

The *sakhīs* and *kiñkarīs* have finished dressing Śrīmatī and have fed her some sweets and other foods. Śrīmatī is *madhunaiva subhōjitā* (well-fed with delicious foods). The *kiñkarī* knows that Śrīmatī will eat nothing but *kṛṣṇādharāmṛta*, food that contains the nectar from Kṛṣṇa’s lips. So she gives her sweets that have been secretly mixed with Kṛṣṇa’s lip nectar, and Śrīmatī tastes that nectar as though it were directly from him. She distinctly feels the intoxicating power of Kṛṣṇa’s lips. One can comprehend the taste of food, but it is impossible to understand the taste of the nectar of Kṛṣṇa’s lips. For one who, even in Kṛṣṇa’s absence, is able by deep meditation to experience Kṛṣṇa’s form, *rasa* and so on as though he were directly present, it is also possible to experience the intoxication of direct contact with Kṛṣṇa’s lips by tasting food mixed with his lip nectar. Śrīman Mahāprabhu became intoxicated by tasting the *prasāda* from Śrī Jagannātha’s *gopāla-vallabha-bhoga* offering and taught the devotees that *mahāprasāda* soaked in Kṛṣṇa’s lip-nectar *rasa* is truly a great inebriant. Śrī Gaurāṅga was lost in ecstasy while describing the glory of *mahāprasāda* to the devotees. *Sāttvika-vikāras*¹ spread throughout his beautiful body. His eyes filled with tears and his body erupted in goosebumps. Raving incoherently, his voice choked with emotion, he said,

tanu-mana kare kṣobha, bādāya surata-lobha,
harṣa-śokādi-bhāva bināśaya |
pāsarāya anya rasa, jagat kare ātma-baśa,
lajjā dharma dhairya kare kṣaya ||
nāgara! śuna tomāra adhara carita |
mātāya nārīra mana, jihvā kare ākarṣaṇa,
bicārite saba biparīta ||

adharera ei rīti, āra śunaha kunīti,
se adhara-sane yāra melā |
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya kṛṣṇa-phelā ||
se phelāra eka laba, nā pāya debatā saba,
ei dambhe kebā pātiyāya |
bahu-janma puṇya kare, tabe sukṛti nāma dhare,
se sukṛte tāra laba pāya ||

“O lover! Listen as I describe the nature of your lips: they agitate one’s body and mind, increase the desire for romance and destroy both joy and sorrow. They cause one to forget any other *rasas*, bring the whole world under their control and destroy

¹ External manifestations of internal ecstasies

shyness, virtue and patience. They cause women to go mad, attract the tongue and make everything seem to be the opposite of what it is.

“Listen to more about the corrupting influence of these lips: whatever food or drink comes in contact with them becomes just like nectar. That food or drink is called Kṛṣṇa’s leftovers. None of the gods can get even one morsel of those leftovers. Whoever believes in this trickery must perform pious acts for many births, and by that *sukṛti*, they can then get a little bit.” (CC) No one can comprehend Mahāprabhu’s incoherent state after he has floated so far in the stream of *rādhā-bhāva-rasa*.

After being nicely fed, Śrīmatī washed her hands and mouth and sat down with her *sakhīs*. Chewing *tāmbūla* given by a *kiṅkarī*, Śrīmatī and her friends became submerged in the *rasa* of *kṛṣṇa-kathā*. In the form of a *kiṅkarī*, Śrīpāda is thinking that his *svāminī* needs to take some rest. Śrīmatī had in great happiness stayed awake all of the previous night, united in the bower cottage with her *rasika* lover Śrī Kṛṣṇa. Wide awake (*ujjāgaram*), without naps or drowsiness, they had spent the night laughing and joking. In the *kuñja*, there was a bed made of young shoots with tender leaves, with a pillow made of flowers. Śyāmasundara rested his head upon that pillow while Śrīmatī used his left arm as her pillow. Lying on their sides, they faced one another and talked, admired the other’s beauty, laughed and pushed each other. So much *rasa-kathā*! Their hearts and minds flowed toward infinity in a stream of mutual love! Therefore they were wide awake. A *kiṅkarī* said, “Svāminī! You’ve been awake all night; you should go to sleep for a little while.” The *sakhīs* commended the *kiṅkarī*: “She knows how to serve you correctly; we had forgotten that you need to rest. Go now *sakhī*! Go take a nap.” Holding Śrīmatī’s hand, the *kiṅkarī* took her to a bed of roses she had prepared and made her lie down. To remind her of Śyāma, the *kiṅkarī* covered her body with a black *cādara* (shawl). In his *kiṅkarī* form, Śrīpāda has gotten the good fortune of massaging Śrīmatī’s lotus feet. She is massaging them as gently as she possibly can. The word *lālana* means “affectionate service.” The *kiṅkarī* feels very gratified seeing the beauty of Śrīmatī’s feet. Svāminī falls asleep. The *kiṅkarī* holds her feet to her bosom and sometimes kisses them. There is no limit to the joy of such a fortunate maidservant. Suddenly, the vision ends. In *sādhaka* consciousness, he is humbly proclaiming his fervent prayer to obtain that *sevā*. *rādhe kadā svapiṣi mat-kara-lālitāṅghriḥ?*