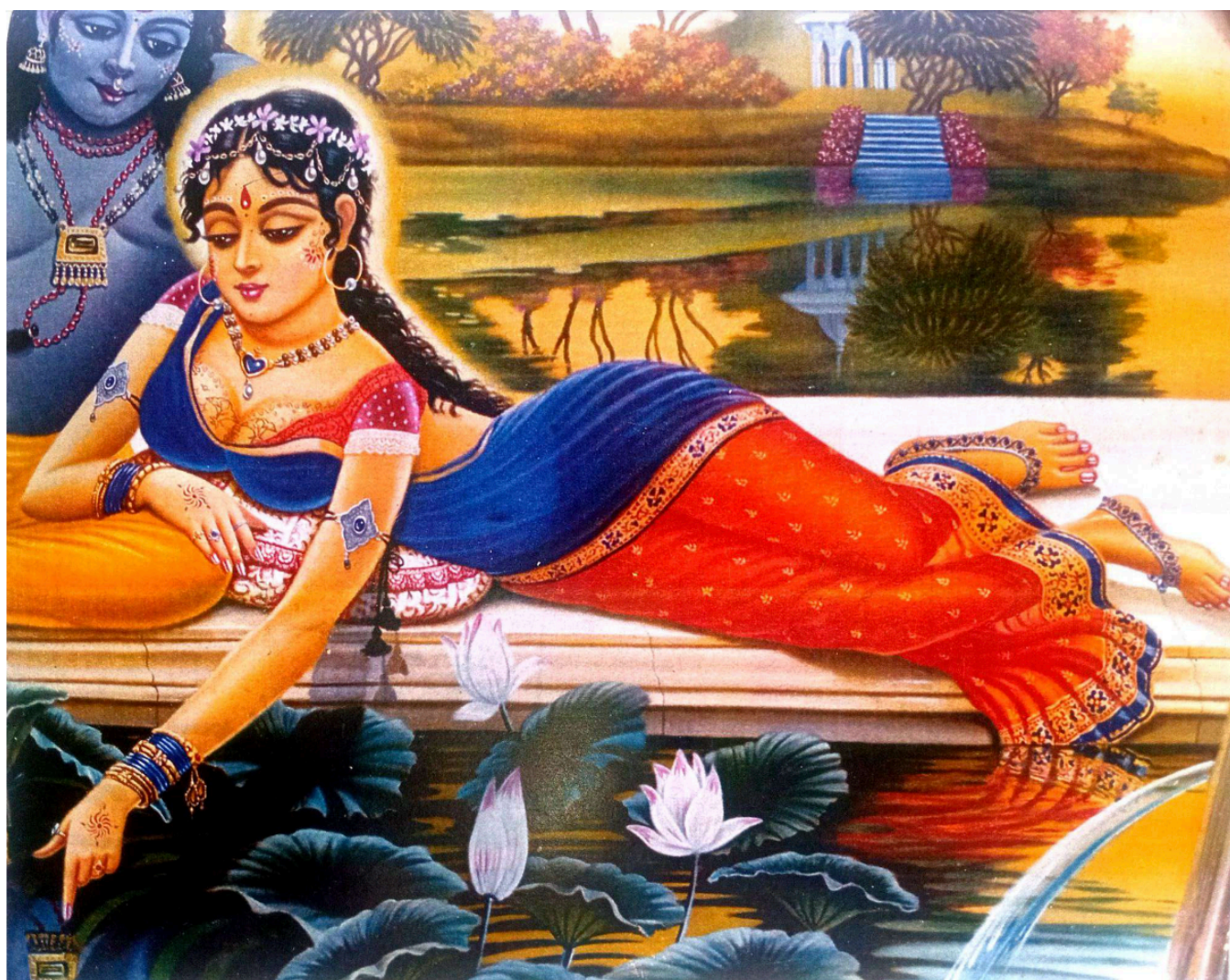


**Thakura Bhaktivinoda's
Guru Parampara
Part Thirteen
Manasi Seva
in the Madhyahna Lila Continues**

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Part Thirteen We Dedicate to Radha's Incredible Beauty That
Completely Captivates Krishna.



After Krishna finally succeeded in his *Kandarpa keli jajna* with Radha, Vrinda requested the sakhis to please him with an elaborate description of Radhika's *rupa madhuri* (beautiful bodily splendor). Then Vrinda introduces *vana vihara*, the pastime of forest sightseeing.

At Radhakund there are many kunjās where the six seasons display their wonder—and now in six of them a variety of lilās will take place.

Vana Vihara (Forest Sightseeing)

While leading the way Vrinda exclaims, “O hey Kishora and Kishori! Look, here is the *Vasanta kanta* forest where the king of seasons ‘Spring’ displays her opulences. So let’s enter this bower as she wishes to serve you.”

When Krishna starts showing Radha the various sights of Spring, Kamal Manjari leads us to the *Holi* festival’s colorful stage. Because here we will help Vrinda’s *vana devis* prepare for *Vasanta Holi*: First the floor will be decorated with *alpana* (pictures made from colored rice paste). Then we will grind candan, kasturi camphor, and flower pollen, and solidify these substances in rose water, to load the *pichkaris* (syringes). And next we will make special color bombs coated with *lac* which are so delicate that they can burst from the sky.

When *Ramani-mohan* Krishna arrives with Radha and her *parama sundari* Vraja kishoris, everyone takes up the *pichkaris* and colored powders to begin *Holi*’s battle in a loving spirit. And since Ananga Manjari will join her *didi*’s *Holi* festival today—Lata, Kamal and I will supply her more and more loaded *pichkaris* and colored powder—as Vilasa, Yuthi and Rasa Manjari will back up Radha with everything she will need to combat Krishna.

What *keli madhuri*! When the gopis’ thin white outfits become splattered with colors, their wet clothes reveal their captivating figures to sprinkle Krishna’s lotus eyes with delight! And as the *amrita rasa* wets Krishna’s apparel, they too view his *rupa madhuri* in *param ananda*!

O my! The stream from Krishna's *pichkari* becomes a hundred, then a thousand, and finally a million streams to drench the gopis' lovely bodies! Then as Radha's *pichkari* releases fragrant *kunkuma rasa*, it splurts over Krishna's body like hundreds of moons reflecting upon a deep blue sky.

Krishna and the gopis then throw fragrant, colored powder, but because they are already wet from the *pichkari rasa*, it sticks to their bodies. So when the *kunkuma* bombs carrying camphor, sindhur and flower pollen burst over the wet gopis, their bodies and clothes become multicolored.

When the gopis come up close to toss fragrant powder, Krishna seizes the opportunity to embrace and kiss them. Then when Radha comes close to throw powder, Krishna clasps her to his chest. And that is when the sakhis surround Sri Yugal kishora (and form a curtain) to let Krishna satiate all of his desires. Meanwhile, Krishna also slips away with Ananga Manjari to enjoy *prema keli* with her in a nearby kunja. But because she is also our *yuthesvari*, we go to witness (through the foliage) her *prema utsava*, and later bathe and redress her.

Grisma Vana (The Summer Forest)

When seeing the *Grisma Vana* ahead Madhumangal exclaims, "O hey Jugala kishora! Let's have a look at the enchanting summer forest, it wants to serve you with it's profuse opulences and beauty."

[As Madhumangal is a *bhojan rasika* he directs everyone's attention to the summer forest because of its abundant varieties of ripe fruits.]

"The birds are offering an auspicious welcome: the kokilas sweetly coo like a vina, the *casa* birds call like a dindima drum, the *sarikas* sing your glories, the crickets hum like the *jhaja* (cymbals), the bees are buzzing, and the latas are dancing. Just see, everyone is joyful to see you."

Madhumangal goes on, “Look! the orchards are overloaded with pilu, mango, bael, piyal, jackfruits and palm fruits. I’m very happy to see their eagerness to serve you.”

[“How will you be able to eat so many fruits—you’re lucky that I’m here to help you.”]

Krishna then tells Radha, “O look here Priye! The moonstone vedis around the trees are shedding water upon seeing your moon-face. Although the birds bathe with their wives here and drink the water to relieve the summer heat, they enjoy making love above the vedis.”

[Now why did Krishna say this? He has three motives: to show affection, to divert everyone’s attention for a chance to kiss Radha, and to incite her mood for *vilasa*.]

In the *Gutika*, Vrinda now says, “O hey Radha Shyam! The *Grisma Laksmi* has made a *phula bangla* (a flower mandira) for your comfort—O please accept her seva and make her happy.”

Thus Radha, Krishna and the sakhis follow Vrinda to enter the flower mandira that the *vana devis* decorated. Then they offer everyone a thin, white dress and decorate them with flower ornaments and anoint their bodies with *catuh sama* (a fine perfume made from *kunkuma*, candan, aguru and musk). As Radha and Krishna sit on the flower singhasana, the sakhis seat themselves around them. The manjaris then sing beautiful *sangita*, string mallika flower garlands, fan with *camaras* and pull the huge flower fan which swings overhead. Meanwhile, Vrinda uses a syringe to squirt fine streams of cooling, scented rose water. As Radha and the sakhis become wet from the fine mist their thin white outfits cling to their bodies to offer Krishna a wonderful *netrotsava* (festival for his eyes). Aho! Everyone’s *ananda* becomes boundless.

Vrinda and the *vana devis* later redress everyone with new flower outfits and ornaments, serve sliced fruits and drinks, and offer pan. As Sri Yugal kishora take rest, the manjaris massage their feet.

Varsa Vana (The Monsoon Forest)

Thereafter Subala exclaims, “O Radha Krishna! As we approach the *Varsa forest*, in seeing you the peacocks are opening their tail feathers as they dance in *premananda*!” Aho! The *Varsa Laksmi* wants to serve you like a sakhi. The clouds are her dress, the flying cranes are her pearl necklace and a rainbow forms her ornaments.

Subala goes on, “And look, the *Varsa laksmi* offers you a kadamba flower mala, giri mallika flowers for your hair, ketaki flower crowns, and yuthi, rangana, arjuna and other assorted flowers for you other flower ornaments.

Jhulan Lila

While wandering through the Varsa forest, Radha Krishna and the sakhis come to the *Hindola* (swing) vedi—and because of Radha’s *bama* (resisting) nature, Kundalata and Vrinda come from behind to lift and seat her with Krishna in the *hindola*. Then the sakhis begin swinging them. But as the *hindola*’s speed becomes too fast, Radha quivers, becomes restless-eyed and embraces Shyamasundar for support!

As Radha’s restless eyes motion to the sakhis for help, they consider, “O Radha must want us to satisfy Krishna with our seva.” Thus they stop the swing and climb aboard.

Lalita and Visakha offer pan, Citra and Campaklata twirl *camaras*, Indulekha and Tungavidya carry water jugs, and Sudevi and Rangadevi bring scented ointments and powder. Receiving Radha-Krishna’s cue, the sakhis begin their seva beginning with Lalita in the eastern petal.

But a miracle happens—each sakhi sees that Radha and Krishna are directly facing them!

Then another wonder happens: Krishna's reflection appears to embrace each sakhi. Thus each sakhi imagines, "Krishna is alone with me!"

But next Radha gets down to enjoying swinging the *hindola*, as Lalita and Visakha or other pairs of sakhis sit beside Krishna.

[Without satisfying her sakhis, *Jagad-anandini* Radha's desires remain unfulfilled. Thus when Krishna kisses, embraces or enjoys *prema keli* with them Radha plugs within an *ananda sagar*.]

Meanwhile, Lalita whispers into Radha's ear, and she nods with a smile. Thus Radha climbs into the *hindola* with all of her sakhis and sits with Krishna in the center. Then Krishna displays a form beside each sakhi!

In other words, as in the Rāsālīla, the sakhis stand in many circles to dance with Shyam-nataraja. And as their dancing begins, their footsteps cause the enchanting *hindola* to swing!

Sarat Vana (The Autumn Forest)

Kundalata says, "Hey Vrindaban-isvara and Vrindaban-isvari! Just see how your sakhi the Sarat season wonderfully decorates the forest. The hummingbirds are her restless eyes, the lotus flowers are her face, the darting bees are her curling hair, the playful cakravakas are her breasts, the white clouds are her dress, and the *raktot pala* (red lotus) are her lips."

Kundalata continues, "Sarat Laksmi offers you rangan and jati flower ornaments, hair decorations with her lilies, and ear decorations with her red and blue lotus flowers. Then she spreads out her sephali flowers to make your flower bed."

The Suka and the Sarikas' Debate

Meanwhile, Radha, Krishna, Madhumangal, Vrinda, Kundalata and the sakhis

come and sit beneath a shady tamal tree. But while perched above the *sukas* and *saris* (male and female parrots) are having a sporting debate.

The *sukas* say, “Hey *saris*! We’re *dvijas* (brahminas) having studied *Vedanta* from our guru. So if we eat the fruits touched by your beaks we’ll become fallen. Yet since Krishna gave us this forest because we are dear to him, why don’t you fly somewhere else?”

“Are you adverse to the Queen?” the *saris* reply. “For our Radha is Vrindaban-isvari—as the *Puranas* state that this forest belongs to her.”

The *sukas* answer, “O *saris*! As the Vedas declare that Vrindaban is Krishna’s, won’t you have to admit that Vrindaban belongs to him?”

Finding the *sukas* words intolerable, the *saris* retort, “This forest is Radha’s simply because it is her very reflection”—thus the *sukas* are rendered speechless!

So the *sukas* next exclaim, “O *saris*! Although your gopis are sweet on the inside, they cover themselves with the shield of *māna* (resistance)—just like the coconut’s juice is covered by a hard shell. But our Krishna is *rasamaya* like a grape inside and out.”

Then the *saris* answer with a grain, “O-re *sukas*! Your Prabhu Acyuta may be *rasamaya* within, but his dishonest, cunning behavior is coarse like the sugarcane’s bark. So just as sugarcane juice isn’t available until it is squeezed out, your rasika Krishna doesn’t supply any rasa until he is run through the mill of the gopis’ *māna*.

A *suka* then says, “O *sarikas*! Let’s glorify *Jaga mohan* Krishna. After all, he protects the entire universe, his beauty steals the patience of limitless beautiful women, and he stuns even Laksmi!”

But the *saris* reply in unison, “Hey *sukas*! Don’t forget that our Radhika is the *Jaga-mohana’s mana mohini*—for doesn’t her beauty, prema and behavior captivate even him?”

As everyone relishes the parrots’ *kathamrita* through the cups of their ears, Lalita

offers the *saris* a grape garden, and Subal offers the *sukas* a pomegranate grove—as everyone goes on enjoying the autumn forest’s beauty.

Hemanta Vana (The Late Autumn Forest)

Thereafter, Nandīmukhi says, “O hey Vrindaban-isvara and Vrindaban-isvari! Let’s take darshan of the forest called *Hemanta santa*—as this nikunja wants to offer its fruits and flowers to please you.”

Nandīmukhi continues, “Aha! This forest garden will satisfy all of your senses. The fragrance of her blooming jhinti and kuruvaka flowers soothe the nose, the sweet sounds of the enmaddened tittira and lava birds enchant the ears, the ripening nagaranga fruits will delight your taste, and the cooling dew carried by the breezes will enliven your bodies’ sense of touch.

Meanwhile, Krishna jubilantly tells Radha, “Hey Priye! During Hemanta as the sun fears the cold, it stores its heat within your lovely cakravaka breasts. Although cakravaka birds are separated from their lovers during the night, owing to the sun’s reduced heat, your cakravaka yugal breasts remain happily perched together both day and night!

[While joking in this way Krishna brings a smile to Radhika’s sakhis.]

Madhu-pana (the pastime of drinking honey)

While wandering through the Hemanta forest, Krishna brings Radha and the Vraja kishoris to a madhavi mandapa to take rest. Then Vrinda arrives bringing a dazzling, crystal decanter that attracts everyone’s attention. Yet before the sakhis can notice what it is, she smiles and places it before the Divine couple.

Vrinda’s madhu arouses Cupid’s intoxication, as it severs the gopis’ modesty and resistance. Thus the madhu pana pastime destroys all of the impediments which

lead to Krishna's *rati keli mahotsava*.

As Taruni mani Radha and Shyamsundar curiously glance into the canister, one might guess, "Aha! Are two sets of hummingbirds darting over a blue and golden lotus within the honey jar?"

[The blue lotus is Krishna's face, the golden lotus is Radha's face, and the hummingbirds are their darting eyes.]

How amazing! As Radha's bee-like eyes fly to the blue lotus, and Krishna's eyes soar to the golden lotus in the honey jar, they both get stuck! So even before drinking, they both become drunk!

Then Krishna holds the jar up to Radha's lips. So she covers her face with her veil, sniffs the madhu's fragrance, flavors it with her lips, and passes it back to Krishna. And after taking a few sips, Krishna passes it back to Radha. Thus she drinks the honey scented by Krishna's lips.

Vrinda then mixes more madhu with Radha Krishna's *adharamrita* (prasadi madhu) and pours it into many glasses. Then she and Kundalata serve all of the sakhis.

But a wonder takes place: Krishna manifests a form beside each Vraja sundari. So as they drink each gopi thinks that Krishna is sitting beside her alone!

[This is when we manjaris go to prepare the *vilasa kunjās* for Radha and Ananga Manjari. As Kamal, Vilasa and Yuthi Manjari help to prepare Radha's *keli mandira*, Lata and I join Vrinda's *vana devis* to decorate Ananga Manjari's *vilasa kunja*.]

When drinking *kadambari* (kadamba flower madhu) the Vraja sundaris' eyes bloom and turn red, as the madhu enhances their incredible beauty and effulgence. Hence their pretty faces become the drinking glasses which quench Krishna's thirst. Similarly, Krishna's lips become the the drinking glasses for the doe-eyed gopis who are becoming intoxicated by the madhu and *kāma*. So the combined intoxication of Kamadeva's Hemanta season, the madhu, and Krishna's lips devastates the Vraja tarunis.

So the madhu acts as Krishna's dear friend: For without his endeavor everything favorable for his *Kandarpa keli* happens automatically—the gopis approach him, their clothes fall off, their hair loosens and their resisting tendency disappears.

Rati keli

Thereafter, upon losing sight of Radha, Krishna becomes anxious. Then Vrinda hints that she went to the padma mandira, and he goes there.

Just as the swans fly away upon seeing an intoxicated elephant plunging into the Ganga, the manjaris hide when seeing *rati rasika* Shyamsundar arriving before Radha!

Moreover, when an intoxicated elephant enters the Ganga, it scatters the moss and uproots the lotus with its trunk. Similarly, as Krishna's eyes drink the beauty of Radha's lovely bodily limbs, his hands remove her blouse and unfasten her lower garment.

But Radha is sleeping (by the madhu's intoxicating effect). So she considers Krishna's advances to be a dream. Then aho! Upon awakening Radha sees the same thing happening! So she tries to resist. But Krishna then attacks with more vigor and Radha's ankle bells shriek into the sky!

[Now Krishnadas Kaviraja (Kasturi Manjari) will describe Radha-Krishna's *rati keli* pastime using the curtain of *alankara* (poetic analogies).]

With his sturdy arms Krishna tears down the fortress of Radha's resistance. Then the military commanders of his lips, fingertips, teeth and face plunder the beautiful city of Radha's body!

What jewels are looted from Radha's *tanu-puri* (bodily kingdom)? Krishna's fingertips plunder Radha's *yauvan ratna* (jewel of youth) from her pitcher-like breasts; he bites Radha looting her *adharamrita* (the nectar of his lips); and after clasping Radha's hair, his lips steal her five best jewels (the *cumbaka ratnas* attainable by kissing her two cheeks, two eyes and forehead)!

Aho! In witnessing Krishna's looting the shield of Radha's shyness snaps! Thus she alerts her "General of boldness" to join the military commanders of her fingertips, teeth and lips to launch a counter attack!

Krishna kanta Radha attacks like a stout wrestler while shrieking like a female lion—as her waistbells jingle like the victory call of Kamadeva's dundubhi drum.

[Radha's *nitamba parvata* (enormous bottom) frantically rotates to deliver stealthy blows!]

Seeing their Queen defeating Ajita, the dancers of Radha's earrings and pearl necklace madly dance in jubilation.

[Radha's face and large breasts vigorously swing back and forth over Krishna's chest.]

As Radha's General of boldness takes command, her heroic eyes and brows ride in the chariot of her *mukharavinda* (lotus face) to relish the madhu of Krishna's *mukharavinda*. But O my! As the bumblebee guards of Krishna's eyes become alerted, Radha's eyes swiftly retreat! In other words, as Krishna's robust glance cause Radha's eyes to close in shyness, all of her soldiers collapse over Krishna's chest!

Although *Kandarpa raja* ordered Rai Vinodini to attack Krishna with the might of a strong man, it's not surprising that she soon collapses from fatigue. For after all, won't an *abala* (delicate young woman) always remain delicate?

As Radha lies undressed and motionless over Krishna's chest while drenched in perspiration she utters soft, indistinct words of delight—as her eyes are slightly closed. Thus she appears like a lightning streak within a dark blue raincloud.

From her heaving breathing Radha's delicate tummy rubs Krishna's tummy. Was it from this *prema seva* that Krishna reawakens after being stunned in ecstasy? Yet isn't this the custom in our world too that a sleeping person be awakened by a gentle tummy rub?

Ananga Manjari and Krishna's Prema Keli

In a nearby *nikunja* Ananga Manjari and Krishna have just completed their *Kandarpa jajna*. And since this topic is rarely known, it will be appropriate to say a few words about what happened. We should first mention though that as Ananga Manjari is the combination of Balarama and Radha's *sakti*, she wields a lot of power. In other words, Ananga Manjari is the female form in which Balarama's desire to serve Krishna in *srngara rasa* flourishes. So as Balarama is literally "strength personified," and the Lord himself coming into a female form, she has a lot to offer Krishna when it comes to *rati* stamina.

What we manjaris in her *yutha* witnessed then is that Ananga's *Kandarpa* battle with Krishna lasts longer, and that she can often defeat him too in this loving competition—which makes Krishna extremely attached to her. We also witness how Krishna greatly admires her for her beautiful figure, her ability to gracefully dominate him, and for the depth of her character that makes her unique amongst the other Vraja *sundaris*.

But as her *dasis*, we can also mention that she is very merciful and loving with us. Thus it becomes easy for us to surrender unto her completely.

Jala keli (Water Sporting in Radhakunda)

Thereafter, in witnessing Sri Yugal *kishora* and the *sakhis'* *rati keli* fatigue, the *seva pora sakhis* (the manjaris) escort everyone to the water's edge for beginning *jala keli*.

The Kaviraja's perception is befitting—because these pastimes belong to the manjaris—for now they will dunk everyone's limbs within the soothing Radhakunda water. And afterwards, they will arrange their flower dresses, serve them *bhojan*, and put them to rest in a flower *mandira*. So in this way they have *Rasa raja* Krishna and Mahabhava *svarupini* Radha at their very fingertips. Thus who can imagine their supreme fortune?

During *rati keli* the sakhis' hair came undone. So the manjaris style it in an attractive bun. Then they dress them in a thin, white bathing cloth and remove their heavier ornaments. Hence the lovely eyed gopa kishoris appear exquisitely beautiful.

When Vrinda dresses Radha in a secluded place, however, Krishna sneaks up to peek at her from behind the foliage. Then his bee-eyes soar to fly upon the tips of her uncovered breasts. But as Radha wonders, "O I'll bet Krishna is looking at me," her pensive eyes look hither and thither as she quickly puts on her bathing outfit.

Being shy, some Vraja devis hesitate to enter the water. Thus the others sprinkle them from the kunda. But then as they try to flee, the other gopis catch their garments and laugh as they pull them into the water.

When the Vraja sundaris become wet, their thin garments cling to their bodies and reveal how stunningly beautiful they are.

Some Vraja tarunis pretend to shiver from the cold as they pout—yet their faces are smiling, so Krishna comes up and embraces them to his chest.

As the gopis splash Krishna the white, red, yellow and blue lotus flowers' pollen and honey mix with the water and refreshen it.

Seated in their pavilions above the Kunda, Nandīmukhi, Vrinda and Dhanistha watch the fun, throw lotus petals and cheer, "Jaya Radhe, Radhe!" And in another pavilion Subal, Madhumangal and Kundalata shower flowers as they shout, "Jaya Krishna! Jaya Krishna!"

When the battle begins the gopis and Krishna gently splash water back and forth. But soon the splashing turns into a frantic competition.

While relishing the gopis' beauty Krishna becomes thousand-eyed, approaches them with thousands of feet, embraces them with thousands of arms, and fondles their cakravaka breasts with thousands of hands! In seeing Krishna's prowess, Madhumangal then excitedly recites the Vedic manta which glorify Sri Bhagavan's Universal form.

Like a raincloud Krishna next showers torrents of water over the delicate gopis from all directions! Thus abandoning their hopes for victory, the Vraja padminis lower their heads and cover their faces with their palms.

Radha cannot tolerate her sakhis' defeat, nor can she tolerate Krishna's face boasting a broad smile. So turning defiant she lashes out with a fearsome assault! Although Radha first splashes Krishna with water, her combat progresses hand to hand, mouth to mouth and finally tooth to tooth! In fact, Radha's terrific assault stuns Krishna is bliss!

Thus seeing that Krishna's kaustubha gem is fearfully shaking, his tilak is washed away, and his garland is torn to pieces, Lalita exclaims, "Hey sakhi Rai! As Krishna is worn out, let's not torture him any more."

Because the victory changes hands between Radha and Kanu in the water, the cheering and laughter of both supporting parties also interchanges in the pavilions above.

[This is when we manjaris are busy making flower-ornaments and dress for Radha, Krishna and the sakhis in a separate pavilion. Though as we watch the competition also, we sometimes cheer, "Jaya Radhe, Radhe!"]

When coming out of the water and standing on the shore, the Vraja sundaris ponder, "Aha! Krishna's darshan is rarely attainable, even in dreams. But today we have enjoyed his *amritamaya sanga* unimpaired." Thus it's amazing that their thirst to see him doubles.

Yet concerning Krishna's enjoyment, it isn't so amazing that Mother Yashoda's ropes failed to bind him during his childhood. But as Krishna relishes the rare darshan of the gopis' beautiful figures through their wet clothes, his bliss during early youth reaches incomparable heights—and this is the most amazing of all!

Rasa Analysis

This scene invokes meditation. Because aren't we concerned about giving Krishna

the most pleasure we can? So after discovering how he experiences such amazing bliss when viewing the gopis' beautiful bodily splendor, why shouldn't we desire to have such a gorgeous body too?

This is something worth contemplating because nowadays it seems like *manjari bhava* is the only mood that the bhaktas are taking up.

But to speak favorably about this loving mood called *kanta bhava*, we find it exclusively narrated by Sukadeva Goswami in the *Bhagavatam*, more prominently described here in *Govinda lilamrita*, and the first thing that Rupa Goswami offers the raganuga sadhak bhaktas in *Bhakti rasamrita sindhu*. So we really begin to wonder, why has this beautiful bhakti path become so neglected in our Vaisnava world today?

Vesa Rocana (Dressing)

The manjaris dry Krishna and the sakhis wet hair and bodies with fine towels, and put on their upper and lower garments. Then everyone proceeds to the padma mandira in Rangadevi's kunja, in the Kunda's southwest corner.

As Radhika-sundari and her sakhis lovingly seat Priya Keshava upon the *srngar-vedi*, they decorate him with a large assortment of flowers. How does Radhika dress her Priyatam? First she dries his hair with the scented smoke of agura incense. Then after combing it, she fashions it into a *mohan cura* or topknot. Then she decorates this *cura* with an assortment of fragrant flowers that are crested by *mayura candrika* (peacock feathers).

Upon viewing this *mohan cura* the Vraja kishoris' bumblebee eyes remain affixed to it—for its charm never leaves their hearts.

Lalita next decorates Krishna's forehead with tilaka. Placing a dot of kunkuma with kasturi in the center, she encircles it with smaller dots of candan. The tilaka appears like Kamadeva's *cakra*—as it can slice to pieces the gopis' hearts.

Citra befriends Krishna by painting tilaka designs on different parts of his body. These designs are like Cupid's large net which captures the hummingbirds of Radha's eyes.

Using various flowers, buds and leaves the sakhis make Krishna's earrings, necklace, bangles, armlets and anklebells. But these *puspa alankara* become like Cupid's noose which captivates the gopis' doe eyes.

The *seva parayana sakhis* (manjaris) then dress Radhika devi in the appropriate dress for the season. Then they dress and decorate the sakhis too.

Rasa Analysis

This is the moment we have been eagerly awaiting. As we were fashioning Radha's flower-crown with white mallika flowers during the *jala keli* competition, now Lata requests us to paint with *kasturi* Radha's *panca vana tilaka* over her stunning *kuca yugal*.

Since it's the summer season at Radhakund, Lata, Kamal and Vilasa Manjari wish to bedeck Radha completely in flowers. So after dressing her in an attractive flower *gagara* and *kanchuli*, they put on her flower bracelets and armlets, place a yuthi flower-chain around her gorgeous *nitamba*, and fasten bokula flower anklebells around her soft reddish feet. But it's amazing: When putting on the anklebells, they are stunned by the bright soothing moons that appear in the form of her glistening toenails!

