

## Errors in Govinda līlāmṛta

translated by Advaita Das,

issued in 2000 by Rasbihari Lal

Red texts edited in 2005, blue texts in 2009-2024

**Verse 1.10** “Unpleasant verses” is not mentioned in the Sanskrit text, but it is there in the *ṭīkā* of Vṛndāvana Cakravarti. Yadunandana Thākura also says *hr̥ḍya* (pleasant) and *ahr̥ḍya* (unpleasant). After all, many verses are really unpleasant. (Added July 25, 2009)

**Verse 1.16 Original translation:** “A flock of cuckoos repeatedly sang *ku-hu* in the fifth note like Cupid's Vīṇā.....:

**Verse 1.16 Corrected translation:** “A flock of **male** cuckoos repeatedly **and loudly** sang *ku-hu* in the fifth note like Cupid's Vīṇā.....”

(loudly is in the word *tāra*. Added August 14, 2009)

**Verse 1.17** ‘relishing the soft mango-pits’ should be ‘relishing the soft mango-**buds**’ (*mṛdula mukula*. Added August 16, 2009)

**Verse 1.18** The ‘tiger of pride’ should be ‘jackal or wolf of pride’ (*māna-vṛkeṣu*). (Added July 25, 2009)

**Verse 1.39 Original translation:** “Śrī Rādhikā placed Her buttocks on Kṛṣṇa's knees, Her breasts on His chest and Her face on His face,....”

**Verse 1.39 Corrected translation:** “**Kṛṣṇa wrapped His knees around Rādhā's buttocks, while Rādhā pressed Her breasts on His chest etc.**

Rādhā - Kṛṣṇa seem to be lying side by side, facing Each other. This is the only way in which She can press Her breasts to His chest, not if Kṛṣṇa would be lying behind Her. *kṛṣṇasya jānu parīyantrita sannitamba* means ‘Kṛṣṇa’s knees wrapped around Her buttocks’.

(Added January 23, 2012)

**Verse 1.40 Original translation:** Kṛṣṇa became restless and got up from bed to return to Vraja

**Verse 1.40 Corrected translation:** Kṛṣṇa became restless and **wanted to get up** from bed to return to Vraja (Added April 6, 2009)

**Verse 1.42 Original translation:** Kṛṣṇa! Your mother has risen and is approaching Your bedroom, saying: "O maidservants! Kṛṣṇa is tired of wandering in the forest and is now enjoying His happy sleep, so churn the yoghurt quietly!", so quickly return to Your solitary bedroom!

**Verse 1.42 Corrected translation:** "Kṛṣṇa! **As long as** Your mother has **not yet** risen and is approaching Your bedroom, saying: "O maidservants! Kṛṣṇa is tired of wandering in the forest and is now enjoying His happy sleep, so churn the yoghurt quietly!", quickly return to Your solitary bedroom! (Added April 6, 2009)

**Verse 1.45 Original translation:** Hearing Dakṣa's words, Śrī Hari quickly loosened Himself from Śrī Rādhā's embrace and got up to return home.

**Verse 1.45 Corrected translation:** Hearing Dakṣa's words, Śrī Hari quickly **and discretely** loosened Himself from Śrī Rādhā's embrace and got up to return home. (*nibhṛta* means solitary, or, in this context, discretely. Added August 14, 2009)

**Verse 1.54 Original translation:** “with Her half-opened braid....”

**Verse 1.54 Corrected translation:** “....**the end of Her braid half undone....**”  
(Added December 28, 2024)

**Verse 1.59 Original translation:** Rādhā slightly closed Her eyes, moved Her hands and softly said: "No, no!", thus delighting Her girlfriends.

**Verse 1.59 Corrected translation:** Rādhā slightly closed Her eyes, moved Her hands and softly said: "No, no!", thus delighting **the eyes of** Her girlfriends. (*sakhī dṛśāṁ sā mudam ātatāna* – added August 20, 2009)

**Verse 1.69 Original translation:** “When Kṛṣṇa said this, Rādhikā, seeing Her girlfriends laughing, moved Her restless eyebrows, expanded Her spotless cheeks.....”

**Verse 1.69 Corrected translation:** When Kṛṣṇa said this, Rādhikā, seeing Her girlfriends laughing, moved Her restless eyebrows, **made Her spotless cheeks blossom....**

(Added April 6, 2009)

**Verse 1.75 Original translation:** “The moon, the lord of the stars, having done with his enjoyments with his stars at night, has now disappeared **from** the veil of the sky.”

**Verse 1.75 Corrected translation:** “The moon, the lord of the stars, having done with his enjoyments with his stars at night, has now disappeared **into** the veil of the sky.”

(*ambara paṭale* is **in**, not **from** the veil – added August 20, 2009)

**Verse 1.76 Original translation:** “O innocent One, quickly leave the *kuñja* and go on the auspicious path home!”

**Verse 1.76 Corrected translation:** “O innocent One, **give up your attachment (*kutuka*) to the *kuñja* and go home. That is the most beneficial thing for you to do now!**”

(the most fitting synonym for *kutuka* here is ‘desire’, thus ‘attachment’. This verse was edited twice, on April 6 and August 20, 2009)

**Verse 1.77 Original translation:** “Her very bitter husband lives up to his name Abhimanyu (always angry),....”

**Verse 1.77 Corrected translation:** “Her very bitter husband **is a great faultfinder who** lives up to his name Abhimanyu (always angry), .....”

(the word *chidrānveṣi* was forgotten, added August 20, 2009)

**Verse 1.82 Original translation:** One maidservant carried a golden canister, one carried a fan, another a golden wand.....,

**Verse 1.82 Corrected translation:** One maidservant carried a golden canister, **one carried a fan with a golden handle**.....(Added April 6, 2009)

**Verse 1.83 Original translation**.....an ivory box with vermilion, which was studded with sapphires and gold and which resembled the breasts of a pregnant girl.

**Verse 1.83 Corrected translation** ...an ivory box with vermilion, which was studded with sapphires and gold and which resembled the **bud-like** breasts of a pregnant girl.

*(kuca-kuṭmala – added August 21, 2009)*

**Verse 1.84 Original translation** “.....bound them tightly in **her veil** and emerged from the *kuñja*-cottage.”

**Verse 1.84 Corrected translation** “.....bound them tightly in **the edge of her cloth**, and emerged from the *kuñja*-cottage. *(paṭāñcale, added August 21, 2009)*

**Verse 1.86 Original translation:** “Śrīmatī Rūpa Mañjarī, a very dear friend of Śrī Rādhā's,.....”

**Verse 1.86 Corrected translation:** “Śrīmatī Rūpa Mañjarī, a very dear **play-friend** (*priya narma sakhi*) of Śrī Rādhā's,.....” *(narma means play or amusement. Added august 21, 2009)*

**Verses 1.92-93. Original translation:** Then Lalitā, upset at seeing the rising sun ruining the two lovers' playful nectarean enjoyment, angrily spoke the following insulting words: "O Rādhē! Look at this rising red sun! Because of breaking the enjoyment of the best of women with their lovers, he lost both his legs through leprosy. Still he will not give up. The saying 'It is difficult to give up one's nature' is certainly true!"

**Verses 1.92-93 Corrected translation:** At that moment Lalitā became angry at the obstruction caused to Rādhā and Kṛṣṇa's drinking the nectar of Their love-play and criticised the newly risen Aruṇa (the reddish sunrise, personified by the sun-god's charioteer), telling her girlfriend (Rādhā): “Rādhē, look! Because this Aruṇa commits

the early morning sin of breaking the enjoyment of excellent women with their lovers, he has become afflicted with leprosy and lost both his legs. Still he cannot give up his nature even now! The saying: “It is hard to give up one’s nature” is so true!” (Added July 26, 2005)

**1.94-95. Original translation:** “Casting Her glance, reddened by anger at the breaking of Her love-happiness, at the sky reddening by the sunrise, King Vṛṣabhānu's daughter smiled because of Lalitā's words and spoke the following sweet soft words: "The sun sets and, traversing, even without legs, the sky in half a moment, rises again. If the Creator had given him legs, there would have been no night at all, despite the sun's course!"

**1.94-95 Corrected translation:** “”Hearing Lalitā’s words, Śrī Vṛṣabhānu’s daughter smiled. Angry at the breach of Her love-play, She cast a ruddy glance at the sky, which was reddened by the approach of Aruṇa, the sun’s charioteer, and spoke with a soft and lovely voice: “Although this Aruṇa has no thighs, he still traverses the sky within half a moment, setting and rising yet again. Should the Creator have given him two thighs, no night would exist at all – indeed, we would never even have heard of such a thing as a night!”

(Added July 26, 2005)

Note: Kaśyapa had two beautiful wives, Kadru and Vinatā. The sage promised to provide them both with heirs. Kadru chose to give birth to 1,000 splendid serpents, whereas Vinatā asked for only two sons, that would, however, surpass the strength and prowess of Kadru’s offspring. Eventually, Kadru laid 1,000 eggs and Vinatā laid two. After 500 years, 1,000 serpents emerged from Kadru’s eggs. However, Vinatā’s two sons failed to appear. Impatient, Vinatā broke open one of her eggs to find an embryo with only the upper half developed. This was Aruṇa, the red glow of dawn. Angry at his egg being broken untimely, Aruṇa cursed his mother to become her co-wife’s slave and ascended into the sky, where he remains to this day. Garuḍa was born later from the other egg. It is significant that the word *aruṇa* also means ‘leprosy’.

**1.99 Original translation:** “Seeing darkness destroyed by the moon at night, the cuckoos, who are also black, called *ku-huu*, disturbed by fear that they would

similarly perish. They called out for a dark moon night when the sun is devoured by the eclipse along with the moon.”

**1.99 Corrected translation:** “Seeing darkness destroyed by the moon at night, the cuckoos, who are also black, called *ku-huu*, disturbed by fear that they would similarly perish. They called out for a dark moon night **when the sun, which supports the moon (with its light), has been devoured by an eclipse as well.**”

(The sun is gone anyway and the moon is now also eclipsed – Added September 3, 2009)

**1.102 Original translation:** "Anxiously awaiting the arrival of her lover, a Cakrāvākī-bird ecstatically kisses a red Kokanada-lotus made twice as red by the rays of morning glory."

**1.102 Corrected translation:** **Thinking her lover has arrived**, a Cakrāvākī-bird ecstatically kisses a red Kokanada-lotus made twice as red by the rays of morning glory."

(Added August 30, 2009)

**1.104 Original translation:** "O lotus-faced girl! Look! The she-swan named Tuṇḍikerī, holding a lotus-stem which was left over by her husband and discarded by his associate in her beak, making sweet sounds while staring at Your lotus face. Thus she follows her husband."

**1.104 Corrected translation:** "O lotus-faced girl! Look! The she-swan named Tuṇḍikerī, holding a lotus-stem which was left over by her husband and discarded by **him**, in her beak, making sweet sounds while staring at Your lotus face. Thus she follows her husband."

The *sahacara* and *svāmī* are one and the same person. (Added April 20, 2009)

**1.116 Original translation:** The very expert *sakhīs* who nourish the Lord's pastimes **and whose movements cannot be traced**, returned to their individual homes just like the Vedas who, at the time of the universal dissolution, enter back into the Lord when Acyuta, having finished His enjoyment, goes to sleep in His own abode.

**1.116 Corrected translation:** The very expert *sakhīs* who nourish the Lord's pastimes, **stealthily** returned to their individual homes just like the Vedas who, at the time of the universal dissolution, **stealthily** enter back into the Lord when Acyuta, having finished His enjoyment, goes to sleep in His own abode. (Added April 9, 2009)

**2.12: Original translation:** Mother Yaśodā then tried to awaken Hari who slept on His jewelled bed just as the personified Vedas awaken Lord Hari (Viṣṇu) when He sleeps on the jewelled bed of Ananta Śeṣa in a palace in the Milk ocean during the cosmic termination.

**2.12 Corrected translation:** Mother Yaśodā then tried to awaken Hari who slept on His jewelled bed just as the personified Vedas awaken Lord Hari (Viṣṇu) when He sleeps on **Ananta Śeṣa, who is like His bed, illuminated by the jewels on his hoods,** in a palace in the Milk ocean during the cosmic termination.

Correction based on Vṛndāvana Cakravartī's comment: *ananta-ratnojjvala madhye anantasya eva ratnaiḥ phaṇa-ratnair ujjvalam talparṁ tasya madhye...* (Added April 10, 2009)

**2.32 Original translation:** "Friend, look! The sun is like a fisherman extending His net in the lake of the sky!

**2.32 Corrected translation:** "Friend, look! The sun is like a fisherman extending His net **of rays** in the lake of the sky!" (Added July 26, 2009)

**2.33 Original translation:** "Seeing the newly risen sun like a leaping tiger (*mṛga bhakṣa*, deer-eater) the moon (named *mṛgāṅka*, one who is marked with the sign of a deer), the moon, who is the source of mirages (*mṛga tṛṣṇā*), enters into the mountain cave of moon-set to save its own deer (*sva mṛga*)."

**2.33 Corrected translation:** "Seeing the newly risen sun, **which is the source of mirages (*mṛga-tṛṣṇākara*), leaping into the sky like a tiger (*mṛgādana*, deer-eater),** the moon (named *mṛgāṅka*, one who is marked with the sign of a deer) enters into the mountain cave of moon-set to save its own deer (*sva mṛga*)."

**2.35 Original translation:** "O lotus-faced friend! Look! This lotus-flower is now smiling, having seen the ocean-born moon, which, despite being its benefactor, is unfriendly, leaving the sky, being defeated by its own friend, the sun."

**2.35 Corrected translation:** "O lotus-faced friend! Look! This lotus-flower is now smiling, having seen the ocean-born moon, which, despite being its benefactor, is unfriendly, leaving the sky, being defeated by its own friend, the sun, **or Your moon-like face.**"

(The moon and the lotus are siblings because they are both born from water. The word *abja* comes three times in this verse, and it means *ap* = water, *ja* = born [the moon born from the water on the horizon of the sea and the lotus from the water proper – added September 6, 2009)

**2.53 Original translation:** "Being repeatedly addressed by Viśākhā and Mukhara, Śrī Rādhikā got up from **Her** bed."

**2.53 Corrected translation:** "Being **thus** repeatedly **awakened by many**, Śrī Rādhikā got up from **Her** bed." (*bahubhiḥ kṛtabodhā, the awakening also was accomplished by Rati Manjari in the verse before - added July 26, 2009*)

**2.77 Original translation:** On the sides of this *tilaka* she drew leaves of musk extending to Her cheeks and spots of sandalwood paste, amongst which again descending moonbeams of sandal paste mixed with musk were drawn.

**2.77 Corrected translation:** On the sides of this *tilaka* she drew leaves of musk extending to Her cheeks and **dots** of sandalwood paste, **below** which **moonslivers** of sandal paste mixed with musk were drawn. (Added April 28, 2022)

**2.78 Original translation:** With musk Citrā painted clusters of flowers, moonbeams, lotus flowers, capricorns and mango-leaves on Rādhikā's breasts with musk.

**2.78 Corrected translation:** With musk Citrā painted clusters of flowers, moonbeams, lotus flowers, capricorns and mango-leaves on **the slopes of** Rādhikā's breasts with musk.

(Added May 24, 2010)

**2.79 Original translation:** Thus it looked as if Cupid, having been disarmed by the bow of Śrīmatī's eyebrows, has placed his own signs of the Capricorn, arrows, weapons, flowers, fresh sprouts, moonbeams and bow in the storehouse of Her breasts and ran away.

**2.79 Corrected translation:** Then it seems as if, by the mere trembling of Śrīmatī's bow-like eyebrows, Cupid, who gave up all activity, placed his own signs – the Makara-fish, the arrow, the missile and the bow into the storage room of Śrī Rādhā's breasts as the Makarī, flower, fresh sprout and moonbeam. (Added May 27, 2010)

**2.86 Original translation:** Viśākhā covered the signs of Hari's hands on lotus-eyed Rādhā's neck with a spotless golden leaf-like ornament inset with various jewels, as if she was afraid of Hari

**2.86 Corrected translation:** Viśākhā covered the [conchshell](#)-signs of Hari's hands on lotus-eyed Rādhā's neck with a spotless golden leaf-like ornament inset with various jewels, as if she was afraid of Hari ([grabbing Rādhā's conch-like neck, seeing that it defeats the beauty of the conch-marks on His fingertips](#)).

Correction based on Vṛndāvana Cakravartī's comment: *hari karastha dara rūpa cihnasya śobha-haraṁ sva rekhāśrayeṇa ityūhyam. Ācchādane hetum āha hari bhīyeva hariḥ sva kara cihna śobhā-haraṁ dṛṣṭvā balāt balāt grahīṣyatīti bhayenetyarthaḥ* (Added April 11, 2009)

**2.87 Original translation:** Then she hung a golden Citrahaṁsa-gem inset with diamonds and sapphires, which is very solid in the middle, on Rādhikā's neck, bound a thread to the beak.

**2.87 Corrected version:** Then she hung a golden Citrahaṁsa ([wonderful swan](#))-gem inset with diamonds and sapphires, which is very solid in the middle, on Rādhikā's neck, bound [by](#) a thread to the ([swan's](#)) beak. (More elaborated. Added April 11, 2009)

**3.25 Original translation:** When Rādhā was thus addressed by Jaṭilā, She became very happy within, but, pretending to be unwilling to go, She told Kundalatā: "I have work to do at home! A housewife should not wander from house to house!"

**3.25 Corrected translation:** When Rādhā was thus addressed by Jaṭilā, She became very happy within, but, **feigning reluctance** to go, She told Kundalatā: "I have work to do at home! A housewife should not wander from house to house!" (Added May 26, 2010)

**3.35 Added footnote:** The bee is called *anuja* here because of its short lifespan. (Added May 26, 2010)

**3.37 Original translation:** "More affectionately than billions of mothers, Yaśodā blissfully smelled Rādhikā's head and kissed Her as tears flowed from her eyes.

**3.37 Corrected translation:** "More affectionately than billions of mothers, Yaśodā blissfully smelled Rādhikā's head and kissed Her **on the face** as tears flowed from her eyes." (*cucumba mukham*, Added July 26, 2009)

**3.61 Original translation:** Gāndharvikā (Rādhikā) took off Her veil, rings and ornaments and handed them to Tulasī."

**3.61 Corrected translation:** Gāndharvikā (Rādhikā) took off Her veil, **seal-rings** and ornaments and handed them to Tulasī. (*mudrikā* means specifically seal-ring, added May 4, 2010)

**3.62 Original translation:** who lovingly **fondled** Her as if She was her own daughter-in-law. Then She entered the kitchen.

**3.62 Corrected translation:** who lovingly **cuddled** Her as if She was her own daughter-in-law. Then She entered the kitchen. (Added November 8, 2013)

**3.87 Original translation:** O chaste lady! I made this sweet tasty, soft and sweet *samyāva*-porridge, which gives strength and nourishment, and kept it in this clay pot!

**3.87 Corrected version:** O chaste lady! I made these tasty, soft and sweet **wheat cakes**, which **give** strength and nourishment, and kept **them** in this clay pot! (sentence contained twice the word 'sweet'. Added April 13, 2009 *Samyāva* is best translated as 'wheat cakes', added May 26, 2010)

**3.92-93 Original translation:** Look, these banana fruits with their fresh blossoms, with Māna-roots and the vital parts of the water-roots with potatoes, carrots and pumpkins are fried in *ghī* and dressed by chickpea-paste in a circular fashion.”

**3.92-93 Corrected translation:** Look, these banana fruits with their fresh blossoms, with Māna-**roots** and the vital parts of the water-roots with potatoes, pumpkins **and Dindish, are cut into circular pieces**, fried in *ghī* and dressed by chickpea-paste.”  
(Added May 27, 2010)

The vegetable ‘carrots’ was mistakenly mentioned among the dishes served to Kṛṣṇa. Factually carrots are not mentioned in these verses. (Added July 26, 2005)

**3.94 Original translation:** Look at all these chickpeas fried in *ghī* only and others that are filled with other ingredients, moistened with whey or tamarind.

**3.94 Corrected version:** Look at all these chickpeas fried in *ghī* only and others that are **moistened** with items like whey or tamarind. (chickpeas are not filled but moistened. Added April 13, 2009)

**3.97** *rājikā* means **black mustard**-seeds (Added May 27, 2010)

**3.100** *baddha kuṣmāṇḍa* becomes *vṛddha kuṣmāṇḍa*

**Original translation:** There are big pumpkin-pies with stems, arum, potatoes and *sāgara*-roots.

**Corrected version:** There are **old** pumpkin-pies with **Kacu-roots**, arum, potatoes and *sāgara*-roots. (‘big’ is ‘old’ instead, and the word ‘stems’ is unclear. Added April 13, 2009)

**3.104** Vitunna is **coriander** (Added May 27, 2010)

**4.7 Original translation:** When Mukunda came home He showered the thirsty, dried up Cāṭaka-bird-like *gopīs* with the waterfall of His personal sweetness,

**4.7 Corrected version:** When Mukunda came home He showered the thirsty, dried up Cāṭaka-bird-like *gopīs* with the waterfall (**torrent of rain**) of His personal sweetness,

(‘torrent of rain’ applies to Cāṭaka bird and is also in the text as *varṣair*. Added April 13, 2009)

**4.21 Original version:** “Mother took them to the dining platform, which was rinsed and covered by a sheet, surrounded by golden pots and clean chairs, where nice incense was burning.

**4.21 Corrected version:** “Mother took them to the dining platform, which was rinsed and covered by a sheet, surrounded by golden **water-pots** and clean chairs, where nice incense was burning. (Text says *toya-pūrṇa bhṛṅgāra*, waterfilled pots) (Added April 16, 2009)

**4.42 Original version:** On separate plates Dhaniṣṭhā brought savouries and other dishes prepared by Lalitā, and Yaśodā served them with great loving joy.

**4.42 Corrected version:** On separate plates Dhaniṣṭhā brought savouries and other dishes prepared by Lalitā, and **Queen** Yaśodā served them with great loving joy **and affection**. (Yaśodā is mentioned as *vrajeśvarī* in the text and it is also said *sa-sneha*, with affection.)

(Added April 16, 2009)

**4.53 Original version:** Then Balarāma's mother Rohiṇī, whose body was filled with motherly love, **fondled** Kṛṣṇa and said: "

**4.53 Corrected version:** Then Balarāma's mother Rohiṇī, whose body was filled with motherly love, **cuddled** Kṛṣṇa and said:

(Added November 9, 2013)

**4.60 Original version:** They washed their mouths, rubbed their lotus-like hands with scented clay and brushed their teeth with soft toothpicks.

**4.60 Corrected version:** They washed their mouths, rubbed their lotus-like hands with scented clay and **cleaned** their teeth with soft toothpicks.

(Vṛndāvana Cakravartī says *leṣikayā sūkṣma-kāṣṭhena*, it is a thin wooden stick).

(Added April 16, 2009)

**4.62** After their breakfast the cowherd boys take a hundred steps to their beds. Commentator Kṛṣṇapada dāsa Bābājī says it is healthy to take at least a hundred steps after a meal. One should neither immediately take rest after a full meal nor perform very hard labor. Commentator Vṛndāvana Cakravartī quotes Vaidya Śāstra – *bhuktvā pāda-śataṁ gatvā vara śayyāyāṁ viśrāmaḥ kāryaḥ*: “After eating one should take 100 steps and take rest on a good bed”. (Added April 16, 2009)

**4.74** ‘rings’ should be ‘**seal-rings**’ (Added May 4, 2010)

**5.16 Original version:** Just as the Gaṅgā flows towards the ocean, the Gaṅgā-like waves of Rādhā's glances were stunned from meeting Kṛṣṇa, the ocean of *rasa*.

**5.16 Corrected version:** **Rādhā's glances, that had been stunned by exchanging glances with Kṛṣṇa, now proceeded to rush like brilliant high Gaṅges-waves towards the *rasa*-ocean of Kṛṣṇa.** (Added April 18, 2009)

**5.24 Original version:** Although Yaśodā was sad, she thought of her son's welfare and **fondled** Him with her own hands, saying

**5.24 Corrected version:** Although Yaśodā was sad, she thought of her son's welfare and **cuddled** Him with her own hands, saying

(Added November 9, 2013)

**5.37 Original version:** Nanda, Yaśodā, Rohiṇī, Ambā, Kilimbā and all the cowherdmen- and women **fondled** Balarāma just as they **fondled** Hari. (37)

**5.37 Corrected version:** Nanda, Yaśodā, Rohiṇī, Ambā, Kilimbā and all the cowherdmen- and women **cuddled** Balarāma just as they **cuddled** Hari. (37)

(Added November 9, 2013)

**5.51 Original version:** Kṛṣṇa's dear girlfriends were scorched by the blazing hot rising sun of intense separation from Him, but Kṛṣṇa sprinkled them with drops from His wave-like glances. Thus they drank the nectar of His natural beauty through the tubes of their eyes.

**5.51 Corrected version:** Kṛṣṇa's dear girlfriends were scorched by the blazing hot rising sun of intense separation from Him, but Kṛṣṇa sprinkled them with drops from His wave-like glances. Thus they drank the nectar of His natural beauty through the **straws** of their eyes. (Added May 14, 2010)

**6.8 Original version:** “...others showed their skills in balancing on a stick...”

**6.8 Corrected version:** “.....others showed their skills in **twirling around sticks.....**”

(Added April 20, 2009)

**6.24 Original version:** Looking all around Him, Kṛṣṇa became glad and agitated by thirst from seeing the ripe grapefruits, pomegranates, Bael fruits and oranges, imagining them to be the beautiful breasts on Śrī Rādhikā's body.

**6.24 Corrected version:** Looking all around Him, Kṛṣṇa became glad and agitated by thirst from seeing the ripe grapefruits, pomegranates, Bael fruits and oranges. **Imagining them to be the beautiful breasts on Śrī Rādhikā's body, He wondered if Her body was all-pervading!** (*vibhutvaṁ ŚāŚaṅke*, Added May 15, 2010)

**6.25 Original version:** Wherever Hari cast His glance, He saw reminders of Rādhikā's body. This is not so amazing, for Vṛndāvana had taken Her form just for His pleasure.

**6.25 Corrected version:** Wherever Hari cast His glance, He saw reminders of Rādhikā's body. **That is no wonder,** for Vṛndāvana had taken Her form just for His pleasure.

(Added May 15, 2010)



Kāśa-flower

**6.26 Original version:** “Seeing all these reminders, Hari could not control His mind, that was spinning like a Kāśa-flower, anymore.”

**6.26 Corrected version:** “Seeing all these reminders, Hari could not control His mind, that was spinning like a Kāśa-flower **within a whirlwind**, anymore.”  
(*vātyayoccālitam*, added July 28, 2009)

**6.43 Original version:** Kṛṣṇa considered the six martial arts of conquering the great kingdom of Rādhā's bodily association (making **allies**, scattering the enemy, surrounding the city, performing battle, making peace and riding out against the enemy), consulting experts like Vṛndā, Dhaniṣṭhā, Subala and Madhumaṅgala.

**6.43 Corrected version:** Kṛṣṇa considered the six **strategies** of conquering the great kingdom of Rādhā's bodily association (making **allies**, scattering the enemy, **marching, halting, division** and **annexing**), consulting experts like Vṛndā, Dhaniṣṭhā, Subala and Madhumaṅgala. (Added May 15, 2010)

**6.69 Original version:** "Today Candrāvalī will hold a festival for Durgā's worship and she has sent me here to invite Rādhā!

**6.69 Corrected version:** "Today Candrāvalī will hold **the concluding** festival for Durgā's worship and she has sent me here to invite Rādhā! (*udyāpa* = concluding – added May 15, 2010)

**6.72 Original version:** Having come there, She was entrusted with all the responsibilities for the festival's execution, along with all of Her girlfriends.

**6.72 Corrected version:** Having come there, She was **humbly** entrusted with all the responsibilities for the festival's execution, along with all of Her girlfriends.

(*vinayaiḥ* = humbly. Added May 15, 2010)

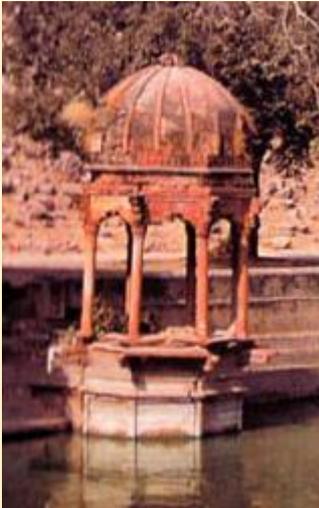
**6.82 Original text:** Madhumaṅgala hinted to Kṛṣṇa:

**6.82 Corrected version** Madhumaṅgala **verbally** hinted to Kṛṣṇa:

(*tam āhātha baṭu*) (Added April 20, 2009)

**7.2 Original text** Rādhākuṇḍa is beautifully surrounded by jewelled steps and jewelled bathing places. On these bathing places are jewelled platforms with their yards,....

**7.2 Corrected version** Rādhākuṇḍa is beautifully surrounded by jewelled steps and jewelled **ghāṭas (turrets supported by lean pillars)**. On these **ghāṭas** are jewelled platforms with their yards,... (Added April 20, 2009)



This is a *ghāt*

**7.6 Original text:** Between the eastern and the south-eastern side is a wonderful bridge on pillars, and Rādhākuṇḍa's and Śyāma<sup>ś</sup>kuṇḍa's waters are meeting under this.

**7.6 Corrected version:** Between the eastern and the south-eastern side **of Rādhākuṇḍa** is a wonderful bridge on pillars, and Rādhākuṇḍa's and Śyāma<sup>ś</sup>kuṇḍa's waters are meeting under this.

The waters 'meeting under the bridge' is not actually mentioned in the sloka, but it is in the *ṭikā* of Vṛndāvana Cakravartī [*kuṇḍayor jala-sañcārārthaṁ ratna-stambhaḥ stambhopari sarveṣāṁ sañcārārthaṁ setuḥ*] and the *padyānuvāda* of Yadunandana ṭhākura [*Śyāmakunḍa rādhākuṇḍa ubhayera jala; setura nicera khāle kore calācala*], in case anyone searches for it in the *Śloka*. (Added July 28, 2009)

**7.7 Original text:** These platforms have staircases, who keep one cool in the summer and warm in the winter.

**7.7 Corrected version:** These platforms have staircases, **and** keep one cool in the summer and warm in the winter. (The platforms, not the staircases, keep one cool/warm, added April 20, 2009)

**7.8-9 Original text** Around the bases of these trees are big platforms and jewelled alters as beautiful as water-basins..

**7.8-9 Corrected version:** Around the bases of these trees are big platforms (**kuṭṭimā, a mosaic floor**) **on top of which are** jewelled **maṇḍapas (benches)** as beautiful as **irrigation ridges**. (Added April 20, 2009 and May 16, 2010)

**7.10 Original text:** “In the four corners of Rādhākuṇḍa there are gardens of Mādhavi flowers surrounded by groves of....”

**7.10 Corrected version:** “**On four sides of the bathing ghāṭas there are buildings made of Mādhavī-vines** surrounded by groves of.....” (Added July 26, 2005)

**7.16 Original text:** There are flower-canopies and gates as well as *kuñja*-alleys, courtyards, swings and platforms, all decorated with flowers.

**7.16 Corrected text:** There are **canopies, arches, kuñja**-alleys, courtyards, swings and platforms, all decorated with flowers. (Added May 16, 2010)

**7.18 Original text:** Swans, gallinules, cranes, Madgus, Cakravākas, geese and Lakṣmanā-birds **since** pleasant songs and parrots start reciting sweet poetry about Kṛṣṇa's romantic plays as they play with each other.

**7.18 Corrected version:** Swans, gallinules, cranes, Madgus, Cakravākas, geese and Lakṣmanā-birds [sing](#) pleasant songs and parrots start reciting sweet poetry about Kṛṣṇa's romantic plays as they play with each other. (Added April 20, 2009)

**7.28** 'row of trees' should be 'rows of trees' (Added April 20, 2009)

**7.31** 1. 'bathing place' becomes *ghāt*

2. There is a temple there called Ananga Raṅgāmbuja

Becomes:

There is a [square courtyard](#) there called Ananga Raṅgāmbuja

(Added April 20, 2009)

3. Near the northern *ghāṭa* of Rādhākuṇḍa there are eight *kuñjas* shaped like eight-petaled lotus flowers.

Becomes:

Near the northern *ghāṭa* of Rādhākuṇḍa there are eight [\(sub-\)kuñjas](#) shaped like eight-petaled lotus flowers. (Added August 22, 2011)

**7.35-38 Original text:** This *kuñja* resembles a lotus flower with jewelled filaments and golden trowels divided in many equal jewelled leaves, each in their own colour. Outside of these trowels are the filaments and outside of that, at the tips of the petals, their weight and number gradually increase. Outside of this trowel that gives joy to all the five senses through its attributes like coolness, are platforms, made - from inside to outside - of gold, lapis lazuli, sapphire, crystal, rubies respectively, that complete its beauty.

**7.35-38 Corrected version:** This *kuñja* resembles a lotus flower with [a golden whorl surrounded by ruby filaments](#). The petals of this lotus are made of real jewels, each with its own colour. Beyond the filaments are many beautiful but similar petals that [constantly increase in weight and number](#). Outside of this [whorl, which delights](#) all the five senses through its attributes like coolness, are platforms, made - from inside to outside - of gold, lapis lazuli, sapphire, crystal, rubies respectively, that complete its beauty.

(April 23, 2009)

**7.40 Original version:** There are Keśara- and other trees having five colors of leaves, flowers and branches that form canopies that beautify the center of this thousand-petaled lotus and the jewelled platforms that reach up to the knees are its [trowel](#).

**7.40 Corrected version:** There are Keśara- and other trees having five colors of leaves, flowers and branches that form canopies that beautify the center of this thousand-petaled lotus and the jewelled platforms that reach up to the knees are its [whorl](#).

(Added April 23, 2009)

**7.43** “north east of Lalitā’s kunjā” must be “**north-west** of Lalitā’s kunjā.”

(Added July 26, 2005)

**7.45-6 Original version:** “On the four jewelled walls of this temple Lalitā keeps many wonderful pictures of Kṛṣṇa's pastimes, like the beginnings of His love (*pūrva rāga*), His Rāsa-dance, His *kuñja*-pastimes and the killings of Pūtanā and Ariṣṭāsura.”

**7.45-46 Corrected version:** “[Inside](#) the four jewelled walls of this temple Lalitā keeps many wonderful pictures of Kṛṣṇa's pastimes, like the beginnings of His love (*pūrva rāga*), His Rāsa-dance and His *kuñja*-pastimes and [on the outside are pictures](#) of the killings of [demons, starting with](#) Pūtanā and [ending with](#) Ariṣṭāsura. “

Putana is the first demon killed in Kṛṣṇa’s 10th canto-pastimes and Ariṣṭāsura the last one (in Vraja), (this took place at Rādhākuṇḍa). Vṛndāvana Cakravartī comments: *pūtanā-vadham ārabhyāriṣṭāsurasya saṁhāro anto* – ‘Starting with the killing of Pūtanā and ending with the destruction of Ariṣṭāsura’. Also, there are two groups of pictures – the first group, of the *pūrva-rāga*, *rāsa* and *kuñja*, on the inside (*antaḥ*, verse 45) and the ones of the killing of the demons on the outside (*bahiḥ*, verse 46). Added July 30, 2009.

**7.47 Original text:** “The whorl of this lotus temple is made of shining jewels and the interior is its trowel.”

**7.47 Corrected version:** The [filament](#) of this lotus temple is made of shining jewels and the interior is its [whorl](#). (Added April 23, 2009)

**7.50 Original text:** Above that are jewelled spires with jugs on their peaks that provide shelter from the rain.

**7.50 Corrected version:** Above that is a [jewelled roof that resembles a thatched roof](#) with jugs [that form its summit, \(providing](#) shelter from the rain) (Added April 23, 2009)

Based on Vṛndāvana Cakravartī's *tikā*: *chādana vakra dāru śreṇyām tiryag ūrdhvagaiḥ mahā-ratna-kṛtaiḥ paṭalaiś chadibhir jalādi nivāraka grhācchādanaś chaditena....gopānasī tu baḍabhī cchādana vakra dāruṇīti. paṭalam chadīti cāmarah.*  
“This roof is made of gradually ascending twisted wood (thatched roof), but made of great jewels to shelter from the rain and other elements. It is also called *baḍabhī*, *paṭala*, *gopānasī* or *chādi*.

**7.55** “In the south-eastern corner” must be “in the [south-east corner.](#)”  
(Added July 26, 2005)

**7.56-63 Original text:** “The branches of two prominent Bakula-trees, one on the west and one on the east, meet there, bending over upwards, covering these swings like a canopy. At the foot of [this tree](#) hangs a swing from its branches, bound in four corners with silken ropes hanging at navel's height. There are eight ruby seats on this swing with eight coral lotuses, each the size of only a hand, surrounding the whorl-like seat of the swing. The [trowel](#) of this lotus-seat is a sixteen-petalled lotus beautified with jewels, and there are two lotuspetal-shaped footrests on each of the eight sides of the [seat](#). There are eight gates (one on each side) on the swing. There are small rungs on the seat to support Rādhā and Kṛṣṇa's backs and silken pillows behind and beside Them. A nice canopy covered with clusters of leaves and strings of pearls like rows of moons as well as various wonderful clothes sown with golden threads hung over Their heads. A little below the eight-petaled lotus Vṛndā-devī is swinging Rādhikā, Acyuta and Their eight girlfriends, with some other singing *gopīs*.”

**7.56-63 Corrected version:** “The branches of two prominent Bakula-trees, one on the west and one on the east, meet there, bending over upwards, covering these swings like a canopy. At the foot of [these trees](#) hangs a swing from its branches, bound in four corners with silken [ropes](#) hanging at navel's height. There are eight

ruby seats on this swing with eight coral lotuses, each the size of only a hand, surrounding the whorl-like seat of the swing. The [whorl](#) of this lotus-seat is a sixteen-petalled lotus beautified with jewels, and there are two lotuspetal-shaped footrests on each of the eight sides of the [swing](#). There are eight gates (one on each side) on the swing. There are small rungs on the seat to support Rādhā and Kṛṣṇa's backs and silken pillows behind and beside Them. A nice canopy covered with clusters of leaves and strings of pearls like rows of moons as well as various wonderful clothes sown with golden threads hung over Their heads. A little below the eight-petaled lotus-[swing](#) Vṛndā-devī is swinging Rādhikā, Acyuta and Their eight girlfriends, with some other singing *gopīs*. “ (Added April 23, 2009)

**7.63 Original translation:** “A little below the eight-petaled lotus of Radhika, Acyuta and Their eight girlfriends, Vṛndā-devī is swinging with some other singing *gopīs*.”

**7.63 Corrected translation:** “A little below the eight-petaled lotus **Vṛndā-devī is swinging Rādhikā, Acyuta and Their eight girlfriends, with some other singing *gopīs*.**”

(Added July 26, 2005)

**7.66 Original translation:** “On the north of Lalita's *kuñja* is the Sitāmbuja *kuñja* (white lotus grove) which is full of blooming Nāga-kesara flowers and Punnāga-trees with their branches bowing down like arms with many blooming jasmine-flowers.”

**7.66 Corrected translation:** “On the north of Lalita's *kuñja* is the Sitāmbuja *kuñja* (white lotus grove) which is full of blooming Nāga-kesara flowers and Punnāga-trees with their branches bowing down like arms **embraced by** many blooming jasmine-flowers.”

(Added July 26, 2005)

**7.67 Original version:** “This *kuñja* is surrounded by similar lotus-shaped *kuñjas*. “

**7.67 Corrected translation:** “This *kuñja* is surrounded by similar lotus-[petal](#)-shaped *kuñjas*.” (Added April 24, 2009)

**7.68 Original translation** This *kuñja* is filled with Tamāla-trees whose overhanging arm-like **twigs** embrace blooming golden vines.

**7.68 Corrected translation** This *kuñja* is filled with Tamāla-trees whose overhanging arm-like **branches** embrace blooming golden vines.

(The word in the Sanskrit text is *Śākhā*, which means branch, not twig. Besides, twigs are too tender for such a role as embracing vines. (Added April 24, 2009)

**7.73 Original version:** “In the famous Madanānandada *kuñja*, or Viśākhānandada *kuñja*, Viśākhā's grove, situated in the north-**east** corner of Śrī Rādhākuṇḍa,.....”

**7.73 Corrected translation:** “In the famous Madanānandada *kuñja*, or Viśākhānandada *kuñja*, Viśākhā's grove, situated **on** the north-**east bank** of Śrī Rādhākuṇḍa,....”

(Though the word ‘bank’ is not included in the original Sanskrit text, obviously not the lake, but its banks are divided by the girls. Like Jīva Gosvāmī says ‘*gangāyām ghoṣaḥ*’ obviously means ‘a village on the bank of the Ganges’ and not the literal meaning ‘a village in the Ganges’ (Added April 24, 2009)

**7.96-97 Original translation:** “In the western corner of Rādhākuṇḍa is Tungavidyā's crimson grove named Tuṅgavidyānandada. By Kṛṣṇa's desire the vines, flowers, leaves, trees, swings and yards are all red and the platforms, yards and pavilions are paved with red stones (rubies).”

**7.96-97 Corrected translation:** “In the **west** of Rādhākuṇḍa is Tungavidyā's crimson grove named Tuṅgavidyānandada, **which is coveted by Kṛṣṇa. Here** the vines, flowers, leaves, trees, swings and yards are all red and the platforms, yards and pavilions are paved with red stones (rubies).” (Added July 26, 2005)

**7.100-101 Original version** “In the north of Rādhākuṇḍa is the *kuñja* of Śrī Rādhā's younger sister Anaṅga Mañjarī, known as 'Salila Kamala'. It appears to outsiders as radiant as water. It is shaped like a sixteen-petaled lotus and is connected to the shore (being actually situated within the water) by a bridge. This *kuñja* is studded with emeralds, rubies and moonstones as well as jewelled lilies,

lotuses and swans. Seeing this *kuñja*, which gives matchless bliss to Kṛṣṇa with its fine, natural beauty, it seems as if a garland of waves manifests above it.”

**7.100-101 Corrected translation** “In the north of Rādhākuṇḍa is **the ruby- and moonstone-studded** *kuñja* of Śrī Rādhā's younger sister Anaṅga Mañjarī, known as 'Salila Kamala'. It appears to outsiders as radiant as water. It is shaped like a sixteen-petaled lotus and is connected to the shore (being actually situated within the water) by a bridge. Its **interior** is studded with emeralds, **and everywhere are jewelled lilies**, lotuses and swans, **while its roof, which appears like waves, is decorated with pictures**. This *kuñja* gives delight with its fine, natural beauty.”

(While this is a great advancement, even this translation may not be fully accurate. Added April 24, 2009)

**7.113 Original version:** “This lake, Śyāmakuṇḍa, was also divided into *kuñjas* by Kṛṣṇa's friends Subala, ....”

**7.113 Corrected translation:** “(**The bank of this**) lake, Śyāmakuṇḍa, was also divided into *kuñjas* by Kṛṣṇa's friends Subala,.....”

(Though the word ‘bank’ is not included in the original Sanskrit text, obviously not the lake, but its banks are divided by the boys. Like Jīva Gosvāmī says ‘*gangāyām ghoṣaḥ*’ obviously means ‘a village on the bank of the Ganges’ and not the literal meaning ‘a village in the Ganges’ (Added April 24, 2009)

**7.114-115 Original translation:** “On the north-western bank is Subala's *kuñja* named Subalānandada. This *kuñja* was accepted by Rādhā and is known as Mānasa Pāvana Ghāṭa.”

**7.114-115 Corrected translation:** “On the north-**west** bank is Subala's *kuñja* named Subalānandada. This *kuñja* was accepted by Rādhā and **its bathing platform is** known as Mānasa Pāvana Ghāṭa.” (Added July 26, 2005)

**7.116** “In the northern corner is” must be **“in the north is”** (Added July 26, 2005)

**7.118 Original version:** “There are two paths, one east of Śyāmakuṇḍa and one west of Rādhākuṇḍa, where humans and animals can drink and bathe.”

**7.118 Added:** “There are two paths (**ramps**), one east of Śyāmakunḍa and one west of Rādhākunḍa, where humans and animals can drink and bathe.” (Added April 25, 2009)

**7.119 Original translation:** All this can be seen in its real form (*svarūpa*) by those who are favorable to these pastimes and by practising devotees, but others see it as just a material place.

**7.119 Corrected translation:** All this can be seen in its real form (*svarūpa*) by those who are favorable to these pastimes (**nitya siddhas**) and by practising devotees (**who have developed bhāva bhakti**), but others see it as just a material place.

(Based on the commentary of Vṛndāvana Cakravartī – *līlānukūleṣu ye teṣu nityasiddheṣu janeṣu tathā sādḥaka-bhaktānām utpanna bhāveṣu citteṣu svarūpataḥ*. Added May 17, 2010)

**7.121 Original translation:** She took Rādhā's lover to Madana Sukhada *kuñja* in the north-west of Rādhākunḍa,

**7.121 Corrected translation:** She took Rādhā's lover to Madana Sukhada *kuñja* in the north-east of Rādhākunḍa, (*iśāna* is north-east)

**8.12 Original translation:** She was awakened by Her friends Calmness, Unwillingness and Fine intelligence and spoke joking words to Her girlfriends, that wanted to take Her out quickly.

**8.12 Added:** She was awakened by Her friends Calmness, Unwillingness and Fine intelligence and spoke **roundabout**, joking words to Her girlfriends, that wanted to take Her out quickly. (The word *bhaṅgyā*, ‘in a roundabout way’ was overlooked. Added April 25, 2009)

**8.16 Original translation:** “Lalitā said: "This is true, because Hari did not show up at the trysting place, but went to see Śaibyā and her friends, so we should go there to destroy their pride!"

**8.16 Corrected translation:** “Lalitā said: "This is true, because Hari did not show up at the trysting place, but went to see Śaibyā and her friends; **if we go there we will make fools of ourselves!**" (Added July 26, 2005)

**8.21 Original translation:** “Although the astrologer's words gave Her great joy, Rādhā's mind was filled with intense love and doubts whether She could meet Kṛṣṇa or not.”

**8.21 Corrected translation:** “Although the astrologer's words gave Her great joy, Rādhā's mind, **which** was filled with intense **loving anxiety**, **caused Her to** doubt whether She could meet Kṛṣṇa or not.” (Added April 25, 2009)

*(gāḍha-praṇayasya visareṇa samūhena jātā yā asambhāvanā tatra līnam cittaṁ yasyāḥ sā – Vṛndāvana Cakravartī ṭīkā)*

**8.35 Original translation:** “Despite the fact that the hurricane of His flute song threw all the gopīs' eyes in that whirlpool like blades of grass, inundating them all, this Hari still appeared on the path of Your eyes!”

**8.35 Corrected translation:** “Despite the fact that the hurricane of His flute song threw all the gopīs' eyes in that whirlpool like blades of grass, inundating them all, this Hari still **looks down the path for You!**” (*api haris tvad vīthim udvīksyate*) (Added April 28, 2009)

**8.41 Original translation:** “Śrī Rūpa Mañjarī, Her loving girlfriend, followed Her with all the paraphernalia for serving Rādhā and Kṛṣṇa's lotus feet, all Her dearest girlfriends and two of her maidservants, that carried the paraphernalia for worshipping the Sun god.”

**8.41 Corrected translation** “Śrī Rūpa Mañjarī, Her loving girlfriend, **and her equal girlfriends, met with the maidservants Dhaniṣṭhā and Tulasī, that carried the paraphernalia for worshipping the Sun god, and followed Her, carrying the ingredients for serving Rādhā and Kṛṣṇa's lotus feet.**” (Added April 28, 2009)

**8.46** Misspelling in the Sanskrit text: *vikrama* should be *vidruma*.

**Original translation:** “...gold and coral trees (minerals used for ornamenting Kṛṣṇa),...”

**Corrected translation:** “.....Kāñcana and Vidruma trees (*kāñcana* means gold and *vidruma* means coral, which are minerals used for ornamenting Kṛṣṇa),...”

(Added April 28, 2009)

**8.53 Original translation** This upset Her, as She took the buck and the peacock to be Kṛṣṇa, enjoying with some other *gopīs*.

**8.53 Corrected translation** This upset Her, as She took the buck and the peacock to be like Kṛṣṇa, enjoying with some other *gopīs*. (Added April 29, 2009)

**8.72 Original translation** “Kṛṣṇa began to shiver of ecstasy and He wanted to jump up to Her like a bee.”

**8.72 Corrected translation** “Kṛṣṇa began to shiver of ecstasy and He wanted to fly up to Her like a bee.”

(The word *protpatiṣṇu* is the same as in verse 71, where it was also translated as ‘fly’.  
Added April 29, 2009)

**8.79 Original translation** “He is eager to be with You, His sly words will blow that Śaibyā-breeze away! She went back to Gaurī-tīrtha with Candrāvalī”

**8.79 Corrected translation** “He is eager to be with You, His sly words have blown that Śaibyā-breeze away! She went back to Gaurī-tīrtha with Candrāvalī”

There can not be different tenses in the same sentence. Both must be in the past tense.

(Added April 29, 2009)

**8.74 Original translation:** On the order of Śrī Kṛṣṇa, the king of the *kuñja*, Vṛndā arrived in the abode named Nava kuñja...”

**8.74 Corrected translation:** Urged by the king of the *kuñja*, Śrī Kṛṣṇa, Vṛndā arrived in that abode of His, named Nava kuñja....” (Added July 31, 2009)

**8.99** I cannot explain the presence of the word/adjective/name '*laghu*' before Sūkṣmadhi. It means 'junior' perhaps. (Added July 31, 2009)

**8.107 Original translation:** Śrī Rādhikā, [seeing that Kṛṣṇa was](#) overwhelmed by intense ecstasies of astonishment, was also not sure whether She really saw Kṛṣṇa or not.

**8.107 Corrected translation:** [Overwhelmed by intense ecstasies of astonishment](#), Śrī Rādhikā was also not sure whether She really saw Kṛṣṇa or not.” (Added May 1, 2009)

**8.110 Original translation:** "My dearly beloved One, whose face is a moon for My Cakora bird-like eyes (living only on the moonlight), who is the lotus for My bee-like nose, the mango-[pit](#) for My cuckoo-like tongue and lips,....."

**8.110 Corrected translation:** "My dearly beloved One, whose face is a moon for My Cakora bird-like eyes (living only on the moonlight), who is the lotus for My bee-like nose, the mango-[bud](#) for My cuckoo-like tongue and lips,....." (Added May 1, 2009)

**8.112 Original translation:** “Then is it the king of spiritual flavours? No, because that king is also not embodied.”

**8.112 Corrected translation:** “Then is it the king of spiritual flavours? No, because Śṛṅgāra rasa is a *dharma*, or feeling, while Kṛṣṇa is the *dharmī*, or the embodiment of that feeling.” (note: in Gīta Govinda, Kṛṣṇa is called the embodiment of amorous mellows – Śṛṅgāra rasa mūrtimān iva. (Added July 26, 2005)

**9.1-10** Elaborate definitions and examples of these ecstatic symptoms are given in Ujjvala Nīlamaṇi, chapter 11.

**9.10** “The *sakhīs* happily followed Them.” Becomes [The sakhis also rejoiced afterwards.](#)

(Added May 3, 2009)

**9.12-13 Original translation:** Rādhikā's friend (a personified emotion) eagerness dragged

Her forwards, shyness pulled Her backwards, unwillingness pulled Her leftwards towards

Her home with Her loving crookedness and Her friend **attentiveness, forcibly pulled Her to the right.**

**9.12-13 Corrected translation:** “Rādhikā's friend (a personified emotion) eagerness dragged Her forwards, shyness pulled Her backwards, unwillingness pulled Her leftwards towards Her home with Her loving crookedness and Her friend *avahitthā* (concealment of one's true feelings) forcibly pulled Her to the right on the pretext of picking flowers.” (Added May, 2000)

**9.14 Original translation:** “Although She was beautified by loving happiness and Her limbs were fondled by Lalitā *sakhī*, She gave great joy to Her lover with this love-ornament named *lalita*.”

**9.14 Corrected translation:** Her limbs fondled by Lalitā *sakhī* and beautified by loving happiness, She gave great joy to Her lover with this love-ornament named *lalita*.”

(Added May 3, 2009)

**9.14 Original translation:** Her limbs fondled by Lalitā *sakhī* and beautified by loving happiness, She gave great joy to Her lover with this love-ornament named *lalita*.

**9.14 Corrected translation:** Her limbs caressed by Lalitā *sakhī* and beautified by loving happiness, She gave great joy to Her lover with this love-ornament named *lalita*.

(Added November 9, 2013)

**9.17 Original translation:** “Then, when Rādhā proceeded to pick flowers, moved by feelings of bashfulness, coyness and attentiveness.....”

**9.17 Corrected translation** “Then, when Rādhā proceeded to pick flowers, moved by feelings of bashfulness, fear, opposition and concealment,...” (Added May, 2000)

**9.19-20 Original translation:** “Rādhā went to a nearby Punnāga-tree and lifted Her vinelike arm to pick some flower buds from its branches (indicating Her desire to embrace

Kṛṣṇa). How amazing! **Both the buds as well as the tree on which they grow began to horripilate. All the buds began to blossom from Rādhikā's touch and the Punnāga-tree itself began to blossom from seeing Rādhikā's armpit (i.e. Kṛṣṇa's limbs were studded with goose pimples of ecstasy when He saw Rādhikā).**”

**9.19-20 Corrected translation:** “Rādhā went to a nearby Punnāga-tree and lifted Her vinelike arm to pick some flower buds from its branches (indicating Her desire to embrace

Kṛṣṇa). How amazing! **By feeling the touch of Śrī Rādhā's tender hands and seeing Her lift**

**Her arms, both the Punnāga-tree with its excellent buds and Śrī Kṛṣṇa, the best of men, who was agitated by eagerness, blossomed at the same time. That is, the tree blossomed due to the ecstasy of Her touch and Kṛṣṇa blossomed due to the ecstasy of seeing Her armpit. (ekasya vṛkṣasya tasyāḥ sparśajānanandena aparasya kṛṣṇasya tasyāḥ dormūla darśanajānanandena)**” (Added May 3, 2009)

**9.20 Sanskrit text:** *ukalikā* should be *utkalikā*

**9.21 Original translation:** “Rādhā and Kṛṣṇa went to consult Tāruṇya Bhaṭṭa, the professor of *kāma śāstra* (scriptures on eros), eager to study (the arts of love) under Him. Although They were classmates, they still wanted to argue with Each other (make love).”

**9.21 Corrected translation:** “Rādhā and Kṛṣṇa went to consult Tāruṇya Bhaṭṭa, the professor of *kāma śāstra* (scriptures on eros), eager to study (the arts of love) under **him**. Although They were classmates, **T**hey still wanted to argue with Each other (make love).”

(‘Him’ was caps, now caps are removed, the last ‘they’ becomes caps) (Added May 3, 2009)

**9.35-38 Original translation:** "Your body is the thief that has stolen everything beautiful from the Vṛndāvana forest! With Your hand palms and foot-soles You stole the sprouts and water lotuses, with Your nails the mirrors, and with Your gait the baby-elephants and the swans. With Your hips You stole the golden bananas and the proboscis of the elephants, with Your knees golden baskets, with Your buttocks Cupid's chariot and with the top of these buttocks the wonderful beauty of the forest's platforms, with Your waist the thinness of the lions' waists, with Your navel lakes of nectar, with Your belly the Banyan-leaves, with Your chest Cupid's seat and with Your belly-hairs the beauty of black snakes. With Your breasts You stole the lotus buds, the temples of the elephants, Bael-leaves and palm-trees, with Your hand-palms the charms of the reddish Aśoka-leaves and with Your arms the lotus stems and the ropes of Cupid. With Your fingers You stole the Campaka-buds that are Cupid's greatest power and with Your bodily luster lightning and gold. With Your teeth You plundered the lustre of pearls and with Your curly locks that of the bees! With Your nose You stole the beauty of the parrot's beak and with Your voice the sweet singing of the cuckoos! With Your dancing You eclipsed the cleverness of the peacocks and with the pupils of Your eyes You stole the fishes, with the thirsty look in them the Cakora-birds, with the loving look in them the does and with their restless glances the wagtail birds. With the beautiful colour of Your eyes You stole the blue lotus flowers, with the colour of Your lips the bright red Bandhujīva-flowers, Javā-flowers and red lotus flowers, with Your **teeth** the pomegranate seeds, with Your hair the tails of the Camara-does, with Your neck the conchshells and the three lines in them the thin current of the Yamunā. On top of it all, You stole king Cupid's own arrows with which he protected this forest until now, with Your glances, and You bound Me up with them. All the other items of the forest You have also invested in Your body. Thus everyone in the forest is upset and is looking all around, searching for You!"

**9.35-38 Corrected translation:** "Your body is the thief that has stolen everything beautiful from the Vṛndāvana forest! With Your foot-soles You stole the sprouts and water lotuses, with Your nails the mirrors, and with Your gait the (**graceful movements of the**) **mad**-elephants and the swans. With Your **shanks** You stole the golden bananas and the baby-elephants, with Your knees golden baskets, with Your buttocks Cupid's chariot-**wheel, with Your thighs an elephant's trunk**, with the top of these buttocks the wonderful beauty of the forest's platforms, with Your waist the

thinness of the lions' waists, with Your navel lakes of nectar, with Your belly the Banyan-leaves, with Your chest Cupid's seat and with Your belly-hairs the beauty of black snakes. With Your breasts You stole the lotus buds, the temples of the elephants, Bael- and palm-fruits, with Your hand-palms the charms of the reddish Aśoka-leaves and with Your arms the lotus stems and the ropes of Cupid. With Your fingers You stole the Campaka-buds that are Cupid's greatest power (lance), with the part below Your chin the lightning and with Your bodily luster gold, *gorocana* and *haritāla*. With Your teeth You plundered the lustre of pearl-necklaces and with Your curly locks that of the bees! With Your nose You stole the beauty of the parrot's beak and with Your voice the sweet singing of the cuckoos! With Your dancing You eclipsed the (dancing) of the peacocks, with the restlessness of Your eyes the she-bees, with Your four front-teeth the (white) Kunda-flowers, with Your footsoles the red lotus-flowers, with the pupils of Your eyes You stole the Śaphara-fishes, (with the thirsty look in them) the Cakora-birds, (with the loving look in them) the does, (with their restless glances) the wagtail birds, and (with the beautiful colour of Your eyes You stole) the blue lotus flowers; with their glances Cupid's sharp, harsh arrows, with Your eyebrows Cupid's bow, the mutual relation between Your ears the string of that bow, with the colour of Your lips the bright red Bandhujīva-flowers, and Javā-flowers, with Your eye-teeth ripe pomegranate seeds, with Your hair the tails of the Camarī-does, with Your neck the conchshells and the three lines in them the thin current of the Yamunā. (37) Blessed are all the other exalted citizens (items) of Vṛndāvana – how can I count them all? They have all been ransacked by the robber of Your body and are wandering all over the forest, totally bereft!” (38)

**Corrections GL 9.35-38 based on the Sanskrit tika by Vṛndāvana Cakravartī:**

Second sentence: ‘handpalms’ removed, ‘graceful movements’ added. ‘Baby-elephant’ becomes ‘mad elephant’.

Third sentence: ‘Hips’ becomes ‘shanks’, ‘proboscis of the elephant’ becomes ‘baby-elephant’, ‘wheel’ is added after ‘chariot-’. After this is added ‘with Your thighs an elephant’s trunk’

Fourth sentence: ‘Bael-leaves and palm-trees’ becomes ‘Bael- and palm-fruits’ (the actual shape of breasts, instead of ‘leaves’ and ‘trees’).

Fifth sentence: Cupid’s ‘Śakti’ means his lance. After this is added ‘with the part below Your chin the lightning’, the bodily luster is just gold, not also lightning. After this is added ‘*gorocana* and *haritāla*’ (two bright yellow pigments).

Sixth sentence: ‘pearls’ must be pearl necklace (*muktā-mālā*)

Eight sentence: ‘cleverness’ is not mentioned in the *ṭīkā*, but dancing is indicated. ‘Teeth’ should be ‘the front-teeth’, ‘Kunda flowers’ and the foot-soles being red lotus-flowers have been added, they were not included in the old translation. A Śaphara-fish is a specific fish, called Cyprinus Saphore (a kind of bright little fish that glistens when darting about in shallow water) according to Cologne Digital Sanskrit Lexicon. ‘Thirsty look’, ‘loving look’, ‘restless glances’ and ‘beautiful colour’ are all not strictly in the text and have been placed between brackets.

After the semicolon, the sentence ‘with their glances Cupid’s sharp, harsh arrows, with Your eyebrows Cupid’s bow, the mutual relation between Your ears the string of that bow’ has been brought forward from the end of the text-block, minus ‘protecting the forest’ and ‘You bound me up with them’, neither of whom are anywhere in the original Sanskrit text.

After ‘Javā-flowers’ the ‘and red lotus flowers’ is deleted because that is also nowhere in the original Sanskrit text. ‘With your teeth’ becomes ‘with Your eye-teeth’ (*Śikhara*), ‘the pomegranate seeds’ becomes ‘ripe pomegranate seeds (*pakka dāḍima-bīja*)’ and ‘Camara’ becomes ‘Camarī’. The translation of verse 38 is entirely overhauled.

(Added May 4 and 6, 2009)

**Verse 9.39** “Hearing Kṛṣṇa's joking words” becomes “Hearing Kṛṣṇa's **witty** words”.

(Added May 6, 2009)

**Verse 9.52 Original translation**: “Because this forest is maintained by My friend Vṛndā it is known as Vṛndāvana.”

**Verse 9.52 Corrected translation**: “Because this forest is maintained by **our** friend Vṛndā it is known as Vṛndāvana.” (*asmākam* means ‘our’, not ‘my’) (Added July 31, 2009)

**9.53-54 Original translation**: "The forest around My lake is extraordinary. My throne stands there in the well-known *kuñja* called 'Kāma Śarmada' (giving joy to Cupid). In this lonely place, known as 'Kānta Vārtā Sudhādhuk' (the place where nectarean stories about the lover are told), I sit and hear all the nectarean news about My lover from My girlfriends. This place is inaccessible to men."

**9.53-54 Corrected translation:** "The forest **grown on the bank of** My lake is extraordinary. My throne stands there in the well-known *kuñja* called 'Kāma Śarmada' (giving joy to Cupid). In this lonely place, **there is an assembly hall** known as 'Kānta Vārtā Sudhādhuk' (the place where nectarean stories about **wonderful desirable things, or** the lover, are told), I sit and hear all the nectarean news about My lover from My girlfriends. This place is inaccessible to men." (Added May 6, 2009)

**9.62-63 Original translation:** "Lower-browed Rādhikā's body also blossomed up from Kṛṣṇa's touch. The strings that held Her blouse and underwear loosened and She could only keep Her underwear sticking to Her buttocks with the moist of Her perspiration. Rādhikā became very upset, trying to obstruct Kṛṣṇa's hands and holding up Her underwear at the same time. Her girlfriends smiled with restless eyes as She managed to escape and ran away to stop Her underwear from slipping with Her expert hand."

**9.62-63 Corrected translation:** "Lower-browed Rādhikā's body also blossomed up from Kṛṣṇa's touch. The strings that held Her blouse and underwear loosened and **only the moist of Her perspiration** could keep Her underwear sticking to Her buttocks. **Seeing this, Her girlfriends smiled. Restless-eyed Rādhā pulled the hem of Her cloth out of Kṛṣṇa's hands and walked away; although Her hand was very expert (*dakṣa-hastā*) in keeping up the string of Her underwear She was very upset (*vihastā*).**" (Added May 7, 2009)

There is a pun here involving the words *dakṣa-hasta* (expert hand) and *vihastā* (upset)

**9.68 Original translation:** "Kundalatā said: "I am not the conductor, but since You are my dear cousin-in-law, I will **secretly** tell You what I heard about it from Nāndīmukhī....."

**9.68 Corrected translation** "Kundalatā said: "I am not the conductor, but since You are my dear cousin-in-law, **although it is a secret**, I will tell You what I heard about it from Nāndīmukhī....." (Added May 7, 2009)

**Later, in the same textblock, verse 9.73 original translation:**

"Then hold Her chin with one hand and the **end** of Her braid with the other, even if She obstructs You with ....."

**9.73 Corrected translation:** Then hold Her chin with one hand and the **root** of Her braid (**at the top of the head**) with the other, even if She obstructs You with **Her hands,....**”

(Added May 7, 2009)

**9.77 Original translation** “With smiling faces and eyebrows frowned out of false pride, the *sakhīs* rebuked Hari. But Viśākhā stopped them and told Kundalatā with a **wink** of her eyes:”

**9.77 Corrected translation:** “With smiling faces and eyebrows frowned out of false pride, the *sakhīs* rebuked Hari. But Viśākhā stopped them and told Kundalatā with a **hint** of her eyes:” (Added May 9, 2009)

**9.81 Original translation:** Kṛṣṇa told her: "Tell Me the procedure of this worship!" Then Kundalatā, **hinting at** Rādhikā's limbs with her glance, told **Kṛṣṇa**: "Offer blooming Bandhujīva-flowers (or kisses) to the nine planets that are Rādhā's lips, eyes, cheeks, breasts, forehead and face, to please Her!"

**9.81 Corrected translation** Kṛṣṇa told her: "Tell Me the procedure of this worship **of planets!**" Then Kundalatā, **showing Kṛṣṇa** Rādhikā's limbs with her glance, **told Him**: "Offer blooming Bandhujīva-flowers (or kisses) to the nine planets that are Rādhā's lips, eyes, cheeks, breasts, forehead and face, to **offer Her excellent satisfaction!**"

(Added May 9, 2009)

**9.83 Original translation:** Rādhikā replied: "Kundalate! You are the conductor, so why perform this sacrifice with your own pupil (Kṛṣṇa)? First offer your own body for this worship!"

**9.83 Corrected translation:** Rādhikā replied: "Kundalate! You are the **ācārya**, so **(first) teach** this sacrifice **to** your own pupil (Kṛṣṇa), by **offering** your own body for this worship!" (Added May 9, 2009)

**9.86 Original translation:** “Greed is the root cause of immorality, but as a result His girlfriend shame has left Him!"

**9.86 Corrected translation:** “Greed is the root cause of immorality, **and** as a result **even** His girlfriend shame has left Him!” (Added May 9, 2009)

**9.90 Original translation:** “When Rādhā was freed from the knot She took some distance. Restlessly moving Her eyebrows and smiling sweetly, She told Kundalatā, **blinking** at Kṛṣṇa's face:”

**9.90 Corrected translation:** “When Rādhā was freed from the knot She took some distance. Restlessly moving Her eyebrows and smiling sweetly, She told Kundalatā, **hinting** at Kṛṣṇa's face:” (Added May 9, 2009)

**9.92 Original translation:** Kundalatā said: "O ignorant girl! I'm not **deluded by** this sacrifice to Cupid!”

**9.92 Corrected translation:** Kundalatā said: "O ignorant girl! I'm not **mistaking about** this sacrifice to Cupid!” (Added May 9, 2009)

**9.93 Original translation:** “Acyuta said: "Kundalate! What are the names of the rulers of the directions and what are their positions?" Kundalatā, **blinking** at her friends, said:”

**9.93 Corrected translation:** “Acyuta said: "Kundalate! What are the names of the rulers of the directions and what are their positions?" Kundalatā, **showing her friends to Kṛṣṇa with a glance**, said:” (Added May 9, 2009)

**9.99-100 Original translation:** “**Seeing** this, Kṛṣṇa enthusiastically came before them.”

**9.99-100 Corrected translation:** “**Noticing** this (**chastisement**), Kṛṣṇa enthusiastically came before them.” (Added May 10, 2009)

**9.103 Original translation:** “How amazing! Although Kṛṣṇa could not remove the obstacles to His sacrifice (could not enjoy the *gopīs* as they all escaped), He still had

His desires fulfilled by seeing **the borders of** their reddish, crooked, restless and fully blossoming eyes,....”

**9.103 Corrected translation:** “How amazing! Although Kṛṣṇa could not remove the obstacles to His sacrifice (could not enjoy the *gopīs* as they all escaped), He still had His desires fulfilled by seeing their reddish, crooked, restless and fully blossoming eyes,...”

(“the borders of” is deleted) (Added May 10, 2009)

**9.106 Original translation:** “When Kṛṣṇa broke into the Rādhā-fortress with a sudden jump, Rādhikā angrily shouted and stopped Him.”

**9.106 Corrected translation:** “When Kṛṣṇa broke into the Rādhā-fortress with a sudden jump (**move**), Rādhikā angrily shouted and stopped Him.” (Added May 10, 2009)

**10.1-2 Original translation:** “Seeing Kṛṣṇa sad because of the obstacles arising in His performance of the sacrifice of Cupid, that was to fulfill all of His desires, Kundalatā told Him with a **wink**: "You are Paśupati (a cowherd boy, or Śiva), who vanquished Cupid just for fun! If this sacrifice **fails**, the demigods' **duties** will perish and so will Your pious merit!”

**10.1-2 Corrected translation:** “Seeing Kṛṣṇa sad because of the obstacles arising in His performance of the sacrifice of Cupid, that was to fulfill all of His desires, Kundalatā told Him with a **hint**: "You are Paśupati (a cowherd boy, or Śiva), who vanquished Cupid just for fun! If this sacrifice **is ruined**, the demigods' **fruitive results** will perish and so will Your pious merit!”

(In the original Sanskrit there is a rhyme involving *kāma-nāśa* - Kṛṣṇa, or Śiva, the destroyer of Cupid – and *karma-nāśa* - destruction of fruitive results. Added May 10, 2009)

**10.3 Original translation:** “Kṛṣṇa said: "Yes, now I remember! The ancient call Me the all-benevolent Śiva; it was He who gave His **better half** to His dearly beloved (Pārvatī)!”

**10.3 Corrected translation:** “Kṛṣṇa said: "Yes, now I remember! The ancient call Me the all-benevolent Śiva; it was He who gave His **own body** to His dearly beloved (Pārvatī)!" (The Sanskrit does not say ‘better half’, but *nija aṅga*, ‘own body’. Added May 10, 2009)

**10.10 Original translation:** “All the goddesses of emotion, such as *irṣya* (envy) *lajjā* (shame), *harṣa* (joy), and *vāmatā* (aversion) suddenly pervaded Her body, mind and words.”

**10.10 Corrected translation:** “Rādhikā’s **mind, word and body were suddenly possessed by the goddesses of the female planets of** *irṣya* (envy) *lajjā* (shame), *nirvṛti* (joy), and *vāmatā* (aversion).” (Added May 11, 2009)

**10.15 Original translation:** Nāndīmukhī told Vṛndā: "The fair-browed girls of Vraja are not so astonishing! They are transcendental; their minds and bodies are made for Kṛṣṇa's pleasure only!....”

**10.15 Corrected translation:** Nāndīmukhī told Vṛndā: "**This is not so** astonishing for the **lovely**-browed girls of Vraja! They are **extraordinary**; their minds and bodies are made for Kṛṣṇa's pleasure only!....” (Added May 13, 2009)

**10.18 Original translation:** "Rādhā is a blooming golden vine and Kṛṣṇa a blooming Tamāla-tree. Which conscious being will not be happy to see Their beautiful meeting?"

**10.18 Corrected translation:** "Rādhā is a blooming golden vine and Kṛṣṇa a blooming Tamāla-tree. Which conscious (**thoughtful, intelligent**) being will not be happy to see Their beautiful meeting?" (Added May 13, 2009)

**10.19 Original translation:** "The **fair**-browed girls of Vraja have such affectionate and pure loving hearts that they are only interested in giving pleasure to Kṛṣṇa....”

**10.19 Corrected translation:** "The **lovely**-browed girls of Vraja have such affectionate and pure loving hearts that they are only interested in giving pleasure to Kṛṣṇa.....”

(Added May 13, 2009)

**10.20-21 Original translation:** "O shameless, deceitful Lalite! You intrigued with Hari's messenger Kundavallī to bring Me here and place Me in the hands of this family-*guru* of deceit with a **wink** of your eyes,...."

**10.20-21 Corrected translation:** "O shameless, deceitful Lalite! You intrigued with Hari's messenger Kundavallī to bring Me here and place Me in the hands of this family-*guru* of deceit with a **hint** of your eyes,...." (Added May 13, 2009)

**10.22 Original translation:** "This is not so astonishing, since you exchanged your sharp nature for Kṛṣṇa's mild nature (**during your mutual embrace**)!"

**10.22 Corrected translation:** This is not so astonishing, since you exchanged your sharp nature for Kṛṣṇa's mild nature during your mutual embrace!" (Brackets removed because the embrace is actually mentioned in the Sanskrit verse, Added May 13, 2009)

**10.23 Original translation:** "Then Lalitā, who was inwardly happy with Kṛṣṇa's touch, pretended to be angry and proudly rebuked Kṛṣṇa, saying:..."

**10.23 Corrected translation:** "Then Lalitā, who was **actually** happy with Kṛṣṇa, pretended to be angry and proudly rebuked **Him, inwardly smiling and** saying:...."

("Kṛṣṇa's touch" is removed from the translation because it is not mentioned in the Sanskrit verse, only in the commentary by Vṛndāvana Cakravartī, who explains this touch to be a verbal touch only (between brackets, that is): *kṛṣṇa-sparśād antas tuṣṭāpi (kṛṣṇa samlāpād antas tuṣṭāpi) bāhye ruṣṭeva* (Added May 13, 2009)

**10.29 Original translation:** "When Kṛṣṇa saw Lalitā's angry face as she came before Him with her girlfriends, He **became ecstatic and** was overcome with ecstatic symptoms like goosepimples, shiverings and tears."

**10.29 Corrected translation:** "When Kṛṣṇa saw Lalitā's angry face as she came before Him with her girlfriends, He was overcome with ecstatic symptoms like goosepimples, shiverings and tears."

("became estatic" was already included in the end of the sentence and was only mentioned once in the Sanskrit text. Hence it is removed from the English translation. Text 29 is disconnected from 30-32 because it is a separate topic. Added May 13, 2009)

**10.31-32 Original translation:** "Rādhā carefully hid that flute **in Her veil**. Then Viśākhā told Kṛṣṇa: "O Kṛṣṇa! Your **hands** covered the Rādhā-star like the lunar eclipse!"

**10.31-32 Corrected translation:** "Rādhā carefully hid that flute **with the hem of Her cloth**. Then Viśākhā told Kṛṣṇa: "O Kṛṣṇa! Your **arms** covered the Rādhā-star like the lunar eclipse!" (Added May 14, 2009)

Note added to 10.32 : Rāhu has no power to grasp the stars, like Rādhā, only the moon. – July 31, 2009

**10.33-34 Original translation:** Indicating the different stars in the sky, after which most of the *gopīs* are named, Viśākhā said: "I am Viśākhā (non-different from Rādhā), **also known as Tārā** (star), Lalitā is Anurādhā (a star that follows the Rādhā-star), Dhaniṣṭhā is Jyeṣṭhā, and Citrā is Bharanī. And there are so many other stars (or girls) **like** Indulekhā, **but she** is not fit for enjoyment, being a mere moonbeam (Indulekhā means moonbeam), so go to Candrāvalī (many full moons)!"

**10.33-34 Corrected translation:** Indicating the different stars in the sky, after which most of the *gopīs* are named, Viśākhā said: "I am Viśākhā (non-different from Rādhā), Lalitā is Anurādhā (a star that follows the Rādhā-star), Dhaniṣṭhā is Jyeṣṭhā, and Citrā is Bharanī. And there are so many other stars (or girls), **but** Indulekhā is not fit for enjoyment, being a mere moonbeam (Indulekhā means moonbeam), so go to Candrāvalī (many full moons)!"

'Also known as Tārā', in lines 2-3, is deleted, it is not in the verse, though it is in one *ṭīkā*. In the last sentence 'like' is replaced by 'but' because Indulekhā is not the name of a star but of a girl. (Added May 14, 2009)

**10.35-37** ".....and Lalitā's terrifying thunderbolt-like words **make here** a real Indra!" Should be 'make her', not 'make here' (Added May 14, 2009)

“The eclipse gradually enjoyed all the stars and eagerly desired to enjoy the unrivalled Indulekhā-moonbeam!" , should be:

“The eclipse gradually enjoyed all the stars and eagerly desires to enjoy the unrivalled Indulekhā-moonbeam!" (should be present/future case) (Added May 14, 2009)

**10.35** The last word of the Sanskrit text should be *Śātamanyavī*, not *Śātamanyadhī*  
(Added August 1, 2009)

**10.44 Original translation:** “Hearing this, Tuṅavidyā said: "Citre! Sometimes Rāhu's course is a little curved and he attacks planets by surprise!"

**10.44 Corrected translation:** “Hearing this, Tuṅavidyā said: "Citre! In this place there is no transgression by Rāhu, planets sometimes attack by a curved or reversed course!”

(Added May 14, 2009)

**10.64 Original translation:** “With a light hint Tulasī winked at Rūpa Mañjarī and placed the Muralī in her hand.”

**10.64 Corrected translation:** Tulasī quickly understood the hint and suddenly handed the Muralī-flute to Rūpa Mañjarī.” (Added May 16, 2009)

**10.73** The word *cintāmaṇi* is accidentally spelled ‘*cintāmaṇ*’ in the published edition.

**10.74 Original translation:** "The sound of this dry wooden flute, which is full of holes (or faults) agitates all the three worlds!”

**10.74 Corrected translation:** "The sound of this dry and hard flute, which is full of holes (or faults) agitates all the three worlds!” (Added May 16, 2009)

(The word *kaṭhorayā* means hard, not wood, though wood is used in one Bengali translation)

**10.78** ‘to flute’ should be ‘the flute’ (Added May 17, 2009)

**10.81** “My flute callously gives Me’ should be ‘My flute negligently gives Me’

(Added May 17, 2009)

**10.83-84 Original translation:** Lalitā said: "Your flute is Your lover and she is a very expert **panderer**. We know her very well. Your flute binds the elephant-like hearts of the **virtuous nectarean gopīs**, stealing the mass of their pure, flawless pious merit. What to speak of other **girls**, even Ramā (Lakṣmī), Gaurī (Pārvatī), Saurī (Samjñā, the wife of the sun) and all other girls in the three worlds are enchanted by it. “

**10.83-84 Corrected translation:** Lalitā said: "Your flute is Your lover and she is a very expert **go-between**. We know her very well. Your flute **very expertly** binds the elephant-like hearts of **all the ladies of the world, whose forms are like streams of nectar**, stealing the mass of their pure, flawless pious merit. What to speak of **others**, even Ramā (Lakṣmī), Gaurī (Pārvatī), Saurī (Samjñā, the wife of the sun) and all other girls in the three worlds are enchanted by it." (Added May 17, 2009)

**10.85 Original translation:** Kṛṣṇa said: "Lalitā is very harsh and she is a very thorny fortress of crooked words!

**10.85 Corrected translation** Kṛṣṇa said: "Lalitā is very harsh and **her crooked words are covered by** very **sturdy** thorns!" (Added May 17, 2009)

“She **secretly** stole My flute and **still** she rebukes both Me and the flute!" becomes: “**She rebukes both Me and the flute, though she deceitfully stole the flute herself.**” (Added May 18, 2009)

**10.90** “Lalitā pulled her cloth out of Kṛṣṇa's grip and looked at Him in a crooked way, saying: "You are maddened by lust! Go and search the body of Your **niece!**” ‘Niece’ should be ‘cousin’s wife’(prajāvatyā) instead. (Added May 20, 2009)

**Footnote added to 10.101:** The word *maṇimālā* in the original text means ‘jewel necklace’. Literally the word ‘mālā’ means ‘garland’ though. In his commentary on this verse Vṛndāvana Cakravartī says that the scratches are a garland made of wounds inflicted by Kṛṣṇa’s nails and teeth – *srak mālā tām āliṅganam maṇi-mālām nakhi-maṇi danta-maṇi-mālām tat-tat kṛta kṣata-mālām*. The word *mālā* has a wide range of meanings, the most apt being: “a wreath, garland, a string of beads, necklace, rosary, a row, line, streak, a series, regular succession” *Kara-mardaka* is a kind of fruit, called Kāma-raṅga (this again means ‘erotic pastimes’) *Kara* means also

‘hands’ and ‘*mardana*’ means rubbing’– *karamarda-phalaṁ kāma-raṅgākhyā phalaṁ pakṣe karābhyāṁ yo mardaḥ stanayoḥ mardanaṁ sa eva phalaṁ tat*. Cumbaka means ‘magnet’ and ‘*cumbana*’ means kissing – *cumbākhyāṁ ratnaṁ pakṣe cumba eva cumbakas taṁ ratnaṁ sa eva phalaṁ* (Added May 21, 2009)

**10.111 Original translation:** “Kṛṣṇa also understood Kundalatā's hint and eagerly came to Rādhikā's side to get His flute back.”

**10.111 Corrected translation:** “Kundalatā gave a hint with her eyes which Kṛṣṇa also understood, so He eagerly came to Rādhikā's side to get His flute back. “(Added May 21, 2009)

**10.120** Having the some colour as Me, it accepted Me as a friend!" should be ‘same colour’

**10.122 Footnote added:** *Mālā* has a wider meaning, like ‘row, line’ and ‘series’, and *maṇi-mālā* in particular means, according to the Viśvakoṣa dictionary, also *strīṇāṁ danta-kṣata*, wounds caused by women’s biting. “(Added May 22, 2009)

**10.124** Kundalatā addresses Kṛṣṇa here with His name ‘Hari’. Initially I used the vocative case in Sanskrit, hare. That could lead to confusion with the English word ‘hare’ (a two-legged mammal) though, so ‘O Hari’ would be more appropriate here. “(Added May 22, 2009)

**10.128 Added footnote:** *viśākhāyai pratiśrutam āliṅgam utkocam dattvā* – Viśākhā’s reward (*utkoca* means bribe actually) is an amorous embrace by Kṛṣṇa. (Vṛndāvana Cakravartī ṭīkā) “(Added May 22, 2009)

**10.130 Original translation:** Rādhā took the opportunity to sneak away and hide in a *kuñja*, carefully **stifling** Her ornaments as She went.

**10.130 Corrected translation:** Rādhā took the opportunity to sneak away and hide in a *kuñja*, carefully **silencing** Her ornaments as She went. “(Added May 22, 2009)

**10.132 Original translation:** "O flute! Although you are from the smallest of all good families, your dynasty became glorious, since you caused all these wonderful pastimes of Rādhā and Kṛṣṇa!"

**10.132 Corrected translation:** "O flute! Although **of all the good families you are born from a small one**, your dynasty became glorious, since you caused all these wonderful pastimes of Rādhā and Kṛṣṇa!"

**Footnote:** The word *vaṁśa* here means both 'reed-flute' and 'family', thus it appears 4 times in the first line of verse 132. (Added May 23, 2009)

**10.134 Original translation:** "Give the reward to the detective, Your own **niece-in-law** Kundalatā!"

**10.134 Corrected translation:** "Give the reward to the detective, Your own **cousin's wife** Kundalatā!" (Added May 23, 2009)

**10.136 Original translation:** Kundalatā said: "Viśākhē! The donor Kṛṣṇa gives charity to the best of *dvijas* (teeth or **brāhmaṇa**-girls!

**10.136 Corrected translation:** Kundalatā said: "Viśākhē! The donor Kṛṣṇa gives charity to the best of *dvijas* (teeth or **twice-born**-girls!" (The *gopīs* are not Brahmins)

**Added footnote:** The *gopīs* are *vaiśyas* and thus also eligible to be called *dvija*, twice born, along with *kṣatriyas* and Brahmins. (Added May 23, 2009)

**10.142 Original translation:** Lalitā said: "I'm not a witness to that! Who knows where She went? You can **play kings and queens** with Rādhā, I'm going home!"

**10.142 Corrected translation:** Lalitā said: "I'm not a witness to that! Who knows where She went? You can **run a kingdom with she who's worthy of making a kingdom with** (with Rādhā), I'm going home!" (Added May 23, 2009)

**Added footnote:** Since You bragged so often that you are the king of this place. (Added May 23, 2009)

**10.145 Original translation:** After Kṛṣṇa entered that *nikuñja*, Kundalatā and her friends closed all its four gates with vine-string doors, remaining outside themselves.

**10.145 Corrected translation:** After Kṛṣṇa entered that *nikuñja*, Kundalatā and her friends closed all **the doors of** its four gates with **vine-ropes**, remaining outside themselves.

(Added May 23, 2009)

**10.148 Original translation:** During Their love play the general of Cupid's battle named *dhārṣṭya* (boldness) chased away Rādhā's *sakhīs* patience, shyness and resistance.

**10.148 Corrected translation:** During Their love play the **elevated** general named *dhārṣṭya* (boldness) chased away Rādhā's **(metaphorical) sakhīs named resolution**, shyness and resistance. (Added May 23, 2009)

**10.149 Original translation:** “When They showed Their mutual vigour in Their beautiful and intense festival of union, a stream of nectar appeared...”

**10.149 Corrected translation:** “**Then appeared a beautiful and intense festival of union in which They approached Each other with manly aggression, in which a stream of nectar appeared...**”

**Added footnote:** They roll around with Each other on the bed. (Added May 23, 2009)

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**This page is missing after page 236 of the Govinda Lilamrita edition of Rasbihari Lal:**

colored the whole world bluish (*kṛṣṇa ruci* also means: the whole world now has taste for *kṛṣṇa bhakti*)! This bluish fluid has now beautified Rādhikā's chin as a musk-drop. Rādhā has taken His flute, that can be seen by the blue drop on Her chin! Not knowing it was there, She did not remove it! O Kṛṣṇa! Fortunately You first saw this sign of Your flute as the chin-drop! Quickly remove the drop with Your lips (by kissing it), then cleverly take Your flute back! Punish the thief and reward the detective! Surely Your flute must be with Rādhikā! Take it from Her or not, it's no

loss to me! The detective Viśākhā wants to receive the reward in front of me! Give it to her please!" (111-115)

*mudrām ādau varṣīkāyā grhītvā  
dāsyāmyasmai tvat kṛtokocam āśu  
paścād varṣīm dattam utkocam etām  
kārākuñje daṇḍāyamyatra ruddhā (116)*

Kṛṣṇa said: "First I will remove the mark of My flute from Rādhikā's chin, and then I will quickly reward Viśākhā! After that I will lock up Rādhikā in the *kuñja*-prison, take the flute from Her and give Her the punishment!" (116)

*iti bruvāṇaṁ dayitāntikāgatam  
kṛṣṇaṁ samīkṣyādhara daṁśanodyatam  
taṁ vārayantī lalitā mṛṣāruṣā  
madhyaṁ tayor etya jagāda sasmitam (117)  
mītrārcanā nādyā kṛtānāyāsyāḥ kṣatena mālinyam aho vidhātum  
haṭhāt pravṛtto'syapayāhi kiṁ te bhītir na devān na ca lokadharmāt*

Saying this, Kṛṣṇa approached His beloved and began to bite Her lips. Seeing this, Lalitā stopped Him by standing in between them, telling Kṛṣṇa with false anger: "How amazing! Rādhikā has not done Her *sūrya-pūjā* yet today, but You contam (It contains verses 10.111-118, Added July 26, 2005)

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**11.4 Original translation:** “Knowing that Rādhā and Kṛṣṇa's love-play was over, the *sakhīs* became eager to see Them. So they opened the door of the *kuñja* and looked inside everywhere through the slits in the *kuñja*-cottage.”

**11.4 Corrected translation:** “Knowing that Rādhā and Kṛṣṇa's love-play was over, the *sakhīs* became eager to see Them. So they opened the doors of the *kuñja*-cottage and looked inside everywhere through the slits in [that](#) cottage.”

Vṛndāvana Cakravartī comments: ...āgatya mukta kabāṭa-bandhāḥ muktā kabāṭa-bandhāḥ kuñja-grhasya caturdikṣu balayākṛteś catuṣkoṇākṛte vā āvaraṇa bhitteŚ caturdvāra-yuktānām caturṇām kabāṭānām baddhāḥ sva-kṛta-latā-pāśa-nibiḍa-bandhanāni yābhis tāḥ

“They came and unlocked the vine-ropes that had locked the doors of the kunja-cottage. The walls of the cottage may have been round or square and there were four doors, one on each side. The vine-ropes had been put on tightly.” (Added May 26, 2009)

**11.7 Original translation:** “Although Rādhikā was hesitant to appear before Her *sakhīs*, blooming **lotus**-eyed Kṛṣṇa forcibly took Her out of the *kuñja*-cottage into the courtyard as if She was a thief.”

**11.7 Corrected translation:** “Although Rādhikā was hesitant to appear before Her *sakhīs*, blooming-eyed Kṛṣṇa forcibly took Her out of the *kuñja*-cottage into the courtyard as if She was a thief.” (‘lotus’ removed, is not in the text) (Added May 26, 2009)

**11.8 Original translation:** “.....the *sakhīs* became happy and surrounded Them, **attentively** asking Rādhikā:”

**11.8 Corrected translation:** “.....the *sakhīs* became happy and surrounded Them, asking Rādhikā **with eagerness and excitement:**” (*sa-sambhrama* does not mean ‘attentive’. May 26, 2009)

**11.11** She waved Her **thumb and** index finger at Kṛṣṇa,” should merely be ‘She waved Her index finger at Kṛṣṇa (*tarjanī cālanayā*)’ – ‘thumb’ is nowhere mentioned in the text and makes no sense either. (Added May 26, 2009)

**11.12 Original translation:** “Seeing Her girlfriends mocking Her, She told them with gestures: "O friends! You pulled at My cloth when I wanted to go home, and when I was hiding you pointed out to Kṛṣṇa where I was, making Me suffer under Him in front of all of you!”

**11.12 Corrected translation:** “Seeing Her girlfriends **laughing at** Her, She told them with gestures: "O friends! You pulled at My cloth when I wanted to go home,

and when I was hiding [in your company](#) you pointed out to Kṛṣṇa where I was [and made](#) Me suffer [from](#) Him!" (Added May 26, 2009)

**11.16 Original translation** This is all right, but You carry this Candrāvalī in Your heart although You are so jealous of her! This is most astonishing, tell us why this is!"

**11.16 Corrected translation** This is all right, but You [also](#) carry this Candrāvalī in Your heart (although You are so jealous of her)! This is most astonishing, tell us why this is!"

‘also’ added and the last line placed between brackets because strictly it is not in the text.

[Footnote: The Sanskrit word \*hr̥di\* can mean ‘on’ and ‘in’ your heart, so Rādhā wears Candrāvalī both in and on the heart \(as nailmarks\).](#)

**11.17** ‘chaste Kundalate’ becomes ‘saintly Kundalate’. (Added May 29, 2009)

**11.23** “a single moon-phase” means ‘a [moon-silver on the first day of the bright lunar quarter \(\*eka kalā\* – added between brackets as explanation\)](#)’

**11.24-25 Original translation:** “Showing her [line](#) of teeth as she smiled, Viśākhā said to delight Kṛṣṇa: "These [marked](#) *liṅga*-like breasts accept Śrī Kṛṣṇa's nailmarks that are like full, inexhaustible moons, [leaving](#) the exhaustible moon in the sky, who has only [fifteen](#) phases (days of the lunar quarters) and also wanes in every quarter. Has She now decorated Her body with these full, inexhaustible moon-nailmarks?"

**11.24-25 Corrected translation:** “Showing her [row](#) of teeth as she smiled, Viśākhā said to delight Kṛṣṇa: "These *liṅga*-like breasts accept Śrī Kṛṣṇa's nailmarks that are like full, inexhaustible moons, [slighting](#) the exhaustible moon in the sky, who has only [limited](#) phases (days of the lunar quarters) and also wanes in every quarter. Has She now decorated Her body with these full, inexhaustible moon-nailmarks?"

(‘marked’ removed from ‘*liṅga*-like’) [Added footnote:](#)

[The word ‘\*kalā\*’ may refer to other things than the phases of the moon, as it also means ‘arts’. Kṛṣṇa may have shown artful skills in the way He drew the marks on](#)

Rādhā's breasts – *vigaṇita kalānām aghabhidaḥ* can mean 'Kṛṣṇa has unlimited artful skills'.

11.27 'orange-like' becomes 'orange-shaped'. 'Kāliya-snake' becomes 'the Kāliya-snake'.

**Original translation:** "Therefore they are now dancing on Śrī Rādhikā's orange-shaped breasts!"

**Corrected translation:** "Therefore they are now dancing on Śrī Rādhikā's orange-shaped breasts, blissfully scratching them!" (*naṭanaiḥ kṣatāni*, added August 1, 2009)

11.29 "The wonderful golden Citrā-vine (Rādhā) embraces the blackish Tamāla tree (Kṛṣṇa),..." becomes:

"The wonderful (*citra*) golden vine (Rādhā) embraces the blackish Tamāla tree (Kṛṣṇa),..."

11.33 **Original translation:** "The mad Kṛṣṇa-elephant enjoys in the Suratarāṅgiṇī (Gaṅgā-river or lady enjoying sex) to His full satisfaction, flapping His trunk in different ways. That was written on these bud-like breasts."

11.33 **Corrected translation:** "The mad Kṛṣṇa-elephant enjoys in the Suratarāṅgiṇī (Gaṅgā-river or lady enjoying amorous sports) to His full satisfaction. The lotusbuds, or the Cakravāka-flamingos in that Ganges, which are Rādhā's breasts, have become scratched all over by the trunk of the Kṛṣṇa-elephant extending itself.

(According to Vṛndāvana Cakravartī the word *korakau* can mean either 'lotus-buds' or 'Cakravāka flamingos') (Added August 2, 2009)

11.35 **Original translation:** The greedy Kṛṣṇa dug them out with the thief-like spades of His nails, leaving His nail marks behind!"

11.35 **Corrected translation:** Greedy Kṛṣṇa employed the thief-like burrowers of His nails to dig a tunnel, leaving scratch marks here and there on these jug-like breasts.

(Added August 2, 2009)

**11.37 Original translation:** .... and the two fruits of these vines (Her breasts) are pecked by the Kṛṣṇa parrot!"

**11.37 Corrected translation.....**and the two fruits of these vines (Her breasts) are **burrowed by the nails of** (pecked by) the Kṛṣṇa parrot!" (Added August 3, 2009)

**11.41 Original translation:** Seeing this colour, Rādhikā's parrot-like teeth became greedy after the taste of these Jambūs!"

**11.41 Corrected translation:** Seeing this colour, **Rādhikā's teeth became parrots that are greedy after the taste of these Jambūs."** (Added August 3, 2009)

**11.43 Original translation:** "The hairs that the Creator placed on Rādhikā's breasts, navel and face make one mistake it for a lotus stem (the hairs) arising from a lake of condensed nectar (the navel) sprouting two golden lotus flowers (the breasts) that are always closed because the moon (Rādhā's face) shines on them."

**11.43 Corrected translation:** "People may truly mistake the beauty of the lake of Rādhā's navel, (above that) Her belly-hairs, (above that) Her breasts and (above that) Her face for Brahmā's creation of a lotus-stem arising from a dense lake of nectar, on which two lotus-flowers grow. The moon, however, plays by constantly closing them with his beams."

(Added August 2, 2009)

**11.45 Original translation:** "...Her waist the altar, the hairs on Her navel the sacrificial ladle, Her breasts the auspicious jugs, the place where the priests place the jugs to initiate the sacrifice Her thighs, Her neck the conchshell and Cupid is the priest."

**11.45 Corrected translation:** ".....Her waist the altar, the **line of** hairs on Her navel the sacrificial ladle, Her breasts the auspicious jugs, Her thighs the **sacrificial seat**, Her neck the conchshell and Cupid is the priest." (August 3, 2009)

**11.47 Original translation:** Her eyebrows are the bow, Her hairs the sword, Her glances the arrows, Her arms the ropes, Her cheeks two golden shields and Her nails are his goads!"

**11.47 Corrected translation:** Her eyebrows are the bow, Her [vertical torso-hairs](#) the sword, Her glances the arrows, Her arms the ropes, [Her neck is a conchshell](#), [Her buttocks a wheel](#), Her cheeks two golden shields and Her nails are his goads!"

[Items typed in blue were forgotten in the original translation.](#) Added August 4, 2009

**11.49 Original translation:** “Her arms are its lotus stems, Her breasts the Cakravāka-birds, Her face, navel, hands and feet are all lotus flowers and Her curly locks are like bees surrounding these lotus flowers.”

**11.49 Corrected translation:** Her arms are its lotus stems, Her breasts the Cakravāka-birds, Her face, navel, hands and feet are all lotus flowers and Her curly locks are like bees.

[\(‘surrounding these lotus flowers’ deleted, is not in the verse at all\)](#) Added August 4, 2009

**11.51 Original translation:** "Śrī Rādhā's footsoles have the marks of a conchshell, a half moon, barleycorn, a lotus flower, an elephant, a chariot, a goad, an arrow, a plough, a flag, a mace, a *svastika*, a bow and a fish. They are covered by a shield of foot-lac [and Her anklebells](#).

**11.51 Corrected translation:** "[Śrī Rādhā's footsoles are endowed with \*kaṭaka\*, which can mean either anklebells or an encampment of an army, marked with excellent signs like the conchshell, half moon, barleycorn, a lotus flower, an elephant, a chariot, a goad, an arrow, a plough, a flag, a mace, a \*svastika\*, a bow and a fish. They are covered by a shield of foot-lac.](#)" (Added August 4, 2009)

**11.54 Original translation:** "Why did Rādhikā's heels hide? When the king of Rādhā's kingdom, named fresh youthfulness, came, the dacoits of Her breasts and hips behaved indecently, ransacking the thickness of Her waist. Then they thought: "Rādhā's waist may scream for help!", so they gagged it with the strings of Her three-lined belly. Seeing this, Rādhikā's heels became afraid and hid themselves."

**11.54 Corrected translation:** "Why did Rādhikā's heels [ankles](#) hide? When the king of Rādhā's kingdom, named fresh youthfulness, came, the dacoits of Her breasts and hips behaved indecently, ransacking the thickness of Her waist. Then they thought: "Rādhā's waist may scream for help!", so they gagged it with the strings of Her three-lined belly. Seeing this, Rādhikā's heels [ankles](#) became afraid and hid themselves."

(‘Ankles’ may refer to ‘the flesh around the ankles’) *gulpha* means ‘ankles’, not ‘heels’.  
Added August 5, 2009

**11.55 Original translation:** "Śrī Radhika's nice thighs shine like stunned golden bananas, or pillars that support a shading house, placed by the Creator to give soothing shade to the Kṛṣṇa-elephant who is heated with lust."

**11.55 Corrected translation:** "Śrī Radhika's nice thighs [cause the golden bananas to get stunned \(out of shame\)](#). They [are like](#) pillars that support a shading house, placed by the Creator to give soothing shade to the Kṛṣṇa-elephant who is heated with lust."

(Added August 6, 2009)

**11.58 Original translation:** "What can the sweetness of Śrī Rādhikā's thighs be compared to? Are they the place of enjoyment for Kṛṣṇa's handpalms? The elephants would be embarrassed if I compared them with their tough-skinned proboscis and the watery bananas would be ashamed if I compared them with their worthless peels!"

**11.58 Corrected translation:** "What can the sweetness of Śrī Rādhikā's thighs be compared to? Are they the place of enjoyment for Kṛṣṇa's handpalms? The elephants would be embarrassed if I compared them with their tough-skinned [trunks](#) and the [raw](#) bananas would be ashamed if I compared them with their worthless [stems](#)!"

Note: The word *jalamaya kadali* means literally ‘watery bananas’ but that makes no sense. Yadunandana translates it as *rāma-rambhā*. Rāma is green so it could mean green or raw bananas, as Rāma Tulasī also means green Tulasī. The Bengali dictionary says *rāma* means ‘great, big, beautiful’ and this could apply to bananas too. However, since Rādhā’s thighs are praised here for their hardness, in my opinion the word *rāma* should refer to ‘raw’ as in ‘hard’. The word *kāṇḍa* means

‘stem’ rather than ‘peel’ and the stem on which the bananas grow is usually so hard that one needs to cut the bananas loose from it with a knife.

**11.59 Original translation:** "Kṛṣṇa does not find as much pleasure in wandering around the beautiful base of Govardhana Hill, remembering the sports and attributes of the Yamunā-bank...."

**11.59 Corrected translation:** "Kṛṣṇa does not find as much pleasure in wandering around the beautiful base of Govardhana Hill, remembering the sports **on** and attributes of the Yamunā-bank...." (Added August 6, 2009)

**11.64 Original translation:** "Is this a blooming golden lotus petal in a lake of nectar, surrounded by a swarm of bumblebees? No, it is Śrī Rādhikā's navel (the blossoming lotus), surrounded by hairs (the bees) in Her belly (the lotus petal. The nectar lake is Rādhā's body)!"

**11.64 Corrected translation:** Is this a **golden petal of a blooming lotus-flower** in a lake of nectar, **with** a swarm of bees? No, it is Śrī Rādhikā's navel (the blossoming lotus), **above which are** hairs (the bees) **on** Her belly, (the lotus petal. The nectar lake is Rādhā's body)!"

(Petals do not bloom but flowers do – the hairs should refer to Rādhā's three vertical hairs above the navel, if they are as visible as bees - Added August 7, 2009)

**11.65 Original translation:** "Śrī Rādhikā's belly-hairs defeat the charm of Banyan-leaves. When these hairs tremble they defeat fresh golden lotus petals and adorn Her belly as regal opulent musk-tilaka."

**11.65 Corrected translation:** "Defeating the Peepal-leaves, making them tremble, and stunning the fresh golden lotus-petals, these hairs on Rādhā's belly are as if making musk-tilak on it [the belly], thus beautifying it which regal beauty." (Added August 7, 2009)

**11.69 Original translation:** "The pits of Rādhā's vine-like arms look like downward sheaths of a seed and under these sheaths, are Her lotus-like handpalms...."

**11.69 Corrected translation:** "The pits of Rādhā's vine-like arms look like downward sheaths of a seed and under these sheaths, [at the other end \(agre\)](#), are Her lotus-like handpalms...." (Added December 31, 2009)

**11.70 Original translation:** "The Creator has made the golden boat with wonderful jewels named Rādhā to help Kṛṣṇa cross over the ocean of His lusty desires. Are Her arms the cups to scoop the water out of this boat and the hairs on Her arms its oars?"

**11.70 Corrected translation:** "The Creator has made the golden boat with wonderful jewels named Rādhā to help Kṛṣṇa cross over the ocean of His lusty desires. Are Her arms the cups to scoop the water out of this boat and the hairs on Her [tummy \(roma-rāji\)](#) its oars?" (Added December 31, 2009)

**11.71** The last 'each' in the translation should not start with caps, as it refers to the sides, not to Rādhā-Kṛṣṇa Themselves.

**11.73 Original translation:** "The poets say that Rādhikā's shoulders are naturally low because Giridhāri always keeps His strong arms on them, but in my opinion they just appear low because Rādhikā's head comes up very high out of pride of being superior to all other *gopīs*!"

**11.73 Corrected translation:** "The poets say that Rādhikā's shoulders are naturally low because of the constant weight of Giridhāri's hands. In my opinion, however, although they appear low, they are actually higher than all because this great fortune causes them to eclipse all other divine consorts, whose heads are raised in pride of their own fortune."

(Added July 26, 2005)

Śrī Vṛndāvana Cakravartī comments: *vraje śrī candrāvalyādi vraja-sundaryāḥ pure Śrī mahiṣyaḥ paravyomni śrī lakṣmyaś ca anyā yā gaurī śacyādyā divyāṅganās tāsām....*  
"Those divine consorts include Śrī Candrāvalī and the other beautiful girls of Vraja, the Queens in the City (Dvārakā), the goddesses of fortune in Paravyoma (Vaikuṅṭha) and others (goddesses) like Gaurī (Pārvatī) and Śacī."

**Footnote added to 11.74:** (The word '*lakṣmī*' also means 'mark', which would provide a bit less poetical and more practical interpretation. The word *Lakṣmī* also means opulence.)

**11.80 Original translation:** "Rādhā's teeth, that resemble ripe pomegranate-seeds, defeat their enemies the blooming white Kunda-flowers...."

**11.80 Corrected translation:** "Rādhā's teeth, that **defeat jewels that resemble** ripe pomegranate-seeds, defeat their enemies, the blooming white Kunda-flowers...."

Śrī Vṛndāvana Cakravartī quotes from shastra: *pakka dāḍima bijābhaṁ māṇikyam Śikharam viduḥ* (Added December 28, 2009)

**11.84 Original translation:** "Seeing the true fame of Śrī Kṛṣṇa and the young couple of His names and forms eager to play on the swing, the Creator has made Rādhā's tongue like this swing, covered by a crimson sheet."

**11.84 Corrected translation:** "Seeing that there is a beautiful young couple consisting of the true name and fame of Śrī Kṛṣṇa, that are attached to playing on a swing, the Creator has arranged for such a swing, in the form of Rādhā's tongue, covered with a red cloth."

(Added January 4, 2010)

**11.84 Original translation:** "Śrī Rādhikā's words, whose syllables are as beautiful as waves in an ocean of nectar, that are full of clever jokes and speech, sounds (or suggestions), ambiguities, analogies, plots and subjects, and that teach the male and female bees and cuckoos how to sing, are like nectar for Śrī Kṛṣṇa's ears!"

**11.85 Corrected translation:** "Śrī Rādhikā's words, whose syllables are as beautiful as waves in an ocean of nectar, are full of clever jokes and **riddles**. **Through the power of both the sound or pronunciation and meaning of Her words She expands *rasa* (taste, delight, a metre), *alaṅkāra* (embellishment), *vastu* (substance, plot) and *dhvani* (implied meaning). With that She teaches the male and female bees and cuckoos how to sing and **serves an elixer to Śrī Kṛṣṇa's ears!**" (Added January 6, 2010)**

**11.86 Original translation:** "Śrī Rādhā gives joy to Her Lord with Her amazing words, that are like a beverage named Rasālā, flavoured with the *ghī* of love, the sugar of humour, the honey of Her *rasika* talks, the camphor of Her smile and the black pepper of Her false envy."

**11.86 Corrected translation:** "Śrī Rādhā **satisfies** Her Lord with Her amazing words, that are like a beverage named Rasālā, flavoured with the *ghī* of love, the sugar of humour, the honey of Her *rasika* talks, the camphor of Her smile and/or the black pepper of Her false **jealousy**." (The word 'rasāvalā' in the Sanskrit text should be 'rasāvalī' - Added January 6, 2010)

**11.89 Original translation:** "Śrī Rādhā's beautiful face is a boundless stream of nectar from which sometimes rivers of nectarean songs in the fifth note, as well as blissful rivers of nectarean words, jokes, scents and smiles flow into the Kṛṣṇa-ocean."

**11.89 Corrected translation:** "Śrī Rādhā's beautiful face is a boundless **lake** of nectar from which sometimes rivers of nectarean songs in the fifth note, as well as blissful rivers of nectarean words, jokes, scents and smiles flow into the Kṛṣṇa-ocean."

(Added January 8, 2010 - it is regretted that the original Sanskrit verse cannot be given meaning in English – there are five synonyms of the words 'nectar' and 'river' in it, while English does not have as many synonyms unfortunately)

**11.90** In this verse I maintained the original Sanskrit names of the celestial Ganges to maintain the variety of the original verse. *sura* and *deva* means 'god' and *dhuni*, *nadi* and *tarāṅgiṇī* ('a female with waves') means 'river'. *Mandākinī* means 'slow mover', contrary to *Gaṅgā*, which means 'fast mover'.

**11.91 Original translation:** "When a traveller sees a wagtail bird on a lotus flower he knows that his journey will be auspicious."

**11.91 Corrected translation:** "**If** a traveller sees a wagtail bird on a lotus flower he knows that his journey will be auspicious."

(Added January 9, 2010)

**11.94 Original translation:** "Śrī Rādhā's cheeks defeat the lustre of golden mirrors, and they are like two ponds full of nectarean elegance in golden soil. Two golden lotus buds are suspended from Her ears (Her earrings), they are covered with moss (the musk-pictures that Her maidservants have drawn on Her cheeks) and Makaras (aquatic beings, or Her earrings) are playing in them. Therefore these cheeks naturally quench Kṛṣṇa's (erotic) thirst."

**11.94 Corrected translation:** "Śrī Rādhā's cheeks defeat the lustre of golden mirrors, and they are like two ponds full of nectarean [shimmering beauty](#) in golden soil. Two golden lotus buds ([earrings](#)) are suspended from [the](#) ears that [flank these cheeks, that](#) are covered with moss (the musk-pictures that Her maidservants have drawn on Her cheeks) and [have](#) Makarīs (aquatic beings, or Her earrings) playing in them. Therefore these cheeks naturally quench Kṛṣṇa's (erotic) thirst."

**11.95 Original translation:** "In this lake two sweet blue lotus flowers spring up (Her eyes) and two moon-like cheeks surround these lotus flowers to make them blossom."

**11.95 Corrected translation:** "In this lake two sweet blue lotus flowers spring up (Her eyes) and two moon-like cheeks [flank](#) these lotus flowers to make them blossom."

(Added January 9, 2010)

**11.96 Original translation:** "Look! Is this a great parrot sitting in a cage on Rādhikā's forehead that became thirsty after seeing Her Bimba-fruit-like lips and shows its beak in the form of Her nose?"

**11.96 Corrected translation:** "Look! Is this [some king of parrots](#) sitting in a cage on Rādhikā's forehead that became thirsty after seeing Her Bimba-fruit-like lips and shows its beak in the form of Her nose?"

(*kaścit kīra = rājaḥ*, added January 9, 2010)

**11.97 Original translation:** "This nice nose is a wonderful arrow of Cupid in front of which is a pearl. Her restless eyebrows are Cupid's bow on which this arrow is fixed to pierce the shield of Hari's peaceful heart!"

**11.97 Corrected translation:** "This nice nose is a wonderful arrow of Cupid in front of which is a pearl. Her restless eyebrows are Cupid's bow on which this arrow is fixed to [pierce the shield of Hari's patience to enter into His heart!](#)

(Added February 2, 2010)

**11.99 Original translation:** "How has the pearl on Rādhā's nose become black-and-red just like *guñjā*-beads? Ignorant poets say it is a reflection of Her black eyeliner above it and Her red lips shining under it, but I think that the red colour is Her passion for Kṛṣṇa and the black colour represents Kṛṣṇa.

**11.99 Corrected translation:** "How has the pearl on Rādhā's nose become black-and-red just like *guñjā*-beads? Ignorant poets say it is a reflection of Her black eyeliner above it and Her red lips shining under it, but I think that the red colour is Her passion for Kṛṣṇa and the black colour represents Kṛṣṇa [Himself](#).

(Added January 10, 2010)

**11.100 Original translation:** "The Creator collected the essence of all the sweet and good things of the world to make Rādhikā's eyes, and the leftover parts fell down to earth to become the bees, deer, Cakora-birds, plain lotuses and blue lotus flowers!"

**11.100 Corrected translation:** "The Creator collected the essence of all the sweet and good things of the world to make Rādhikā's eyes, and the leftover parts fell down to earth to become the bees, deer, Cakora-birds, [regular](#) lotuses, [fishes](#) and blue lotus flowers!"

(‘regular lotus’ means lotus in general, referring to the shape of the eyes, while ‘blue lotus’ is mentioned separately as it refers to the colour of Her eyes. ‘Fishes’ refers to [the restlessness of the eyes.](#)) (I forgot to include *mīna*, fish, in the translation - Added January 10, 2010)

**11.104 Original translation:** "Śrī Rādhikā's eyebrows are naturally squinted and extended like the invincible Viṣṇukrānta-vines that sprouted the two black-bluish flowers of Her eyes!"



Viṣṇukrānta or Aparājita flower

**11.104 Corrected translation:** "Śrī Rādhikā's eyebrows are naturally **crooked** and extended like the Viṣṇukrānta-vines that sprouted the two black-bluish flowers of Her eyes!"

Viṣṇukrānta or Aparājita flowers have a deep purple colour. Aparājita means 'unsurpassed'. This was incorporated in the old translation but is not really mentioned in the original Sanskrit text. Added January 20, 2010.

**11.106 Original translation:** "Śrī Rādhā's forehead has crushed the pride of a new moon-beam under which are Her beautiful eyebrows and above which are Her locks like a swarm of bees encircling a golden Mādhavī-flower petal."

**11.106 Corrected translation:** "Śrī Rādhā's forehead has crushed the pride of a new moon-**digit** under which are Her beautiful eyebrows and above which are Her locks like a swarm of bees encircling a golden Mādhavī-flower petal."

Added January 20, 2010.

**11.113 Original translation:** "The whisk-like hair of Vṛndāvana's princess defeats the beauty of peacock feathers, shining beautifully like Lord Viṣṇu's majesty. Its luster also represents Śiva's better (playful) half, to protect the demigods!"

(ca + amara = and the demigods, cāmara = whisk-fan; Śitikaṇṭha = Śiva, kalā = better half, or Śitikaṇṭha = peacock, and kalāpa = tail feather. Rādhikā's hair is more splendid than Śiva's and the demigods', like Viṣṇu's prowess)

**11.113 Corrected translation:** "The whisk-like hair of Vṛndāvana's princess defeats the beauty of peacock feathers, shining beautifully like Lord Viṣṇu's majesty. Its luster also represents Śiva's better (playful) half, to **nourish** the demigods!"

(*ca* + *amara* = and the demigods, *cāmara* = whisk-fan; *Śitikaṇṭha* = Śiva, *kalā* = better half, or *Śitikaṇṭha* = peacock, and *kalāpa* = tail feather. Rādhikā's hair is more splendid than Śiva's and the demigods', like Viṣṇu's prowess) According to Vṛndāvana Cakravartī's *tīkā* the word *kalā* means *ardhāṅga*, 'half the body' (spouse), and according to the dictionary it means *Dākṣāyaṇī*, *Durgā*. *puṣṇa* means 'nourish', not 'protect'. [Added January 23, 2010]

**11.120 Original translation:** "*sakhi!* How can Kṛṣṇa's mind, that appreciates qualities, not be controlled by Rādhikā's incomparable love, qualities, beauty, opulence, righteousness and most wonderful adolescence? This love cannot be proven by any mundane means!"

**11.120 Corrected translation:** "*sakhi!* How can Kṛṣṇa, **who** appreciates qualities, not be controlled by Rādhikā's **matchless wealth of characteristics, unrivalled affluence of beauty, charming conduct and wonderful youthfulness?** This love cannot be proven by any mundane means (Scripture, philosophical or intellectual speculation)!" (The words *pramāṇa-rahita* equally mean 'immeasurable', which would also apply to Rādhārāṇī's love.)

(Added January 24, 2010)

**11.123 Original translation:** "Śrī Rādhikā is like an ever fully blossoming vine in Vṛndāvana who takes shelter of the blooming Punnāga-tree (or: adolescent Kṛṣṇa, who blossoms with desire). Her nice (*tilaka*) leaves are full of **pleasure-flowers** that are the shelter of Madhusūdana (the *rasika* bee Kṛṣṇa).

**11.123 Corrected translation:** "Śrī Rādhikā is like an ever fully blossoming (**Mādhavī**-)vine in Vṛndāvana who takes shelter of the blooming Punnāga-tree (or: adolescent Kṛṣṇa, who blossoms with desire). Her nice **bliss-filled** leaves are the shelter of Madhusūdana (the *rasika* bee Kṛṣṇa).

Vṛndāvana Cakravartī comments: *vara patra bhaṅge gaṇḍe citra viśeṣo yasyāḥ sā* "Her nice leaves can also mean the leaf-pictures on Śrī Rādhikā's cheeks. *punnāga kṛṣṇaḥ mādhavī-latā* – The Punnāga-tree is Kṛṣṇa and (Rādhikā) is the Mādhavī-vine." *pakṣe nāga-keśaraś ca* – Punnāga can also mean the Nāga Kesara-plant.

(Added February 2, 2010)

**Corrected footnote 24 to 11.132:** This is a *vyāja-stuti*, or praise on the pretext of criticism, for although crookedness, restlessness and hardness are generally faults, in Rādhikā's aforementioned features they become qualities.

**Corrected footnote 24 to 11.132:** This is a *vyāja-stuti*, or [artful praise, praise or censure conveyed in language that expresses the contrary, indirect eulogy, or ironical commendation](#), for although crookedness, restlessness and hardness are generally faults, in Rādhikā's aforementioned features they become [virtues](#). (Added February 2, 2010)

**11.140 Original translation:** "Due to Her union with Her beloved, Śrī Rādhā's wealth of beauty is different, the gestures of Her body and eyes are different, the joy in Her heart is different and Śrī Rādhā is also different."

**11.140 Corrected translation:** "Śrī Rādhā's wealth of beauty is different, the gestures of Her body and eyes are different, and the joy in Her heart is different - [due to Her union with Her beloved Śrī Rādhā is altogether different](#)."

'The fourth item is a summary of the other three. That was not clear as long as the word 'also' was included.

The original first sentence actually belongs to that summary, according to the original Sanskrit text.

Added January 25, 2010

**Footnote added to 11.141 - [Vṛndāvana Cakravartī comments – \*tām ketakīm kaumalya saundarya makaranda-rahitām sa-kaṇṭakām nāyikām\* - the Ketakī-flower has no smell or beauty, and has thorns as well, as 'the other heroine'](#).**



Sharp, long Ketaki flower

**11.145 Original translation:** "Śrī Rādhā's are innumerable—they cannot be glorified even by Sarasvatī-devī...."

**11.145 Corrected translation:** "Śrī Rādhā's [qualities](#) are innumerable—they cannot be glorified even by Sarasvatī-devī...." (Added February 2, 2010)

**11.146 Original translation:** In this way Rādhikā's girlfriends jokingly described all of Her limbs with poetic analogies. Hearing this, Śrī Rādhikā contracted Her blooming crooked eyes.

**11.146 Corrected translation:** In this way Rādhikā's girlfriends jokingly described all of Her limbs with poetic analogies. Hearing this, Śrī Rādhikā contracted Her blooming **arched** eyes. (Added February 2, 2010)

**12.1 Original translation:** Vṛndā said: "O King and queen of Vṛndāvana! Rādhā-Kṛṣṇa! The six seasons (summer, monsoon, autumn, *hemanta*, winter and spring)

**12.1 Corrected translation:** Vṛndā said: "O King and queen of Vṛndāvana! Rādhā-Kṛṣṇa! The six seasons (summer, monsoon, autumn, *hemanta*, **dewy season** and spring)

**12.17 Original translation:** Kṛṣṇa said: "On king Cupid's indication I stopped Rādhikā and asked My possessions back and when She didn't give Me I began to punish Her. But She forcibly punished Me in return!"

**12.17 Corrected translation:** Kṛṣṇa said: "On king Cupid's indication I **asked** My possessions back **from Rādhikā on the road** and when She didn't give Me I began to punish Her. But She forcibly punished Me in return!"

(Note: 'the road' may be a metaphorical road to satisfaction. Added May 20, 2010)

**12.18 Original translation:** As She heard this, Śrī Rādhikā pierced Kṛṣṇa's mind with Her arrow-like glances from under Her crooked eyebrows, crying with faltering voice. Kṛṣṇa became very happy when He was struck by Rādhā's playlotus.

**12.18 Corrected translation:** As She heard this, Śrī Rādhikā, **with choked, faltering voice**, pierced **Kṛṣṇa** with Her arrow-like glances from under Her crooked eyebrows. **Kundalatā then beat Kṛṣṇa with Her play-lotus, which made Him very happy.** (Added May 20, 2010)

**12.32 Text between brackets added:** Did this splendor appear because They wished to escape from Cupid's heat (**lusty affliction**), thus attaining Oneness? (Added May 26, 2010)

**12.35 added note:** ('Her' can refer to either Vṛndā, the flute or both) (Added May 26, 2010)

**12.39 Original translation:** “The sound of this flute is like the erotic fever caused by a termite that causes the bamboo-like chastity of all the ladies of the three worlds to rot.”

**12.39 Corrected translation:** “The sound of this flute **creates an** erotic **disease, which is like** a termite that **eats away at** the bamboo-like chastity of all the ladies of the three worlds.” (Added May 28, 2010)

**12.40 Original translation:** The fixed arrows of Śrī Kṛṣṇa's Muralī-songs madden even the most calm women, casting their patience far away!

**12.40 Corrected translation:** The **unimpaired** arrows of Śrī Kṛṣṇa's Muralī-songs madden even the most calm women, casting their patience far away! (Added May 28, 2010)

**12.41 Original translation:** The flickering sound of this flute causes mountains to melt and to flow in all directions.

**12.41 Corrected translation:** The sound of this flute causes mountains to melt and to flow in all directions. (Word flickering removed - *acañcala* means mountain instead. Added May 28, 2010)

**12.42 Original translation:** The water in the lakes is stoned and causes the female swans to become stunned also, as if their feet were firmly bound in it.

**12.42 Corrected translation:** The water in the lakes is stoned and causes the female swans to become stunned also, **and** their feet **to become** firmly **locked** in it. (Added May 26, 2010)

**12.44 Original translation:** .....it perspires with its melting stones, its voice falters with the flapping of its birds' wings and its sprouts show its ecstatic goosepimples.....

**12.44 Corrected translation:** .....it perspires with its melting stones, its voice falters with the **indistinct chirping of its birds** and its sprouts show its ecstatic goosepimples.....

(Added May 29, 2010)



Lodhra flower

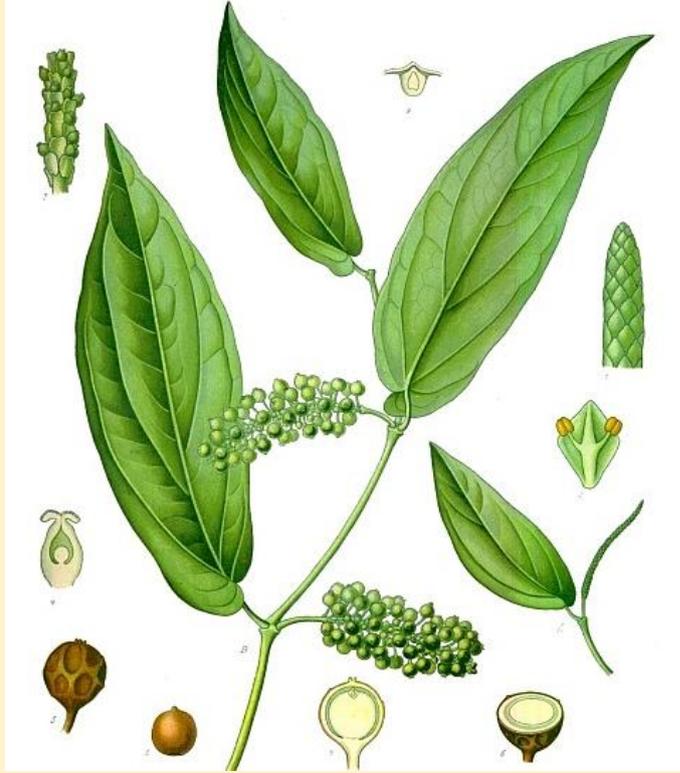
**12.46 Original translation:** "O destroyer of Bakasura! For **Your** worship the Mādhavī-vines blossom with mangoes, the best Mallikas with the **Śirīṣa**-flowers, the Yūthikās with the Kadambas, the Jāti-flowers with the Chatima (Saptaparṇa)-trees, the blooming, unwilted Pālis with the Lodhras with and the Priyaṅgu-vines with the Kunda-flowers!"

**12.46 Corrected translation:** **In the different seasons the trees and vines display a *mithuni-bhāva* (arrangement of pairs, the trees being the males and the vines being the females:)** "O destroyer of Bakasura! For Your worship the Mādhavī-vines blossom with **mango-trees**, the best Mallika-**vines** with the Śirīṣa-flower-**trees**, the Yūthikā-**vines** with the Kadamba-**trees**, the Jāti-flower-**creepers** with the Chatima (Saptaparṇa)-trees, the blooming, unwilted Pāli-**vines** with the Lodhra-**trees** with and the Priyaṅgu-vines with the Kunda-flower-**trees**!" (Added May 30, 2010)

**12.47 Original translation:** Thus all the birds always blissfully and lovingly sing Your glories and fame!"

**12.47 Corrected translation:** Thus all the birds always blissfully and lovingly **warble, as if singing** Your glories and fame!" (*gāyanti-iva*, Added May 26, 2010)

**12.53 Original translation:** The flowers, Dūrva-grass and sprouts offer *arghya*, nutmeg- (Jātiphala) and clove-buds falling from the trees are Your mouthwater (*ācamana*),.....



Kakkola

**12.53 Corrected translation:** The flowers, Dūrva-grass and sprouts offer *arghya*, nutmeg- (Jātiphala) and cloves falling from the trees **along with Kakkola-berries** are Your mouthwater (*ācamana*),.... (Added May 30, 2010)

**12.56 Original translation:** The restless wind meets with the nice fragrance of sandal paste, *aguru*, musk and vermilion that came from the forest and blissfully anoints Your limbs with the fragrant pollen named Paṭṭavāsa!"

**12.56 Corrected translation:** The restless wind meets with the nice fragrance of **the forest's homegrown** sandal paste, *aguru*, musk and vermilion and blissfully anoints Your limbs with the fragrant pollen named Paṭṭavāsa!" (*svotpanna*, Added June 1, 2020)

**12.58 Original translation:** "Vṛndāvana offers You different kinds of garlands with the best self-grown flowers, Tulasī-leaves and buds as well as sprouts.

**12.58 Corrected translation:** "Vṛndāvana offers You different kinds of garlands with the best **home**grown flowers, Tulasī-leaves and buds as well as sprouts.

(svotpanna, Added June 1, 2020)

**12.60 Original translation:** The barks of the banana-trees offer You betel leaves with camphor, cardamom and cloves it produces itself along with *guvāk* and leaves from the betel vines.

**12.60 Corrected translation:** The barks of the banana-trees offer You betel leaves with **their own** camphor, cardamom and cloves along with *guvāk* and leaves from the betel vines. (Added June 1, 2020)

**12.70 Added footnote:** (The Kunda-flowers cease to bloom at the end of winter and the mango flowers start blossoming in the beginning of spring) (Added June 2, 2010)

**12.71 Original translation:** "O Kalakaṇṭhi (girl with a sweet voice)! The cuckoos are singing, eating the mango-pits! Now look! The cuckoos and their wives give up their vows of silence and go to the budding mango-tree to sweeten their voices with its harsh!"

**12.71 Corrected translation:** "O Kalakaṇṭhi (girl with a sweet voice)! The cuckoos are singing, **nibbling** the **sourish** mango-**buds**! Now look! **It is as if** the cuckoos and their wives give up their vows of silence and **head for** the budding mango-tree to sweeten their voices!" (Added May 26, 2010)

**12.72 Original translation:** "These Campaka-vines that are embraced by blooming Mādhavī- and golden Yūthikā-vines and the Bakula-trees that are entwined by fresh Jasmine-vines are shining before the Tamāla-garlands, the Punnāga-, the beautiful Tilaka-, mango-, Vañjula- and Nāga Kesara-trees!"

**12.72 Corrected translation:** "**Look at** these Campaka-**trees**, that are embraced by blooming Mādhavī- and golden Yūthikā-vines, and **at** the Bakula-trees that are entwined by fresh Jasmine-vines. **Look also at** the Tamāla-, the Punnāga-, the beautiful Tilaka-, mango-, Vañjula- and Nāga Kesara-trees **before us**!" (Added June 3, 2010)

**12.73** Kovidāra trees are not golden. The word 'golden' is deleted. (Added June 3, 2010)

**12.74** and **even** those who **seek** liberation come here (to Vṛndāvana...)

(‘even’ added May 26, 2010)

**12.75 Original translation:** Cupid's flower arrows are made from the trees and vines of this forest.

**12.75 Corrected translation:** "This forest acts as a workshop for manufacturing Cupid's flower-arrows, where the workers are the trees and vines of this forest,...."

(Added June 3, 2010)

**12.76 Original translation:** "This bumblebee girl now sees her lover within a flower. Seeing her own reflection beside him she burns with jealous anger, thinking this to be a **rival**. Although she is very thirsty she refuses to enter that flower and drink its honey."

**12.76 Corrected translation:** "Look, in this forest the she-bee enters into this flower with the male bee and, seeing her own reflection there, she mistakes this to be another she-bee and thus, though she is thirsty, she flies away." (Added June 3, 2010)

**12.77 Original translation:** "Look, O lotus faced girl! Out of joy from seeing Us, the banana trees show their teeth in the form of their fresh fruits! Their bark is their lips and they shower honey on us, smiling with bodies shivering of joy!"

**12.77 Corrected translation:** "Look, O lotus faced girl! Out of joy from seeing Us, the banana trees show their teeth in the form of their fresh fruits! Their **surrounding leaves are** their lips and they shower honey on us, smiling with bodies **timidly** shivering of joy!"

(Added June 6, 2010)

**12.85 Original translation:** The banana-trees are like ladies that have seven sons, keeping them all around them, **fondling** them with their hand-like foliage

**12.85 Corrected translation:** The banana-trees are like ladies that have seven sons, keeping them all around them, **cuddling** them with their hand-like foliage

(Added November 9, 2013)

**12.87 Original translation:** "A Jasmine-creeper embraces a Tamāla-tree by the side of this beautiful lake. Its flowers are the smiling face of this Tamāla-tree and the wandering bees are its eyebrows."

**12.87 Corrected translation:** "A Jasmine-creeper embraces a Tamāla-tree by the side of this beautiful lake. Its flowers, [created by a very angry Cupid](#), are the smiling face of this Tamāla-tree and the wandering bees are its eyebrows." (Added June 8, 2010)

**12.91 Original translation:** "O beloved! The irrigation-reservoirs' moonstone dams start shedding water when they see the rising of Your moonlike face (a moonstone melts when the moonrays touch it), so the birds and their wives start enjoying on the crests of their bridges, bathing and drinking there to remove the summer heat!"

**12.91 Corrected translation:** "O beloved! The irrigation-reservoirs' moonstone dams start shedding water when they see the rising of Your moonlike face (a moonstone melts when the moonrays touch it), so the birds and their wives start enjoying on their [ridges](#), bathing and drinking there to remove the summer heat!" (Added June 8, 2010)

**12.93 Original translation:** "And look! The Yūthikā-flowers in this forest smile very proudly when they attract the restless bees from the laps of the best housewives, the jasmine-flowers, with their fragrance (like prostitutes attracting unfaithful husbands from their wives' laps with their fragrance)!"

**12.93 Corrected translation:** "And look! The Yūthikā-flowers in this forest smile very proudly when they attract the restless bees from the laps of the best housewives, the jasmine-flowers, with their fragrance (like [courtesans](#) attracting unfaithful husbands from their wives' laps with their fragrance)!" [Note: the word gaṇikā means both Yūthikā-flower and courtesan](#) (Added June 8, 2010)

**12.94-97 Original translation:** "This forest shines with swarms of bumblebees, great rain-showers and Yūthikā-vines that keep the bees together, covered by dark clouds. The sky is covered by clouds and the earth is inundated. All directions are pervaded by blooming Arjuna-, Nīpa- and Kadamba-trees, the Pika-birds,

bumblebees, Dātyūhas, Cakravākas, Cāṭakas and frogs blissfully sing, and the geese, peacocks, waterfowls and swans are cooing loudly."

**12.94-97 Corrected translation:** "This forest shines with swarms of bumblebees, great rain-showers and Yūthikā-vines that keep the bees together, the sky is covered by dark clouds (*yūthikṛta* means 'keeping together', which rhymes with 'Yūthikā' (flower) and the earth is inundated. The blooming Arjuna-, Nīpa- and Kadamba-trees spread through all directions, the cuckoos prattle, the Dātyūhas sing *kokavi* (crying), the Cāṭakas sing *samrāṭi* and the frogs blissfully sing the *pariroravi*. The ducks sing *virāravi*, the peacocks sing *damdhvani*, the waterfowls sing the *praṇinānadi*, and the swans sing *prasamsvani* (a praise)." (Added June 11, 2010)

**12.102:** "The frogs criticize the monsoon-cloud because the Kṛṣṇa-cloud showers nectarean pastimes everywhere, in all seasons and in all five rasas (erotic love, parental love, fraternal love, servanthood and neutral approach), but the monsoon showers only one place for two months. Who (*ke vā*) will ever leave this Kṛṣṇa-cloud, they happily croak: *ke vā ko vā*."

The five *rasas* are not mentioned in the verse, in fact they are only mentioned in the *ṭikā* anyway, but even in the *ṭikā* there is no mention of five *rasas*, just *mādhurya*, *vātsalya*, *sakhya* and *dāsyā*. So the words 'five' and 'neutral approach' are deleted from the translation. (Added June 11, 2010)

**13.2-3** Seeing its beauty, He told His beloved Rādhikā: "Priye! Look! This forest looks as beautiful as a girl in puberty. The childhood of the monsoon is over and the youth of autumn is starting. Priye, look! This forest is as beautiful as a girl in puberty! Her childhood of monsoon is over and her youth of autumn is starting!

Here one sentence is repeated. Style-wise I decided the second version of the sentence is the better one. The first, underlined, one is deleted. (Added June 11, 2010)

**13.4 Original translation:** "We have come to the beautiful autumn-forest, that is reddened by ripe *guñjā*-beads. Innumerable peacock feathers have fallen on the ground and heaps of Kāśā-flowers have whitened the ground. The peacocks are silent, but the swans are cooing: "Autumn has come!"

**13.4 Corrected translation:** "The beautiful autumn-forest **has come to us**, reddened by ripe *guñjā*-beads. Innumerable peacock-feathers have fallen on the ground and heaps of Kāśa-flowers have whitened the ground. The peacocks are silent, but the swans are **garrulous**." (Added June 16, 2010)

**13.9-10 Original translation:** The fragrance of the blooming Chātima-trees is the fluid of the lusty elephant of the autumn-forest. His body is covered by a blanket of white autumn-clouds, the Kāśa-flowers are its beautiful whisk, the lusty bulls, bees and birds resound as its roar, the cranes sing like its jingling waist bells and the swans coo like its bells."

**13.9-10 Corrected translation:** The famous autumn-forest is like Cupid's royal elephant – the fragrance of the forest's blooming Chātima-trees is the elephant's ruddy temple juice, the forest's white clouds are the blanket covering the elephant's body, the forest's Kāśa-flowers are the elephant's beautiful plume, the sounds of the forest's lusty bulls, bees and birds increase the forest's prowess, the forest's cranes sing like the elephant's jingling waist bells and the forest's swans coo like the elephant's bells." (Added June 18, 2010)

**13.11** 'the shelter for *parama haṁsas*' becomes 'the **only** shelter for *parama haṁsas*' (Added June 19, 2010)

**13.15** The *Śārikās* replied: "You *Śukas* are all envious of the Lord!" becomes: "The *Śārikās* replied: "You *Śukas* are all envious of *prabhu* (Śrī Rādhā)!"

(Note: though '*prabhu*' is a male word, here it indicates the female Rādhā, because throughout this discussion the *Śārikās* side with Rādhā. It is confirmed by the commentator Vṛndāvana Cakravartī – *prabhoḥ śrī rādhāyāḥ* 'Of the *prabhu* means of Śrī Rādhā') (Added June 19, 2010)

**13.18 Original translation:** The *Śārikās* said: "This forest's ownership is not just measured to its master, it is Rādhā's only! It is even related to Her body, as it is Her very bodily reflection!"

**13.18 Corrected translation:** The *Śārikās* said: "Rādhā is not just related to the forest as a master, as Kṛṣṇa is, but the forest is also a reflection of Her every limb."

**13.29** Before the translation the words: ‘The Śuka said’ must be added. (Added June 19, 2010)

**13.31 Original translation:** The Śuka said: "Kṛṣṇa wholly relishes Rādhā's lips as the bees relish the jasmines, and Rādhā relishes the bliss of serving Kṛṣṇa's lotus feet."

**13.31 Corrected translation:** The Śuka said: “The bee only drinks honey from this blooming Mallī-vine if it manifests its *rasa* (good qualities), but it never touches its roots, branches and subbranches. Similarly, when Kṛṣṇa manifests his joking, embracing, kissing and amorous enjoyment, Śrī Rādhā relishes great bliss from the service of His lotus feet, but when Śrī Rādhā gets *anurāga* for Śrī Kṛṣṇa He only drinks Her lips, but does not serve Her feet or so.” (Added June 19, 2010)

**13.37** "Whose mountain-like breasts carry Giridhārī like a play lotus and who dances on the snake-like head of the snake-catcher Kṛṣṇa's mind, tell me?"

Becomes:

"Whose mountain-like breasts carry Giridhārī like a play lotus and who dances on the snake-like head of the snake-catcher Kṛṣṇa's *restless* mind, tell me?"

(Kṛṣṇa dances on Kāliya's head, as mentioned in the previous verse, and Rādhikā again dances on the head of Kṛṣṇa's *citta vṛtti*, consciousness.) (Added June 19, 2010)

**13.45** Footnote added to the heading ‘Hemanta Forest’:

The Vedic winter is divided into two sub-seasons – *hemanta* and *Śiśira*.

(Added June 22, 2010)

**13.47** “just as Your body is blooming with Cupid's flower-arrows, this forest also has blooming flower-arrows” becomes

“just as Your body is blooming *due to* Cupid's flower-arrows, this forest also has blooming flower-arrows” (Added June 21, 2010)

**13.48** Heading ‘winter forest’ is deleted, and replaced with the heading ‘The dewy season’ at verse **13.55**

**13.55** ‘Behold the ŚiŚira-rucira forest’ becomes ‘Behold the ŚiŚira-rucira ([dewy season-](#)) forest’ and

“This beautiful winter forest-Lakṣmī is as if lovingly praising You” becomes

“This beautiful [dewy \(winter\)](#) forest-Lakṣmī is as if lovingly praising You”

(Added June 22, 2010)

**13.58 Original translation:** "In the morning and evening thin sunrays fall on the roots of the sunstone-studded trees due to its thick foliage. The deer slowly graze there, basking in the thin sunrays.

**13.58 Corrected translation:** "In the morning and evening thin sunrays fall on the roots of the sunstone-studded trees with their thick foliage. The deer [sit \(upaviṣṭā\)](#) and slowly [ruminates \(romantha\)](#) there, basking in the thin sunrays in a [charming manner \(ramyā\)](#).

(Added June 22, 2010)

**13.60** (they transgressed morality by offering the sun's gift to someone else, [being charitable on someone else's expense](#)) out of deep love." (Blue sentence added, added June 22, 2010)

**13.61-62 Original translation:** Hearing Vṛndā's words and seeing the beauty of the winter forest, Kṛṣṇa became very happy and He sweetly told His beloved: "O beautiful girl, look! The bees leave the closed lotus flowers, seeing the winter has come, and go to the blooming Kunda flowers where they find pleasure!"

**13.61-62 Corrected translation:** Hearing Vṛndā's words and seeing the beauty of the [dewy seasonal](#) forest, Kṛṣṇa became very happy and He sweetly told His beloved: "O beautiful girl, look! The bees [lose their affection for the withering](#) lotus flowers, seeing the [dewy season](#) (winter) has come, and go to the blooming Kunda flowers where they find pleasure!" (Added June 22, 2010)

**13.63 Original translation:** "O beautiful girl! Look! The bumblebees leave the lotus flowers, that are the abodes of Indirā (Lakṣmī) and that are afflicted by the severe cold, to fly to the Kunda flowers!"

**13.63 Corrected translation:** "O beautiful girl! Look! The bumblebees leave the lotus flowers, that are the **temples** of Indirā (Lakṣmī) and that are **burned** by the severe cold, to fly to the Kunda flowers!" (*dandahyamāna* really means 'burned', though it sounds strange in relation to winter-cold. Added July 4, 2010)

13.64 "The winter is the soldier of the eclipse who attacks the sun,"  
becomes

"The **cold** is the soldier of the eclipse who attacks the sun," (Added July 4, 2010)

**13.71** "They are like the moonbeams and Kṛṣṇa is like the honey" – deleted July 4, 2010. Not part of the text.

**13.72 Original translation:** Then Hari told His beloved: "Rādhe! Your incomparable qualities eclipse even those of the goddess of fortune, who gave up her pride and became Your follower, what to speak of any other lady?"

**13.72 Corrected translation:** Then Hari **jokingly** told His beloved: "Rādhe! Your incomparable qualities eclipse even those of the goddess of fortune, whose pride **was put to flight, since she is not even qualified to be your follower**, what to speak of any other lady?" (Added July 4, 2010)

**13.82 Original translation:** Kṛṣṇa said: "Because Viśākhā has no (*vi*) branches (*Śākhā*) she is My beloved, that's why she became like You (*viśākhā* is a name of Yamunā and of Rādhā's main *sakhī*)!"

**13.82 Corrected translation:** Kṛṣṇa said: "**This girlfriend of Yours has no branches. She is my ladylove and She looks just like You.** (*viśākhā* is a name of Yamunā, a rare river which has no (*vi*) branches (*Śākhā*), and of Rādhā's main *sakhī*)!" (Added July 5, 2010)

**13.88 Original translation:** Kṛṣṇa: "Your face is like the moon and I always think of Your nails, so now they are externally manifest (as Your nailmarks on My chest)."

**13.88 Corrected translation:** Kṛṣṇa: "Your face is like the moon and I always think of Your **row of** nails, so now they are **even** externally manifest (as Your nailmarks on My chest)." (Added July 5, 2010)

**13.89 added footnote:** There may be a hint here at Kṛṣṇa getting enthused and inspired to commit debauchery by observing the bees. Rādhikā apprehends such behaviour from Kṛṣṇa as well as She sees the conduct of the bee, hence She uses the word *api*, ‘although’.

(Added July 6, 2010)

**13.90 Original translation** Kṛṣṇa: "Your lips are like the buds of these vines, carrying Your flower-like smiles!

**13.90 Corrected translation:** Kṛṣṇa: "Your lips are like the twigs of these vines, carrying Your flower-like smiles! (The word *kiśalaya* can also mean ‘twig’. ‘Bud’ makes no sense, for flowers do not grow from buds. Added July 11, 2010)

**13.96 Original translation:** Rādhikā: "O Kṛṣṇa! This incomparable flute of Yours is the best scholar of the irreligious scriptures, making all the girls of the world mad like hens!"

**13.96 Corrected translation:** Rādhikā: "O Kṛṣṇa! This incomparable flute of Yours is the best scholar of the irreligious scriptures, and acts like ugly bawdy women, that are dedicated to bad activities. The housewives of the three worlds are the living proof that she can make them fall from their family reputation.

Added footnote : The word *asava* means *prāṇa* and *asu varṣikā* means ‘the flute is very dear to You’. *asu* can also mean *asādhu* which means ‘unsaintly’. (Added July 12, 2010)

**13.109 Original translation:** Kṛṣṇa asked: "Tell Me quickly—Who is expert in the *kāma śāstras* (erotic scriptures) after I learned them from her, and then offered her body to Me in solitude?"

**13.109 Corrected translation:** Kṛṣṇa asked: "Tell Me quickly—Who is expert in the *kāma śāstras* (erotic scriptures) which I learned from her, and then offered her body to Me in solitude?" (Added July 12, 2010)

**13.110** word ‘redness’ removed – nowhere in the verse, and the moon is not red.

(Added July 12, 2010)

**13.111** ‘Who makes Us’ [dual divine with capital letter] should be ‘Who makes us’ [human plural with small letter], as the text says *naḥ*, which means ‘all of us’, not just Rādhā and Kṛṣṇa. (Added July 12, 2010)

**14.1** “Then a bumblebee, attracted by the *gopīs*' fragrance, fell on their lotus-like faces,..” should be:

“Then a bumblebee, attracted by the *gopīs*' fragrance, **landed** on their lotus-like faces,....”

(added July 15, 2010)

**14.9 Original translation:** If anyone in this world has a long lifespan, will he have to see Me or not (It's better for Me to die)?

**14.9 Corrected translation:** **What will** anyone in this world **who** has a long lifespan **not have to see (witness)?** (Added July 16, 2010)

**14.13** "*sakhi* Lalite! Why does My unwilling mind ignore Kṛṣṇa's faults despite seeing them, and imagines so many qualities?

Should be:

"*sakhi* Lalite! Why does My unwilling mind ignore Kṛṣṇa's faults despite seeing them, and imagines so many **virtues**? (In Vedic culture the duality of vice and virtue is called *guṇa* and *doṣa* – added July 15, 2010)

**14.17** “Then She saw Her lover before Her, embracing some other girl from behind.” Here ‘from behind’ is deleted. Though such embrace is practically possible, it is not mentioned in the text (Added July 16, 2010)

**14.27-30 (29) Original translation:** On this stage there are many golden jugs filled with *aguru*, vermilion, musk and sandal, there are jewel-studded syringes with extended openings for sprinkling these substances, balls of vermilion, camphor and flowers, quivers with flower-arrows,....

**14.27-30 (29) Corrected translation:** On this stage there are many golden jugs filled with *aguru*, vermilion, musk and sandal, there are jewel-studded syringes with

extended openings for sprinkling these substances, balls of vermilion, camphor and flowers, [flower-bows- and arrows](#),.... (Added July 17, 2010)

**14.37** ‘a lump of’ is removed from the translation. (Added July 22, 2010)

**14.44** “one restless-eyed *gopī* showered Kṛṣṇa”

should be

“one restless-eyed *gopī* [sprinkled](#) Kṛṣṇa” (Added July 23, 2010)

**14.55** ‘sashes’ should be ‘bell-sashes’ (Added July 23, 2010)

**14.63** “Another amazing thing was that Hari's reflection appeared at the side of each *sakhī*...”

should be:

“Another amazing thing was that Hari's [reflected form](#) appeared at the side of each *sakhī*....” (Added July 23, 2010)

**14.64**        **Original translation:** If the sun was not covered by clouds and the steady lightning-strikes with fresh rain-clouds were rocked by a strong wind, then the poets could compare that with the beauty of Kṛṣṇa surrounded by His girlfriends on the swing!

**14.64 Corrected translation:** [If the sun is not covered by clouds and lightning strikes accompanied by fresh clouds top it, being rocked by a strong wind, wandering around here and there, then the scholars could compare it with Kṛṣṇa sitting on the swing surrounded by the \*sakhīs\*.](#)

[Footnote: In India the sun shines almost always except in the rainy season hence the reference to the uncovered sun, which is rare in the monsoon.](#) (Added July 24, 2010)

**14.67-68** “In this way Mādhava took Viśākhā and all the *sakhīs* on His right side....”

Becomes:

“In this way Mādhava took Viśākhā and [other \*sakhīs\*](#) on His right side...”

**Added footnote:** [Note: ‘Pairs’ here means that one girl sits on each side of Kṛṣṇa.](#)

[\(Added July 26, 2010\)](#)

**14.69-70 Original translation:** On Rādhā's indication Lalitā and the other *sakhīs* got off the swing and forcibly lifted Kāñcanavallī and others on it, seating them next to Kṛṣṇa, one pair after the other. Rādhā then joined the remaining *sakhīs* who sang and pushed the swing.

**14.69-70 Corrected translation:** On Rādhā's indication Lalitā and the other *sakhīs* got off the swing. [Seeing Kāñcanalata and others still on the ground, they used various pretexts to forcibly lift them on to it](#), seating them next to Kṛṣṇa, one pair after the other. Rādhā [and the remaining sakhīs then](#) sang and pushed the swing.”  
(Added July 24, 2010)

**14.71-72 Original translation:** Lalitā whispered something in Rādhā's ear. Rādhikā smiled and [boarded](#) the swing, forming many circles of *gopīs* on it. Rādhā sat on Kṛṣṇa's left side and all the *sakhīs* began to swing Them. Then Hari appeared between every two *sakhīs* in a wonderful way.

**14.71-72 Corrected translation:** Lalitā whispered something in Rādhā's ear. Rādhikā smiled and [boarded](#) the swing, forming many circles of [sakhīs](#) on it. Rādhā sat on Kṛṣṇa's left side and [the sakhīs \(on the ground\)](#) began to swing Them. Then Hari appeared between every two *sakhīs* [\(on the swing\)](#) in a wonderful way. (Added July 26, 2010)

**14.74** “all the *sakhīs* like Lalitā happily got off the swing and let Rādhā on it with Acyuta”

Becomes

“all the *sakhīs* like Lalitā happily got off the swing and [left](#) Rādhā on it with Acyuta”

**14.81** “When Rādhā and Kṛṣṇa looked in these glasses They saw Their own reflections in them like blooming golden and blue lotus flowers with two wagtail birds (Their eyes) dancing in each of them.”

Becomes:

“When Rādhā and Kṛṣṇa looked [in the glass](#) They saw Their own reflections in [it](#) like blooming golden and blue lotus flowers with two wagtail birds (Their eyes) dancing [in it.](#)”

(Added August 10, 2011)

**14.83** “Rādhā and Kṛṣṇa became intoxicated by lusty feelings when They began to drink the honey wine.”

Becomes:

“Rādhā and Kṛṣṇa became intoxicated by lusty feelings **before** They began to drink the honey wine.” (Added August 10, 2011)

**14.87** “Kṛṣṇa was eager to drink the wine from the trees of His beloved (Rādhā's) forest (Vṛndāvana),....”

Becomes,

“Kṛṣṇa was eager to drink the wine from the trees **and vines** of His beloved (Rādhā's) forest (Vṛndāvana),...”

(the text says *vṛkṣa latodbhava*, ‘born from the trees and vines’ - *latā*, the vines were forgotten) (Added August 12, 2011)

**14.88** “Kṛṣṇa returned the wineglass to His beloved, being very pleased with Her qualities....”

Becomes,

“Kṛṣṇa returned the wineglass to His beloved, being very pleased with Her **smooth (unctuous)** qualities....” (the text says *guṇa medurena*, smooth qualities - *medureṇa* was forgotten) (Added August 12, 2011)

**14.97** “Śrī Rādhikā's lips had become very relishable from constantly drinking this honey and they themselves became Kṛṣṇa's cocktail snacks. Both became the object of Each other's thirst for erotic honey. From drinking these two kinds of honey They became intoxicated by both Cupid and the wine, and they could not see who was the lover and who was the beloved and what was the drink and what was the snack.”

Becomes:

“From constantly drinking liquor, the lover's (Kṛṣṇa's and the *gopīs*) tasty lips, like honey-wine, became the appetizer for stimulating the thirst of beloved (*gopīs* and Kṛṣṇa) (to kiss). By constantly tasting the lover's lips both Kṛṣṇa and the *gopīs* lost track of the drink, the lips, the lover and beloved, out of great thirst caused by intoxication of love and liquor.”

(Added August 18, 2011)

**14.102-104** “One young girl became intoxicated from the fresh wine and spoke this nonsense....”

Becomes:

“One young girl became intoxicated from the fresh **honey**-wine and spoke this nonsense...”

(*madhu-pānena*, Added August 15, 2011)

**14.108-112** “The most fragrant *sakhīs* became even more fragrant as their lotus-mouths yawned. Their eyes rolled of sleep and they stumbled into the *kuñja* to take rest. The restless-eyed, lotus-faced *sakhīs* all lay down in separate *kuñjas* on beds made of flowers scented with flower pollen, soft fresh lotus petals covered with lotus bud pollen and surrounded by humming bees.”

Becomes:

“**The excellently fragrant *sakhīs*** became even more fragrant as their lotus-mouths yawned. Their eyes rolled of sleep and they stumbled into **various *kuñjas*** to take rest. The restless-eyed, lotus-faced *sakhīs* all lay down in separate *kuñjas* on beds made of **lotus-buds and leaves** covered with lotus bud pollen and surrounded by **charming sound of restless** humming bees.”

Plus:

The Sanskrit text of 14.111, line 3, had two times the word *talpa*, it should be one time only. (Added August 21, 2011)

**15.1** Hari placed clusters of fresh Aśoka-flowers behind His ears as decorations and took some more in His hand. Then, on Vṛndā's indication, He eagerly entered the lotus-*kuñja* (where He could find Rādhā).

Becomes:

After that Kṛṣṇa, holding a cluster of excellent fresh Aśoka-flowers, that could serve as ear-decorations, in his hand, swiftly entered the lotus-*kuñja* on a hint of Vṛndā.

(Added August 22, 2011)

**15.6-10** “Although Rādhikā was unwilling to fight in Cupid's battle (make love) out of shame, Acyuta forcibly and wildly attacked Her, desiring to defeat Her.”

Becomes:

“Although Rādhikā was unwilling to fight in Cupid's battle (make love) out of **shyness and opposition**, Acyuta forcibly and wildly attacked Her, desiring to defeat Her.”

(Added August 23, 2011)

“Out of fear Rādhikā's waist-bells fell silent and Her anklebells jingled loudly as if they flew up into the sky. Śrī Hari eagerly held fair-browed Rādhikā's neck with His arms and Rādhā piteously petitioned Him with a wonderful warbling voice.”

Becomes:

“Out of fear Rādhikā's waist-bells fell silent and Her anklebells jingled loudly **as if screaming, and** they flew up into the sky. Śrī Hari eagerly held the **neck of Rādhikā, who has beautiful eyebrows**, with His arms and Rādhā piteously petitioned Him with a wonderful warbling voice.” (Added August 23, 2011)

**15.11-16** “Forcibly Kṛṣṇa's best generals — His lips, His nails, teeth, chest, hands, face and arms — quickly plundered the city of Her beautiful body. “

Becomes:

“**Accompanied by the soldier-friends of His lips, nails, teeth, chest, hands, face and arms, He (His arms) invaded and swiftly plundered the city of Her beautiful body...**” (Added August 23, 2011)

“He hit Her limbs with His arms and took the Cintāmaṇi-gems from Her breasts.”

Becomes:

“He hit Her limbs with His arms and took **Her Sparśa-ratna (touch-stone) with His chest**”

(Added August 24, 2011)

**15.45** “Śrī Kṛṣṇa, whose bodily luster defeated that of hundreds of moons in the sky (**puṣkara**), whose eyes were like lotus flowers (**puṣkara**) blooming in the blazing sun and whose glances were like Cupid's flower-arrows (**puṣkara**) that eclipsed the lotus flowers, “

Becomes-

“Śrī Kṛṣṇa, whose bodily luster **criticised** hundreds of moons in the sky (**puṣkara**), whose eyes were like lotus flowers (**puṣkara**) blooming in the blazing sun, and whose glances were like Cupid's flower-arrows that **defeated** lotus flowers (**puṣkara**),”

(Added August 28, 2011, note last puskara meaning was shifted)

**15.47** “To delight Kṛṣṇa's eyes, that were like mad elephants, the *gopīs* shone as beautifully as the *kuṇḍa*: Their eyes and faces shone like lotus flowers, their locks like swarms of bumblebees, their breasts like Cakravāka-birds, their bodies like vines and their arms like lotus stems.”

Becomes -

“Kṛṣṇa's eyes, that were like mad elephants, were **delighted by the features of the *gopīs*' bodies, which resembled the *kuṇḍa***: their eyes and faces shone like lotus flowers, their locks like swarms of bumblebees, their breasts like Cakravāka-birds, **and their delicate arms** like lotus stems.”

(Added August 31, 2011)

**15.51** “Some *gopīs* were unwilling to go into the water and **pretended to feel cold**—their faces smiled and cried simultaneously. “

Becomes -

“Some *gopīs* were unwilling to go into the water and **pretended to feel cold**—their **wet faces filled with smiles and tears**, Kṛṣṇa pulled them all into the water up to their navels, where they stayed with Him.”

(Added August 31, 2011)

**15.53** “On one side of the lake Nāndīmukhī, Vṛndā, Dhaniṣṭhā and others stood on a bathing platform,”

Becomes -

“On one side of the lake Nāndīmukhī, Vṛndā, Dhaniṣṭhā and others stood on a ***ghāṭa* (turret supported by lean pillars)**.”

(Added September 1, 2011)

**15.60** “**Thus** Kṛṣṇa was like a row of clouds showering water in all directions in a crooked way to move the vine-like Vraja-*gopīs*.”

Becomes:

“**Thus** Kṛṣṇa was like a row of clouds **showering** water **horizontally** in all directions to move the vine-like Vraja-*gopīs*.”

(*tiryak* means horizontal, not ‘in a crooked way’. Added September 2, 2011)

**15.68** ‘falling’ becomes ‘fallen’. (Added September 2, 2011)

**15.74 Original translation:**

Madhusūdana became eager to drink the honey of the *gopīs'* golden lotus-faces, that came up from between the couples of blooming blue lotus flowers (their eyes), seeing moss-like hair growing over them, moved by the waves.

**15.74 Rewritten September 2, 2011-**

“Seeing the somewhat raised golden lotus flowers endowed with blue lotus flowers, and touched by moss which was bobbing on the waves of the *kuṇḍa*, surfacing on the water, Madhusūdana (Kṛṣṇa, the *rasika* bee) became eager to drink the honey of the *gopīs'* golden lotus-faces. “

The blue lotus flowers are the *gopīs'* eyes, the moss their wet hair and the golden lotus flowers their faces.

**15.77** “This made Kṛṣṇa very happy, for they reminded Him of the faces of the *gopīs* who were unwilling to kiss Him.”

Becomes:

“This made Kṛṣṇa very happy, for they reminded Him of [the restless eyes in](#) the faces of the *gopīs* who were unwilling to kiss Him.”

[\(The bees have the same colour as the \*gopīs\* eyes, not their faces. Added September 2, 2011\)](#)

**15.80** “The *gopīs'* movements caused waves, and the water was swept up by the wind, making it impossible for the pairs of birds on them (or *gopīs'* breasts) to move or stay.”

Becomes:

“The [waves of the \*gopīs'\* movements collided with the waves made by the wind](#), making it impossible for the pairs of birds on them (or *gopīs'* breasts) to [either](#) move or stay.”

[\(Added September 5, 2011\)](#)

**15.93** “The maidservants massaged Kṛṣṇa and the *gopīs*, “

Becomes:

“The [sakhīs that are dedicated to service](#) massaged Kṛṣṇa and the *gopīs*”

[\(sevālibhīḥ - added September 8, 2011\)](#)

**15.102** “In this way the roots of His hairs became very thick while they tapered towards His shoulders, where they became very thin.”

Becomes:

“In this way the base was broad and the top was narrow, resembling a Cāmara whisk.”

(Added September 10, 2011)

**15.107** “Then the *gopīs* happily made a nice dress for Kṛṣṇa.”

Becomes

“Then the *gopīs* happily made a nice (additional, floral) dress for Kṛṣṇa.”

(Added September 10, 2011)

**15.113-115** “First they served them white, red, green and yellow coconut-pulp, both liquid and solid, on barks shaped and coloured like conchshells, along with different other kinds of squeezed fruits. They served the kernel from the smashed coconuts and Kṛṣṇa and His friends relished its juice.”

Becomes:

**15.113-115** “First they served them white, red, green and yellow coconuts with liquid, soft, firm and hard pulp. After separating the pulp from the husk, the *sakhīs* cut it into bite-size pieces that have both the shape and the colour of conchshells. After Kṛṣṇa and the *sakhās* sip the coconut's juice, Rādhikā and Her *sakhīs* break the husk and serve the tender pulp.”

(Added September 10, 2011)

**15.126** “They ate different kinds of seeds, like lotus roots, lotus seeds and lotus stems, Piyāla-fruits, Pīlu-fruits, nuts, ....”

Becomes:

“They ate lotus roots, lotus seed-pulp, lotus stems, Piyāla-nuts (Chironji, a medicinal Indian nut), Pīlu-fruits, peanuts, and various other types of seed-pulp.”

(Added September 12, 2011)



*Pilu-fruits and Piyal-nuts*

**16.4-5** One line added at the end: Thus it will become suitable for decorating a great person.” (Added September 14, 2011)

**16.6** added after ‘octagon’ : (eight-pointed star), (Added September 14, 2011)

**16.10** "Giridhāri's lotus feet always gladden the tongues of the-bee-like devotees with their fragrance, that pervades the whole world.”

Becomes:

"Giridhāri's lotus feet always gladden the bee-like devotees, who are knowers of *rasa*, with their fragrance, that pervades the whole world.”

(*rasajña* means tongue too, but in this case it means knowers of *rasa*, because the tongue does not relish fragrance. Added September 15, 2011)

**16.11** “The toes are the petals and the nails the whorls of these lotuses....”

Becomes:

“The toes are the petals and the nails the filaments of these lotuses....”

(*keśara* is filaments, not whorls. Added September 15, 2011)

**16.13** add ‘dark blue’ to ‘black’

**16.17** "When Kṛṣṇa's lotus feet are fondled by the lotus-hands of the lotus-eyed *gopīs* they resemble blue lotus flowers, when they stand on the *gopīs*' golden, pitcher-like breasts they resemble red Aśoka-leaves and when they stand in the *gopīs*' lake-like hearts they shine like red lotuses!"

Becomes:

"When Kṛṣṇa's lotus feet are fondled by the lotus-hands of the lotus-eyed *gopīs* they resemble toy-lotus flowers, when they stand on the *gopīs*' golden, pitcher-like breasts they resemble red Aśoka-leaves and when they stand in the *gopīs*' lake-like hearts they shine like red lotuses! I constantly praise these feet." (*rūpakam alankāra*)

**16.22-23** "Above Kṛṣṇa's beautiful lotus feet the Creator has hidden these two heels for the satisfaction of Rādhikā's two parrot-like eyes, as if they were two ripe Karamardaka fruits. These heels are like marbles that nicely embrace Hari's feet. The maidens of Rādhā's mental desires play with them as girls play ball with boys." (22-23)

**Becomes:**

"Above Kṛṣṇa's beautiful lotus feet the Creator has hidden these two ankles for the satisfaction of Rādhikā's two parrot-like eyes, as if they were two ripe Karamardaka fruits. These ankles are like marbles that nicely embrace the sides of Hari's feet. The maidens of Rādhā's mental desires play with them as girls play ball with boys." (22-23)

**16.70 Original translation:** "The poets may compare Hari's hands with blue lotuses (the top sides) coupled to red lotuses (the back palms) crowned with a crest of full moons (the nails) on sharp edges of Cupid's arrows (the fingertips)...."

**16.70 Corrected translation:** "The poets may compare Hari's hands with blue lotuses (the top sides) coupled to red lotuses (the back palms) crowned with a crest of full moons (the nails) on sharp edges of Cupid's goads (the fingertips)...."

(Added July 8, 2010)

**16.80 Original translation:** Its middle is slightly pressed in by His fondling mother's thumb in His childhood

**16.80 Corrected translation:** Its middle is slightly pressed in by His cuddling mother's thumb in His childhood

(Added November 9, 2013)

**17.1 Original translation:** Śrī Rādhā encouraged Vṛndā to fondle and pacify the parrot that had come to them.

**17.1 Corrected translation:** Śrī Rādhā encouraged Vṛndā to caress and pacify the parrot that had come to them.

(Added November 9, 2013)

**18.83 Original translation:** Hearing this, Jaṭilā was very happy and placed Rādhikā's two valuable jewelled rings before Kṛṣṇa as a reward.

**18.83 Corrected translation:** Hearing this, Jaṭilā was very happy and placed Rādhikā's two valuable jewelled **seal**-rings before Kṛṣṇa as a reward.

(Added May 4, 2010)

**18.86 Original translation:** Madhumangala said: "O old woman! Give me the reward for my blessings!", and Jaṭilā gave him the golden ring from her own finger.

**18.86 Corrected translation:** Madhumangala said: "O old woman! Give me the reward for my blessings!", and Jaṭilā gave him the golden **seal**-ring from her own finger.

(*mudrikā* is not just a ring, but a seal-ring. Added May 4, 2010)

**19.1 Original translation: being satisfied when He sees Śrī Rādhā and being fondled by His mother when He meets His parents**

**19.1 Corrected translation: being satisfied when He sees Śrī Rādhā and being cuddled by His mother when He meets His parents**

(Added November 9, 2013)

**19.12 Original translation:** "They looted the *prasāda* and Subala took Jaṭilā's golden ring away."

Becomes:

"They looted the *prasāda* and Subala took Jaṭilā's golden **seal**-ring away." (Added May 4, 2010)

**19.18 Original translation:** Madhumangala angrily cursed the boys, saying: "You're enjoying the property of a *brāhmaṇa* by force and you stole my ring!"

**19.18 Corrected translation:** Madhumangala angrily cursed the boys, saying: "You're enjoying the property of a *brāhmaṇa* by force and you stole my **golden seal**-ring!"

(*svaṛṇa mudrikā* is not just a ring, it is a golden (*svaṛṇa*) seal-ring (*mudrikā*). Added May 4, 2010)

**19.60** ‘rings’ should be ‘seal-rings’ (Added may 4, 2010)

**19.101 Original translation:** Nanda and Yaśodā were eager to take Kṛṣṇa home to fondle Him, but despite their repeated requests,

**19.101 Corrected translation:** Nanda and Yaśodā were eager to take Kṛṣṇa home to **cuddle** Him, but despite their repeated requests,  
(Added November 9, 2013)

**19.103 Original translation:** Go home now, You're tired! Mother will **fondle** You by bathing You and so on.

**19.103 Corrected translation:** Go home now, You're tired! Mother will **take care of** You by bathing You and so on.  
(Added November 9, 2013)

**20.1 Original translation:** I also remember Śrī Kṛṣṇa in the evening, being nicely bathed, beautifully dressed and **fondled** by His mother

**20.1 Corrected translation:** I also remember Śrī Kṛṣṇa in the evening, being nicely bathed, beautifully dressed and **cuddled** by His mother  
(Added November 9, 2013)

**20.30 Original translation:** There He pacified the cows, that surrounded Him, by **fondling** them.

**20.30 Corrected translation:** There He pacified the cows, that surrounded Him, by **caressing** them.  
(Added November 9, 2013)

**20.34 Original translation:** Hari and Balarāma made the calves enter the barn to be **cuddled** by their mothers.

**20.34 Corrected translation:** Hari and Balarāma made the calves enter the barn to be **cuddled** by their mothers.  
(Added November 9, 2013)

**20.50 Original translation:** Although they were a little shy in front of Nanda and his clan, Yaśodā and the other ladies could not help but openly show the eagerness of their minds, words and eyes to **fonde** Kṛṣṇa and the boys.

**20.50 Corrected translation:** Although they were a little shy in front of Nanda and his clan, Yaśodā and the other ladies could not help but openly show the eagerness of their minds, words and eyes to **cuddle** Kṛṣṇa and the boys.

(Added November 9, 2013)

**20.52 Original translation:** Although Kṛṣṇa and Balarāma could not joke and play freely due to the presence of Nanda and his brothers, and mother Yaśodā could also not freely **fondle** the boys, supper was a million times nicer for Nanda and his companions

**20.52 Corrected translation:** Although Kṛṣṇa and Balarāma could not joke and play freely due to the presence of Nanda and his brothers, and mother Yaśodā could also not freely **cuddle** the boys, supper was a million times nicer for Nanda and his companions

(Added November 9, 2013)