

Sri Jagannatha-vallabha

Act One

Pūrva-rāga The Beginnings of Love

Text 1

*svarañcita-vipañcikā-muraja-veṇu-saṅgītakam
tri-bhaṅga-tanu-vallarī-valita-valgu-hāsolbanam
vayasya-kara-tālika-raṇita-nūpurair ujjvalam
murāri-naṭanam sadā diśatu śarma loka-traye*

svara-with sounds; *añcita*-bent; *vipacika*-of the lute; *muraja*-of drums; *veṇu*-and flute; *saṅgītakam*-with music; tri- three-fold; *bhaṅga*-bending; *tanu*-form; *vallari*-creeper; *valita*-moving; *valgu*-charming; *hasa*-smiles; *ulbanam*- manifestation; *vayasya*-of friends; *kara-talika*-with karatalas; *ranita*-sounded; *nūpuraiḥ*-with ankle-bells; *ujjvalam*-splendid; *mura-ari*-of Lord Kṛṣṇa, the enemy of Mura; *natanam*-the dancing; *sada*-eternally; *diśatu*-may show; *sarma*-transcendental auspiciousness and bliss; *loka*-worlds; *traye*-in the three.

May Kṛṣṇa's splendid dancing, which is accompanied by the melodies of the lute, flute, and drum and the tinkling of the gopīs' karatālas and ankle-bells, and which reveals His charming smile and the graceful three-fold movements of the vine of His transcendental form, bring bliss to the three worlds.

Text 2

*smitam nu na sita-dyuti-taralam aksina nambhoruham
śrutir na ca jagaj-jaye manasijasya maurvī-latā*

*mukunda-mukha-maṇḍale rabhasa-mugdha-gopānganā-
drk-ancala-bhavo bhramah śubha-satāya te kalpatām*

smitam-smile; *nu*-indeed; *na*-not; *sita-dyuti*-of the moon; *taralam*-the splendor; *akṣina*-ears; *na*-not; *ca*-and; *jagat*-of the world; *jaye*-in the conquest; *manasijasya*-of cupid; *maurvi-lata*-the bowstring; *mukunda*-of Lord Kṛṣṇa; *mukha*-of the face; *maṇḍale*-in the circle; *rabhasa*-by delight; *mugdha*-intoxicated; *gopa-aṅgana*-of the gopīs; *drk*-of the eyes; *añcala*-of the corners; *bhavaḥ*-nature; *bhramah*-playful; *subha*-of blessing; *sataya*-for hundreds; *te*-of you; *kalpatam*-may be suitable.

"This is not a smile, but moonlight. These are not eyes, but lotus flowers. These are not ears, but Kāmadeva's bowstring (stretched) for the conquest of the world". May the blissful gopīs' bewilderment, born from their gazing at Kṛṣṇa's face, bring to you a hundred benedictions.

Text 3

*kāmam kāma-payonidhim mṛga-dṛśām udbhāvayan nirbharam
cetaḥ-kairava-kānanāni yaminām atyantam ullāsayan
rakṣaḥ-koka-kulāni śoka-vikalāny ekāntam ākalpayann
ānandam vitanotu vo madhuripor vaktrāpadeśaḥ śaśī*

kāmam-indeed; *kama*-of amorous desires; *payonidhim*-the ocean; *mṛga-dṛśam*-of the doe-eyed gopīs; *udbhāvayan*-increasing; *nirbharam*-greatly; *cetaḥ*-of the hearts; *kairava*-of lotus flowers; *kananani*-the forests; *yaminam*-of the yogis; *atyantam*-greatly; *ullasayan*-delighting; *rakṣaḥ*-of the demons; *koka*-of cakravaka birds; *kulani*-the multitudes; *soka*-with unhappiness; *vikalani*-agitated; *eka-antam*-exclusive; *akalpayann*-making; *ānandam*-bliss; *vitanotu*-may grant; *vaḥ*-to you; *madhu-ripoḥ*-of Lord Kṛṣṇa, the enemy of Madhu; *vaktra*-as a face; *apadesaḥ*-disguised; *sasi*-the moon.

Making great tidal waves in the ocean of the doe-eyed gopīs' amorous desires, delighting the lotus flowers of the yogīs' hearts, and tormenting the cakravāka birds of the demons, may the moon of Kṛṣṇa's face, bring you transcendental bliss.

Text 4

Song in Naṭa-rāga

Text A

*mṛdula-malayaja-pavana-taralita-cikura-parigata-kalapakam saci-taralita-nayana-manmatha-
saṅku-saṅkula-citta-sundarī-jana-janita-kautukam*

mṛdula-gentle; *malayaja*-from the Malayan Hills; *pavana*-by the breeze; *taralita*-moved; *cikura*-on the hair; *parigata*-filled; *kalapakam*-peacock feather; *saci*-crooked; *taralita*-restless;

nayana-of the eyes; *manmatha*-of cupid; *sañku*-with arrows; *sañkula*-filled; *citta*-the heart; *sundari-jana*-of the beautiful gopīs; *janita*-produced; *kautukam*-eager desire.

The peacock feathers in His hair move in the gentle Malayan breeze. The Kāmadeva's arrows from His crooked restless eyes pierce the hearts of the beautiful gopīs and arouse their desires.

Text B
Refrain

manasija-keli-nandita-mānasam
bhajata madhuripum indu-sundara-ballavī-mukha-lālasam

manasija-of cupid; *keli*-by the pastimes; *nandita*-delighted; *manasam*-whose heart; *bhajata*-please worship; *madhu-ripum*-Lord Kṛṣṇa, the enemy of Madhu; *indu*-as the moon; *sundara*-beautiful; *ballavi*-of the gopīs; *mukha*-the face; *lālasam*-yearning.

Worship Kṛṣṇa. His heart is blissful with amorous pastimes. The moons of the beautiful gopīs' faces fill Him with amorous longing.

Text C

laghu-taralita-kandharam hasita-nava-sundaram gajapati-pratāparudra-hṛdayānugatam
anudinam
sa-rasam racayati rāmānanda-rāya iti cāru

laghu-slightly; *taralita*-moving; *kandharam*-neck; *hasita*-smiling; *nava*-fresh; *sundaram*-handsome; *gajapati-pratāparudra*-of Gajapati Mahārāja Pratāparudra; *hṛdaya*-in the heart; *anugatam*-gone; *anudinam*-continually; *sa*-with; *rasam*-sweet nectar; *racayati*-creates; *rāmānanda-rāyaḥ*-Rāmānanda Rāya; *iti*-thus; *caru*-beautiful.

Smiling, youthful Kṛṣṇa is very handsome. His neck trembles slightly. He always stays in Gajapati Mahārāja Pratāparudra's heart. Rāmānanda Rāya sings this beautiful sweet song about Him.

Text 5

nandy-ante sūtradhāraḥ: alam ati-vistareṇa. priye ita itaḥ.

nandi-the nandi-slokas; *ante*-after; *sūtradhāraḥ*-the stage-manager; *alam*-what is the use?; *ati-vistareṇa*-with all this verbose talk; *priye*-beloved; *ita itaḥ*-here and there.

(After the nandī-ślokas are concluded).

Sūtradhāra: What use is all this talking? Beloved, come here.

Text 6

(praviśya naṭī)

naṭī: *ajja esa hmi ni-a-kiṅkari-anam caraṇa-padidam vilo-ana-pasadehim pasanna-hi-a-am kadum bhatta param pamanam.*

praviśya-entering; naṭī-the actress; ajja-O noble sir; esa-she; hmi-I am; ni-a-your; kiṅkari-maidservant; anam-person; caraṇa-at the feet; padidam-fallen; vilo-ana-of a glance; pasadehim-with the mercy; pasanna-pleased; hi-a-am-heart; kadum-to do; bhatta-husband; param-supreme; pamanam-authority.

(Naṭī enters).

Naṭī: O noble sir, here I am. I am your maidservant. I fall down at your feet. The mercy of your glance delights my heart. You are my husband, my supreme authority.

Text 7

sūtradhāraḥ: (sa-harṣam) *cira-samayam vidagdhdhoca-veṣeṇa yauvana-vilāsam anubhavatu bhavati.*

sa-with; harsam-happiness; cira-samayam-for a long time; vidagdha-expert; ucita-suitable; vesena-with the costume; yauvana-of youth; vilasam-the pastimes; anubhavatu-may experience; bhavati-you.

Sūtradhāra: (Happily) May you happily enjoy the pastimes of youth for a long time.

Text 8

naṭī: *ajjena kudo ahudamhi.*

ajjena-by the noble sir; kudo-why?; ahudamhi-I am called.

Naṭī: Why have I been called by the noble sir?

Text 9

sūtradhāraḥ: *priye na viditam bhavatyāḥ prasāda-kathanam etat.*

priye-O beloved; na-not; viditam-understood; bhavatyāḥ-by you; prasada-kind; kathanam-words; etat-these.

Sūtradhāra: Beloved, you do not know the kind words (I am about to say?)

Text 10

naṭī: sampadi ta sodum mama hi-a-am kuduhalehim vippharidam vattadi.

sampadi-now; *ta*-that; *sodum*-to hear; *mama*-my; *hi-a-am*-heart; *kuduhalehim*-with eagerness; *vippharidam*-expanded; *vattadi*-is.

Naṭī: Now my heart is filled with eagerness to hear these words.

Text 11

sūtradhārah: priye śṛṇu. adya khalu vasanta-vasarāvasare taruṇa-bhāsvad-vimukta-dakṣiṇa-dig-vilāsini-stana-malayācalāvalambi-veṇī-bhujaṅga-saṅgi-samīraṇa-mūrchita-virahinī-jana-jīvātu-vayasy-āsvāsa-vacaḥ-prasāre vikasita-sita-kiraṇa-prasūne ca vimalanabho-vana-projjrmbhamāna- nava-navonmilita-nistala-muktāphala-tulita-tara-mukula-madhyāvalambinī sāsūya-nirbhara-nirīkṣamāna-virahinī-jana- cañcala-locanāñcala-latāgravartinī nirupama-kānti-lakṣmī-lubdha-lakṣmī-ramaṇāvasthānocita-citta-dugdhābdhinā vibhāvādi-pariṇata-rasa-rasāla-mukula-rasāsvāda-kovida-puṃs-kokilena śrī-kaṇṭha-hāra-sahacara-guṇa-muktāphala-maṇḍita-hṛdayena kim bahunā.

priye-beloved; *śṛṇu*-listen; *adya*-today; *khalu*-indeed; *vasanta*-spring; *vasara*-day; *avasare*-on the occasion; *taruṇa*-young; *bhasvat*-sun; *vimukta*-left; *dakṣiṇa*-southern; *dik*-direction; *vilāsini*-shining; *stana*-breast; *malaya*-Malayan; *acala*-Hills; *avalambi*-resting; *veni*-of a braid; *bhujaṅga*-the serpent; *sangi*-touching; *samirana*-the breeze; *murchita*-fainted; *virahini-jana*-of lovers separated from the beloved; *jivatu*-the life; *vayasi*-friends; *asvasa*-consolation; *vacaḥ*-words; *prasare*-in the expansion; *vikasita*-blossomed; *sita*-splendid; *kirana*-effulgence; *prasune*-in the flower; *ca*-also; *vimala*-splendid; *nabhaḥ*-of the sky; *vana*-in the forest; *projjrmbhamana*-manifesting; *nava-nava*-ever new and fresh; *unmilita*-opened; *nistala*-round; *muktaphala*-pearl; *tulita*-like; *tara*-of stars; *mukula*-of buds; *madhya*-in the middle; *avalambin*-resting; *sa*-with; *asuya*-envy; *nirbhara*-great; *nirīkṣamana*-looking; *virahini-jana*-of lovers separated from the beloved; *cañcala*-restless; *locana*-of the eyes; *añcala*-of the corners; *lata*-of the creeper; *agra*-the tip; *vartini*-staying; *nirūpama*-incomparable; *kanti*-of beauty; *lakṣmi*-the opulence; *lubdha*-greedy; *lakṣmi*-of the goddess of fortune; *ramana*-of the husband; *avasthana*-place; *ucita*-proper; *citta*-of the heart; *dugdha*-of milk; *abdhinā*-with the ocean; *vibhava-adi*-ecstatic devotional love, beginning with *vibhava* ecstasy; *parinata*-transformed; *rasa*-nectar; *rasala*-mango; *mukula*-buds; *rasa*-nectar; *asvada*-in tasting; *kovida*-expert; *pum*-of men; *kokilena*-by the cuckoo; *śrī*-of the goddess of fortune; *kantha*-on the neck; *hara*-the necklace; *sahacara*-the companion; *guṇa*-string; *muktaphala*-with pearls; *maṇḍita*-decorated; *hṛdayena*-heart; *kim*-what?; *bahuna*-further.

Sūtradhāra: Beloved, listen. Now that springtime is filled with words of friendly consolation for girls separated from their lovers and fainting from a breeze touched by the snake-braids in the Malayan Hill breasts of the splendid girl of the personified southern direction now herself separated from (her lover) the youthful sun, and now that the white flower of the moon has bloomed, and now that the budding stars are like great new round

pearls in the splendid forest of the sky, and now that the vines of restless sidelong glances of girls jealously looking for their lost lovers have blossomed, how can I properly glorify that person whose milk-ocean heart is a proper home for the passionate lover of peerlessly beautiful Lakṣmī, that person who is a cuckoo that tastes the nectar mango-bud of vibhava and other ecstasies of spiritual love and whose heart is decorated with the pearl necklace of the transcendental qualities of Lord Nārāyaṇa, the intimate friend of Lakṣmī's necklace?

Text 12

yan-nāmāpi niśamya sanniviśate sekandharaḥ kandaram
svam vargam kala-varga-bhūmi-tilakaḥ sāśram samudvikṣate
mene gurjara-bhūpatir jarad ivāraṇyam nijam paṭṭanam
vāta-vyagra-payodhi-potagam iva svam veda gauḍeśvaraḥ

yat-of whom; nama-the name; āpi-even; nisamya-hearing; sannidvisate-enters;
sekandharaḥ-Sekandhara, the king of the yavanas; kandaram-a cave; evam-own; vargam-
community; kala-varga-of Kerala; bhūmi-tilakaḥ-the king; sa-with; asram-tears;
smaudvikṣate-sees; mene-considers; gurjara-of Gujarat; bhūpatiḥ-the king; jarat-old; iva-like;
araṇyam-forest; nijam-own; paṭṭanam-capital; vata-by the wind; vyagra-tossed about;
payodhi-in the ocean; potagam-a boat; iva-like; svam-own place; veda-considers; gauda-of
Bengal; isvaraḥ-the king.

King Pratāparudra, by hearing whose name the yavana king Sekandhara hides in a cave, the king of Kerala sheds tears to see his own realm, the king of Gujarat thinks his capitol a decaying jungle, and the king of Bengal thinks his kingdom a boat tossed in a hurricane ocean, . . .

Text 13

kāya-vyūha-vilāsa īśvara-girer dvaitam sudhādīdhiter
niryāsa tu himācalasya yamakam kṣirāmburāśer asau
sāraḥ śārada-vāridasya kim api svar-vāhini-vāriṇo
dvairājyam vimalī-karoti satatam yat-kīrti-rāśir jagat

kaya-vyuha-vilasaḥ-the size; isvara-of Lord Siva; gireḥ-of the mountain; dvaitam-two;
sudhadidhiteḥ-of the moon; niryasaḥ-the nectar; tu-indeed; hima-acalasya-of the Himalaya
Mountains; yamakam-doubled; kṣira-of milk; amburaseḥ-of the ocean; asau-this; saraḥ-the
cream; sarada-autumn; varidasya-of the cloud; kim api-something; svah-vahini-of the celestial
Ganges; varinaḥ-of the water; dvairajyam-doubled; vimali-pure and splendid; karoti-makes;
satatam-always; yat-of whom; kirtiḥ-of fame; rasiḥ-the abundance; jagat-the world.

. . . whose great fame, massive as Mount Kailāsa, sweet as a nectar moon, a double of the Himalayas, the ocean of milk, the autumn cloud, and the celestial Ganges, purifies the world,

Text 14

yad-dānāmbukadamba-nirmita-nadī-samsleṣa-harsād asau
ringat-tūṅga-taraṅga-niḥsvana-miṣāt prastauti yaṁ vāridhiḥ
nitya-prastuta-sapta-tantubhir abhisyūtām mano nākinām
yenaitat pratimā-cchalena yad amī muñcanti na praṅganam

yat-of whom; dana-of charity; ambukadamba-by the flood; nirmita-created; nadi-river; samslena-of embracing; harsat-from the joy; asau-this; ringat-moving; tunga-lofty; taraṅga- of waves; niḥsvana-of sounds; misat-on the pretext; prastauti- glorifies; yaṁ-whom; varidhiḥ-the ocean; nitya-always; prastuta-glorious; sapta-tantubhiḥ-by sacrifice; abhisyutam- bound; manah-heart; nakinam-of the demigods; yena-by which; etat-this; pratima-of deities; chalena-on the pretext; yat- which; ami-they; muñcanti-leave; na-do not; praṅganam-the courtyard.

. . . whose flowing rivers of charity bring happiness to the ocean and inspire it, on the pretext of great roaring waves, to glorify him, whose continual Vedic sacrifices bind the hearts of the demigods and inspire them, disguised as deities, never to leave his courtyard, . . .

Text 15

tena pratibhāṭa-nṛpa-ghaṭa-
kālagni-rudreṇa śrīmat-pratāparudreṇa
śrī-hari-caraṇam adhikṛtya
kam api prabandham abhinetum adiṣṭo 'smi

tena-by him; pratibhata-inimical; nṛpa-of kings; ghaṭa-for the hosts; kala-agni-rudreṇa-as ferocious as the fire of death; śrīmat-pratarudreṇa-Śrī Mahārāja Pratāparudra; śrī-hari-of Lord Kṛṣṇa; caranam-the feet; adhikṛtya-in relation to; kam api-a certain; prabandham-literary work; abhinetum-to write a drama; adistaḥ-ordered; asmi-I am.

. . . and who is a ferocious fire of death for enemy kings, ordered me to write this play about Lord Hari's lotus feet.

Text 16

yad-uktam

madhuripu-pada-līlā-śālī tat-tad-guṇādhyam
sahṛdaya-hṛdayānām kāmam āmoda-hetum
abhinava-kṛtim anyac-chāyayā no nibaddham
samabhinaya naṭānām varya kiñcit prabandham

yat-by whom; uktam-said; madhu-ripu-of Lord Kṛṣṇa, the enemy of the Madhu demon; pada-of the feet; līlā-with the pastimes; salī-endowed; tat-tat-various; guna-with literary merits; adhyam-enriched; sa-hṛdaya-kind; hṛdayānām-of those whose hearts are; kāmam-to

their heart's content; amoda-of happiness; hetum-the source; abhinava-newly; kṛtim-written; anyat-of another work; chayaya-as the shadow; na-not; u-indeed; nibaddham-done; samabhinaya-please write a play; natanam-of dramatists; varya-O best; kiñcit-something; prabandham-literary work.

He said: "O best of dramatists, please write about Kṛṣṇa's pastimes a play rich in many virtues, bringing to the kind-hearted devotees as much happiness as they could wish, and newly written, not another play's shadow.

Text 17

naṭī: tat kathaya.

tat-that; kathaya-please tell.

Naṭī: Please describe it.

Text 18

sūtradhārah: katham. ārādhaniyo vidyānām nidhiḥ. yato 'sminn abhidhātu-kāmo vākpatir api pratipatti-mūḍhaḥ syāt. (kṣaṇam vimṛṣya) ām smṛtam.

katham-how is it possible?; ārādhaniyaḥ-worshippable; vidyānām-of transcendental knowledge; nidhiḥ-an ocean; yataḥ-because; asmin-in it; abhidatu-to describe; kamaḥ-desiring; vak-patiḥ-Bṛhaspati; api-even; pratipatti-knowledge; mudhaḥ-bewildered; syat-is; kṣaṇam-for a moment; vimṛsya-reflecting; am-ah!; smṛtam-remembered.

Sūtradhāra: How? It is worshipable. It is an ocean of many kinds of knowledge. Desiring to describe it, even Bṛhaspati becomes bewildered. (Reflecting for a moment). Ah! I remember.

Text 19

naṭī: ta kim so.

ta-then; kim-what?; so-that.

Naṭī: What is it?

Text 20

sūtradhārah: priye sarva-vidyānādi-vilāsa-gāmbhīrya-maryādā-sthairya-prasādādi-guṇa-ratnākārasya suraguru-praṇīta-nīti-kadamba-karambita-mantrasrāvi-kṛta-praguṇa-pṛthvīśvarasya śrī-bhavananda-rāyasya tanujena śrī-hari-caraṇālaṅkṛta-mānasena śrī-rāmānanda-rāyena kavinā tat-tad-guṇālaṅkṛtam śrī-jagannātha-vallabha-nāma gajapati-pratāparudra-priyam rāmānanda-saṅgīta-nātakam nirmaya samarpitam abhineṣyāmi.

priye-O beloved; sarva-of all; vidya-knowledge; anadi-beginningless; vilasa-of pastimes; gambhīrya-profundity; maryada-decorum; sthairyā-patience; prasada-compassion; adi-beginning with; guṇa-of virtues; ratnakarasya-an ocean; suraguru-by Brhaspati; pranita-presented; niti-instruction; kadamba-multitude; karambita-together; mantra-advice; asravī-kṛta-heard; praguṇa-virtuous; pṛthvī-isvarasya-of the king; śrī-bhavananda-rāyasya-Śrī Bhavananda Rāya; tanujena-by the son; śrī-hari-of Lord Kṛṣṇa; carana-by the feet; alāṅkṛta-decorated; manasena-whose heart; śrī-rāmānanda-rāyena-by Śrī Rāmānanda Rāya; kavina-the poet; tat-tat-various; guṇa-with virtues; alāṅkṛtam-decorated; śrī-jagannatha-vallabha-Śrī Jagannatha-vallabha; nama-named; gajapati-pratāparudra-to Gajapati Mahārāja Pratāparudra; priyam-dear; rāmānanda-of Rāmānanda Rāya; sangita-with songs; natakam-the play; nirmaya-creating; samarpitam-placed; abhīnēsyami-I shall show the play.

Sūtradhāra: Beloved, I will now show the musical play named Śrī Jagannātha-vallabha, which is decorated with many virtues, which is dear to Gajapati Mahārāja Pratāparudra, and which was written by the poet Rāmānanda Rāya, whose heart is decorated with Lord Hari's lotus feet, and who is the son of Mahārāja Bhavananda Rāya, himself a personal student of Bṛhaspati and an ocean of virtues, beginning with all knowledge, beginningless cheerfulness, profound gravity, politeness, patience, and compassion.

Text 21

tathā cāyam kavīḥ sa-vinayam idam avadīt

na bhavatu guṇa-gandho 'py atra nāma prabandhe
 madhuripu-pada-padmotkīrtanam nas tathāpi
 sa-hṛdaya-hṛdayasyānanda-sandoha-hetur
 niyatam idam ato 'yam niṣphalo na prayāsaḥ

tathā-then; ca-also; ayam-this; kavīḥ-poet; sa-with; vinayam-humbleness; idam-this; avadit-said; na-not; bhavatu-may be; guṇa-of good qualities; gandhaḥ-the scent; api-even; atra-here; nama-indeed; prabandhe-in this composition; madhu-ripu-of Lord Kṛṣṇa, the enemy of the madhu demon; pada-feet; padma-of the lotus flower; utkīrtanam-glorification; naḥ-by us; tathā api-nevertheless; sa-hṛdaya-kind; hṛdayasya-whose heart; ānanda-of bliss; sandoha-an abundance; hetuḥ-the cause; niyatam-certainly; idam-this; ataḥ-therefore; ayam-this; niṣphalaḥ-fruitless; na-not; prayāsaḥ-endeavor.

The author humbly said this: "It may be that this play has not the slightest fragrance of any good quality. Still, I have glorified Lord Kṛṣṇa's lotus feet within it. For this reason it will delight the kind-hearted devotees and my labor will not be fruitless."

Text 22

tadādiśyantam kuśilavā varṇika-parigrahāya.

tada-then; adisyantam-should be directed; kusilavaḥ-the actors; varnika-the costumes; parigrahaya-for taking.

The actors should costume themselves.

Text 23

naṭī: (sanskṛtam āśritya) yad ājñāpayati svāmī. (puro 'valokya) paśya paśya.
saṅkṛtam-of Sanskrit; āśrītya-taking shelter; yat-as; ajnapayati-orders; svami-the master;
puraḥ-ahead; avalokya-looks; paśya-look!; paśya-look!

Naṭī: (In Sanskrit) As the master orders. (looking ahead) Look! Look!

Text 24

mṛdula-malaya-vātācanta-vīci-pracāre
sarasi nava-parāgaiḥ piñjaro 'yam klamena
prati-kamala-madhūnām pāna-matto dvirephaḥ
svapiti kamala-kośe niścalāṅgaḥ Pradośe

mṛdula-gentle; malayan-from the Malaya Hills; vata-by the breeze; acanta-sipped; vici-of waves; pracare-movement; sarasi-in a lake; nava-with fresh; parāgaiḥ-pollen; piñjaraḥ-orange-coloured; ayam-this; klamena-with exhaustion; prati-each; kamala-lotus; madhunam-of the honey; pana-by drinking; mattaḥ-intoxicated; dvirephaḥ-a bumble-bee; svapiti-sleeps; kamala-a lotus flower; kose-closed; niscala-motionless; aṅgaḥ-whose limbs; pradose-in the beginning of evening.

At the beginning of evening, in a lake where a gentle Malayan breeze sips the waves, a bumble-bee, yellow with new pollen, intoxicated by drinking the honey of each lotus, and motionless with exhaustion, now sleeps in a closed lotus flower.

Text 25

sūtradhāraḥ: (sa-harṣam) priye sādhu sādhu man-manaḥ kutūhala-jalanidhi-vivarte
nihitam bhavatyā yato gopāṅganā-śatādharma-madhu-pāna-nirbhara-keli-klamālasāpaghanaḥ
kvacit prauḍha-vadhū-stanopadhaniya-maṇḍita-hṛdaya-paryanka-śāyī pītāmbaro nārāyaṇaḥ
smāritaḥ.

sa-with; harsam-joy; priye-beloved; sadhu-well done; sadhu-well done; mat-my; manaḥ-heart; kutuhala-of delight; jalanidhi-of the ocean; vivarte-in the whirlpool; nihitam-is placed;

bhavatya-by you; yataḥ-because; gopaṅgana-of gopīs; sata-of hundreds; adhara-of lips; madhu-of the honey; pana-drinking; nirbhara-many; keli-by pastimes; klama-fatigued; alasa-motionless; apaghanāḥ-limbs; kvacit-somewhere; praudha-experienced; vadhu-decorated; hṛdaya-chest; paryaṅka-on a bed; sayi-resting; pita-yellow; ambaraḥ-with garments; nārāyaṅaḥ-Nārāyaṅa; smaritaḥ-is called to mind.

Sūtradhāra: (With happiness) Beloved, well done! Well done! Because this makes me remember Lord Nārāyaṅa who, wearing yellow garments and His limbs exhausted by enjoying pastimes of drinking the honey of hundreds of gopīs' lips, lies on a bed, His chest decorated with the pillow of an expert gopī's breasts.

Text 26

(nepathye)
dvatrimśal-lakṣaṅair yukto
deva-deveśvaro hariḥ
gopāla-bālakaiḥ sārdham
jagāma yāmuna-vanam

nepathye-from behind the scenes; dvatrimśat-32; lakṣaṅaiḥ-with transcendental qualities; yuktaḥ-endowed; deva-of the demigods; deva-of the leader; isvaraḥ-the controller; hariḥ-Lord Kṛṣṇa; gopala-cowherd; balakaiḥ-boys; sardham-with; jagama-has gone; yamuna-by the shore of the Yamuna; vanam-to the forest.

A Voice From Behind the Scenes: Lord Kṛṣṇa, who is endowed with 32 transcendental qualities, and who is the Supreme Personality of Godhead, the master of the demigods, has gone with the cowherd boys to the forest by the Yamunā's shore.

Text 27 Song in Kedāra-rāga

Text A

mṛdutara-maruta-vellita-pallava-valli-valita-śikhaṅdam
tilaka-vidāmbita-marakata-maṇi-tāla-bimbīta-śāśadhara-khaṅdam

mṛdu-gentle; tara-very; maruta-by a breeze; vellita-made to tremble; pallava-valli-flowers; valita-moving; sikhandam-peacock feather; tilaka-tilaka marking; vidāmbita-imitated; marakata-mani-sapphire; tāla-surface; bimbīta-reflected; śāśadhara-khandam-crescent moon.

His flowers and peacock feather tremble in the very gentle breeze. He is a crescent moon marked with tilaka and reflected in a sapphire mirror.

Text B Refrain

yuvati-manohara-veśam
kelaya kalānidhim iva dharanīm anu pariṇata-rūpa-viśeṣam

yuvati-of the young gopīs; manaḥ-the hearts; hara-enchanting; vesam-whose appearance; kalaya-look!; kalanidhim-the moon; iva-like; dharanim anu-on the earth; parinata-transformed; rūpa-form; visesam-specific.

Look at Him! He is like a moon come to earth. He enchants the young gopīs' hearts.

Text C

khelā-dolayita-maṇi-kunḍala-ruci-rucirānana-śobham
helā-taralita-madhura-vilocana-janita-vadhū-jana-lobham

hela-with playfulness; dolayita-swinging; mani-jewelled; kundala-earrings; ruci-beauty; rucira-beautiful; anana-of the face; sobham-splendor; hela-with amorous passion; taralita-restlessly moving; madhura-sweet; vilocana-by glances; janita-born; vadhu-jana-of the gopīs; lobham-greedy desire.

His handsome face is glorious with playfully swinging jewel-earrings. His restless sweet passionate glances arouse the gopīs' desires.

Text D

gajapati-rudra-narādhīpa-cetasi janayatu mudam anuvāram
rāmānanda-rāya-kavi-bhaṇitam madhuripu-rūpam udāram

gajapati-rudra-Pratāparudra; naradhīpa-King; cetasi-in the heart; janayatu-may arouse; sudam-delight; anuvaram-at every moment; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhanitam-spoken; madhu-ripu-of Lord Kṛṣṇa, the enemy of the Madhu demon; rūpam-the form; udaram-handsome.

Described by the poet Rāmānanda Rāya, may Lord Kṛṣṇa's transcendental form again and again delight Gajapati Mahārāja Pratāparudra's heart.

Text 28

sūtradhāraḥ: (sa-cakitam) priye matkaniyān śrī-kṛṣṇa-vṛndāvāna-gamanam āvedayati. tad vayam api sva-nepathyopacitāya yāma. (iti niṣkrāntau). prastavanā.

sa-with; cakitam-fear; priye-beloved; matkaniyan-those like me; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vṛndāvāna-to Vṛndāvāna; gamanam-to going; avedayati-informs; tat-therefore; vayam-we; api-

also; eva-own; nepathya-behind the scenes; upacitaya-appropriate; yama-let us go; iti-thus; niṣkrāntau-they both exit; prantavana-thus ends the introduction.

Sūtradhāra: (Frightened) Beloved, to persons like us he announces Śrī Kṛṣṇa's arrival in Vṛndāvana forest. Let us go behind the curtain. (They both exit).

Thus ends the prastavanā (introduction).

Text 29

(tataḥ praviśati yathā-nirdiṣṭaḥ kṛṣṇaḥ).

kṛṣṇaḥ: sakhe ratikaṇḍala paśya paśya ramaṇīyakam vṛndāvanasya.

tataḥ-then; praviśati-enters; yatha-as; nirdiṣṭaḥ-indicated; kṛṣṇaḥ-Kṛṣṇa; sakhe-O friend; ratikandala-Ratikandala; paśya-look!; paśya-look!; ramaniyakam-at the beauty; vṛndāvanasya-of Vṛndāvana forest.

(Kṛṣṇa enters as directed).

Kṛṣṇa: Friend Ratikaṇḍala, look! Look at the beauty of Vṛndāvana forest!

Text 30

tathā hi

uddāma-dyuti-pallavāvali-calat-spr̥śo 'mī sphurad

bhṛṅgāliṅgita-puṣpa-sañjana-dṛśo mādyat-pikānām ravaiḥ

arabdhokalikā latās ca taravaś cālola-mauli-śrīyaḥ

praty-āśām madhu-sampadād iva rasālāpam mithaḥ kurvate

tathā pi-furthermore; uddama-great; dyuti-with splendor; pallava-of blossomed; avali-series; calat-moving; pani-of hands; spr̥śaḥ-touching; ami-these; sphurat-splendid; bhṛnga-by bumble-bees; alingita-embraced; puspa-of flowers; sa-with; añjana-mascara; dṛśaḥ-eyes; madyat-jubilant; pikanam-of cuckoos; ravaiḥ-with the sounds; arabdha-begun; utkalikaḥ-pastimes; lataḥ-creepers; ca-and; taravaḥ-trees; ca-and; alola-moving; mauli-of crowns; śrīyaḥ-beauty; prati-in every; asam-direction; madhu-of honey; sampadat-from the opulence; iva-as if; rasa-of nectar; alāpam-conversations; mithaḥ-together; kurvate-do.

Touching each other with moving hands of splendid twigs and buds, gazing at each other with añjana-anointed eyes of flowers embraced by black bees, and the glory of their crowns moving to and fro, the trees and vines sweetly talk with maddened cuckoos' words like a treasury of honey.

Text 31

vidūṣakaḥ: bho vayassa tujjha edaṃ vunda-anam ramanijjam mama una bho-anala-o jjevva. jaththa kahimpi siharini kahimpi rasala kahimpi surahi ghi-om kahimpi sali-bhattam.

bho-O; vayassa-friend; tujjha-Your; edam-this; vunda-anam-Vṛndāvana; ramanijjam-beautiful; jaththa-just as; kahimpi-sometimes; siharini-sugar candy; kahimpi-sometimes; rasala-mangoes; kahimpi-sometimes; surahi-of the surabhi cows (or fragrant); ghi-om-ghee; kahimpi-sometimes; sali-rice; bhaktam-cooked.

Vidūṣaka: O friend, Your Vṛndāvana forest is as beautiful as my dining-room. Ah, in my dining-room there are sometimes sweet-candies, sometimes mangoes, sometimes many foods cooked in fragrant ghee from the surabhi cows, and sometimes cooked rice.

Text 32

kṛṣṇaḥ: sakhe.

sakhe-O friend.

Kṛṣṇa: Friend, . . .

Text 33 Song in Vasanta-rāga

Text A

aparicitam tava rūpam idam bata paśyadivocita-khelam
lalita-vikasvara-kusume-cayair iva hasati cirad ati-velam

aparicitam-unknown; tava-by you; rūpam-beauty; idam-this; bata-indeed; paśya-look; diva-for the heavenly planets; ucita-suitable; khelam-playfulness; lalita-charming; vikasvara-blossoming; kusuma-of flowers; cayaiḥ-with multitudes; iva-as is; hasati-smiles and laughs; cirat-for a longtime; ati-beyond; velam-the season.

. . . You don't know how beautiful it is. Look! It's like a pleasure-garden in the heavenly planets. It eternally smiles and laughs with beautiful flowers eternally in bloom.

Text B Refrain

kalaya sakhe bhuvī sāram
tvad-upagamād iva sa-rasam idam mama vṛndāvanam anuvāram

kalaya-look!; sakhe-O friend; bhuvī-on the earth; saram-the most beautiful; tvat-of you; upagamat-from the understanding; iva-as if; sa-with; rasam-nectar; idam-this; mama-My; vṛndāvanam-Vṛndāvana forest; anuvaram-repeatedly.

Friend, again and again look at My sweet Vṛndāvana forest, the most beautiful place in the world. As if inspired by your arrival. . .

Text C

mṛdu-pavanāhati-cañcala-pallava-kara-nikarair iva kāmam
nartitum upadiśatīva bhavantam antatam idam abhirāmam

mṛdu-gentle; pavana-of the breezes; ahati-by the strokes; cañcala-moving; pallava-blossoming branches; kara-of hands; nikaraiḥ-with a host; iva-as if; kāmam-if you wish; nartitum-to dance; upadiśati-instructs; iva-as if; bhavantam-you; santatam-repeatedly; idam-this place; abhirāmam-delightful.

. . . with many hands of blossoming branches moving in the gentle breeze, again and again it gracefully invites you to dance.

Text D

sukhayatu gajapati-rudra-manoharam anudinam idam abhidhānam
rāmānanda-rāya-kavi-racitam rasika-janam su-vidhānam

sukhayatu-may please; gajapati-rudra-of Gajapati Pratāparudra; manaḥ-the heart; haram-enchanting; anudinam-at every moment; idam-this; abhidhanam-description; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; racitam-created; rasika-janam-those exalted devotees expert at relishing transcendental mellows; su-vidhanam-beautiful.

May this song, written by the poet Rāmānanda Rāya and charming Gajapati Mahārāja Pratāparudra's heart, day after day please the devotees expert at tasting nectar.

Text 34

sakhe ati-madhuro 'yam kokilānām ravaḥ.

sakhe-O friend; ati-very; madhuraḥ-sweet; ayam-this; kokilānām-of the cuckoos; ravaḥ-the sound.

Friend, the cuckoos' singing is very sweet.

Text 35

vidūśakaḥ: bho va-assa tujjha vamsi-a ra-o ido bi mahuro tado bi ahmanam kantha-ra-o.
ta tu-e vamsi vadi-adu ma-e bhi kantha-ra-o kadavvo.

bho-O; va-assa-friend; tujjha-of You; vamsi-e-of the flute; ra-o-the sound; ido-than this; bi-even; mahuro-more sweet; tado-than; bi-ahmanam-of us; kantha-of the throat; ra-o-the

sound; ta-therefore; tu-e-by You; vamsi-the flute; vadi-adu-should be played; ma-e-by me; bi-also; kantha-of the throat; ra-o-the sound; kadavvo-will be done.

Vidūṣaka: Friend, Your flute-music is much sweeter. It is even sweeter than my singing. Please play Your flute, and I will sing along.

Text 36

kr̥ṣṇaḥ: yad abhirucitaṁ vayasyāya. (vaṁśīm vādayate).

yat-because; abhirucitam-liked; vayasyaya-for a friend; vamsim-the flute; vadayate-He plays.

Kṛṣṇa: As it pleases My friend. (He plays the flute).

Text 37

vidūṣakah: bho sudo de vamsi-ra-o mamabi kantha-ra-o suni-adu. (iti mukha-vaikṛtya pāruṣaṁ nadati).

bho-O; sudo-heard; te-of You; vamsi-of the flute; ra-o-the sound; mama-of me; abi-also; kantha-of the throat; ra-o-the sound; suni-adu-may be heard; iti-thus; mukha-mouth; vaikṛtya-contorting into a funny expression; parusam-with harsh notes; nadati-sings.

Vidūṣaka: I have heard You play the flute, now hear me sing. (Contorting his face and mouth, he sings with superlative ugliness).

Text 38

(taru-śikharān avalokya) bho jidam anmehim tujjha vamsi-e ra-ehim ede dasi-e putta-a ko-ila nihadam thida. maha una kantha-ra-ehim kahim bi pala-ida. ta va-assa ma gavvo de hodu.

taru-of the trees; sikharan-at the tops; avalokya- looking; bho-O; jidam-defeated; ahmhehim-by me; tujjha-of You; vamsi-e-of the flute; ra-ehim-by the sounds; ede-these; dasi-e-of a maidservant; puttaḥ-the children; ko-ila-cuckoos; nihadam-in a hidden place; thida-staying; maha-my; una-again; kantha-of the throat; ra-ehim-with the sounds; kahimbi-somewhere; pala-ida-have fled; ta-this; va-assa-O friend; ma- not; gavvo-pride; de-of You; hodu-may be.

(Looking at the treetops) My singing and Your flute-music have defeated these low-class cuckoos and made them hide. If I were to sing again they would fly away. Friend, are You not proud of Our great accomplishment?

Text 39

kṛṣṇaḥ: sakhe paśya paśya. kenāpy akaruneṇa bhagnāni navāśoka-pallavāni cetaḥ khedayanti.

sakhe-O friend; paśya-look!; paśya-look!; kena api-by some person; akurunena-merciless; bhagnani-broken; nava-new; asoka-of asoka trees; pallavani-blossoming twigs; cetaḥ-the heart; khedayanti-distresses.

Kṛṣṇa: Friend, look! Look! Some merciless person broke these new aśoka twigs! That troubles My heart.

Text 40

vidūṣakaḥ: bho vayassa ma-e dasi-e dhida-o gobi-a eththa kusumāni aharanti. (sa-parihasam) tumam bi tado jjeva edam vunda-anam na muñcasi.

bho-O; vayassa-friend; sudam-heard; ma-e-by me; dasi-e-of a maidservant; dhida-o-daughters; gobi-a-gopīs; eththa-here; kusumani-flowers; aharanti-are picking; sa-with; parihasam-joking; tumam-You; bi-indeed; tado-therefore; jjeva-certainly; edam-this; vunda-anam-Vṛndāvana; na-do not; muñcasi-leave.

Vidūṣaka: Friend, I heard some low-class gopīs are picking flowers here. (making a joke) That is why You never leave Vṛndāvana.

Text 41

(nepathye)

vṛndāvane viharato madhusūdanasya
veṇu-svanam śruti-putena nipiya kāmam
udyan-manoja-sithili-kṛta-gādha-lajjā
rādhā viveśa kutukena sakhi-kadambam

nepathye-from behind the scenes; vṛndāvane-in Vṛndāvana; viharataḥ-enjoying pastimes; madhu-sudanasya-of Lord Kṛṣṇa, the killer of the Madhu demon; veṇu-of the flute; svanam-the sound; śruti-putena-by the ears; nipiya-drinking; kamam-to Her heart's content; udyat-rising; manoja-of amorous desires; sithili-kṛta-slackened; gadha-strong; lajja-shyness; rādhā-Rādhā; vivesa-entered; kutukena-with eagerness; sakhi-of friends; kadambam-the multitude.

A Voice From Behind the Scenes: Her ears drinking playful Kṛṣṇa's flute music in Vṛndāvana, and Her great shyness now slackened, Rādhā eagerly goes to Her friends.

Text 42 Song in Goṇḍakirī-rāga

Text A

kalayati nayanam̐ diśi valitam
paṅkajam̐ iva mṛdu-māruta-calitam

kalayati-look; nayanam-eyes; diśi diśi-in all directions; valitam-moving; paṅkajam-a lotus flower; iva-like; mṛdu-gentle; maruta-by the breeze; calitam-moved.

Rādhā's eyes move in all directions, as a lotus moving in a gentle breeze.

Text B Refrain

keli-vipinam̐ praviśati rādhā
pratipada-samudita-manasija-bādhā

keli-pastimes; vipinam-forest; praviśati-enters; rādhā-Rādhā; pratipada-at every moment; samudita-rising; manasija-by amorous desires; badha-overwhelmed.

Tortured by ever-increasing amorous desires, Rādhā enters the pastime-forest.

Text C

vinidadhāti mṛdu-manthara-pādam
racayati kuñjara-gatim̐ anuvādam

vinidadhati-does; mṛdu-gentle; manthara-slow; padam-steps; racayati-does; kuñjara-of an elephant; gatim-the gait; anuvadam-like.

She walks with gentle, slow steps. She walks as a graceful elephant.

Note: In Sanskrit literature the elephant is considered among the most graceful of creatures.

Text D

janayatu rudra-gajādhipa-muditam
rāmānanda-rāya-kavi-gaditam

janayatu-may create; rudra-gajādhipa-of Gajapati Mahārāja Pratāparudra; muditam-the happiness; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; gaditam-spoken.

May these words, spoken by the poet Rāmānanda Rāya, bring happiness to Gajapati Mahārāja Pratāparudra.

Text 43

vidūṣakaḥ: (kaṇṇam datvā) bho suṣṭhu ma-e janidam
kṛṣṇaḥ: kim.
vidūṣakaḥ: maṁ jjeva pucchasi.

kaṇṇam-an ear; datva-giving; bho-O; susthu-nicely; ma-e-by me; janidam-understood;
kim-what?; mam-me; jjeva-certainly; pucchasi-You ask.

Vidūṣaka: (Listening) Ah! Now I understand.
Kṛṣṇa: What is it?
Vidūṣaka: Why ask me?

Text 44

(tataḥ praviśati sakhībhir anugamyamānā rādhikā madanikā vanadevatā ca).

vidūṣakaḥ: (purato 'valokya) bho vayassa pekkha pekkha kanabi inda-ali-enam sañcalido
kana-a puttali-a ni-ara idha jjeva a-acchadi. ta edam ekkam gohni-a pala-issam mama daridda
badu-assa eda-e jjeva kidathada huvissadim. (iti svairam svairam dhartum upasarpati).

tataḥ-then; praviśati-enters; sakhībhiḥ-by gopī-friends; anugamyamana-followed; rādhikā-
Rādhā; madanikā-Madanikā; vanadevata-Vanadevata; ca-and; purataḥ-ahead; avalokya-
looking; bho-O; vayassa-friend; pekkha-look!; pekkha-look!; kenabi-by someone; inda-ali-
enam-with a rainbow; sañcalido-walks; kana-a-golden; puttali-a-puppets; ni-ara-a host; idha-
thus; jjeva-certainly; a-acchadi-comes; ta-therefore; edam-thus; ekkam-one; gohni-a-taking;
pala-issam-I shall flee; mama-my; daridda-poverty-stricken; badu-assa-brahmacari; eda-e-by
this; jjeva-certainly; kidaththada-successful; huvassidam-shall become; iti-thus; svairam
svairam-slowly; dhartum-to take; upasarpati-creeps up.

(Followed by their gopī-friends, Rādhā, Madanikā, and Vanadevatā enter.)

Vidūṣaka: Friend, look! Look! Here comes a rainbow followed by a troop of golden
puppets. I will steal one of the puppets and run away. Then my poverty-stricken
brahmacārīhood will finally become a grand success.

(He slowly creeps up to steal one of them.)

Text 45

kṛṣṇaḥ: dhiṁ mūrkhā nāyam kanaka-putṭalikā-nikāraḥ. kintu gopī-kadambakam idam.

dhik-fie!; murkha-O fool; na-not; ayam-this; kanaka-golden; puttali-of puppets;
nikāraḥ-a troop; kintu-however; gopī-of gopīs; kadambakam-a group; idam-this.

Kṛṣṇa: Fool, they are not golden puppets. They are cowherd girls.

Text 46

vidūṣakaḥ: (nirūpya vihasya) suṣṭhu tu-e takkidam ta phalidam de vunda-anagamanam.

nirūpya-looking carefully; vihasya-chuckling; susthu-nicely; tu-e-by You; takkidam-guessed; ta-therefore; phalidam-successful; de-of You; vunda-ana-in Vṛndāvana; agamanam-the arrival.

Vidūṣaka: (He carefully looks at them, and then chuckles) You have guessed the truth. Now Your arrival in Vṛndāvana is a grand success.

Text 47

kṛṣṇaḥ: dhiñ mūrkhā kim phalam mama vṛndāvanāgamanasya.

dhik-fie; murkhā-O fool; kim-what?; phalam-result; mama-of Me; vṛndāvana-into Vṛndāvana; agamanasya-of the arrival.

Kṛṣṇa: Fool, what benefit do I get by coming to Vṛndāvana forest?

Text 48

vidūṣakaḥ: edanām dasi-e dhidanām sa-asado vunda-ana-na-a-pallavanām padibalanam tti bhanami.

edānām-of these; dasi-e-of a maidservant; dhidānām- daughters; sa-asado-in the presence; vunda-ana-in Vṛndāvana; na-a-fresh; pallavanam-of blossoms; padibalanam-protection; tti-thus; bhanami-I speak.

Vidūṣaka: I am talking of Your protecting the flowers of Vṛndāvana forest from these low-class girls.

Text 49

rādhā: (purato 'valokya) ajje ma-ani-e ko eso niluppala-dala-komala-ccha-i kana-a ni-ara-viccha-vasano isi-a alambi-a kandharam mahura-mahuram veṇum vade-i.

purataḥ-ahead; avalokya-looking; ajje-O noble lady; ma-ani-e-Madanikā; ko-who?; eso-is this; niluppala-of a blue lotus; dala-petal; komala-beautiful; ccha-i-splendor; kana-a-of gold; ni-ara-an abundance; viccha-like; vasano-whose garments; isi-a-slightly; alambi-a-resting on; kandhara-His neck; mahura-mahuram-very sweet; veṇum-flute; vade-i-plays.

Rādhā: (Looking ahead) O noble Madanikā, who is this person splendid as a blue lotus petal, His garments like gold, and His neck gracefully bending, sweetly playing a flute?

Text 50

madanikā: sakhi na jānāsi yas tava mayā kathitaḥ.

so 'yam yuvā yuvati-citta-vihaṅga-śakhī
sākṣād iva sphurati pañcaśaro mukundaḥ
yasmin gate nayanayoḥ pathi sundarīnām
nīviḥ svayam śithilatām upayāti sadyaḥ

sakhi-O friend; na-not; janasi-You know; yaḥ-who; tava-to You; maya-by me; kathitaḥ-said; sah ayam-he; yuva-youth; yuvati-of young girls; citta-of the hearts; vihaṅga-if the birds; sakhi-the tree with branches; sakṣat-directly; iva-as if; sphurati-manifested; pañcasaraḥ-cupid; mukundaḥ-Kṛṣṇa; yasmin-when He; gate-goes; nayanayoḥ-of the eyes; pathi-on he path; sundarinam-of beautiful girls; niviḥ-tight belts; svayam-spontaneously; sithilatam-looseness; upayati-attains; sadyaḥ-at once.

Madanikā: Friend, You don't know? I will tell You. He is Kṛṣṇa. He is like Kāmadeva himself. He is a tree on whose branches rest the birds of young girl's hearts. When He enters the pathway of beautiful girls' eyes, tight belts suddenly become loosened.

Text 51

kṛṣṇaḥ: (manāg avalokya svagatam) aho śubha-samaya-jātatvam kasyacid vastunaḥ.

manak-slightly; avalokya-looking; svagatam-to Himself; aho-ah!; subha-auspicious; samaya-moment; jatatvam-birth; kasyacit-for a certain; vastunaḥ-substance.

Kṛṣṇa: (furtively glances, and then says to Himself) Ah, somehow this is an auspicious moment.

Text 52

tathā hi

yad api na kamalam niśākaro vā
bhavati mukha-pratimo mṛgekṣaṇāyāḥ
racayati na tathāpi jātu tābhyām
upamītir anya-pade padam yad asya

tathā hi-furthermore; yat-which; api-indeed; kamalam-lotus flower; nisakaraḥ-moon; va-or; bhavati-is; mukha-of the face; pratimaḥ-comparison; mṛga-ikṣaṇayan-of this doe-eyed girl; racayati-does; na-not; tathā api-still; jatu-at any time; tabhyam-with them; upamitiḥ-comparison; anya-another; pade-in a substance; padam-word; yat-which; asya-of it.

If this is neither a lotus nor the moon, but indeed a doe-eyed girl's face, then it cannot be compared to either. There is no other thing to compare it.

Text 53

vidūṣakaḥ: janidam ma-e dasi-e dhida ehim gobi-ahim ukkanthida-hi-a-o samvutto bhavam. ta ehi edanam damsana-pathado gadu-a siharinihim rasalihim bi appanam nivvudam karehma. pekkha majjhanno jādo.

janidam-known; ma-e-by me; dasi-e-of a maidservant; didha-ehim-by these daughters; ukkanthida-longing; hi-a-o-hearts; samvutto-become; bhavam-You; ta-therefore; ehi-come; edanam-of them; damsana-of the eyes; pathado-from the path; gadu-a-having gone; sikharihim-sugar-candy; rasalihim-curd with sugar and spices; bi-also; appanam-ourselves; nivvudam-enjoyment; karehma-let us do; pekkha-look; majjhanno-mid-day; jado-is manifested.

Vidūṣaka: I know these low-class gopīs are yearning after You. Come, escape the pathway of their eyes, and We will enjoy eating sugar-candies and curd mixed with sugar and spices. Look! It is now mid-day.

Text 54

kṛṣṇaḥ: sakhe samyag upalakṣitam.
sakhe-O friend; samyak-correctly; upalakṣitam-it is seen.

Kṛṣṇa: Friend, you are right.

Text 55

tathā hi
katham iva parikhinnā vyoma-mātrā prayātum
yad iha galita-vegā vājino yūyam ittham
iti vitata-karantaḥ sann upālabdhum aśvān
gaganam iva mimīte madhya-madhyasya bhānuḥ

tathā hi-furthermore; katham-how is it?; iva-as if; parikhinnaḥ-fatigued; vyoma-matra-in the sky; prayatum-to go; yat-which; iha-here; galita-swallowed; vegā-speed; vajinaḥ-O horses; yuyam-you; ittham-in this way; iti-thus; vitata-expanded; kara-antaḥ-rays of light; san-being so; upalabdhum-to chastise; asvan-the horses; gaganam-the sky; iva-as if; mimate-measure; madhya-madhyasya-of the mid-day; bhānuḥ-the sun.

Saying, "Horses, why is your speed now swallowed up, as if you are exhausted to run in the sky?" and whipping them with glaring sunlight, the sun-god travels in the mid-day sky.

Text 56

vidūṣakaḥ: (akuñcita-locanaṃ ciraṃ nirikaya) vayassa ma-e vannidavvo ra-i-maṇḍalo. arobi-a cakka-bhamiṃ bhamido jaha vissakamana suro. ajjahi taha sakkaraṃ bhamidaṃ ra-i-maṇḍalaṃ takkemi.

akuñcita-without shrinking; locanaḥ-his eyes; ciraṃ-for a long time; nirikaya-gazes; vayassa-O friend; ma-e-by me; bi-indeed; vannidavvo-may be described; ra-i-of the sun; maṇḍalao-the circle; arobi-a-ascending; cakka-circular; bhamiṃ-path; bhamido-travelling; jaha-which; vissakamana-by Visvakarma; suro-the sun-god; ajja-now; hi-even; sakkaraṃ-perfectly; bhamidaṃ-travelling; ra-i-of the sun; maṇḍalam-the disk; takkemi-I think.

Vidūṣaka: (Without blinking, he gazes at the sun for a long time) Friend, I can explain the sun. Viśvakarmā made a circular path for the sun-god's journey. I think that is why the sun travels so perfectly in the sky.

Text 57

madanikā: sakhi cira-vihāra-pariśrāntāsi tad ehi gacchāva. (iti niṣkrāntaḥ sarve).

sakhi-friend; cira-for a long time; vihara-of pastimes; parispanṭa-fatigued; asi-You are; tat-therefore; ehi-come; gacchava-let us go; iti-thus; niṣkrāntaḥ-exit; sarve-all.

Madanikā: Friend, You must be tired from playing for such a long time. Come, let us go. (All exit).

Act Two

Bhāva-parīkṣā The Test of Love

Text 1

(tataḥ praviśati madanikā).
madanikā: katham iyaṃ aśoka-mañjarī.

tataḥ-then; praviśati-enters; madanikā-Madanikā; katham-is?; iyaṃ-this; aśoka-mañjarī-Aśoka-mañjarī.

(Madanikā enters).
Madanikā: Is this Aśoka-mañjarī?

Text 2

aśoka-mañjarī: de-i vandijjasi. gahida-kajja-bharavva kiṃ pi cinta-anti kaḥim paththidasi.

de-i-O noble lady; vandijjasi-obeisances to you; gahida-taken; kajja-work; bharavva-with great; kiṃ pi-something; cinta-anti-considering; kaḥim-where?; paththidasi-you go.

Aśoka-mañjarī: Noble lady, obeisances to you. Where did you go on your mission?

Text 3

madanikā: vacche mahati khalv iyaṃ varta.

vacche-O child; mahati-great; khalu-indeed; iyaṃ-this; varta-news.

Madanikā: Child, there is great news.

Text 4

aśoka-mañjarī: katham bi-a.

katham-what?; bi-a-like.

Aśoka-mañjarī: What is it?

Text 5

madanikā: vacche na jānāsi priya-sakhīm rādhām ādāya kusuma-vihārārtham gatāḥ smaḥ.

vacche-O child; na-do not; janasi-you know; priya-dear; sakhim-friend; rādhām-Rādhā; adaya-approaching; kusuma-flower; vihāra-pastimes; artham-for the purpose; gataḥ smaḥ-we shall go.

Madanikā: Child, you don't know? Taking our dear friend Rādhā, we went to pick flowers.

Text 6

aśoka-mañjarī: adha im taththa.

adha-then; im-what?; taththa-there.

Aśoka-mañjarī: Then what?

Text 7

madanikā: tatrāśoka-taru-mūle tayā locanātithī-kṛto 'yam mukundaḥ.

tatra-there; aśoka-taru-of an aśoka tree; mule-at the base; taya-by Her; locana-of the eyes; atithi-a guest; kṛtaḥ-become; ayam-He; mukundaḥ-Kṛṣṇa.

Madanikā: At the base of an aśoka tree Kṛṣṇa became the guest of Rādhā's eyes.

Text 8

aśoka-mañjarī: na kkhu vilasidaṁ kiṁ pi kusuma-uhena.

na-not; kkhu-indeed; vilasidaṁ-manifested; kiṁ pi-something; kusuma-uhena-by cupid, who carries arrows flowers.

Aśoka-mañjarī: Kāmadeva, who carries arrows of flowers, must not have intruded there.

Text 9

madanikā: atha kim.

atha-then; kim-why?

Madanikā: Why?

Text 10

aśoka-mañjarī: ta eththa kim padibannaṃ taththa bhodi-e.

ta-then; eththa-there; kim-what?; padibannaṃ-perceived; taththa-then; bhodi-e-by you.

Aśoka-mañjarī: What did you see?

Text 11

madanikā: ayi sarale tatrāpi pṛṣṭavyāsi

ayi-O; sarale-honest girl; tatra-there; api-even; pṛṣṭavyasi-you will enquire.

Madanikā: O honest girl, even about that you ask!

Text 12

aśoka-mañjarī: anusaridavvo mu-undo.

anusaridavvo-remembered; mu-undo-Mukunda (Kṛṣṇa).

Aśoka-mañjarī: I remember Kṛṣṇa.

Text 13

madanikā: atha kim.

atha-then; kim-what?

Madanikā: Then what?

Text 14

aśoka-mañjarī: adha kadham ta-e lajja-tarala-e hi-a-am tu-e nnadam.

adha-then; kadham-was it?; ta-e-of Her; lajja-with shyness; tarala-e-trembling; hi-a-am-the heart; tu-e-by you; nnadam-understood.

Aśoka-mañjarī: Could you understand Her heart as She trembled with embarrassment?

Text 15

madanikā: vacche

tāvad eva trāpa-varma
balānām hṛdaye sthiram
yāvad viṣama-bāṇasya
na patanti śilī-mukhāḥ

vacche-O child; tavat-in that way; eva-certainly; trapa-of shyness; varma-the armor; balanam-of young girls; hṛdaye-in the heart; sthiram-firm; yavat-in which way; visama-banasya-of cupid, who shoots very powerful arrows; na-not; patanti-fall; sili-mukhāḥ-the arrows.

Madanikā: Child, girls wear the strong armor of shyness over their hearts so Kāma's arrows will not wound them.

Text 16

aśoka-mañjarī: tahabi kim ta-e jjeva sphudi-kidam tumhehim va anumidam.

tahabi-still; kim-what?; ta-e-by Her; jjeva-certainly; sphudi-kidam-openly displayed; tumhehim-by you; va-or; anumidam-inferred from hints.

Aśoka-mañjarī: Still, what did She outwardly show, or what could you infer from Her actions?

Text 17

madanikā: mayaivānumitam.

maya-by me; eva-certainly; anumitam-something was inferred.

Madanikā: I could infer some things.

Text 18

aśoka-mañjarī: kadham vi-a.

kadham-what?; vi-a-like.

Aśoka-mañjarī: What was that?

Text 19

madanikā:

śasini nayana-pāto nādarād unmadānām
rutam anu ca pikānāmkarṇa-rodhaś chalena
prativacanam apārtham yat-sakhinām kathāsu
smara-vilasitam asyās tena kincit pratītam

śasini-on the moon; nayana-of the eyes; pataḥ-falling; na-not; adārat-with attentiveness; unmadanam-intoxicated; rutam-the sound; anu-following; ca-and; pikanam-of the cuckoos; karna-of the ears; rodhaḥ-covering; chalena-on the pretext; prativacanam-answer; apartham-meaningless; yat-of whom; sakhinam-of the gopī-friends; kathasu-to the talking; smara-of amorous love; vilasitam-the pastimes; asyaḥ-of Her; tena-by this; kiñcit-something; pratītam-is believed.

Madanikā: She blankly stares at the moon, covers Her ears on the pretext of the maddened cuckoos' chirping, and replies to Her friends' conversations with babbled nonsense. All this makes me believe She has fallen in love.

Text 20 Song in Gāndhāra-rāga

Text A

hari haricandana-māruta-pika-rutam anu tanur-atanu-vikāram
tirayitum iva sa kati kati sahasā racayati na śīśu-vihāram

hari-Oh!; haricandana-from the sandalwood forests in the Malaya Hills; maruta-the breeze; pika-of the cuckoos; rutam-the warblings; anu-following; tanuḥ-in the form; atanu-of cupid; vikāram-the transformation; tirayitum-to eclipse; iva-as if; na-She; kati kati-how many times; sahasa-at once; racayati-performs; na-not; sisu-of a child; vihāram-the pastimes.

Oh! How many times does She shun the cuckoos' singing and the sandalwood breeze? She has fallen in love. She no longer acts as a child.

Text B Refrain

upanata-manasija-bādhā
abhinava-bhāva-bharān api dadhāti śiva śiva sīdati rādhā

upanata-arrived; manasija-by love; bādhā-overwhelmed; abhinava-new; bhava-of love; bharan-abundance; api-even; dadhati-manifesting; siva-Oh!; siva-Oh!; sīdati-is situated; rādhā-Rādhā.

Oh! Oh! She is overwhelmed with love. Rādhā is newly, deeply in love.

Text C

avidhaya-niścala-nayana-yugala-galad-ambu-kaṇān anuvāram
rahasi haṭhād upayāti sakhīm anu racayati sauhṛda-sāram

avidhaya-niscala-blankly staring; nayana-of eyes; yugala-from the pair; galat-streaming;
ambu-kanan-tears; anuvāram-at every moment; rahasi-approaches; sakhim-a friend; anu-to;
racayati-does; sauhdra-of friendship; sāram-the best.

Tears constantly stream from Her blankly staring eyes. She approaches a gopī-friend in a secluded place and swears Her unswerving friendship.

Text D

gajapati-rudra-mano-hāram ahar ahar idam anu rasika-samājam
rāmānanda-rāya-kavi-bhaṇitam viharatu hari-pada-bhājam

gajapati-of Gajapati; rudra-Mahārāja Pratāparudra; manaḥ-the heart; hāram-enchanting;
ahaḥ-day; ahaḥ-after day; idam-this; anu-following; rasika-of exalted devotees expert at
relishing transcendental mellows; samajam-the assembly; rāmānanda-rāya-Rāmānanda Rāya;
kavi-by the poet; bhaṇitam-spoken; viharatu-may enjoy pastimes; hari-of Lord Kṛṣṇa; pada-
the feet; bhajam-at.

May this song, which bears the mark of Lord Hari's feet, which was spoken by the poet Rāmānanda Rāya, and which charms Gajapati Mahārāja Pratāparudra's heart, charm the devotees expert at tasting nectar.

Note: This verse may also be interpreted to mean:

"May this song, which was spoken by the poet Rāmānanda Rāya, and which charms Gajapati Mahārāja Pratāparudra's heart, charm they who, expert at tasting nectar, have taken shelter of Lord Hari's feet.

Text 21

madanikā: tvam punaḥ kutra prasthitāsi.

tvam-you; punaḥ-again; kutra-where?; prasthita-went; asi-you.

Madanikā: Why did you return?

Text 22

aśoka-mañjarī: aham pi ta-e bhaṇida sahi ahina-a pa-uma-dala sejja pajjussu-amhi ta ubanehi tarisa-im pau-ma-dala-im ado tad-aththam paththidahmi.

aham-I; pi-also; ta-e-by Her; bhaṇida-said; sahi-O friend; ahina-a-new; pa-uma-lotus; dala-petal; sejja-couch; pajjussu-eager; amhi-I am; ta-therefore; ubanehi-please bring; tarisa-im-like this; pa-uma-lotus; dala-im-petals; ado-then; tad-for this; aththam-purpose; paththidahmi-I went.

Aśoka-mañjarī: Rādhā said to me, "I wish to lie down on a bed of lotus petals. Bring Me many lotus petals like these". For this purpose I have come.

Text 23

madanikā: (svagatam) aye ati-niṣṭhūram vilasati puṣpacāpaḥ śrutam mayā.

sa dakṣiṇānila-kuhu-ruta-bhr̥ṅga-nāda-
vyājṛmbhamāna-madanā su-ciram vicāryam
kiñcit sakhīm śāsimukhīm sumukhī vivikte
paryākulākṣaram idam nijagāda rādhā

svagatam-aside; aye-Oh!; ati-very; nisthūram-cruelly; vilasati-enjoys pastimes; puṣpacāpaḥ-cupid, who wields a bow of flowers; śrutam-it is heard; maya-by me; sa-She; dakṣiṇa-southern; anila-breeze; kuhu-of the cuckoos; ruta-the warbling; bhr̥ṅga-of the bumble-bees; nadam-the sounds; vyājṛmbhamana-manifesting; madana-amorous desires; su-a very; ciram-for a long time; vicāryam-may be seen; kiñcit-something; sakhim-to Her friend; śāsimukhīm-Śāsimukhī; sumukhi-who has a beautiful face; vivikte-in a solitary place; paryākula-stuttered; akṣaram-words; idam-this; nijagada-said; rādhā-Rādhā.

Madanikā: (Aside) Ah! I have heard Kāmadeva is cruel. Her desires aroused by the southern breeze, the cuckoos' singing, and the bees' humming, in a solitary place beautiful-faced Rādhā, in a choked voice, said to Her friend Śāsimukhī:

Text 24 Song in Toḍivarāḍī-rāga

Text A

vidalita-sarasija-dala-caya-śayane
varita-sakala-sakhijana-nayane

vidalita-broken; sarasija-lotus; dala-petals; caya-multitude; sayane-on a bed; varita-chosen; sakala-all; sakhi-of friends; nayane-eyes.

For a flower-petal bed pleasing to the eyes of all My gopī-friends. . .

Text B Refrain

valate mano mama sātvara-vacane
pūraya kāmam imam śasivadane

valate-goes; manaḥ-mind; mama-My; satvara-quick; vacane-words; puraya-please fulfill;
kamam-desire; imam-this; sasivadane-O Śasimukhī.

. . . My heart yearns. O Śasimukhī, O girl who at once does what I say, please fulfill this
desire.

Text C

abhinava-viṣa-kiṣalaya-caya-valaye
malayaja-rasa-pariṣevita-nilaye

abhinava-new; visa-lotus stems; kisalaya-blossoming; twigs; caya-multitude; valaye-
construction; malayaja-of sandalwood; rasa-paste; parisevita-decorated; nilaye-area.

For a bed of blossoming twigs and lotus stems anointed with sandalwood paste. . .

Text D

sukhayatu rudra-gajādhipa-cittam
rāmānanda-rāya-kavi-bhaṇitam

sukhayatu-may delight; rudra-Mahārāja Pratāparudra; gajādhipa-Gajapati; cittam-the
heart; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhaṇitam-spoken.

May these words, spoken by the poet Rāmānanda Rāya, please Gajapati Mahārāja
Pratāparudra's heart.

Text 25

madanikā: sādahaya śivaḥ santu te panthānaḥ. aham api mukundam anusariṣyāmi.

sādahaya-may you be successful; sivaḥ-auspiciousness; santu-may be; te-to you; panthanaḥ-
on the path; aham-I; api-also; mukundam-to Kṛṣṇa; anusariṣyami-shall go.

Madanikā: May you be successful. May your path be auspicious. I myself will find Kṛṣṇa.

Text 26

aśoka-mañjarī: ta vandijjasi. (iti niṣkrāntā).

ta-therefore; vandijjasi-you may be offered respectful obeisances; iti-thus; niṣkrānta-she exits.

Aśoka-mañjarī: Obeisances to you. (She exits).

Text 27

madanikā: (parikramya ākāśe lakṣyam baddhvā) bhoḥ sukhā janitā kutrāyam draṣṭavyo mukundaḥ. kim bruta bhaṇḍira-taru-mūle śāśimukhī-dvitiyaḥ prativasatīti. bhavatu niyojita mayaiva tatra śāśimukhī (pretya) kim bruta tvam kutra prasthitāsīti. tatraivātmānam apavarya śrotavyo 'yam vṛttāntaḥ. iti tatraiva gacchāmi. (iti niṣkrāntā).

(viṣkambhakah). bhāvi-bhūta-vastv-amś/ā-sūcakaḥ).

parikramya-walking; akase-into the sky; lakṣyam baddhva-glances; bhoḥ-o; sukaḥ-parrots; janita-you know; kutra-where?; ayam-this; drastavyaḥ-may be seen; mukundaḥ-Kṛṣṇa; kim-what?; bruta-do you say; bhaṇḍira-taru-of a bhaṇḍira tree; mule-at the base; śāśimukhī-to Śāśimukhī; dvitiyaḥ-a second; prativasati-He stays; iti-thus; bhavatu-may be; niyojita-joined; maya-by me; eva-certainly; tatra-there; śāśimukhī-Śāśimukhī; pretya-walks; kim-what?; brute-you say; tvam-you; kutra-where?; prasthita asi-you will go; tatra-there; eva-certainly; atmanam-self; apavarya-concealing; śrotavyaḥ-heard; ayam-this; vṛttāntaḥ-news; iti-thus; tatra-there; eva-certainly; gacchami-I go; iti-thus; niṣkrānta-exits; iti-thus; viṣkambhakaḥ-the viṣkambhaka interlude; bhavi-future; bhuta-past; vastu-substance; amśa-part; sūcakaḥ-indicating.

Madanikā: (Takes a few steps and then looks up at the sky) O parrots, you must know: Where is Kṛṣṇa now? What? Do you say He is with Śāśimukhī under a bhaṇḍira tree? I should join Śāśimukhī there. (walks) What do you say? Where are you? I will hide and hear the news. I will go there. (She exits).

(Thus ends the viṣkambhaka interlude, which summarizes past events and hints the future).

Text 28

(tataḥ praviśati śāśimukhī-dvitiyaḥ kṛṣṇaḥ).

kṛṣṇaḥ: ita itaḥ.

śāśimukhī: (anaṅga-pātrikām arpayati).

tataḥ-then; praviśati-enters; śāśimukhī-Śāśimukhī; dvitiyaḥ-accompanying; kṛṣṇaḥ-Kṛṣṇa; itaḥ-here; itaḥ-here; anaṅga-pātrikam-the love-letter; arpayati-gives.

(Kṛṣṇa and Śāsimukhī enter).

Kṛṣṇa: Here. Here.

Śāsimukhī: (gives Him the love-letter).

Text 29

kṛṣṇaḥ: (vacayati)

su-iram vijjhasi hi-a-am lambha-i ma-ano kkhu dujjasam vali-am disasi sa-aladisasum disa-i
ma-ano na kuttavi

vacayati-reads; su-iram-for a very long time; vijjhasi-you have been wounded; hi-a-am-
heart; lambha-i-obtains; ma-ano-cupid; kkhu-indeed; dujjasam-infamy; vali-am-powerful;
disasi-you are seen; sa-ala-all; disasum-in directions; disa-i-is seen; ma-ano-cupid; na-not;
kuttavi-anywhere.

Kṛṣṇa: (Reads the letter aloud)

"My dear Kṛṣṇa, over a very long period You repeatedly wounded My heart, and now the
powerful, infamous cupid (Kāmadeva) has entered into the wound You created. Now I see
You everywhere, in all directions, but I cannot find that cupid (Kāmadeva) anywhere".*

Text 30

kṛṣṇaḥ: (svagatam) aye ati-bhumim gato 'sya rāgaḥ. tadākalayāmy audāsyenāsyā hṛdaya-
sthairyam.

(prakāśam sāvahittham) sakhi

svagatam-aside; aye-Oh; ati-beyond; bhumim-the limit; gataḥ-has gone; asyaḥ-of Her;
rāgaḥ-the love; tada-then; akalayami-I shall see; audasyena-with indifference; asyaḥ-of Her;
hṛdaya-of the heart; sthairyam-the fixity; prakasam-openly; sa-with; avahittham-
dissimulation; sakhi-O friend.

Kṛṣṇa: (Aside) Her love is boundless. By pretending to be indifferent to Her, I will see
whether She has actually fixed Her heart on Me. (Concealing His real intention, He says to
Śāsimukhī) Friend . . .

Text 31

ko vayan madanābhidhaḥ katham itaḥ kim vaparāddham tayā
yenāyam vidayam dunoti sudṛśam kamsasya kim ko 'py asau(sāṭopam) tadādeśaya
kvāsau.
adyainam bhujayugma-mātra-saraṇān sammardya bālam imām

avyagram racayāmi kim mayi satī trāso vraja-strī-jane

kaḥ-who?; va-or; ayam-this person; madana-Kāmadeva; abhidhaḥ-named; katham-why?; itaḥ-here; kim-what?; va-or; aparaddham-offended; taya-by Her; yena-because of whom; ayam-this; vidayam-mercilessly; dunoti-pains; su-drsam-the beautiful-eyed girl; kamsasya-of Kamsa; kim-whether; kah api-this person; asau-he; sa-with; atopam-pride; tada-then; adesaya-please inform; kva-where?; asau-he; adya-at this moment; enam-him; bhuja-of arms; yugma-pair; matra-alone; saranaḥ-shelter; sammardya-crushing; balam-young girl; imam-this; avyagram-fearless; racayasi-I shall make; kim-how?; mayi-in My presence; sati-O pious girl; trasaḥ-gear; vraja-in Vraja; stri-jane-of the women.

Who is this person named Kāmadeva? How did he come here? How did this beautiful-eyed girl offend him that he now mercilessly tortures Her in this way? Is he one of Kamsa's men? (With pride) Tell Me where he is! Today I will crush him to death with My bare arms! I will free this girl from Her fears. O pious (Śāsimukhī), how can the girls of Vraja be afraid when I am here?

Text 32

(āpāti-kṣepeṇa pravīśya)

vidūśakaḥ: bho vayassa na kkhu eso kamsassa ko bi ahaṃ jjeva ma-anabhi-o ta tu-e kim maha bahmanassa kadavvam.

apati-the curtain; kṣepena-tossing aside; pravosya-enters; bho-O; vayassa-friend; na-not; kkhu-indeed; eso-he; kamsassa-of Kamsa; ko bi-person; aham-I; jjeva-certainly; ma-ana-Kāmadeva; abhi-o-named; ta-therefore; tu-e-by You; maha-of me; bahmanassa-a brahmana; kadavvam-should be done.

Vidūśaka: (Pushing aside the curtain, he hastily enters) Friend, Kāmadeva is not one of Kamsa's men. Kāmadeva is my name. I am a brāhmaṇa. Why do you want to kill me?

Text 33

kṛṣṇaḥ: dhiṅ mūrkhā alam pariḥāsenā.

dhik-fie; murkha-fool; alam-enough!; parihāsena-with this joking.

Kṛṣṇa: Fool, stop joking around!

Text 34

vidūśakaḥ: bho-adi ahmanam pi-a-vayassassa haththe laddu-a-ju-alam tu-e dadavvam pi-a-va-assa taththa gadu-a ma-anam nirakarissadi.

bho-adi-O noble lady; ahmanam-of us; pi-a-dear; vayassassa-of the friend; haththe-in the hand; laddu-a-of laddu candies; ju-alam-a pair; tu-e-by you; dadavvam-should be placed; pi-

a-dear; va-assa-friend; taththa-then; gadu-a-having gone; ma-anam-this Kāmadeva; nirakassadi-will kill.

Vidūṣaka: Noble lady, put two laḍḍu candies in my dear friend's hand. Then my dear friend will certainly go and kill this Kāmadeva person.

Text 35

madanikā: (karṇam datvā) aye nistr̥ṣṭārthe 'yam dūtī yataḥ

iyam tat-tad-vaco vṛndā-
vane mād̥hava-sannidhau
rādhā-rūpa-kathā-vyājād
uvācāsatti-kovidā

karṇam-an ear; datvā-giving; aye-Oh; nistr̥ṣṭa-given; arthe-in the meaning; ayam-this; duti-a gopī-messenger; yataḥ-because; iyam-this; tat-tat-various; vacaḥ-of words; vṛndāvane-in Vṛndāvana forest; mād̥hava-Kṛṣṇa; sannidhau-near; rādhā-Rādhā; rūpa-the form; katha-topics; vyajat-on the pretext; uvaca-spoke; asatti-at arranging for the couple's meeting; kovidā-expert.

Madanikā: (giving an ear) This gopī-messenger wishes to arrange for Them to meet. Expert at arranging lover's meetings, on the pretext of repeating Rādhā's words, she will describe Rādhā's beauty to Kṛṣṇa in Vṛndāvana forest.

Text 36

(nirūpya vihasya)

amuṣyaḥ pronmīlat-kamala-madhu-dhārā iva giro
nīpīya kṣībatvam gata iva calan-maulir adhikam
udañcat-kāmo 'pi sva-hṛdaya-kalā-gopana-paro
hariḥ svairam svairam smita-subhagam ūce katham ayam

nirūpya-dramatically representing; vihasya-laughing; amuṣyaḥ-of Him; pronmīlat-opening; kamala-of a lotus flower; madhu-of the honey; dharaḥ-a stream; iva-as if; giraḥ-words; nīpīya-drinking; kṣībatvam-intoxication; gataḥ-attained; iva-as if; calat-moving; mauliḥ-crown; adhikam-greatly; udañcat-rising; kamaḥ-amorous passion; api-even; sva-own; hṛdaya-of the heart; kala-the art; gopana-protecting; paraḥ-devoted; hariḥ-Lord Kṛṣṇa; svairam svairam-voluntarily; smita-smiling; subhagam-charming; uce-describe; katham-how?; ayam-this person.

(Laughing) His crown trembling, He reads the words as if intoxicated by drinking a flood of a blossoming-lotus nectar. He tries to hide the love rising in His heart. How can I describe the charm of His smile?

Text 37

tad bhavatu ati-bhūmiṁ gato rāgo mādhyam avahāti.

tat-then; bhavatu-may be; ati-beyond; bhūmiṁ-the boundary; gataḥ-gone; rāgaḥ-love; mādhyam-sweetness; avahati-brings.

His boundless love is very sweet.

Text 38

kr̥ṣṇaḥ: (punar api pātrikāṁ vācayitvā) sakhi samyāg idam nāv akalitam.

gopāla-bālaka-vṛto yamunā-taṭānte
vṛndāvane kim api keli-kalām bhajāmi
kasmād iyam diśi diśi sphuṭa-rūpa-bhājam
mām eva paśyati kurāṅga-kiśora-netrā

punaḥ-again; api-also; pātrikāṁ-the letter; vācayitvā-reading; sakhi-O friend; samyak-completely; idam-this; nau-by us; akalitam-not understood; gopāla-cowherd; bālaka-boys; vṛtaḥ-accompanied; yamunā-of the Yamuna River; taṭānte-of the shore; ante-on the edge; vṛndāvane-in Vṛndāvana; kim api-something; keli-of transcendental pastimes; kalam-the art; bhajāmi-I do; kasmāt-why?; iyam-this; diśi diśi-in all directions; sphuṭa-manifested; rūpa-form; bhājam-possessing; mām-Me; eva-certainly; paśyati-sees; kurāṅga-deer; kiśora-young; netra-a girl with such eyes.

Kṛṣṇa: (He again reads the letter aloud) Friend, I don't understand it. I play with the cowherd boys on the Yamunā's shore and in Vṛndāvana forest. Why does this doe-eyed young girl stare at Me from every direction?

Text 39 Song in Sama-gurjarī-rāga

Text A

gopa-kumāra-samajam imam sakhi pṛccha kadā nu gato 'ham
katham iva mam anupaśyati diśi diśi katham iva kalayati moham

gopa-cowherd; kumāra-of boys; samajam-the group; imam-this; sakhi-O friend; pṛccha-ask; kadā-when?; nu-indeed; gataḥ-gone; aham-I am; katham-why?; iva-indeed; mam-at Me; anupaśyati-stares; diśi diśi-in every direction; katham-why?; iva-indeed; kalayati-does; moham-illusion.

When did I ever leave them? Friend, ask the cowherd boys! Why does She stare at Me from every direction? Why does this illusion stare at Me?

Text B Refrain

sakhi parihara vacana-vilāsam
gopa-śiśūnām viditam idam mama janayati guru-parihāsam

sakhi-O friend; parihāra-give up; vacana-of words; vilasam-playing; gopa-cowherds; sisunam-by the boys; viditam-understood; idam-this; mama-to Me; janayati-does; guru-heavy; parihasam-joking.

Friend, please give up these joking words. The cowherd boys know about this, and now they are making fun of Me.

Text C

yadi ca kulācalayāpi kula-sthitir anayā pariharaṇīyā
kim iti tadā ratir ati-vikalā bāle kila karaṇīyā

yadi-if; ca-and; kula-acalaya-by this pious girl; api-even; kula-asthitiḥ-the bounds of propriety; anaya-by Her; pariharaniya-to be transgressed; kim-why?; iti-thus; tada-then; mayi-with Me; ratiḥ-love; ati-very; vikala-agitated; bale-O girl; kila-indeed; karaniya-is to be done.

Child, even if this pious girl wishes to transgress the bounds of proper conduct, why did She fall in love with Me?

Text D

gajapati-rudra-mude madhusūdana-vacanam idam rasikeṣu
rāmānanda-rāya-kavi-bhaṇitam janayatu mudam akhileṣu

gajapati-Gajapati; rudra-Mahārāja Pratāparudra; mude-for the pleasure; madhusudana-of Lord Kṛṣṇa; vacanam-the statement; idam-this; rasikesu-in the exalted devotees expert at relishing the nectar of transcendental mellows; ramananada-rayā-Rāmānanda Rāya; kavi-by the poet; bhaṇitam-spoken; janayatu-may create; mudam-delight; akhilesu-in all of them.

May these words of Lord Kṛṣṇa, which the poet Rāmānanda Rāya has repeated to please Gajapati Mahārāja Pratāparudra, give happiness to all devotees expert at tasting nectar.

Text 40

śaśimukhī: (svagatam) aho pi-a-sahi-e aththananura-o ta kim eththa kadavvam.

svagatam-aside; aho-O; pi-a-dear; sahi-e-of the friend; aththana-without a foundation; anura-o-love; ta-therefore; kim-what?; eththa-here; kadavvam-should be done.

Śaśimukhī: (aside) Ah! My dear friend's love is hopeless. What will I do?

Text 41

vidūṣakaḥ: bho kim eda-e duttha-gobi-dhida-e bhaṇida-e va-assa pekkha pekkha.

bho-O; kim-what is the use?; eda-e-of these; duttha-of the wicked; gobi-of a gopī; dhida-e-of the daughter; bhaṇida-e-of the words; va-assa-O friend; pekkha-look!; pekkha-look!

Vidūṣaka: Who needs this wicked gopī-girl's words? Friend, look! Look!

Text 42

ra-i-ara-calida hamsi magga-i ccha-am kamala-gucchassa
maru-a-dhu-a-ara-atta pekkhasi ja ta ni-arodi

ra-i-ara-in the sunlight; calida-moving; hamsi-a female swan; magga-i-seeks; ccha-am-the shade; kamala-of lotus flowers; gucchassa-of the group; maru-a-by the breeze; dhu-a-ara-shaken; atta-self; pekkhasi-you see; jam-which; tam-her; ni-arodi-keeps away.

Moving in the sunlight, a female swan, seeks the shade of the lotus flowers. As you may see, the breeze makes the lotus flowers move, and prevents the swan from entering among them.

Text 43

kṛṣṇaḥ: (svagatam) aho vacana-bhaṅgī dhūrtasya. (prakāśam) dhi mūrkhā kim
aprustutam ālapasi.

svagatam-aside; aho-O; vacana-of words; bhaṅgī-clever crookedness; dhurtasya-of this rascal; prakasam-openly; dhik-fie!; murkha-fool; kim-what; aprustutam-nonsense; alapasi-you speak.

Kṛṣṇa: (aside) Ah! What clever crooked words this rascal speaks! (openly) Fool, what nonsense do you speak now?

Text 44

vidūṣakaḥ: bho va-assa ma-e jjevva paththudam bhaṇidam.

bho-O; va-assa-friend; ma-by me; jjevva-certainly; paththudam-nicely; bhaṇidam-it is spoken.

Vidūṣaka: Friend, I am speaking very eloquently.

Text 45

madanikā: (svagatam) sarvathā kṛtārthāsi aye rādhike.

svagatam-aside; sarvatha-in all respects; kṛta-ārtha-successful; asi-You are; aye-O; rādhika-Rādhā.

Madanikā: (Aside) O Rādhā, now You are successful.

Text 46

śāsimukhī: (prakāśam) maha-bha-a asarisam tuhmarisana anugata-vañcanam.

prakasam-openly; maha-bha-O greatly fortunate one; asarisam-not like this; tuhmarisana-of those like You; anugata-followers; vañcanam-cheating.

Śāsimukhī: (openly) O very fortunate one, it is not right for persons like You to cheat Your followers in this way.

Text 47

kṛṣṇaḥ: bhadre anyad apy ākalaya.

bhadre-O auspicious girl; anyat-another thing; api-also; akalaya-please understand.

Kṛṣṇa: Beautiful one, please understand.

Text 48

dayito dayitas tasyā
bāleyaṁ kula-pālikā
akāṇḍe kim asau mugdhe
dhattam ācāra-viplavam

dayitaḥ-dear; dayitaḥ-husband; tasyaḥ-of Her; bala-this girl; kula-palika-chaste and religious; akande-suddenly and for no reason; kim-why?; asau-She; mugdhe-O charming girl; dhattam-placed; ācāra-of morality; viplavam-transgression.

O charming one, She is a chaste and religious girl, and She has a very affectionate husband. Why has She suddenly, and for no reason, decided to break the rules of morality?

Text 49

vidūṣakaḥ: bhodi ahmanam pi-a-va-asso dhamma-sarano ta osaradu bhodi. (kṛṣṇasya hr̥di hastam datvā) bhodi ma uttamma sa jjevva pi-a-va-assassa hi-a-e kurakura-adi. ta ma-e jjeva

phudam kadavvam sarvvam. (karne) bho va-assa tuhmehim pi sa sivine vara sahasam dittha. emhim kisa aththijjanto appa atthabijjadi.

bhodi-is; ahmanam-of us; pi-a-dear; va-asso-friend; dhamma-of religion; sarano-on the path; ta-therefore; osaradu-go away; bhodi-you; kṛṣṇasya-of Lord Kṛṣṇa; hṛdi-on the heart; hastam-hand; datvā-placing; bhodi-yourself; ma-don't; uttamma-make unhappy; sa-She; jjevva-certainly; pi-a-dear; va-assassa-of the friend; hi-a-e-in the heart; kukura-adi-makes meaningless sounds; ta-therefore; ma-e-by me; jjeva-certainly; pi-a-dear; va-assassa-of the friend; hi-a-e-in the heart; kukura-adi-makes meaningless sounds; ta-therefore; ma-e-by me; jjeva-certainly; phudam-revealed; kadavvam-may be; sarvvam-everything; karne-in the ear; bho-O; va-assa-friend; tuhmehim-by You; pi-even; sa-She; sibine-seen; emhim-now; kisa-why?; aththijjanto-being requested; appa-self; atthabijjadi-you make Her beg.

Vidūṣaka: My dear friend follows the path of religion. Go away! (He places his hand over Kṛṣṇa's heart) Don't make trouble. To my dear friend's heart this is all nonsense. There. Now I have revealed everything. (in Kṛṣṇa's ear) Friend, this is the girl You see thousands of times in Your dreams. She is begging You. Why make Her beg?

Text 50

kṛṣṇaḥ: dhiṁ mūrkhā mama svapna-vṛttāntaḥ katham svayā jñātaḥ.

dhik-fie; murkha-O fool; mama-of Me; svapna-of the dreams; vṛttantaḥ-the story; katham-how?; svaya-by you; jñātaḥ-known.

Kṛṣṇa: Idiot! How did you get this story of My dreams?

Text 51

vidūṣakaḥ: sibine bi kim pariharasi tahim jjevva ahmehim pi dittham.

sibine-in dream; bi-indeed; kim-what?; pariharasi-did You abandon; tahim-in that; jjevva-certainly; ahmehim-by us; dittham-seen.

Vidūṣaka: Why won't You talk about Your dreams? I never saw them.

Text 52

kṛṣṇaḥ: (svagatam) yadyapy anena vacatā-baṭunā parihāsa-śīlatayā ālapitam tathāpi sadvādo vṛttaḥ. bhavatu tathāpi jijñāsaniya-svabhāvā hi bāla-ramaṇyaḥ. (prakāśam) bhadre tan nivartyatām asādṛśāt sahasād iyam bālā. (vidūṣakaṁ prati) vayasya tad ehi. vyaṁ api vatsāhāraṇāya yāmaḥ. bhadre tvam api sānunayām enam nivartayeti.

svagatam-aside; yadyapi-if; anena-by him; vacata-talkative; batuna-brahmacari; parihasa-of joking; silataya-with the nature; alapitam-spoken; tatha api-still; sat-vadaḥ-the truth; vṛttaḥ-

is; bhavatu-may be; tatha api-still; jijñāsaniya-inquisitive; svabhavaḥ-natures; hi-indeed; bala-the young; ramanyaḥ-girls; prakasam-openly; bhadre-O noble lady; tat-this; nivartyatam-should be stopped; asadsat-not like this; sahasat-at once; iyam-this; bala-girl; vidūṣakam-the Vidūṣaka; prati-to; vayasya-friend; tat-therefore; ehi-come; vayam-we; api-indeed; vatsa-of the calves; ahāranaya-for herding; yamaḥ-we shall go; bhadre-O noble lady; tvam-you; api-also; sa-with; anunayam-kind words; enam-Her; nivartaya-please stop; iti-thus.

Kṛṣṇa: (Aside) Even though this talkative brahmacārī is only joking, still, his words are true, and young girls are naturally eager to ask questions. (openly) Noble lady, please stop this girl from doing the wrong thing. (to the Vidūṣaka) Friend, come. Let us go take care of the calves. Noble lady, with kind words please stop this girl.

Text 53 Song in Mallāra-rāga

Text A

śāsini na rāgaḥ bhajate nalinī
ravim anu naiva vṛṣasyati rajanī

śasini-for the moon; na-not; rāgam-love; bhajate-feels; nalinī-the lotus flower; ravim anu-for the sun; na-not; eva-certainly; vṛsayati-longs; rajani-the night.

The lotus does not love the moon. The night does not yearn for the sun.

Text B Refrain

śāsimukhi vārāya vārija-vadanam
anucita-viṣaya-vikasvara-madanam

śāsimukhī-O Śāsimukhī; varāya-please stop; vārija-lotus; vadanam-whose face; anucita-improper; viṣaya-object; vikasvara-manifesting; madanam-love.

Śāsimukhī, please stop this lotus-faced girl. She has fallen in love with the wrong man.

Text C

kula-vanitānām idam ācaritam
para-puruṣādhigame guru-dūritam

kula-vanitanam-of pious, chaste girl; idam-this; acaritam-done; para-another; puruṣa-to a man; ādhigame-in going; guru-grave; dūritam-sin.

For pious, chaste girls, adultery is a very grave sin.

Text D

sa yadi gaṇayati na kula-caritram
kim iti vyaṃ kalayāma na citram

sa-She; yadi-if; gaṇayati-counts; na-not; kula-pious; caritram-activities; kim-why?; iti-thus;
vayam-we; kalayāma-may see; na-not; citram-astonishing.

If She does not think it important to follow the rules of religion should we not be surprised?

Text E

udayatu rudra-gajādhipa-hṛdaye
rāmānanda-bhaṇitam ati-sadaye

(iti niṣkrāntāḥ sarve).

udayatu-may rise; rudra-of Mahārāja Pratāparudra; gajādhipa-Gajapati; hṛdaye-in the heart; rāmānanda-by Rāmānanda Rāya; bhaṇitam-spoken; ati-very; sa-sadaye-merciful; iti-thus; niṣkrāntāḥ-exit; sarve-all.

May these words, spoken by Rāmānanda Rāya, rise in the Gajapati Mahārāja Pratāparudra's very merciful heart.

(All exit).

Act Three

Bhāva-prakāśa

The Revelation of Love

Text 1

(tataḥ praviśati aśoka-mañjarī)

aśoka-mañjarī: a-e sudam ma-e ma-ani-a-e vanade-ada-e śaśimuhi-e saddham kim pi rahassam kunanti mahavi-lada-mandaba-sa-ase pi-a-sahi citthadi ta pekkhi-a gamissam. (agrato 'valokya samupasarpya ca). a-e eda-o lahu lahu kim pi jampanti ta na jujjadi ettha parisidum. (iti niṣkrāntā).

tataḥ-then; praviśati-enters; aśoka-mañjarī-Aśoka-mañjarī; a-e-O; sudam-heard; ma-e-by me; ma-ani-a-e-Madanikā; vanade-ada-e-Vanadevata; śaśimuhi-e-Śaśimukhī; saddham-with; kim pi-somewhat; rahassam-secret; kunanti-doing; mahavi-lada-of mādhavī creepers; mandaba-the cottage; sakase-near; pi-a-dear; sahi-friend; citthadi-stays; ta-that; pekkhi-a-seeing; gamissam-I shall go; agrataḥ-before; avalokya-looking; samupasarpya-goes; ca-and; a-e-O; eda-o-they; lahu lahu-very loftly; kim pi-something; jampanti-are talking; ta-therefore; na-not; jujjadi-is appropriate; ettha-here; parisidum-to enter; iti-thus; niṣkrānta-she exits.

(Enter Aśoka-mañjarī).

Aśoka-mañjarī: Ah! I have heard that my dear friend Rādhā, accompanied by Madanikā, Vanadevatā, and Śaśimukhī, has gone to a secluded place near the cottage of mādhavī vines. I will go there and see them. (She walks some distance, and then looks ahead) Ah! They are whispering very softly. It is not right to go there now. (She exits).

Text 2

(tataḥ praviśati śaśimukhī-madanikābhyām prabodhyamānā rādhā).

rādhā: (dirgham uṣṇam ca niśvasya) saccakam jjevva parihidamhi māhavana.

tataḥ-then; praviśati-enters; śaśimukhī-by Śaśimukhī; madanikābhyam-and Madanikā; prabodhyamāna-being informed; rādhā-Rādhā; dirgham-long; usnam-warm; ca-also; nisvasya-sighing; saccakam-in truth; jjevva-certainly; parihidamhi-I have been abandoned; māhavana-by Kṛṣṇa.

(As She is addressed by Śaśimukhī and Madanikā, Rādhā enters).

Rādhā: (with a long, warm sigh) It is true. Kṛṣṇa has rejected Me.

Text 3 Song in Samagujjari-rāga

Text A

kula-vanita-jana-dhṛtam ācāram
tṛṇa-vad aṅaṇayam galita-vicāram

kula-pious; vanita-jana-of girls; dhṛtam-performed; acaram-the conduct; trna-a blade of grass; vat-like; aṅaṇayam-I have considered; galita-fallen; vicaram-discrimination.

I think the saintly conduct of pious, chaste girls worthless as a blade of grass.

Text B Refrain

śiva śiva kiṁ vācaritam aśastam
vidhir adhunā vada vaśayatu kas tam

siva-ah!; siva-ah!; kim-what?; va-or; acaritam-conduct; aśastam-ignoble; vidhiḥ-rule; adhuna-now; vada-please tell; vaśayatu-should control; kaḥ-what?; tam-that.

Alas! Alas! How badly have I acted! Tell Me: How can I bring Kṛṣṇa under My control?

Text C

śiśur api yuvatir ivāhita-bhāvā
vigalita-lajjitām aham iva kā vā

śiśuḥ-a child; api-even; yuvatiḥ-young; iva-like; ahita-inauspicious; bhava-condition; vihalita-fallen; lajjitam-shyness; aham-I; iva-as if; ka-who?; va-or.

What young girl is misbehaved and shameless as I?

Text D

gajapati-rudra-mude samudītam
rāmānanda-rāya-kavi-gītam

gajapati-Gajapati; rudra-Mahārāja Pratāparudra; mude-for the pleasure; samuditam-manifested; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; gītam-sung.

For the pleasure of Gajapati Mahārāja Pratāparudra, the poet Rāmānanda Rāya sings this song.

Text 4

śaśimukhī: vinnido jevva savvo vuttanto ta sa-am jevva vi-ari-adu.

vinnido-described; jevva-certainly; savvo-the entire; vuttanto-story; ta-then; sa-am-personally; jevva-certainly; vi-ari-adu-may be considered.

Śaśimukhī: The whole story has been told. Now You must think what to do.

Text 5

rādhā: (sanskṛtam āśritya)

śrāvaṃ śrāvaṃ su-sama-śruti-samitā-para-brahma vaṃśī-prasūtam
dāśaṃ dāśaṃ tri-loki-vara-taruṇa-kalā-keli-lāvaṇya-sāram
dhyāyaṃ dhyāyaṃ samudyad-dyumaṇi-kumudini-bandhu-rociḥ sa-rociś
chāyāṃ śrī-kānta-saṅgaṃ dahati mama mano māṃ kukulāgni-dāham

sanskṛtam-of Sanskrit; āśritya-taking shelter; sravam sravam-repeatedly hearing; su-beautiful; sama-śruti-to the Sama Veda; samita-equal; para-brahma-spiritual sound; vamsi-from the flute; prasutam-born; darsam-seeing; darsam-and seeing; tri-three; loki-of the worlds; vara-best; taruna-youthful; kala-expert; keli-pastimes; lavanya-of beauty; saram-the essence; dhyāyam-meditation; dhyāyam-and meditation; samudyat-rising; dyumani-of the sun; kumudini-bandhu-and of the moon, the friend of the lotus flowers; rociḥ-of the shining; sa-rociḥ-chayam-the splendor; sri-of the goddess of fortune; kanta-of the lover; saṅgam-the touch; dahati-burns; mama-My; manaḥ-heart; mam-Me; kukula-agni-daham-burning in a blazing fire.

Rādhā: (in Sanskrit) Hearing again and again His flute music beautiful as the Sāma Veda, seeing again and again His youthful playfulness and handsomeness glorious in the three worlds, and meditating again and again on the touch of Him, My lover splendid as the moon or the rising sun, My burning heart has set Me on fire.

Text 6

śaśimukhī: sahi muñca aththanagaham.

sahi-O friend; muñca-give up; aththana-improper; agaham-attachment.

Śaśimukhī: Friend, give up this wrong desire.

Text 7

yad yad-vyañjita-mañjana-pratikṛtau kṛṣṇe tvad-arthaṃ mayā
tat tat tena nivāritaṃ śīśu-daśā-bhāva-prakāśair alam
astāṃ utkalikā-prasūna-vigalan-mādhvika-naddhaṃ viṣaṃ

kṛṣṇa-dhyānam ito 'nyataḥ su-vadane saṅkalpam ākalpaya

yat yat-whatever; vyañjita-manifested; mañjana-pratikṛtau-in response; kṛṣṇe-to Kṛṣṇa; tvat-of You; artham-for the sake; maya-by me; tat tat-that; tena-by Him; nivaritam-repudiated; sisu-of a child; dasa-the condition; bhava-existence; prakāśaiḥ-by the display; alam-greatly; astam-is; utkalika-trickling down; madhvika-with madhvika nectar; naddham-mixed; visam-poison; kṛṣṇa-on Kṛṣṇa; dhyānam-meditation; itaḥ-thus; anyataḥ-somewhere else; su-vadane-O beautiful-faced girl; saṅkalpam-desire; akalpaya-You should do.

Whenever I put Your proposal before Kṛṣṇa, He rejects it as if He were still a small child. Your meditation on Him is poison mixed with mādhvika nectar flowing from the flower of passionate yearning. O girl with the beautiful face, place Your love somewhere else.

Text 8 Song in Sahavi-rāga

Text A

hīnam patim bhajate ramaṇī
keśariṇām kim u kalayati hariṇī

hinam-without; patim-husband; api-even; bhajate-worships; ramani-a girl; kesarinam-a lion; kim-will?; u-indeed; kalayati-become attached; harini-a doe.

Will a chaste wife love anyone but her husband? Will a doe fall in love with a lion?

Text B Refrain

rādhike parihara mādharma-rāgam aye

radhike-O Rādhā; parihara-give up; madharma-for Kṛṣṇa; rāgam-this love; aye-O.

Rādhā, give up this love for Kṛṣṇa.

Text C

kṣiṇe śaśini ca kumuda-vanīyam
bhajati na bhāvam kim u ramaṇīyam

ksine-diminished; śaśini-the moon; ca-also; kumuda-of lotus flowers; vani-forest; iyam-this; bhajati-attains; na-not; bhavam-condition; kim-whether?; u-indeed; ramaṇīyam-delightful.

What lotus flowers are not delighted when the crescent moon rises?

Text D

sukhayatu gajapati-rudra-nareśam
rāmānanda-rāya-gītam anīśam

sukhayatu-may please; gajapati-Prataparudra; nara-isam-the king; rāmānanda-rāya-by
Rāmānanda Rāya; gītam-sung; anīśam-day and night.

May Rāmānanda Rāya's song always please Gajapati Mahārāja Pratāparudra.

Text 9

rādhā: (sāśram) devi madanike kaḥ prakāraḥ

prema-ccheda-rujo 'vagacchati harir nāyam na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāśravam
dvi-trāny eva dināni yauvanam idam hā-hā vidhe kā gatiḥ

sa-with; asram-tears; devi-O noble; madanikā-Madanikā; kaḥ-what?; prakaraḥ-kind;
prema-cheda-rujaḥ-the sufferings of a broken loving relationship; avagac-chati-knows; hariḥ-
the Supreme Lord; na-not; ayam-this; na ca-nor; prema-love; vā-nor; sthāna-the proper place;
asthānam-an unsuitable place; avaiti-knows; na-not; api-also; madanaḥ-Cupid; jānāti-knows;
naḥ-us; durbalāḥ-very weak; anyaḥ-another; veda-knows; na-not; ca-also; anya-duḥkham-the
difficulties of others; akhilaṁ-all; naḥ-our; jīvanam-life; vā-or; āśravam-simply full of
miseries; dvi-two; trāṇi-three; eva-certainly; dināni-days; yauvanam-youth; idam-this; hā-hā-
alas; vidhe-O creator; kā-what; gatiḥ-our destination.

Rādhā: (with tears) O noble Madanikā, what will be My fate? Our Kṛṣṇa does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of our very weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be our destination?*

Text 10

madanikā: katham evam uttāmyasi yataḥ

samākṛṣṭā dūrāt kim api yadi sā ketaki-vana-
prasūnenonmīlat-surabhi-bhara-sāreṇa niyatām
atha bhrāmaṁ bhrāmaṁ rajasi rasam ālokya na manāg
api prānta-prāptā pariharati tan no madhukarī

katham-why?; evam-in this way; uttamyasi-You are distressed; yataḥ-because; samakrsta-attracted; durat-from a distance; api-although; yadi-if; sa-she; ketaki-of ketaki trees; vana-of the forest; prasunena-from the flowers; unmilat-rising; surabhi-of sweet fragrance; bhara-abundance; sarena-by the excellent; niyatam-always; atha-then; bhramam-wandering; bhramam-and wandering; rajasi-in the flower-pollen; rasam-nectar; alokya-seeing; na-not; mānak-the slightest; api-whether; prapta-attained; pranta-the vicinity; pariharati-abandons; tat-that; na-not; u-indeed; madhukari-a bumble-bee.

Madanikā: Why trouble Yourself in this way? If, attracted by the ketakī flowers' fragrance, and again and again wandering among them, sees no nectar pollen, a bumble-bee will leave.

Text 11

rādhā: (dhairyam avalambya) parityakta evety ardhoktena. (sa-sādhvasotkampam) devi nāyaṁ mamāparādhāḥ

yadā yaṭo daivān madhu-ripur asau locana-patham
tadāmākaṁ ceto madana-hatakenāhṛtam abhūt

(kṣaṇam sthitvā dīrgham uṣṇam ca niḥśvasya).

punar yasminn eśa kṣaṇam api dṛṣor eti padavim
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ_

dhairyam-peaceful composure; avalmabya-attaining; parityaktaḥ-abandoned; eva-certainly; iti-thus; ardha-half; uktena-with the statement; sa-with; sadhvasa-agitated; utkampam-trembling; devi-O noble lady; na-not; ayam-this; mama-of Me; aparādhāḥ-the fault; yataḥ-because; punaḥ-again; yasmin-when; eśaḥ-Kṛṣṇa; kṣaṇam api-even for a moment; dṛṣoḥ-of the two eyes; eti-goes to; padavim-the path; vidhāsyāmaḥ-we shall make; tasmin-at that time; akhila-all; ghaṭikāḥ-indications of time; ratna-khacitāḥ-bedecked with jewels; kṣaṇam-for a moment; sthitva-pausing; dīrgham-a long time; usnam-warm; ca-and; niḥśvasya-sighing; yadā-when; yātaḥ-entered upon; daivāt-by chance; madhu-ripuḥ-the enemy of the demon Madhu; asau-He; locana-patham-the path of the eyes; tadā-at that time; asmākam-our; cetaḥ-consciousness; madana-hatakena-by wretched Cupid; āhṛtam-stolen; abhūt-has become.

Rādhā: (Becoming peaceful and composed) By the time you were half-finished, I had already abandoned this Kṛṣṇa. (involuntarily trembling) Noble lady, this is not My fault, because if, by chance, the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified.*

(pausing for a moment and beathing a long, warm sigh)

Because I could not see the beautiful form of Kṛṣṇa to My heart's content, when I again see His form I shall decorate the phases of time with many jewels.*

Text 12

madanikā: (svagatam) ati-bhūmiṁ gato 'sya anurāgas tad ati-priya-kathanenānya-manasaṁ racayāmi. (prakāśam) vatse paśya paśya

svagatam-aside; ati-beyond; bhūmiṁ-the limit; gataḥ-gone; asyaḥ-of Her; anurāgaḥ-the love; tat-therefore; ati-very; priya-dear; kathanena-with words; anya-another; manasaṁ-mind; racayāmi-I shall create; prakāśam-openly; vatse-O child; paśya-look!; paśya-look!

Madanikā: (aside) Her love has gone beyond all bounds. With very affectionate words I will change Her mind. (openly) Child, look! Look!

Text 13

yo 'yaṁ tvayā sva-kara-puṣkara-sikta-mūlaḥ
samvardhitaḥ sutanu-bāla-rasāla-śākhī
jātaḥ sa te mukula-dantura-maulir iṣān
manye tad eva madhupaḥ priyam ālapanti

yaḥ-who; ayam-that; tvaya-by You; sva-own; kara-of the hand; puṣkara-by the lotus flower; sikta-watered; mūlaḥ-the roots; samvardhitaḥ-grown; su-very; tanu-slender; bala-young; rasala-mango; sakhi-tree; jātaḥ-born; saḥ-that; te-of You; mukula-of buds; dantura-rising; mauliḥ-crown; isat-a little; manye-I think; tat-therefore; eva-certainly; madhupaḥ-the bumble-bees; priyam-beloved; ālapanti-speak.

The slender young mango-tree whose roots You watered with Your own lotus hand has grown a great crown of new buds. I think the bumble-bees talk very affectionately to it.

Text 14

rādhā: (sa-trāsotkampam) halā śāśimukhi smartavyāsmi.

sa-with; trasa-fear; utkampam-trembling; hala-Oh!; śāśimukhī-Śāśimukhī; smartavya-should be remembered; asmi-I am.

Rādhā: (trembling in fear) O Śāśimukhī, please remember Me (when I am gone).

Text 15

madanikā: (svagatam) aho keyam anartha-paramparā svayam upasthitā. (prakāśam) vacche māti-viklavābhūḥ. upalakṣitam evāśya sānurāga-hṛdayam.

svagatam-aside; aho-Oh; ka-what; iyam-this; anartha-of useless things; parampara-series; svayam-personally; upasthita-situated; prakāśam-openly; vacche-O child; mado-not; ati-very much; viklava-agitated; abhuḥ-become; upalaksitam-known; eva-certainly; asya-of Him; sa-with; anurāga-love; hṛdayam-heart.

Madanikā: (aside) Ah! What useless things are these? (openly) Child don't be unhappy. I think His heart loves You.

Text 16 Song in Deśaga-rāga

Text A

sa-rasa-kathāsu katham pulakacitam ānana-kamalam ajasram
kalayata cāru-hasita-nava-valitam parihṛta-keli-sahasram

sa-with; rasa-nectar; kathasu-in the words; katham-why?; pulakacitam-blossomed; anana-of the face; kamalam-the lotus flower; ajasram-continually; kalayata-look!; caru-beautiful; hasita-with smiles; nava-new; valitam-manifested; parihṛta-abandoned; keli-of pastimes; sahasram-thousands.

Look! Why does His lotus face blossom with a charming new smile when He hears the sweet descriptions of You? Why does He now abandon thousands of other pastimes.

Text B Refrain

mugdhe parihara saṅkitam adhikam aye

mugdhe-O charming girl; parihara-abandon; saṅkitam-anxiety; adhikam-great; aye-O!

Charming girl, give up Your fears.

Text C

adara-madhuram imam anuvelam katham ālapati sa-sāram
sumukhi sakhiḥ tava tad api mano bata kalayati kim u na vicāram

adara-madhuram-very sweetly; imam-this; anuvelam-always; katham-why?; alapati-talks; sa-saram-earnestly; su-mukhi-O beautiful-faced girl; sakhi-to the friend; tava-of You; tat api-still; manaḥ-heart; bata-indeed; kalayati-sees; kim-why?; u-indeed; na-does not; vicaram-discrimination.

O girl with the beautiful face, why does He speak so sweetly and earnestly, and for such a long time to Your friend? Why has His heart lost its discrimination in this way?

Text D

gajapati-rudra-narādhipa-hṛdaye vasatu ciram rasa-sāre
rāmānanda-rāya-kavi-bhaṇitam paricita-keli-vicāre

gajapati-Gajapati; rudra-Prataparudra; nara-adhipa-king; hṛdaye-in the heart; vasatu-may reside; ciram-for a long time; rasa-sare-filled with the nectar of transcendental mellows; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhanitam-spoken; paricita-collected; keli-pastimes; vicare-learned.

May these words spoken by the poet Rāmānanda Rāya always stay in Gajapati Mahārāja Pratāparudra's nectar heart expert in transcendental pastimes.

Text 17

rādhā: devi

anumitam ambu-payode
tanu-parikalitā dāvānala-jvālā
vapur ati-lalitām bālā
śiva śiva bhavitā katham hariṇī

devi-O noble lady; anumitam-guessed; ambu-payode-in a raincloud; tanu-body; parikalita-known; dava-anala-of a forest fire; jvala-burning in the flames; vapuḥ-body; ati-very; lalitam-delicate and graceful; bala-young; siva-ah!; siva-ah!; bhavita-will be; katham-how?; harini-a doe.

Rādhā: Noble lady, trapped in a forest fire, how will a delicate young doe be saved? The answer is: a cloud must rain on it.

Text 18

madanikā: vatse niyojitāpi mayā mādhavī tat-pariṅnanāya tvat-praticchandaka-sanātha-citra-phalaka-hastā.

vatse-o child; niyojita-engaged; api-also; maya-by me; mādhavī-Mādhavī; tat-of Him; paricchandaka-picture; sa-with; natha-the master; citra-phalaka-a picture; hasta-in hand.

Madanikā: Child, I sent Mādhavī carrying in her hand a picture of You to show Him.

Text 19

(tataḥ praviśati citra-phalaka-hastā mādhavī).

mādhavī: devi vande.

tataḥ-then; praviśati-enters; citra-phalaka-with the picture; hasta-in her hand; mādhavī-Mādhavī; devi-O noble lady; vande-I offer my respectful obeisances.

(Holding the picture in her hand, Mādhavī enters.)

Mādhavī: Noble lady, I offer my obeisances.

Text 20

madanikā: vacche svagataṁ te 'pi viditaṁ rahasyam

vacche-O child; svagataṁ-welcome; te-by you; api-even; viditaṁ-is known; rahasyam-the confidential news.

Madanikā: Child, welcome! You must know the secret.

Text 21

mādhavī: atha kim.

atha-then; kim-what?

Mādhavīka: Yes.

Text 22

madanikā: tad āvedaya.

tat-that; āvedaya-you may inform.

Madanikā: Tell Her.

Text 23

mādhavī: phalakam āvedayati.
phalakam-the letter; āvedayati-will inform.

Mādhavī: This letter will tell.

Text 24

rādhā: (sa-lajjam phalakam yācate).

sa-with; lajjam-shyness; phalakam-for the letter; yācate-begs.

(Rādhā shyly begs for the letter).

Text 25

mādhavī: dehi me paritoṣakam.

dehi-give; me-me; paritosakam-a reward.

Mādhavī: Give me a reward.

Text 26

madanikā: (svagatam)

dhruvaṁ tad asyā hṛdayaṁ pratītya
sphuṭaṁ mukundo 'pi cacāra rāgam
bhagnaḥ kadācid yad ayam pramadāt
premaṅkuro yojayitum na śakyaḥ

(prakāśam) vacche upanaya phalakam.

svagatam-aside; dhruvam-certainly; tat-this; asyaḥ-of Her; hṛdayam-the heart; pratītya-understanding; sphutam-clearly manifested; mukundaḥ-Kṛṣṇa; api-also; cacara-does; rāgam-love; bhagnaḥ-broken; kadacit-at any time; yat-which; ayam-this; pramadat-out of neglect; prema-of love; aṅkuraḥ-the new sprout; yojayitum-to make; na-not; aṅkuraḥ-the new sprout; yojayitum-to make; na-not; sakyaḥ-is able; prakāśam-openly; vacche-O child; upanaya-give; phalakam-the letter.

Madanikā: (Aside) When He understands Her heart Kṛṣṇa will love Her. He does not have the power rashly to break the new sprout of Her love. (openly) Child, hand over the letter.

Text 27

mādhavī: (manāg darśayitvāñcalenācchadayati).

mānak-slightly; darsayitva-seeing; añcalena-with the corner of her eyes; acchadayati-covers.

(Mādhavī glances at the letter from the corner of her eye, and then hides it).

Text 28

śaśimukhī: (balād gṛhitvāvalokayati). a-e kadhaṁ eda-im akkhara-im. (iti vācayati).

mā saṅkiṣṭhaḥ sumukhi vimukhī-bhāvam etasya na syād
ānandāya prathama-mukulā padminī kasya kāmam
āghrayaiva praśithila-dhṛtir gandham asyās tathapi
nālambda kṣaṇam api yuvā kim nu madhyastha-bhāvam

balat-by force; gr̥hitva-taking; avalokayati-looks; a-e-ah!; kadham-how?; eda-im-these; akkhara-im-letters; iti-thus; vacayati-reads; ma-do not; saṅkisthaḥ-fear; su-mukhi-O beautiful-faced girl; vimukhi-bhavam-aversion; etasya-of this; na-not; syat-is; ānandaya-for bliss; prathama-first; mukula-buds; padmini-lotus flowers; kasya-of whom?; kamam-the desire; aghraya-smelling; eva-certainly; prasithila-loosened; dhṛtiḥ-peaceful composure; gandham-fragrance; asyaḥ-of that; tatha api-still; na-not; alambeta-may attain; kṣanam-for a moment; api-even; yuva-youth; kim-whether; nu-indeed; madhya-stha-bhavam-indifference.

Śāsimukhī: (Forcibly takes the letter and looks at it). Ah! What handwriting it is! (reads aloud) O girl with the beautiful face, don't fear this person is averse to You. Who will not feel great happiness when a lotus flower first blooms? Who will not become overwhelmed and lose all composure by smelling the fragrance of that lotus flower? This youth is not indifferent to You for even a moment.

Text 29

mādhavī: sahi vaddhase piyanura-ena.

sahi-O friend; vaddhase-you are increased; piya-of Your lover; anura-ena-by the love.

Mādhavī: Friend, Your beloved's love has made You happy.

Text 30

rādhā: (dirgham uṣṇam ca niśvasya). halā kahim dānīm ahmānam irisam bha-a-dhe-am. (madanikām prati) ettha ko attho.

dirgham-for a long time; usnam-warmly; ca-also; nisvasya-sighing; hala-Ah!; kahim-what?; danim-gift; ahmānam-to Me; irisam-like this; bha-a-of good fortune; dhe-am-to be given; madanikām-Madanikā; prati-to; ettha-of this; ko-what?; attho-is the meaning.

Rādhā: (With a long, warm sigh) Ah! How fortunate I am! (to Madanikā) What does this mean?

Text 31

madanikā:
tavaitad eva hr̥dayam pratītya
sphuṭam mukundo 'pi cakāra rāgam
bhagnaḥ kadācid yad ayam pramadāt
premānkuro yojayitum na śakyah

tad vatse māti-viklavābhuh. phalito 'smākam mānaskara-taruḥ.

tava-of You; etat-this; asyaḥ-of Her; hṛdayam-the heart; pratitya-understanding; sphutam-clearly manifested; mukundaḥ-Kṛṣṇa; api-also; cacara-does; rāgam-love; bhagnaḥ-broken; kadacit-at any time; yat-which; ayam-this; pramadat-out of neglect; prema-of love; ankuraḥ-the new sprout; yojayitum-to make; na-not; sakyah-is able; tat-therefore; vatse-O child; ma-do not; ati-very; viklava-agitated; abhuḥ-become; phalitaḥ-bearing fruit; asmakam-of us; mānaskara-the desire; taruḥ-tree.

Madanikā: He knows Your heart. Kṛṣṇa loves You. He does not have the power rashly to break the new sprout of Your love. (openly) Child, don't be unhappy. Now the tree of our desires has borne fruit.

Text 32

rādhā: ajjabi na paccemi ta ettha bhodi jjevva saranam.

ajja-now; bi-even; na-do not; paccemi-I believe; ta-this; ettha-here; bhodi-is; jjevva-certainly; saranam-shelter.

Rādhā: Even now I do not believe I have His shelter.

Text 33

madanikā: eṣāham calitāsmi tad anumanyasva.

esa-she; aham-I; calita-asmi-I shall go; tat-that; anumanyasva-You may permit.

Madanikā: Give permission and I will go.

Note: She hints, "I will go and and bring Kṛṣṇa.

Text 34

rādhā: (sa-praṇāmaṁ sanskṛtam āśritya) bhagavati

nikuṅjo 'yaṁ guṅjan-madhukara-kadambākulatarah
prayātaḥ prāyo 'yaṁ carama-giri-śṛṅgam dinamaniḥ
marun mandaṁ mandaṁ taralayati mallī-madhukarān
kim anyad vaktavyaṁ vidhur api vidhātā samudayam

sa-with; pranamam-respectful obeisances; sanskṛtam-of Sanskrit; āśritya-taking shelter; bhagavati-O noble lady; nikuṅjaḥ-grove; ayam-this; guṅjat-humming; madhukara-of bumblebees; kadamba-with swarms; akulatarah-completely filled; prayataḥ-gone; prayah-for the most part; ayam-this; carama-giri-śṛṅgam-to the western horizon; dinamaniḥ-the sun; marut-the breeze; mandaṁ mandam-very gently; taralayati-moves; malli-in the creepers;

madhukaran-the bees; kim-what; anyat-else; vaktavyam-need be said; vidhuḥ-the moon; api-even; vidhata-does; samudayam-rising.

Rādhā: (offers respectful obeisances and says in Sanskrit) Noble lady, this grove is filled with humming bees, the sun is about to set on the west, a breeze very gently moves the bees resting in the flowering vines, and the moon is now beginning to rise. What more need I say?

Text 35 Song in Karnāta-rāga

Text A

mañjutara-guñjad-ali-kuñjam ati-bhīṣaṇam
manda-marud-antarāga-gandha-kṛta-dūṣaṇam

mañjutara-very charming; guñjat-humming; ali-with bees; kuñjam-grove; ati-very; bhīṣaṇam-fearful; manda-gentle; marud-by the breeze; antarāga-within; gandha-fragrance; kṛta-made; dūṣaṇam-spoiled.

This grove is fearful with many sweetly humming bees. It is ruined by the sweet fragrance of this gentle breeze.

Text B Refrain

sakalam etad īritam
kiṁ ca guru-pañcaśara-cañcalam mama jīvitam

sakalam-everything; etad-this; īritam-is said; kiṁ ca-furthermore; ca-and; guru-intense; pañcaśara-amorous desire; cañcalam-agitated; mama-My; jīvitam-life.
Kāmadeva has wounded Me. There! Now I have told everything!

Text C

matta-pika-datta-rujam uttamādhikāram vanam
saṅga-sukham aṅgam api tuṅga-bhaya-bhajanam

matta-maddened; pika-by the cuckoos; datta-given; rujam-pain; uttama-supreme; adhi-mental distress; karam-giving; vanam-forest; saṅga-association; sukham-happiness; aṅgam-body; api-also; tuṅga-great; bhaya-of fear; bhajanam-abode.

The maddened cuckoos' cries torment Me. This forest brings Me pain. Even happiness brings Me great fear.

Text D

rudra-nṛpam āsu vidadhātu sukha-saṅkulam
rāma-pada-dhāma-kavi-rāya-kṛtam ujjvalam

rudra-Prataparudra; nṛpam-King; asu-at once; vidadhatu-may bring; sukha-of happiness; saṅkulam-abundance; rama-pada-dhama-Rāmānanda Rāya; kavi-of poets; raya-the king; kṛtam-done; ujjvalam-splendid.

May these splendid words of Rāmānanda Rāya, the king of poets, fill Mahārāja Pratāparudra with happiness.

Text 36

madanikā: vatse asmin bakula-padapopakaṅthe draṣṭavyāsmi (iti niṣkrāntā. itarā api niṣkrāntāḥ).

vatse-O child; asmin-in this; bakula-bakula; padapa-tree; upakanthe-beneath; draṣṭavya-shall be seen; asmi-I; iti-thus; niṣkrānta-exits; itaraḥ-the others; api-also; niṣkrāntaḥ-exit.

Madanikā: Child, I will see You under this bakula tree. (She exits, and then the others also exit).

Act Four

Rādhābhisāra
Meeting Rādhā

Text 1

(tataḥ praviśati madanikā).

madanikā: aye śrutam madanā-mañjarī-mukhād yad-bakula-padapopakaṅthe baṭu-dvitīyo vasati mukundaḥ. tat tatraiva gacchāmīti. (purato 'valokya) aye mukundo 'yam baṭunā saha kim api mantrayan sa-viśadam aste tad dhruvam eva vilasitam atra kusuma-śāyakena. tan mādhavī-gucchāntarītā śṛṇomīty ātmakam apavarya sthitā.

tataḥ-then; praviśati-enters; madanikā-Madanikā; aye-ah!; śrutam-heard; madana-mañjarī-of Madana-mañjarī; mukhat-from the mouth; yat-which; bakula-bakula; padapa-of the tree; upakanthe-in the vicinity; batu-to the brahmacari; dvitīyaḥ-a second; vasati-remains; mukundaḥ-Kṛṣṇa; tat-therefore; tatra-there; eva-certainly; gacchami-I shall go; iti-thus; purataḥ-ahead; avalokya-looking; aye-ah!; mukundaḥ-Kṛṣṇa; ayam-this; batuna-the brahmacari; saha-with; kim api-something; mantrayan-speaking; sa-with; viśadam-unhappiness; aste-remains; tat-that; dhruvam-certainly; eva-indeed; vilasitam-enjoyed pastimes; atra-certainly; kusuma-of flowers; sayakena-the bed; tat-that; mādhavī-of mādhavī flowers; gucca-a bunch; antarita-concealed; śṛṇomi-I shall hear; iti-thus; ātmanam-myself; apavarya-hiding; sthita-situated.

(Enter Madanikā).

Madanikā: I have heard from the mouth of Madana-mañjarī that Kṛṣṇa is now staying under a bakula tree with the brahmacārī. I will go there. (Looks ahead) Ah! Here is Kṛṣṇa lamenting to His brahmacārī on this couch of flowers. I will hide among these mādhavī flowers and eavesdrop on their conversation.

Text 2

(tataḥ praviśati madanāvasthām natayan vidūṣakena sahālapaṇ kṛṣṇaḥ).

tataḥ-then; praviśati-enters; madana-of love; avastham-the situation; natayan-represents dramatically; vidūṣakena-the jester Ratikandala; saha-with; alapaṇ-talking; kṛṣṇaḥ-Kṛṣṇa.

(Enter lovesick Kṛṣṇa talking with the Vidūṣaka.)

Text 3 Song in Malava-rāga

Text A

madanikā: (svagatam)

vadanam idam vidhu-maṇḍala-madhuram vidhuram bata su-cireṇa
kalayat-anaṅga-śarāhatim anisam nalinam ivendu-kareṇa

vadanam-face; idam-this; vidhu-of the moon; mandala-the circle; madhuram-beautiful;
vidhuram-distressed; bata-indeed; su-cireṇa-for a very long time; kalayat-bearing; anaṅga-of
cupid; sara-of the arrows; ahatim-the wounds; anisam-day and night; nalinam-a lotus flower;
iva-like; indu-of the moon; kareṇa-with the light.

Madanikā: (aside) His unhappy face is sweet as the moon. Wounded by Kāma's arrow, He
is like a blue lotus in the moonlight.

Note: The blue lotus closes its petals at night and opens them in the day.

Text B-- Refrain

mādhava-vapur ati-khedam
janayati cetasi śatadhā bhedom

mādhava-of Lord Kṛṣṇa; vapuḥ-the body; ati-very; khedam-unhappy; janayati-creates;
cetasi-in the heart; satadha-hundreds; bhedom-in pieces.

Kṛṣṇa's unhappy form breaks my heart in hundreds of pieces.

Text C

parihṛta-hāram hṛdayam udāram dhūsaritam virahena
marakata-śaila-śilā-talam ahatam ahaha kim indu-kareṇa

parihṛta-removed; haram-necklace; hṛdayam-chest; udaram-broad; dhusaritam-discolored;
virahena-with separation; marakata-of sapphire; saila-of the mountain; sila-of a great boulder
talam-the surface; ahatam-struck; ahaha-Aha!; kim-whether?; indu-of the moon; kareṇa-by
the light.

Its garland removed, His broad chest is discoloured in the anguish of separation. Is this a
chest, or is it the side of a sapphire mountain struck by the moonlight?

Text D

gajapati-rudraṁ sukr̥ta-samudraṁ śāṣi-kiraṇād api śītam
rāmānanda-rāya-kavi-bhaṇitam sukhayatu ruciraṁ gītam

gajapati-Gajapati; rudraṁ-Mahārāja Pratāparudra; sukr̥ta-of piety; samudraṁ-an ocean; śāṣi-of the moon; kiraṇat-that the moonlight; api-even; śītam-more cool; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhaṇitam-spoken; sukhayatu-may please; ruciraṁ-beautiful; gītam-song.

May this beautiful song, spoken by the poet Rāmānanda Rāya and more pleasantly cooling than moonlight, delight Gajapati Mahārāja Pratāparudra, who is an ocean of piety.

Text 4

kṛṣṇaḥ:

sa ced utpala-locanā saha-carī-vaktreṇa me nirbharaṁ
premaṇaṁ prakṛti-cakāra tad ayaṁ hāso mayā kalpitaḥ
hā hā sukṛti-dhiyā mahā-maṇiḥ abhūta tyakto mayā daivato
yāyāl locana-gocaraṁ punar iyaṁ puṇyair aganyaḥ mama

sa-She; utpala-lotus; locana-eyes; saha-carī-of a gopi-friend; vaktreṇa-by the mouth; me-to Me; nirbharam-great; premanam-love; prakṛti cakāra-manifested; tad-then; ayam-this; hasaḥ-laughter; maya-by Me; kalputa-was done; ha-ah!; ha-ah!; sukṛti-of being an oyster shell; dhiya-with the conception; mahā-a great; maṇiḥ-jewel; abhūta-was; tyaktaḥ-abandoned; maya-by Me; daivataḥ-by destiny; yayat-goes; locana-of the eyes; gocaram-to the range of perception; punaḥ-again; iyaṁ-this; puṇyaiḥ-with pious deeds; aganiaḥ-countless; mama-of Me.

Kṛṣṇa: Through the mouth of a gopi-friend, this lotus-eyed girl revealed Her love to Me. I laughed at that love. Alas! Alas! I rejected a great jewel, thinking it only an oyster-shell. Only after I have performed countless pious deeds will destiny bring this jewel again before My eyes.

Text 5

vidūṣakaḥ: bho va-assa bhaṇidam jevva ma-e ma esa anura-ini parihari-adu tti enahim kis
uttamasi. bho-anecca-e ni-utta-e laddu-a-modā-ehim kim kadavvam ta ettha aham jevva
uba-o.

bho-O; va-assa-friend; bhaṇidam-said; jevva-certainly; ma-e-by me; ma-not; esa-this girl; anura-ini-who has fallen in love; parihari-adu-should be rejected; tti-thus; enahim-now; kis-why; uttamasi-are You unhappy; bho-ana-eating; iccha-e-when the desire; ni-utta-e-is gone; laddu-a-laddu; modā-ehim-and by modaka candies; kim-what?; kadavvam-is to be done; ta-therefore; ettha-here; aham-I; jevva-certainly; uba-o-solution.

Vidūṣaka: Friend, I myself said, "This girl has fallen in love with You. Don't reject Her". Why are You now unhappy? When the hunger is gone what is the use of many laḍḍu and modaka candies? I have the solution.

Text 6

kṛṣṇaḥ: katham iva.

katham-what?; iva-like.

Kṛṣṇa: What is it?

Text 7

vidūṣakaḥ: aham bahmaṇo mantam avati-a imam a-addha-ssam.

aham-I am; bahmano-a brāhmaṇa; mantam-a mantra; avati-a-chanting; imam-Her; a-addha-issam-I shall attract.

Vidūṣakaḥ: I am a brāhmaṇa. By chanting mantras I will bring Her here.

Text 8

kṛṣṇaḥ: jñātaṁ te brahmanyam tad ākalaya madanikām.

jñātam-known; te-of you; brahmanyam-brahminical status; tat-therefore; akalaya-please bring; madanikām-Madanikā.

Kṛṣṇa: I know you are a brāhmaṇa. Call Madanikā and bring her here in that way.

Text 9

(praviśya) madanikā: svasti vatsāya.

praviśya-enters; svasti-auspiciousness; vatsaya-to the child.

Madanikā: (enters) Auspiciousness to You, child!

Text 10

kṛṣṇaḥ: (purato 'valokya) katham iyaṁ madanikā. (sa-prāśrayam) devi svagataṁ te.

purataḥ-ahead; avalokya-looking; katham-how?; iyaṁ-this; madanikā-Madanikā; sa-with; prasrayam-respect; devi-O noble lady; svagatam-welcome; te-to you.

Kṛṣṇa: (looking ahead) Is this Madanikā? (with respect) Noble lady, welcome.

Text 11

madanikā: (sa-smitam) maha-bhāga mukha-candra-darśanena.

sa-with; smitam-a smile; maha-greatly; bhaga-fortunate; mukha-of the face; candra-of the moon; darsanena-by the sight.

Madanikā: (smiling) O fortunate one, the sight of the moon of Your face makes everything auspicious.

Text 12

vidūṣakaḥ: kusumasara-*vvathido* amhanam pi-a-va-*asso*. ta ani-*adiu* sa jevva goba-kumari-a.

kusumasara-by cupid; *vvathido*-agitated; mahanam-our; pi-a-dear; va-*asso*-friend; ta-therefore; ani-*adu*-should be brought; sa-She; jevva-certainly; goba-kumari-a-the young gopi girl.

Vidūṣaka: My dear friend has been attacked by Kāmadeva. Therefore please bring that gopī girl here.

Text 13

kṛṣṇaḥ: (sa-lajjam) dhiṁ mūrkhā maivaṁ bhaṇa.

sa-with; lajjam-embarrassment; dhik-fie; murkha-fool; ma-don't; *evam*-in this way; bhaṇa-talk.

Kṛṣṇa: (embarrassed) Fool, don't talk in that way.

Text 14

vidūṣakaḥ: ahme bahmana uju-a phudam jevva bhaṇamo.

ahme-we are; bahmana-brāhmaṇa; uju-a-upright; phudam-clearly; jevva-certainly; bhaṇamo-we speak.

Vidūṣaka: We are honest, upright brāhmaṇas. We always speak the straight truth.

Text 15

madanikā: (sa-smitam) vatsa api nāma amithyā-vacano 'si.

sa-with; smitam-a smile; vatsa-O child; api nama-is it?; amithya-never untruthful; vacanaḥ-words; asi-You are.

Madanikā: (smiling) Child, do You always speak the truth?

Text 16

vidūśakaḥ: adha im pekkhadha pekkhadha eda-im pa-uma-patta-im iti marmara-patrani (darsayati).

adha im=yes, certainly; pekkhadha-look!; pekkhadha-look!; eda-im-these; pa-uma-lotus; patta-im-petals; iti-thus; marmara-dried-up; patrani-petals; darsayati-shows.

Vidūśaka: Of course. Look! Look at how these lotus petals have wilted. (He points to them).

Text 17 Song in Duḥkhi-varāḍi-rāga

Text A

nalina-vanam vanamālī-kṛte kṛtam ujjhita-kusuma-palāsam
pallavam api vṛndāvanam anu kalayasi lalita-vikāsam

nalina-of lotus flowers; vanam-the forest; vanamālī-of Kṛṣṇa, who wears a garland of forest-flowers; kṛte-for the sake; kṛtam-done; ujjhita-abandoned; kusuma-of flowers; palasam-the petals; pallavam-blossoms; api-whether; vṛndāvanam-Vṛndāvana forest; anu-following; kalayasi-you see; lalita-charming; vikāsam-manifesting.

Do you see how the lotus-flower forest and the beautiful forest of Vṛndāvana are dropping their flower-petals in sympathy for forest-flower garlanded Kṛṣṇa?

Text B Refrain

sarale paśyasi kim u na hi kṛṣṇam
tvayi nihitāśā galita-vilāsa cātakam iva ghana-tṛṣṇam

sarale-O honest lady; paśyasi-you see; kim-do?; u-indeed; na-not; hi-indeed; kṛṣṇam-Kṛṣṇa; tvayi-in you; nihita-placed; asam-hope; galita-lost; vilāsam-charming playful happiness; catakam-a cataka bird; iva-like; ghana-for a cloud; tṛṣṇam-thirsting.

O honest lady, do you not see how Kṛṣṇa has placed all His hopes in you? He is like a joyless cātaka bird thirsting for a cloud.

Note: The cātaka bird drinks only rainwater caught in mid-air.

Text C

vidhum iva vikṣya vidhuntutdam ānaya capalam iti prativelam
vadati katham vada yadi madano hr̥di na vasati viracita-khelam

vidhum-the moon; iva-as if; vikṣya-seeing; vidhuntutdam-the rahu planet; anaya-bring; capalam-restless; iti-thus; prativelam-at every moment; vadati-says; katham-how?; vada-speak; yadi-if; madanaḥ-cupid; hr̥di-in the heart; na-not; vasati-stays; viracita-manifested; khelam-pastimes.

Looking at the moon, He says, "Bring the restless Rahu planet here at once. Tell Me how I could look at the moon if Kāmadeva did not play in My heart."

Text D

gajapati-rudra-mudam tanutām iti rāmānanda-rāya-su-gītam
nibhṛta-manobhava-visikha-parābhava-hari-virahaṇa sametam

gajapati-Gajapati; rudra-Mahārāja Pratāparudra; mudam-the happiness; tanutam-may bring; iti-thus; rāmānanda-rāya-of Rāmānanda Rāya; su-the beautiful; gitam-song; nibhṛta-hiding; manobhava-of cupid; visikha-by the sharpened arrows; parabhava-defeat; hari-of Lord Kṛṣṇa; virahena-with the feelings of separation from Rādhā; sametam-endowed.

May Rāmānanda Rāya's beautiful song, which describes Lord Hari's feelings of separation when He was wounded by hiding Kāmadeva's sharp arrows, please Gajapati Mahārāja Pratāparudra.

Text 18

madanikā: kim etāvātā.

kim-what?; etavata-like this.

Madanikā: What is the need of all these words?

Text 19

vidūṣakaḥ: tum pi pi-a-va-asso jado janidam pi na janasi ta sa-am jevva gadu-a ma-e anidavva. aham pi nisitthattho dudo. (iti gantum icchati).

tum-You; pi-indeed; pi-a-dear; va-asso-friend; jado-born; janidam-what should be said; pi-even; na-do not; janasi-You know; ta-therefore; sa-am-personally; jevva-indeed; gadu-a-having gone; ma-e-by me; anidavva-She will be brought; aham-I; pi-indeed; nisittha-dispatched; attho-with the message; dudo-a messenger; iti-thus; gantum-to go; icchati-desires.

Vidūṣakaḥ: Dear friend, You don't know what to say. I will be Your messenger. I will go and bring Her. (He begins to go).

Text 20

kṛṣṇaḥ: (uttariye grhṇāti).

uttariye-the upper garment; grhṇati-grasps.

(Kṛṣṇa grasps him by the upper garment).

Text 21

madanikā: vatsa kṛṣṇa kim iti mayy eva gopayasi.

vatsa-O child; kṛṣṇa-Kṛṣṇa; kim-what?; iti-thus; mayi-from me; eva-certainly; gopayasi-do You avoid.

Madanikā: Child Kṛṣṇa, why do you avoid me?

Text 22

kṛṣṇaḥ: devi kiñcit prastavyāsi.

devi-O noble lady; kincit-something; prastavyā asi-you will say.

Kṛṣṇa: Noble lady, you wish to say something.

Text 23

madanikā: viśraddham abhidhīyatām.

visraddham-a secret; abhidhiyatam-is to be said.

Madanikā: There is a secret to be told.

Text 24

kṛṣṇaḥ:

tavāsyād etasya vadana-rucam ākarṇya śāśinaḥ

kṛtāvajñā yasmād ayam api rujam tad vitanutām
tad-aṅgenāsaṅgam bhajata iti yo me bahumataḥ
katham so 'pi prāṇair mama malaya-vāto viharati

tava-of you; asyat-form the mouth; etasyaḥ-of Her; vadana-of the face; rucam-the beauty; akarnya-hearing; sasinaḥ-of the moon; kṛta-done; avajñā-the rebuke; yasmat-from which; ayam-this; api-also; rujam-distress; tat-that; vitanutam-brings; tat-of Her; angena-with the body; āsaṅgam-touching; bhajataḥ-attains; iti-thus; yaḥ-which; me-of Me; bahu-greatly; mataḥ-wished; katham-why?; sah api-that; pranaiḥ-with the life-breath; mama-of Me; malaya-the Malayan; vataḥ-breeze; viharati-plays.

Kṛṣṇa: When I heard from your mouth about the beauty of Her face, which eclipses the moon, I became agitated and I yearned to touch Her body. Why does the Malayan breeze now play with My life-breath?

Text 25

madanikā: (svagatam) kṛtārthāsmākaṁ manorathena sārtham rādhikā tad asyā api
virahāvasthām prakāśayāmi. (prakāśam) vatsa sāpi lāvaṇya-mātra-śeṣā kalyāṇī.

svagatam-aside; kṛta-atha-successful; asmakam-of us; manorathena-desire; sardham-with; rādhikā-Rādhā; tat-then; asyaḥ-of Her; api-also; viraha-of separation; avastham-the condition; prakṣayami-I shall reveal; prakāśam-openly; vatsa-O child; sa api-She; lavanya-matra-śeṣa-very beautiful; kalyani-and charming.

Madanikā: (aside) Now Rādhā is successful. Now our desires are fulfilled. I will reveal Her feelings of separation. (openly) Child, She is certainly a most charming and beautiful girl.

Text 26

tathā hi

śilā-paṭṭe haime tuhima-kiraṇam candana-rasair
iyam tanvī piṣṭā tanum anu vilepam mṛgayate
kṣaṇam sthitvā hā hā sarasa-viśinī-pātra-śayane
samuttasthau yāvāj jvalati na cirān marmaram idam

tatha hi-furthermore; sila-patte-on a stone surface; haime-golden; tuhina-kiranam-the camphor; candana-rasaiḥ-with sandalwood paste; iyam-this; tanvi-slender body; pista-massaged; tanum-body; anu-following; vilepam-ointment; mrgayate-seeks; ksanam-for a moment; sthitva-staying; ha-ah!; ha-ah!; sarana-nectarean; visini-lotus; patra-of petals; sayane-on the bed; samuttasthau-rises; yavat-when; jvalati-burns; na-not; cirat-for a long time; marmaram-wilted petals; idam-this.

Although it was massaged with cooling camphor and sandalwood paste mixed in a golden pestle, Her slender body burns the nectar lotus petals on Her couch when She rests there for even a moment, and so She must stand up again.

Text 27 Song in Samatodi-rāga

Text A

niravadhi-nayana-salila-bhava-sāde
patita-kṛṣṇā paricalati na pāde

niravadhi-limitless; nayana-of the eyes; salila-water; bhava-born; sade-exhaustion; patita-fallen; kṛṣṇa-very thin; paricalati-moves; na-not; pade-feet.

Exhausted by limitless tears, the emaciated girl cannot move Her feet.

Text B

mādhava gurutara-manasija-bādhā
hari hari katham api jīvati rādhā

mādhava-O Kṛṣṇa; gurutara-very strong; manasija-with love; badha-afflicted; hari-ah!; hari-ah!; katham api-somehow or other; jīvati-lives; rādhā-Rādhā.

O Kṛṣṇa, She is overwhelmed with passionate love. Oh! Oh! Somehow or other Rādhā stays alive.

Text C

nivasasi cetasi katham iva vāmam
śiva śiva śamayasi tad api na kāmam

nivasasi-You reside; citasi-in the heart; katham-why?; iva-indeed; vāmam-with a contrary nature; śiva-ah!; śiva-ah!; śamayasi-do You pacify; tad api-still; na-not; kāmam-the desire.

You live in Her heart. Oh! Oh! Why are You so contrary that You do not fulfill Her desire?

Text D

gajapati-rudra-nṛpatim avigītam
sukhayatu rāmānanda-su-gītam

gajapati-Gajapati; rudra-Mahārāja Pratāparudra; nṛpatim-the king; avigītam-pure-hearted; sukhayatu-may please; rāmānanda-of Rāmānanda Rāya; su-the beautiful; gītam-song.

May Rāmānanda Rāya's beautiful song please pure-hearted Gajapati Mahārāja Pratāparudra.

Text 28

vidūṣakaḥ: bhodi sahasiya-o gobi-a-o honti tti takkemi. jam canda-candanehim anulebanam maggenti. ahmanam pi-a-vayasso una candam pekkhi-a dina-ara vi-a ulu-o kahim bi abavarida-sariro na-ana-ju-alam muddi-a citthadi. candananam va-am pi lambhi-a siddha-tantam vi-a bhū-ango ido tado osarodi.

bhavati-to You; sahasiya-bold and forward; gobi-a-o-gopis; honti-are; tti-thus; takkemi-I think; jam-because; canda-camphor; candanehim-and with sandalwood paste; anulebanam-ointment; maggenti-seek; ahmanam-of us; pi-a-the dear; vayasso-friend; una-again; candam-the moon; pekkhi-a-seeing; dina-ara-the sun; vi-a-like; ulu-o-an owl; kahim-bi-somewhere; abavarida-covered; sariro-body; na-ana-of eyes; ju-alam-pair; muddi-a-covering; citthadi-stands; candananam-of sandalwood; va-am-the breeze; pi-also; lambhi-a-attaining; siddha-tantam-perfection; vi-a-as if; bhū-ango-a snake; ido-here; tado-and there; osarodi-creepers.

Vidūṣaka: I think this gopī is very bold and reckless to try and anoint Her body with the Malaya Hills and the moon. My dear friend is very modest and shy. When He sees the moon, He covers His eyes, as if He were an owl gazing at the sun. When the breeze from the Malaya Hills blows His way He flees as if He were a snake charmed by a mantra.

Note: In this statement the vidūṣaka deliberately misconstrues Madanikā's words (in Text 26).

Madanikā used the words "tuhima-kiraṇa" (which means either "camphor" or "the moon") and "candana" (which means either sandalwood paste" or "the Malaya Hills"). Madanikā intended the meanings camphor and sandalwood paste, but the vidūṣaka interprets them to mean "the moon" and "the Malaya Hills". In this way he took it that Śrīmatī Rādhārāṇī was trying to anoint Her body with the Malaya Hills and the moon.

Upset by the moon and the fragrant Malayan breeze, which arouse the desires of young lovers, lovesick Kṛṣṇa flees from them.

Text 29

kṛṣṇaḥ: (svagatam) sādhu bhaṇitam.
(prakāśam) dhiṁ mūrkhā mātivācalo bhava.

svagatam-aside; sadhu-well; bhaṇitam-said; prakāśam-openly; dhiṁ-fie; murkha-fool; ma-do not; ati-very; vacalaḥ-talkative; bhava-become.

Kṛṣṇa: (aside) Well said! (openly) Fool, don't talk so much!

Text 30

madanikā: etasya hṛdaya-parikṣaṇāya kati kati prakāśitā na dharmāḥ.

etasyaḥ-of Her; hrdaya-of the heart; pariksanaya-for the test; kati kati-how many; prakāṣitaḥ-manifested; na-not; dharmāḥ-natures.

Madanikā: How many things were not shown to test Her heart?

Text 31

kr̥ṣṇaḥ: (svagataṁ sātaṅkam) api nāma nivṛtṭeyam mad-abhilāṣataḥ.

svagataṁ-arrived; sa-with; ataṅkam-anxiety; api nama-will?; nivṛtta-returned; iyam-She; mat-of Me; abhilasataḥ-according to the desire.

Kṛṣṇa: (aside, with anxiety) In response to My wish, will She come?

Text 32

madanikā: tad astu.

tat-in that way; astu-may it be.

Madanikā: So be it.

Text 33

yada nāsau doṣam gaṇayati gurūṇām ku-vacane
na vā tosam dhatte sarasa-vacane narma-suhrdām
visābham śrī-khandam kalayati vidhum pāvaka-samam
tad āsyah tad vṛttam tvayi gaditum atrāham agamam

yada-when; na-not; asau-She; dosam-fault; ganayati-considers; gurunam-of Her superiors; ku-harsh; vacane-in the words; na-not; va-or; tosam-happiness; dhatte-places; sa-with; rasa-nectar; vacane-in the words; narma-joking; suhrdam-of Her friends; visa-poison; abham-like; sri-khandam-sandalwood paste; kalayati-sees; vidhum-the moon; pavaka-with fire; samam-equal; tat-this; asyaḥ-of Her; vṛttam-the conduct; tvayi-to You; gaditum-to describe; atra-here; aham-I; agamam-have come.

She sees no fault Her superiors' harsh words, She is not happy with the nectar joking words of Her playful friends, She sees sandal paste to be like poison, and She sees the moon to be like a blazing fire. I have come here to describe this to You.

Text 34

kr̥ṣṇaḥ: (socchvāsam)

tvam ced avañcana-pare smara-vāri-rāser
uddhartum eṣi tad akāraṇa-vatsalāsi
tat keśara-druma-nikuñja-grhe prasādya
tam ānayasva naya-kovidatām tanusva

sa-with; ucchvasam-a sigh; tvam-you; cet-if; avañcana-pare-O honest one; smara-of love; vara-raseḥ-the ocean; uddhartum-to cross; eṣi-you go; tat-that; akarana-with motive; vatsala-affectionate; asi-you are; tat-then; kesara-bakula; druma-of trees; nikuñja-in the river; grhe-in the cottage; prasadya-pleasing; tam-Her; anayasva-please bring; naya-in bringing; kovidatam-expertise; tanusva-please do.

Kṛṣṇa: (Sighs) Honest lady, if your affection for Me has no motive and You wish to help Me cross the ocean of these amorous desires, then please pacify Rādhā and expertly bring Her to the cottage in this grove of bakula trees.

Text 35

madanikā: vatsa satyam evedam

vatsa-O child; satyam-true; eva-certainly; idam-this.

Madanikā: Child, it will be done without fail.

Text 36

vidūṣakah; bhodi ujjū-e saccakam jevva edam ettha aham jevva padibhu bahmano.

bhodi-you; ujjū-e-honest; saccakam-in truth; jevva-certainly; edam-this; ettha-in this; aham-I; jevva-certainly; padibhu-guarantee; bahmano-brāhmaṇa.

Vidūṣaka: O honest lady, I, a brāhmaṇa, am a witness to your promise.

Text 37

kṛṣṇaḥ: alam anyathā sambhāvanayā kuru mat-pratikāram.

alam-enough; anyathā-otherwise; sambhāvanayā-with this idea; kuru-do; mat-of Me; pratikāram-the remedy.

Kṛṣṇa: What is the need of that? Cure Me!

Text 38

madanikā: iyaṁ prasthitāsmi svasti vatsāya. (iti niṣkrāntā).

iyam-thus; prasthita asmi-I am going; svasti-auspiciousness; vatsaya-to the child; iti-thus; niṣkrānta-exits.

Madanikā: I will go now. Auspiciousness to You, child. (exits)

Text 39

(tataḥ praviśati saṅketocita-veśā rādhikā).

rādhā: sahi mahavi vippalambhidahmi bhavadihim.

tataḥ-then; praviśati-enters; saṅketa-for a lover's rendezvous; ucita-appropriately; vesa-dressed; rādhikā-Rādhā; sahi-O friend; mahavi-Mādhavī; vippalammidahmi-I am cheated; bhavadihim-by you.

(Dressed appropriately for a lover's rendezvous, Rādhā enters).

Rādhā: Friend Mādhavī, you have cheated Me.

Text 40 Song in Kāmakeli-rāga

Text A

timira-tirohita-saraṇī
giriṣu darīṣu mameva hi dharāṇī

timira-by darkness; tirohita-eclipsed; sarani-the path; girisu-on the mountains; darisu-in the caves; mama-of Me; iva-as if; hi-indeed; dharani-the earth.

Darkness hides the path. For Me it is like walking in a mountain cave.

Text B Refrain

cirayati kim sakhi devi
vidhir api mayi kim u na hi hita-sevī

cirayati-delays; kim-why?; sakhi-O friend; devi-noble Madanikā; vidhiḥ-fate; api-also; mayi-to Me; kim-why?; u-indeed; na-not; hi-certainly; hita-auspiciousness; sevi-brings.

Friend, why is the noble lady so late? Why does fate not help Me?

Text C

ati-vahitam ati-bhīmam

viphalam idaṁ kim u gahanam asīmam

ati-very; vahitam-burdensome; ati-very; bhimam-frightened; viphalam-useless; idam-this; kim-whether?; u-indeed; gahanam-impenetrable forest; asimam-boundless.

Does this troublesome, fearful, useless forest have no end?

Text D

sukhayatu rudra-gajeśam
rāmānanda-rāya-kṛtam aniśam

sukhayatu-may please; rudra-Mahārāja Pratāparudra; gaja-isam-Gajapati; rāmānanda-rāya-by Rāmānanda Rāya; kṛtam-done; anisam-day and night.

May Rāmānanda Rāya's song always please Gajapati Mahārāja Pratāparudra.

Text 41

mādhavī: sakhi alam anyathā sambhāvanayā. āgatam iva devīm avadhāraya.

sakhi-O friend; alam-what is the use?; anyatha-otherwise; sambhavanaya-of this idea; agatam-arrived; iva-as if; devim-the noble lady; avadharaya-look!

Mādhavī: Friend, why are You afraid? Look! Here comes the noble lady.

Text 42

(tataḥ praviśati madanikā).

madanikā: vatse diṣṭyā vardhase.

tataḥ-then; praviśati-enters; madanikā-Madanikā; vatse-O child; distya-by good fortune; vardhase-You increase.

(Madanikā enters.)

Madanikā: Child, You are fortunate.

Text 43

rādhā: (sa-harṣocchvāsam) devi adha ko tattha vuttanto.

sa-with; harsa-happiness; ucchvasam-a sigh; devi-O noble lady; adha-now; ko-what?; tattha-in this; vuttanto-the news.

Rādhā: (Sighs with happiness) Noble lady, what is the news?

Text 44

madanikā: balavati madana-jvare yaḥ syāt.
balavati-powerful; madana-of love; jvare-in the fire; yaḥ-who; syat-is.

Madanikā: He burns in a great fire of love for You.

Text 45

rādhā: kadham vi-a.

kadham-what?; vi-a-as if.

Rādhā: How is it?

Text 46

madanikā:

indum nindati candanam vikirati pralambakam muñcati
prāleyāt trasati priyam parijanam nābhāṣate samprati
govindas tava viprayoga-vidhūraḥ kim kim na va ceṣṭate
tvat-kuñjodara-talpa-kalpana-param radhe tam ārādhaya

indum-the moon; nindati-criticize; candanam-sandalwood paste; vikirati-scatters;
pralambakam-garland; muncati-abandons; praleyat-the mist; trasati-fears; priyam-dear;
parijanam-friend; no-does not; abhasate-talk; samprati-now; govindaḥ-Kṛṣṇa; tava-of You;
viprayoga-by separation; vidhuraḥ-afflicted; kim-what?; kim-what?; na-not; va-or; cestate-
does; tvat-for You; kuñja-of the forest-grove; udara-in the middle; talpa-a couch; jalpana-to
making; param-devoted; radhe-O Rādhā; tam-Him; ārādhaya-worship.

Madanikā: Kṛṣṇa now rebukes the moon. He throws away His sandal paste. He rejects His flower garland. He fears the mist. He does not talk to His dear friends. What will He not do in the agony of separation from You? Now He is intently preparing a couch for You in the middle of the forest. O Rādhā, go and worship Him!

Text 47

(atha nikuñje kṛṣṇaḥ.)

kṛṣṇaḥ: sakhe katham cirayati madanikā. (sātaṅkam)

iyam tanvī pīna-stana-jaghāna-bharālasa-gatir
vidüre kuñjo 'yam mama racita-saṅketa-vasatiḥ
svato bhīrur bālā gahanam api ghorāndha-tamasam
katham karam sā mām abhisaratu ko me 'tra śaraṇam

atha-now; nikuñje-in the forest-grove; kṛṣṇaḥ-Kṛṣṇa; sakhe-O friend; katham-why?; cirayati-takes such a long time; madanikā-Madanikā; sa-with; ataṅkam-anxiety; iyam-this; tanvī-slender girl; pīna-swollen; stana-breasts; jaghana-and hips; bhara-burnden; alasa-slow; gatiḥ-gait; vidüre-far away; kuñjaḥ-grove; ayam-this; mama-by Me; racita-fashioned; saṅketa-of the rendezvous; vasatiḥ-residence; svataḥ-by nature; bhīruḥ-timid; bala-girl; gahanam-dense forest; api-also; ghora-terrible; andha-blinding; tamasam-darkness; katham karam-how?; sa-She; mām-Me; abhisaratu-will meet; kaḥ-what?; me-of Me; atra-in this; śaraṇam-is the shelter.

(Meanwhile, Kṛṣṇa in the forest-grove. . .)

Kṛṣṇa: Friend, why is Madanikā so late? (anxious) Slender Rādhā walks slowly because Her breasts and hips are so large. The grove I chose for Our meeting is far away. She is a timid girl. This impenetrable forest is filled with fearful, blinding darkness. How will She meet Me here?

Text 48

(kṣaṇam cintām natayitvā dirgham ūṣṇam ca niḥśvasya).

kim eṣā matvā mām aparicita-bhāvam vimukhatām
prayātā viśvāsam kim u saha-carī-vāci na gatā
atha bhrāntā vartmany ati-timira-bhājīha vipine
na śaktā tanv-aṅgī smara-śara-hatā vā pracalitum

kṣanam-for a moment; cintam-anxious reflection; natayitva-representing dramatically; dirgham-long; usnam-warm; ca-and; niḥśvasya-sighing; kim-whether?; esa-She; matva-considering; mām-Me; aparicita-bhavam-a stranger; vimukhatam-aversion; prayata-attained; viśvasam-faith; kim-whether?; u-indeed; saha-carī-of Her friend; vaci-in the words; na-has not; gata-attained; atha-then; bhranta-darkness; bhaji-possessing; iha-in this; vipine-forest; na-not; śakta-able; tanu-slender; aṅgī-with a body; smara-of cupid; śara-by the arrows; hata-wounded; va-or; pracalitum-to walk.

(After a moment's anxious reflection, He breathes a long, warm sigh). Is She averse to Me, thinking Me a stranger? Does She not believe Her friend's words? Is She lost on the dark

forest-path, or, being very slender, and being wounded by Kāmadeva's arrow, is She unable to walk?

Text 49

(purato 'valokya) aye katham uditā-prāyo 'yam candraḥ. tathā hi

yathedaṁ kokānām prasaratitaram kaku-virutam
yathā sphītam sphītam bhavati paritaḥ kairava-kulam
yathā mūrcchān mūrcchāt pratipatam idam vārija-vanam
tathā śaṅke candraḥ prathama-giri-vīthyam viharati

purataḥ-ahead; avalokya-looking; aye-O; katham-how is it?; uditā-risen; prayāḥ-for the most part; candraḥ-the moon; tathā hi-furthermore; yathā-just as; idam-this; kokanam-of cakravāka birds; prasaratitaram-goes; kaku-plaintive; virutam-warblings; yathā-just as; sphitam sphitam-fully blossomed; bhavati-is; paritaḥ-everywhere; kairava-of kairava lotus flowers; kulam-the community; yathā-just as; murcchat murcchat-repeatedly fainting; pratipatam-repeatedly falling down; idam-this; varija-of varija lotus flowers; vanam-forest; tathā-in that way; śaṅke-I think; candraḥ-the moon; prathama-giri-vithyam-on the eastern horizon; viharati-enjoys pastimes.

(looking ahead) Ah! Has the moon almost risen? The cakravāka birds are loudly lamenting, the kairava lotuses are blossoming wide, and the vārija lotuses are fainting. I think the moon must now be playing on the eastern horizon.

Text 50

(sa-khedam)

sakhyā vāci kathaṅcana pratiyāti bālāndhakārocite
naiṣā veṣa-bhareṇa vā gatavatī vartmany athārdhe mama
asmin śakra-diśam śaśaṅka-hatake sandūṣayaty unmanā
nāgantum na ca gantum adya caturā kim vā kariṣyaty asau

sa-with; khedam-unhappiness; sakhyaḥ-of the gopi; vaci-in the statement; kathaṅcana-something; pratiyati-believing; bala-the girl; andhakara-blinding darkness; ucite-suitable; na-not; esa-She; vesa-of garments and ornaments; bhareṇa-with an abundance; va-or; gatavati-gone; vartmani-on the path; atha-then; ardhe-half; mama-of Me; asmin-when this; sakra-disam-the eastern direction; saśaṅka-moon; hatake-when the vile; sandusavati-pollutes; unmana-eager; na-not; agantum-to come; na-not; ca-and; gantum-to go; adya-now; catura-the beautiful girl; kim-whether; va-or; kariṣyati-will do; asau-She.

(sadly) Perhaps the girl did not believe Her friend's words. Perhaps, burdened by many garments and ornaments, She stopped halfway in the blinding-dark path leading to Me. As this vile moon pollutes the entire eastern horizon, will this beautiful girl come, or not?

Text 51

(sa-vinayāñjalim baddhvā)

re pūrva-parvata sakhe kṛpayā mama tvam
tuṅgāny amūni tanu śṛṅga-śatāni kāmam
yāte vilocana-patham śaśini prayāno
vighno bhaven mṛga-dṛśo mama jīvite ca

sa-with; vinaya-humbleness; añjalim baddhva-folding palms; re-O; purva-parvata-eastern horizon; sakhe-O friend; kṛpaya-with mercy; mama-to Me; tvam-You; tungani-lofty; amuni-these; tanu-please extend; śṛṅga-of summits; satani-hundreds; kāmam-if you wish; yate-goes; vilocana-of the eyes; patham-to the pathway; sasini-when the moon; prayanaḥ-journey; vighnaḥ-obstacle; bhavet-may be; mrga-dṛśaḥ-of the doe-eyed girl; mama-of Me; jīvite-in the life; ca-also.

(Humbly folding His hands) O mountain on the eastern horizon, O friend, please be merciful to Me. Please expand hundreds of tall peaks. If the moon becomes visible on the eyes' pathway, it will hinder the secret traveling of this doe-eyed girl, who is dear to Me as life.

Text 52

vidūṣakaḥ: (karṇam datvā) bho suni-adu kim runu runu saddam kuna-i.

karnam-an ear; datva-giving; bho-O; suni-adu-should be heard; kim-what?; runu runu-"runu runu"; saddam-sound; kuna-i-makes.

Vidūṣaka: (giving ear) Listen! What makes this sound "runu runu"?

Text 53

(nepathye)

tan-mañjira-ravaḥ kim eṣa kim u vā bhrṅgāvalī-nisvanam
tat-kāñcī-ṛaṇitam nu manmathavatām kim sārasānām rutam
evam kalpayato vikalpam acirād ālambya sakhyaḥ karam
govindasya nikuñja-keli-sadane bhūṣābhavad rādhikā

nepathye-from behind the scenes; tat-of Her; mañjira-of the ankle-bells; ravaḥ-the sound; kim-whether?; eṣaḥ-this; kim-whether; u-indeed; va-or; bhrnga-of bees; avali-of a swarm; nisvanaḥ-the sound; tat-of Her; kanci-of the bells decorating Her waist; ranitam ranitam-the sound; nu-indeed; manmatha-vatam-amorous; kim-whether?; sarasanam-of the sarasa birds; rutam-the cooing; evam-in this way; kalpayataḥ-making; vikalpam-a guess; acirat-quickly; alambya-resting; sakhyaḥ-of a gopi-friend; karam-the hand; govindasya-of Kṛṣṇa; nikuñja-in

the forest grove; keli-for pastimes; sadane-in the abode; bhusa-an ornament; abhavat-became; rādhikā-Rādhā.

A Voice from Behind The Scenes: He guessed, "Is it the sound of Her ankle-bells, or the buzzing of bees? Is it the tinkling of Her sash of bells or the singing of amorous sarasa birds?" Then, in that pastime-grove, holding a friend's hand, Rādhā became an ornament decorating Lord Kṛṣṇa.

Text 54 Song in Malavaśrī-rāga

Text A

cikura-tarangaka-phena-patalam iva kusumam dadhati kāmam
nataḍ-apasavya-dṛṣa disativa ca nartitum atanum avamam

cikura-in the hair; taraṅgaka-of waves; phena-of foam; patalam-a multitude; iva-like; kusumam-flowers; dadhati-places; kāmam-s She wishes; natat-dancing; apasavya-contrary; dṛṣa-with the eye; disati-shows; iva-as if; ca-also; nartitum-to dance; atanum-cupid; avamam-friendly.

She wears a flower like foam in the waves of Her hair. With a dancing crooked glance, She starts playful Kāmadeva dancing.

Text B Refrain

rādhā mādhava-vihārāharim upagacchati maṭhara-pada-gati-laghu-laghu-taralita-hārā

rādhā-Rādhā; mādhava-with Kṛṣṇa; vihara-eñjoys transcendental pastimes; harim-Kṛṣṇa; upagacchati-approaches; mathara-slow; pada-gati-steps; laghu-laghu-gently; taralita-moving; hara-whose necklace.

Her necklace gently swaying, sweetly playful Rādhā approaches Kṛṣṇa with graceful, slow steps.

Text C

śāṅkita-lajjita-rasa-bhara-cañcala-madhura-dṛg-anta-lavena
madhu-mathanam prati samupaharanti kuvalaya-dāmā rasena

śāṅkita-frightened; lajjita-ashamed; rasa-mellows; bhara-abundance; cañcala-restless; madhura-sweet; drk-of the eyes; anta-from the corner; lavena-with a fraction; madhu-mathanam-Kṛṣṇa, the killer of the Madhu demon; prati-to; samupaharanti-giving; kuvalaya-of lotus flowers; dama-a garland; rasena-sweetly.

With a timid, embarrassed, restless, sweet sidelong glance, She sweetly gives Kṛṣṇa a garland of lotus flowers.

Text D

gajapati-rudra-narādhipam adhunātana-madanam madhureṇa
rāmānanda-rāya-kavi-bhaṇitam sukhayatu rasa-visareṇa

gajapati-Gajapati; rudra-Prataparudra; nara-ādhipam-king; adhuna-now; atana-manifest; madanam-amorous pastimes; madhureṇa-sweet; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhaṇitam-spoken; sukhayatu-may please; rasa-of nectar; visareṇa-with an abundance.

May the poet Rāmānanda Rāya's description of these amorous pastimes delight Gajapati Mahārāja Pratāparudra with its sweet nectar.

Text 55

vidūṣakaḥ: (purato 'valokya) bho va-assa amhehim jidam esa tattha-bhodi a-acchadi tti lakkhi-adi.

purataḥ-ahead; avalokya-looking; bho-O; va-assa-friend; amhehim-by us; jida-conquered; esa-this; tattha-there; bhodi-noble lady; a-acchadi-comes; tti-thus; lakkhi-adi-is seen.

Vidūṣaka: (Looking ahead) O friend, we are victorious. I see the noble lady coming here.

Text 56

(tataḥ praviśati madanikā).

madanikā: vatsau sampannaṁ cireṇa suhrdām manorathaḥ tan mām anumanyasva sthānāntara-vāsa-gamanāya.

tataḥ-then; praviśati-enters; madanikā-Madanikā; vatsau-O children; sampannaḥ-fulfilled; cireṇa-after a long time; suhrdam-of friends; manorathaḥ-the desire; tat-therefore; mam-me; anumanyasva-please permit; sthana-place; antara-within; gamanaya-to go.

(Enter Madanikā.)

Madanikā: Children, after a long time, the desire of my friends is now fulfilled. Please give me permission to go to another place.

Text 57

vidūṣakah: mam pi ni-unjantara-vāsa-gamanassa.

mam-of me; pi-also; ni-uñja-the grove; antara-within; vasa-residence; gamanassa-going.

Vidūṣaka: I will also go to another forest.

Text 58

(iti niṣkrāntaḥ sarve).

iti-thus; niṣkrāntaḥ-exit; sarve-all.

(Exit all).

Act Five

Rādhā-saṅgama
Rādhā's Company

Text 1

(tataḥ praviśati śaśimukhī).

śaśimukhī: a-e ajja ni-unje kallahinivesanam ko vuttanto tti na jani-adi. ta de-im anu sari-a janissam. (purato 'valokya) a-e kadham eṣa nidda-mu-ulida-lo-ana lahu lahu idha jevva a-acchadi.

tataḥ-then; praviśati-enters; śaśimukhī-Śaśimukhī; a-e-O; ajja-now; ni-unje-in this forest-grove; kallana-ahinivesanam-of the auspicious divine couple; ko-what?; vuttanto-news; tti-thus; na-not; jani-adi-is known; ta-therefore; de-im-noble Madanikā; anu sari-a-having approached; janissam-will inform; purataḥ-ahead; avalokya-looking; a-e-O; kadham-how is it?; nidda-from sleep; mu-ulida-budding; lo-ana-whose eyes; lahu lahu-slowly; idha-here; jevva-certainly; a-acchadi-comes.

(Enter Śaśimukhī.)

Śaśimukhī: Ah! What is the news of the auspicious divine couple's pastimes in the forest? I don't know. I will find noble Madanikā. She will tell me. (looks ahead) Ah! Is this Madanikā, her eyes half-closed in sleep, slowly coming here?

Text 2

(sankṛtam āśritya)

svairam svairam katham api dṛṣau manda-niṣpanda tāre
vinyasyanti śithilita-bhuja-dvandva-sannāmitāmsā
manda-nyāsa-skhalita-caraṇā vyasta-manjīra-ghoṣā
devī nidrākulatara-tanur modam āviṣkaroti

sankṛtam-of Sanskrit; āśritya-taking shelter; svairam svairam-slowly; katham api-with difficulty; dṛṣau-eyes; manda-niṣpanda-unmoving; tare-eyes; vinyasyanti-placing; sithila-slackened; bhuja-of arms; dvandva-pair; sannamita-drooping; amsa-shoulders; manda-slowly; nyasa-placing; skhalita-faltering; carana-steps; vyasta-irregular; manjira-of ankle-bells; ghoṣa-

sound; devi-noble Madanikā; nidra-with sleepiness; akulatara-very agitated; tanuḥ-whose form; modam-delight; aṣkaroti-manifests.

(in Sanskrit) With blankly staring, motionless eyes, slackened arms, drooping shoulders, slow, faltering steps, and irregularly tinkling ankle-bells, the sleepy noble lady brings me great delight.

Text 3 Song in Sukhasindhuda-rāga

Text A

dara-mukulāruṇa-locanam ānana iha gata-kānti-vikāse
kamalam ivāruṇam uṣasi vidhāv anubimbitam ambu-sakāśe

dara-mukula-half-closed; aruna-reddish; locanam-eyes; anane-on the face; iha-here; gata-gone; kanti-of luster; vikase-manifestations; kamalam-lotus flower; iva-like; arunam-red; usasi-at sunrise; vidhau-in the moon; anubimbitam-reflected; ambu-sakase-in the water.

Her half-closed, lusterless red eyes are like a red lotus flower at sunrise, reflected, along with the moon, in the water.

Text B Refrain

kim idam iyam praviśanti
bhajati mano mama rati-viratā iva vanitā kāpi calanti

kim-how is?; idam-this; iyam-she; praviśanti-entering; bhajati-attains; manaḥ-heart; mama-my; rati-amorous pastimes; viratau-stopped; iva-like; vanita-woman; ka api-a certain; calanti- walking.

How is, now that the amorous pastimes are over, that this lady walking here fills my heart with bliss?

Text C

śithila-bhuja-mudu-ṛanita-kanaka-maṇi-kaṅkanam idam anuvāram
viṣa-kala-pāda-niveṣa-nivārita-nūpura-lalita-vihāram

sithila-slackened; bhuja-whose arms; mudu-"mudu"; ranita-sounding; kanaka-golden; mani-jewelled; kaṅkanam-bracelets; idam-this; anuvāram-repeatedly; viṣa-lotus stem; kala-gentle; pada-step; niveṣa-enhance; nivarita-stopped; nupura-of the ankle-bells; lalita-charming; vihāram-pastimes.

The bracelets of gold and jewels on her slackened arms tinkle "mudu mudu". The anklets on her slowly moving lotus-stem ankles have stopped their charming pastimes.

Text D

gajapati-rudra-narādhipa-hṛdaye mudam idam ātanute 'ti
rāmānanda-rāya-kavi-bhaṇitam vilasati rasika-jane 'ti

gajapati-Gajapati; rudra-Pratāparudra; narādhipa-of the king; hṛdaye-in the heart; mudam-delight; idam-this; atanuta-brings; iti-thus; rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhaṇitam-spoken; vilasati-shines splendidly; rasika-jane-in the exalted devotees expert at relishing transcendental mellows; ati-greatly.

This song spoken by the poet Rāmānanda Rāya delights the Gajapati Maharaja Pratāparudra's heart. It plays among the great devotees who taste the nectar of transcendental mellows.

Text 4

(tataḥ praviśati yathokta-veśā madanikā).
(cakṣuṣi vimrjya purato 'valokya).

madanikā: aho ramaṇīyatā vasanta-yaminī-pariṇāmasya. tathā hi.

tataḥ-then; praviśati-enters; yathā-as; ukta-described; madanikā-Madanikā; caksusi-eyes; vimrjya-rubbing; purataḥ-ahead; avalokya-looking; aho-ah!; ramaniyata-the beauty; vasanta-springtime; yamini-of night; parinamasya-of the transformation; tathā hi-furthermore.

(Enter, as described, Madanikā.)
(She rubs her eyes and looks ahead.)

Madanikā: Ah, the beauty of this springtime night!

Text 5

ito mandam mandam sarasija-vanī-vāta-laharī
tataś cūtāsvāda-pramudita-pikānām kala-kalaḥ
kvacit phullam vallim anu madhukarāṇām svara-kathā
kutaścit kokānām mṛdu-madhuram ānanda-lapitam

itaḥ-thus; mandam mandam-very gently; sarasija-of lotus flowers; vani-forest; vata-breeze; lahari-waves; tataḥ-then; cuta-mangoes; asvada-from tasting; pramudita-jubilant; pikanam-of cuckoos; kala-kalaḥ-sweet cooing; kvacit-somewhere; phullam-blossoming; vallim-creeper; anu-following; madhukaranam-of bees; svara-katha-humming; kutascit-somewhere; kokanam-of cakravaka birds; mṛdu-gentle; madhuram-sweet; ānanda-of bliss; lapitam-words.

A breeze very gently blows over the lotus forest and the Yamunā's waves. Happy by eating mangoes, the cuckoos chirp sweetly. Somewhere the bumble-bees hum in the blossoming vines, and somewhere the cakravāka birds happily and sweetly talk.

Text 6

(dvi-trāṇi padāni parikramya ānandam abhinīya).

uddāma-smara-caturī-paricayād anyonya-rāgād imam
rātrim jāgaritāni sadmani yuva-dvandvāni yac cerate
tat teṣām svasitānilena tulanam asādayiṣyann iva
pronmilat-kamalāvalīṣu valate śrīkhanda-vīthi-marut

dvi-two; trani-or three; padani-steps; panikramya-taking; ānandam-bliss; abhiniya-representing dramatically; uddama-passionate; smara-in loving affairs; caturi-expertise; paricayat-because of an abundance; anyonya-mutual; rāgat-because of love; imam-this; ratrim-for the night; jagaritani-awake; sadmani-in homes; yuva-dvandvani-young couples; yat-which; cerate-go; tat-that; tesam-of them; svasita-of sighs; anilena-with the breeze; tulanam-similarly; asadayiṣyan-on the verge of attaining; iva-as if; pronmilat-blossoming; kamala-of lotus flowers; avalisu-among the hosts; valate-goes; śrīkhada-vithi-marut-the sandalwood-scented breeze from the Malaya Hills.

(She takes two or three steps and then becomes filled with happiness.)

The sandalwood-scented breeze blowing over the blossoming lotus flowers is almost like the sighs of young couples who out of love for each other and out of great skill in enjoying passionate pastimes, stay awake at night in their homes.

Text 7

(purato 'valokya sa-vismayam).

cakita-cakitam kvāpi kvāpi pramoda-nirantaram
kvacana vanitākunṭhotkaṅṭham nidhāya vilocane
kalayati tathāvasthām esa rathāṅga-kuṭumbinī
bhavati na yathā cāntevāsī vidagdha-vadhū-janaḥ

purataḥ-ahead; avalokya-looking; sa-with; vismayam-wonder; cakita-with fear; cakitam-trembling; kvapi-somewhere; kvapi-somewhere; pramoda-happiness; nirantaram-uninterrupted; kvacana-somewhere; vanita-girl; akuntha-intense; utkantham-longing; nidhaya-placing; vilocane-in the eye; kalayati-sees; tathā-in that way; avastham-the condition; esa-she; rathāṅga-kutumbini-the cakravaka bird; bhavati-is; na-not; yaya-by whom; cantevasi-a disciple; vidagdha-expert; vadhu-janaḥ-girls.

(Looking ahead, she becomes struck with wonder.)

Sometimes a cakravākī bird trembles with fear. Sometimes it is filled with happiness. Sometimes it gazes with amorous longings. These intelligent girls are not like them.

Note: Cakravāka couples separate in the evening and meet at sunrise. They remain apart throughout the night.

Text 8

(kṣaṇam anyato gatvā sāścaryam) aye. ati-ramaṇīyam idam vartate. tathā hi

kṣaṇam-for a moment; anyataḥ-in another direction; gatvā-going; sa-with; ascarayam-wonder; aye-O!; ati-very; ramaniyam-beautiful; idam-this; vartate-is; tathā hi-furthermore.

(After a moment she changes direction, and then becomes struck with wonder) Ah! This is very beautiful.

Text 9

unmilat-kamalodare madhu-bhare dṛṣṭvānubimbarṁ nijam
manvānā dayitaṁ kathañcid adhunā notkaṇṭhayaḥ dhāvati
utkaṇṭhohanatām punaḥ sahaçaram dṛṣṭvā vilakṣā muhur
na sthātum na ca gantum atra caturā bhrngī ciram bhrāmyati

unmilat-blossoming; kamala-lotus flower; udare-within; madhu-of honey; bhare-an abundance; dṛṣṭva-seeing; anubimbam-reflection; nijam-own; manvana-thinking; dayitam-her lover; kathancit-somehow; adhunā-now; na-does not; utkanthaya-with amorous longings; dhavati-go away; utkantha-with longing; upanatham-approached; punaḥ-again; sahaçaram-friend; dṛṣṭva-seeing; vilakṣa-embarrassment; muhuḥ-for a moment; na-not; sthatum-to stay; na-not; ca-and; gantum-to go; atra-here; catura-beautiful; bhrngi-bumble-bee; ciram-for a long time; bhramyati-wanders.

Seeing her own reflection in a honey-filled blossoming lotus flower, a beautiful bumblebee girl thinks the reflection her lover and, filled with amorous longings, does not fly away. Then her passionate lover comes. Seeing him, she becomes embarrassed and, not knowing whether to go or to stay, is bewildered for a long time.

Text 10

śaśimukhī: iyam ati-prabhāṭikā-ramaṇīyakāhrta-cittatayā na mām avalokayati. tad upaṣṛtya vande. (ity upaṣṛtya) devi vandyase.

iyam-she; ati-great; prabhatika-of the morning; ramaniyaka-by the beauty; ahrta-taken; cittataya-because her consciousness; na-not; mam-me; avalokayati-sees; tat-then; upaṣṛtya-approaching; vande-I shall offer obeisances; iti-thus; upaṣṛtya-approaching; devi-O noble lady; vandyase-obeisances are offered to you.

Śāsimukhī: Her heart taken by the morning's beauty, she does not see me. I will go to her and offer my obeisances. (approaching) Noble lady, I offer my respectful obeisances to you.

Text 11

madanikā: katham śāsimukhī vatse me ciram anya-cittatayā nāvadhāritāsi.

katham-why; śāsimukhī-O Śāsimukhī; vatse-O child; me-me; ciram-for a long time; anya-elsewhere; cittataya-with consciousness; na-not; avadharita asi-you saw.

Madanikā: What! Śāsimukhī! Child, my thoughts were elsewhere. I did not see you.

Text 12

śāsimukhī: devi katham nidrākulām iva bhagavatīm tarkayāmi.

devi-O noble lady; katham-why?; nidra-by sleep; akulam-afflicted; iva-as if; bhagavatim-the noble lady; tarkayāmi-I think.

Śāsimukhī: Noble lady, I think you were overcome by sleep.

Text 13

madanikā: vatse iveti katham tathaiva.

vatse-O child; iva-as if; iti-thus; katham-why?; tathā-in that way; eva-certainly.

Madanikā: Child, why is that?

Text 14

śāsimukhī: atha katham iva.

atha-now; katham-why?; iva-as if.

Śāsimukhī: Why?

Text 15

madanikā:

rādhā-madhavayor adya
nikunjam adhitisthatoh
tat-tat-kutukitalokan
niseyam ati-vahita

rādhā-madhavayor-of Sri Sri Rādhā-Kṛṣṇa; adya-now; nikunjam-in the grove; dhitisthatoh-staying; tat-tat-various; kutukita-with eagerness; alokat-from seeing; nisa-night; iyam-this; ati-vahita-was passed.

Madanikā: I spent the night eagerly watching Rādhā and Kṛṣṇa in the forest.

Text 16

śāsimukhī: atha kīdṛśas tatradyo vṛttantaḥ.

atha-then; kīdṛśaḥ-like what?; tatradyaḥ-there; vṛttantaḥ-the news.

Śāsimukhī: What happened there?

Text 17

madanikā: śṛṇu. (nayane pramṛjya) vatse jānāsi nikuna-praveṣāvadhi.

srnu-listen; nayane-eyes; pramṛjya-wiping; vatse-O child; janasi-you know; nikunja-of the grove; pravesa-of the entrance; avadhi-up until.

Madanikā: Listen. (rubbing her eyes) Child, you know what happened up to the time They entered the forest.

Text 18

śāsimukhī: adha kim.

adha-then; kim-what?

Śāsimukhī: Yes.

Text 19

madanikā: tad-anantaram

yaḥ stambho mura-vidviṣaḥ samabhavat tenapi mano-
madhyasthyaṁ pariśaṅkate bhaya-manojanma-trapa-nirbharam
kamesu-vraja-paksa-vata-visara-praptodayo na kṣaṇad
asvasam harini-drśo vitanute tasya prakampo yadi

tat-that; anantaram-after; yaḥ-who; stambhaḥ-stunned; mura-vidviṣaḥ-Kṛṣṇa, the enemy of Mura; samabhavat-became; tena-by this; api-also; tasyaḥ-of Her; manaḥ-of the heart; madhyasthyam-indifference; pariśaṅkate-fears; bhaya-fear; manojanma-of cupid; trapa-of

embarrassment; nirbharam-abundance; kama-of cupid; isu-of arrows; vraja-host; pakṣa-vata-hurricanes; visara-abundance; prapta-attained; udayaḥ-arisal; na-not; kṣaṇat-for a moment; asvasam-sighing; harini-dṛśaḥ-of the doe-eyed girl; vitanute-creates; tasya-of Him; prakampaḥ-trembling; yadi-if.

Madanikā: After that Kṛṣṇa became stunned. Then He feared that Rādhā's anxiety and shyness would make Her indifferent to His advances. If He had not trembled and showered a hurricane of Kāmadeva's arrows on Her, doe-eyed Rādhā would not have sighed.

Text 20

śāsimukhī: priyaṁ me priyaṁ kṛtarthāsmi.

priyam-pleased; me-my; priyam-beloved; kṛta-arthā-successful; asmi-I am.

Śāsimukhī: If He is pleased, that is my success.

Text 21

madanikā: itaḥ param api suhṛdāṁ kṛtarthatā.
itaḥ-in this way; param-then; api-also; suhṛdam-of the gopī-friends; kṛta-arthata-success.

Madanikā: That is the success of our gopī friends.

Text 22

śāsimukhī: api mama dṛṣṭam devya anyad api.

api nama-whether?; dṛṣṭam-seen; devya-by the noble lady; anyat-some other gopī; api-also.

Śāsimukhī: Did you see any other gopīs there?

Text 23

madanikā: samastam eva.

samastam-all; eva-certainly.

Madanikā: All of them.

Text 24

madanikā: vatse

sasaṅkam sa-manobhava-prahasita sapatrapaṁ sa-smayaṁ
sasuyam sa-manoharatmaka-padam sa-prema sotkanthitam
rādhāya madhusudanasya ca tada kunje tadasid ratam
yenasin madano 'pi vismaya-rasa-snigdhanaro nirbharam

vatse-O child; sa-with; asaṅkam-fear; sa-with; manobhava-amorous; prahasitam-smiles and laughter; sa-with; apatrapam-shyness; sa-with; manohara-atmaka-padam-amorous passion; sa-with; prema-affection; sa-with; utkanthitam-longing; rādhāya-of Rādhā; madhusudanasya-of Kṛṣṇa, the killer of Madhu; ca-and; tada-then; kunje-in the forest-grove; tada-then; asit-was; ratam-amorous pastimes; yena-by which; asit-was; madanaḥ-cupid; api-even; vismaya-of astonishment; rasa-with the nectar; snigdha-anointed; antaraḥ-within the heart; nirbharam-greatly.

Madanikā: In that grove Rādhā and Kṛṣṇa then enjoyed amorous pastimes filled with amorous smiles and laughter, shyness, wonder, envy, doubt, affection, and passionate desires and longings, pastimes that anointed Kāmadeva's heart with the nectar of wonder.

Text 25 Song in Ahīra-rāga

Text A

mṛdu-mañjira-ravānugataṁ gatam anayā śayana-samīpam
madhuripunāpi padāni kiyanty litaṁ kiyad anurūpam
mṛdu-gentle; mañjira-of ankle-bells; rava-the sound; anugataṁ-followed; gatam-gone; anaya-by Him; sayana-the bed; samīpam-near; madhu-ripuna-by Kṛṣṇa, the enemy of Madhu; api-even; padani-steps; kiyanti-how many; api-even; calitam-walked; kiyat-like what?; anurupam-resembling.

How many steps did Kṛṣṇa take as He followed the gentle tinkling of Rādhā's anklets to the bed? What were Their pastimes together like?

Text B Refrain

śaśimukhī kim tava bata kathayāmi
rādhā-madhava-keli-bharad aham adbhutam akalayāmi

śaśimukhī-O Śaśimukhī; kim-what?; tava-to you; bata-indeed; kathayāmi-shall I say; rādhā-of Rādhā; madhava-and Kṛṣṇa; keli-of pastimes; bharat-from abundance; aham-I; adbhutam-wonder; akalayāmi-see.

O Śāsimukhī, what will I say to you? Rādhā and Kṛṣṇa's pastimes have filled me with wonder.

Text C

militam idam kila tanu-yugalam punar apa na kancana bhedom
visamasarasuga-kilitam iva sakhi galita-cirantana-khedam

militam-met; idam-this; kila-indeed; tanu-of bodies; yugalam-pair; punar-again; apa-attained; na-not; kancana-something; bhedom-separation; visamasara-of cupid; asuga-by the arrows; kilitam-pierced; iva-as if; sakhi-O friend; galita-lost; cirantana-long-standing; khedom-sufferings.

Their two bodies have met and now They cannot be separated. Kāmadeva's arrows have killed all Their long sufferings.

Text D

nakhara-radavali-khanditam api guru-nihsvasitayata-bhitam
rudra-gajādhipa-mudam atanutam rāmānanda-rāya-su-gitam

nakhara-of nails; rada-and teeth; avalī-by the rows; khanditam-wounded; api-even; guru-deep; nihsvasitaya-with sighs; bhitam-fearful; rudra-Prapaparudra; gajādhipa-Gajapati; mudam-delight; atanutam-may bring; rāmānanda-rāya-of Rāmānanda Rāya; su-the beautiful; gitam-song.

Rādhā and Kṛṣṇa wounded each other with Their nails and teeth. They breathed deep, fearful sighs. May Rāmānanda Rāya's beautiful song please Gajapati Maharaja Pratāparudra.

Text 26

śāsimukhī: devi asambaddham ivedam pratibhati mam.

devi-O noble lady; asambaddham-disconnected; iva-as if; idam-this narrative; pratibhati-appears; mam-to me.

Śāsimukhī: Noble lady, this narrative seems somewhat disconnected to me.

Text 27

madanikā: katham iva.

katham-how?; iva-as if.

Madanikā: How is that?

Text 28

śāsimukhī: tayoh katham idrśam saurata-kausala-jātam

tayoh-of them; katham-how is it?; idrśam-like this; saurata-of conjugal pastimes; kausala-expectness; jātam-born.

Śāsimukhī: How did They become so expert in amorous pastimes?

Text 29

madanikā: ayi sarale

upadisati gurur guru-prayatnat
tad kala-vasat prayati pakam
iti kila niyataḥ samasta-vidyaḥ
surata-kalaḥ svata eva sambhavanti

ayi-O; sarale-honest girl; upadisati-teaches; guruḥ-the teacher; guru-with great; prayatnat-endeavor; tat api-still; kila-indeed; niyataḥ-attempted; samasta-all; vidyaḥ-branches of knowledge; surata-in conjugal pastimes; kalaḥ-expertness; svataḥ-spontaneously; eva-certainly; sambhavanti-become manifested.

Madanikā: O honest, simple girl, when a teacher diligently teaches, then, in time, all things are learned. The arts of love, however, spontaneously appear of their own accord.

Text 30

atrantare surata-keli-kalasu tasu
prayena siksita ivaisa sasi cirena
yogyam tataḥ kim api kartum iva prakamam
samsevate sma caramam disam adarena

atra-here; antare-in this; surata-conjugal; keli-of pastimes; kalasu-in the arts; tasu-in them; prayena-for the most part; siksitaḥ-instructed; iva-as if; esaḥ-this; sasi-moon; cirena-for a long time; yogyam-what is suitable; tataḥ-them; kim api-something; kartum-to do; iva-as if; prakamam-voluntarily; samsevate sma-served; caramam disam-the western horizon; adarena-with respect.

Lingering on the western horizon, the moon spent a very long time carefully and respectfully teaching Them the arts of amorous pastimes.

Text 31

śaśimukhī: samprati ca kalyainoḥ

abhimata-surata-pramoda-laksmi-
paricaya-nirvṛtim ayatos cirena
nakha-pada-dasanaṅka-caru-bhusa-
lalitatamaṁ vapur iksitum mano me

smapрати-now; ca-also; kalyaninoḥ-of the beautiful divine couple; abhimata-pleasant; surata-of conjugal pastimes; pramoda-of the bliss; laksmi-of opulences; paricaya-the abundance; nirvṛtim-the happiness; ayatoḥ-attained; cirena-for a long time; nakha-pada-of fingernail scratch-marks; dasana-of teeth; aṅka-marks; caru-beautiful; bhusa-with ornaments; lalita-tamam-most charming; vapuḥ-form; iksitum-to see; manaḥ-heart; me-my.

Śaśimukhī: My heart yearns to see the two forms, gracefully decorated with bites and scratches, of Rādhā and Kṛṣṇa, who for a long time tasted the intense happiness of amorous pastimes.

Text 32

(tataḥ praviśati sa-tvāra rādhikā katicid dure kṛṣṇas ca).

rādhā: (purato 'valokya) apsanna-im disaṁ muham-im. ta kadham obarida-sarira gamissam. (sa-tvaram dvi-trāni padāni parikramya valita-grivam avalokate).

tataḥ-then; praviśati-enters; sa-with; tvāra-haste; rādhikā-Rādhā; katicit-somewhat; dure-far away; kṛṣṇaḥ-Kṛṣṇa; ca-also; purataḥ-ahead; avalokya-looking; apasanna-im-somewhat clear; disaṁ-the direction; muha-im-faces; ta-therefore; kadham-how?; obarida-concealed; sarira-body; gamissam-I may go; sa-with; tvaram-haste; dvi-two; trani-or three; padani-steps; parikramya-walking; valita-tilted; grivam-with the neck; avalokate-looks.

(Rādhā hastily enters. Kṛṣṇa is a little behind Her).

Rādhā: (Looks ahead) All directions are clear and well-lit. How can I walk and also hide My body? (She takes two or three quick steps, tilts Her neck, and looks ahead.)

Text 33

kṛṣṇaḥ: (kṣaṇaṁ nirvaṇya) aho bhaya-manmatha-samvalanā mṛgākṣī.
dvi-trāny eva padāni gacchati javad dvi-trāni mandam punas
trasotkampam athapi paśyati disaḥ sakutam etaḥ punaḥ
yo na syad api gocare nayanayor mediṣṭam etaṁ janam
sampraty eti pade pade vyavahitam maṁ natike 'pi priya

kṣaṇam-for a moment; nirvanya-silent; aho-ah!; bhaya-fear; manmatha-and amorous desires; samvalana-mixed; mrga-aksi-the doe-eyed girl; dvi-two; trani-or three; eva-certainly; padani-steps; gacchati-slowly; punaḥ-again; trasa-with fear; utkampam-trembling; atha api-still; paśyati-looks; disaḥ-in all directions; sa-with; akutam-intensity; etaḥ-they; punaḥ-again; yaḥ-who; na-not; syat-may be; api-even; gocare-in the range of perception; nayanayoḥ-of the eyes; nediṣṭam-near; etam-this; janam-person; samprati-now; eti-goes; pade pade-step by step; vyavahitam-separated; mam-Me; antike-near; api-even; priya-beloved.

Kṛṣṇa: (after a moment's silence) This doe-eyed girl is filled with both fear and amorous desire. She takes two or three quick steps and then two or three slow ones. She trembles in fear and then intently gazes in all directions. When no other person is in the field of Her vision, step by step She comes to Me.

Text 34

rādhā: (punaḥ sa-tvaram parikramati).

punaḥ-again; sa-with; tvaram-speed; parikramati-walks.

(Rādhā walks quickly.)

Text 35

madanikā: vatse paśya paśya purato rādhikām katicid dure madhavam ca. iyam hi

na vyalad api sambibheti purataḥ sthanor yathā durato
 nodvigna kari-garjitad api yathā kakavali-nihsvanat
 naiveyam timire 'pi muhyatitaram kamam prakase yathā
 tan manye virahe 'pi naiva vidhura kantasya yoge yathā

vatse-O child; paśya-look!; paśya-look!; purataḥ-ahead; rādhikām-Rādhā; katicid-a certain; dure-distance away; madhavam-Kṛṣṇa; ca-and; iyam hi-furthermore; na-not; vyalat-because of a snake; api-even; sambibheti-fears; purataḥ-ahead; sthanor-an immovable trees; yathā-as; durataḥ-far away; na-not; udvigna-agitated; kari-of a lion; garjitat-from the roaring; api-even; yathā-as; kaka-of crows; avali-from the multitude; nihsvanat-from the sounds; na-not; eva-certainly; iyam-She; timire-in the darkness; api-even; muhyatitaram-becomes bewildered; kamam-love; prakase-in the shining; yathā-just as; tat-this; manye-I think; virahe-in separation; api-even; na-not; eva-certainly; vidhura-agitated; kantasya-of Her lover; yoge-in meeting; yathā-as.

Madanikā: Child, look! Look! Here is Rādhā and, a little apart from Her, Kṛṣṇa. She does not fear the snake before her as She does that tree far away. She is not disturbed by a lion's roar as She is by a crow's cawing. The darkness does not bewilder Her as does the light. I think She is not as unhappy in separation as She is in Her lover's company.

Text 36 Song in Lalita-rāga

Text A

abhimata-gāḍha-manoratha-samucita-ratipati-samara-viśeṣe
vijaya-parajaya-paricaya-vimuṣita-cetasi valad-abhilāṣe

abhimata-cherished; gadha-strong; manoratha-desire; samucita-suitable; ratipati-amorous; samara-battle; visese-specific; vijaya-victory; parajaya-defeat; paricaya-awareness; vimusita-stolen; cetasi-in the heart; valat-moving; abhilase-desire.

She yearns for the playful battle of passionate amorous pastimes. Her heart is entranced by the prospects of victory or defeat.

Text B Refrain

lulita-manohara-deha
kathayati paricayam iyam ati-nipuṇam mṛdu-pada-kamala-laveha

lulita-trembling; manohara-beautiful; deha-body; kathayati-says; paricayam-greatly; iyam-She; ati-very; nipunam-expertly; mṛdu-gentle; pada-steps; kamala-lotus; lava-slight; iha-endeavor.

Rādhā's beautiful body trembles. Her small, soft lotus steps speak with great eloquence.

Text C

kusuma-śarāsana-śara-nikara-dhvani-manita-manohara-ghoṣe
guṇa-paripatitayā parikalpita-nakha-daśana-kṣata-doṣe

kusuma-sara-asana-of cupid; sara-of the arrows; nikara-of the host; dhvani-the sound; manita-amorous cooing; manohara-beautiful; ghoṣe-sounds; guṇa-of good qualities; paripatitaya-as a series; parikalpita-considered; nakha-of nails; dasana-and teeth; kṣata-of wounds; doṣe-the defect.

Her sweet amorous cooing is the sound of a host of arrows from Kāmadeva's quiver. The scratches and bites on Her body are beautiful.

Text D

gajapati-rudra-narādhīpa-vidite rasika-janāhita-toṣerāmānanda-rāya-kavi-bhaṇite hrdayam
kuruta vidoṣe

gajapati-Gajapati; rudra-Pratāparudra; nara-ādhipa-king; vidite-known; rasika-jana-to the exalted devotees expert at relishing transcendentla mellows; ahita-given; tose-pleasure;

rāmānanda-rāya-Rāmānanda Rāya; kavi-by the poet; bhaṇite-spoken; hṛdayam-the heart; kuruta-do; vidose-pure.

Please place your heart in the poet Rāmānanda Rāya's faultless words, which are heard by Gajapati Mahārāja Pratāparudra and which delight they who know how to taste nectar.

Text 37

tad ati-bhaya-katareyam vatsā. tad upaṣṛtya sambhavayāmās tāvad enām. (ity upaṣṛtya) vatse svagatam te.

tat-therefore; ati-great; bhaya-with fear; katara-distressed; iyam-this; vatsa-child; tat-therefore; upaṣṛtya-approaching; sambhavayamaḥ-let us approach; tavat-then; enam-Her; iti-thus; upaṣṛtya-approaching; vatse-O child; avagatam-welcome; te-to You.

This girl is very afraid. Let us go to Her. (approaching) Child, welcome.

Text 38

rādhā: (sa-sambhramam avalokya) atra kadham eṣa de-i. (sa-lajjam vandate).

sa-with; smabhramam-fear; avalokya-looking; atra-here; kadham-how?; esa-this; de-i-the noble lady; sa-with; lajjam-embarrassment; vandate-offers respectful obeisances.

Rādhā: (fearfully looks) Who is it? It is the noble lady. (Embarrassed, Rādhā offers respectful obeisances).

Text 39

(nepathye kalakalaḥ) abrahmanyam abrahmanyam.
(sarvā śrutim abhinayanti.)

nepathye-behind the scenes; kala-kalaḥ-a confused tumult; abrahmanyam-help!; abrahmanyam-help!; sarvaḥ-everyone; śrutim-listening; abhinayanti-represents dramatically.

(From behind the scenes there is a great tumult. Behind the scenes someone calls out "Help! Help!" All listen intently.)

Text 40

(punar nepathye)

śṛṅgabhyam ca khurancalena ca balad eṣa kṣamam ullikhan kalpantam tanayitnu-garjita-
ghana-dhvanair diso darayan
ulkarcih-pratimallam aksi-yugalam krodhad ivandolayann

eṣa vyapadi majjayan vrajam abhud daivad ariṣṭo 'grataḥ

punaḥ-again; nepathye-from behind the scenes; śṛṅgabhyam-with horns; ca-and; khura-of hooves; ancalena-with the tips; ca-and; balat-forcibly; eṣaḥ-he; kṣamam-the earth; ullikhan-scratching; kalpa-of the kalpa; antaḥ-at the end; tanayitnu-roar; garjita-roaring; ghana-dhvanaiḥ-with thunder; disaḥ-the directions; darayan-ripping apart; ulka-arcīḥ-to blazing comets; pratimallam-competitors; aksi-of eyes; yugalam-the pair; krodhat-from anger; iva-as if; andolayan-rolling; eṣaḥ-he; vyapadi-in calamity; majjayan-plunging; vrajam-Vraja; abhut-is; daivat-by destiny; ariṣṭaḥ-Ariṣṭasure; agrataḥ-in the presence.

The Voice from behind the scenes again says: Violently scratching the earth with his horns and hooves, ripping apart the directions with his roaring like thunder claps at the kalpa's end, rolling his eyes rivaling blazing comets, and plunging Vraja into a great catastrophe, Ariṣṭāsura has come before us.

Text 41

(sarve nikuñjodare ātmānam apavarya paśyanti.)

sarve-everyone; nikunja-the grove; udare-within; atmanam-themselves; apavarya-hiding; paśyanti-look.

(Everyone hides in the forest-grove and watches.)

Text 42

kṛṣṇaḥ: (sātopam upasarpan) abhayam ghoṣa-nivāsinām.

sa-with; atopam-pride; upasarpan-approaching; abhayam-fearlessness; ghoṣa-of Vraja; nivasinam-to the residents.

Kṛṣṇa: (proudly struts) The residents of Vraja will have no fears.

Text 43

(sa-garvaṁ bāhum udyamya)

dṛpyad-dānava-śirṇa-śaila-valaya-kṣauṇi-mahālabane
vairi-vyākula-śakra-sāntika-makha-proddāma-yūpe 'pi ca
asmin kṛṣṇa-bhujē 'pi jāgrati bhayaṁ nityaṁ tad ekāśrayan
ghoṣasthān api samspr̥śed ahaha kim prāṇair mama kṛḍati

(iti sātopam parikramati).

sa-with; garvam-pride; bahum-an arm; udyamya-lifting; drpyat-arrogant; danava-demon; sirna-torn apart; saila-mountain; valaya-circle; kṣauni-of earth; maha-great; alambane-restin place; vairi-enemies; vyakula-for distressing; sakra-Indra; santika-for pacifying; makha-in the sacrifice; proddama-great; yupe-post; api-even; ca-also; asmin-in this; kṛṣṇa-of Kṛṣṇa; bhujе-arm; api-even; jagrati-wakens; bhayam-fear; nityam-continual; tat-then; eka-sole; asrayan-who have taken shelter; gostha-sthan-the residents of Vraja; api-even; samsprset-may touch; ahaha-aha!; kim-what?; pranaiḥ-life-breath; mama-of Me; kridati-plays; iti-thus; sa-with; atopam-pride; parikramati-goes.

(Proudly lifts one arm) This arm is a great mountain to crush the arrogant Ariṣṭa demon. This arm is a great post in the indra-yajna for bringing pain to enemies. When Kṛṣṇa's arm is vigilant and awake, what fear can touch the residents of Vraja who always completely take shelter of Me? Aha! If this Ariṣṭa plays with Me, how much will his life become worth? (He proudly goes off).

Text 44

(nepathye) bhoḥ kastam kastam.

yabhyam girinam api śṛṅgavattvaṁ
sodhum na saktena vidaritas te
tayor anenotpala-komalango
laksi-kṛto bala-tanur mukundaḥ

nepathye-from behind the scenes; bhoḥ-ah!; kastam-alas!; kastam-alas!; yabhyam-by which; girinam-of mountains; śṛṅgavat-the state of having peaks; sodhum-to tolerate; na-not; saktena-able; vidaritaḥ-ripped into pieces; te-they; tayor-of them; anena-by him; utpala-as a blue lotus flower; komala-delicate; aṅgaḥ-whose body; laksi-into a target; kṛtaḥ-made; bala-young; tanuḥ-body; mukundaḥ-Kṛṣṇa.

A Voice From Behind the Scenes: Alas! Alas! Alas! Unable to bear the rivalry of the mountains peaks, Ariṣṭa's horns rip many great mountains into pieces. Those horns have now made a target of Lord Mukunda (Kṛṣṇa), whose young body is as delicate as a blue lotus flower.

Text 45

madanikā: (vilokya sasram)

adya kṣauni sahasva bharam atulaṁ deva jayasah kutah
śrī-devi vratam acara vraja-janaḥ kvānanda-vartapi vaḥ
matar devaki kiṁ bhavisyasi gata nandadayo rādhike
sunyam te jagad adya jatam adhunā ha ha hataḥ smo vayam

vilokya-looking; sa-with; asram-tears; adya-now; kṣauni-O earth; sahasva-please tolerate; bharam-burden; atulam-incomparable; devaḥ-O demigods; jaya-victory; asaḥ-hopes; kutaḥ-where?; śrī-devi-O Lakṣmi-devi; vratam-vows; acara-perform; vraja-of Vraja; janaḥ-O people; kva-where? ānanda-of happiness; varta-the news; vaḥ-of you; mataḥ-O mother; devaki-Yasoda; kim-what?; bhavisyasi-will become of you; gataḥ-gone; nanda-with Nanda; adayaḥ-beginning; rādhike-O Rādhā; sunyam-empty; te-for You; jagat-the universe; adya-now; jataḥ-manifested; adhunā-now; ha-alas!; ha-alas! hataḥ-killed; smaḥ-are; vayam-we.

Madanikā: (Looking on with tears in her eyes) O earth, what an incomparable heavy burden must you bear now! O demigods, where have all your hopes for victory gone now? O people of Vraja, what has happened to the good tidings of your transcendental happiness? O Mother Yasoda, what will become of you now? O Nanda Maharaja, O people of Vraja, what will become of all of you? O Rādhā, for You the entire universe has now become a desolate wasteland. Alas! Alas! Now we are all dead!

Text 46

rādhā: (śrutim abhiniya sataṅkam) haddhi haddhi maha manda-bha-ina-e e-arisam duddevva vilasidam jadam.

śrutim-listening; abhiniya-representing dramatically; sa-with; ataṅkam-anxiety; haddhi-alas!; haddhi-alas!; maha-of Me; manda-bha-ina-e-unfortunate; e-arisam-like this; duddeva-by ill-fortune; vilasidam-manifested; jadam-produced.

Rādhā: (Anxiously listening) Alas! Alas! I am so unfortunate! This is a great calamity that wicked destiny imposes upon Me!

Text 47

śaśimukhī: sakhi samasvasihi eṣa khalu mukundah.

sakhi-O friend; samasvasihi-be calm; eṣa-He; khalu-indeed; mukundaḥ-Kṛṣṇa.

Śaśimukhī: Friend, do not be unhappy. Mukunda (Kṛṣṇa) is here. (He is unharmed).

Text 48

(nepathye)

yatronmilati militam tri-bhuvanam yatronnamaty anatham
yasmin bhramyati na bhramanti viyati prayena vata api
ksiptvā kanduka-līlāya tam adhunā vṛndavanad durato
hatvariṣṭam ariṣṭam etad akarot śrīman mukundo jagat

nepathye-from behind the scenes; yatra-where; unmilati-is manifested; militam-unmanifested; tri-the three; bhuvanam-worlds; yatra-where; unnamati-rises; anatham-bowed down; yasmin-when he; bhramayati-wanders; na-do not; bhramanti-wander; viyati-in the sky; prayena-for the most part; vataḥ-winds; api-also; ksiptva-having tossed aside; kandula-a toy ball; lilāya-with the pastime; tam-him; durataḥ-from a great distance; hatva-having killed; ariṣṭam-Ariṣṭa; ariṣṭam-free from all misfortune; etat-this; akarot-made; śrīman-filled with transcendental opulence; mukundaḥ-Kṛṣṇa; jagat-the universe.

A Voice From Behind the Scenes: When Ariṣṭa appeared, the three worlds hid. When he stood, they fell down. When he moved about, the winds declined to move in the sky. Kṛṣṇa playfully tossed Ariṣṭa far out of Vrndavana forest as if the demon had become a toy ball (In His hand). By killing Ariṣṭa, Lord Mukunda (Kṛṣṇa) freed the universe from a great calamity and made it auspicious and happy again.

Text 49

(tataḥ praviśati kṛṣṇaḥ. sarvaḥ sa-sprham alokayanti).

tataḥ-then; praviśati-enters; kṛṣṇaḥ-Kṛṣṇa; sarvaḥ-all the gopīs; sa-with; sprham-desire; alokayanti-look.

(Kṛṣṇa enters. All the gopīs intently gaze upon Him).

Text 50

madanikā: aho ramaniyakam̐ jaya śrī-bhusanasya vatsasya tathā hi

visrastalaka-vallari-parimilat-svedoda-bindutkara-
vyaliptalika-candanaḥ krama-galat-keki-cchadottamsakaḥ
pada-ksepa-samucchalat-ksiti-rajo-ramyaṅga-rāgas cirad
ānandam̐ vitanoti ayam̐ nayanor avirbhavan madhavaḥ

aho-ah!; ramaniyakam-the beauty; jaya-of victory; śrī-with the opulence; bhasanasya-decorated; vatsasya-of the boy Kṛṣṇa; tathā hi-furthermore; visrasta-dishevelled; alaka-curling locks of hair; vallari-the vines; parimilat-touching; sveda-uda-of perspiration; bindu-of drops; utkara-by a multitude; vyalipta-wiped away; alika-on the forehead; candanaḥ-sandalwood paste; krama-one after another; galat-falling; keki-chada-of peacock feathers; uttamsakaḥ-crown; pada-of the feet; ksepa-kicking; samucchalat-rising; ksiti-from the ground; rajaḥ-dust; ramya-charming; aṅga-rāgaḥ-ointment; cirat-eternally; ānandam-bliss; vitanoti-gives; ayam-He; nayanayoḥ-before the eyes; avirbhavan-appearing; madhavaḥ-Kṛṣṇa.

Madanikā: How handsome is the boy Kṛṣṇa decorated in this way by the goddess of victory! The vines of His dishevelled curling locks of hair touch the drops of perspiration that have washed away the sandalwood paste anointing with the dust raised by the kicking of His feet on the ground. Appearing in this way before us, Lord Madhava (Kṛṣṇa) brings eternal bliss to our eyes.

Text 51

(upaṣṛtya) diṣṭya dr̥ṣṭo 'si vatsa jaya-śrī-svayamvaralingitah.
upaṣṛtya-approaching; diṣṭya-by good fortune; dr̥ṣṭa-seen; asi-you are; vatsa-O child; jaya-of victory; śrī-by the goddess; svayamvara-in the svayamvara ceremony; alingitaḥ-embraced.

(Approaches Kṛṣṇa) By good fortune the goddess of victory has placed her glance upon You. She has selected You to be her husband, and now she embraces You.

Text 52

kṛṣṇaḥ: (dr̥ṣṭva sa-harsam) devi svagataṁ te.

dr̥ṣṭva-seeing; sa-with; harsam-happiness; devi-O noble lady; svagataṁ-greetings; te-to you.

Kṛṣṇa: (Happily glances at Madanikā) O noble lady, salutations unto you.

Text 53

madanikā: svagataṁ adhunā vatsena jaya-śrī-bhusanena dr̥ṣṭena tad vatsa kṣaṇam iha bakula-padapopavithyaṁ visramyatam.

svagataṁ-greeting; adhunā-now; vatsena-by the boy; jaya-of victory; śrī-by the goddess; bhusanena-decorated; dr̥ṣṭena-seen; tat-then; vatsa-O child; kṣaṇam-for a moment; iha-here; bakula-the bakula; padapa-tree; upavithyam-on the path; visramyatam-may be rested.

Madanikā: Salutations to You, my child. Now that the goddess of victory has placed her glance upon You and decorated you with this victory, please stop and rest for a moment underneath this bakula tree.

Text 54

kṛṣṇaḥ: yad abhirucitaṁ devyai. (ity upavisati).

yad-which; abhirucitam-the pleasure; devyai-to the noble lady; iti-thus; upavisati-enters.

Kṛṣṇa: In order to please the noble lady. (He goes under the tree).

Text 55

madanikā: (sa-sneham aṅgaṁ spr̥ṣati) vatsa kṛta-duṣkara-karmanah kim api paritosakaṁ ditsāmi.

sa-with; sneham-affection; aṅgam-the body; spr̥sati-touches; vatsa-O child; kṛta-done; duṣkara-difficult to do; karmanah-task; kim api-something; paritosakam-reward; ditsāmi-I wish to give.

Madanikā: (Affectionately touches Kṛṣṇa) My child, You have done a very difficult task. I wish to give You something as a reward.

Text 56

kṛṣṇaḥ: yad abhirucitaṁ devyai.

yat-which; abhirucitaṁ-pleasure; devyai-to the noble lady.

Kṛṣṇa: As it pleases the noble lady.

Text 57

madanikā: (niṣkramya rādhām adaya praviśya) vatsa

navabhisāṅga-vidhuram
trasonmilita-locanam
madhuralokanenainaṁ
sambhavaya cirad iva

niṣkramya-going; rādhām-Rādhā; adaya-taking; praviśya-entering; vatsa-O child; nava-new; abhisāṅgam-meeting; vidhuram-anxious; trasa-with fear; unmilita-wide open; locanam-whose eyes; madhura-sweet; alokanena-with glances; enam-Her; sambhavaya-please enjoy; cirat-eternally; iva-as if.

Madanikā: (She goes, takes Rādhā, and return with Her) Child, this girl is very anxious to meet You again. Her eyes are wide open with fear of not seeing You again. Please sweetly glance upon Her and enjoy transcendental pastimes with Her forever.

Text 58

kṛṣṇaḥ: (sa-sr̥ham alokayati).

sa-with; sr̥ham-intentness; alokayati-gazes.

(Kṛṣṇa intently gazes at Rādhā).

Text 59

madanikā: vatse

krura-saṅgara-parisramollasat-
sveda-bindu-nikaraiḥ karambitam
ancalena nija-vasasah priyam
vijaya priya-girabhinandya ca

(rādhā sa-sprham vijayati).

vatse-O child; krura-cruel; saṅgara-of the battle; parisrama-from the fatigue; ullasat-manifested; sveda-of perspiration; bindu-of drops; nikaraiḥ-with the multitude; karambitam-mixed; ancilena-with the edge; nija-own; vasasah-of the garment; priyam-Your beloved; vijaya-please fan; priya-with pleasant; gira-words; abhinandya-addressing; ca-also; rādhā-Rādhā; sa-with; sprham-intentness; vijayati-fans.

Madanikā: Child, the fatigue of the cruel battle has made drops of perspiration on Your beloved. You should speak sweetly to Him and fan Him with the edge of Your garment. (Rādhā intently fans Kṛṣṇa).

Text 60

madanikā: itaḥ param kim te priyam sampadayāmi.

itaḥ-this; param-beyond; kim-what; te-to You; priyam-dear thing; sampadayāmi-shall I bring.

Madanikā: What other pleasant thing may I bring You?

Text 61

kṛṣṇaḥ: devi itaḥ param kim api priyam asti.

pancesor visikhavalibhir abhito niṣṭaksyamanena ced
ānandaika-nidanam ena-nayana prapta prasadat tava
bhuyat sayam alambhi kacana dṛṣoḥ piyusa-dhara maya
kim vataḥ param asti devi bhuvane kincit priyam madṛṣam

Kṛṣṇa: O noble lady, what could be more pleasant or dear than this? I was sorely wounded by the sharpened arrows of cupid, and now, by your mercy, I have attained this blissful doe-eyed girl, who now showers nectar upon My eyes. What could be more pleasant or dear than this for a person like Me?

Text 62 Song in Maṅgala-gujjari-rāga

Text A

parinata-sarada-sasadhara-vadana
milita pani-tale guru-madana

parinata-full; sarada-autumn; sasadhara-moon; vadana-face; milita-placed; pani-of the hand; tale-in the surface; guru-madana-passionate.

This passionate girl, whose face is like the full autumn moon, is now placed in My hand.

Text B Refrain

devi kim iha param asti mad-iṣṭam
bahutara-sukṛta-phalitam anuḍiṣṭam

devi-O noble lady; kim-what?; iha-here; param-else; asti-is; mat-by Me; iṣṭam-desired; bahutara-many; sukṛta-of pious deeds; phalitam-borne fruit; anuḍiṣṭam-indicated.

O noble lady, what more could I want? Now I have received the fruits of many past pious deeds.

Text C

pika-vidhu-madhu-madhupavali-caritam
racayati mam adhunā sukha-bharitam

pika-of the cuckoos; vidhu-moon; madhu-springtime; madhupa-of bees; avali-of the swarms; caritam-the activities; racayati-make; mam-Me; adhunā-now; sukha-with happiness; bharitam-filled.

The activities of the cuckoos, Moon, springtime, and bumble-bees now make Me very happy.

Text D

pranayatu rudra-nṛpe sukham amṛtam
rāmānanda-bhaṇita-hari-ramitam

pranayatu-may bring; rudra-Pratāparudra; nṛpe-to the king; sukham-happiness; amṛtam-nectar, or immortal; rāmānanda-by Rāmānanda Rāya; bhaṇita-spoken; hari-of Lord Kṛṣṇa; ramitam-the delightful pastimes.

May Rāmānanda Rāya's description of Lord Hari's (Kṛṣṇa's) delightful transcendental pastimes bring eternal nectarlike happiness to Gajapati Maharaja Pratāparudra.

Text 63

tathāpidam astu

sraddha-baddha-matir mama pratidinaṁ gopala-līlāsya yaḥ
samseveta rahasyam etad atulaṁ līlāmṛtaṁ lola-dhiḥ
tasmin mad-gata-manase kila kṛpā-dṛṣṭya bhavatya sada
bhavyaṁ yena nijepsitaṁ vraja-vane siddhim samapnoti saḥ

tathā api-still; idam-this; astu-may be; sraddha-by faith; baddha-bound; matiḥ-whose heart; mama-of Me; prati-every; dinam-day; gopala-as a cowherd boy; līlāsya-who enjoys pastimes; yaḥ-who; samseveta-may serve; rahasyam-secret; etad-this; atulam-peerless; līlā-of pastimes; amṛtam-nectar; lola-yearning; dhiḥ-whose heart; tasmin-to him; mat-to Me; gata-gone; manase-whose thoughts; kila-indeed; kṛpā-of mercy; dṛṣṭya-by a glance; bhavatya-by you; sada-always; bhavyam-the future; yena-by which; nija-by him; ipsitam-desired; vraja-vane-in Vrndavana; siddhim-spiritual perfection; samapnoti-attains; saḥ-he.

You should bestow your glance of mercy on that devotee who has given his heart to Me, who always thinks of Me, whose heart is bound with faith in Me, who yearns to attain Me, and who, every day, serves the incomparable nectarlike confidential pastimes I enjoy as a cowherd boy. By your merciful glance that devotee will, in the future, enter this transcendental forest of Vraja, and will attain the spiritual perfection he desires.

Text 64

madanikā: tathāstu.
(iti niṣkrantaḥ sarve).

tathā-in that way; astu-may it be; iti-thus; niṣkrantaḥ-exits; sarve-all.

Madanikā: So be it. (Everyone exits).

About the Translator

Peter Viggiani, (aka Kusakratha das) an accomplished Sanskrit and Bengali scholar, is an initiated disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder/Acharya of the International Society for Krishna Consciousness. Peter took the spiritual name “Kusakratha dasa” in 1971 spending many years thereafter constantly studying the ancient Vedic scriptures of India, learning the Sanskrit and Bengali languages the literatures are written in. Even before coming to Krsna Consciousness, Kusakratha dasa had been a voracious reader of philosophy, studying the Bhagavad-gita and other spiritual literatures in his youth.

His spiritual master Srila Prabhupada had translated and published between the years of 1965 and 1977 the most important Vedic texts, namely Bhagavad-gita, Bhagavata-Purana, Bhakti-rasamrta-sindhu, Chaitanya-Caritamrta, and many others, establishing the “Bhaktivedanta Book Trust” for their distribution.

Srila Prabhupada on several occasions expressed his intention to translate all the Vaisnava writings for the benefit of mankind and it is to the credit of Kusakratha dasa, in service to his spiritual master, that he has so far translated dozens of these ancient spiritual texts set down by the chief Vedic scholars and spiritual leaders of India’s past. We are most indebted to Kusakratha das for his prodigious output, he has rendered a great service to all devotees of God through his sublime Krsna Bhakti.

His Divine Grace Srila Prabhupada

Founder/Acarya of the International Society for Krsna Consciousness

Srila Prabhupada appeared in Calcutta, India in 1896. Meeting his own spiritual master His Divine Grace Srila Bhaktisiddhanta Sarasvati in 1922 he took formal initiation in 1933. At the very first meeting, Srila Bhaktisiddhanta requested Srila Prabhupada to broadcast Vedic knowledge in the English language.

In the years that followed Srila Prabhupada took up that desire, writing a commentary on Bhagavad-gita and founding a fortnightly magazine, “Back to Godhead”, in 1944. Actively endeavoring to teach Krsna Consciousness while in household life, Srila Prabhupada retired in 1954 to devote more time to his studies and spiritual master’s service. Residing in the holy city of Vrndavana for some 11 years, he formally took to the renounced order of life, sannyasa, in 1959. Constantly pursuing his spiritual masters request to broadcast the Vedic knowledge, Srila Prabhupada began planning a world-wide movement, and started the translation work of his life’s opus, Srimad Bhagavatam, revered in the Vedas as the essence of all Vedic knowledge.

Srila Prabhupada struggled against many obstacles, and in 1965 left India for America, carrying very little money, the first three volumes of Srimad-Bhagavatam he had published, and the order of his spiritual master in his heart. The rest is history. Within eleven years, up to 1977, a world-wide movement dedicated to exemplifying and broadcasting the Vedic spiritual knowledge sprouted up, comprising over 200 temples in fifty countries, a dozen farming communities, and several publishing houses and schools.

Srila Prabhupada initiated some 5,000 disciples, circled the globe fourteen times, and spoke with countless world leaders, all the while continuing to translate the Vedic texts into English just exactly in pursuance of his spiritual master’s original instruction way back in 1926.

The spiritual society Srila Prabhupada founded goes on to this day having distributed over 500 million literatures in 50 languages, blooming into a world-wide movement known for its purity, dedication, and international welfare activities of food distribution.

These writings comprise a veritable library of Vedic philosophy, religion, and culture and the reader is heartily encouraged to please examine these literatures, they are meant to offer a clue for the re-spiritualization of the entire human society, which although having made rapid material progress, seems to be so much disturbed with unwanted quarrels and discord.

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