

श्रीश्रीगुरु-गौराङ्गौ जयतः
Śrī Śrī Guru-Gaurāṅgau Jayataḥ

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Śrīla Rūpa Gosvāmī's

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श्रीचैतन्याष्टकम् (१)

Śrī Caitanyāṣṭakam (1)

सदोपास्यः श्रीमान् धृत-मनुज-कायैः प्रणयितां
वहद्भिर्गीर्वाणैर्गिरिश-परमेष्ठिप्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निज-भजन-मुद्रामुपदिशन्
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥१॥

*sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir gīrvāṇair girīśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (1)*

He is perpetually worshipable to demigods such as Śiva and Brahmā who have assumed human form (as Advaita Ācārya and Haridāsa Ṭhākura) and who have great love for Him, He is supremely radiant, and He instructs His devotees on the pure practice of *bhajana*—when will Śrī Caitanya Mahāprabhu again become visible to me?

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां
मुनीनां सर्वस्वं प्रणत-पटलीनां मधुरिमा ।
विनिर्यासः प्रेम्णो निखिल-पशु-पालाम्बुज-दृशां
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥२॥

*sureśānām durgam gatir atīśayenopaniṣadām
munīnām sarva-svaṁ praṇata-pāṭalīnām madhurimā
viniryāsaḥ preṁṇo nikhila-paśu-pālāmbuja-dṛśām
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (2)*

He is the protector of the demigods, the ultimate truth and goal delineated by the Upaniṣads, the wealth of the sages in both worlds, the embodiment of sweetness which the devotees serve, and the essence of *kṛṣṇa-prema* for all the residents of Vraja—when will Śrī Caitanya Mahāprabhu again become visible to me?

स्वरूपं बिभ्राणो जगदतुलमद्वैत-दयितः
 प्रपन्न-श्रीवासो जनित-परमानन्द-गरिमा ।
 हरिर्दीनोद्धारी गज-पति-कृपोत्सेक-तरलः
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥३॥

*svarūpaṁ bibhrāṇo jagad-atulam advaita-dayitaḥ
 prapanna-śrīvāso janita-paramānanda-garimā
 harir dinoddhārī gaja-pati-kṛpotseka-taralaḥ
 sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (3)*

With the nectar of His mercy He forever nourishes His eternal associates such as Svarūpa Dāmodara, He is very dear to Advaita Ācārya, Śrīvāsa Paṇḍita is a soul surrendered unto Him, He honoured Paramānanda Purī as His *guru*, He is known as ‘Hari’ because He stole away the ignorance of material existence, He is the saviour of the fallen, and He is always eager to shower Gajapati Pratāparudra with streams of His mercy—when will Śrī Caitanya Mahāprabhu again become visible to me?

रसोद्दामा कामार्वुद-मधुर-धामोज्ज्वल-तनु-
 र्यतीनामुत्तंसस्तरणि-कर-विद्योति-वसनः ।
 हिरण्यानां लक्ष्मी-भरमभिभवन्नाङ्गिक-रुचा
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥४॥

*rasoddāmā kāmārbuda-madhura-dhāmojjvala-tanur
 yatīnām uttaṁsas taraṇi-kara-vidyoti-vasanaḥ
 hiraṇyānām lakṣmī-bharam abhibhavann āṅgika-rucā
 sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (4)*

He is forever intoxicated in the happiness of relishing the sweetest *rasas* of *bhakti*, His form is more splendidous than the sweet, enchanting radiance of millions of Kāmadevas, He is the crest-jewel of *sannyāsīs*, His cloth is the colour of the rays of the rising sun, and His bodily complexion defeats the splendour of molten gold—when will Śrī Caitanya Mahāprabhu again become visible to me?

हरे कृष्णेत्युच्चैः स्फुरित-रसनो नाम-गणना-
 कृत-ग्रन्थि-श्रेणी-सुभग-कटि-सूत्रोज्ज्वल-करः ।
 विशालाक्षो दीर्घार्गल-युगल-खेलाञ्चित-भुजः
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥५॥

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
 kṛta-granṭhi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
 viśālākṣo dirghārgala-yugala-khelāñcita-bhujah
 sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (5)*

His tongue is always dancing by loudly calling out “Hare Kṛṣṇa!” (or the *mahā-mantra* ecstatically dances of its own volition on the theatrical stage of His tongue), He counts the names which He is calling out on the finger-joints of His hand, He is beautified by a splendidous thread around His waist, His eyes are so large that they seem to reach around to His ears, and His arms extend down to His knees—when will Śrī Caitanya Mahāprabhu again become visible to me?

पयोराशेस्तीरे स्फुरदुपवनाली-कलनया
मुहुर्वृन्दारण्य-स्मरण-जनित-प्रेम-विवशः ।
क्वचित् कृष्णावृत्ति-प्रचल-रसनो-भक्ति-रसिकः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥६॥

*payorāśes tire sphurad-upavanāli-kalanayā
muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣṇāvṛtti-pracala-rasano-bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (6)*

Upon seeing the wondrous gardens which line the shores of the ocean at Jagannātha Purī, He time and again becomes overcome by the *prema* which arises from remembering Vṛndāvana, and because He is supremely *rasika* for *prema-bhakti*, His tongue sings the names of Kṛṣṇa at every moment—when will Śrī Caitanya Mahāprabhu again become visible to me?

रथारूढस्यारादधिपदवि नीलाचल-पते-
रदभ्र-प्रेमोर्मि-स्फुरित-नटनोल्लास-विवशः ।
सहर्ष गायद्भिः परिवृत-तनुर्वैष्णव-जनैः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥७॥

*rathārūḍhasyārād adhipadavi nilācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣaṁ gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (7)*

Surrounded on all sides by jubilant devotees performing *nāma-saṅkīrtana* and overwhelmed in great *prema*, He dances before the cart of Jagannātha-deva—when will Śrī Caitanya Mahāprabhu again become visible to me?

भुवं सिञ्चन्नश्रु-श्रुतिभिरभितः सान्द्र-पुलकैः
परीताङ्गो नीप-स्तबक-नव-किञ्जल्क-जयिभिः ।
घन-स्वेद-स्तोम-स्तिमित-तनुरुत्कीर्तन-सुखी
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥८॥

*bhuvaṁ siñcann aśru-śrutibhir abhitaḥ sāndra-pulakaiḥ
paritāṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanuruṭkīrtana-sukhī
sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam (8)*

He drenches the ground with the streams of tears falling from His eyes, His limbs are decorated with horripulation which defeats clusters of blossoming *kadamba* flowers, His entire body is moist with perspiration, and He is blissful as he brazenly performs *kīrtana* while standing with His arms raised—when will Śrī Caitanya Mahāprabhu again become visible to me?

अधीते गौराङ्ग-स्मरण-पदवी-मङ्गलतरं
कृती यो विश्रम्भ-स्फुरदमलधीरष्टकमिदम् ।
परानन्दे सद्यस्तदमल-पदाम्भोज-युगले
परिस्फारा तस्य स्फुरतु नितरां प्रेम-लहरी ॥९॥

*adhīte gaurāṅga-smaraṇa-padavī-maṅgalataram
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
parānande sadyas tad-amala-padāmbhoja-yugale
parisphārā tasya sphuratu nitarām prema-laharī (9)*

That fortunate person of radiant, pure intelligence who remembers Śrī Caitanya-deva by faithfully reciting this very auspicious *aṣṭaka* will experience powerful waves of *prema* for Mahāprabhu's supremely blissful lotus feet arising within his heart—this is the blessing of the author.

श्रीचैतन्याष्टकम् (२)

Śrī Caitanyāṣṭakam (2)

कलौ यं विद्वांसः स्फुटमभियजन्ते द्युति-भारा-
दकृष्णाङ्गं कृष्णं मख-विधिभिरुत्कीर्तनमयैः ।
उपास्यं च प्राहुर्यमखिल-चतुर्थाश्रम-जुषां
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥१॥

*kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtanamayaīḥ
upāsyāṁ ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (1)*

By performing the sacrifice of *harināma-saṅkīrtana*, the scholars of Kali-yuga worship Kṛṣṇa who has now become golden due to taking the sentiment and complexion of Śrīmatī Rādhikā, and who is also worshipped by those in the fourth order of spiritual life, the *sannyāsīs*—may that Śrī Caitanya Mahāprabhu, the father of the *saṅkīrtana* movement, bestow His great mercy upon us.

चरित्रं तन्वानः प्रियमघवदाह्लादन-पदं
जयोद् घोषैः सम्यग् विरचित-शची-शोक-हरणः ।
उदंचन्मार्तण्ड द्युति-हर-दुकूलाञ्चित-कटिः
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥२॥

*caritraṁ tanvānaḥ priyam aghavad-āhlādana-padaṁ
jayod ghoṣaiḥ samyag viracita-śacī-śoka-haraṇaḥ
udañcan-mārtaṇḍa dyuti-hara-dukūlāñcita-kaṭiḥ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (2)*

Who, while internally relishing the blissful devotional moods of the *gopīs*, in the streets of Śāntipura and in the home of each and every devotee there, loudly chanted *kīrtana* such as “Prāṇanātha Śrī Kṛṣṇacandra *kī jaya ho!*”, thereby driving away the grief Śacidevī felt due to her son Viśvarūpa having accepted the vow of *sannyāsa*, and who wears a splendorous cloth the colour of the rising sun around His waist—may that Śrī Caitanya Mahāprabhu bestow His great mercy upon us.

अपारं कस्यापि प्रणयि-जन-वृन्दस्य कुतुकी
 रस-स्तोमं हत्वा मधुरमुपभोक्तुं कमपि यः ।
 रुचिं स्वामावब्रे द्युतिमिह तदीयां प्रकटयन्
 स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥३॥

*apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī
 rasa-stomaṁ hr̥tvā madhuram upabhoktuṁ kam api yaḥ
 ruciṁ svām āvavre dyutim iha tadīyāṁ prakṭayan
 sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (3)*

Who, desiring to taste the splendidly radiant mellow of *mādhurya-rasa* and the glories of Śrīmatī Rādhikā's love for Him, stole Her infinitely sweet *bhāva* and concealed His own dark complexion with Her golden hue—may that *rādhā-bhāva-dyuti-suvalīta* Śrī Caitanya Mahāprabhu bestow His great mercy upon us.

अनाराध्यः प्रीत्या चिरमसुर-भाव-प्रणयिनां
 प्रपन्नानां दैवीं प्रकृतिमधिदैवं त्रिजगति ।
 अजस्रं यः श्रीमान् जयति सहजानन्द-मधुरः
 स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥४॥

*anārādhyāḥ prītyā ciram asura-bhāva-praṇayināṁ
 prapannānāṁ daivīm prakṛtim adhidaivam tri-jagati
 ajasraṁ yaḥ śrīmān jayati saha-jānanda-madhuraḥ
 sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (4)*

Who is not worshipped by those demonic *brāhmaṇas* engaged in *tamasika* demigod worship but is worshipped by those *sattvika brāhmaṇas* who are saintly in character, and who assumed an extraordinary transcendental form in this world which was naturally blissful and sweet—may that Śrī Caitanya Mahāprabhu, the *brāhmaṇas*' worshipable Deity, bestow His great mercy upon us.

गतिर्यः पौण्ड्राणां प्रकटित-नवद्वीप-महिमा
 भवेनालंकुर्वन् भुवन-महितं श्रोत्रिय-कुलम् ।
 पुनात्यङ्गीकाराद्भुवि परमहंसाश्रम-पदं
 स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥५॥

*gatiṛ yaḥ pauṇḍrāṇāṁ prakṭita-navadvīpa-mahimā
 bhavenālaṅkurvan bhuvana-mahitaṁ śrotriya-kulam
 punāty aṅgī-kārād bhuvi paramahaṁsāśrama-padaṁ
 sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (5)*

Who delivered the devotees who resided in Navadvīpa's southern village of Kulīna-grāma, who extensively spread the glories of Navadvīpa, who illuminated the highly esteemed and worshipable dynasty of Vedic *brāhmaṇas* in which He appeared, and who purified the *āśrama* of *paramahaṁsa-sannyāsa* by His own initiation into that order and by His instructions on *bhakti*—may that Śrī Caitanya Mahāprabhu, the most venerable king of *sannyāsīs*, bestow His great mercy upon us.

मुखेनाग्रे पीत्वा मधुरमिह नामामृत-रसं
दृशोद्वारा यस्तं वमति घन-बाष्पाम्बु-मिषतः ।
भुवि प्रेम्णस्तत्त्वं प्रकटयितुमुल्लासित-तनुः
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥६॥

*mukhenāgre pītvā madhuram iha nāmāmṛta-rasam
dṛśor dvārā yas taṁ vamaṭi ghana-bāṣpāmbu-miṣataḥ
bhuvi preṁṇas tattvaṁ prakṭayitum ullāṣita-tanuḥ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (6)*

Who with His mouth abundantly drank the sweet nectar of *harināma* and then discharged it from His eyes on the pretext of shedding streams of tears, and whose constantly jubilant divine form gave instructions on *prema-tattva* in this world—may that Śrī Caitanya Mahāprabhu, the benefactor of *nāma-prema*, bestow His great mercy upon us.

तनूमाविष्कुर्वन् नव-पुरट-भासं कटि-लसत्-
करङ्कालङ्कारस्तरुण-गज-राजाञ्चित गतिः ।
प्रियेभ्यो यः शिक्षां दिशति निज-निर्माल्य-रुचिभिः
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥७॥

*tanūm āviṣkurvan nava-puraṭa-bhāsaṁ kaṭi-lasat-
kaṅkālaṅkāras taruṇa-gaja-rājāñcita gatiḥ
priyebhyo yaḥ śikṣāṁ diśati nija-nirmālya-rucibhiḥ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (7)*

Whose bodily complexion is like molten gold, whose waist is decorated with the ornament of a water-pot, whose gait is graceful like that of a young elephant, and who by accepting that which has been offered to Kṛṣṇa, instructs His devotees on the glories of *mahā-prasāda* and especially on how it delivers one from material existence—may that Śrī Gaurahari, the instructor of all the worlds, bestow His great mercy upon us.

स्मितालोकः शोकं हरति जगतां यस्य परितो
गिरां तु प्रारंभः कुशल-पटलीं पल्लवयति ।
पदालम्बः कं वा प्रणयति न हि प्रेम-निवहं
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥८॥

*smitālokaḥ śokaṁ harati jagatāṁ yasya parito
girāṁ tu prārambhaḥ kuśala-paṭalīm pallavayati
padālambaḥ kaṁ vā praṇayati na hi prema-nivahaṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu (8)*

His smiling sidelong glances remove everyone's distress, His speech grants auspiciousness to this world, and whoever takes shelter of His lotus feet obtains *kṛṣṇa-prema*—may that Śrī Śacīnandana, the embodiment of auspiciousness who removes the suffering of all the worlds, bestow His great mercy upon us.

शची-सूनोः कीर्ति-स्तबक-नव-सौरभ्य-निबिडं
पुमान् यः प्रीतात्मा पठति किल पद्याष्टकमिदम् ।
स लक्ष्मीवानेतं निज-पद्-सरोजे प्रणयितां
ददानः कल्याणीमनुपद्मबाधं सुखयतु ॥९॥

*śacī-sūnoḥ kīrti-stabaka-nava-saurabhya-nibiḍam
pumān yaḥ prītātmā paṭhati kila padyāṣṭakam idam
sa lakṣmīvān etaṁ nija-pada-saroje praṇayitām
dadānaḥ kalyāṇim anupadam abādhaṁ sukhayatu (9)*

The husband of the goddess of fortune, Śrī Śacī-nandana Gaurahari, will make happy whoever lovingly recites this *aṣṭaka*, which is saturated with the charming fragrance of the flowers of His fame, by giving them the shelter of His lotus feet, which grant the highest auspiciousness.

श्रीचैतन्याष्टकम् (३)

Śri Caitanyāṣṭakam (3)

उपासित-पदाम्बुजस्वमनुरक्त-रुद्रादिभिः

प्रपद्य पुरुषोत्तमं पदमदभ्रमुद्भ्राजितः ।

समस्त-नत-मण्डली-स्फुरदभीष्ट-कल्प-द्रुमः

शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥१॥

*upāsita-padāmbujas tvam anurakta-rudrādibhiḥ
prapadya puruṣottamaṁ padam adabhram udbhrājitaḥ
samasta-nata-maṇḍalī-sphurad abhīṣṭa-kalpa-drumaḥ
śacī-suta mayi prabho kuru mukunda mande kṛpām (1)*

The demigods headed by Rudra, who are forever devoted to You, have assumed the forms of *ācāryas* and are worshipping Your lotus feet. You are situated in Puruṣottama-kṣetra in an extraordinary divine form, and You have appeared as the wish-fulfilling tree which fulfils the hearts' desires of those who have taken shelter of You. O Śacī-nandana! Hey Prabho! O Mukunda! Be merciful to this most unfortunate person.

न वर्णयितुमीशते गुरुतरावतारायिता

भवन्तमुरुबुद्धयो न खलु सार्वभौमादयः

परोभवतु तत्र कः पटु-रतो नमस्ते परं

शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥२॥

*na varṇayitum īśate gurutarāvatārāyitā
bhavantam uru-buddhayo na khalu sārva-bhāumādayaḥ
paro bhavatu tatra kaḥ paṭu-rato namaste param
śacī-suta mayi prabho kuru mukunda mande kṛpām (2)*

You are ingenious like the great *munis* such as Dattātreya and Śukadeva, and if highly intelligent scholars like Sārva-bhāuma are unable to properly glorify You, then who possibly can? O Śacī-suta! Hey Prabho! O Mukunda! Bowing down, I take shelter of You—please be merciful to me.

न यत् कथमपि श्रुतावुपनिषद्भिरप्याहितं
 स्वयं च विवृतं न यद् गुरुतरावतारान्तरे ।
 क्षिपन्नसि रसाम्बुधे तदिह भक्ति-रत्नं क्षितौ
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥३॥

*na yat katham api śrutāv upaniṣadbhir apy āhitam
 svayaṁ ca vivṛtaṁ na yad gurutarāvatārāntare
 kṣipann asi rasāmbudhe tad iha bhakti-ratnaṁ kṣitau
 śacī-suta mayi prabho kuru mukunda mande kṛpām (3)*

That jewel of pure devotion which the Vedas, Upaniṣads, and other scriptures could not describe and which even Kṛṣṇa Himself in His incarnations such as Vyāsa did not clearly describe, that supremely confidential jewel which emerged from the ocean of *rasa*, is being distributed on the face of this earth by You as if it were merely a handful of paddy—O Śacī-suta! Hey Prabho! O Mukunda! Please be merciful to this unfortunate person.

निज प्रणय-विस्फूरन्नटनरंग-विस्मापित-
 त्रिनेत्र नत-मण्डल-प्रकटितानुरागामृत ।
 अहंकृति कलंकितोद्धत-जनादि-दुर्बोध हे
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥४॥

*nija praṇaya-visphūran naṭana-raṅga-vismāpita-
 tri-netra nata-maṇḍala prakṛitānurāgāmṛta
 ahaṅkṛti kalaṅkitoddhata-janādi-durbodha he
 śacī-suta mayi prabho kuru mukunda mande kṛpām (4)*

The incarnation of Śiva, Śrī Advaita Ācārya, is filled with wonder upon beholding Your delightful dancing, to the circle of devotees You are the direct manifestation of the nectar of loving devotion, and You cannot be known by those who are bewildered by pride in their caste or in their *jñāna*—O Śacī-nandana! Hey Prabho! O Mukunda! Be merciful to this less-intelligent person.

भवन्ति भूवि ये नराः कलित-दुष्कुलोत्पत्तय-
 स्वमुद्धरसि तानपि प्रचुर-चारु-कारुण्यतः ।
 इति प्रमुदितान्तरः शरणमाश्रितस्त्वामहं
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥५॥

*bhavanti bhūvi ye narāḥ kalita-duṣkulotpattayas
 tvam uddharasi tān api pracura-cāru-kāruṇyataḥ
 iti pramuditāntaraḥ śaraṇam āśritas tvām ahaṁ
 śacī-suta mayi prabho kuru mukunda mande kṛpām (5)*

Hearing that due to Your abundant, lovely compassion You are delivering those who took birth in the lowest positions in society, I became very joyful and came to Your shelter. O Śacī-suta! Hey Prabho! O Mukunda! Be merciful to this fallen person.

मुखाम्बुज-परिस्खलन्मृदुल-वाङ्-मधुली-रस-
 प्रसंग-जनिताखिल-प्रणत-भृंग-रङ्गोत्कर ।
 समस्त-जनमङ्गल-प्रभव-नाम-रत्नाम्बुधे
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥६॥
mukhāmbuja-pariskhalan-mṛdula-vāṅ-madhulī-rasa-
prasaṅga janitākṣhila-praṇata-bhṛṅga-raṅgotkara
samasta-jana-maṅgala-prabhava-nāma-ratnāmbudhe
śacī-suta mayi prabho kuru mukunda mande kṛpām (6)

The sweet nectar of instruction oozing from Your lotus face causes amazement to arise within the hearts of Your bumblebee-like devotees, and You are the ocean of the *Harināma*-jewels which bring auspiciousness to everyone—O Śacī-nandana! Hey Prabho! O Mukunda! Be merciful to this poor person.

मृगाङ्क-मधुरानन-स्फुरदनिद्र-पद्मेक्षण
 स्मित-स्तबक-सुन्दराधर विशङ्कटोरस्तट
 भुजोद्धत-भुजङ्गम-प्रभ मनोज-कोटि-द्युते
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥७॥
mṛgāṅka-madhurānana-sphurad-anidra-padmeṣaṇa
smīta-stabaka-sundarādhara viśaṅkaṭoras-taṭa
bhujoddhata-bhujāṅgama-prabha manoja-koṭi-dyute
śacī-suta mayi prabho kuru mukunda mande kṛpām (7)

Your blissful, fully blossomed lotus eyes emerge from Your moon-like face, Your beautiful, gently smiling lips and Your broad chest are splendorous, and Your arms, which are like two incited snakes, delight the eyes—O Śacī-nandana, who are more radiant than millions of moons! Hey Prabho! O Mukunda! Be merciful to this lowly person.

अहं कनक-केतकी-कुसुम-गौर दुष्टः क्षितौ
 न दोष-लव-दर्शिता विविध-दोष-पूर्णेऽपि ते ।
 अतः प्रवणया धिया कृपण-वत्सल त्वां भजे
 शची-सुत मयि प्रभो कुरु मुकुन्द मन्दे कृपाम् ॥८॥
aḥaṁ kanaka-ketakī-kusuma-gaura duṣṭaḥ kṣitau
na doṣa-lava-darśitā vividha doṣa pūrṇe 'pi te
ataḥ pravaṇayā dhiyā kṛpaṇa-vatsala tvāṁ bhaje
śacī-suta mayi prabho kuru mukunda mande kṛpām (8)

Hey Gaurāṅgadeva, whose complexion is like that of a golden *ketakī* flower! In this world I am overwhelmed by the faults headed by lust and anger, but You don't see the slightest fault even in those who suffer from all sorts of them. Because You are forever prepared to deliver such people, I worship You with great humility. O You who are kind to the fallen! O Śacī-suta! Hey Prabho! O Mukunda! Be merciful to this unfortunate person.

इदं धरणि-मण्डलोत्सव भवत्पदाङ्केषु ये
निविष्ट-मनसो नराः परिपठन्ति पद्याष्टकम् ।
शची-हृदय-नन्दन प्रकट-कीर्ति-चन्द्र प्रभो
निज-प्रणय-निर्भरं वितर देव तेभ्यः शुभम् ॥९॥

*idaṁ dharaṇi-maṇḍalotsava bhavat-padāṅkeṣu ye
niviṣṭa-manaso narāḥ paripaṭhanti padyāṣṭakam
śacī-hṛdaya-nandana prakāṭa-kīrti-candra prabho
nija-praṇaya-nirbharaṁ vitara deva tebhyaḥ śubham (9)*

○ You who are the joyous festival on this earth! ○ Śacī-nandana! ○ splendid moon of glory! Hey Prabho! Bestow that most auspicious *prema* for You upon those who recite this *aṣṭaka* with their minds and hearts exclusively attached to Your lotus feet.

श्रीकृष्णस्य आनन्दाख्य-स्तोत्रम् Śrī Kṛṣṇasya Ānandākhyā-stotram

श्रीकृष्णः परमानन्दो गोविन्दो नन्द-नन्दनः ।

तमाल-श्यामल-रुचिः शिखण्ड-कृत-शेखरः ॥१॥

*śrī-kṛṣṇaḥ paramānando govindo nanda-nandanah
tamāla-śyāmala-ruciḥ śikhaṇḍa-kṛta-śekharaḥ (1)*

Śrī Kṛṣṇa, Paramānanda (He who embodies the supreme bliss), Govinda, Nanda-nandana, Tamāla-śyāmala-ruci (He whose bodily hue is like that of a *tamāla* tree), Śikhaṇḍa-kṛta-śekhara (He whose head is gracefully adorned with a peacock feather)...

पीत-कौशेय-वसनो मधुर-स्मित-शोभितः ।

कन्दर्प-कोटि-लावण्यो वृन्दारण्यमहोत्सवः ॥२॥

*pīta-kausēya-vasano madhura-smita-śobhitaḥ
kandarpa-koṭi-lāvaṇyo vṛndāraṇya-mahotsavaḥ (2)*

...Pīta-kausēya-vasana (He who wears splendid yellow silk garments), Madhura-smita-śobhita (He whose face holds a sweet, gentle smile), Kandarpa-koṭi-lāvaṇya (He whose beauty is greater than that of millions of Cupids), Vṛndāraṇya-mahotsava (He who is the embodied festival of Vṛndāvana)...

वैजयन्ती-स्फुरद्वक्षाः कक्षात्त-लगुडोत्तमः ।

कुञ्जार्पित-रतिर्गुञ्जा-पुञ्ज-मंजुल-कण्ठकः ॥३॥

*vaijayantī-sphurad-vakṣāḥ kakṣātt-laguḍottamaḥ
kuñjārpita-ratir guñjā-puñja-mañjula-kaṇṭhakaḥ (3)*

...Vaijayantī-sphurad-vakṣāḥ (He whose chest is beautified by a flower garland of five colours), Kakṣātt-laguḍottamaḥ (He who carries a splendid staff for tending cows under His arm), Kuñjārpita-rati (He who enjoys residing within forest groves), Guñjā-puñja-mañjula-kaṇṭhakaḥ (He whose captivating neck is splendidly adorned with a necklace of *guñjā*)...

कर्णिकाराढ्य-कर्ण-श्रीर्धृत-स्वर्णाभ-वर्णकः ।

मुरली-वादन-पटुर्बल्लवी-कुल-वल्लभः ॥४॥

*karnikārādhya-karṇa-śrīr dhṛta-svarṇābha-varṇakaḥ
muralī-vādana-ṣaṭur ballavī-kula-vallabhaḥ (4)*

...Karnikārādhya-karṇa-śrī (He whose ears are decorated with *kanera* flowers), Dhṛta-svarṇābha-varṇakaḥ (He who is painted with golden colours), Muralī-vādana-ṣaṭu (He who is highly expert in playing the flute), Ballavī-kula-vallabhaḥ (He who is dearly loved by the *vraja-gopīs*)...

गान्धर्वाप्ति-महा-पर्वा राधाराधन-पेशलः ।

इति श्रीकृष्ण-चन्द्रस्य नाम विंशति-संज्ञकम् ॥५॥

*gāndharvāpti-mahā-parvā rādhārādhana-peśalaḥ
iti śrī-kṛṣṇa-candrasya nāma viṁśati-saṁjñakam (5)*

...Gāndharvāpti-mahā-parvā (He who considers meeting with Śrīmatī Rādhikā to be a great festival), and Rādhārādhana-peśalaḥ (He who is highly skilled in decorating Śrīmatī Rādhikā after coming under Her control)—these twenty names of Śrī Kṛṣṇa...

आनन्दाख्यं महास्तोत्रं यः पठेच्छृणुयाच्च यः ।

स परं सौख्यमासाद्य कृष्ण-प्रेम-समन्वितः ॥६॥

*ānandākhyam mahā-stotraṁ yaḥ paṭhec chṛṇuyāc ca yaḥ
sa param saukhyam āsādyā kṛṣṇa-prema-samanvitaḥ (6)*

...comprise this Ānandākhyā-stotraṁ, and whoever recites or hears it will be filled with love for Him and obtain the topmost happiness.

सर्व-लोक-प्रियो भूत्वा सद्गुणावलिभूषितः ।

व्रज-राज-कुमारस्य सन्निकर्षमवाप्नुयात् ॥७॥

*sarva-loka-priyo bhūtvā sad-guṇāvali-bhūṣitaḥ
vraja-rāja-kumārasya sannikarṣam avāpnuyāt (7)*

Being adorned with all good qualities, they will be dear to all living entities and in the end will attain Kṛṣṇa's personal company.

श्रीकृष्णस्य लीलामृताख्य-दश-नाम-स्तोत्रम् Śrī Kṛṣṇasya Līlāmṛtākhyā-daśa-nāma-stotram

राधिका-हृदयोन्मादि-वंशी-क्वाण-मधु-च्छटः ।

राधा-परिमलोद्गार-गरिमाक्षिप्त-मानसः ॥१॥

rādhikā-hṛdayonmādi-vaṁśī-kvāṇa-madhu-cchaṭaḥ
rādhā-parimalodgāra-garimākṣipta-mānasaḥ (1)

He whose flute-song honey maddens the heart of Śrīmatī Rādhikā, He whose mind is attracted by Śrīmatī Rādhikā's beautiful bodily fragrance...

कम्र-राधा-मनो-मीन-बडिशी-कृत-विभ्रमः ।

प्रेम-गर्वान्ध-गान्धर्वा-किलकिञ्चित-रञ्जितः ॥२॥

kamra-rādhā-mano-mīna-baḍiśī-kṛta-vibhramaḥ
prema-garvāndha-gāndharvā-kilakiñcita-rañjitaḥ (2)

...He whose charming pastimes serve as a hook to catch the fish of Śrīmatī Rādhikā's heart, He who derives great pleasure from the *kilakiñcit-bhāva** of Śrīmatī Rādhikā, who Herself is maddened with the pride of love...

*When the hero and heroine meet and due to great joy the heroine's seven moods of pride, desire, weeping, gentle smiling, jealousy, fear, and anger arise simultaneously, it is called *kilakiñcit*.

ललितावश्य-धी-राधा-मानाभास-वशी-कृतः ।

राधा-वक्रोक्ति-पीयूष-माधुर्य-भर-लम्पटः ॥३॥

lalitāvaśya-dhī-rādhā-mānābhāsa-vaśī-kṛtaḥ
rādhā-vakrokti-pīyūṣa-mādhurya-bhara-lampaṭaḥ (3)

...He who becomes submissive when confronted with even the shadow of the jealous anger of Śrīmatī Rādhikā, who Herself is controlled by Her dearest *sakhī* Lalitā, He who is greedy to relish the sweet nectar of Śrīmatī Rādhikā's crooked words...

मुखेन्दु-चन्द्रिकोद्वृण-राधिका-राग-सागरः ।

वृषभानु-सुता-कण्ठ-हारि-हार-हरिन्मणिः ॥४॥

mukhendu-candrikodvṛṇa-rādhikā-rāga-sāgaraḥ
vṛṣabhānu-sutā-kaṇṭha-hāri-hāra-harinmaṇiḥ (4)

...He whose moon-like face emits rays which cause the ocean of Śrīmatī Rādhikā's love to overflow, He who is the emerald in the beautiful necklace which adorns Vṛṣabhānu-nandini's neck...

फुल्ल-राधा-कमलिनी-मुखाम्बुज-मधुव्रतः ।
राधिका-कुच-कस्तूरी-पत्र-स्फुरदुर-स्थलः ॥५॥
phulla-rādhā-kamalinī-mukhāmbuja-madhuvrataḥ
rādhikā-kuca-kastūri-patra-sphurad ura-sthalaḥ (5)

...He who is the bumblebee for Śrīmatī Rādhikā's blossoming lotus face, and He whose chest is marked with the musk from Śrīmatī Rādhikā's breasts (due to having been embraced by Her).

इति गोकुल-भूपाल-सूनु-लीला-मनोहरम् ।
यः पठेन्नाम-दशकं सोऽस्य वल्लभतां व्रजेत् ॥६॥
iti gokula-bhūpāla-sūnu-līlā-manoharam
yaḥ paṭhen nāma-daśakam so 'sya vallabhatām vrajet (6)

Whoever lovingly recites this charming *stotram*, which is composed of ten names of Śrī Kṛṣṇa, the son of Gokula's king, and which is saturated with His pastimes, will very quickly become the object of His mercy.

श्रीकेशवाष्टकम्

Śrī Keśavāṣṭakam

नव-प्रियक-मञ्जरी-रचित-कर्ण-पूर-श्रियं
विनिद्रतर-मालतीकलित-शेखरेणोज्ज्वलम् ।
दरोच्छ्वसित-यूथिका-ग्रथित-वल्गु-वैकक्षकं
व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥१॥

*nava-priyaka-mañjarī-racita-karṇa-pūra-śriyam
vinidratarā-mālatī-kalita-sekhareṇojjvalam
darocchvasita-yūthikā-grathita-valgu-vaikakṣakam
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (1)*

With fresh *kadamba* buds adorning His ears, garlands of fully-blossomed *mālatī* flowers forming a splendid crown upon His head, and a garland of slightly opened and very beautiful jasmine flowers around His neck, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

पिशङ्गि मणिकस्तनि प्रणत-शृङ्गि पिङ्गक्षणे
मृदङ्ग-मुखि धूमले शबलि हंस वंशि-प्रिये ।
इति स्व-सुरभी-कुलं तरलमाह्वयन्तं मुदा
व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥२॥

*piśaṅgi maṇikastani praṇata-śṛṅgi piṅgikṣaṇe
mṛdaṅga-mukhi dhūmale śabali haṁsa vaṁśi-priye
iti sva-surabhī-kulam taralam āhvayantaṁ mudā
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (2)*

Calling His cows by saying, “Hey Piśaṅgi! Hey Maṇi-kastani! Hey Praṇata-śṛṅgi! Hey Piṅgikṣaṇe! Hey Mṛdaṅga-mukhi! Hey Dhūmale! Hey Śabali! Hey Haṁsa! Hey Vaṁśi-priye!” He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

घन-प्रणय-मेदुरान् मधुर-नर्म-गोष्ठी-कला-
विलास-निलयान् मिलद्विविध-वेश-विद्योतिनः ।
सखीनखिल-सारया पथिषु हासयन्तं गिरा
व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥३॥

*ghana-praṇaya-medurān madhura-narma-goṣṭhī-kalā-
vilāsa-nīlayān milad-vividha-veśa-vidyotinaḥ
sakhīn akhila-sārayā pathiṣu hāsayantaṁ girā
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (3)*

Joking and laughing with His friends who are very affectionate due to their deep love, who are very expert in the many arts of playful revelry such as speaking joking words, dancing and singing, and who are splendorously decorated with varieties of ornaments and garments, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

श्रमाम्बु-कणिकावली-दर-विलीढ-गण्डान्तरं
समूढ गिरि-धातुभिर्लिखित-चारु-पत्रांकुरम् ।
उदञ्चदलि-मण्डली-द्युति-विडम्बि-वक्रालकं
व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥४॥

*śramāmbu-kaṇikāvalī-dara-vilīḍha-gaṇḍāntaraṁ
samūḍha giri-dhātubhir likhita-cāru-patrāṅkuram
udañcad-ali-maṇḍalī-dyuti-vidambī-vakrālakaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (4)*

His cheeks brilliant with beads of perspiration from exertion, His face displaying pictures of young leaves which have been painted with varieties of mineral-dyes, and the splendour of His curly hair deriding the attractiveness of a swarm of bees who are restless for honey, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

निबद्ध-नव-तर्णकावलि-विलोकनोत्कण्ठया
नटत्-खुर-पुटाञ्चलैरलघुभिर्भुवं भिन्दतीम् ।
कलेन धवला-घटां लघु-निवर्तयन्तं पुरो
व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥५॥

*nibaddha-nava-tarṇakāvali-vilokanotkaṇṭhayā
naṭat-khura-putāñcalair alaghubhir bhuvam bhindatīm
kalena dhavalā-ghatām laghu-nivartayantaṁ puro
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (5)*

Employing vibrations from His flute to assemble the cows, who are digging the ground with their hooves in great eagerness to see their young calves that are kept bound within the village cowpen, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

पदाङ्कततिभिर्वरां विरचयन्तमध्व-श्रियं
 चलत्तरल-नैचिकी-निचय धूलि-धूम-स्रजम्
 मरुल्लहरि-चञ्चली-कृत-दुकूल-चूडाञ्चलं
 व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥६॥

*padāṅka-tatibhir varāṁ viracayantam adhva-śriyam
 calat-tarala-naicikī-nicaya dhūli-dhūmra-srajam
 marul-lahari-cañcalī-kr̥ta-dukūla-cūḍāñcalaṁ
 vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (6)*

Beautifying the path with His footprints, His garland of forest flowers made a brownish colour by the dust being kicked up by the cows running ahead of Him, and the borders of His cloth oscillating in the gentle breeze, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

विलास-मुरली-कल-ध्वनिभिरुल्लसन्मानसाः
 क्षणादखिल-बल्लवीः पुलकयन्तमन्तर्गृहि ।
 मुहुर्विदधतं हृदि प्रमुदितां च गोष्ठेश्वरीं
 व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥७॥

*vilāsa-muralī-kala-dhvanibhir ullasan-mānasāḥ
 kṣaṇād akhila-ballavīḥ pulakayantam antar-gr̥he
 muhur vidadhataṁ hṛdi pramuditāṁ ca goṣṭheśvarīṁ
 vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (7)*

With the sweet sound of His playful flute elating the house-bound *gopīs* so much that their bodily hairs stand erect, and making His mother Yaśodā joyous at heart, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

उपेत्य पथि सुन्दरी-ततिभिराभिरभ्यर्चितं
 स्मितांकुर करम्बितैर्नटदपाङ्ग-भङ्गीशतैः ।
 स्तन-स्तवक-संचरन्नयन-चञ्चरीकाञ्चलं
 व्रजे विजयिनं भजे विपिन-देशतः केशवम् ॥८॥

*upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ
 smitāṅkura karambitair naṭad-apāṅga-bhaṅgīśataiḥ
 stana-stavaka-sañcaran-nayana-cañcarikāñcalaṁ
 vraje vijayinaṁ bhaje vipina-deśataḥ keśavam (8)*

Being respectfully greeted with garlands of sidelong glances by *gopīs* who have mounted the tops of their palaces, and with His vision drifting over their breasts like a bumblebee hovering amongst a cluster of flowers, He is returning from the forest to the village of Vraja—I worship that Śrī Keśava.

इदं निखिल-बल्लवी-कुल-महोत्सवोल्लासनं
क्रमेण किल यः पुमान् पठति सुष्ठु पद्याष्टकम् ।
तमुज्ज्वल-धियं सदा निज-पदारविन्द-द्वये
रतिं दददच्चलां सुखथताद्विशाखा-सखः ॥९॥

*idaṁ nikhila-ballavī-kula-mahotsavollāsanam
krameṇa kila yaḥ pumān paṭhati suṣṭhu padyāṣṭakam
tam ujjvala-dhiyaṁ sadā nija-padāravinda-dvaye
ratim dadad acañcalāṁ sukhathatād viśākhā-sakhaḥ (9)*

Viśākhā's friend Śrī Kṛṣṇa will make happy for all time those who faithfully recite these eight verses of poetry, which increase the bliss of the *vraja-gopīs*, by making their intelligence shine with unwavering devotion for His lotus feet.

श्रीकुञ्ज-विहार्यष्टकम् (१) Śrī Kuñja-vihāryaṣṭakam (1)

इन्द्रनील-मणि-मञ्जुल-वर्णः
फुल्ल-नीप-कुसुमाञ्चित-कर्णः ।
कृष्णलाभिरकृशोरसि हारी
सुन्दरो जयति कुञ्ज-विहारी ॥१॥

indranīla-maṇi-mañjula-varṇaḥ
phulla-nīpa-kusumāñcita-karṇaḥ
kṛṣṇalābhir akṛsorasi hāri
sundaro jayati kuñja-vihāri (1)

Whose bodily complexion is immensely charming like sapphire, whose ears are beautified by fully-blossomed *kadamba* flowers, and whose broad chest is adorned with a splendid necklace of *guñjā berries*—all glories to that supremely beautiful Kuñja-vihārī Śrī Kṛṣṇa.

राधिका-वदन-चन्द्र-चकोरः
सर्व-बल्लव-वधू-धृतिचौरः ।
चर्चरी-चतुरताञ्चित-चारी-
चारुतो जयति कुञ्ज-विहारी ॥२॥

rādhikā-vadana-candra-cakoraḥ
sarva-ballava-vadhū-dhṛti-cauraḥ
carcarī-caturatāñcita-cārī
cāruto jayati kuñja-vihāri (2)

Who is the *cakora*-bird enamoured with the moon-like face of Śrīmatī Rādhikā, who robs all the young maidens of Vraja of their self-restraint, and who displays great expertise in dancing gracefully to the melody known as *carcarī*—all glories to that Kuñja-vihārī Śrī Kṛṣṇa.

सर्वतः प्रथित-कौलिक-पर्व-
ध्वंसनेन हृत-वासव-गर्वः ।
गोष्ठ-रक्षण कृते गिरिधारी-
लीलया जयति कुञ्ज-विहारी ॥३॥

*sarvataḥ prathita-kaulika-parva-
dhvaṁsanena hṛta-vāsava-garvaḥ
goṣṭha-rakṣaṇa kṛte giridhāri-
līlayā jayati kuñja-vihāri (3)*

Who stopped the *vraja-vāsīs* from performing their renowned customary sacrifice to Indra, who pulverised the pride of the enraged Indra, and who lifted Govardhana Hill to protect Vraja—all glories to that Kuñja-vihāri Śrī Kṛṣṇa.

रागमण्डल-विभूषित-वंशी-
विभ्रमेण मदनोत्सव-शंसी ।
स्तूयमान-चरितः शुक-शारी-
श्रेणिभिर्जयति कुञ्ज-विहारी ॥४॥

*rāga-maṇḍala-vibhūṣita-vaṁśī-
vibhrameṇa madanotsava-śaṁsī
stūyamāna-caritaḥ śuka-śāri-
śreṇibhir jayati kuñja-vihāri (4)*

With the sweet sound of His flute, which is adorned with all known melodies, He heralds the commencement of His festival of amorous love, and upon hearing the melody of the flute, all the enamoured parrots glorify His divine character—all glories to that Kuñja-vihāri Śrī Kṛṣṇa.

शातकुम्भ-रुचि-हारी-दुकूलः
केकि चन्द्रक-विराजित-चूलः ।
नव्य-यौवन-लसद्-व्रज-नारी-
रञ्जनो जयति कुञ्ज-विहारी ॥५॥

*śātakumbha-ruci-hāri-dukūlaḥ
keki candraka-virājita-cūlaḥ
navya-yauvana-lasad-vraja-nārī-
rañjano jayati kuñja-vihāri (5)*

Whose yellow cloth is more resplendent than gold, whose crown is adorned with peacock feathers, and who is always ready to delight the hearts of the fresh adolescent maidens of Vraja—all glories to that Kuñja-vihāri Śrī Kṛṣṇa.

स्थासकी-कृत-सुगन्धि-पटीरः
 स्वर्ण-काञ्चि-परिशोभि-कटीरः ।
 राधिकोन्नत-पयोधर-वारी-
 कुञ्जरो जयति कुञ्ज-विहारी ॥६॥
sthāsakī-kṛta-sugandhi-paṭīrah
svarṇa-kāñci-pariśobhi-kaṭīrah
rādhikonnata-payodhara-vāri-
kuñjaro jayati kuñja-vihārī (6)

Whose limbs are anointed with fragrant *candana*, whose waist is beautified by a belt of golden bells, and who is an elephant bound by the chains of Śrīmatī Rādhikā's raised breasts—all glories to that Kuñja-vihārī Śrī Kṛṣṇa.

गैरधातु-तिलकोज्वल-भालः
 केलिचञ्चलित चम्पक-मालः ।
 अद्रि-कन्दर-गृहेष्वभिसारी
 सुभ्रुवां जयति कुञ्ज-विहारी ॥७॥
gaura-dhātu-tilakojvala-bhālah
keli-cañcalita-campaka-mālah
adri-kandara-grheṣv abhisārī
subhruvām jayati kuñja-vihārī (7)

Whose forehead is radiant with *tilaka* composed of golden mineral dyes, on whose chest a playful garland of *campa* flowers swings, and who attends a rendezvous with the *gopīs* in the mountain caves of Saṅketa—all glories to that Kuñja-vihārī Śrī Kṛṣṇa.

विभ्रमोच्चल-दृगञ्चल-नृत्य-
 क्षिप्त-गोप-ललनाखिल-कृत्यः ।
 प्रेम-मत्त-वृषभानु-कुमारी-
 नागरो जयति कुञ्ज-विहारी ॥८॥
vibhramoccala-dṛgañcala-nṛtya-
kṣipta-gopa-lalanākhila-kṛtyaḥ
prema-matta-vṛṣabhānu-kumārī-
nāgaro jayati kuñja-vihārī (8)

Whose restless sidelong glances separate the *gopīs* from their household duties, and who is the *rasika* amorous hero of the love-intoxicated Śrīmatī Rādhikā—all glories to that Kuñja-vihārī Śrī Kṛṣṇa.

अष्टकं मधुर-कुञ्ज-विहारी-
क्रीडया पठति यः किल हारि ।
य प्रयाति विलसत् पर-भागं
तस्य पाद-कमलार्चन-रागम् ॥९॥

*aṣṭakam madhura-kuñja-vihārī-
krīḍayā paṭhati yaḥ kila hāri
ya prayāti vilasat para-bhāgam
tasya pāda-kamalārcana-rāgam (9)*

Those who recite this very sweet and charming *aṣṭaka*, which is full of Śrī Kṛṣṇa's pastimes, will obtain a remarkable spontaneous love in their worship of His lotus feet.

श्रीकुञ्ज-विहार्याष्टकम् (२) Śrī Kuñja-vihāryāṣṭakam (2)

अविरत-रति-बन्धु-स्मेरता-बन्धुर-श्रीः
कवलित इव राधापाङ्ग-भङ्गी-तरङ्गैः ।
मुदित-वदन-चन्द्रश्चन्द्रकापीड-धारी
मुदिर-मधुर-कान्तिर्भाति कुञ्जे-विहारी ॥१॥

*avirata-rati-bandhu-smeratā-bandhura-śrīḥ
kavalita iva rādhāpāṅga-bhaṅgī-taraṅgaiḥ
mudita-vadana-candraś candrakāpīḍa-dhārī
mudira-madhura-kāntir bhāti kuñje-vihārī (1)*

Due to His engagement in amorous revelry a smile always plays upon His face, He is devoured by the waves of Śrīmatī Rādhikā's sidelong glances, His moon-like face is always jubilant, His head is adorned with a peacock feather, and His sweet bodily complexion is the colour of a fresh monsoon cloud—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

तत सुषिर-घनानां नादमानद्ध-भाजां
जनयति तरुणीनां मण्डले मण्डितानां ।
तट भूवि नटराज-क्रीडया भानु-पुत्र्या
विदधदतुलचारीर्भाति कुञ्जे-विहारी ॥२॥

*tata suṣira-ghanānām nādam ānaddha-bhājām
janayati taruṇīnām maṇḍale maṇḍitānām
tata bhūvi naṭarāja-kriḍayā bhānu-putryā
vidadhad atula-cārīr bhāti kuñje-vihārī (2)*

When on the banks of the Yamunā the beautifully decorated *gopīs* begin playing instruments such as the *mṛdaṅga*, *vīṇā*, flute and hand-held gong, like the topmost dancer He begins gracefully dancing—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

शिखिनि कलित-षड्जे कोकिले पञ्चमाढ्ये
 स्वयमपि नव-वंश्योद्दामयन् ग्राम-मुख्यं ।
 धृत-मृग-मद-गन्धः सुष्ठु गान्धार-संजं
 त्रिभुवन-धृति-हारीर्भाति कुञ्जे-विहारी ॥३॥

*sikhini kalita-ṣaḍje kokile pañcamādhye
 svayam api nava-vaṁśyoddāmayan grāma-mukhyaṁ
 dhṛta-mṛga-mada-gandhaḥ suṣṭhu gāndhāra-sañjam
 tri-bhuvana-dhṛta-hārī bhāti kuñje-vihārī (3)*

When the peacocks begin singing in the first note and the cuckoos in the fifth, on a new flute He produces a magnificent, hypnotic melody named Gandhāra which steals away the composure of the three worlds—in this way that Kuñja-vihārī, His entire body anointed with fragrant musk, is splendidly situated within a *kuñja*.

अनुपम-कर-शाखोपात्त-राधाङ्गुलीको
 लघु-लघु कुसुमानां पर्यटन वाटिकायां ।
 सरभसमनुगीतश्चित्र-कण्ठीभिरुच्चैः
 व्रज-नव-युवतीभिर्भाति कुञ्जे-विहारी ॥४॥

*anupama-kara-śākhopātta-rādhāṅgulīko
 laghu-laghu kusumānāṁ paryaṭana vāṭikāyāṁ
 sa-rabhasam anugītaś citra-kaṇṭhībhir uccaiḥ
 vraja-nava-yuvatībhir bhāti kuñje-vihārī (4)*

Holding Śrīmatī Rādhikā's right hand with the very soft fingers of His left hand, He slowly strolls with Her through a flower garden as the beautiful young girls of Vraja blissfully sing Their glories in sweet voices—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

अहिरिपु-कृत-लास्ये कीचकारब्ध-वाद्ये
 व्रज-गिरि-तट-रङ्गे भृङ्ग-संगीत-भाजि ।
 विरचित-परिचर्यश्चित्र-तौर्य-त्रिकेण
 स्तिमित-करण-वृत्तिर्भाति कुञ्जे-विहारी ॥५॥

*ahiripu-kṛta-lāsye kīcakārabdha-vādye
 vraja-giri-taṭa-raṅge bhṛṅga-saṅgīta-bhāji
 viracita-paricaryaś citra-taurya-trikeṇa
 stimita-karaṇa-vṛttir bhāti kuñje-vihārī (5)*

When on the theatrical stage of Govardhana Hill's plateau the peacocks dance, the bamboos sound in the wind, and the bumblebees sing, it is as if Govardhana himself is serving Śrī Kṛṣṇa by dancing, making music and singing, causing Kṛṣṇa's heart to melt—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

दिशि-दिशि शुक-शारी-मण्डलैर्गूढ-लीलाः
 प्रकटमनुपठद्भिर्निर्मिताश्चर्य-पुरः ।
 तदति-रहसि वृत्तं प्रेयसी-कर्ण-मूले
 स्मित-मुखमभिजल्पन् भाति कुञ्जे-विहारी ॥६॥
diśi-diśi śuka-śārī-maṇḍalair gūḍha-līlāḥ
prakaṭam anupathadbhir nirmitāścaryam-puraḥ
tad ati-rahasi vṛttaṁ preyasī-karṇa-mūle
smita-mukham abhijalpan bhāti kuñje-vihārī (6)

When in all directions of a *kuñja* the parrots begin clearly narrating the confidential pastimes which Śrī Kṛṣṇa performed in a solitary place, Kṛṣṇa Himself becomes completely wonderstruck upon hearing them and laughs as He speaks them into the ear of His beloved Śrīmatī Rādhikā—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

तव चिकुर-कदम्बं स्तम्भते प्रेक्ष्य केकी
 नयन-कमल-लक्ष्मीर्वन्दते कृष्णसारः ।
 अलिरलमलकान्तं नौति पश्येति राधां
 सुमधुरमनुशंसन् भाति कुञ्जे-विहारी ॥७॥
tava cikura-kadambaṁ stambhate preksya keki
nayana-kamala-lakṣmīr vandate kṛṣṇasārah
alir alam alakāntaṁ nauti paśyeti rādhāṁ
su-madhuram anuśaṁsan bhāti kuñje-vihārī (7)

Saying to Śrīmatī Rādhikā, “Just see! Upon noticing how Your ringlets of hair are beautifully decorated with varieties of flowers, the peacocks have become stunned, as if they are silently thinking that Your hair is more beautiful than their tail-feathers. The *kṛṣṇa-sāra* deer are glorifying Your lotus eyes, and the bees are praising Your locks of curly hair,” that Kuñja-vihārī is splendidly situated within a *kuñja*.

मदन-तरल-बाला-चक्रवालेन विष्व-
 ग्विविध वरकलानां शिक्षया सेव्यमानः ।
 स्वलित-चिकुर-वेशे स्कन्ध-देशे प्रियायाः
 प्रथित-पृथुल-बाहुर्भाति कुञ्जे-विहारी ॥८॥
madana-tarala-bālā-cakravālena viṣvag-
vividha varakalānāṁ śikṣayā sevyamānaḥ
skhalita-cikura-veśe skandha-deśe priyāyāḥ
prathita-pṛthula-bāhur bhāti kuñje-vihārī (8)

On the pretext of learning from them crafts such as stringing flower garlands, He is served by *sakhīs* headed by Lalitā who are expert in the art of amorous love, and He places His lotus hand on His dear-most beloved Śrīmatī Rādhikā’s shoulder where Her unbraided hair has fallen—in this way that Kuñja-vihārī is splendidly situated within a *kuñja*.

इदमनुपम-लीला-हारि कुञ्जे-विहारी
स्मरण-पदमधीते तुष्ट-धीरष्टकं यः ।
निजगण-वृतया श्रीराधयाराधितस्तं
नयति निज-पदाब्जं कुञ्ज-सद्माधिराजः ॥९॥

*idam anupama-lilā-hāri kuñje-vihārī
smaraṇa-padam adhīte tuṣṭa-dhīr aṣṭakaṁ yaḥ
nija-gaṇa-vṛtayā śrī-rādhayārādhitas taṁ
nayati nija-padābjaṁ kuñja-sadmādhirājaḥ (9)*

This *aṣṭaka* is very captivating because it embodies the method for remembrance of Śrī Kṛṣṇa and because each verse of it reveals His pastimes. That lord of the *kuñjas* who is worshipped by Śrīmatī Rādhikā and Her *sakhīs*, Śrī Kṛṣṇa, will bestow a place at His lotus feet upon those who recite this *aṣṭaka* with a contented heart.

श्रीकृष्णस्य प्रणाम-प्रणयारव्य-स्तवः Śrī Kṛṣṇasya Praṇāma-praṇayākhyā-stavaḥ

कन्दर्प-कोटि रम्याय स्फुरदिन्दीवर-त्विषे ।
जगन्मोहन-लीलाय नामो गोपेन्द्र-सूनवे ॥१॥
kandarpa-koṭi ramyāya sphurad-indīvara-tviṣe
jagan-mohana-līlāya namo gopendra-sūnave (1)

Who is more beautiful than millions of Kāmadevas, whose bodily complexion is more charming than a fully-blossomed blue lotus flower, and whose astonishing pastimes enamour the three worlds—I offer *praṇāma* unto that Gopendra-nandana Śrī Kṛṣṇa.

कृष्णला-कृत-हाराय कृष्ण-लावण्य-शालिने ।
कृष्ण-कूल-करीन्द्राय कृष्णाय करवै नमः ॥२॥
kṛṣṇalā-kṛta-hārāya kṛṣṇa-lāvanya-śāline
kṛṣṇa-kūla-karīndrāya kṛṣṇāya karavai namaḥ (2)

Who is adorned with a *guñja* necklace, who is lustrous like a blue sapphire, and who wanders on the Yamunā's banks like a mad elephant—I offer *praṇāma* unto that Śrī Kṛṣṇa.

सर्वानन्द-कदम्बाय कदम्ब-कुसुम-स्रजे ।
नमः प्रेमावलम्बाय प्रलम्बारि-कनीयसे ॥३॥
sarvānanda-kadambāya kadamba-kusuma-sraje
namaḥ premāvalambāya pralambāri-kanīyase (3)

Who is the source of all transcendental bliss, whose chest is splendorously adorned with a garland of *kadamba* flowers, and who is subjugated by the love of His devotees—I offer *praṇāma* unto that younger brother of Balarāma, Śrī Kṛṣṇa.

कुण्डल-स्फुरदंसाय वंशायत्त मुख-श्रिये ।
राधा मानस-हंसाय व्रजोत्तंसाय ते नमः ॥४॥
kuṇḍala-sphurad-aṁsāya vaṁśāyatta mukha-śriye
rādhā mānasa-haṁsāya vrajottaṁsāya te namaḥ (4)

Whose shoulders are beautified by His oscillating earrings, whose splendid face holds a slightly crooked expression due to His playing of the flute, and who is the swan upon the lake of Śrīmatī Rādhikā's heart—I offer *praṇāma* unto that Śrī Kṛṣṇa, the jewel in the *Vṛaja-vāsīs'* crown.

नमः शिखंड-चूडाय दण्ड-मण्डित-पाणये ।

कुण्डलीकृत-पुष्पाय पुण्डरीकेक्षणाय ते ॥५॥

namaḥ śikhaṇḍa-cūḍāya daṇḍa-maṇḍita-pāṇaye
kuṇḍalī-kṛta-puṣpāya puṇḍarīkeṣaṇāya te (5)

Who wears a peacock-feather crown, who carries a jewelled staff to protect the cows, and who wears earrings composed of flowers—I offer *praṇāma* unto that lotus-eyed Śrī Kṛṣṇa.

राधिका-प्रेम-माध्वीक-माधुरी मुदितान्तरम् ।

कन्दर्प-वृन्द-सौन्दर्य गोविन्दमभिवादये ॥६॥

rādhikā-prema-mādhvīka-mādhurī muditāntaram
kandarpa-vṛnda-saundaryam govindam abhivādaye (6)

Who due to drinking the sweet nectar of Śrīmatī Rādhikā's *prema* is always joyful at heart, and who is more attractive than millions of Kāmadevas—I offer *praṇāma* unto that Śrī Govinda.

शृङ्गार-रस शृङ्गारं कर्णिकारात्त-कर्णिकम् ।

वन्दे श्रिया नवाभ्राणां बिभ्राणं विभ्रमं हरिम् ॥७॥

śṛṅgāra-rasa śṛṅgāraṁ kaṛṇikārātta-kaṛṇikam
vande śriyā navābhraṇām bibhraṇam vibhramam harim (7)

Who is the ornament of *śṛṅgāra-rasa*, who wears ornaments fashioned from *kanakacampa* flowers in His ears, and who, due to His dark-bluish bodily complexion, is often mistaken for a fresh monsoon cloud—I worship that Śrī Hari.

साध्वी-व्रत-मणि-व्रात-पश्यतोहर-वेणवे ।

कह्लार-कृत-चूडाय शंखचूड-भिदे नमः ॥८॥

sādhvī-vrata-maṇi-vrāta-paśyatohara-veṇave
kahlāra-kṛta-cūḍāya śaṅkhacūḍa-bhide namaḥ (8)

Whose flute-song pilfers the jewels of chaste girls' adherence to religious principles, whose crown is adorned with lotus flowers, and who is the slayer of Kāmsa's follower named Śaṅkhacūḍa—I offer *praṇāma* unto that Śrī Kṛṣṇa.

राधिकाधर-बन्धूक-मकरन्द-मधुव्रतम् ।

दैत्य-सिन्धुर-पारीन्द्रं वन्दे गोपेन्द्र-नन्दनम् ॥९॥

rādhikādhara-bandhūka-makaranda-madhuvratam
daitya-sindhura-pārīndraṁ vande gopendra-nandanam (9)

Who is the bumblebee that drinks the nectar of Śrīmatī Rādhikā's *bandhuka* flower lips, and who is a lion in the face of the mad-elephant demons—I worship that Gopendra-nandana Śrī Kṛṣṇa.

बर्हेन्द्रायुध-रम्याय जगज्जीवन-दायिने ।
 राधा-विद्युद्वृतांगाय कृष्णाम्भोदाय ते नमः ॥१०॥
barhendrāyudha-ramyāya jagaj-jīvana-dāyine
rādhā-vidyud-vṛtāṅgāya kṛṣṇāmbhodāya te namaḥ (10)

Whose rainbow-like peacock-feather makes His appearance very charming, who gives life to the entire universe, and who is the dark raincloud beautified by the lightning of Śrīmatī Rādhikā—I offer *praṇāma* unto that Śrī Kṛṣṇa.

प्रेमान्ध-बल्लवी-वृन्द-लोचनेन्दीवरेन्दवे ।
 काश्मीर-तिलकाढ्याय नमः पीताम्बराय ते ॥११॥
premāndha-ballavī-vṛnda-locanendīvarendave
kāśmīra-tilakāḍhyāya namaḥ pītāambarāya te (11)

Who is the moon shining on the blue lotus of the eyes of the *gopīs* who are blinded by love, and who is adorned with *tilaka* composed of *kuṅkuma*—I offer *praṇāma* unto that Śrī Kṛṣṇa, who is attired in yellow garments.

गीर्वाणेश-मदोद्दाम-दाव-निर्वाण-नीरदम् ।
 कन्दुकी-कृत-शैलेन्द्रं वन्दे गोकुल-बान्धवम् ॥१२॥
gīrvāṇeśa-madoddāma-dāva-nirvāṇa-nīradam
kandukī-kṛta-śailendram vande gokula-bāndhavam (12)

Who is the fresh raincloud which extinguished the forest fire of Indra's immense pride, and who lifted Girirāja Govardhana as if it were a toy ball—I offer *praṇāma* unto that friend of Gokula, Śrī Kṛṣṇa.

दैन्याण्वि निमग्नोऽस्मि मन्तु-ग्राव-भरार्दितः ।
 दुष्टे कारुण्य-पारीण मयि कृष्ण कृपां कुरु ॥१३॥
dainyārṇave nimagno 'smi mantu-grāva-bharārditaḥ
duṣṭe kāruṇya-pāriṇa mayi kṛṣṇa kṛpām kuru (13)

O ocean of compassion! Hey Kṛṣṇa, weighed down by the boulder of my offences, I am drowning in the ocean of grief. Please be merciful and save this poor soul.

आधारोऽप्यपराधानामविवेक-हतोऽप्यहम् ।
 त्वत्कारुण्य-प्रतीक्षोऽस्मि प्रसीद मयि माधव ॥१४॥
ādhāro 'py aparādhānām aviveka-hato 'py aham
tvat-kāruṇya-pratikṣo 'smi prasīda mayi mādharma (14)

O Mādhava! Although I am a reservoir of hundreds of offences and through my lack of intelligence have murdered my own consciousness, at this moment I am waiting for the bestowal of Your kindness—I hope that You will be pleased with me.

श्रीहरि-कुसुम-स्तवकम् Śrī Hari-kusuma-stavakam

गति-गञ्जित-मत्ततर-द्विरदं
रद-निन्दित-सुन्दर-कुन्द-मदं ।
मदनार्बुद-रूप-मदघ्न-रुचिं
रुचिर-स्मित-मंजरि-मंजु-मुखम् ॥१॥

*gati-gañjita-mattatara-dviradam
rada-nindita-sundara-kunda-madam
madanārbuda-rūpa-madaghna-ruciṁ
rucira-smita-mañjari-mañju-mukham (1)*

Whose gait is more beautiful than that of an intoxicated elephant, whose teeth are more charming than a row of jasmine flowers, whose bodily beauty is greater than that of millions of Kāmadevas, whose face is adorned with a gentle smile...

मुखरी-कृत-वेणु-हत-प्रसदं
मद-वल्गित-लोचन-तामरसं ।
रस-पूर-विकासक-केलि-परं
परमार्थ-परायण-लोक-गतिम् ॥२॥

*mukhari-kṛta-veṇu-hṛta-prasadam
mada-valgita-locana-tāmarasaṁ
rasa-pūra-vikāsaka-keli-param
paramārtha-parāyaṇa-loka-gatim (2)*

...who attracts young girls with the vibration of His flute, whose lotus eyes are red due to the intoxicating influence of youth, who exhibits a flowing current of pastime-nectar, who is the sole destination for those devotees who are pursuing the ultimate perfection...

गति-मण्डित-यामुन-तीर-भुवं
भुवनेश्वर-वंदित-चारु-पदं ।
पदकोज्ज्वल-कोमल-कंठ-रुचं
रुचकात्त-विशेषक-वल्गुतरम् ॥३॥

*gati-maṇḍita-yāmuna-tira-bhuvam
bhuvaneśvara-vandita-cāru-padam
padakojjvala-komala-kaṅṭha-rucaṁ
rucakātta-viśeṣaka-valgutaram (3)*

...whose footsteps decorate the banks of the Yamunā, whose charming feet are worshipped by demigods such as Brahmā and Śiva who are the lords of their own planets, whose soft neck is splendidly adorned with a radiant *padaka* ornament, whose captivating forehead is marked with *goro-canā-tilaka*...

तरल-प्रचलाक-परीत-शिखं
शिखरीन्द्र-धृति-पतिपन्न-भुजं ।
भुजगेन्द्र-फणाङ्गण-रंग-धरं
धर-कन्दर-खेलन-लुब्ध-हृदम् ॥४॥

*tarala-pracalāka-parīta-sikham
sikharīndra-dhṛti-patipanna-bhujam
bhujagendra-phaṅgāṅga-raṅga-dharam
dhara-kandara-khelana-lubdha-hṛdam (4)*

...who wears a peacock-feather crown, who lifted Govardhana Hill with His left hand, who danced on the hoods of Kāliya-nāga, who is always eager to play within mountain caves...

हृदयालु-सुहृद्गण-दत्त-महं
महनीय-कथा-कुल-धूत-कलिं ।
कलिताखिल-दुर्जय बाहु-बलं
बल-बल्लव-शावक-सन्निहितम् ॥५॥

*hṛdayālu-suhṛd-gaṇa-datta-mham
mahaniya-kathā-kula-dhūta-kaliṁ
kalitākhila-durjaya-bāhu-balam
bala-ballava-śāvaka-sannihitam (5)*

...who always pleases His friends and relatives, the narration of whose pastimes smashes the pride of Kali-yuga, whose arm-strength is indomitable, who is always in the company of Balarāma and the other young boys of Vraja...

हित-साधु-समीहित-कल्प-तरुं
तरुणी-गण-नूतन-पुष्प-शरं ।

शरणागत-रक्षण-दक्षतमं

तमसाधु-कुलोत्पल चण्ड-करम् ॥६॥

*hita-sādhu-samihita-kalpa-tarum
taruṇī-gaṇa-nūtana-puṣpa-śaraṁ
śaraṇāgata rakṣaṇa-dakṣatamaṁ
tam asādhu-kulotpala caṇḍa-karam (6)*

...who is a desire tree that fulfils the desires of His devotees' hearts, who for young girls is the ever-fresh god of love, who always protects those who have taken shelter of Him, who is the blazing sun that wilts the *kumuda*-flower demons...

कर-पद्म-मिलत्-कुसुम-स्तवकं

बक-दानव-मत्त-करीन्द्र-हरिं ।

हरिणी-गण-हारक-वेणु-कलं

कलकंठ-रवोज्ज्वल-कंठ-रणम् ॥७॥

*kara-padma-milat kusuma-stavakaṁ
baka-dānava-matta-karīndra-hariṁ
hariṇī-gaṇa-hāraka-veṇu-kalaṁ
kalakaṇṭha-ravojjvala-kaṇṭha-ṛaṇam (7)*

...whose holds a bunch of flowers in His lotus hand, who is a lion for the maddened elephant of Bakāsura, whose flute-song captivates the does, whose voice is even sweeter than that of the cuckoo...

रण-खण्डित-दुर्जन-पुण्य-जनं

जन-मङ्गल-कीर्ति-लता-प्रभवं ।

भव-सागर-कुंभज-नाम-गुणं

गुण-संग-विवर्जित-भक्त-गणम् ॥८॥

*raṇa-khaṇḍita-durjana-puṇya-janaṁ
jana-maṅgala-kīrti-latā-prabhavaṁ
bhava sāgara kumbhaja-nāma-guṇaṁ
guṇa-saṅga-vivarjita-bhakta-gaṇam (8)*

...who defeated monstrous demons in battle, whose great fame is the benefactor which grants auspiciousness for the residents of this world, whose name, attributes, and pastimes are the Agasta Muni which dries up the ocean of material existence, whose devotees are untouched by the modes of material nature...

गणनातिग-दिव्य-गुणोल्लसितं
सित-रश्मि-सहोदर-वक्त्र-वरं ।
वर-दृप्त-वृषासुर-दाव-घनं
घन-विभ्रम-वेश-विहार-मयम् ॥९॥

*gaṇanātiga-divya-guṇollasitaṁ
sita-raśmi-sahodara-vaktra-varaṁ
vara-dṛpta-vṛṣāsura-dāva-ghanam
ghana-vibhrama-veśa-vihāra-mayam (9)*

...who is adorned with innumerable divine attributes, whose face glows like moonlight, who is the raincloud which extinguishes the fire of the insolent Vṛṣāsura, who, being the great enjoyer of amorous sports, is always prepared to enjoy pastimes in beautiful and appropriately decorated *kuñjas*...

मय-पुत्र-तमःक्षय-पूर्ण-विधुं
विधुरी-कृत-दानव-राज-कुलम् ।
कुल-नन्दनमत्र-नमामि हरिम् ॥१०॥

*maya-putra-tamaḥ-kṣaya-pūrṇa-vidhum
vidhuri-kṛta-dānava-rāja-kulam
kula-nandanam atra namāmi harim (10)*

...who is the full moon that dissipates the darkness of the Vyoma demon, who gave pain to the demonic dynasties and delighted His own dynasty—I offer *praṇāma* unto that Śrī Hari.

उरसि परिस्फुरदिन्दिर-
मिन्दिर-मन्दिर-स्रजोल्लसितं ।
हरिमङ्गनाति-मङ्गल-
मङ्गलसच्चन्दनं वन्दे ॥११॥

*urasi parisphurad indiram
indindira-mandira-srajollasitaṁ
harim aṅganāti-maṅgalam
aṅga-lasac-candanam vande (11)*

At whose chest is Śrīmatī Rādhikā, who wears a splendid flower garland with many bees hovering about it, who bestows the highest auspiciousness upon young girls, and whose body is anointed with lustrous sandalwood paste—I worship that Śrī Hari.

श्रीत्रिभङ्गीछन्दःस्तवः

Śrī Tri-bhaṅgī-chandaḥ Stavah

यमलार्जुन-भञ्जनमाश्रित-रञ्जनमहिगञ्जन-घन-लास्य-भरं
पशुपाल-पुरन्दरमभिसृत-कन्दरमति-सुन्दरमरविन्द-करम् ।
वर-गोपवधू-जन-विरचित-पूजनमुरुकूजन-नव-वेणु-धरं
स्मर-नर्म-विचक्षणमखिल-विलक्षण-तनु-लक्षणमति-दक्षतरम् ॥१॥

*yamalārjuna-bhañjanam āśrita-rañjanam ahi-gañjana-ghana-lāśya-bharam
paśupāla-purandaram abhiṣṭa-kandaram ati-sundaram aravinda-karam
vara-gopavadhū-jana-viracita-pūjanam uru-kūjana-nava-veṇu-dharam
smara-narma-vicakṣaṇam akhila-vilakṣaṇa-tanu-lakṣaṇam ati-dakṣataram (1)*

Who broke the *yamalārjuna* trees, who delights those who take shelter of Him, who crushed the Kāliya-serpent and danced beautifully upon his hoods, who is highly skilled in tending domestic animals, who has secret rendezvous within the caves of Govardhana, who is very beautiful, whose hands are like lotus flowers, who is worshipped by the *Vraja-gopīs* with their youth and everything else they possess, who holds a flute which produces sweet melodies, who is highly expert in amorous play, whose divine figure possesses all wonderful attributes, who is the most expert at everything...

प्रणताशनि-पुञ्जरमम्बर-पिञ्जरमरि-कुञ्जर-हरिमिन्दु-मुखं
गो-मण्डल-रक्षिणमनुकृत-पक्षिणमति-दक्षिणममितात्म-सुखम् ।
गुरु-गैरिक-मण्डितमनुनय-पण्डितमवखण्डित-पुरु-हूत-मखं
व्रज-कमल-विरोचनमलिक-सुरोचन-गोरोचनमतिताम्र-नखम् ॥२॥

*praṇatāśani-puñjaram ambara-piñjaram ari-kuñjara-harim indu-mukham
go-maṇḍala-rakṣiṇam anukṛta-pakṣiṇam ati-dakṣiṇam amitātma-sukham
guru-gairika-maṇḍitam anunayana-paṇḍitam avakhaṇḍita-puru-hūta-makham
vraja-kamala-virocanam alika-surocana-gorocanam atitāmra-nakham (2)*

...who bestows fearlessness upon those who are surrendered to Him, whose garments are yellow, who is the lion which crushes the elephant herds of His enemies, whose beautiful face is like a moon, who protects the cows, who imitates the singing of parrots and other birds, whose nature is very simple, whose happiness as He performs His pastimes knows no limit, who is decorated with pictures painted in beautiful mineral dyes, who is expert at breaking the *gopīs*' moods of jealous anger, who stopped the *Vraja-vāsīs*' sacrifice to Indra, who is the sun which shines on the lotus of Vraja, whose forehead is splendidly decorated with *gorocanā-tilaka*, whose nails are a beautiful reddish-copper colour...

उन्मद-रति-नायक-शानित-सायक-विनिधायक-चल-चिल्लि-लत-

मुद्धत-सङ्कोचनमम्बुज-लोचनमघ-मोचनममरालि-नतम् ।

निखिलाधिक-गौरवमुज्ज्वल-सौरभमति-गौरभ-पशुपीषु रतं

कोमल-पद्-पल्लवमभ्रमु-वल्लभ-रुचि-दुर्लभ-सविलास-गतम् ॥३॥

*unmada-rati-nāyaka-śānita-sāyaka-vinidhāyaka-cala-cilli-latam
uddhata-saṅkocanam ambuja-locanam agha-mocanam amarāli-natam
nikhilādhika-gauravam ujjala-saurabham ati-gaurabha-paśupīṣu ratam
komala-pada-pallavam abhramu-vallabha-ruci-durlabha-savilāsa-gatam (3)*

...whose vine-like eyebrows seem to fire arrows which are dyed with the mad passion of Kāmadeva, who annihilates the prowess of the wicked, whose eyes are like lotus flowers, who liberates souls from the reactions to their sins, who is worshipped by all the demigods, who is the supreme object of veneration, who is endowed with a brilliant bodily fragrance, who is always surrounded by golden-complexioned *gopīs*, whose lotus-blossom feet are very soft and delicate, whose gait is more graceful than that of the elephant Airāvata...

भुज-मूर्ध्नि विशङ्कटमधिगत-शङ्कट-नत-कङ्कटमटवीषु चलं

नव-नीप-करम्बित-वन-रोलम्बितमवलम्बित-कलकण्ठ-कलम् ।

दुर्जन-तृण-पावकमनुचर-शावक-निकरावकमरुणोष्ठ-दलं

निज-विक्रम-चर्चित-भुज-गुरु-गर्वित-गन्धर्वित-दनुजार्दि-बलम् ॥४॥

*bhuja-mūrdhni viśaṅkaṭam adhigata-śaṅkaṭa-nata-kaṅkaṭam aṭavīṣu calam
nava-nīpa-karambita-vana-rolambitam avalambita-kalakaṅṭha-kalam
durjana-tṛṇa-pāvakam anucara-sāvaka-nikarāvakam aruṇoṣṭa-dalam
nija-vikrama-carcita-bhuja-guru-garvita-gandharvita-danujārdi-balam (4)*

...whose shoulders are broad, who protects His devotees at the time of calamities, who is always very eager to wander through the forests, who is the bee which hovers amongst the forests of freshly-blossomed *kadamba* flowers, whose voice is like that of a cuckoo, who is the fire which burns the grass of the wicked, who protects His cowherd-boy companions from all fearful situations, whose lips are a beautiful reddish colour, who by His own great power annihilates mighty demons with robust arms...

श्रुति-रत्न-विभूषण-रुचि-जित-पूषणमलि-दूषण-नयनान्त-गतिं
यमुना-तट-तल्पित-पुष्पमनल्पित-मद-जल्पित-दयिताप्त-रतिम् ।
वन्देमहि वन्दित-नन्दममन्दित-कुलमन्धित-खल-कंस-मतिं
त्वामिह दामोदर हलधर-सोदर हर नो दरमनुबद्ध-रतिम् ॥७॥

*śruti-ratna-vibhūṣaṇa-ruci-jita-pūṣaṇam ali-dūṣaṇa-nayanānta-gatiṁ
yamunā-taṭa-talpita-puṣpam analpita-mada-jalpita-dayitāpta-ratiṁ
vandemahi vandita-nandanam amandita-kulam andhita-khala-kaṁsa-matiṁ
tvām iha dāmodara haladhara-sodara hara no daram anubaddha-ratiṁ (5)*

...whose jewelled earrings emit a brilliance which defeats the splendour of the sun, whose restless eyes, which are decorated with splendid *kājala*, rebuke the restive bumblebee, who rests upon a bed of flowers on the bank of the Yamunā, who blissfully enjoys with His beloveds who speak especially sweetly when they are maddened with love for Him, who worships His father Nanda Mahārāja, who illuminates the dynasty of cowherd men, who vanquished the intelligence of Kāṁsa, and who loves His devotees—I offer *praṇāma* unto that Śrī Kṛṣṇa, the younger brother of Balarāma. O Dāmodara! Be merciful and relieve us from the fear of material existence.

श्रीमुकुन्द-मुक्तावली

Śrī Mukunda-muktāvalī

नव-जलधर-वर्णं चम्पकोद्भासि-कर्णं
विकसित-नलिनास्यं विस्फुरन्मन्द-हास्यम् ।
कनक-रुचि-दुकूलं चारु-बहार्वचूलं
कमपि निखिल-सारं नौमि गोपी-कुमारम् ॥१॥

*nava-jaladhara-varṇaṁ campakodbhāsi-karṇaṁ
vikasita-nalināsyāṁ visphuran-manda-hāsyam
kanaka-ruci-dukūlaṁ cāru-bahārvacūlaṁ
kam api nikhila-sāraṁ naumi gopī-kumāram (1)*

Whose bodily hue is like that of a fresh monsoon cloud, whose ears are beautified by *campā* flowers, whose face is like a fully-opened lotus flower upon which a gentle smile always plays, whose garments shine like gold, upon whose head rests a peacock-feather crown, and who is the essence of all living beings—I praise that son of Śrī Yaśodā.

मुख-जित-शरदिन्दुः केलि-लावण्य-सिन्धुः
कर-विनिहित-कन्दुर्बल्लवी-प्राण-बन्धुः ।
वपुरुपसृत-रेणुः कक्ष-निक्षिप्त-वेणु-
र्वचनवशगधेनुः पातु मां नन्दसूनुः ॥२॥

*mukha-jita-sarad-induḥ keli-lāvaṇya-sindhuḥ
kara-vinihita-kandur ballavī-prāṇa-bandhuḥ
vapuru pasṛta-reṇuḥ kakṣa-nikṣipta-veṇu-
vacana-vaśaga-dhenuḥ pātu mām nanda-sūnuḥ (2)*

Whose incomparably splendid face defeats the shining beauty of the autumnal full moon, who is an ocean of playfulness and loveliness, who holds a toy ball in His hand, who is the *gopīs'* life-friend, whose divine form is covered with dust kicked up by the cows, whose flute is tucked under His arm, and whose words subjugate the cows—may that son of Nanda protect me.

ध्वस्त-दृष्ट-शंखचूड बल्लवी-कुलोपगूढ
 भक्त-मानसाधिरुढ निल-कंठ-पिच्छ-चूड ।
 कंठ-लम्बि-मञ्जु-गुञ्ज केलि-लब्ध-रम्य-कुञ्ज
 कर्ण-वर्ति-फुल्ल-कुन्द पाहि देव मां मुकुन्द ॥३॥

*dhvasta-duṣṭa-śaṅkhacūḍa ballavī-kulopagūḍha
 bhakta-mānasādhirūḍha nila-kaṅṭha-piccha-cūḍa
 kaṅṭha-lambhi-mañju-guñja keli-labdha-ramya-kuñja
 karṇa-varti-phulla-kunda pāhi deva mām mukunda (3)*

Hey Mukunda! In the snap of a finger You killed demons like Śaṅkhacūḍa, with great *prema* the fortunate *gopīs* are fastened to You by their hearts, You always reside in the land of Your devotees' minds, You always decorate Your hair with a peacock-feather, a charming garland of *guñja* always hangs around Your neck, to perform Your *rasa*-laden pastimes You take shelter of enchanting *kuñjas*, and You wear fully-blossomed jasmine flowers in Your ears. O Deva! Please protect me.

यज्ञ-भंग-रुष्ट-शक्र नुन्न-घोर-मेघ-चक्र
 वृष्टि-पूर खिन्न-गोप-वीक्षणोपजात-क्रोप ।
 क्षिप्त-सव्य-हस्त-पद्म धारितोच्च-शैल-सद्म
 गुप्तगोष्ठ रक्ष रक्ष मां तथाद्य पंकजाक्ष ॥४॥

*yajña-bhaṅga-ruṣṭa-śakra nunna-ghora-megha-cakra
 vṛṣṭi-pūra khinna-gopa-vikṣaṇopajāta-kopa
 kṣipta-savya-hasta-padma dhāritocca-śāila-sadma
 gupta-goṣṭha rakṣa rakṣa mām tathādya paṅkajākṣa (4)*

O lotus-eyed Lord! After You stopped the *vraja-vāsīs'* sacrifice to Indra, Indra became very angry and sent a multitude of frightful clouds to inundate Vraja with rain. Seeing how the cowherd people were distressed by this calamity, becoming unlimitedly angry You at once lifted the lofty Govardhana Hill with Your left hand and used it as an umbrella to protect the entire Vraja-maṇḍala. Please now protect this shelterless person in the same way.

मुक्ता-हारं दधदुदु-चक्राकारं
 सारं गोपी-मनसि मनोजारोपी ।
 कोपी कंसे खल-निकुरम्बोत्तसे
 वंशे रङ्गी दिशतु रतिं नः शार्ङ्गी ॥५॥

*muktā-hāraṁ dadhad-uḍu-cakrākāraṁ
 sāraṁ gopī-manasi manojāropī
 kopī kaṁse khala-nikurambottamse
 vaṁse raṅgī diśatu ratim naḥ śaṅgī (5)*

Who on His chest wears a splendid necklace of precious pearls which is like a cluster of stars, who always transmits *prema* into the hearts of the *gopīs*, who became boundlessly angry at Kāṁsa, the crown-jewel of demons, and who has special affection for His flute—may that Śrī Kṛṣṇa bestow upon us that very rare love for Him.

लीलोद्दामा जलधर-माला श्यामा
 क्षामाः कामादभिरचयन्ती रामाः ।
 सा मामव्यादखिलमुनीनां स्तव्या
 गव्या-पूर्तिः प्रभुरघ-शत्रोर्मूर्तिः ॥६॥

*liloddāmā jaladhara-mālā śyāmā
 kṣāmāḥ kāmād abhiracayanti rāmāḥ
 sā mām avyād akhila-munīnāṁ stavyā
 gavyā-pūrtiḥ prabhur agha-śatror murtiḥ (6)*

Which is engaged in freely performing pastimes, which is dark like a garland of monsoon clouds, which debilitates the *gopīs* with the disease of *prema*, which is praised by all the *munis*, and which is fully satisfied by milk products such as milk and butter—may I be protected by that beautiful transcendental form of Śrī Nanda-nandana, the enemy of Aghāsura.

पर्व-वर्तुल-शर्वरी-पति-गर्व-रीति-हराननं
 नन्द-नन्दनमिन्दिराकृत-वन्दनं धृत-चन्दनं ।
 सुन्दरी-रति-मन्दिरी-कृत-कन्दरं धृतमन्दरं
 कुण्डल-द्युति-मण्डल-प्तुत-कन्धरं भज सुन्दरम् ॥७॥

*parva-vartula-śarvarī-pati-garva-rīti-harānanam
 nanda-nandanamindirākṛta-vandanam dhṛta-candanam
 sundarī-rati-mandirī-kṛta-kandaram dhṛta-mandaram
 kuṇḍala-dyuti-maṇḍala-pluta-kandharam bhaja sundaram (7)*

Whose captivating face pulverises the pride of the shining full moon, whose feet are forever served by the goddess Lakṣmīdevī, whose divine form is anointed with brilliant sandalwood paste, who to accept the *vraja-gopīs*' gift of *prema* constructs *mandiras* within the caves of Govardhana, who to save Vraja from the great deluge playfully lifted Govardhana Hill with His lotus hand, and whose neck is engulfed by the effulgence of His glittering earrings—always serve that Śyāmasundara Nanda-nandana.

गोकुलाङ्गन-मङ्गलं कृत-पूतना-भव-मोचनं
 कुन्द-सुन्दर-दन्तमम्बुज-वृन्द-वन्दित-लोचनम् ।
 सौरभाकर-फुल्ल-पुष्कर-विस्फुरत्कर-पल्लवं
 दैवत-व्रज-दुर्लभं भज बल्लवी-कुल-वल्लभम् ॥८॥

*gokulāṅgana-maṅgalaṁ kṛta-pūtanā-bhava-mocanam
 kunda-sundara-dantam ambuja-vṛnda-vandita-locanam
 saurabhākara-phulla-puṣkara-visphurat-kara-pallavaṁ
 daivata-vraja-durlabham bhaja ballavī-kula-vallabham (8)*

Who adorns Gokula's courtyards with His spellbinding pastimes, who liberates demons like Pūtanā from the cycle of birth and death, whose teeth are bright white and charming like a row of jasmine flowers, whose wide eyes are worshipped by lotus flowers, whose blossom-like hands are splendid like fully-opened, fragrant lotuses, and whose *darśana* is rarely attained even by the demigods—always remember that Gopī-jana-vallabha Śrī Kṛṣṇa.

तुण्ड-कान्ति-दण्डितोरु-पाण्डुरांशु-मण्डलं
गण्ड-पालि-ताण्डवालि-शालि-रत्न-कुण्डलम् ।
फुल्ल-पुण्डरीक-खण्ड-क्लृप्त-माल्य-मण्डनं
चण्ड-बाहु-दण्डमत्र नौमि कंस-खण्डनम् ॥८॥

*tunḍa-kānti-daṇḍitoru-pāṇḍhurāṁśu-maṇḍalam
gaṇḍa-pāli-tāṇḍavāli-sāli-ratna-kuṇḍalam
phulla-puṇḍarika-khaṇḍa-klṛpta-mālya-maṇḍanam
caṇḍa-bāhu-daṇḍam atra naumi kaṁsa-khaṇḍanam (9)*

The charming splendour of His face destroys the pride of the effulgent full moon, His jewelled earrings always dance upon His neck, His chest is always adorned with a garland of fully-opened lotus flowers, and for His enemies His arms are very powerful—I praise that Śrī Kṛṣṇa, the slayer of Kaṁsa.

उत्तरङ्गदङ्ग-राग-संगमाति-पिङ्गल-
स्तुङ्ग-शृंग-सङ्गि-पाणिरंगनालि-मङ्गलः ।
दिग्विलासि-मल्लि-हासि-कीर्ति-वल्लि-पल्लव-
स्त्वां स पातु फुल्ल-चारु-चिल्लिरद्य-वल्लवः ॥९॥
*uttaraṅgad-aṅga-rāga-saṅgamāti-piṅgalas
tuṅga-śṛṅga-saṅgi-pāṇir aṅganāli-maṅgalaḥ
dig-vilāsi-malli-hāsi-kīrti-valli-pallavas
tvām sa patu phulla-cāru-cillir adya ballavaḥ (10)*

His bodily complexion has become golden due to being anointed with *candana* which is like rising waves, His lotus hand holds a long horn, He is the embodiment of auspiciousness for the *Vraja-gopīs*, the burgeoning vine of His fame mocks the jasmine flower which decorates all the directions, and His pleasing blossom-like eyebrows are always refulgent—may that son of the cowherd king now protect you.

इन्द्र-निवारं ब्रजपतिवारं
निर्धुतवारं हतघनवारम् ।
रक्षित गोत्रं प्रीणितगोत्रं
त्वां धृत-गोत्रं नौमि सगोत्रम् ॥११॥
*indra-nivāraṁ vraja-pati-vāraṁ
nirdhuta-vāraṁ hṛta-ghana-vāram
rakṣita gotraṁ prīṇita-gotraṁ
tvām dhṛta-gotraṁ naumi sa-gotraṁ (11)*

Hey Śrī Kṛṣṇa! After preventing Your father Nanda Mahārāja from performing the sacrifice to Indra, You checked the angry Indra by resolving that all the rain which fell would be dried up and by removing the thick wall of rainclouds—in this way You protected Vraja and delighted Your clan. I praise Vrajendra-nandana Giridhārī Śrī Kṛṣṇa and His cowherd clan.

कंस-महीपति-हृद्गत-शूलं
संतत-सेवित-यामुन-कूलम् ।
वन्दे सुन्दर-चन्द्रक-चूलं
त्वामहमखिल-चराचर-मूलम् ॥१२॥

*kaṁsa-mahīpati-hṛd-gata-śūlam
santata-sevita-yāmuna-kūlam
vande sundara-candraka-cūlam
tvām aham akhila-carācara-mūlam (12)*

You are like a spear which is always poking the heart of the powerful King Kaṁsa, You are always relishing the banks of the Yamunā, and Your head is adorned with a beautiful peacock-feather. I worship You, the source of all moving and non-moving beings.

मलयज-रुचिरस्तनु-जित-मुदिरः
पालित-विबुधस्तोषित-वसुधः ।
मामति-रसिकः केलिभिरधिकः
सित-सुभग-रदः कृपयतु वरदः ॥१३॥

*malayaja-ruciras tanu-jita-mudiraḥ
pālita-vibudhas toṣita-vasudhaḥ
mām ati-rasikaḥ kelibhir adhikah
sita-subhaga-radaḥ kṛpayatu varadah (13)*

Whose divine form is splendidly anointed with *candana*, whose bodily complexion reproaches the hue of a fresh monsoon cloud, who has taken a vow to always protect the demigods, who pleases the earth by slaying the demons which burden her, whose teeth are bright and charming like jasmine flowers, and whose blissful, variegated pastimes eclipse those of all other incarnations—may that Śrī Kṛṣṇa, the crown-jewel of those who are *rasika* and the bestower of benedictions, be merciful to me.

उररी-कृत-मुरली-रुत-भङ्गं
नव-जलधर किरणोल्लसद्भङ्गम् ।
युवति-हृदय धृत-मदन-तरङ्गं
प्रणमत यामुन-तट-कृत-रङ्गम् ॥१४॥

*urari-kṛta-muralī-ruta-bhaṅgam
nava-jaladhara kiraṇollasad-āṅgam
yuvati-hṛdaya dhṛta-madana-taraṅgam
praṇamata yāmuna-taṭa-kṛta-raṅgam (14)*

Who creates intoxicating sound-waves with His flute, whose body exudes a hue the colour of a fresh monsoon cloud, who produces waves of *prema* in the hearts of the young *gopīs*, and who always sports on the banks of the Yamunā—offer *praṇāma* unto that Bhagavān Śyāmasundara.

नवाम्भोद-नीलं जगत्तोषि-शीलं
 मुखासङ्घि-वंशं शिखण्डावतंसम् ।
 करालम्बिवेत्रं वराम्भोज-नेत्रं
 धृतस्फीतगुञ्जं भजे लब्ध-कुञ्जम् ॥१५॥

*navāmbhoda-nīlaṁ jagat-toṣi-śīlaṁ
 mukhāsaṅgi-vaṁśaṁ śikhaṇḍāvataṁsam
 karālambi-vetraṁ varāmbhoja-netraṁ
 dhṛta-sphīta-guñjaṁ bhaje labdha-kuñjam (15)*

Who is dark like a fresh monsoon cloud, whose sweet nature and conduct satisfies all the universes, whose flute never leaves His mouth, who wears a peacock-feather crown, who holds a staff in His hand, whose eyes are brilliant like lotuses, who wears large *guñja* garlands, and who enjoys pastimes in the *kuñjas* of Vṛndāvana—I take shelter of that Śrī Kṛṣṇa.

हत-क्षोणि-भारं कृत-क्लेश-हारं
 जगद्-गीत-सारं महा-रत्न-हारम् ।
 मृदु-श्याम-केशं लसदून्य-वेशं
 कृपाभिर्नदेशं भजे बल्लवेशम् ॥१६॥

*hṛta-kṣoṇi-bhāraṁ kṛta-kleśa-hāraṁ
 jagad-gīta-sāraṁ mahā-ratna-hāram
 mṛdu-syāma-keśaṁ lasad-vanya-veśaṁ
 kṛpābhirnadeśaṁ bhaje ballaveśam (16)*

Who by slaying powerful demons removes the earth's burden, who eradicates the sufferings of saintly persons, whose great strength is sung about throughout the world, who wears necklaces of invaluable jewels, whose hair is very soft and dark, who is attired like a resident of the forest, and who is an ocean of mercy—I take shelter of that Gopendra-kumāra.

उल्लसद्-बल्लवी-वाससां तस्कर-
 स्तेजसा निर्जित-प्रस्फुरद्भास्करः ।
 पीन-दोः-स्तम्भयोरुल्लसच्चन्दनः
 पातु वः सर्वतो देवकी-नन्दनः ॥१७॥

*ullasad-ballavī-vāśasāṁ taskaras
 tejasā nirjita-prasphurad-bhāskaraḥ
 pīna-doh-stambhayor ullasac-candanah
 pātu vaḥ sarvato devakī-nandanah (17)*

Who steals the resplendent garments of the *gopīs*, whose bodily effulgence defeats even the brightness of the glowing sun, and whose strong arms are splendorously anointed with *candana*—may that Yaśodā-nandana protect you in all ways.

संसृतेस्तारकं तं गवां चारकं
वेणुना मण्डितं क्रीडने पण्डितम् ।
धातुभिर्वेषिणं दानवद्वेषिणं
चिन्तय स्वामिनं बल्लवी-कामिनम् ॥१८॥

*saṁsṛtes tārakaṁ taṁ gavāṁ cāraṁ
veṇunā maṇḍitaṁ kṛīḍane paṇḍitaṁ
dhātubhir veṣiṇaṁ dānava-dveṣiṇaṁ
cintaya svāmināṁ ballavī-kāminam (18)*

Who delivers those who are saintly from the ocean of material existence, who leads the cows from forest to forest to graze, who is constantly adorned with a flute, who is highly expert in playing many varieties of games, whose body is always decorated with pictures drawn with mineral dyes, and who is the enemy of demons—please meditate upon that Jagadīśvara Śrī Kṛṣṇa, the lover of the *gopīs*.

उपात्त-कवलं पराग-शबलं
मदेक-शरणं सरोज-चरणम् ।
अरिष्ट-दलनं विकृष्टललनं
नमामि समहं सदैवतमहम् ॥१९॥

*upātta-kavalaṁ parāga-śabalaṁ
mad-eka-śaraṇaṁ saroja-caraṇam
ariṣṭa-dalanaṁ vikṛṣṭa-lalanaṁ
namāmi samahaṁ sadaiva tam aham (19)*

Who holds a mouthful of rice in His hand, whose body is decorated with dust, who is the sole shelter of saintly persons, whose feet are soft like lotus blossoms, who killed Ariṣṭāsura, who with His loving pastimes steals the *gopīs*' hearts, and who is perpetually blissful—I forever offer *praṇāma* unto that Nanda-nandana.

विहार-सदनं मनोज्ञ-रदनं
प्रणीत-मदनं शशाङ्कवदनम् ।
उरस्थ-कमलं यशोभिरमलं
करात्तकमलं भजस्व तमलम् ॥२०॥

*vihāra-sadanaṁ manojña-radanaṁ
praṇīta-madanaṁ śaśāṅka-vadanam
urastha-kamalaṁ yaśobhir amalaṁ
karātta-kamalaṁ bhajasva tam alam (20)*

Who is an abode of various pastimes, whose rows of teeth are very captivating, who transmits *prema* into the hearts of the *gopīs*, whose face is like a reflection of the full moon, on whose chest Lakṣmīdevī always resides in the form of a golden line, whose pure fame is spread in all directions, and who twirls a *līlā-kamala** (pastime lotus flower) in His hand—worship that Śrī Kṛṣṇa in every way.

दुष्टध्वंसः कर्णिकारावतंसः
खेलद्वंशी-पञ्चम-ध्वान-शंसी ।
गोपीचेतः केलि-भङ्गी-निकेतः
पातु स्वैरी हन्त वः कंसवैरी ॥२१॥

*duṣṭa-dhvaṁsaḥ kaṛṇikārāvataṁsaḥ
kheḷad-dvaṁśī-pañcama-dhvāna-śaṁsī
gopī-cetaḥ keli-bhaṅgī-niketaḥ
pātu svairī hanta vaḥ kaṁsa-vairī (21)*

Who destroys demons, who wears earrings composed of *kanera* flowers, who plays the fifth note on His spellbinding flute, and who makes the *gopīs'* hearts a dwelling for His varieties of erotic bodily postures and facial expressions—may that supremely independent Śrī Kṛṣṇa, the enemy of Kāṁsa, protect you all.

वृन्दाटव्यां केलिमानन्दनव्यां
कुर्वन्नारी-चित्त-कन्दर्प-धारी ।
नर्मोद्गारी मां दुकूलापहारी
नीपारूढः पातु बर्हवचूडः ॥२२॥

*vṛndāṭavyāṁ kelim ānanda-navyāṁ
kurvan nārī-citta-kandarpa-dhārī
narmodgārī māṁ dukūlapahārī
nīpārūḍhaḥ pātu barhāvachūḍaḥ (22)*

Who by enjoying eternally new, ecstatic pastimes within the Vṛndāvana forest makes ever-fresh spontaneous love arise within the *gopīs'* hearts, and who by joking with them to increase their love for Him, steals their clothes and climbs a *kadamba* tree—may that Śrī Kṛṣṇa, who wears a peacock-feather crown, protect me.

रुचिर-नखे रचय सखे
वलित-रतिं भजन-ततिम् ।
त्वमविरतिस्वरित-गति-
नत-शरणे हरि-चरणे ॥२३॥

*rucira-nakhe racaya sakhe
valita-ratiṁ bhajan-tatim
tvam aviratis tvarita-gatir
nata-śaraṇe hari-carāṇe (23)*

Whose nails are remarkably beautiful, who is the shelter for saintly persons—O friend! Very quickly, without pausing for even one moment, perpetually worship the feet of Śrī Hari with great love.

रुचिर-पटः पुलिन-नटः
पशुप-गतिर्गुण-वसतिः ।
स मम शुचिर्जलद-रुचि-
र्मनसि परिस्फुरतु हरिः ॥२४॥

*rucira-pataḥ pulina-nataḥ
paśupa-gatir guṇa-vasatiḥ
sa mama śucir jalada-rucir
manasi parisphuratu hariḥ (24)*

Whose garments are very beautiful, who dances on the banks of the Yamunā, who is the sole destination for the *vraja-gopīs*, and who is the abode of unlimited auspicious qualities—may that Śrī Hari, who is the colour of a monsoon cloud and who embodies the ultimate purity, always be manifest in my heart.

केलि-विहित-यमलार्जुन-भञ्जन
सुललित-चरित-निखिल-जन-रञ्जन ।
लोचन-नर्तन-जित-चल-खञ्जन
मां परिपालय कालिय-गञ्जन ॥२५॥

*keli-vihita-yamalārjuna-bhañjana
sulalita-carita-nikhila-jana-rañjana
locana-nartana-jita-cala-khañjana
mām paripālaya kāliya-gañjana (25)*

Hey Śrī Kṛṣṇa, vanquisher of Kāliya! While simply playing You uprooted the two Yamalārjuna trees, You delight everyone with Your captivating nature, and Your dancing eyes reproach restless wagtails. Please nurture me in every way.

भुवन-विसृत्वर-महिमाडम्बर
विरचित-निखिल-खलोत्कर संबर ।
वितर यशोदा-तनय वरं वरम-
भिलषितं मे धृत-पीताम्बर ॥२६॥

*bhuvana-visṛtvāra-mahimāḍambara
viracita-nikhila-khalotkara-sambara
vitara yaśodā-tanaya varaṁ varam
abhilaṣitaṁ me dhṛta-pītāmbara (26)*

Hey Yaśodā-nandana! Your glories pervade all the worlds, You slay all demons, and You are attired in yellow silk cloth. Please be merciful to me and grant me that most excellent boon which will fulfil my most cherished desire.

चिकुर-करम्बित-चारु-शिखण्डं
भाल-विनिर्जित-वर-शशि-खण्डम् ।
रद-रुचि-निर्धुत-मुद्रित-कुन्दं
कुरुत बुधा हृदि सपदि मुकुन्दम् ॥२७॥

cikura-karambita-cāru-sikhaṇḍam
bhāla-vinir jita-vara-śasi-khaṇḍam
rada-ruci-nirdhuta-mudrita-kundaṁ
kuruta budhā hṛdi sapadi mukundam (27)

Whose locks of curly hair carry a charming peacock feather, whose forehead eclipses the beauty of a crescent moon, and whose splendid teeth defeat jasmine buds—O intelligent men! Quickly seat that Śrī Mukunda on the throne of your hearts.

यः परिरक्षित-सुरभी-लक्ष-
स्तदपि च सुरभी-मर्दन-दक्षः ।
मुरली-वादन-खुरली-शाली
स दिशतु कुशलं तव वन-माली ॥२८॥

yaḥ parirakṣita-surabhī-lakṣaḥ
tad api ca surabhī-mardana-dakṣaḥ
muralī-vādana-khuralī-śālī
sa diśatu kuśalam tava vana-mālī (28)

Who tends hundreds of thousands of cows, who is highly expert in removing the demigods' fear, and who always practices playing the flute—may that Bhagavān Śrī Kṛṣṇa, who wears a garland of forest flowers, bring you prosperity in all respects.

रमितनिखिल-डिम्बे वेणु-पीतोष्ठ-बिम्बे
हत-खल-निकुरम्बे बल्लवी-दत्त-चुम्बे ।
भवतु महित-नन्दे तत्र वः केलि-कन्दे
जगदविरल-तुन्दे भक्तिरुर्वी मुकुन्दे ॥२९॥

ramitanikhila-ḍimbhe veṇu-pītoṣṭha-bimbe
hata-khala-nikurambe ballavī-datta-cumbe
bhavatu mahita-nande tatra vaḥ keli-kande
jagad-avirala-tunde bhaktir urvī mukunde (29)

Who by His loving disposition and sweet nature elates the cowherd boys, the nectar of whose lips is always drunk by the fortunate flute, who kills the demons, who is given the love of the *gopīs*' hearts, who respects His father Nandarāya, who is a raincloud that showers varieties of nectarean pastimes, and whose belly contains innumerable universes—may that Bhagavān Śrī Kṛṣṇa, who shows liberation to be insignificant by imparting blissful *prema*, bestow abundant devotion upon you.

पशुप-युवति-गोष्ठी-चुम्बित-श्रीमदोष्ठी
स्मर-तरलित दृष्टिर्निर्मितानन्द-वृष्टिः ।

नव-जलधर-धामा पातु वः कृष्ण-नाम

भुवन-मधुर-वेशा मालिनी मूर्तिरिषा ॥३०॥

paśupa-yuvati-goṣṭhī-cumbita-śrīmad-oṣṭhī
smara-taralita-dṛṣṭir nirmitānanda-vṛṣṭiḥ
nava-jaladhara-dhāmā pātu vaḥ kṛṣṇa-nāma
bhuvana-madhura-veśā mālinī murtir eṣā (30)

Who is loved from all directions by young *gopīs*, who glances at those *gopīs* with great love and showers them with bliss, whose bodily complexion is like a fresh monsoon cloud, and whose attire enamours the three worlds—may the divine form of that Śrī Kṛṣṇa, who is decorated with the garland of His many names, protect you all.

श्रीराधिकाष्टकम्

Śrī Rādhikāṣṭakam

दिशि दिशि रचयन्तीं संचरन्नेत्र-लक्ष्मी-
विलसित-खुरलीभिः खञ्जरीटस्य खेलाम् ।
हृदय-मधुप-मल्लीं बल्लवाधीश-सूनो-
रखिल-गुण-गंभीरां राधिकामर्चयामि ॥१॥

*diśi diśi racayantīm sañcaran-netra-lakṣmī-
vilasita-khuralibhiḥ khañjarīṭasya khelām
hṛdaya-madhupa-mallīm ballavādhīśa-sūnor
akhila-guṇa-gambhīrām rādhikām arcayāmi (1)*

Whose wagtail-like eyes playfully wander in all directions, and in whichever direction She casts Her glance, it is as if that direction is garlanded with lines of flying wagtails; whose eyes are also like jasmine flowers for the bumblebee of Śrī Kṛṣṇa's heart, and just as jasmine elates the bumblebee, She gives great joy to Kṛṣṇa's heart—I worship that Śrīmatī Rādhikā who, due to possessing innumerable divine attributes, is very grave.

पितुरिह वृषभानोरन्ववाय-प्रशस्तिं
जगति किल समस्ते सुष्ठु विस्तारयन्तीम् ।
व्रज-नृपति-कुमारं खेलयन्तीं सखीभिः
सुरभिणि निजकुण्डे राधिकामर्चयामि ॥२॥

*pitur iha vṛṣabhānor anvavāya-praśastīm
jagati kila samaste suṣṭhu vistārayantīm
vraja-nṛpati-kumāraṁ khelayantīm sakhībhiḥ
surabhiṇi nija-kuṇḍe rādhikām arcayāmi (2)*

Who forever increases the fame of the dynasty of Her father Vṛṣabhānu Mahārāja throughout all the worlds, and who accompanied by Her *sakhīs* always plays with the prince of Vraja in Her own *kuṇḍa* which is fragrant with the pollen of flowers—I worship that Śrīmatī Rādhikā.

शरदुपचित-राका-कौमुदी-नाथ-कीर्ति-
 प्रकर-दमन-दीक्षा-दक्षिण-स्मेर-वक्त्राम् ।
 नटदधभिदपाङ्गोत्तुङ्गितानङ्ग-रङ्गा
 कलित-रुचि-तरङ्गां राधिकामर्चयामि ॥३॥

*śarad-upacita-rākā-kaumudī-nātha-kīrti-
 prakara-damana-dīkṣā-dakṣiṇa-smera-vaktrām
 naṭad-adhabhid-apāṅgottuṅgitānaṅga-raṅgā
 kalita-ruci-taraṅgām rādhikām arcayāmi (3)*

Whose gently smiling lotus face is more enchanting than even the full moon of the Śarada season, who upon receiving Śrī Kṛṣṇa's restless sidelong glance feels the supreme impulse of amorous desire, and upon whose body the waves of beauty perpetually dance—I worship that Śrīmatī Rādhikā.

विविध-कुसुम-वृन्दोत्फुल्ल-धम्मिल्ल-धाटी-
 विघटित-मद-घूर्णत् केकि-पिच्छ-प्रशस्ति ।
 मधुरिपु-मुख-बिम्बोद्गीर्ण-ताम्बूल-राग-
 स्फुरदमल-कपोलां राधिकामर्चयामि ॥४॥

*vividha-kusuma-vṛndotphulla-dhammilla-dhāṭī-
 vighaṭita-mada-ghūrṇat keki-piccha-praśasti
 madhuripu-mukha-bimbodgīrṇa-tāmbūla-rāga-
 sphurad-amala-kapolām rādhikām arcayāmi (4)*

Whose ringlets of hair, beautifully adorned with clusters of various flowers, forcibly attack and reproach the fame of the tails of maddened peacocks, and whose pure cheeks are reddish from the juice of the *tāmbūla* remnants from Śrī Kṛṣṇa's *bimba*-fruit lips—I worship that Śrīmatī Rādhikā.

अमलिन-ललितान्तः स्नेह-सिक्तान्तरङ्गा-
 मखिल-विध-विशाखा-सख्व-विख्यात-शीलाम् ।
 स्फुरदघभिदनर्च-प्रेम-माणिक्य-पेटीं
 धृत-मधुर-विनोदां राधिकामर्चयामि ॥५॥

*amalina-lalitāntaḥ sneha-siktāntaraṅgā-
 akhila-vidha-viśākhā-sakhva-vikhyāta-śīlām
 sphurad-aghabhid-anarghaṁ-prema-māṇikya-peṭīm
 dhṛta-madhura-vinodām rādhikām arcayāmi (5)*

Whose heart is always moist with Lalitā-sakhī's pure internal affection, who is renowned for sharing all kinds of friendship with the well-mannered Viśākhā-sakhī, who is a treasure-chest for all the glistening, priceless jewels of Śrī Kṛṣṇa's *prema*, and who perpetually displays sweet playfulness—I worship that Śrīmatī Rādhikā.

अतुल-महसि वृन्दारण्य-राज्येऽभिषिक्तां
निखिल-समय-भर्तुः कार्तिकस्याधिदेवीम् ।
अपरिमित-मुकुन्द-प्रेयसी-वृन्द-मुख्यां
जगदग्रहर-कीर्तिं राधिकामर्चयामि ॥६॥

*atula-mahasi vṛndāraṇya-rājye 'bhiṣiktām
nikhila-samaya-bhartuḥ kārttikasyādhidevīm
aparimita-mukunda-preyasī-vṛnda-mukhyām
jagad-agra-hara-kīrtim rādhikām arcayāmi (6)*

Who is enthroned as the queen of the incomparably prestigious (due to being far superior to Vaikuṅṭha and the topmost section of Mathurā-maṇḍala) and always festive (due to the constant presence of the spring season and to being the land of He who is the very embodiment of bliss, Śrī Kṛṣṇa) Śrī Vṛndāvana, who is the presiding goddess of the king of months, Kārttika, who is the foremost of Śrī Kṛṣṇa's innumerable lovers, and who is renowned for removing the sins of all the worlds—I worship that Śrīmatī Rādhikā.

हरि-पद-नख-कोटी-पृष्ठ-पयन्त-सीमा-
तटमपि कलयन्तीं प्राण-कोटेरभीष्टम् ।
प्रमुदित-मदिराक्षी-वृन्द-वैदग्ध्य-दीक्षा-
गुरुमति-गुरुकीर्तिं राधिकामर्चयामि ॥७॥

*hari-pada-nakha-koṭī-prṣṭha-payanta-sīmā-
taṭam api kalayantiṁ prāṇa-koṭer abhīṣṭam
pramudita-madirākṣī-vṛnda-vaidagdhya-dīkṣā-
gurum ati-guru-kīrtim rādhikām arcayāmi (7)*

I worship that Śrīmatī Rādhikā who dearly loves Śrī Kṛṣṇa's toe-tips as much as She loves His very heart, and so much so that it cannot even be described. As the initiating *guru* for the joyful cowherd people, She instructs them on varieties of cleverness and therefore possesses the eminent fame.

अमल-कनक-पट्टोद्घृष्ट-काश्मीर-गौरीं
मधुरिम-लहरीभिः संपरीतां किशोरीम् ।
हरि-भुज-परिरब्धां लब्ध-रोमाञ्च-पालिं
स्फुरदरुण-दुकूलां राधिकामर्चयामि ॥८॥

*amala-kanaka-paṭṭodghṛṣṭa-kāśmīra-gaurīm
madhurima-laharibhiḥ samparitām kiśorīm
hari-bhuja-parirabhām labdha-romāñca-pāliṁ
sphuradaruṇa-dukūlām rādhikām arcayāmi (8)*

Whose golden complexion resembles *kuṅkuma* which has been ground upon a pure emery stone, whose entire form is pervaded by waves of sweetness, who is an eternal adolescent, who feels horripilation all over upon being embraced by Śrī Kṛṣṇa's arms, and whose mantle is a resplendent day-break colour—I worship that Śrīmatī Rādhikā.

तदमल-मधुरिम्णां काममाधार-रूपं
परिपठति वरिष्ठं सुष्ठु राधाष्टकं यः ।
अहिम-किरण-पुत्री-कूल-कल्याण-चन्द्रः
स्फुटमखिलमभीष्टं तस्य तुष्टस्तनोति ॥९॥

*tad-amala-madhurimṇām kāmam ādhāra-rūpaṁ
paripāṭhati variṣṭhaṁ suṣṭhu rādhāṣṭakaṁ yaḥ
ahima-kiraṇa-putrī-kūla-kalyāṇa-candraḥ
sphuṭam akhilaṁ abhīṣṭaṁ tasya tuṣṭas tanoti (9)*

Those who lovingly recite this Rādhikāṣṭakam which describes Śrīmatī Rādhikā's sweetnesses such as Her beauty, qualities, and powers, will please the auspicious moon who rises over the charming banks of the Yamunā, Śrī Kṛṣṇacandra, and thereby have all their desires fulfilled. This *aṣṭaka* is sung in the melody known as 'Mālinī'.

श्रीप्रार्थना-पद्धतिः

Śrī Prārthanā-paddhatih

शुद्ध-गाङ्गेय-गौराङ्गी कुरङ्गी-लङ्गिमेक्षणाम् ।
जित-कोटीन्दु-बिम्बास्यामम्बुदाम्बर-संवृताम् ॥१॥
suddha-gāṅgeya-gaurāṅgīm kuraṅgī-laṅgimekṣaṇām
jita-koṭīndu-bimbāsyām ambudāmbara-saṁvṛtām (1)

Vṛndāvaneśvari! O Rādhike! Your complexion is like molten gold, Your supremely captivating eyes are like the restless and wide-open eyes of a doe, the countenance of Your face defeats millions of full moons, and You are attired in a splendidous *sārī* the colour of a fresh raincloud.

नवीन-बल्लवी-वृन्द-धम्मिल्लोत्तंस-मल्लिकाम् ।
दिव्य-रत्नाद्यलङ्कार-सेव्यमान-तनु-श्रियम् ॥२॥
navīna-ballavī-vṛnda-dhammillottaṁsa-mallikām
divya-ratnādy-alaṅkāra-sevyamāna-tanu-śriyam (2)

You are the crown-jewel and jasmine flower of all the *vraja-gopīs*, and Your limbs are brilliantly adorned with ornaments composed of celestial jewels.

विदग्ध-मण्डल-गुरुं गुण-गौरव-मण्डिताम् ।
अति-प्रेष्ठ-वयस्याभिरष्टाभिरभिवेष्टिताम् ॥३॥
vidagdha-maṇḍala-guruṁ guṇa-gaurava-maṇḍitām
ati-preṣṭha-vayasyaābhir aṣṭābhir abhiveṣṭitām (3)

The most exalted of the supremely *rasika* and clever *gopīs*, You are splendidly adorned with all virtues and granduer and surrounded by Your beloved eight principle *sakhīs*.

चञ्चलापाङ्ग-भङ्गेन व्याकुली-कृत-केशवाम् ।
गोष्ठेन्द्र-सुत-जीवातु-रम्य-बिम्बाधरामृताम् ॥४॥
cañcalāpāṅga-bhaṅgena vyākulī-kṛta-keśavām
goṣṭhendra-suta-jīvātu-ramya-bimbādharāmṛtām (4)

Your crooked glances drive Śrī Kṛṣṇa wild, and the nectar of Your *bimba*-fruit lips is His life-giving syrup.

त्वामसौ याचते नत्वा विलुठन् यमुना-तटे ।
काकुभिव्यङ्कुल-स्वान्तो जनो वृन्दावनेश्वरि ॥५॥
tvām asau yācate natvā viluṭhan yamunā-taṭe
kākubhir vyākula-svānto jano vṛndāvaneśvari (5)

O Śrīmatī Rādhikē! Greatly distressed and rolling on the banks of the Yamunā, I am imploring You with respectful and humble words...

कृतागस्केऽप्ययोग्येऽपि जनेऽस्मिन्कुमतावपि ।
दास्य-दान-प्रदानस्य लवमप्युपपादय ॥६॥
kṛtāgaske 'py ayogye 'pi jane 'smin kumatāv api
dāśya-dāna-pradānasya lavam apy upapādaya (6)

...that although I am an offender, a rascal, and unqualified in all respects, please satisfy me by engaging me in even the smallest service to You.

युक्तस्त्वया जनो नैव दुःखितोऽयमुपेक्षितुम् ।
कृपा-द्योत-द्रवच्चित्त-नवनीतासि यत्सदा ॥७॥
yuktas tvayā jano naiva duḥkhito 'yam upekṣitum
kṛpā-dyota-dravac-citta-navanītāsi yat sadā (7)

Hey Kṛpāmayi! It can never be proper for You to ignore this most distressed soul, for Your soft-as-butter heart is always melted with compassion.

चाटु-पुष्पाञ्जलिः Cātu-puṣpāñjaliḥ

नव-गोरोचना-गौरी प्रवरेन्दीवराम्बराम् ।
मणि-स्तवक-विद्योति-वेणीव्यालाङ्गना-फणाम् ॥१॥
nava-gorocanā-gaurīm pravarendīvarāambarām
maṇi-stavaka-vidyoti-veṇī-vyālāṅganā-phaṇām (1)

Hey Vṛndāvanēśvari! Your golden complexion is like fresh *gorocana* (a yellow pigment used in painting, dyeing, and *tilaka*), Your *sārī* is the colour of a beautiful blue lotus, and the upper-part of Your long, braided hair is studded with jewels, making it appear like the hood of a cobra.

उपमान-घटा-मान-प्रहारि-मुख-मण्डलाम् ।
नवेन्दु-निन्दि-भालोद्यत्-कस्तूरी-तिलक-श्रियम् ॥२॥
upamāna-ghaṭā-māna-prahāri-mukha-maṇḍalām
navendu-nindi-bhālodyat-kastūri-tilaka-śriyam (2)

Your exquisite face shames the brilliance of the full moon, a fully-blossomed lotus flower, or any other possible object of comparison, and Your forehead, which is like a newly-risen crescent moon, is splendidly adorned with a musk *tilaka* mark.

भ्रूजितानङ्ग-कोदण्डां लोल-नीलालकावलिम् ।
कज्जलोज्ज्वलता-राजच्चकोरी-चारु-लोचनाम् ॥३॥
bhrū-jitānaṅga-kodaṇḍāṁ lola-nīlālakāvalim
kajjalोज्ज्वलता-rājac-cakori-cāru-locanām (3)

Your curved eyebrows put to shame Cupid's bow, Your swaying tresses of black, curling hair are splendid, and Your eyes, which are wonderfully decorated with *kājala*, appear like a pair of youthful partridges (which are said to be enamoured by the moon and are therefore a symbol of amorous desire).

तिल-पुष्पाभ-नासाग्र-विराजद्वर-मौक्तिकाम् ।
अधरोद्धृत-बन्धूकां कुन्दाली-बन्धुर-द्विजाम् ॥४॥
tila-puṣpābha-nāsāgra-virājadvara-mauktikām
adharoddhṛta-bandhūkām kundālī-bandhura-dvijām (4)

A splendid pearl adorns the sesame-flower tip of Your nose, Your lips are like *bandhuka* flowers, and Your rows of teeth are like the bright seeds of the pomegranate.

सरत्न-स्वर्ण-राजीव-कर्णिकाकृत-कर्णिकाम् ।
कस्तूरी-बिन्दु-चिबुकां रत्न-गैवेयकोज्ज्वलाम् ॥५॥
sa-ratna-svarṇa-rājīva-karṇikākṛta-karṇikām
kastūri-bindu-cibukām ratna-graiveyakojjvalām (5)

Jewel-studded stamens of golden lotus flowers decorate Your ears, Your chin is decorated with a dot of musk, and You wear an intricately bejewelled necklace.

दिव्याङ्गद-परिष्वङ्ग-लसद्भुज-मृणालिकाम् ।
वलारि-रत्न-वलय-कलालम्बि-कलाविकाम् ॥६॥
divyāṅgada-pariṣvaṅga-lasad-bhuja-mṛṇālikām
valāri-ratna-valaya-kalālambi-kalāvikām (6)

Your beautiful arms, which are like lotus-stems, are adorned with armllets, and on Your wrists are bracelets composed of sapphires which jingle sweetly as You move.

रत्नाङ्गुरीयकोल्लासि-वराङ्गुलि-कराम्बुजाम् ।
मनोहर-महाहार-विहारि-कुच-कुटमलाम् ॥७॥
ratnāṅguriyakollāsi-varāṅguli-karāmbujām
manohara-mahā-hāra-vihāri-kuca-kuṭmalām (7)

The fingers of Your lotus hands are decorated with rings mounted with precious jewels, and Your breasts are adorned by Your large, enchanting necklace.

रोमालि-भुजगी मूर्द्धरत्नाभ-तरलाञ्चिताम् ।
वलित्रयी-लता-बद्ध-क्षीण-भङ्गुर-मध्यमाम् ॥८॥
romāli-bhujagī mūrddha-ratnābha-taralāñcitām
vali-trayī-latā-baddha-kṣīṇa-bhaṅgura-madhyamām (8)

Sitting atop the line of hairs which cross Your navel, the central jewel of that necklace appears like the jewel on the head of a female snake. Upon Your fine, slender abdomen, which is concave because it must carry the burden of Your full breasts, are three furrows which are like entwining creepers.

मणि-सारसनाधार-विस्फार-श्रोणि-रोधसम् ।
हेम-रम्भा-मदारम्भ-स्तम्भनोरु-युगाकृतिम् ॥९॥
maṇi-sārasanādhāra-visphāra-śroṇi-rodhasam
hema-rambhā-madārambha-stambhanoru-yugākṛtim (9)

Around Your broad hips is a splendid, jewel-studded waist-band, and Your shapely thighs crush the pride of golden plantains.

जानु-द्युति-जित-क्षुल्ल-पीत-रत्न-समुद्गकाम् ।
शरन्नीरज-नीराज्य-मञ्जीर-विरणत्-पदाम् ॥१०॥
jānu-dyuti-jita-kṣulla-pīta-ratna-samudgakām
saran-nīraja-nīrājya-mañjīra-viraṇat-padām (10)

The splendour of Your beautiful knees puts to shame the radiance of round caskets composed of yellow gems, and Your beautiful feet, which are adorned by tinkling anklets, are worshipped by red lotuses which blossom in autumn.

राकेन्दु-कोटि-सौन्दर्य-जैत्र-पाद-नख-द्युतिम् ।
अष्टाभिः सान्त्विकैर्भवैराकुली-कृत-विग्रहाम् ॥११॥
rākendu-koṭi-saundarya-jaitra-pāda-nakha-dyutim
aṣṭābhiḥ sāttvikair bhāvair ākulī-kṛta-vigrahām (11)

The resplendence of the nails of Your lotus feet defeats the beauty of millions of full moons, and Your entire form is pervaded by the eight symptoms of ecstasy.

मुकुन्दाङ्ग-कृतापाङ्गामनङ्गोर्मि-तरङ्गिताम् ।
त्वामारब्ध-श्रियानन्दां वन्दे वृन्दावनेश्वरि ॥१२॥
mukundāṅga-kṛtāpāṅgām anaṅgormi-taraṅgitām
tvām ārabdha-sriyānandām vande vṛndāvaneśvari (12)

As You flash sidelong glances at Śrī Kṛṣṇa, You swell with waves of amorous desire, and then You meet with Him and experience infinite bliss. Hey Vṛndāvaneśvari! I worship You, the reservoir of divine qualities.

अयि प्रोद्यन्महाभाव-माधुरी विह्वलान्तरे ।
अशेष-नायिकावस्था-प्राकट्याद्भुत-चेष्टिते ॥१३॥
ayi prodyan-mahā-bhāva-mādhurī vihvalāntare
aśeṣa-nāyikāvasthā-prākṛṭyādbhuta-ceṣṭite (13)

Your heart is benumbed by the aggregate of the sweetnesses of *mahābhāva*, and because You possess all the attributes of the unlimited varieties of heroines, everyone is astonished upon witnessing Your varied moods and gestures.

सर्व-माधुर्य-विञ्छोली-निर्मञ्छित-पदाम्बुजे ।

इन्दिरा-मृग्य-सौन्दर्य-स्फुरदङ्घ्रि-नखाञ्चले ॥१४॥

*sarva-mādhurya-viñcholi-nirmañcchita-padāmbuje
indirā-mrgya-saundarya-sphurad-aṅghri-nakhāñcale (14)*

All the attributes of a heroine such as sweetness attend Your lotus feet, and that beauty which even Lakṣmīdevī prays for shines forth from the nails of those feet.

गोकुलेन्दु-मुखी-वृन्द-सीमन्तोत्तंस-मञ्जरि ।

ललितादि-सखी-यूथ-जीवातु-स्मित-कोरके ॥१५॥

*gokulendu-mukhī-vṛnda-sīmantottaṁsa-mañjari
lalitādi-sakhī-yūtha-jīvātu-smita-korake (15)*

You are the crest-jewel and flower-bud of all the women of Gokula, and Your sweet, gentle smile is life-giving tonic for all the *sakhīs* headed by Lalitā.

चटुलापाङ्ग-माधुर्य-बिन्दून्मादित-माधवे ।

तातपाद-यशःस्तोम-कैरवानन्द-चन्द्रिके ॥१६॥

*caṭulāpāṅga-mādhurya-bindūnmādita-mādhave
tāta-pāda-yaśaḥ stoma-kairavānanda-candrike (16)*

The sidelong glances from Your restless eyes act as drops of ambrosia which madden Mādhava, and You are the moon which delights the flower of Your father's fame.

अपार-करुणा-पूर-पूरितान्तर्मनो-हृदे ।

प्रसीदास्मिन् जने देवि निज-दास्य-स्पृहाजुषि ॥१७॥

*apāra-karuṇā-pūra-pūritāntarmano-hṛde
prasīdāsmiṁ jane devi nija-dāsyasprhā-juṣi (17)*

Your heart is like a fathomless *sarovara* which is overflowing with compassion, therefore hey Devi! Be pleased with this humble soul who longs to become Your *dāsī*.

कच्चित्त्वं चाटुपटुना तेन गोष्ठेन्द्र-सूनुना ।

प्रार्थ्यमान-चलापाङ्ग-प्रसादा द्रक्ष्यसे मया? ॥१८॥

*kaccit tvam cātu-paṭunā tena goṣṭhendra-sūnunā
prārthyamāna-calāpāṅga-prasādā drakṣyase mayā? (18)*

After Your mood of jealous anger has broken, the cunning Śrī Kṛṣṇa entreats You to meet with Him with words of flattery. At that time You become ecstatic and shower Him with sidelong glances—when will I be able to witness such emotions?

त्वां साधु माधवी-पुष्पैर्माधवेन कलाविदा ।
 प्रसाध्यमानां स्वद्यन्तीं वीजयिष्याम्यहं कदा? ॥१९॥
*tvām sādhu mādhavī-puṣpair mādhavena kalā-vidā
 prasādhyaṁānām svidyantīm vījayiṣyāmy ahaṁ kadā?* (19)

As the skilful and artistic Śrī Kṛṣṇa decorates You with *mādhavī* flowers, the touch of His lotus hands causes the symptoms of ecstasy to break out over Your entire form, thereby drenching You in perspiration—oh, when at this time will I be able to gently fan You with a palm-leaf?

केलि-विस्त्रांसिनो वक्र-केश-वृन्दस्य सुन्दरि ।
 संस्काराय कदा देवि जनमेतं निदेक्ष्यसि? ॥२०॥
*keli-vistraṁsino vakra-keśa-vṛndasya sundari
 saṁskārāya kadā devi janam etaṁ nidekṣyasi?* (20)

Hey Devi! Hey Sundari! After Your love-play with Śrī Kṛṣṇa, Your hair is left dishevelled and in need of being arranged again. When will You order this surrendered soul to perform this service?

कदा बिम्बोष्ठी ताम्बूलं मया तव मुखाम्बुजे ।
 अर्प्यमाणं ब्रजाधीश-सूनुराच्छिद्य भोक्ष्यते? ॥२१॥
*kadā bimboṣṭhi tāmbūlaṁ mayā tava mukhāmbuje
 arpyamāṇaṁ vrajādhiśa-sūnur ācchidyā bhokṣyate?* (21)

Hey Bimboṣṭhi (whose lips are like *bimba*-fruits)! After You accept my offering of *tāmbūla*, Śrī Kṛṣṇa removes it from Your lotus mouth and places it in His own mouth—when will I witness such loving exchanges?

ब्रज-राज-कुमार-वल्लभा-कुल-सीमन्त-मणि प्रसीद मे ।
 परिवार-गणस्य ते यथा पदवी मे न दवीयसी भवेत् ॥२२॥
*vraja-rāja-kumāra-vallabhā-kula-sīmanta-maṇi prasīda me
 parivāra-gaṇasya te yathā padavī me na davīyasi bhavet* (22)

Since You are the crown-jewel of Vrajendra-nandana's beloved *gopīs*, be pleased with me and ever-so quickly consider me a member of Your family—please show me this kindness.

करुणां मुहुरर्थये परं तव वृन्दावन-चक्रवर्तिनि ।
अपि केशि-रिपोर्यया भवेत्स चटु-प्रार्थन-भाजनं जनः ॥२३॥
karuṇām muhur arthaye paraṁ tava vṛndāvana-cakravartini
api keśi-riporyayā bhavet sa caṭu-prārthana-bhājanam janah (23)

○ Queen of Vṛndāvana! At Your lotus feet I beg for Your mercy time and again and implore You to make me Your *pālyadāsī* (maidservant). After You have become indignant due to a lover's quarrel, in order to meet with You again Śrī Kṛṣṇa will speak many flattering words to me, knowing me to be Your dear maidservant. At that time I will take His hand and lead Him to You—aho Swāminī! When will You grant me this mercy?

इमं वृन्दावनेश्वर्या जनो यः पठति स्तवम् ।
चाटु-पुष्पाञ्जलिं नाम स स्यादस्याः कृपास्पदम् ॥२४॥
imaṁ vṛndāvaneśvaryā jano yaḥ paṭhati stavam
cāṭu-puṣpāñjaliṁ nāma sa syād asyāḥ kṛpāspadam (24)

The fortunate soul who faithfully recites this Cāṭu-puṣpāñjali which glorifies Vṛndāvaneśvari Śrīmatī Rādhikā will very quickly become the recipient of Her mercy.

श्रीगान्धर्वा-संप्रार्थनाष्टकम्

Śrī Gāndharvā-samprārthanāṣṭakam

वृन्दावने विहरतोरिह केलि-कुञ्जे
मत्त-द्विप-प्रवर-कौतुक-विभ्रमेण ।
संदर्शयस्व युवयोर्वदनारविन्द-
द्वन्द्वं विधेहि मयि देवि! कृपां प्रसीद ॥१॥
vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpām prasīda (1)

O Devi Rādhike! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the love-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvike! Be pleased with me and mercifully grant me the *darśana* of Your two lotus-like faces.

Commentary

Śrīmatī Rādhikā and Kṛṣṇa are always wandering, walking hand in hand through the leafy paths of Vṛndāvana and playing in the many beautiful *keli-kuñjas* (pleasure groves). And what do They play? Hide and seek! But not with Their bodies; how could Śrīmatī Rādhikā possibly hide Her effulgent body? Instead They play hide and seek with Their eyes, and as Their glances dart towards one another, They hide from these arrows shot from one another's eyes. These *keli-kuñjas* decorate the slopes of Govardhana, Saṅketa, Rādhā-kuṇḍa, Nidhuvana, and Sevā-kuñja. Rūpa Goswāmī prays, "O Devi! Please! Will You grant me the *darśana* of You both together? Will I see Your smiling faces?"

हा देवि! काकुभर-गद्गदयाद्य वाचा
याचे निपत्य भुवि दण्डवदुद्भटार्तिः ।
अस्य प्रसादमबुधस्य जनस्य कृत्वा
गान्धर्विके! निज-गणे गणनां विधेहि ॥२॥
hā devi! kāku-bhara-gadgadayaḍya vācā
yāce nipatya bhuvi daṇḍavad udbhaṭārṭiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike! nija-gaṇe gaṇanāṁ vidhehi (2)

O Devi Gāndharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice humbly implore You to please be merciful to this fool and count me as one of Your own.

Commentary

Here Rūpa Goswāmī prays, “O Devi! I am crying out to You! My words are coming out like nonsense, my voice is all choked up, and I am falling on the ground offering my *daṇḍavat-praṇāmas*. I am such a fool and I know nothing, but hey Gāndharvike! You should please hear my one request: that You write my name on Your heart as Your *pālyādāsī*.”

श्यामे! रमा-रमण-सुन्दरता-वरिष्ठ-
सौन्दर्य-मोहित-समस्त-जगज्जनस्य ।
श्यामस्य वाम-भुज-बद्ध-तनुं कदाहं
त्वामिन्दिरा-विरल-रूप-भरां भजामि? ॥३॥

*śyāme! ramā-ramaṇa-sundaratā-variṣṭha-
saundarya-mohita-samasta-jagaj-janasya
śyāmasya vāma-bhuja-baddha-tanuṁ kadāhaṁ
tvām indirā-virala-rūpa-bharāṁ bhajāmi? (3)*

○ Śrīmatī Śyāme! Your Master is even more charming than Nārāyaṇa Bhagavān and His beauty enchants the entire creation. You are always at His left side, embraced by His arm, and Your beauty cannot ever be equalled, even by that of Lakṣmī-devī. When will I have properly worshipped such beauty?

Commentary

Rūpa Goswāmī prays, “O hey Śyāme! Ramā-ramaṇa Nārāyaṇa is very beautiful and we can plainly see that Kṛṣṇa is much, much more beautiful than He! Kṛṣṇa is so beautiful that everyone and everything is drawn to Him and captivated by Him. But just see! He Himself has become attracted to You! But Rādhī! You do not want to lie in His lap. He is trying to embrace You, placing His left hand around Your waist, but You are struggling and saying ‘No, no, no’. You will not accept the shelter of His lap. Devi! When will I see Your face scowling in this way?”

त्वां प्रच्छदेन मुदिरच्छविना पिधाय
मञ्जीर-मुक्त-चरणां च विधाय देवि! ।
कुञ्जे व्रजेन्द्र-तनयेन विराजमाने
नक्तं कदा प्रमुदितामभिसारयिष्ये? ॥४॥

*tvāṁ pracchadena mudira-cchavinā pidhāya
mañjīra-mukta-caraṇāṁ ca vidhāya devi!
kuñje vrajendra-tanayena virājamāne
naktam kadā pramuditām abhisārayiṣye? (4)*

○ Devi Rādhī! When will I become Your *sakhī*, and pleasing You by dressing Your transcendental form in a raincloud-coloured *sārī* and removing the anklets from Your feet, send You off to a splendid *kuñja* for a nocturnal rendezvous with Nanda-nandana?

Commentary

Rūpa Mañjarī has many duties, and amongst all of them she is especially expert in dressing Śrīmatī Rādhikā in perfect accordance to the season. On full-moon nights she will dress Śrīmatī all in white cloth and rub Her skin with camphor so She shines as white as the full moon and will not be seen in the forest as She makes Her way to meet Śyāma.

The time is around midnight on the night of the dark moon. Vṛndā approaches Rādhikā saying, “O Rādhe! Do You know that Kṛṣṇa is waiting for You now and that He has sent me to bring You to Him? Rādhe, please come with me.”

But Rādhikā will not easily give Herself to Him. First She will want to know, “How much does He want Me?”

Rādhikā refuses to go to Him, saying, “No, I shall not come”. Kṛṣṇa wants Her very much, so seeing that Vṛndā has failed, He sends His friend Subala. Because Subala is very clever in delivering Kṛṣṇa’s love-laden heart-messages, he has become Kṛṣṇa’s dearest friend and most powerful ally in the matter of communicating with Śrīmatī Rādhikā.

After Kṛṣṇa persuades Rādhikā to meet with Him, Rādhikā calls Rūpa Mañjarī to Her side: “Hey Rūpa Mañjarī! I shall go to Him and you alone will go with Me. No other *sakhī* shall come tonight, but look, first some changes must be made!”

Rādhikā is wearing a bright red cloth over Her hips as well as a blue covering cloth which is spangled with gems in such a way that it sparkles as if it is sprinkled with stars. On this dark night She would be easily seen from a great distance, so Rūpa is praying, “O Śrīmatī, O my Rādhā, You will order me, ‘Go and fetch My black clothes, and dress Me in them in such a way so that even if My own mother were to stand directly in front of Me, she would not see Me before her with My head bent down.’ Then You will tell me that Your anklets are tinkling like the sound of a swan and that I should wrap them tightly in cloth so that You may walk silently. After doing this, I will silently lead You to a different *kuñja* a little distance from where Kṛṣṇa is eagerly waiting. Then I will go to Him and without shame say, ‘Oh, She will not come to You tonight. She has refused to meet with You.’”

Rūpa will not let her beloved Swāminī meet with Him unless she is sure that He is sincere and will not take Her company for granted.

Hearing Rūpa Mañjarī’s words, Kṛṣṇa closes His eyes and sighs very deeply in great pain. Then, seeing His sincere eagerness to meet with Śrīmatī Rādhikā, Rūpa Mañjarī tells Him, “Put away all Your sorrow—She *is* coming!” After Rūpa Mañjarī leads Rādhikā into that *kuñja* and gives Her into His arms, she leaves Them there together and stands as a guard at the entrance of the *kuñja*, not only to prevent any unauthorised person from entering, but also in case Śrīmatī may call out for anything.

कुञ्जे प्रसून-कुल-कल्पित-केलि-तल्पे
संविष्टयोर्मधुर-नर्म-विलास-भाजोः ।
लोक-त्रयाभरणयोश्चरणाम्बुजानि
संवाहयिष्यति कदा युवयोर्जनोऽयम्? ॥५॥

*kuñje prasūna-kula-kalpita-keli-talpe
saṁviṣṭayor madhura-narma-vilāsa-bhājoh
loka-trayābharaṇayoś caraṇāmbujāni
saṁvāhayisyati kadā yuvayor jano 'yam? (5)*

O Devi! Within a *kuñja* You and Śrī Kṛṣṇa lie on a bed composed of varieties of flowers which is a playground for Your sweet amorous amusement. When will I receive the opportunity to serve the lotus feet of You and Your beloved, who together are the very adornment of the three worlds? Oh, when will such an auspicious day come?

Commentary

Rūpa Mañjarī prays, “O Prāṇa-priya! My Rādhā! After bringing You both together in that Saṅketa *kuñja*, I will collect many beautiful, soft and fragrant lotus flowers and petals to lay on Your bed. You will sit there together and, Rādhe! With Your right hand You will lovingly place *pāna* in the beautiful smiling mouth of Kṛṣṇa. Then You will start to enjoy many smiling, happy talks together. He will praise You whilst laughing, saying, ‘O My beloved! Dearest of My heart! How well You have cheated Jaṭilā and Kuṭilā!’ Smiling, You will reply, ‘And You! How nicely You have cheated Candrāvalī!’ Looking at me, You will say, ‘Just see how this *mañjarī* serves Us so nicely! And how much Paurṇamāsī and Lalitā have helped Us to meet!’

“At that time I shall be situated at Your feet, sometimes massaging them very softly and gently and sometimes massaging Kṛṣṇa’s feet. Sometimes I will have one hand for You and one for Him and massage You both together. Your feet are everything to me, Rādhe! I will paint them with lines of lac and ornament them for Your pleasure.”

Regaining external awareness in his form as Rūpa Goswāmī, he prays, “O Swāminī! O my Rādhā! I used to perform these services for You! I used to do all these things. Please Rādhe, I want my position and my *sevā* back. When will You bring me back to You?”

त्वत्कुण्ड-रोधसि विलास-परिश्रमेण
स्वेदाम्बु-चुम्बि-वदनाम्बुरुह-श्रियौ वाम् ।
वृन्दावनेश्वरि! कदा तरु-मूल-भाजौ
संवीजयामि चमरी-चय-चामरेण? ॥६॥

*tvat-kuṇḍa-rodhasi vilāsa-parīśrameṇa
svedāmbu-cumbi-vadanāmburuha-śriyau vām
vṛndāvaneśvari! kadā taru-mūla-bhājau
saṁvījayāmi camarī-caya-cāmareṇa? (6)*

O Vṛndāvaneśvari! After enjoying love-sports with Kṛṣṇa on the bank of Your *kuṇḍa*, Your lotus faces splendidly decorated with drops of perspiration, You will both relax upon a jewelled *simhāsana* beneath a desire tree. When You are in that condition, when will I be able to soothe You by fanning You with a *cāmara*?

Commentary

Here Rūpa Mañjarī is praying, “Hey Swāminī! On the banks of Your *kuṇḍa*, which is dearer to me than my own life, there is a place which is lush with many *kadamba* trees and fragrant flowers such as *mālatī* and *campā*. Beautiful creepers wind around the trees and the fragrance of their flowers is spreading all around. Your *kuṇḍa* is brimming full like my heart, Devi, and is decorated with clusters of blossoming lotuses. Hey Rādhā! You are lying there with Kṛṣṇa at this location on the bank. You are both tired from Your sweet pastimes and beads of perspiration are visible on Your foreheads, sparkling there so beautifully like pearls decorating Your faces.”

What are these pastimes that have tired Them so much? The clever *sakhīs*, having seen Kṛṣṇa absorbed in speaking with Rādhā, craftily stole His flute. They laughed and put it to their lips, knowing that it is always kissed by His lips. When He realised His *vaṁśī* was missing, He was immediately alarmed and cried out, “Where is My *priya-vaṁśī*? Oh where is she who never leaves my side? Where is she, the dearest companion of My lips?” Kṛṣṇa ran from one *gopī* to another inquiring about the whereabouts of His dear flute. Feeling that such loving expressions and such eagerness for association should be reserved solely for Rādhikā, the *gopīs* passed the flute around between them, saying, “Lalitā has it!”, “Rūpa Mañjarī has it!” and sometimes, “Your *vaṁśī* is so unchaste that she has left You altogether!”

Kṛṣṇa and Śrīmatī Rādhikā are lying there together, tired from this play and from their games of hiding. Big, black bees are coming in swarms and trying to enter the flower of Śrīmatī Rādhikā’s lotus feet. Attracted by the fragrance, the bees cannot see that they are actually feet, but believe they have discovered a new and most wonderful flower.

Many *gopīs* are there surrounding Śrīmatī. Some are waving the *cāmara*, so very slowly, softly, and sweetly. Some are waving peacock fans, and others softly wave the corners of their *sārīs* over Śrī Kṛṣṇa’s head to cool Him. Rūpa Mañjarī prays, “Rādhē, when will You say to me, ‘O *dāsī*, I am very tired. Will you come to Me? Will you take up this *cāmara*, such a beautiful one, white and soft, its handle more precious than gold, and sweetly fan Me?’”

“O Devi! I will come! Taking that *cāmara* and also bringing the fresh, soft leaves of the *aśoka* tree as well as peacock feathers, I will softly fan You. O Vraja-devike! When will it become a reality?”

लीनां निकुञ्ज-कुहरे भवतीं मुकुन्दे
 चित्रैव सूचितवती रुचिराक्षि! नाहम् ।
 भुग्नां भ्रुवं न रचयेति मृषा-रुषां त्वा-
 मग्रे व्रजेन्द्र-तनयस्य कदा नु नेष्ये? ॥७॥

*linām nikuñja-kuhare bhavatīm mukunde
 citraiva sūcitavatī rucirākṣi! nāham
 bhugnām bhruvaṁ na racayeti mṛṣā-ruṣāṁ tvām
 agre vrajendra-tanayasya kadā nu neṣye? (7)*

O beautiful-eyed Rādhikē! When You will playfully hide in a secret place within a *kuñja* and Śrī Kṛṣṇa comes to know where You are hiding and approaches You, You will ask me, “Hey Rūpa Mañjarī! Why did you tell Kṛṣṇa where I was hiding?” Then I will reply, “No, no, I didn’t tell; it was Citrā Sakhī who told Him. Therefore please do not frown at me.” When will I speak these entreating words to You, while seeing You standing before Kṛṣṇa and accusing me? When will such a day come?

Commentary

Rādhikā and Kṛṣṇa are playing gambling games, chasing one another’s counters across the board with the throw of dice. As Rādhikā begins to lose the game, Kṛṣṇa starts to smile to Himself, happily seeing that He is winning. Seeing this, Rādhikā becomes angry and, jumping up very quickly, runs away. No one can tell where She has gone and Kṛṣṇa begins running here and there, searching all over for Her. Then He takes Viśākhā-devī’s cloth in His hands and pleads with her, “Where can I find She who fulfils My heart’s desire?” Though secretly laughing at Him, outwardly Viśākhā appears very serious and, pointing to a far distant *kuñja*, says, “Oh, She is hiding there.”

Immediately Kṛṣṇa runs all the way to that place, watched by all the *sakhīs*. When He arrives there, He finds it empty, and although all the *sakhīs* and *mañjarīs* are laughing at Him so much that tears roll down their cheeks, still He immediately runs all the way back. Out of breath, He appeals to Lalitā with His eyes and she points out a nearby *kuñja*. But then, from the corner of His eye, He sees that Viśākhā is still laughing and thinks, “Oh, Viśākhā has lied, and since Lalitā is such good friends with her, surely Lalitā is lying also!” So, instead of following Lalitā’s indication, He approaches Citrā and says, “Oh, where is My Rādhā?” Without speaking, Citrā directs Him to the correct *kuñja* with an indication from the corners of her lotus eyes. Straight away He goes and finds Rādhikā hiding there.

Rūpa Mañjarī prays, “O my life! My Rādhā! I have followed Him there and am waiting outside. Then when You at last emerge from the *kuñja* with Kṛṣṇa, You see me standing there, turn Your head sharply to look at me with heavy eyebrows and creased-up brow, and say, ‘You *mañjarī*! Why did you show Him My secret hiding place?’ Then I will say, ‘O Sakhī, please don’t be angry at me. Don’t direct Your heavy glances and frowning eyebrows at me. I can see Your body trembling in a sudden rage. Right in front of Vrajendra-nandana, You are chastising *me*, Your loyal *dāsī*. It was Citrā who showed Him Your hiding place. Why don’t You ask Your laughing friend Kṛṣṇa, who certainly knows the truth?’ Rādhē, when will that day come when You will look at me like that and I will defend myself? Will You ever give that opportunity to me?”

वाग्युद्ध-केलि-कुतुके व्रजराज-सूनुं
जित्वोन्मदामधिक-दर्प-विकासि-जल्पाम् ।
फुल्लाभिरालिभिरनल्पमुदीर्यमाण-
स्तोत्रां कदा नु भवतीमबलोकयिष्ये? ॥८॥

*vāg-yuddha-keli-kutuke vraja-rāja-sūnum
jītvonmadām adhika-darpa-vikāsi-jalpām
phullābhir ālibhir analpam udīryamāṇa-
stotrām kadā nu bhavatīm abalokayiṣye? (8)*

When You defeat Śrī Kṛṣṇa in a playful war of words, You become immensely joyful and boast of Your victory to Your girlfriends. Then the *sakhīs* will express their delight by exclaiming, “*Jaya Rādhe! Jaya Rādhe!*” Oh, when will I become fortunate enough to participate in Your victory chorus?

Commentary

Here Rūpa Mañjarī is praying, “O crown-jewel of *sakhīs*, my Swāminī Rādhā, when will I see You heavily engaged in word-battles with the Prince of Vraja? These arguments wherein You cleverly defeat that Nanda-nandana are the joy of all Your *sakhīs*!

“Kṛṣṇa is eager to meet with You and is burning in separation from You. He has sent both Lalitā and Viśākhā with sweetly-worded messages for You, but You said, ‘No, I will not go to Him!’ One by one He sent each of His beloved *dūtīs* (messenger *gopīs*), even Vṛndā and Kuṇḍalatā, who are very expert at revealing His heart to You and softening Your heart towards Him, but even they have not succeeded. At last He sent the clever Subala who said, ‘That young, fresh boy Kṛṣṇa is just ready to give up His life. He is like a wilting lotus starved of water. Because You refuse Him again and again, He is just now on the point of death. I am not praying to You, proud girl, nor shall I beg You to go to Him, but You should at least hear this message and consider its meaning.’

“Rādhike! You are hearing all this and thinking aloud, addressing the sky in a thoughtful tone, ‘Oh! He will soon give up His life! That fickle boy! How little He cares for His mother Yaśodā who is worshipped by us *gopīs*. How he has hardened His heart toward His father Nanda. Indeed, how little He cares for the whole of Vraja! It is solely up to Me to save them. How will they live after His death, trapped and addicted as they are to His honey-tasting, deceitful words? They will all blame Me for His death and it will be very inauspicious for Me. And another thing! No one can match Me in argument but Him, so how will I pass My time without Him?’

“O Devi! Thinking like this, You gather together a strong group of Your *sakhīs* and, surrounded by Them, You start off for Rādhā-kuṇḍa by the cover of night. When You arrive there, You see Kṛṣṇa sitting sorrowfully, gazing at Your pond and desiring to enter into it in His distress. Although the sight is charming to the hearts of all, You immediately turn around and without speaking any words, start to walk back home. Kṛṣṇa calls out to You, ‘O hey Prāṇa-priya!’ He is thinking that perhaps you have not seen Him and have considered all His messages to be jokes. You hear Him, but You do not care! He starts to follow You thinking, ‘How is this? She has walked so far to see Me, but without speaking She is now going away again! What could have happened to make Her so angry?’ Devi, seeing that He is following behind, You alarm all Your *sakhīs* and also all the ornaments of Your dress by suddenly starting to run. Then that King of Cheats, Vrajendra-nandana Kṛṣṇa, becomes desperate and runs in front of You, blocking Your progress with His strong vine-like arms.

“Now You shower Your *sakhīs* with the nectar of the *darsana* of Your angry face, and, furious with Him, You ask, ‘O boy! Who are You and why do You stop Me like this? I am just now going to My home. I should not have to be harassed by any village boy out late at night. I am in a pure state, having this morning taken my bath in this *kuṇḍa*. I have just come here in the safe company of My *sakhīs* to touch this water for further purification and now I am returning home to worship our household Deities. How dare You touch Me! You are dirty from being in the fields all day and I fear Your heart is also far from clean.’

“Kṛṣṇa is proud of the strength of His long arms and having You in His embrace, He replies, ‘O beautiful girl, now You have come into My kingdom! I am Vṛndāvana-candra, and You must take My permission to leave here!’” Seeing these arguments going on between You and Kṛṣṇa, all the *sakhīs* and I laugh and cheer loudly whenever You cleverly defeat His crooked words.

“Eventually Lalitā-sakhī says, ‘O hey Nanda-tanaya! Don’t touch my *sakhī* and don’t speak to Her like that! Must a simple, pure and honest girl like Her remain shut up in Her house out of fear of rogues like You? Are the roads not safe after sundown even though we are travelling in such a large group? You have banished all the demons and left us with the greater demon (there is no greater demon than He who ravishes young girls!) I shall certainly take a case against You to the High Court at Mathurā. Let us see what Kāmsa will give as Your punishment!’

“Kṛṣṇa is quite defeated, but He is so proud that He will not accept His defeat and holds You in His strong arms, flooding You with joy. Although all the *sakhīs* are clapping and laughing loudly, He is so shameless that He doesn’t care. O Swāminī! When will I see Your smiling lotus mouth engaged in this argument and garland You with a string of beautiful prayers as I clasp my arms around Your neck? O Devi! When will all this be mine to see and hear?”

यः कोऽपि सुष्ठु वृषभानु-कुमारिकायाः

संप्रार्थनाष्टकमिदं पठति प्रपन्नः ।

सा प्रेयसा सह समेत्य धृत-प्रमोदा

तत्र प्रसाद-लहरीमुररी-करोति ॥९॥

*yaḥ ko 'pi suṣṭhu vṛṣabhānu-kumārikāyāḥ
samprārthanāṣṭakam idaṁ paṭhati prapannaḥ
sā preyasā saha sametya dhr̥ta-pramodā
tatra prasāda-laharīm urarī-karoti (9)*

Any surrendered soul who with great faith recites these eight appeals to the daughter of Vṛṣabhānu Mahārāja will receive direct *darsana* of Her accompanied by Her beloved Śrī Kṛṣṇa and feel the waves of Her happiness shower upon him. This *aṣṭaka* is sung in the melody known as ‘Vasantatilakā’.

Commentary

Vṛṣabhānu-nandini Śrīmatī Rādhikā will very quickly fulfil all the desires of a devotee who surrenders to these prayers every day with a heart full of deep *bhāva* and sings them with deep thirst while crying tears of love.

श्रीव्रज-नवीन-युव-द्वन्द्वष्टकम् Śrī Vraja-navīna-yuva-dvandvāṣṭakam

अदुर्विध-विदग्धतास्पद-विमुग्ध-वेश-श्रियो-
रमन्द-शिखिकन्धरा-कनक-निन्दि-वासस्त्वषोः ।
स्फुरत्-पुरट-केतकी-कुसुम-विभ्रमाभ्र-प्रभा-
निभाङ्ग-महसोर्भजे व्रज-नवीन-यूनोर्युगम् ॥१॥

*adurvidha-vidagdhataśpada-vimugdha-veśa-śriyor
amanda-śikhikandharā-kanaka-nindi-vāśas-tviṣoḥ
sphurat-puraṭa-keṭakī-kusuma-vibhramābhra-prabhā-
nibhāṅga-mahasor bhaje vraja-navīna-yūnor yugam (1)*

I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa, who are the abode of all the arts headed by dancing and singing, who are decorated in a very captivating fashion, whose garments rebuke the blue neck of a peacock and gold respectively, and whose splendid bodily complexions astound a blossoming golden *ketakī* flower and a fresh monsoon cloud respectively.

समृद्ध-विधु-माधुरी-विधुरता-विधानोद्धरै-
नवाम्बुरुह-रम्यता-मद-विडम्बनारम्भिभिः ।
विलिम्पदिव-वर्णकावलि-सहोदरैर्दिकतटी-
मुखद्युतिभरैर्भजे व्रज-नवीन-यूनोर्युगम् ॥२॥

*samṛddha-vidhu-mādhurī-vidhuratā-vidhānoddhurair
navāmburuha-ramyatā-mada-vidambanārambhībhīḥ
vilimpadiva-varṇakāvali-sahodarair dik-taṭī-
mukha-dyuti-bharair bhaje vraja-navīna-yūnor yugam (2)*

I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa. Eclipsing the beauty and sweetness of the full moon and defeating the freshly blossomed lotus flower's pride in its own beauty, the splendour of Their faces elegantly pervades all directions as if it has anointed them with the finest ointments such as *kuṅkuma*.

विलास-कलहोद्धति-स्खलदमन्द-सिन्दूर-भा-
 गखर्वमदनांकुश-प्रकर-विभ्रमैरङ्कितम् ।
 मदोद्धुरमिवेभयोर्मिथुनमुल्लसदुल्लरी-
 गृहोत्सव-रतं भजे व्रज-नवीन-यूनोर्युगम् ॥३॥

*vilāsa-kalahoddhati-skhalad-amanda-sindūra-bhāg
 akharva-madanāṅkuṣa-prakara-vibhramair aṅkitam
 madoddhuram ivebhayor mithunam ullasad vallārī-
 grhotsava-rataṁ bhaje vraja-navīna-yūnor yugam (3)*

Their bodies adorned with spots of red *sindūra* which fell during Their proud lovers' quarrel and also with impressions from each others' nails which are like marks caused by Kāmadeva's elephant-goad, like a pair of mad elephants They are deeply absorbed in a festival of erotic love inside a beautiful bower-house composed of vines—I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa.

घन-प्रणय-निर्झर-प्रसर-लब्ध-पूर्तेर्मनो-
 हृदस्य परिवाहितामनुसरद्विरस्रैः प्लुतम् ।
 स्फुरत्तनु-रुहांकुरैर्नव-कदम्ब-जृम्भ-श्रियं
 व्रजत्तदनिशं भजे व्रज-नवीन-यूनोर्युगम् ॥४॥

*ghana-praṇaya-nirjhara-prasara-labdha-pūrter mano-
 hradasya parivāhitām anusaradbhir asraiḥ plutam
 sphurat-tanu-ruhāṅkurair nava-kadamba-jṛmbha-śriyaṁ
 vrajat tad anīṣaṁ bhaje vraja-navīna-yūnor yugam (4)*

At every moment the splendid lakes of Their hearts are filled with streams of the nectar of Their intense love, pervaded by flowing currents of joyful tears, and beautified by the freshly-blossomed *kadamba* flowers of Their bodily hairs standing erect in ecstasy—I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa.

अनङ्ग-रण-विभ्रमे किमपि विभ्रदाचार्यकं
 मिथश्चल-दृगञ्चल-द्युति-शलाकया कीलितम् ।
 जगत्यतुल-धर्मभिर्मधुर-नर्मभिस्तन्वतो-
 मिथो विजयितां भजे व्रज-नवीन-यूनोर्युगम् ॥५॥

*anaṅga-ṛaṇa-vibhrame kim api vibhrad-ācāryakaṁ
 mithaś cala-dṛgañcala-dyuti-śalākayā kīlitam
 jagatyatula-dharmabhir madhura-narmabhis tanvator
 mitho vijayitāṁ bhaje vraja-navīna-yūnor yugam (5)*

I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa, who instruct each other in erotic battle, who pierce one another with the arrows of the splendour of Their restless sidelong glances, and who proclaim victory over one another with sweet joking words which have no equal in the entire world.

अदृष्ट-चर-चातुरी-चल-चरित्र-चित्रायितैः
 सह प्रणयिभिर्जनैर्विहरमाणयोः कानने ।
 परस्पर-मनो-मृगं श्रवण-चारुणा चर्चरी-
 चयेन रजयद्भजे व्रज-नवीन-यूनोर्युगम् ॥६॥

*adr̥ṣṭa-cara-cāturī-cala-caritra-citrāyitaiḥ
 saha praṇayibhir janair viharamāṇayoḥ kānane ।
 paraspara-mano-mṛgaṁ śravaṇa-cāruṇā carcarī-
 cayena rajayad bhaje vraja-navīna-yūnor yugam (6)*

Accompanied by Their dearer-than-life *sakhis* headed by Lalitā who are adorned with qualities such as honesty and unique cleverness, They enjoy pastimes in the forest, and by producing the captivating and sweet melody known as *carcarī*, They attract the deer of each others' hearts—I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa.

मरन्द-भर-मन्दिर-प्रति-नवारविन्दावली-
 सुगन्धिनि विहारयोर्जल-विहार-विस्फूर्जितैः ।
 तपे सरसि वल्लभे सलिल-वाद्य-विद्या-विधौ
 विदग्ध-भुजयोर्भजे व्रज-नवीन-यूनोर्युगम् ॥७॥

*maranda-bhara-mandira-prati-navāravindāvalī-
 sugandhini vihārayor jala-vihāra-visphūrjitaiḥ ।
 tape sarasi vallabhe salila-vādyā-vidyā-vidhau
 vidagdha-bhujayor bhaje vraja-navīna-yūnor yugam (7)*

When in the summer season They enjoy water sports in Śrī Rādhā-kuṇḍa, which is fragrant with beautiful new lotuses full of nectar, Their pearl necklaces break and with great expertise They make melodious splashing sounds with Their arms—I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa.

मृषा विजय-काशिभिः प्रथित-चातुरी-राशिभि-
 र्गल्हस्य हरणं हठात् प्रकटयद्भिरुच्चैर्गिरा ।
 तदक्ष-कलि-दक्षयोः कलित-पक्षयोः साक्षिभिः
 कुलैः स्व-सुहृदां भजे व्रज-नवीन-यूनोर्युगम् ॥८॥

*mṛṣā vijaya-kāśibhiḥ prathita-cāturī-rāśibhir
 glahasya haraṇaṁ haṭhāt prakṭayadbhir uccair girā ।
 tadakṣa-kali-dakṣayoḥ kalita-pakṣayoḥ sākṣibhiḥ
 kulaiḥ sva-suhṛdāṁ bhaje vraja-navīna-yūnor yugam (8)*

When They stake Their necklaces as wagers and begin playing a game of dice, Their supremely clever friends take the side of their respective master or mistress, and loudly proclaiming their party to be victorious, forcibly seize the wagered necklaces. I worship the ever-fresh adolescent couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa, as They are surrounded by Their own intimate friends and witnesses who are expert at the dice-game.

इदं वलित-तुष्टयः परिपठन्ति पद्याष्टकं
द्वयोर्गुण-विकाशि ये व्रज-नवीन-यूनोर्जनाः ।
मुहुर्नवनवोदयां प्रणय-माधुरीमेतयो-
रवाप्य निवसन्ति ते पद-सरोज-युग्मान्तिके ॥९॥

*idaṁ valita-tuṣṭayah pariṣṭhanti padyāṣṭakam
dvayor guṇa-vikāśi ye vraja-navīna-yūnor janāḥ
muhur nava-navodayāṁ praṇaya-mādhurīm etayor
avāpya nivasanti te pada-saroja-yugmāntike (9)*

Whoever with great love recites these eight verses which reveal the qualities of the ever-fresh youthful couple of Vraja, Śrī Śrī Rādhā-Kṛṣṇa, will taste the perpetually new and fresh sweetness of pure love for Them and attain eternal residence at Their lotus feet.

श्रीकार्पण्य-पञ्जिका-स्तोत्रम् Śrī Kārpaṇya-pañjikā-stotram

तिष्ठन्वृन्दाटवी-कुञ्जे-विज्ञप्तिं विदधात्यसौ ।

वृन्दाटवीशयोः पाद-पद्मेषु कृपणो जनः ॥१॥

*tiṣṭhan vṛndāṭavī-kuñje-vijñaptim vidadhāty asau
vṛndāṭavīśayoḥ pāda-padmeṣu kṛpaṇo janah (1)*

Residing within a Vṛndāvana *kuñja*, this fallen person is appealing to the lotus feet of the king and queen of Vṛndāvana.

नवेन्दीवर-संदोह-सौन्दर्यस्कन्दन-प्रभम् ।

चारु-गोरोचना-गर्व-गौरव-ग्रासि-गौरभाम् ॥२॥

*navendīvara-sandoha-saundaryāskandana-prabham
cāru-gorocanā-garva-gaurava-grāsi-gaurabhām (2)*

○ Vṛndāvanēśvara Śrī Kṛṣṇa! Your brilliant bodily complexion eclipses the beauty of freshly-blossomed blue lotus flowers. ○ Vṛndāvanēśvari Śrīmatī Rādhikā! Your bodily lustre devours the pride of beautiful yellow *gorocanā*.

शातकुम्भ-कदम्ब-श्रीविडम्बि-स्फुरदम्बरम् ।

हरता किंशुकस्यांशूनशुकेन विराजिताम् ॥३॥

*śātakumbha-kadamba-śrī-vidambi-sphurad-ambaram
haratā kiṁśukasyāṁśūnśukena virājītām (3)*

○ Vṛndāvanēśvara! The splendour of Your garments mocks the beauty of gold. ○ Vṛndāvanēśvari! You are splendidly attired in reddish garments which obscure the beauty of the *palāśa* flower.

सर्व-कैशोरवद्-वृन्द-चूडारूढ-हरिन्मणिम् ।

गोष्ठशेष-किशोरीणां धम्मिल्लोत्तंस-मालिकाम् ॥४॥

*sarva-kaiśoravad-vṛnda-cūḍārūḍha-harinmaṇim
goṣṭhaśeṣa-kīśorīṇāṁ dhammillottaṁsa-mālikām (4)*

○ Vṛndāvanēśvara! You are the crown-jewel emerald of all the adolescent boys of Vraja, and ○ Vṛndāvanēśvari! You are the foremost jasmine flower ornament of all the *kīśoris* of Vraja.

श्रीश-मुख्यात्म-रूपाणां रूपातिशयि-विग्रहम् ।

रमोज्ज्वल-व्रजवधू-व्रज-विस्मापि-सौष्ठवाम् ॥५॥

*śrīśa-mukhyātma-rūpāṇāṁ rūpātīśayi-vigraham
ramojjvala-vrajavadhū-vraja-vismāpi-sauṣṭhavām (5)*

○ Vṛndāvanēśvara! Amongst all of Your forms including those of Nārāyaṇa and Vāsudeva, Your two-armed form which holds the flute is the most beautiful. ○ Vṛndāvanēśvari! Your beauty astounds the *Vraja-gopīs*, who themselves are more beautiful and exalted than Lakṣmīdevī.

सौरभ्य-हत-गान्धर्वं गन्धोन्मादितमाधवाम् ।

राधारोधन-वंशीकं महतीमोहिताच्युताम् ॥६॥

*saurabhya-hṛta-gāndharvaṁ gandhonmādita-mādhavām
rādhārodhana-vaṁśīkaṁ mahatī-mohitācyutām (6)*

○ Vṛndāvanēśvara! Your bodily fragrance attracts Śrīmatī Rādhikā, and ○ Vṛndāvanēśvari! Your bodily fragrance maddens Śrī Kṛṣṇa. Hey Kṛṣṇa! Your flute song stuns Śrīmatī Rādhikā, and hey Śrīmatī! The sound of Your *vīṇā* captivates Kṛṣṇa.

राधा-धृति-धन-स्तेन-लोचनाञ्चल-चापलम् ।

दृगञ्चल-कला-भृङ्गी-दष्ट-कृष्ण-हृदम्बुजाम् ॥७॥

*rādhā-dhṛti-dhana-stena-locanāñcala-cāpalam
dṛgañcala-kalā-bhṛṅgī-daṣṭa-kṛṣṇa-hṛd-ambujām (7)*

○ Vṛndāvanēśvara! The thief of Your sidelong glance steals the wealth of Śrīmatī Rādhikā's composure, and ○ Vṛndāvanēśvari! The bumblebee of Your sidelong glance stings the lotus of Śrī Kṛṣṇa's heart.

राधा-गूढ-परीहास-प्रौढि-निर्वचनी-कृतम् ।

व्रजेन्द्र-सुत-नर्मोक्ति-रोमाञ्चित-तनू-लताम् ॥८॥

*rādhā-gūḍha-parihāsa-prauḍhi-nirvacanī-kṛtam
vrajendra-suta-narmokti-romāñcita-tanū-latām (8)*

○ Vṛndāvanēśvara! Śrīmatī Rādhikā's mysterious joking words render You speechless, and ○ Vṛndāvanēśvari! Vrajendra-nandana's joking words make Your bodily hairs stand erect in ecstasy.

दिव्य-सद्-गुण-माणिक्य-श्रेणि-रोहण-पर्वतम् ।
उमादि-रमणी-व्यूह-स्पृहणीय-गुणोत्कराम् ॥९॥
divya-sad-guṇa-māṇikya-śreṇi-rohaṇa-parvatam
umādi-ramaṇī-vyūha-spr̥haṇīya-guṇotkarām (9)

○ Vṛndāvanēśvara! Your splendid divine attributes are like a mountain of rubies, and ○ Vṛndāvanēśvari! Your personal qualities are desired by Umā, Lakṣmī, and all other goddesses.

त्वां च वृन्दावनाधीश! त्वां च वृन्दावनेश्वरि! ।
काकुभिर्वन्दमानोऽयं मन्दः प्रार्थयते जनः ॥१०॥
tvām ca vṛndāvanādhīśa! tvām ca vṛndāvanēśvari!
kākubhir vandamāno 'yaṁ mandah prārthayate janah (10)

○ Vṛndāvanēśvara! ○ Vṛndāvanēśvari! In a faltering voice, this foolish person offers You these praises and appeals to You both.

योग्यता मे न काचिद्वां कृपा-लाभाय यद्यपि ।
महा-कृपालु-मौलित्वात्तथापि कुरुतं कृपाम् ॥११॥
yogyatā me na kācid vām kṛpā-lābhāya yadyapi
mahā-kṛpālu-maulitvāt tathāpi kurutaṁ kṛpām (11)

○ Vṛndāvanēśvara! ○ Vṛndāvanēśvari! Although I am not qualified to receive Your mercy, nevertheless You both should be merciful to me because You are the crest-jewels of those who are compassionate.

अयोग्येऽप्यपराधेऽपि दृश्यन्ते कृपयाकुलाः ।
महा-कृपालवो हन्त लोके लोकेश-वन्दितौ ॥१२॥
ayogye 'py aparādhe 'pi dṛśyante kṛpayākulāḥ
mahā-kṛpālavo hanta loke lokesa-vanditau (12)

In this world those who are known to be very merciful are compassionate even to the unworthy and offensive. Therefore, since You both are the crest-jewel of those who are very merciful, You should be merciful to me even though I am unworthy and offensive.

भक्तेर्वा करुणा हेतोर्लेशाभासोऽपि नास्ति मे ।
महा-लीलेश्वरतया तदप्यत्र प्रसीदतम् ॥१३॥
bhakter vām karuṇā hetor leśābhāso 'pi nāsti me
mahā-līleśvaratayā tad apy atra prasīdatam (13)

Although I don't possess even a fraction of *bhakti*, which provokes Your compassion, still You should both be merciful to me because You have performed such wondrous pastimes for the purpose of delivering the fallen.

जने दुष्टेऽप्यसक्तेऽपि प्रसीदन्तो विलोकिताः ।
महालीला महेशश्च हा नाथौ बहवो भुवि ॥१४॥
jane duṣṭe 'py asakte 'pi prasīdanto vilokitāḥ
mahā-lilā mahesās ca hā nāthau bahavo bhuvi (14)

Hā Nātha! Vṛndāvaneśvara! Hā Vṛndāvaneśvari! In this world there are many men who are greatly compassionate, and there are many demigods such as Śaṅkara who perform magnificent pastimes and who mercifully grant their *darsana* to non-devotees and offenders. Yet You are superior to all of them, so You should be merciful to this offender.

अधमोऽप्युत्तमं मत्वा स्वमज्ञोऽपि मनीषिणम् ।
शिष्टं दुष्टोऽप्ययं जन्तुर्मन्तुं व्यधित यद्यपि ॥१५॥
adhamo 'py uttamaṁ matvā svam ajñō 'pi manīṣiṇam
śiṣṭaṁ duṣṭo 'py ayaṁ jantur mantuṁ vyadhita yadyapi (15)

○ Vṛndāvaneśvara! ○ Vṛndāvaneśvari! Although very fallen, I consider myself to be exalted; although ignorant, I consider myself to be a scholar; although wicked, I consider myself to be mannerly; although offensive, I consider myself to be faultless. Still, be pleased with me.

तथाप्यस्मिन्कदाचिद्नामधीशौ नाम-जल्पिनि ।
अवद्य-वृन्द-निस्तारि-नामाभासौ प्रसीदतम् ॥१६॥
tathāpy asmin kadācid vām adhīśau nāma-jalpini
avadya-vṛnda-nistāri-nāmābhāsau prasīdatam (16)

Hey Kṛṣṇa! Hey Śrīmatī Rādhikā! If a sinful person chants even the shadow of Your pure holy names, You deliver even him from material existence. Therefore be pleased with this person who has occasionally chanted Your names.

यदक्षम्यं नु युवयोः सकृद्भक्ति-लवादपि ।
तदागः क्वापि नास्त्येव कृत्वाशां प्रार्थये ततः ॥१७॥
yad akṣamyam nu yuvayoḥ sakṛd bhakti-lavād api
tadāgaḥ kvāpi nāsty eva kṛtvāśāṁ prārthaye tataḥ (17)

If an offender shows even a fraction of devotion for You, You nullify all of His offences. This makes me hopeful of receiving Your compassion and I appeal for Your mercy.

हन्त क्लीबोऽपि जीवोऽयं नीतः कष्टेन धृष्टताम् ।

मुहुः प्रार्थयते नाथौ प्रसादः कोऽप्युदञ्चतु ॥१८॥

*hanta klibo 'pi jīvo 'yaṁ nītaḥ kaṣṭena dhṛṣṭatām
muhuh prārthayate nāthau prasādaḥ ko 'py udañcatu (18)*

○ Vṛndāvaneśvara! ○ Vṛndāvaneśvari! I have absolutely no strength to perform *sādhana*, and I have suffered so much within material existence that I am now incapable of tolerating it anymore. Therefore shamelessly I am praying at the lotus feet of You both that You be kind to me.

एष पापी रुदन्नुच्चैरादाय रदनैस्तृणम् ।

हा नाथौ नाथति प्राणी सीदत्यत्र प्रसीदतम् ॥१९॥

*eṣa pāpī rudann uccair ādāya radanais tṛṇam
hā nāthau nāthati prāṇī sīdaty atra prasīdatam (19)*

Although I am very sinful, still I cry out to You in a loud voice, “*Hā Nātha! Hā Kṛṣṇa! Hā Vṛndāvaneśvari!*” Please be kind to this piteous, vile person.

हा-हा-रावमसौ कुर्वन्दुर्भगो भिक्षते जनः ।

एतां मे शृणुतं काकुं काकुं शृणुतमीश्वरौ ॥२०॥

*hā-hā-rāvam asau kurvan durbhago bhikṣate janah
etāṁ me śṛṇutaṁ kākum kākum śṛṇutam īśvarau (20)*

I am most unfortunate, and calling out “Alas! Alas!” I appeal for the mercy of You both. Please one time lend an ear to my meek, insignificant entreaty.

याचे फूत्कृत्य फूत्कृत्य हा हा काकुभिराकुलाः ।

प्रसीदतमयोग्येऽपि जनेऽस्मिन्करुणार्णवौ ॥२१॥

*yāce phūtkṛtya phūtkṛtya hā hā kākubhir ākulāḥ
prasīdatam ayogye 'pi jane 'smin karuṇārṇavau (21)*

○ Vṛndāvaneśvara! ○ Vṛndāvaneśvari! You both are oceans of mercy. Although I am unworthy and fallen, in great distress I am weeping and appealing for Your kindness in a faltering voice.

क्रोशात्यार्त-स्वरैरास्ये न्यस्यांगुष्ठमसौ जनः ।

कुरुतं कुरुतं नाथौ करुणा-कणिकामपि ॥२२॥

*krośāty ārta-svarair āsye nyasyāṅguṣṭham asau janah
kurutaṁ kurutaṁ nāthau karuṇā-kaṇikām api (22)*

Hey Nātha! Śrī Kṛṣṇa! Hey Śrīmatī Rādhikā! Dropping my face into my hands, I am crying in anguish. Therefore please give me even a small drop of Your mercy.

वाचेह दीनया याचे साक्रन्दमति-मन्द-धीः ।

किरतं करुणास्वान्तौ करुणोर्मिच्छतामपि ॥२३॥

*vāceha dīnayā yāce sākrandam ati-manda-dhīḥ
kirataṁ karuṇā-svāntau karuṇormi-cchaṭām api (23)*

○ Śrī Kṛṣṇa and Śrīmatī Rādhikā, Your hearts are melted with compassion. My intelligence is very meagre, yet here in Vṛndāvana, I am weeping and in a piteous voice appealing to You both to shower me with the splendorous waves of Your mercy.

मधुराः सन्ति यावन्तो भावाः सर्वत्र चेतसः ।

तेभ्योऽपि मधुरं प्रेम प्रसादी-कुरुतं निजम् ॥२४॥

*madhurāḥ santi yāvanto bhāvāḥ sarvatra cetasaḥ
tebhyo 'pi madhuraṁ prema prasādī-kurutāṁ nijam (24)*

In comparison to all the sweet *bhāvas* found in Your various eternal *dhāmas*, Your *prema-bhāva* is superior in all respects and especially attractive to the heart. Therefore gratify me by bestowing that *prema* upon me.

सेवामेवाद्य वां देवावीहे किंचन नापरम् ।

प्रसादाभिमुखौ हन्त भवन्तौ भवतां मयि ॥२५॥

*sevām evādyā vāṁ devāv ihe kiñcana nāparam
prasādābhimukhau hanta bhavantau bhavatāṁ mayi (25)*

○ Nātha Śrī Kṛṣṇa! ○ Śrīmatī Rādhikā! I will not appeal to You both for anything other than an opportunity to serve You. Therefore please be kind to me.

नाथितं परमेवेदमनाथ-जन-वत्सलौ ।

स्वं साक्षाद्वास्यमेवास्मिन्प्रसादी-कुरुतं जने ॥२६॥

*nāthitaṁ param evedam anātha-jana-vatsalau
svaṁ sāksād vāsyam evāsmiṁ prasādī-kurutāṁ jane (26)*

○ Śrī Kṛṣṇa and Śrī Rādhikā, both of You are especially affectionate to the shelterless. I have learned that the opportunity to serve You is the highest attainment, so please be kind and grant me the service of Your lotus feet.

अञ्जलिं मूर्ध्नि विन्यस्य दीनोऽयं भिक्षते जनः ।

अस्य सिद्धिरभीष्टस्य सकृदप्युपपाद्यताम् ॥२७॥

*añjaliṁ mūrdhni vinyasya dīno 'yaṁ bhikṣate janāḥ
asya siddhir abhīṣṭasya sakṛd apy upapādyatām (27)*

With folded hands placed on my head, this fallen soul begs You both to be kind and fulfil my desire.

अमलो वां परिमलः कदा परिमिलन्वने ।

अनर्घेण प्रमोदेन घ्राणं मे घूर्णयिष्यति? ॥२८॥

*amalo vām parimalaḥ kadā parimilan vane
anargheṇa pramodena ghrāṇam me ghūrṇayiṣyati? (28)*

Aho! When, as You both meet in a Vṛndāvana *kuñja*, will Your bodily fragrances overwhelm my nose with immeasurable happiness?

रञ्जयिष्यति कर्णौ मे हंस-गुञ्जित-गञ्जनम् ।

मञ्जुलं किं नु युवयोर्मञ्जीर-कल-सिञ्जितम्? ॥२९॥

*rañjayiṣyati karṇau me haṁsa-guñjita-gañjanam
mañjulam kiṁ nu yuvayor mañjīra-kala-siñjitam? (29)*

When will the captivatingly sweet tinkling of Your anklets, which shames the cooing of swans, delight my ears?

सौभाग्याङ्क-रथाङ्गादि-लक्षितानि पदानि वाम् ।

कदा वृन्दावने पश्यन्नुन्मदिष्यत्ययं जनः? ॥३०॥

*saubhāgyāṅka-rathāṅgādi-lakṣitāni padāni vām
kadā vṛndāvane paśyann unmadiṣyaty ayam janah? (30)*

Aho! When, upon seeing in this Vṛndāvana both of Your footprints which bear the chariot wheel and other auspicious signs, will I become mad with joy?

सर्व-सौन्दर्य-मर्यादा-नीराज्य-पद-नीरजौ ।

किमपूर्वाणि पर्वाणि हा ममाक्ष्णोर्विधास्यथ? ॥३१॥

*sarva-saundarya-maryādā-nīrajya-pada-nīrajau
kim apūrvāṇi parvāṇi hā mamākṣṇor vidhāsyatha? (31)*

○ Nātha Śrī Kṛṣṇa! ○ Śrīmatī Rādhike! All the beauty in the universe offers *āratī* unto the lotus feet of You both—when will You grant my eyes the opportunity to witness this unprecedented joyful festival by giving me the *darśana* of those lotus feet?

सुचिराशा-फलाभोग-पदाम्भोज-विलोकनौ ।

युवां साक्षाज्जनस्यास्य भवेतामिह किं भवे? ॥३२॥

*sucirāśā-phalābhoga-padāmbhoja-vilokanau
yuvām sākṣāj janasyāsya bhavetām iha kiṁ bhave? (32)*

When my long-cherished desire to see the lotus feet of You both has been fulfilled, when will I receive the *darśana* of the rest of You in this world?

कदा वृन्दाटवी-कुञ्जकन्दरे सुन्दरोदयौ ।
खेलन्तौ वां विलोकिष्ये सुरतौ नाति-दूरतः? ॥३३॥
kadā vṛndāṭavī-kuñja-kandare sundarodayau
khelantau vām vilokiṣye suratau nāti-dūrataḥ? (33)

Hey Śrī Kṛṣṇa and Śrī Rādhikē! When will I be able to see You both from nearby as You freely enjoy pastimes in a Vṛndāvana *kuñja* or in a cave of Govardhana?

गुर्वयत्ततया क्वापि दुर्लभान्योऽन्य-वीक्षणौ ।
मिथः सदेश-शीधुभ्यां नन्दयिष्यामि वां कदा? ॥३४॥
gurvāyattatayā kvāpi durlabhānyo 'nya-vikṣaṇau
mithaḥ sandeśa-śīdhubhyām nandayiṣyāmi vām kadā? (34)

Because You reside near Your parents and other elders, it is very difficult for You to meet. At that time when will I delight You both by bringing You the nectar of each others' messages?

गवेषयन्तावन्योऽन्यं कदा वृन्दावनान्तरे ।
संगमय्य युवां लप्स्ये हारिणं पारितोषिकम्? ॥३५॥
gaveṣayantāv anyo 'nyam kadā vṛndāvanāntare
saṅgamayya yuvām lapsye hāriṇam pāriṭoṣikam? (35)

As You are feeling distressed in separation from one another and are searching for one another in Vṛndāvana, when will I bring You together and receive from You both ornaments such as a necklace and a medallion as my reward for satisfying You?

पणी-कृत-मिथो-हार-लुञ्च-नव्य-ग्रहस्तयोः ।
कलिं द्यूते विलोकिष्ये कदा वां जित-काशिनोः? ॥३६॥
paṇī-krta-mitho-hāra-luñca-navya-grahas tayoh
kaliṁ dyūte vilokiṣye kadā vām jita-kāśinoh? (36)

When You are playing a game of dice in a Vṛndāvana *kuñja*, You both claim victory and, both of You trying to snatch the wagered necklace, become engaged in a lovers' quarrel—when will I become fortunate enough to receive Your *darśana* at this time?

कुञ्जे कुसुम-शय्यायां कदा वामर्पिताङ्गयोः ।
पादसंवाहनं हन्त जनोऽयं रचयिष्यति? ॥३७॥
kuñje kusuma-śayyāyām kadā vām arpitāṅgayoh
pāda-samvāhanam hanta jano 'yam racayiṣyati? (37)

As You lie on a bed of flowers within a *kuñja* with Your bodies entwined together, when will I receive the fortunate opportunity to lovingly massage the feet of You both?

कन्दर्पकलहोद्घट्ट-त्रुटितानां लता-गृहे ।
 कदा गुम्फाय हाराणां भवन्तौ मां नियोक्ष्यतः? ॥३८॥
kandarpa-kalahodghaṭṭa-truṭitānām latā-grhe
kadā gumphāya hārāṇām bhavantau mām niyokṣyataḥ? (38)

Aho! When will you appoint me to repair Your necklaces which were broken during Your erotic encounter within a bower-house composed of vines?

केलि-कल्लोल-विस्रस्तान्हन्त वृन्दावनेश्वरौ ।
 कर्हि बर्हि-पतत्रैर्वा मण्डयिष्यामि कुन्तलान्? ॥३९॥
keli-kallola-visrastān hanta vṛndāvaneśvarau
karhi barhi-patatrair vām maṇḍayiṣyāmi kuntalān? (39)

O Vṛndāvaneśvara! During Your amorous sports Your peacock feather becomes detached and O Vṛndavaneśvari! Your hair becomes dishevelled—when will my desires to replace Your peacock feather and to braid Your hair be fulfilled?

कन्दर्प-केलि-पाण्डित्य-खण्डिताकल्पयोरहम् ।
 कदा वामलिक-द्वन्द्वं करिष्ये तिलकोज्ज्वलम्? ॥४०॥
kandarpa-keli-pāṇḍitya-khaṇḍitākālpayor aham
kadā vām alika-dvandvaṁ kariṣye tilakojjvalam? (40)

Aho! After Your erotic play, when will I draw fresh *tilaka* on Your foreheads and re-arrange Your scattered ornaments?

देवोरस्ते वन-स्रग्भिर्दृशौ ते देवि कज्जलैः ।
 अयं जनः कदा कुञ्ज-मण्डपे मण्डयिष्यति? ॥४१॥
devoras te vana-sragbhir dṛṣau te devi kajjalaiḥ
ayaṁ janah kadā kuñja-maṇḍape maṇḍayiṣyati? (41)

Hey Deva! When in the *kuñja* Your chest is without a garland of forest flowers, I will place one upon You, and O Devi! When Your eyes are without collyrium, I will replace it—when will I decorate You both in this way?

जाम्बूनदाभ-ताम्बूली-पर्णान्यवदलय्य वाम् ।
 वदनाम्बुजयोरेष निधास्यति जनः कदा? ॥४२॥
jāmbūnadābha-tāmbūli-parṇāny avadalayya vām
vadanāmbujayor eṣa nidhāsyati janah kadā? (42)

When will I prepare ripened, golden betel leaves with various fragrant powders and place them in Your mouths?

क्वासौ दुष्कृत-कर्माहं क्व वामभ्यर्थनेदृशी? ।

किं वा कं वा न युवयोरुन्मादयति माधुरी? ॥४३॥

*kvāsau duṣkṛta-karmāhaṁ kva vām abhyarthanedrī?
kiṁ vā kaṁ vā na yuvayor unmādayati madhurī? (43)*

Aho! What am I, a sinful man, and what are these appeals to render very intimate service that I am making? But who would not be maddened by the *rūpa-mādhurī* and *līlā-mādhurī* of You both? (In other words, everyone is maddened by them; I am also maddened by them, and that is why such an insignificant person as myself is appealing to You for the opportunity to render such elevated services.)

यया वृन्दावने जन्तुरनर्होऽप्येष वास्यते ।

तयैव कृपया नाथौ सिद्धिं कुरुतमीप्सितम् ॥४४॥

*yayā vṛndāvane jantur anarho 'py eṣa vāsyate
tayaiva kṛpayā nāthau siddhiṁ kurutam īpsitam (44)*

Hey Nātha Vṛndāvanēśvara! Hey Devi Śrī Rādhike! By that same mercy of Yours by which I reside in this Vṛndāvana, please also fulfil my desire for spiritual perfection.

कार्पण्य-पञ्जिकामेतां सदा वृन्दाटवी-नटौ ।

गिरैव जल्पतोऽप्यस्य जन्तोः सिध्यतु वाञ्छितम् ॥४५॥

*kārpaṇya-pañjikām etāṁ sadā vṛndāṭavī-ṇaṭau
giraiva jalpato 'py asya jantoḥ sidhyatu vāñchitam (45)*

Hey Vṛndāvana-vihārī Śrī Kṛṣṇa! Hey Vṛndāvana-vihārīnī Śrī Rādhike! I am constantly speaking this Kārpaṇya-pañjika-stotram, therefore my humble entreaty to You is that the desires which I am expressing be fulfilled.

श्रीललिताष्टकम् Śrī Lalitāṣṭakam

राधा-मुकुन्द पद-सम्भव-घर्म-बिन्दु-
निर्मञ्छनोपकरणी-कृत देह-लक्षाम् ।
उत्तुङ्ग-सौहृद-विशेष-वशात् प्रगल्भां
देवीं गुणैः सुललितां ललितां नमामि ॥१॥

*rādhā-mukunda pada-sambhava-gharma-bindu-
nirmañchanopakaraṇī-kṛta deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi (1)*

I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is the charming repository of qualities such as beauty, sweetness, and gravity, who engages in wiping away the glittering drops of perspiration from the lotus feet of Śrī Rādhā and Mādhava, and who is perpetually immersed in the most elevated mellow of *sauhṛda-rasa* or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

राका-सुधा-किरण-मण्डल-कान्ति-दण्डि
वक्त्र-श्रियं चकित-चारू चमूरू-नेत्राम् ।
राधा-प्रसाधन-विधान-कला-प्रसिद्धां
देवीं गुणैः सुललितां ललितां नमामि ॥२॥

*rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi
vaktra-śriyaṁ cakita-cārū camūrū-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhām
devīm guṇaiḥ sulalitām lalitām namāmi (2)*

I offer *praṇāma* unto Śrī Lalitā-devī whose beautiful face mocks the brilliance of the full moon, whose eyes are ever-restless like those of a startled doe, who is famous for her extraordinary expertise in the art of dressing Śrīmatī Rādhikā, and who is the repository of unlimited feminine qualities.

लास्योल्लसद्भुजग-शत्रु-पतत्र-चित्र-
 पट्टांशुकाभरण-कञ्चुलिकाञ्चिताङ्गीम् ।
 गोरोचना-रुचि-विगर्हण गौरिमाणं
 देवीं गुणैः सुललितां ललितां नमामि ॥३॥

*lāsyollasad-bhujaga-satru-patatra-citra-
 paṭṭāṁśukābharāṇa-kañculikāñcitāṅgīm
 gorocanā-ruci-vigarhaṇa gaurimāṇaṁ
 devīm guṇaiḥ sulalitām lalitām namāmi (3)*

I offer *praṇāma* unto Śrī Lalitā-devī whose body is adorned with a splendid *sārī* as brilliantly coloured as the multi-coloured tail-feather of an ecstatically-dancing peacock, whose upper body is covered with an immensely attractive bodice, whose hair partition is decorated with shimmering red vermilion, and who wears various necklaces and other jewelled ornaments. Her golden complexion defeats that of even *gorocanā* (a bright yellow pigment employed in painting, dyeing, and *tilaka*) and she possesses innumerable good qualities.

धूर्ते ब्रजेन्द्र-तनये तनु सुष्ठु-वाम्यं
 मा दक्षिणा भव कलंकिनि लाघवाय ।
 राधे गिरं शृणु हितामिति शिक्षयन्तीं
 देवीं गुणैः सुललितां ललितां नमामि ॥४॥

*dhūrteṁ vrajendra-tanaye tanu suṣṭhu-vāmyaṁ
 mā dakṣiṇā bhava kalaṅkini lāghavāya
 rādhe girāṁ śṛṇu hitām iti śikṣayantīm
 devīm guṇaiḥ sulalitām lalitām namāmi (4)*

I offer *praṇāma* unto Śrī Lalitā-devī, the charming treasure-house of all good qualities, who instructs Śrīmatī Rādhikā in this way: “O Kalaṅkini (unchaste one)! Rādhe! Listen to my beneficial words! Vrajendra-nandana is very guileful. Don’t display Your mood of gentle submission to Him; instead, in all circumstances always be contrary.”

राधामभि-व्रजपतेः कृतमात्मजेन
 कूटं मनागपि विलोक्य विलोहिताक्षीम् ।
 वाग्भङ्गिभिस्तमचिरेण विलज्जयन्तीं
 देवीं गुणैः सुललितां ललितां नमामि ॥५॥

*rādhām abhi-vraja-pateḥ kṛtam ātmajena
 kūṭaṁ manāgapi vilokya vilohitākṣīm
 vāg-bhaṅgibhis tam acireṇa vilajjayantīm
 devīm guṇaiḥ sulalitām lalitām namāmi (5)*

I offer *praṇāma* unto the abode of all good qualities, the supremely charming Śrī Lalitā-devī, who upon hearing Śrī Kṛṣṇa speak even a few crafty words to Śrīmatī Rādhikā, immediately becomes furious and embarrasses Kṛṣṇa by speaking sarcastic words such as, “You are so truthful and simple-hearted, and such a *chaste* lover!”

वात्सल्य-वृन्द-वसतिं पशुपाल-राज्ञ्याः
सख्यानुशिक्षण-कलासु गुरुं सखीनाम् ।
राधा-बलावरज जीवित-निर्विशेषां
देवीं गुणैः सुललितां ललितां नमामि ॥६॥

*vātsalya-vṛnda-vasatim paśupāla-rājñyāḥ
sakhyānuśikṣaṇa-kalāsu gurum sakhīnām
rādhā-balāvaraja jīvita-nirviśeṣām
devīm guṇaiḥ sulalitām lalitām namāmi (6)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, who possesses the aggregate of divine qualities. She is the receptacle for Śrīmatī Yaśodā-devī's parental affection, the *guru* of all the *sakhīs* who instructs them on the matter of friendship, and the very life of both Śrīmatī Rādhikā and the younger brother of Baladeva.

यां कामपि व्रज-कुले वृषभानुजायाः
प्रेक्ष्य स्वपक्ष-पदवीमनुरुद्धयमानाम् ।
सद्यस्तदिष्ट-घटनेन कृतार्थयन्तीं
देवीं गुणैः सुललितां ललितां नमामि ॥७॥

*yām kām api vraja-kule vṛṣabhānujāyāḥ
prekṣya sva-pakṣa-padavīm anurūddhyamānām
sadyas tad iṣṭa-ghaṭanena kṛtārthayantīm
devīm guṇaiḥ sulalitām lalitām namāmi (7)*

I offer *praṇāma* unto the supremely charming Śrī Lalitā-devī, the treasure-house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately fulfils all of that maiden's internal desires and satisfies her completely.

राधा-व्रजेन्द्र-सुत-संगम-रङ्ग-चर्या
वर्या विनिश्चितवतीमखिलोत्सवेभ्यः ।
तां गोकुल-प्रिय-सखी-निकुरम्ब-मुख्यां
देवीं गुणैः सुललितां ललितां नमामि ॥८॥

*rādhā-vrajendra-suta-saṅgama-raṅga-caryām
varyām viniścitavatīm akhilotsavebhyaḥ
tām gokula-priya-sakhī-nikuramba-mukhyām
devīm guṇaiḥ sulalitām lalitām namāmi (8)*

I offer *praṇāma* unto Śrī Lalitā-devī, the embodiment of all divine virtues and the foremost of the *sakhīs* of Gokula. Her primary task is providing enjoyment for Śrī Rādhā-Govinda by arranging for Them to meet, and she has more longing to perform this merry task than she does to enjoy the entirety of other types of festivals.

नन्दन्नमूनि ललिता-गुण-ललितानि
पद्यानि यः पठति निर्मल-दृष्टरष्टौ ।
प्रीत्या विकर्षति जनं निज-वृन्द-मध्ये
तं कीर्तिदा-पति-कुलोज्ज्वल-कल्प-वल्ली ॥(९)॥

*nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janam nija-vṛnda-madhye
tam kīrtidā-pati-kulojjvala-kalpa-vallī (9)*

If a person with a cheerful and pure heart recites this *aṣṭaka* in praise of Lalitā-devī, who is superbly ornamented with the qualities of beauty, grace and charm, Śrīmatī Rādhikā, the effulgent wish-fulfilling creeper in the family of Vṛṣbhānu Mahārāja, affectionately draws that person toward Her and adopts her among Her group of *sakhīs*.

श्रीयमुनाष्टकम्

Śrī Yamunāṣṭakam

भ्रातुरन्तकस्य पत्तनेऽभिपत्ति-हारिणी
प्रेक्षयाति-पापिनोऽपि पाप-सिन्धु-तारिणी ।
नीर-माधुरीभिरप्यशेष-चित्त-बन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥१॥

*bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhini
mām punātu sarvadāravinda-bandhu-nandini (1)*

May Yamunā-devī, the daughter of Sūrya the sun-god, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly sinful people from the reactions to their sins. The attractiveness of her waters captivates everyone's heart.

हारि-वारि-धारयाभिमण्डितोरु-खाण्डवा
पुण्डरीक-मण्डलोद्यदण्डजालि-ताण्डवा ।
स्नान-काम-पामरोग्र-पापसंपदन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥२॥

*hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhini
mām punātu sarvadāravinda-bandhu-nandini (2)*

Yamunā-devī adorns Indra's massive Khāṇḍava forest with her enchanting current, and upon her blooming white lotuses, birds such as wagtails always dance. Simply desiring to bathe in her crystalline waters pardons one from even the greatest of sins. May that Yamunā-devī, the daughter of Sūrya-deva, continue to always purify me.

शीकराभिमृष्ट-जन्तु-दुर्विपाक-मर्दिनी
 नन्द-नन्दनान्तरंग-भक्ति-पूर-वर्धिनी ।
 तीर-संगमाभिलाषि-मंगलानुबन्धिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥३॥

*śīkarābhimṛṣṭa-jantu-durvipāka-mardini
 nanda-nandanāntaraṅga-bhakti-pūra-vardhini
 tīra-saṅgamābhilāṣi-maṅgalānubandhini
 mām punātu sarvadāravinda-bandhu-nandini (3)*

Sprinkling a single drop of her water upon oneself frees one from the reaction to even the most heinous crime. She increases the flow of *rāgānugā-bhakti* for Nanda-nandana Śrī Kṛṣṇa within one's heart and blesses anyone who simply desires to reside on her banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

द्वीप-चक्रवाल-जुष्ट-सप्त-सिन्धु-भेदिनी
 श्रीमुकुन्द-निर्मितोरु-दिव्य-केलि-वेदिनी ।
 कान्ति-कन्दलीभिरिन्द्रनील-वृन्द-नन्दिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥४॥

*dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedini
 śrī-mukunda-nirmitoru-divya-keli-vedini
 kānti-kandalībhir indranīla-vṛnda-nandini
 mām punātu sarvadāravinda-bandhu-nandini (4)*

Yamunā-devī is so inconceivably powerful that although she flows through the seven oceans which surround the earth's seven giant islands, she never merges into them as ordinary rivers do. Being an intimate witness to Śrī Kṛṣṇa's wonderful pastimes, she makes those pastimes arise in the hearts of those who take shelter of her. Her dark, shimmering beauty defeats that of even a precious blue sapphire. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

माथुरेण मण्डलेन चारुणाभिमण्डिता
 प्रेम-नद्ध-वैष्णवाध्व-वर्धनाय पण्डिता ।
 उर्मिदोर्विलास-पद्मनाभ-पाद-वन्दिनी
 मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥५॥

*māthureṇa maṇḍalena cāruṇābhimaṇḍitā
 prema-naddha-vaiṣṇavādhva-varadhanāya paṇḍitā
 ūrmi-dor-vilāsa-padmanābha-pāda-vandini
 mām punātu sarvadāravinda-bandhu-nandini (5)*

Ornamented by the supremely enchanting land of Mathurā-maṇḍala, Yamunā-devī inspires *rāgānugā-bhakti* in the hearts of the loving Vaiṣṇavas who bathe in her waters. With her waves which are like playful arms she worships Śrī Kṛṣṇa's lotus feet. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

रम्य-तीर-रंभमाण-गो-कदम्ब-भूषिता
दिव्य-गन्ध-भाक्कदम्ब-पुष्प-राजि-रूषिता ।
नन्द-सूनु-भक्त-संघ-संगमाभिनन्दिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥६॥

*ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nanda-sūnu-bhakta-saṅgha-saṅgamābhinandinī
mām punātu sarvadāravinda-bandhu-nandinī (6)*

Yamunā-devī's supremely attractive banks are further beautified by the celestial fragrance emanating from the flowers of the *kadamba* trees which line them and by the presence of mooing cows. She is especially delighted when Nandalāla's devotees assemble on those banks. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

फुल्ल-पक्ष-मल्लिकाक्ष-हंस-लक्ष-कूजिता
भक्ति-विद्ध-देव-सिद्ध-किन्नरालि-पूजिता ।
तीर-गन्धवाह-गन्ध-जन्म-बन्ध-रन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥७॥

*phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
mām punātu sarvadāravinda-bandhu-nandinī (7)*

Hundreds and thousands of swans glide along the waters of Yamunā-devī, who is worshipable to the demigods, Siddhas, Kinnaras, and humans whose hearts are dedicated to the service of Śrī Hari. Anyone who is touched by her gentle breezes is released from the cycle of birth and death. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

चिद्विलास-वारि-पूर-भूर्भुवः-स्वरापिनी
कीर्तितापि दुर्मदोरु-पाप-मर्म-तापिनी ।
बल्लवेन्द्र-नन्दनाङ्गराग-भङ्ग-गन्धिनी
मां पुनातु सर्वदारविन्द-बन्धु-नन्दिनी ॥८॥

*cid-vilāsa-vāri-pūra-bhūr-bhuvaḥ-svar-āpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
mām punātu sarvadāravinda-bandhu-nandinī (8)*

Yamunā-devī distributes transcendental knowledge throughout the three worlds known as Bhuḥ, Bhuvah, and Svaḥ as she flows through them, and singing her glories burns to ashes the reactions of even the greatest of sins. She has become supremely fragrant due to the sandal-paste from Śrī Kṛṣṇa's body melting in her waters as He enjoys His water-sports. May that Yamunā-devī, the daughter of Sūrya-deva, always purify me.

तुष्ट-बुद्धिरष्टकेन निर्मलोर्मि-चेष्टितां
त्वामनेन भानुपुत्रि! सर्वदेव-वेष्टिताम् ।
यः स्तवीति वर्धयस्व सर्व-पाप-मोचने
भक्ति-पूरमस्य देवि! पुण्डरीक-लोचने ॥९॥

*tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitām
tvām anena bhānu-putri! sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi! puṇḍarīka-locane (9)*

Hey Sūryaputri! Devi! O Yamune, whose forceful waves are so purifying and who is surrounded by all the demigods! Please increase the current of *bhakti* for He who liberates people from their sins, the lotus-eyed Śrī Kṛṣṇa, of that contented, intelligent person who recites this prayer—this is my supplication at your feet.

श्रीगोवर्धनाष्टकम् (१)

Śrī Govardhanāṣṭakam (1)

गोविन्दास्योत्तंसित-वंशी-क्वणितोद्य-
ल्लास्योत्कण्ठा-मत्त-मयूर-वज-वीत ।
राधा-कुण्डोत्तुङ्ग-तरङ्गांकुरिताङ्ग
प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥१॥

*govindāsyottamsita-vamśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām (1)*

You are surrounded by dancing peacocks who have become maddened upon hearing the sweet vibration of the flute which adorns Śrī Kṛṣṇa's lips, and splashing against you, the high waves of Śrī Rādhā-kuṇḍa make fresh, green grass and creepers sprout upon you—O Govardhana, king of mountains! Please fulfil my desires.

यस्योत्कर्षाद्विस्मित धीभिर्व्रज-देवी-
वृन्दैर्वर्यं वर्णितमास्ते हरि-दास्यम् ।
चित्रैर्युञ्जन् स द्युति-पुञ्जैरखिलाशां
प्रत्याशां मे त्वं कुरु गोवर्धन पूणाम् ॥२॥

*yasyotkarṣād vismita dhībhir vraja-devī-
vṛndair varyaṁ varṇitam āste hari-dāsyam
citrair yuñjan sa dyuti-puñjair akhilāśāṁ
praty āśāṁ me tvaṁ kuru govardhana pūrṇām (2)*

Astonished by your excellence, the *Vraja-gopīs* proclaimed you to be the best servant of Hari, and all the many varieties of jewels such as moon-stones which are found upon you give you a shimmering lustre—O Govardhana! Please fulfil my desires.

विन्दद्भिर्यो मन्दिरतां कन्दर-वृन्दैः

कन्दैश्चेन्दोर्बन्धुभिरानन्दयतीशम् ।

वैदुर्याभैर्निर्झरतोयैरपि सोऽयं

प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥३॥

*vindadbhir yo mandiratām kandara-vṛndaiḥ
kandais cendor bandhubhir ānandayatīśam
vaiduryābhair nirjhara-toyair api so 'yaṁ
prāty āśām me tvaṁ kuru govardhana pūrṇām (3)*

With your caves which are like palatial temples, your roots which are radiant and delicious like lotus flower stems, and your fresh, flowing streams which are transparent like *vaidūrya* gems, you give great delight to Śrī Kṛṣṇa and His friends—O Govardhana! Please fulfil my desires.

शश्वद्विश्वालङ्करणालङ्कृति मेध्यैः

प्रेम्णा धौतैर्धातुभिरुद्दीपित-सानो ।

नित्याक्रन्दत्कन्दर-वेणु-ध्वनि-हर्षात्

प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥४॥

*śaśvad-viśvālaṅkaraṇālaṅkṛti medhyaiḥ
preṁṇā dhautair dhātubhir uddīpita-sāno
nityākrandrat-kandara-veṇu-dhvani-harṣāt
praty āśām me tvaṁ kuru govardhana pūrṇām (4)*

Your peak is resplendent with coloured minerals which have been washed by pure love and which serve as the bodily ornaments of He who is the ornament of all the worlds, Śrī Kṛṣṇa, and your caves always reverberate with the blissful sound of the flute—O Govardhana! Please fulfil my desires.

प्राज्या राजिर्यस्य विराजत्युपलानां

कृष्णेनासौ सन्ततमध्यासितमध्या ।

सोऽयं बन्धुर्बन्धुर-धर्मा सुरभिणां

प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥५॥

*prājyā rājir yasya virājaty upalānām
kṛṣṇenāsau santatam adhyāsita-madhyā
so 'yaṁ bandhur bandhura-dharmā surabhiṇām
praty āśām me tvaṁ kuru govardhana pūrṇām (5)*

Because Śrī Kṛṣṇa always sits upon them, your large rocks have become very splendid and beautiful, and by maintaining the cows you have become their dear friend—O Govardhana! Please fulfil my desires.

निर्धुन्वानः संहति-हेतुं घन-वृन्दं
जित्वा जम्भारातिमसम्भावित-बाधम् ।
स्वानां वैरं यः किल निर्यापितवान् सः
प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥६॥

*nirdhunvānaḥ saṁhṛti-hetuṁ ghana-vṛndaṁ
jītvā jambhārātim asambhāvita-bādham
svānām vairam yaḥ kila niryāpitavān saḥ
praty āśāṁ me tvaṁ kuru govardhana pūrṇām (6)*

Having defeated Indra, who to destroy Vraja sent a multitude of frightful rainclouds capable of inundating the entire world and who is the enemy of Mahiṣāsura, you destroyed the enemies of your fellow mountains—O Govardhana! Please fulfil my desires.

बिभ्राणो यः श्री-भुज-दण्डोपरि भर्तु-
श्छत्री-भावं नाम यथार्थं स्वमकार्षीत् ।
कृष्णोपज्ञं यस्य मखस्तिष्ठति सोऽयं
प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥७॥

*bibhrāṇo yaḥ śrī-bhuja-daṇḍopari bharttu-
chatrī-bhāvaṁ nāma yathārthaṁ svam akārṣīt
kṛṣṇopajñam yasya makhas tiṣṭhati so 'yaṁ
praty āśāṁ me tvaṁ kuru govardhana pūrṇām (7)*

Situated like an umbrella upon Śrī Kṛṣṇa's umbrella-stem arm, you earned the perfectly suitable name of 'Girirāja', the king of mountains, and Kṛṣṇa Himself first arranged that a sacrifice should be offered to you —O Govardhana! Please fulfil my desires.

गान्धर्वायाः केलि-कला-बान्धव-कुञ्जे
क्षुण्णैस्तस्याः कङ्कण-हारैः प्रयताङ्ग ।
रास-क्रीडा-मण्डितयोपत्यक्याढ्य
प्रत्याशां मे त्वं कुरु गोवर्धन पूर्णाम् ॥८॥

*gāndharvāyāḥ keli-kalā-bāndhava-kuñje
kṣuṇṇais tasyāḥ kaṅkaṇa-hāraiḥ prayatāṅga
rāsa-kṛīḍā-maṇḍitayopatyakayāḍhya
praty āśāṁ me tvaṁ kuru govardhana pūrṇām (8)*

You are an assistant to the playful pastimes of Gāndharvā Śrīmatī Rādhikā, you are decorated with the bracelets and garlands which She has left behind in your *kuñjas*, and you are beautified by the *rāsa* pastimes which Śrī Kṛṣṇa performs at your base—O Govardhana! Please fulfil the desires of my heart.

अद्रि-श्रेणी-शखर पद्याष्टकमेतत्
कृष्णाम्भोद-प्रेष्ठ पठेद्यस्तव देही ।
प्रेमानन्दं तुन्दिलयन् क्षिप्रममन्दं
तं हर्षेण स्वी-कुरुतां ते हृदयेशः ॥९॥

*adri-śreṇī-śekhara padyāṣṭakam etat
kṛṣṇāmbhoda-preṣṭha pathed yas tava dehī
premānandaṁ tundilayan kṣipram amandaṁ
taṁ harṣeṇa svī-kurutāṁ te hṛdayeśaḥ (9)*

Hey Girirāja Govardhana! May the lord of your heart, Śrī Kṛṣṇa, very quickly increase the *bhagavat-premānanda* of those who recite this *aṣṭaka* of yours and joyfully accept them as His own.

श्रीगोवर्धनाष्टकम् (२)

Śrī Govardhanāṣṭakam (2)

नील-स्तम्भोज्ज्वल-रुचि-भरैर्मण्डिते बाहु-दण्डे
छत्रच्छायां दधदघरिपोर्लब्ध-सप्ताह-वासः ।
धारा-पात-ग्लपित-मनसां रक्षिता गोकुलानां
कृष्ण-प्रेयान् प्रथयतु सदा शर्म गोवर्धनो नः ॥१॥

*nila-stambhojjvala-ruci-bharair maṇḍite bāhu-daṇḍe
chatra-cchāyām dadhad agharipor labdha saptāha-vāsaḥ
dhārā-pāta-glapita-manasām rakṣitā gokulānām
kṛṣṇa-preyān prathayatu sadā śarma govardhano naḥ (1)*

Serving as an umbrella upon the bluish pillar of Śrī Kṛṣṇa's magnificently effulgent arm, Govardhana resided in Kṛṣṇa's lotus hand for seven days and protected the afflicted cowherd people of Gokula from the great deluge—may that Govardhana always bring us auspiciousness.

भीतो यस्मादपरिगणयन् बान्धव-स्नेह-बन्धान्
सिन्धावद्रिस्वरितमविशत् पार्वती-पूर्वजोऽपि ।
यस्तं जंभद्विषमकुरुत स्तंभ-संभेद-शून्यं
स प्रौढात्मा प्रथयतु सदा शर्म गोवर्धनो नः ॥२॥

*bhīto yasmād aparigaṇayan bāndhava-sneha-bandhān
sindhāv adris tvaritam aviśat pārvatī-pūrvajo 'pi
yas taṁ jambhadviṣam akuruta stambha-sambheda-sūnyam
sa prauḍhātmā prathayatu sadā śarma govardhano naḥ (2)*

When Śrī Pārvatī-devī's elder brother Maināka Mountain, out of great fear of Indra, the enemy of the Jambha demon, abandoned his affectionate friends and relatives and quickly entered the ocean, Govardhana pulverised Indra's pride—may that most ingenious Girirāja Govardhana always bring us auspiciousness.

आविष्कृत्य प्रकट-मुकुटाटोपमङ्गं स्थवीयः
 शैलोऽस्मीति स्फुटमभिदधत्तुष्टि-विस्फार-दृष्टिः ।
 यस्मै कृष्णः स्वयमरसयद्बल्लवैर्दत्तमन्नं
 धन्यः सोऽयं प्रथयतु सदा शर्म गोवर्धनो नः ॥३॥
āviṣkr̥tya prakāṭa-mukutātopam aṅgaṁ sthaviyaḥ
śailo 'smīti sphuṭam abhidhat tuṣṭi-visphāra-dr̥ṣṭiḥ
yasmai kṛṣṇaḥ svayam arasayad ballavair dattam annaṁ
dhanyaḥ so 'yaṁ prathayatu sadā śarma govardhano naḥ (3)

Assuming a massive form and proudly proclaiming “I am Govardhana, the king of mountains”, Śrī Kṛṣṇa ate the mountain of four kinds of foodstuffs which were offered to Him by the *Vraja-vāsīs*—may that most glorious Girirāja Govardhana always bring us auspiciousness.

अद्याप्यूर्ज-प्रतिपदि महान् भ्राजते यस्य यज्ञः
 कृष्णोपज्ञं जगति सुरभी-सैरिभी क्रीडयाढ्यः ।
 शष्पालम्बोत्तम-तटतया यः कुटुम्बं पशूनां
 सोऽयं भूयः प्रथयतु सदा शर्म गोवर्धनो नः ॥४॥
adyāpy ūrja-pratipadi mahān bhrājate yasya yajñah
kṛṣṇopajñam jagati surabhī-sairibhī kṛīḍayāḍhyaḥ
śaṣpālambottama-tatayatā yaḥ kuṭumbaṁ paśūnām
so 'yaṁ bhūyaḥ prathayatu sadā śarma govardhano naḥ (4)

Even today the sacrifice to Govardhana which was inaugurated by Śrī Kṛṣṇa Himself is re-enacted by devotees on the first day of the second half of the lunar month of Kārttika. In Govardhana’s lap domesticated animals such as cows and buffaloes always play, and because of all the fresh green grass which grows on his slopes, Govardhana has become these animals’ dear friend—may that Girirāja Govardhana bring us auspiciousness.

श्रीगान्धर्वा-दयित-सरसी पद्म-सौरभ्य-रत्नं
 हत्वा शङ्कोत्कर-पर-वशैरस्वनं सञ्चरद्भिः ।
 अंभःक्षोद प्रहरिक-कुलेनाकुलेनानुयातै-
 वतैर्जुष्टः प्रथयतु सदा शर्म गोवर्धनो नः ॥५॥
śrī-gāndharvā-dayita-sarasī padma-saurabhya-ratnaṁ
hṛtvā śaṅkotkara-para-vaśair asvanaṁ sañcaradbhiḥ
ambhaḥ-kṣoda praharika-kulenākulenānuyātair
vātair juṣṭaḥ prathayatu sadā śarma govardhano naḥ (5)

Greatly fearful due to having stolen the jewel of the fragrance which emanates from the lotuses resting upon Śrī Rādhā-kuṇḍa and Śrī Śyāma-kuṇḍa, Govardhana is chased by the two protectors of that fragrance, silence and tiny drops of water, meaning that he is always served by a cool, gentle, and fragrant breeze—may that Girirāja Govardhana bring us auspiciousness.

कंसारातेस्तरिविलसितैरातरानङ्ग-रङ्गै-
 राभीरीणां प्रणयमभितः पात्रमुन्मीलयन्त्याः ।
 धौत-ग्रावावलिरमलिनैर्मानसामर्त्यसिन्धो-
 वीचि-व्रातैः प्रथयतु सदा शर्म गोवर्धनो नः ॥६॥

*kāmsārātes tari-vilasitair ātarānaṅga-raṅgair
 ābhīrīṇāṃ praṇayam abhitaḥ pātram unmilayantyāḥ
 dhauta-grāvāvalir amalīnair mānasāmartya-sindhō
 vīci-vrātaiḥ prathayatu sadā śarma govardhano naḥ (6)*

Govardhana's stones are always washed by the many waves of Mānasī-gaṅgā, the river which increases the *Vraja-gopīs'* great love for Śrī Kṛṣṇa because there Kṛṣṇa performed the pastime of becoming a boatman and collecting a rescue-fee from them. May Girirāja Govardhana bring us auspiciousness.

यस्याध्यक्षः सकलहठिनामाददे चक्रवर्ती
 शुक्लं नान्यद् ब्रजमृगदृशामर्पणाद्विग्रहस्य ।
 घट्टस्योच्चैर्मधुकररुचस्तस्य धाम-प्रपंचैः
 श्याम-प्रस्थः प्रथयतु सदा शर्म गोवर्धनो नः ॥७॥

*yasyādhyakṣaḥ sakala-haṭhinām ādāde cakravartī
 śuklaṃ nānyad braja-mṛgadṛśām arpaṇād vighrahasya
 ghaṭṭasyocchāir madhukara-rucas tasya dhāma-prapañcaiḥ
 śyāma-prasthaḥ prathayatu sadā śarma govardhano naḥ (7)*

Naturally enclosed by emeralds, the toll-stations at the many *ghāṭas* around Govardhana emit a charming effulgence which makes Govardhana's elevated plateau appear darkish. Situated at each of these toll-stations is the lord of all, Śrī Kṛṣṇa, the topmost amorous hero who will accept no other toll other than the *gopīs'* offering of their bodies—may Girirāja Govardhana bring us auspiciousness.

गान्धर्वायाः सुरत कलहोद्दामता वावदूकैः
 क्लान्त श्रोत्रोत्पल-वलयिभिः क्षिप्त-पिच्छावतंसैः ।
 कुञ्जैस्तल्पोपरि परिलुठद्वैजयन्ती-परीतैः
 पुण्याङ्ग-श्रीः प्रथयतु सदा शर्म गोवर्धनो नः ॥८॥

*gāndharvāyāḥ surata kalahoddāmatā vāvadūkaiḥ
 klānta śrotrotpala-valayibhiḥ kṣipta-piñchāvataṁsaiḥ
 kuñjais talpopari pariluṭhad vaijayantī-parītaiḥ
 puṇyāṅga-śrīḥ prathayatu sadā śarma govardhano naḥ (8)*

Around Govardhana are many *kuñjas* which are filled with wilted lotus flower earrings, lotus-stem bracelets, and peacock feather earrings which are scattered here and there, and with broken *vaijayantī* flower garlands scattered upon the beds. These *kuñjas* display the sweetness of Śrīmatī Rādhikā's love and give Govardhana a wonderful, charming splendour—may that Girirāja Govardhana bring us auspiciousness.

यस्तुष्टात्मा स्फुटमनुपठेच्छ्रद्धया शुद्धयान्त-
मेध्यः पद्याष्टकमचटुलः सुष्ठु गोवर्धनस्य ।
सान्द्रं गोवर्धनधर-पदद्वन्द्वशोणारविन्दे
विन्दन प्रेमोत्करमिह करोत्यद्विराजे स वासम् ॥९॥

*yas tuṣṭātmā sphuṭam anupaṭhec chraddhayā śuddhayāntar
medhyaḥ padyāṣṭakam acatulaḥ suṣṭhu govardhanasya
sāndraṁ govardhana-dhara-pada-dvandva-śoṇāravinde
vindaṁ premotkaram iha karoty advirāje sa vāsam (9)*

Those who with pure hearts and firm faith recite this charming composition which describes Govardhana will obtain a deep love for the lotus feet of Śrī Govinda and be granted a dwelling at Govardhana.

श्रीवृन्दावनाष्टकम्

Śrī Vṛndāvanāṣṭakam

मुकुन्द-मुरली-रव-श्रवण-फुल्ल-हृद्वल्लवी-
कदम्बक करम्बित-प्रतिकदम्ब-कुञ्जान्तरा ।
कलिन्द-गिरि-नन्दिनी-कमल-कन्दलान्दोलिना
सुगन्धिरनिलेन मे शरणमस्तु वृन्दाटवी ॥१॥

*mukunda-muralī-rava-śravaṇa-phulla-hṛd-vallavī-
kadambaka karambita-prati-kadamba-kuñjāntarā
kalinda-giri-nandinī-kamala-kandalāndolinā
sugandhir anilena me śaraṇam astu vṛndāṭavī (1)*

Where groves of *kadamba* and other trees are crowded with *gopīs* who are greatly delighted upon hearing Śrī Kṛṣṇa's flute melody, and which is fragrant due to a gentle breeze carrying the scent of lotuses blossoming upon the waters of Yamunā-devī, the daughter of Mount Kalinda—may that Śrī Vṛndāvana be my shelter.

विकुण्ठ-पुर-संश्रयाद्विपिनतोऽपि निःश्रेयसात्
सहस्र-गुणितां श्रियं प्रदुहती रस-श्रेयसीम् ।
चतुर्मुख-मुखैरपि स्पृहित-तार्ण-देहोद्भवा
जगद्गुरुभिरग्रिमैः शरणमस्तु वृन्दाटवी ॥२॥

*vikunṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitāṁ śriyaṁ praduhatī rasa-śreyasīm
catur-mukha-mukhair api sprhita-tārṇa-dehodbhavā
jagad-guru-bhir agrimaiḥ śaraṇam astu vṛndāṭavī (2)*

Which is superior to *Vaikunṭha* and thousands of times more auspicious, which bestows the *dāśya*, *sakhya*, *vātsalya*, and *mādhurya-rasas*, and to whom even *Brahmā*, the four-headed spiritual master of the entire universe, prays to for receiving a future birth there, even as a blade of grass—may that Śrī Vṛndāvana give me shelter.

अनारत-विकस्वर-व्रतति-पुञ्ज-पुष्पावली-
 विसारि-वर-सौरभोद्गम-रमा-चमत्कारिणी ।
 अमन्द-मकरन्द-भृद्विटपि-वृन्द-वन्दी-कृत-
 द्विरेफ-कुल-वन्दिता शरणमस्तु वृन्दाटवी ॥३॥

*anārata-vikasvara-vratati-puñja-puṣpāvalī-
 visāri-vara-saurabhodgama-ramā-camatkāriṇī
 amanda-makaranda-bhṛd-viṭapi-vṛnda-vandī-kṛta-
 dvirepha-kula-vanditā śaraṇam astu vṛndāṭavī (3)*

Where multitudes of blossoming creepers exude an aroma which amazes even the distant Lakṣmidevī, and which is eulogised by swarms of buzzing bumblebees who are attracted by the abundant nectar emanating from the blossoming flower-trees—may that Śrī Vṛndāvana give me shelter.

क्षणद्युति-घन-श्रियोर्व्रज-नवीन-यूनोः पदैः
 सुवल्गुभिरलङ्कृता ललित-लक्ष्म-लक्ष्मी-भरैः ।
 तयोर्नखर-मण्डली-शिखर-केलि-चर्योचितै-
 र्वृता-किशल्याङ्कुरैः शरणमस्तु वृन्दाटवी ॥४॥

*kṣaṇadyuti-ghana-śriyor vraja-navīna-yūnoḥ padaiḥ
 suvalgubhir alaṅkṛtā lalita-lakṣma-lakṣmī-bharaiḥ
 tayor nakhara-maṇḍalī-sikhara-keli-caryocitair
 vṛtā-kīśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī (4)*

The land which is marked with charming impressions such as the lightning bolt and goad which have been made by the footprints of the eternally youthful lovers, Śrī Rādhā-Govinda, whose bodily complexions resemble a flash of lightning and a fresh monsoon cloud respectively, and which is decorated with fresh buds and shoots trying to emulate the tender beauty of the nails of the Divine Couples' lotus feet—may that Śrī Vṛndāvana give me shelter.

व्रजेन्द्र सख-नन्दिनी शुभतराधिकार-क्रिया-
 प्रभावज-सुखोत्सव-स्फुरित-जङ्गम-स्थावरा ।
 प्रलम्ब-दमनानुज-ध्वनित वंशीका-काकली-
 रसज्ञ-मृग-मण्डला शरणमस्तु वृन्दाटवी ॥५॥

*vrajendra sakha-nandinī śubhatarādhikāra-kriyā-
 prabhāvaja-sukhotsava-sphurita-jaṅgama-sthāvarā
 pralamba-damanānuja-dhvanita vaṁśīkā-kākālī-
 rasajña-mṛga-maṇḍalā śaraṇam astu vṛndāṭavī (5)*

Where on the order of Śrīmatī Rādhikā, who is the daughter of Nanda Mahārāja's intimate friend Vṛṣabhānu Mahārāja, Vṛndā Sakhī increases the festival of divine bliss for everyone by arranging for the happiness of both moving and non-moving living entities, and where roaming herds of deer expertly relish the sweet melodies played on the flute by Śrī Kṛṣṇa, the younger brother of the slayer of the Pralamba demon—may that Śrī Vṛndāvana give me shelter.

अमन्द-मुदिरावृदाम्यधिक-माधुरी-मेदुर-
 ब्रजेन्द्र-सुत-वीक्षणोन्नटित-नील-कण्ठोत्करा ।
 दिनेश-सुहृदात्मजा-कृत-निजाभिमानोल्लस-
 ल्लता-खग-मृगाङ्गना शरणमस्तु वृन्दाटवी ॥६॥

*amanda-mudirārvudāmyadhika-mādhurī-medura-
 vrajendra-suta-vikṣaṇonṇaṭita-ñīla-kaṇṭhotkara
 dīneśa-suhṛd-ātmajā-kṛta-nijābhimānollasal-
 latā-khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī (6)*

Where peacocks, upon mistaking Kṛṣṇa for a fresh raincloud due to His dark bodily complexion, become maddened and dance, and where out of loving attachment Śrīmatī Rādhikā, the daughter of the sun-god’s friend Vṛṣabhānu Mahārāja, proclaims, “This Vṛndāvana is mine,” thereby greatly delighting the creepers (who are female in gender), female deer, and the females of all the species of birds found there—may that Śrī Vṛndāvana give me shelter.

अगण्य-गुण-नागरी-गण-गरिष्ठ-गान्धर्विका
 मनोज-रण-चातुरी-पिशुन-कुञ्ज-पुञ्जोज्ज्वला ।
 जगत्रय-कला-गुरोर्ललित-लास्य-वल्गत्-पद-
 प्रयोग-विधि-साक्षिणी शरणमस्तु वृन्दाटवी ॥७॥

*agaṇya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikā
 manoja-raṇa-cāturī-piśuna-kuñja-puñjōjjvalā
 jagatraya-kalā-guror lalita-lāśya-valgat-pada-
 prayoga-vidhi-sākṣiṇī śaraṇam astu vṛndāṭavī (7)*

The land where the divinely beautiful, splendidous *kuñjas* give testimony of the cleverness in lovers’ quarrels of Śrīmatī Rādhikā, who possesses countless virtues, and which witnesses the sweet dance steps of Śrī Kṛṣṇa, who is supremely expert in all the arts—may that Śrī Vṛndāvana give me shelter.

वरिष्ठ-हरि-दासता-पद-समृद्ध-गोवर्धना
 मधूद्वह-वधू-चमत्कृति-निवास रास-स्थला ।
 अगूढ-गहन-श्रियो मधुरिम ब्रजेनोज्ज्वला
 ब्रजस्य सहजेन मे शरणमस्तु वृन्दाटवी ॥८॥

*variṣṭha-hari-dāsata-pada-samṛddha-govardhanā
 madhūdvaḥ-vadhū-camatkṛti-nivāsa rāsa-sthalā
 agūḍha-gahana-śriyo madhurima vrajenojjvalā
 vrajasya sahajena me śaraṇam astu vṛndāṭavī (8)*

Where Śrī Girirāja Govardhana, having been awarded the rare distinction of being the topmost servant of Hari by the *gopīs*, is gloriously manifest, where the arena of the *rāsa* dance, which thoroughly astonishes the *gopīs* (or the queens of Dvārakā), is situated, and which is permeated by multitudes of flowering, fragrant forests which radiate the brilliance of the entirety of sweetnesses—may that Śrī Vṛndāvana be my sole shelter.

इदं निखिल निष्कृटावलि-वरिष्ठ वृन्दाटवी-
गुण-स्मरणकारि यः पठति सुष्ठु पद्याष्टकम् ।
वसन् व्यसन मुक्त-धीरनिशमत्र सद्वासनः
स पीत-वसने वशी रतिमवाप्य विक्रीडति ॥९॥

*idaṁ nikhila niṣkṛṭāvali-variṣṭha vṛndāṭavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyaśana mukta-dhīr anīśam atra sad-vāśanaḥ
sa pīta-vasane vaśī ratim avāpya vikrīḍati (9)*

This *aṣṭaka* brings remembrance of the qualities of Śrī Vṛndāvana, the best of all forests, and by reciting it with great love, that sinless person who while residing in Vṛndāvana has mastered the senses and is sincerely engaged in the practice of pure *bhakti*, will obtain loving attachment for the lotus feet of Śrī Kṛṣṇa accompanied by Śrīmatī Rādhikā and will become happily immersed in Their pastimes.

श्रीकृष्ण-नामाष्टकम्

Śrī Kṛṣṇa-nāmāṣṭakam

निखिल-श्रुति-मौलि-रत्न-माला, -द्युति-नीराजित-पाद-पङ्कजान्त ।

अयि मुक्तकुलैरुपास्यमानं, परितस्त्वां हरिनाम! संश्रयामि ॥१॥

nikhila-śruti-mauli-ratna-mālā, -dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair-upāsyamānaṁ, paritas-tvāṁ harināma! saṁśrayāmi (1)

○ Harināma! I take complete shelter of You. The nails of Your lotus feet are worshipped by the glowing radiance emanating from the necklace of jewels known as the Upaniṣads, which themselves are the crown-jewel of all the *śrutis*. You are also worshipped by the liberated sages.

जय नामधेय! मुनि-वृन्द-गेय!, जन-रञ्जनाय परमक्षराकृते! ।

त्वमनादरादपि मनागुदीरितं, निखिलोग्र-ताप-पटलीं विलुम्पसि ॥२॥

jaya nāmadheya! muni-vṛnda-geya! jana-rañjanāya param akṣarākṛte!
tvam anādarād api manāg-udīritaṁ, nikhilogra-tāpa-paṭalīṁ vilumpasi (2)

○ Harināma, who are sung by the sages! ○ You who have assumed the form of syllables to give great happiness to the devotees! All glories to You, meaning may Your supremacy always be manifest. If You are spoken only once, even disrespectfully or in jest, You absolve all of one's frightful sins at the root.

यदाभासोऽप्युद्यन्कवलित-भव-ध्वान्त-विभवो

दृशं तत्त्वान्धानामपि दिशति भक्ति-प्रणयिनीम् ।

जनस्तस्योदात्तं जगति भगवन्नाम-तरणे!

कृती ते निर्वक्तुं क इह महिमानं प्रभवति? ॥३॥

yad-ābhāso 'py udyan-kavalita-bhava-dhvānta-vibhavo
dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas-tasyodāttaṁ jagati bhagavan-nāma-taraṇe!
kṛtī te nirvaktuṁ ka iha mahimānaṁ prabhavati? (3)

○ sun of Bhagavān-nāma! What learned scholar in this world is competent to describe Your unsurpassed glories? Because even *ābhāsa*, the dim light of Your early dawn, swallows up the darkness of ignorance which blinds the conditioned souls and enables them to envision *hari-bhakti*.

यद्ब्रह्म-साक्षात्कृति-निष्ठयापि, बिनाशमायाति विना न भोगैः ।
 अपैति नाम! स्फुरणेन तत्ते, प्रारब्ध-कर्मेति विरौति वेदः ॥४॥
yad-brahma-sākṣāt-kṛti-niṣṭhayāpi, bināsam āyāti vinā na bhogaiḥ
apaiti nāma! sphuraṇena tat te, prārabdhā-karmeti virauti vedāḥ (4)

○ Nāma! The Vedas loudly declare that a devotee's *karma*, which cannot be eliminated even by resolute meditation on impersonal Brahman, is at once mitigated by Your appearance on the tongue.

अघ-दमन-यशोदा-नन्दनौ! नन्द-सूनो!
 कमल-नयन-गोपीचन्द्र-वृन्दावनेन्द्राः! ।
 प्रणत-करुण-कृष्णावित्यनेक-स्वरूपे
 त्वयि मम रतिरुच्चैर्वर्धतां नामधेय ॥५॥
agha-damana-yaśodā-nandanau! nanda-sūno!
kamala-nayana-gopī-candra-vṛndāvanendrāḥ!
praṇata-karuṇa-kṛṣṇāv-ity aneka-svarūpe
tvayi mama ratir-uccair-varḍhatām nāmadheya (5)

○ Nāma! May my love for You in Your many forms such as Agha-damana, Yaśodā-nandana, Nanda-sūno, Kamala-nayana, Gopīcandra, Vṛndāvanendra, and Praṇata-karuṇa, always increase.

वाच्यं वाचकमित्युदेति भवतो नाम! स्वरूपद्वयं
 पूर्वस्मात् परमेव हन्त करुणं तत्रापि जानीमहे ।
 यस्तस्मिन् विहितापराध-निवहः प्राणी समन्ताद्भवेद्
 आस्येनेदमुपास्य सोऽपि हि सदानन्दाम्बुधौ मज्जति ॥६॥
vācyaṁ vācakam-ity udeti bhavato nāma! svarūpa-dvayaṁ
pūrvasmāt parameva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād-bhaved
āsyenedam-upāsyā so 'pi hi sadānandāmbudhau maj-jati (6)

○ Nāma! In the material world You manifest in two forms: as *vācya*, the Paramātmā inside the heart of each soul, and as *vācak*, or the sound vibration of names such as Kṛṣṇa and Govinda. We know Your second form to be more merciful to us than the first because by worshipping the second form through vocalising it, even those who have committed offences to Your first form are plunged into an ocean of bliss.

सूदिताश्रित-जनार्ति-राशये, रम्य-चिद्घन-सुख-स्वरूपिणे ।

नाम! गोकुल-महोत्सवाय ते, कृष्ण! पूर्णवपुषे नमो नमः ॥७॥

*sūditāśrita-janārti-rāśaye, ramya-cid-ghana-sukha-svarūpiṇe
nāma! gokula-mahotsavāya te, kṛṣṇa! pūrṇa-vapuṣe namo namaḥ (7)*

○ Kṛṣṇa-nāma! You destroy the sufferings of those who take shelter of You, You are the playful embodiment of *saccidānanda*, You are the embodied festival of Gokula, and You are all-pervading. I offer *praṇāma* unto You time and again.

नारद-वीणोज्जीवन!, सुधोर्मि-निर्यास-माधुरी-पूर! ।

त्वं कृष्ण-नाम! कामं, स्फुर मे रसेन रसने सदा ॥८॥

*nārada-vīṇoj-jīvana! sudhormi-niryāsa-mādhurī-pūra!
tvam kṛṣṇa-nāma! kāmam, sphura me rasena rasane sadā (8)*

○ life of Nārada's *vīṇā*, ○ You who are like waves of essential nectar in the ocean of sweetnesses! ○ Kṛṣṇa-nāma! By Your own volition, please always sweetly appear on my tongue.

देव! भवन्तं वन्दे

Deva! Bhavantam vande

देव! भवन्तं वन्दे ।

मन्मानस-मधुकरमर्पय निज-पद-पङ्कज-मकरन्दे ॥१॥

deva! bhavantam vande

man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande (1)

○ Bhagavān Śrī Kṛṣṇa! I am offering a prayer to You. Please attach the bee of my mind to the nectar of Your lotus feet, meaning please let it have a taste of the *rasa* of those lotus feet by which it will then never be able to become attached to anything else.

यद्यपि समाधिषु विधिरपि पश्यति, न तव नखाग्रमरीचिम् ।

इदमिच्छामि निशम्य तवाच्युत! तदपि कृपाद्भुत-वीचिम् ॥२॥

yadyapi samādhiṣu vidhir api paśyati, na tava nakhāgramarīcim
idam icchāmi niśamya tavācyuta! tad api kṛpādbhuta-vīcim (2)

Although Brahmā in his *samādhi* cannot obtain a glimpse of even a ray of the tips of the nails of Your feet, still hey Acyuta! Having heard of the waves of Your astonishing mercy, I yearn to see You.

भक्ति-रुदञ्चति यद्यपि माधव! न त्वयि मम तिल-मात्री ।

परमेश्वरता तदपि तवाधिक, दुर्घट-घटन-विधात्री ॥३॥

bhaktir udañcati yadyapi mādharma! na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika, durghaṭa-ghaṭana-vidhātrī (3)

○ Mādhava! Although I don't possess even a sesame seed of *bhakti* for You, by Your supreme power which makes the impossible possible, please fulfil the desires of my heart.

अयमविलोलतयाद्य सनातन, कलिताद्भुत-रस-भारम् ।

निवसतु नित्यमिहामृत-निन्दिनि, विन्दन् मधुरिम-सारम् ॥४॥

ayam avilolatayādy sanātana, kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini, vindan madhurima-sāram (4)

Hey Sanātana! Your lotus feet put to shame the sweetness of heavenly nectar. Therefore please make the bee of my mind undistracted by material desires and give me eternal residence at Your lotus feet—this is my only prayer.

श्रीनवद्वीपाष्टकम्

Śrī Navadvīpāṣṭakam

श्रीगौड़-देशे सुर दीर्घिकाया-
स्तीरेऽति-रम्ये पुर-पुण्यमय्याः ।
लसन्तमानन्द-भरेण नित्यं
तं श्रीनवद्वीपमहं स्मरामि ॥१॥

*śrī-gauḍa-dese sura dīrghikāyās
tīre 'ti-ramye pura-puṇyamayyāḥ
lasantam ānanda-bhareṇa nityam
tam śrī-navadvīpam aham smarāmi (1)*

I remember Śrī Navadvīpa-dhāma, the eternal and blissful land which is splendidly situated on the charming banks of the holy Bhāgīrathī River in Śrī Gauḍa-deśa.

यस्मै परव्योम वदन्ति केचित्
केचिच्च गोलोक इतीरयन्ति ।
वदन्ति वृन्दावनमेव तज्ज्ञा-
स्तं श्रीनवद्वीपमहं स्मरामि ॥२॥

*yasmai paravyoma vadanti kecit
kecicca goloka itirayanti
vadanti vṛndāvanam eva tajjhās
tam śrī-navadvīpam aham smarāmi (2)*

I remember Śrī Navadvīpa-dhāma, which some say is Vaikuṅṭha and others say is Goloka, but those who have realised the truth know it as Vṛndāvana.

यः सर्व दिक्षु स्फूरितैः सुशीतै-
र्नानाद्रुमैः सूपवनैः परितः ।
श्रीगौर-मध्याह्न-विहार पात्रै-
स्तं श्रीनवद्वीपमहं स्मरामि ॥३॥

*yaḥ sarva dikṣu sphūritaiḥ suśītaiḥ
nānādrumaiḥ sūpavanaiḥ paritaḥ
śrī-gaura-madhyāhna-vihāra pātrais
tam śrī-navadvīpam aham smarāmi (3)*

I remember Śrī Navadvīpa-dhāma, the land which illuminates all directions. Attractive with its gentle, cooling breezes and various beautiful trees, it provides Śrī Gaurasundara with a wonderful facility to perform His midday *saṅkīrtana* pastimes.

श्रीस्वर्णदी यत्र विहार-भूमिः
सुवर्ण-सोपान-निबद्ध-तीरा ।
व्याप्तोर्मिभि-गौर-वगाह रूपै-
स्तं श्रीनवद्वीपमहं स्मरामि ॥४॥

*śrī-svarṇadī yatra vihāra bhumiḥ
suvarṇa-sopāna-nibaddha-tīrā
vyāptormibhir-gaura-vagāha rūpais
taṁ śrī-navadvīpam ahaṁ smarāmi (4)*

I remember Śrī Navadvīpa-dhāma, where with her many waves the Bhāgīrathī joyfully flows, and where steps composed of gold decorate the river banks.

महान्त्यनन्ताणि गृहाणि यत्र
स्फुरन्ति हैमानि मनोहराणि ।
प्रत्यालयं यं श्रयते सदा श्री-
स्तं श्रीनवद्वीपमहं स्मरामि ॥५॥

*mahanty anantāṇi gṛhāṇi yatra
sphuranti haimāni manoharāṇi
pratyālayaṁ yaṁ śrayate sadā śrīs
taṁ śrī-navadvīpam ahaṁ smarāmi (5)*

I remember Śrī Navadvīpa-dhāma, where countless golden palaces are splendidly situated and where Lakṣmīdevī resides in each and every home.

विद्या-दया-क्षान्ति-मखैः समस्तैः
सद्भिर्गुणैर्यत्र जनाः प्रपन्नाः ।
संस्तूयमाना ऋषि-देव-सिद्धै-
स्तं श्रीनवद्वीपं स्मरामि ॥६॥

*vidyā-dayā-kṣānti-makhaiḥ samastaiḥ
sadbhir-guṇair yatra janāḥ prapannāḥ
saṁstūyamānā ṛṣi-deva-siddhais
taṁ śrī-navadvīpam ahaṁ smarāmi (6)*

I remember Śrī Navadvīpa-dhāma, where the residents are adorned with all good qualities such as knowledge, compassion, forgiveness, and sacrifice, and are praised even by the sages, demigods, and perfected souls.

यस्यान्तरे मिश्र-पुरन्दरस्य
स्वानन्द साम्यैकपदं निवासः ।
श्रीगौरजन्मादिक-लीलयाढ्य-
स्तं श्रीनवद्वीपमहं स्मरामि ॥७॥

*yasyāntare miśra-purandarasya
svānanda sāmyaikapadaṁ nivāsaḥ
śrī-gaura-janmādika-līlayāḍhyas
taṁ śrī-navadvīpam ahaṁ smarāmi (7)*

I remember Śrī Navadvīpa-dhāma, where Śrī Gaurasundara performed pastimes such as taking birth and where the blissful home of Śrī Jagannātha Miśra is situated.

गौरो भ्रमन् यत्र हरिः स्व-भक्तैः
सङ्कीर्तन-प्रेम-भरेण सर्वम् ।
निमज्जयत्युल्लसद्-उन्मदाब्धौ
तं श्रीनवद्वीपमहं स्मरामि ॥८॥

*gauro bhraman yatra hariḥ sva-bhaktaiḥ
saṅkīrtana-prema-bhareṇa sarvam
nimajjayaty ullasad unmadābdhau
taṁ śrī-navadvīpam ahaṁ smarāmi (8)*

I remember Śrī Navadvīpa-dhāma, where Śrī Gaurahari and His devotees wandered here and there performing *saṅkīrtana* which was so full of *prema* that it immersed everyone in an ocean of *ujjvala-bhāva*.

एतन्नवद्वीप विचिन्तनाढ्यं
पद्याष्टकम् प्रीतमनाः पठेद् यः ।
श्रीमच्छचीनन्दन पादपद्मे
सुदुर्लभं प्रेम समाप्नुयात् सः ॥९॥

*etan navadvīpa vicintanāḍhyaṁ
padyāṣṭakam prītamanāḥ paṭhed yaḥ
śrīmacchacinandana pāda-padme
sudurlabhaṁ prema samāpnuyāt saḥ (9)*

Those who joyfully recite these eight verses of poetry, which bring remembrance of Navadvīpa-dhāma, will obtain that rare love for the lotus feet of Śrī Śacī-nandana Gaurahari.

