tarali-krtvaiva

tvam-You; cetasi-in the heart; tan-His; mana-heart; ihastu-
sees; na-not; me-of me; vivadah-argument; gandharvike-O Radha;
tava-of You; mana-the heart; sa-He; hi-indeed; veda-knows; nah-not;
va-or; veda-knows; iti-thus; kim-whether?; bhanasi-You say; bhoh-
Oh; srnu-please hear; yat-what; rahasyam-secret; tattvam-truth;
tvaya-by You; yat-what; abhavam-I was; tarali-krtva-trembling; eva-
indeed.

Krsna said, "That You know His heart I don't dispute. O Radha, does
He know Your heart, or not?"

Radha' said, "Ah. What are You saying? Your words make Me tremble.
Listen to this secret.

Text 106

radhe jano 'yam ayi yat tarali-krtva 'bhut
premna tvayaiva yad aprccham idam sva-dharstyam
susrusate sravanam asya yatha rahasyam
vaktum tatharhasi na gopaya kicanapi

radhe-O Radha; janah-person; ayam-this; ayi-Oh; yat-what;
tarali-krtva-trembling; abhut-was; premna-with love; tvaya-by You;
eva-indeed; yat-what; aprccham-I asked; idam-this; sva-dharstyam-ove
boldness; susrusate-years to hear; sravanam-hearing; asya-of that;
yatha-as; rahasyam-secret; vaktum-to speak; tatha-so; arhasi-You are
worthy; na-don't; gopaya-conceal; kicana-anything; api-even.

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

Text 107

anyonya-citta-vidusau nu parasparatma-
nitya-sthiter iti nrsu prathitau yad avam
tac copacarikam aho dvitayatvam eva
naikasya sambhavati karhicid atmano nau

anyonya-of each other; citta-the hearts; vidusau-knowing; nu-
indeed; paraspara-of each other; atma-in the hearts; nitya-always;

sthiteh-because of staying; iti-thus; nrsu-among the people;
prathitau-said; yat-what; avam-of Us; tac-that; ca-and; upacarikam-
a figure of speech; ahah-aha; dvitayatvam-being two; eva-indeed; na-
not; ekasya-of one; sambhavati-is possible; karhicit-ever; atmanah-
of the Self; nau-Us.

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

Text 108

ekatmaniha rasa-purnatame 'ty-agadhe
ekasya sangrathitum eva tanu-dvayam nau
kasmimscid eka-sarasiva cakasad eka-
nalottham abja-yugalam khalu nila-pitam

eka-one; atmani-self; iha-here; rasa-of nectar; purnatame-
completely filled; ati-very; agadhe-unfathomable; ekasya-of one;
sangrathitum-to bind; eva-indeed; tanu-bodies; dvayam-two; nau-Us;
kasmiscit-in a certain; eka-one; sarasi-in a lake; iva-as if;
cakasat-manifested; eka-one; nala-stem; uttham-rising; abja-of lotus
flowers; yugalam-pair; khalu-indeed; nila-blue; pitam-and yellow.

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

Text 109

yat-sneha-pura-bhrta-bhajana-rajitaika-
varty-agra-varty-amala-dipa-yugam cakasti
tac cetaretaratamo 'panudat paroksam
anandayed akhila-parsva-gatah sadalih

yat-of which; sneha-oil; pura-filled; bhrta-holding; bhajana-
recepticle; rajita-splendid; aika-varti-one; agra-varti-tip; amala-
splendid; dipa-of lamps; yugam-pair; cakasti-is manifested; tac-
that; ca-and; itaretaratamah-others; apanudat-removed; paroksam-out
of sight; anandayet-delighted; akhila-all; parsva-sides; gatah,-
gone; sada-always; alih-gopi friends.

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

Text 110

yady apated viraha-maruta etad atta-
kampam bhaved yugapad eva bhajec ca murcham
vyagra sadaly atha tad-avarane yateta
tat su-sthayec ca sukha-sadma-gatam vidhaya

yadi-if; apatet-comes; viraha-of separation; maruta-winds;
etat-this; atta-great; kampam-trembling; bhavet-may be; yugapat-
simultaneously; eva-indeed; bhajec-attains; ca-and; murcham-
unconsciousness; vyagra-alert; sadali-all; atha-then; tad-avarane-
covering; yateta-endeavor; tat-that; su-sthayec-stay; ca-and;

sukha-of happiness; sadma-abode; gatam-gone; vidhaya-placing.

"If the wind of separation makes those two flames flicker or fall,
Our friends quickly come, protect Us, and carry Us to the place of
happinesses.

Text 111

sandarsitam tad idam adya rahasya-ratnam
sva-svanta-samputa-varam sphutam udghatayya
sandeha-santam asahari tavastu bhavye
hrdy eva dharyam anisam na bahih prakasyam

sandarsitam-shown; tat-that; idam-this; adya-now; rahasya-
ratnam-secret jewel; sva-svanta-own heart; samputa-varam-excellent
jewel chest; sphutam-opened; udghatayya-opening; sandeha-doubt;
santam asahari-destroyed; tava-of You; astu-may be; bhavye-may be;
hrdi-in the heart; eva-indeed; dharyam-to be held; anisam-day and
night; na-not; bahih,-outside; prakasyam-to be revealed.

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

Text 112

krsno jagada sakhi yad yad idam tvayoktam
tat tat sa-yuktikam adharayam eva sarvam
cetas tu me satham aho hatha-varty-avasyam
tat te pariksitum ihecchati kim karomi

krsnah-Krsna; jagada-said; sakhi-O friend; yad yat-whatever;
idam-this; tvaya-by You; uktam-said; tat tat-that; sa-with;
yuktikam-logic; adharayam-I accept; eva-indeed; sarvam-all; cetah-
heart; tu-but; me-My; satham-rascal; ahah-aha; hatha-varty-avasyam-
ferocious; tat-that; te-of You; pariksitum-to test; iha-here;
icchati-desires; kim-what?; karomi-I can do.

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

Text 113

tvam vartase 'tra sa tu sampratam atma-tata-
gehe kadacid avanaya gavam vane 'pi
atmaikyam ali yuvayor yad iha pratimas
tat kim pariksanam rte samupaiti siddhim

tvam-You; vartase-are; atra-here; sa-He; tu-but; sampratam-
now; atma-own; tata-of the father; gehe-at the house; kadacit-
sometimes; avanaya-for protection; gavam-of the cows; vane-in the
forest; api-also; atma-of the self; aikyam-oneness; ali-O friend;
yuvayoh-of You both; yat-which; iha-here; pratimah-We believe; tat-
that; kim-whether?; pariksanam-test; rte-without; samupaiti-attains;
siddhim-perfection.

"At this moment You are here and He is either in His father's house
or in the forest protecting the cows. My friend, I do believe that You
two are one person. Still, without a test that belief will not become

strong.

Text 114

yaiva smrtih su-mukhi yasya yatha yada te
saivasya ced bhavati tarhi tatha tadaiva
pratyaksam eva yadi tam kalayami sampraty
atraiva va sakhi tadaiva dadhe pratitim

ya-which; eva-indeed; smrtih-memory; su-mukhi-O girl with the beautiful face; yasya-of whom; yatha-as; yada-when; te-of You; sa-that; eva-indeed; asya-of Him; cet-if; bhavati-is; tarhi-then; tatha-so; tada-then; eva-indeed; pratyaksam-directly; eva-indeed; yadi-if; tam-Him; kalayami-I see; samprati-now; atra-here; eva-indeed; va-or; sakhi-O friend; tada-then; eva-indeed; dadhe-place; pratitim-faith.

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

Text 115

dure 'thava nikata eva sate priyah syad
ehihi sa-tvaram iti smrti-matra eva
ayati cet tava samaksam ayam tad avam
atmyaikyam ity avagamo dhinuyat sada mam

dure-far away; athava-or; nikata-near; eva-indeed; sate-being; priyah-beloved; syat-may be; ehihi-please come; sa-tvaram-quickly; iti-thus; smrti-meditation; matre-simply; eva-indeed; ayati-comes; cet-if; tava-of You; samaksam-before the eyes; ayam-He; tat-that; avam-of Us; atmya-of the self; aikyam-oneness; iti-thus; avagamah-understanding; dhinuyat-will hold; sada-always; mam-Me.

"If when You meditate, "Please come at once", Your beloved, from far or near, comes here before Our eyes, then I will forever believe that You two are one person.

Text 116

vighnah kvacit tu guru-nighnatayapi daivad
daityagamad api kutaszana vapi hetoh
anyonyam apy atanu vam smarato yadi syan
no sangatis tad iha nastitamam vivadah

vighnah-obstacle; kvacit-somewhere; tu-but; guru-of superiors; nighnataya-by an obstacle; api-also; daivat-by divine arrangement; daitya-of a demon; agamat-by the arrival; api-also; kutaszana-somewhere; va-or; api-also; hetoh-reason; anyonyam-mutual; api-also; atanu-many; vam-of You both; smaratah-ây meditating; yadi-if; syan-may be; na-not; u-indeed; sangatih-meeting; tat-that; iha-here; nastitamam-not; vivadah-dispute.

"Even if, in spite of that meditation, You two do not meet because of some obstacle, because of intervention by Your superiors or the demigods, or because of some demon's arrival, then I will not protest.

Text 117

yadyapy amum guru-pure sakhi sankucanti
naivahvayasy abhisarasy ata eva duram
kicaikadapi na tad-agamam ihase tvam
svartham tu idam tu nitaram madiraksi vidmah

yadyapi-although; amum-Him; guru-of the superiors; pure-in the home; sakhi-O friend; sankucanti-reluctant; na-not; eva-indeed; ahvayasi-You call; abhisarasi-You meet; ata eva-therefore; duram-far away; kica-furthermore; ekada-once; api-also; na-not; tad-agamam-His arrival; ihase-You try; tvam-You; svartham-own request; tv-but; idam-this; tu-but; nitaram-completely; madira-enchanted; aksi-eyes; vidmah-We know.

"O My friend, O girl with the charming eyes, if, because in Your parents' home You are reluctant to openly call for Him, and You must go far away to meet Him, therefore You will not try to bring Him here, I will understand.

Text 118

krsna-priye sakhi tad apy adhuna mamamu-
rodhad amum smara sa etu sukham tanotu
natrasti te guru-janagamanavakaso
mat-samsayottham api khedam apakarotu

krsna-priye-O beloved of Krsna; sakhi-O friend; tad api-nevertheless; adhuna-now; mama-Me; anurodhat-to please; amum-Him; smara-meditate; sa-He; etu-may come; sukham-happily; tanotu-extend; na-not; atra-here; asti-is; te-of You; guru-jana-of superiors; agamana-arrival; avakasa-opportunity; mat-of Me; samsaya-doubt; uttham-risen; api-also; khedam-unhappiness; apakarotu-may remove.

"O My friend, O beloved of Krsna, just to please Me please meditate on Him now. Then He will come. In this way You will make Us happy. Your superiors will not come here. Please do this and remove the sufferings My doubt has brought."

Text 119

ity arthita sa-rabhasam vrsabhanu-kanya
sa-nyayam aha naya ma hasaniyatam mam
bruse yathaiva karavani tathaiva no cet
premaiva dhasyati rujam ciram atta-lajjah

iti-thus; arthita-requested; sa-rabhasam-earnestly; vrsabhanu-kanya-Sri Radha; sa-with; nyayam-logic; aha-said; naya-bring; ma-don't; hasaniyatam-the object of laughter; mam-Me; bruse-You say; yatha-as; eva-indeed; karavani-I will do; tatha-so; eva-indeed; na-not; u-indeed; cet-if; prema-love; eva-indeed; dhasyati-will hold; rujam-distress; ciram-long time; atta-lajjah-very embarrassed.

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

Text 120

vrndarakedya bhagavan mad-abhista-deva
sri-bhaskara tri-jagad-iksana-saukhya-dayin
mat-sarva-kamada krpamaya padminisa

satyanrtady-akhila-saksitaya pratita

vrndaraka-by the demigods; idya-worshiped; bhagavan-O Lord; mat-by Me; abhista-desired; deva-O Lord; sri-of glory and handsomeness; bhaskara-O sun; tri-three; jagat-worlds; iksana-glance; saukhya-happiness; dayin-giving; mat-of Me; sarva-all; kama-desires; da-giving; krpamaya-merciful; padmini-of Laksmi; sa-with; satya-truth; anrta-untruth; adi-beginning; akhila-all; saksitaya-as the witness; pratita-believed.

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

Text 121

gandharvika-giridharau bhavatah sadaikatm-
anav itiyam anrta na yadi prathasti
sampraty asau giridharo 'tra tada dadano
man-netrayoh paricayam sva-mude 'bhyudetu

gandharvika-giridharau-Radha' and Krsna; bhavatah-are; sada-eternally; eka-one; atmanau-person; iti-thus; iyam-this; anrta-untrue; na-not; yadi-if; pratha-statement; asti-is; samprati-now; asau-He; giridharah-Krsna; atra-here; tada-then; dadanah-giving; man-netrayoh-My eyes; paricayam-recongicition; sva-mude-own happiness; abhyudetu-may be manifested.

"If the statement, `Radha' and Krsna are the same person forever, \$ is not a lie, then, to please Me, may Krsna come now before My eyes."

Text 122

uktvedam eva vrsabhanu-sutatma-kantam
dhyatum samarabhata milita-netra-yugma
ya yoginiva viniruddha-hrsika-vrttir
aste sma yavad avikhandita-mauna-mudra

uktva-speaking; idam-this; eva-indeed; vrsabhanu-suta-Radha; atma-kantam-Her beloved; dhyatum-to meditate; samarabhata-began; milita-closed; netra-eyes; yugma-pair; ya-who; yogini-a yogini; iva-like; viniruddha-stopped; hrsika-of senses; vrttih-the actions; aste-sat; sma-indeed; yavat-as; avikhandita-unbroken; mauna-silence; mudra-posture.

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

Text 123

tavad vihaya sahasaiva harih sa yosid-
vesam sakhiih svam akhilah paricinvatis tah
bhru-samjayaiva vidadhan nija-paksa-pate
cumban priyam muhur avaritam alilinga

tavat-then; vihaya-abandoning; sahasa-at once; eva-indeed; harih-Krsna; sa-He; yosit-woman's; vesam-dress; sakhiih-gopi friends; svam-own; akhilah-all; paricinvatih-recognizing; tah-them; bhru-of

eyebrows; samjaya-with signals; eva-indeed; vidadhan-placing; nija-paksa-pate-onw side; cumban-kissing; priyam-beloved; muhuh-again and again; avaritam-without restraint; alilinga-embraced.

Suddenly shedding His woman's disguise, and moving His eyeborws as a signal to the gopis who at once recognized Him, Krsna approached His beloved and, abandoning all inhibitions, kissed Her again and again.

Text 124

romacitakhila-tanur galad-asru-sikta
dhyana-gatam tam avabudhya bahir vilokya
ananda-lina-hridaya khalu satyam eva
yoginy arajata nirajana-drstir esa

romacita-hairs standing erect; akhila-entire; tanuh-body; galat-flowing; asru-tears; sikta-sprinkled; dhyana-to meditation; agatam-come; tam-Him; avabudhya-perceiving; bahih-outside; vilokya-seeing; ananda-in bliss; lina-merged; hridaya-heart; khalu-indeed; satyam-truth; eva-indeed; yogini-yogini; arajata-splendidly manifested; nirajana-without mascara; drstih-eyes; esa-She.

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

Text 125

samjam ksanad alabhatatha patacalena
vaktram pidhaya su-drg atanute sma lajjam
tam praha saiva lalita kim aho vilasinn
aga alaksitam iha tvam ativa-citram

samjam-understanding; ksanat-in a moment; alabhata-attained; atha-then; pata-of the garment; acalena-with the edge; vaktram-face; pidhaya-covering; su-drg-the girl with beautiful eyes; atanute-extended; sma-indeed; lajjam-shyness; tam-top Him; praha-said; sa-She; eva-indeed; lalita-Lalita; kim-how?; ahah-aha; vilasin-playful one; agah-come; alaksitam-unseen; iha-here; tvam-You; ativa-citram-very wonderful.

After some moments Radha' became peaceful again. Covering Her face with the edge of Her garment, beautiful-eyed Radha' was embarrassed. Then Lalita' said to Krsna, "Playful one, how did You come here unseen? It is a great wonder.

Text 126

antah-pure kula-vadhu-kula-matra-gamye
sakto na yatra pavano 'pi hathat pravestum
tatreti yas tu gata-bhii purusah sa esa
ganyo 'ti-sahasika-sekhara eka eva

antah,-pure-in the inner rooms of the palace; kula-vadhu-kula-by the ladies of the house; matra-only; gamye-may be entered; saktah-able; na-not; yatra-where; pavanah-wind; api-even; hathat-forcibly; pravestum-to enter; tatra-there; iti-thus; yah-who; tu-but; gata-gone; bhii-fear; purusah-man; sah-He; esa-He; ganyah-to be counted; ati-sahasika-of bold men; sekhara-the crown; eka-one; eva-indeed.

"Only the ladies of the house are allowed in these inner rooms. Even the breeze cannot force its way here. Any fearless man who enters here is the crown of all bold and courageous men.

Texts 12· and 128

tatrapi mad-vidha-sakhi-jana-palitayah
sadhvi-kulaplavana-kirti-surapagayah
snatvaiva mitra-yujanaya krtasanayas
tam dhyatum eva vinimilita-locanayah

angam balat sprsasi yad vrsabhanu-putrya
devat tato dinapater api no visesi
na tvam kim atra ganayisyasi loka-dharmo
lajja tu keyam iti tam na hi paryacaisih

tatrapi-still; mat-me; vidha-like; sakhi-jana-friends;
palitayah-protected; sadhvi-of saintly chaste girls; kula-multitude;
aplavana-flood; kirti-fame; surapagayah-of the celestial; Ganga;
snatva-bathing; eva-indeed; mitra-yujanaya-to worship the sun-god;
krta-made; asanayah-seat; tam-Him; dhyatum-to meditate; eva-indeed;
vinimilita-closed; locanayah-eyes; angam-body; balat-forcibly;
sprsasi-You touch; yat-what; vrsabhanu-putryah-of Sri Radha; devat-
from the demigod; tatah-then; dinapateh-from the sun-god; api-also;
na-not; u-indeed; visesi-You distinguish; na-not; tvam-You; kim-
why?; atra-here; ganayisyasi-You consider; loka-dharmah-proper
morality; lajja-embarrassed; tu-but; ka-who?; iyam-this; iti-thus;
tam-that; na-not; hi-indeed; paryacaisih-know.

"You forcibly touched the limbs of Sri Radha, who by friends like Me is always protected, whose fame and glory are a celestial Ganga that floods all chaste and saintly girls, and who after bathing sat down to worship the sun-god and then closed Her eyes to meditate on him. Have You no respect for the sun-god? Do You give no thought to the rules of religion? What are shyness and restraint? You have no idea.

Text 129

tan madhavadya tava distam aham stove yad
arya grhe na hi napi patih sa kopi
sakhyo 'bala vayam aho karavamu kim te
bhadrena lampata-vara tvam ito 'vito 'bhuh

tat-that; madhava-O Krsna; adya-today; tava-Your; distam-
destiny; aham-I; stove-praise; yat-because; arya-the saintly lady;
grhe-in the house; na-not; hi-indeed; na-not; api-also; patih-
husband; sa-he; kopi-ferocious; sakhyah-girl friends; abalah-weak;
vayam-we; ahah-aha; karavama-do; kim-whether?; te-of You; bhadrena-
good; lampata-vara-O best of debauchees; tvam-You; itah-from this;
avitah-protected; abhuh-were.

"Krsna, I now offer prayers glorifying Your good luck, for today neither Radha's ferocious husband nor Her saintly mother-in-law are present in this house. What can we, Radha's weak friends, do to stop You? O best of the debauchees, today You were saved by Your good luck."

Text 130

krsno 'bravit kam api naiva dadhami mantum

go-sala-catvaram anusrita-khelano 'ham
daivat samasmaram imam atha sadya eva
daivena kenacid ivagamito 'py abhuvam

krsnah-Krsna; abravat-said; kam api-something; na-not; eva-
indeed; dadhami-I place; mantum-offense; go-sala-of the cow barn;
catvaram-courtyard; anusrita-followed; khelana-pastimes; aham-I;
daivat-by destiny; samasmaram-remembered; imam-Her; atha-then;
sadyah-at once; eva-indeed; daivena-by a demigod; kenacid-something;
iva-like; agamitah-come; api-even; abhuvam-I was.

Krsna said, "I did nothing wrong. I was playing in the courtyard of
the cow barn. I remembered Radha, and then I was somehow suddenly
brought here as if by some demigod."

Text 131

radhabhyadhatta lalite kva nu vartate 'sau
devi pratitim upayati vilokya no va
devi tu divyati drsaiva gatadhir etad
dhamantar atra mudam atanute tato nah

radha-Radha; abhyadhatta-said; lalite-O Lalita; kva-where?; nu-
indeed; vartate-is; asau-the; devi-demigoddess; pratitim-belief;
upayati-attains; vilokya-seeing; na-not; u-indeed; va-or; devi-
goddess; tu-but; divyati-shines; drsa-with eyes; eva-indeed; gata-
gine; adhih-doubt; etad-this; dhama-abode; antah-within; atra-here;
mudam-happiness; atanute-gives; tatah-then; nah-of us.

Radha' said, "Lalita, where is that goddess? Did She see and
believe, or did She not?"

Lalita' said, "The goddess saw with Her own eyes. Her doubt is
gone. She delighted all of us in the house."

Text 132

deviti kam bhanasi tam paricayayatrety
uktva sakhim harir athabruvad abruvanam
am jatam adya lalite khalu dhurtata vo
vyakteyataiva samayena babhuva distya

devi-goddess; iti-thus; kam-whom?; bhanasi-You say; tam-Her;
paricayaya-please show; atra-here; iti-thus; uktva-saying; sakhim-to
the gopi friend; harih-Krsna; atha-then; abruvat-said; abruvanam-not
saying; am-Yes; jatam-known; adya-now; lalite-O Lalita; khalu-
indeed; dhurtata-rascaldom; vah-of you; vyakta-manifested; iyata-
come; eva-indeed; samayena-by the opportunity; babhuva-was; distya-
by good fortune.

Krsna said, "You said the word 'goddess'. Of whom do you speak?
Please show this goddess to Me." When Lalita' gave no reply, Krsna
said, "Yes. I know. O Lalita, the rascaldom of you girls is now obvious.

Text 133

kapy atra siddha-vanita kim u khecari va
devi sameti tata eva grhita-vidya
mam aty-avasyam iyam atma-vase vidhaya
dasiyati prati-dinam prasabham prakrsya

kapi-someone; atra-here; siddha-vanita-yogini with mystic powers;
kim-whether?; u-indeed; khecari-flying in the sky; va-or; devi-
goddess; sameti-came; tata-then; eva-indeed; grhita-accepted;
vidya-knowledge; mam-Me; aty-avasyam-uncontrollable; iyam-this;
atma-own; vase-in the control; vidhaya-placing; dasiyati-making into
a servant; prati-dinam-every day; prasabham-greatly; prakrsya-
attracting.

"Did some yogini with mystic powers or some demigoddess flying in
outer space come here? Learning mystic powers from Her, will you force
uncontrollable Me to come to You, place Me in Your power, and make Me
Your slave forever?"

Text 134

saivadya mahyam api kavana mantram ekam
radhe dadhatu bhava bhavini me sahaya
sisyam tvam eva kuru mam athava prapannam
utkanthitam rahasi kutracanapi nitva

sa-She; eva-indeed; adya-today; mahyam-to Me; api-also;
kavana-some; mantram-mantra; ekam-one; radhe-O Radha; dadhatu-may
give; bhava-please be; bhavini-O beautiful girl; me-to Me; sahaya-
helpful; sisyam-disciple; tvam-You; eva-indeed; kuru-do; mam-to Me;
athava-or; prapannam-surrendered; utkanthitam-eager; rahasi-in a
secluded place; kutracana-somewhere; api-also; nitva-taking.

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

Text 135

vamsy eva rajatitamam ati-siddha-vidya
sankam tavanayati sadhu-satih pura-strih
tam capi corayasi yarhi tada gatih me
ka syad ato na hi tayapi tad-artha-siddhih

vamsi-flute; eva-indeed; rajatitamam-splendidly manifested; ati-
siddha-vidya-great mystic knowledge; sa-that; ankam-to the lap; tava-
of You; anayati-brings; sadhu-satih-saintly; pura-strih-girls of the
town; tam-that; ca-and; api-also; corayasi-You rob; yarhi-when;
tada-then; gatih-gial; me-of Me; ka-what?; syat-is; atah-therefore;
na-not; hi-indeed; taya-by that; api-also; tad-artha-siddhih-the
fulfillment of the desire.

Radha' said, "Your flute is glorious with many mystic powers. It
places many saintly girls in Your lap."

Krsna said, "What happens to Me when You steal My flute? Then the
flute will not fulfill My desires."

Text 136

devi hriya tava grhantar ihasti lina
tvam eva mantram upadeksyati sa katham va
utkanthase tad api cet pravisa svayam bhoh
sa ced dayeta bhavita eva karya-siddhih

devi-goddess; hriya-shy; tava-of You; grhantah-in the house;
iha-here; asti-is; lina-hidden; tvam-to You; eva-indeed; mantram-

the mantra; upadeksyati-will teach; sa-She; katham-whether; va-or; utkanthase-You yearn; tad api-still; cet-if; pravisa-enter; svayam-personally; bhoh-Oh; sa-She; cet-if; dayeta-is kind; bhavita-will be; eva-indeed; karya-of action; siddhih-the fulfillment.

Then Lalita' said to Krsna, "The shy goddess is hiding in the inner rooms of the house. Hiding, how will She teach You the mantra? If You yearn to learn that mantra, enter the inner rooms. If She is merciful, She will fulfill Your desire."

Text 137

ity ucyate visati vesma jagada radha
kim tattvam atra sakhi mam vada samsayanam
radhe na sankuca cala pravisami tasyah
sakhyas tavatra harina kalayami sangam

iti-thus; ucyate-addressed; visati-enters; vesma-house; jagada-said; radha-Radha; kim-what?; tattvam-truth; atra-here; sakhi-O friend; mam-to Me; vada-please tell; samsayanam-of doubts; radhe-O Radha; na-don't; sankuca-turn back; cala-go; pravisami-I will enter; tasyah-of Her; sakhyah-of the friend; tava-of You; atra-here; harina-with Krsna; kalayami-I will see; sangam-the meeting.

Hearing these words, Krsna entered the inner rooms. Then Radha' said, "What's going on? My friend, please tell Me."

Lalita' said, "Don't turn back. Enter. I will also enter. I will watch as Krsna meets Your friend."

Text 138

alisu manda-hasitamrta-varsinisu
krsnokti-patavam atho dabhinat tad uptam
hrd-vapram anvadhita-tarka-tarus tato 'sya
rddhah phalam bahu-rasam nikhilavabodham

alisu-among the friends; manda-gentle; hasita-smiles and laughter; amrta-of nectar; varsinisu-among the showers; krsna-of Krsna; ukhti-statement; patavam-expertness; atha-then; udabhinat-sprouted; tat-that; uptam-sown; hrt-of the heart; vapram-in the field; anvadhita-held; tarka-logic; taruh-tree; tatah-then; asyah-of Her; rddhah-grown; phalam-froud; bahu-rasam-very sweet; nikhilavabodham-all; avabodham-knowledge.

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

Text 139

antardadhe bahir agad athavatra devi
tan-marganaya tad itas tvaraya prayamah
vidyam tvam eva sakhi tam upadisya krsnam
anandayeti sahasa niragus tad-alyah

antardadhe-disappeared; bahir-outside; agat-went; athava-or; atra-here; devi-the goddess; tan-marganaya-to search for Her; tat-then; itah-from here; tvaraya-quickly; prayamah-we will go; vidyam-knowledge; tvam-You; eva-indeed; sakhi-O friend; tam-to Him;

upadisyā-teach; krsnam-Kṛṣṇa; anandaya-please delight; iti-thus;
sahasā-quickly; niraguh-went; tad-alyah-Her friends.

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

Text 140

tat-prema-samputa-gatair bahu-keli-ratnais
tau manditav ajayatam rati-kanta-kotih
santo 'pi yat-sravana-kirtana-cintanadyais
tau praptum unnata-mudah satatam jayanti

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

Decorating each other with many pastime-jewels from that jewelry-chest of love, Radha' and Kṛṣṇa defeated many millions of Kamadevas. By hearing, chanting, and remembering these pastimes, and by serving them in many ways, the eager and joyful saintly devotees always defeat Kamadeva's influence.

Text 141

sat-sunya-rtv-avanibhir ganite tapasye
sri-rupa-van-madhurimamrta-pana-pustah
radha-girindratharayah sa-rasas tatante
tat-prema-samputam avindata ko 'pi kavyam

sat-sunya-rtu-avanibhih-1606; ganite-counted; tapasye-in the
month of Phalguna; sri-rupa-of Sri Rupa Gosvami; vak-words;
madhurima-sweet; amrta-nectar; pana-drink; pustah-nourished; radha-
girindratharayah-of Sri Sri Radha-Kṛṣṇa; sarasah-of the lake; tatante-
on the shore; tat-prema-samputam-this jewelry-chest of love; avindata-
found; ko 'pi-someone; kavyam-poem.

In the Saka year 1606 (1684 in the Western calendar), in the month of Phalguna (February-March), a person nourished by drinking Srila Rupa Gosvami's sweet nectar words found this poem Sri Prema-samputa on the shores of Syama-kunda and Radha'-kunda.