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Pada-ratnākara

पद-रत्नाकर

A Treasury of 1,565 Devotional Songs

Śrī Hanumānprasād Poddār

Original text with a fresh English translation

About this edition

> A vast devotional song treasury spanning prayer, the beauty and līlās of Śrī Rādhā-Mādhava, divine love, the names and forms of Bhagavān, realization, spiritual counsel, and practical conduct, with complete contents and alphabetical indexes.

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CHAPTER 1

मुखपृष्ठ, निवेदन, प्रकाशकीय निवेदन एवं विषय-सूची

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ORIGINAL

Sanskrit and Hindi

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॥ ॐ श्रीपरमात्मने नमः ॥

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव॥

पद-रत्नाकर

हनुमानप्रसाद पोद्दार

ENGLISH TRANSLATION

Publication number 50

Salutations to the Supreme Self.

You alone are my mother, and You alone my father.
You alone are my kinsman, and You alone my friend.
You alone are my learning, and You alone my wealth.
You alone are my all, O God of gods.

Pada-ratnākara

Hanuman Prasad Poddar

ORIGINAL Hindi

॥ श्रीहरिः ॥

निवेदन

मंगलमय भगवान् अनन्त कृपासिन्धु हैं। उन्होंने कृपा करके मंगलमय रोग भेजा। महीनों बिछौनेपर पड़े रहना पड़ा। डॉक्टर-वैद्योंने सम्मति दी, "पूर्ण एकान्तमें पूरे आरामसे रहना चाहिये, लोग मिलने-जुलने न पायें, कोई काम न करने दिया जाय।" अतः लोगोंका मिलना-जुलना प्रायः बंद हो गया। काम रहा नहीं। सहज ही अधिक समय अकेले रहनेका सुअवसर मिल गया। चिकित्सा-औषध-पथ्यादिके समयको छोड़कर शेष समय अकेले ही बंद कमरेमें रहता। अकेलेमें रोगका चिन्तन न करके मन दूसरे काममें लगता। वह काम था, आत्मनिरीक्षण और आत्मपरीक्षण। जीवनके सभी तरहके चित्र आते। लोग बड़ा संत, भक्त या महात्मा मानते हैं। ओह, कितना बड़ा धोखा है। जीवनमें कितनी अपार दुर्बलताएँ हैं, कितनी मलिनताएँ हैं और कितने दोष-कलुष भरे हैं। यह सब देखकर हृदय भर आता, सहज दैन्यभाव उदय होता। आँखोंमें आँसू छलक आते, मन दयासागर, अकारण कृपालु, सहज सुहृद् पतितपावनके पवित्र पाद-पद्मोंमें लोट जाता एवं बार-बार करुणापूर्ण भावसे अपने दोष बता-बताकर अपनी अत्यन्त दीन दशाकी ओर दीनबन्धुकी दयादृष्टिको आकर्षित करता। कभी स्वयं ही अपनेको प्रबोध देने लगता।

इसी बीच मन्द-मन्द मुसकराते हुए विश्व-जन-मन-मोहन अनन्त आनन्दाम्बुधि श्रीश्यामसुन्दर आते, हँसकर सिरपर वरद हस्त रखकर कहते, "मूर्ख! क्यों रो रहा है? क्यों दीन-हीन बनकर दुःखी हो रहा है? चल, मेरे साथ ब्रजमें; देख वहाँ मेरी दिव्यलीला और परमानन्द-सागरमें निमग्न हो जा।" श्रीश्यामसुन्दर ब्रजेन्द्रनन्दन आनन्द-कन्दकी मधुरतम वाणी सुनते ही मनका दैन्य भाग जाता। मन मन्त्रमुग्धकी भाँति उसी क्षण चल पड़ता उनके पीछे-पीछे। वे उसे परम रम्य क्षेत्रोंमें छोड़कर चले जाते और लग जाते अपने लीला-विहारमें।

मन स्वच्छन्द विचरण करता, कभी नन्दबाबाके आँगनमें, कभी यशोदा मैयाके प्रांगणमें, कभी गोष्ठमें, कभी सखाओंके हास्य-विनोदमें, कभी वनसे लौटकर आवनीमें, कभी कालिन्दीके कूलपर, कभी रास-मण्डलमें, कभी प्रेममयी गोपांगनाओंके समुदायमें, कभी अकेली गोपीके घरमें, कभी किसी अकेली सखीके मनमें, कभी सखियोंकी मधुर प्रेमचर्चामें, कभी वंशीवटपर, कभी श्रावणके झूलोंमें, कभी शारदीय झूलोंमें, कभी होलीके रंगमें, कभी नव-प्रफुल्लित कुसुम-सौरभित वृन्दा-काननमें, कभी श्रीमतीके पास, कभी श्रीश्यामसुन्दरके पास, कभी निभृत निकुञ्जोंमें, कभी किशोर-किशोरीकी लीला-विहार-स्थलीमें, कभी उनके परस्पर होनेवाले मधुरतम उच्च प्रेमालापोंमें, कभी उद्धव-गोपी-मिलनमें, कभी मथुरामें होनेवाले श्रीकृष्ण-उद्धव-मिलनमें, कभी मथुरा जानेके पश्चात् राधा तथा गोपांगनाओंकी प्रेम-विरह-दशामें। इस प्रकार प्रतिदिन दिन-रात महीनोंतक यह दैन्य और लीला-दर्शनका प्रवाह अबाध चलता रहा। मनने शत-शत विविध विचित्र लीलाएँ एवं श्रीराधाकृष्णकी अनूप रूप-माधुरी देखी, समझी और किसी-किसी लीलामें सम्मिलित होनेका सौभाग्य प्राप्त किया। कभी-कभी सौन्दर्य-सुधासागरमें जाकर अपने-आपको खो दिया। वहाँ जो देखा, वह सर्वथा अलौकिक, दिव्य, मन-वाणीसे अतीत था, अत्यन्त विलक्षण था। उसका पूर्ण वर्णन सम्भव नहीं है। उसके लिये शब्द नहीं हैं। परंतु जितना कुछ शब्दोंमें आ सकता था, उसके बहुत ही थोड़े अंशका तथा दैन्यभावकी स्थितिमें प्रकट मनके बहुत ही थोड़े-से उद्गारोंका इन तुकबंदियोंमें चित्रण करनेका प्रयास किया गया है।*

—हनुमानप्रसाद पोद्दार

* यह निवेदन श्रीभाईजीने सन् १९५८ ई० में गीताप्रेससे मुद्रित ‘पद’ नामक पुस्तकके लिये लिखा था। वे सन् १९५६ ई० में कई मास अस्वस्थ रहे। उस समय उन्होंने कई तरहके पदोंकी रचना की थी। प्रेमीजनोंके बहुत आग्रहपर उनमेंसे कुछ पद प्रकाशित हुए। यह ‘निवेदन’ भी श्रीभाईजीने उक्त पुस्तकमें प्रकाशित होनेके लिये भेज दिया था और यह कम्पोज भी हो गया था, परंतु श्रीभाईजीने अपने आत्मगोपन-स्वभाववश इसे प्रकाशित होनेसे रोक दिया और वह ‘पद’ पुस्तक बिना किसी निवेदनके ही प्रकाशित हुई।

ENGLISH TRANSLATION

Author's Note

The all-auspicious Lord is an infinite ocean of grace. In His grace He sent an auspicious illness, and I had to remain in bed for months. The doctors and vaidyas advised, “He should rest completely in total seclusion. No one should be allowed to visit him, and he should not be permitted to do any work.” Visits therefore almost ceased, and there was no work to do. Quite naturally, a welcome opportunity arose to spend much more time alone. Apart from the hours required for treatment, medicine, and the prescribed diet, I remained alone in a closed room. Rather than dwell on the illness in that solitude, the mind applied itself to another task: self-observation and self-examination.

Images from every part of life would arise. People consider me a great saint, devotee, or mahātmā. Ah, what an immense deception! How boundless are the weaknesses in this life, how many impurities, and how full it is of faults and stains. Seeing all this, the heart would overflow and a natural feeling of utter lowliness would arise. Tears would fill the eyes. The mind would roll at the sacred lotus feet of the ocean of compassion, the causelessly merciful, naturally loving purifier of the fallen. Again and again, in a mood of supplication, it would recount its faults and draw the compassionate gaze of the Friend of the lowly toward its exceedingly wretched condition. At times it would begin to counsel itself.

In the midst of this, Śrī Śyāmasundara, the gentle-smiling enchanter of every heart in the world and infinite ocean of bliss, would appear. Laughing, He would place His boon-bestowing hand upon my head and say, “Fool! Why are you crying? Why are you making yourself miserable by feeling poor and helpless? Come with Me to Vraja. Behold My divine līlā there and immerse yourself in the ocean of supreme bliss.” The moment the mind heard the sweetest voice of Śyāmasundara, the bliss-giving son of the king of Vraja, all its dejection fled. As if spellbound, it immediately followed behind Him. He would leave it in those supremely delightful realms and enter His līlā pastimes.

The mind roamed freely: now in Nanda Bābā's courtyard, now in Yaśodā Maiyā's grounds, now in the cowherd settlement, now amid the laughter and play of His companions; now at the evening return from the forest, now on the bank of the Kālindī, now in the rāsa circle; now among the loving cowherd maidens, now in the home of a solitary gopī, now within the heart of a solitary sakhī, now in the sakhīs' sweet conversations about love; now at Vaṃśīvaṭa, now on the swings of the monsoon, now on the autumn swings, now amid the colors of Holī; now in the newly blossoming, flower-fragrant Vṛndāvana forest, now beside Śrīmatī, now beside Śrī Śyāmasundara, now in secluded bowers, now at the young Divine Couple's places of līlā; now in the supremely sweet and exalted exchanges of love between Them, now at the meeting of

Uddhava and the gopīs, now at the meeting of Śrī Kṛṣṇa and Uddhava in Mathurā, and now in the state of loving separation experienced by Rādhā and the cowherd maidens after Kṛṣṇa had gone to Mathurā.

In this way, day and night for months, the current of lowliness and the vision of līlā flowed without interruption. The mind saw and understood hundreds upon hundreds of varied and wondrous līlās and the incomparable beauty of Śrī Rādhā-Kṛṣṇa's forms, and in some līlās it received the good fortune of taking part. At times it entered the nectar-ocean of beauty and lost itself. What it beheld there was wholly supramundane and divine, beyond mind and speech, and exceedingly wondrous. A complete description of it is impossible. There are no words for it. Yet these rhymed compositions attempt to portray the very small portion that words could contain, together with a very few of the mind's outpourings that arose in its state of lowliness.

Hanuman Prasad Poddar

* Bhaiji wrote this note in 1958 for the book entitled *Pada*, printed by Gita Press. He had been ill for several months in 1956 and composed many kinds of songs during that period. At the loving insistence of devotees, some of them were published. Bhaiji also sent this Author's Note for inclusion in that book, and it was typeset. Because of his nature of concealing himself, however, he prevented its publication, and *Pada* appeared without any introductory note.

ORIGINAL Hindi

दो शब्द

भगवान् श्रीराधा-माधवकी दिव्यातिदिव्य परम मधुर लीला अप्राकृत जगत्में नित्य-निरन्तर चलती रहती है। उसका कहीं न आदि है, न अन्त। जिस प्रकार श्रीराधा-माधव नित्य सच्चिदानन्दमय हैं, उसी प्रकार उनकी लीला भी नित्य सच्चिदानन्दस्वरूपा है। वह देश और कालकी सीमासे परे है। श्रीराधा-माधवकी विशेष कृपासे ही किसी विरले भाग्यवान् भागवत-जनके मानस-पटलपर उन नित्य नवीन, नित्य वर्धनशील, नित्य सरस लीलाओंका यत्किञ्चित् प्रकाश होता है। वे लीलाएँ इतनी मधुर हैं कि वाणीद्वारा उनका वर्णन सम्भव ही नहीं। उनका माधुर्य मूकास्वादनवत् केवल अनुभवगम्य है। हृदय उस दिव्य रसमें सराबोर होकर स्वयं रसमय बन जाता है। परंतु जिस प्रकार समुद्रकी तरंगें समय-समयपर कूलसे टकराती हैं और उस समय वे मुखरित होती हैं तथा तटवर्ती जनोंको उनका गम्भीर शब्द सुनायी देता है, उसी प्रकार जिनका हृदय प्रेम-पयोनिधिकी उत्ताल तरंगोंका क्रीड़ास्थल बन जाता है, उनकी वे भावतरंगें भी कूलसे टकराकर कभी-कभी मुखरित हो उठती हैं और जगत्के बहिर्मुख लोगोंको भी उनके दिव्य उद्गारोंके रूपमें उनके उस हृदय-स्थित रसके कतिपय सीकर उपलब्ध करनेका सौभाग्य प्राप्त हो जाता है और उनका अन्तःकरण क्षणभरके लिये उस रससे आविष्ट होकर रसमयताका अनुभव करने लगता है। प्रस्तुत प्रकाशन ऐसे ही कतिपय सीकरोंका संग्रह है, जो समय-समयपर भगवत्प्रेरणासे ही एक महानुभाव (परम श्रद्धेय भाईजी श्रीहनुमानप्रसादजी पोद्दार)-के माध्यमसे प्रकट होते रहे हैं।

जो महानुभाव इन सीकरोंका एक साथ आस्वादन करना चाहते हैं, उनके सौकर्यके लिये इन वाङ्मय सीकरोंका पुस्तकरूपमें संग्रह किया गया है। इस मधुमय संग्रहको प्रेमी पाठकोंकी सेवामें प्रस्तुत कर यह क्षुद्रजन अपनेको धन्य मानता है।

भगवान्की ओर बढ़नेके लिये यह परमावश्यक है कि मनुष्य उन्हें दीन होकर पुकारे, अपनी दुर्बलताओंको रो-रोकर उनके सामने रखे, अपनी अपात्रताको हृदयंगम करते हुए उनसे कृपाकी याचना करे, उनकी कृपापर विश्वास रखे, उनकी दयालुताको समझे, कभी निराश न हो, संसारकी असारतापर विचार करे, अपने आचरणको भगवान्के अनुकूल बनानेका अथक प्रयत्न करे तथा अपने अन्दर दैवी-सम्पदाका अर्जन करे और अपने पवित्र जीवनके शुद्ध कल्याणमय आचार-विचारके द्वारा जनसमूहके सामने ऐसा आदर्श रखे, जिससे अधिक-से-अधिक नर-नारी भगवान्की ओर अग्रसर हो सकें। इस संग्रहका बार-बार मनन करनेपर पाठकोंको इन सभी दिशाओंमें प्रचुर प्रकाश प्राप्त होगा और अपने जीवनको भगवन्मुखी बनानेमें पर्याप्त सहायता मिलेगी।

प्रेमीजनोंकी चरणरज—चिम्मनलाल गोस्वामी

ENGLISH TRANSLATION

A Few Words

The supremely sweet, divinely transcendent līlā of Bhagavān Śrī Rādhā-Mādhava proceeds eternally and without interruption in the supramundane realm. It has neither beginning nor end. Just as Śrī Rādhā-Mādhava are eternally composed of being, consciousness, and bliss, so Their līlā is also eternally of the nature of being, consciousness, and bliss. It lies beyond the limits of place and time. Only through the special grace of Śrī Rādhā-Mādhava does some slight revelation of those ever-new, ever-expanding, and ever-delightful līlās appear upon the inner screen of a rare and fortunate devotee of the Lord.

Those līlās are so sweet that speech simply cannot describe them. Like a flavor tasted by one who cannot speak, their sweetness is known only through experience. Drenched in that divine rasa, the heart itself becomes filled with rasa. Yet just as the waves of the sea strike the shore from time to time, become audible, and let those standing on the bank hear their deep sound, so the waves of feeling in a heart that has become the playground of the surging ocean of divine love sometimes strike its shore and find a voice. Even outward-turned people then gain the good fortune of receiving a few droplets of the rasa abiding in that heart through its divine outpourings. For a moment, their inner being becomes absorbed in that rasa and experiences its sweetness. This publication gathers a few such droplets, manifested from time to time solely through divine inspiration by means of a great soul, the most revered Bhaiji Śrī Hanuman Prasad Poddar.

For the convenience of those who wish to taste these literary droplets together, they have been gathered in book form. This insignificant servant considers himself blessed to place this honey-sweet collection in the service of loving readers.

To advance toward God, it is essential that a person call to Him in humility, lay one's weaknesses before Him with tears, understand one's unworthiness and beg for His grace, trust His grace, understand His compassion, never become despondent, reflect on the insubstantiality of the world, strive tirelessly to make one's conduct pleasing to Him, cultivate divine virtues within, and present before society, through the pure and beneficent conduct and thought of a sacred life, an ideal by which more and more men and women may advance toward God. Repeated contemplation of this collection will give readers abundant illumination in all these directions and ample help in turning their lives toward the Lord.

The dust of the devotees' feet,
Chimmanlal Goswami

ORIGINAL Hindi and Sanskrit

॥ श्रीराधाकृष्णाभ्यां नमः ॥

प्रकाशकीय निवेदन

परम श्रद्धेय भाईजी श्रीहनुमानप्रसादजी पोद्दारकी प्रारम्भिक पद्यात्मक रचनाओंका पहला संग्रह सं० १९८० वि० (सन १९२३ ई०)-में 'पत्र-पुष्प' के नामसे सुप्रसिद्ध संगीताचार्य रामभक्त श्रीविष्णुदिगम्बरजी महाराजने आग्रह करके अपने प्रेससे प्रकाशित किया था। वे पद उन्हें अत्यन्त प्रिय थे और उनपर राग-ताल आदि भी उन्होंने ही बैठाये थे। सं० १९८३ वि० (सन १९२६ ई०)-में 'कल्याण' का प्रकाशन आरम्भ होनेके पश्चात् श्रीभाईजीद्वारा रचित पद, स्तुतियाँ, आरतियाँ आदि 'कल्याण' के अंकोंमें प्रकाशित होती रहीं। तत्पश्चात् इन पदोंके कई संकलन 'भजन-संग्रह भाग-५ (पत्र-पुष्प)', 'पद', 'श्रीराधामाधव-रस-सुधा (षोडश-गीत)', 'व्रजरस-माधुरी', 'मधुर' (दो भागोंमें), 'प्रार्थना-पीयूष', 'व्रजरसकी लहरें', 'हरिप्रेरित हृदयकी वाणी', 'शिव-चालीसा' आदि नामोंसे समय-समयपर गीताप्रेससे प्रकाशित हुए। आत्मप्रशस्ति-पराङ्मुखता श्रीभाईजीका सहज स्वभाव होनेके कारण किसी भी रचनापर उन्होंने अपना नाम प्रकाशित नहीं होने दिया।

श्रीभाईजीद्वारा रचित पद देशके सभी भागोंके रसिक भक्तों एवं प्रेमीजनोंको बड़े प्रिय लगे और बहुतोंने इन्हें अपनी साधनामें सम्मिलित कर लिया और वे इनका नित्य गायन एवं पाठ करने लगे। उन प्रेमीजनोंका बराबर आग्रह था कि श्रीभाईजीकी प्रकाशित-अप्रकाशित सभी पद्यात्मक रचनाओंका एक संग्रह प्रकाशित किया जाय। प्रस्तुत संग्रह उन प्रेमीजनोंकी शुभ प्रेरणा एवं आग्रहका ही सत्फल है। कुछ पद 'कल्याण' में प्रकाशित चित्रोंके परिचय आदिके रूपमें रचित हुए थे एवं कुछ पद साधक-साधिकाओंके पत्रोंके उत्तरके रूपमें रचित हुए थे। इस प्रकारके सभी पद-पद्यांश इस संकलनमें संगृहीत हैं।

'पद' शीर्षक पुस्तिकाका 'निवेदन' जो इस पुस्तकके आरम्भमें दिया गया है, श्रीभाईजीकी सम्पूर्ण भगवद्भक्ति-सम्बन्धी रचनाओंका हेतु प्रकाशित करता है। इन पदोंके सम्बन्धमें वास्तविक रहस्योंका स्पष्टीकरण श्रीभाईजीकी ही लेखनीद्वारा लिखित हमें प्राप्त हो गया, यह दुर्लभ आयोजन भगवान्‌की अचिन्त्य लीला-महाशक्तिकी ही एक मंगलमयी लीला है। उस लीला-महाशक्तिको बारंबार प्रणाम है। वस्तुतः श्रीभाईजीकी काव्य-रचना उनके अन्तर्हृदयमें नित्य विराजित श्रीराधा-माधवका चिद्विलास है।

भक्ति-रसके मार्गमें व्रज-रसका स्थान बहुत ऊँचा माना गया है। 'व्रज-रस' बड़ा मधुर और सरस है। इस काव्य-वाणीका 'व्रज-रस' ही एक प्रमुख विषय है। श्रीराधा-माधव-प्रेम-सम्बन्धी इन पदोंने जहाँ एक ओर प्रेमी भक्तों एवं साधकोंको सुधा-समुद्रमें अवगाहन कराया, वहीं दूसरी ओर कवियों, लेखकों एवं साहित्यकारोंको एक विलक्षण दिशा दिखायी है। श्रीराधा-कृष्णके तत्त्व-महत्त्वको समझे बिना कई विद्वान् मनीषियोंतककी मति भ्रमित हो जाती है। हिन्दी-साहित्यमें ऐसा प्रचुर काव्य है जिसमें श्रीराधा-कृष्णका लौकिक नायक-नायिकाकी तरह शृङ्गार-वर्णन है। श्रीभाईजीके इन पदोंने केवल मति-भ्रम ही दूर नहीं किया है, श्रीराधा-कृष्णके उज्ज्वलतम प्रेमका दर्शन कराया है, जिसकी हिन्दी-साहित्य-वाङ्मयमें अत्यन्त आवश्यकता थी। यह काव्य-वाणी श्रीराधा-माधव-सम्बन्धी मिथ्या भ्रमसे युक्त शंकाओंको सदैव निर्मूल करके दिव्य-सुधा-धाराको ही प्रवाहित करती रहेगी।

व्रजके एक रसिक विद्वान्‌ने कहा कि हमारी श्रीराधाका स्वरूप तो ऐसा हो गया था कि उसे शिक्षितवर्ग एवं जनसाधारणके सामने रखनेमें कई बार संकोच होता, पर श्रीभाईजीने श्रीराधाका ऐसा स्वरूप रखा कि स्वदेशमें किसीके समक्ष रखनेमें तो बात ही क्या, विदेशमें भी किसीके समक्ष रखनेमें गौरवका बोध होता है।

व्रज-रस एवं प्रेम-तत्त्वके मधुर चित्रणके अतिरिक्त इस संग्रहमें 'भगवन्नाम-महिमा', 'भगवान्‌का स्वभाव', 'भगवान् श्रीराम, विष्णु, शिव, दुर्गा, गणेश, सूर्य आदिके ध्यान, गुण-गान एवं वन्दना', 'श्रीमद्भगवद्गीताके विविध प्रसंग', 'व्यवहार-परमार्थ (मानवता)', और 'अनुभूति' आदि विषयोंके सुन्दर एवं हृदयस्पर्शी पद भी बहुत हैं।

इस पुस्तकमें प्रकाशित पद कुछ खड़ी बोलीके, कुछ व्रज-भाषाके, कुछ मिश्रित और कुछ राजस्थानी भाषाके हैं तथा इसीके अनुसार वर्तनी भी है। व्रज-भाषाके पदोंमें प्रायः 'श', 'ण', पञ्चमवर्ण, संयुक्ताक्षर आदि नहीं हैं और विभक्तियाँ अलग रखी गयी हैं। खड़ी बोलीके पदोंमें संस्कृतके अनुसार तीनों 'श, ष, स' हैं, ण, पञ्चमवर्ण तथा संयुक्ताक्षर भी हैं और विभक्तियाँ भी प्रायः सटाकर ही लिखी गयी हैं। पदोंपर राग-ताल आदि संगीतके विद्वान् तथा इन पदोंमें रुचि रखनेवाले, इसका गान करनेवाले महानुभावोंद्वारा ही बैठाये गये हैं।

इन पदोंको सरलतासे हृदयंगम करनेके लिये इन्हें प्रकरणके अनुसार रखनेकी चेष्टा की गयी है, परंतु हमारी अयोग्यताके कारण उसमें त्रुटि होना स्वाभाविक है। इस संग्रहके सम्पादन तथा मुद्रणमें भी हमारी अल्पज्ञता एवं प्रमादवश त्रुटियाँ हुई हैं; उन सबके लिये हम क्षमाप्रार्थी हैं। उन त्रुटियोंको बतानेवाले सहृदय पाठक-पाठिकाओंके हम हृदयसे आभारी होंगे एवं अगले संस्करणमें उन्हें सुधारनेका प्रयत्न किया जायगा।

नामके अनुरूप ही यह 'पद-रत्नाकर' दिव्य अमूल्य रत्नोंका समुद्र है। हमारा विश्वास है कि लोक-हितसे पूर्ण एवं मताग्रहसे शून्य इस काव्य-संग्रहका प्रचार-प्रसार जगत्‌में शान्ति और आनन्दकी वृद्धि करेगा।

भगवान्‌की वस्तु भगवान्‌के श्रीचरणोंमें समर्पित है, "त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पितम्।"

ENGLISH TRANSLATION

Salutations to Śrī Rādhā and Kṛṣṇa.

Publisher's Note

The first collection of the most revered Bhaiji Śrī Hanuman Prasad Poddar's early verse compositions was published in Vikrama Samvat 1980, 1923 CE, under the title *Patra-puṣpa*. At his own insistence, the celebrated master musician and devotee of Rāma, Śrī Vishnu Digambarji Maharaj, published it through his press. Those songs were exceedingly dear to him, and he himself set them to rāgas and tālas. After the publication of *Kalyan* began in Vikrama Samvat 1983, 1926 CE, Bhaiji's songs, hymns, āratis, and other compositions continued to appear in its issues. Thereafter Gita Press periodically published several collections under such titles as *Bhajan-saṅgraha*, Part 5, *Patra-puṣpa*; *Pada*; *Śrī Rādhā-Mādhava-rasa-sudhā*, Sixteen Songs; *Vraja-rasa-mādhurī*; *Madhura*, in two parts; *Prārthanā-pīyūṣa*; *Waves of Vraja Rasa*; *The Voice of a Heart Inspired by Hari*; and *Śiva-cālīsā*. Because turning away from self-praise was natural to Bhaiji, he never permitted his name to be printed on any composition.

Bhaiji's songs became deeply dear to rasika devotees and lovers of God in every part of the country. Many incorporated them into their spiritual practice and began to sing and recite them daily. These devotees repeatedly urged that all of Bhaiji's published and unpublished verse compositions be issued in a single collection. The present volume is the auspicious fruit of their inspiration and insistence. Some songs were composed as descriptions of pictures published in *Kalyan*, while others were composed as replies to letters from men and women engaged in spiritual practice. All such songs and verse passages have been gathered in this collection.

The Author's Note to the booklet entitled *Pada*, reproduced at the beginning of this book, reveals the source from which all of Bhaiji's devotional compositions arose. That an explanation of the true mysteries concerning these songs, written in Bhaiji's own hand, came into our possession is a rare arrangement, itself an auspicious līlā of the Lord's inconceivable, mighty power of divine play. We bow to that power again and again. In truth, Bhaiji's poetry is the conscious divine play of Śrī Rādhā-Mādhava, eternally present within his innermost heart.

Within the path of devotional rasa, Vraja rasa is accorded a very high place. It is exceedingly sweet and full of savor, and it is one of the principal themes of this poetic voice. These songs concerning the love of Śrī Rādhā-Mādhava have, on the one hand, immersed loving devotees and practitioners in an ocean of nectar and, on the other, shown poets, writers, and literary figures a remarkable direction. Without understanding the truth and greatness of Śrī Rādhā-Kṛṣṇa, the minds even of many learned thinkers become confused. Hindi literature contains abundant poetry that portrays Śrī Rādhā and Kṛṣṇa romantically, like an ordinary worldly hero and heroine. Bhaiji's songs have not merely dispelled that confusion. They have revealed Śrī

Rādhā-Kṛṣṇa's most radiant divine love, something greatly needed in Hindi literature. This poetic voice will continue to uproot doubts born from false ideas about Śrī Rādhā-Mādhava and allow only a current of divine nectar to flow.

One rasika scholar of Vraja said that the image of Śrī Rādhā had become such that one sometimes hesitated to present it before educated people or the public. Bhaiji, however, presented Her in such a way that, far from hesitating to place Her before anyone in our own country, one feels proud to present Her before anyone abroad as well.

Besides its sweet portrayals of Vraja rasa and the principle of divine love, this collection contains many beautiful and heart-touching songs on such subjects as the glory of the Divine Name, the Lord's nature, meditation on and praise and worship of the Lord's many forms including Śrī Rāma, Viṣṇu, Śiva, Durgā, Gaṇeśa, and Sūrya, various themes from the Śrīmad Bhagavad Gītā, conduct and the highest spiritual good, humanity, and realization.

Some songs published in this book are in Khari Boli Hindi, some in Vraja Bhāṣā, some in mixed language, and some in Rajasthani. Their spelling follows the language in which they are composed. The Vraja Bhāṣā songs generally do not use śa, ṇa, the homorganic nasals, or conjunct consonants, and their case endings are written separately. The Khari Boli songs follow Sanskrit usage, employing all three sibilants śa, ṣa, and sa, together with ṇa, the homorganic nasals, and conjunct consonants; their case endings are generally joined to the preceding word. Scholars of music and other distinguished people who delight in and sing these songs have themselves set them to rāgas and tālas.

To make the songs easier to take to heart, an effort has been made to arrange them by subject. Because of our inadequacy, errors in that arrangement are natural. Errors have also entered the editing and printing of this collection through our limited understanding and inadvertence, and we ask forgiveness for all of them. We will be sincerely grateful to discerning readers who point them out, and we will try to correct them in the next edition.

True to its name, this *Pada-ratnākara* is an ocean of priceless divine jewels. We believe that the circulation of this collection, which is filled with concern for the welfare of all and free from sectarian insistence, will increase peace and joy in the world.

What belongs to the Lord is offered at His holy feet: “What is Yours, O Govinda, I offer to You alone.”

ORIGINAL Hindi

तृतीय संस्करणका निवेदन

'पद-रत्नाकर' ग्रन्थका तीसरा संस्करण आपकी सेवामें प्रस्तुत किया जा रहा है। इस ग्रन्थका विद्वानों तथा भगवत्प्रेमियोंने बड़ा आदर किया। इस संस्करणमें कुछ और पद जो 'कल्याण' के अंकों एवं रचयिताके पत्रोंसे प्राप्त हुए संनिविष्ट कर दिये गये हैं। इन पदोंके बारेमें हमारे गोलोकवासी परम श्रद्धेय श्रीचिम्मनलालजी गोस्वामी, सम्पादक 'कल्याण' का निवेदन भी इस संस्करणमें दे दिया गया है। द्वितीय संस्करणके परिशिष्टके पद यथास्थान दे दिये गये हैं। हमारा विश्वास है पहलेकी भाँति इसका प्रचार-प्रसार जगत्में शान्ति एवं आनन्दकी वृद्धि करेगा।

सं० २०४९ वि०

—प्रकाशक

ENGLISH TRANSLATION

Note to the Third Edition

The third edition of *Pada-ratnākara* is presented in your service. Scholars and lovers of God have received this work with great esteem. Several further songs obtained from issues of *Kalyan* and from the author's letters have been incorporated into this edition. The note concerning these songs by our most revered, now departed Śrī Chimmanlalji Goswami, editor of *Kalyan*, has also been included. The songs from the appendix to the second edition have been placed in their appropriate locations. We believe that, as before, its circulation will increase peace and joy throughout the world.

Vikrama Samvat 2049

The Publisher

ORIGINAL Hindi and Braj Bhāṣā

॥ श्रीहरिः ॥

श्रीराधिकायै नमः

विषय-सूची

वन्दना एवं प्रार्थना

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ENGLISH TRANSLATION

Salutations to Sri Hari

Obeisance to Sri Radhika

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Adoration and Prayer

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- **१२४** - भरा अमित दोषोंसे हूँ मैं, श्रद्धा-भक्ति-भावना-हीन। ... पृष्ठ **९६**
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- **१३०** - नाथ मैं थारो जी थारो। ... पृष्ठ **९८**

ENGLISH TRANSLATION

- **61** - Lord, grant me such a way of seeing ... page **62**
- **62** - Again and again, Lord, You come to the door of my heart's temple. ... page **62**
- **63** - Without even being asked, Lord, You continually give me strength. ... page **63**
- **64** - Become everything for me: repetition, austerity, meditation, knowledge, and realized wisdom. ... page **63**
- **65** - Lord, erase all my intoxication and every kind of pride. ... page **63**
- **66** - Compassionate Lord, crown jewel of generosity, grant me this boon: ... page **64**
- **67** - May everyone see their own Self in all, and may everyone see Bhagavān in all. ... page **64**
- **68** - Beloved, may I call only to You and look only toward You. ... page **65**
- **69** - How insignificant are all beings and how great are You, yet what incomparable feeling is this? ... page **65**
- **70** - All my strength is exhausted; the power of effort has admitted defeat. ... page **66**
- **71** - Whatever You wish, in whatever way You wish, do exactly that. ... page **66**
- **72** - O Hari, quickly remove the great delusion that happiness lies in enjoyment. ... page **67**
- **73** - Bhagavān, grant us such strength ... page **67**
- **74** - Master, how can I present my plea? ... page **68**
- **75** - Now my one reliance is You. ... page **68**
- **76** - Lord, show me such immense grace ... page **69**
- **77** - Lord, grant me that beautiful place ... page **69**
- **78** - Compassionate Lord, grant me servanthood. ... page **70**
- **79** - O my own, You are the life of my life, the life within life itself. ... page **70**
- **80** - I am the servant of Hari's servant. ... page **70**
- **81** - Kindle the fire of separation within my heart. ... page **71**
- **82** - Lord, grant us this boon: ... page **71**
- **83** - Lord, remember Your own renowned nature. ... page **71**
- **84** - Lord, grant me true love. ... page **72**
- **85** - Free us from pride in objects of enjoyment. ... page **72**
- **86** - Mādhava, who is as unfortunate as I? ... page **73**
- **87** - Lord, show grace and make me the servant of Your eternal servant. ... page **73**
- **88** - Lord, what an ungainly delusion this is! ... page **74**
- **89** - O refuge-giving Lord, I have come and fallen into Your shelter, ... page **74**
- **90** - O operator of the instrument, support of all, make me Your instrument. ... page **75**
- **91** - Remove pride, erase self-importance, and grant humility, O supreme giver. ... page **76**
- **92** - You are the supreme friend of the fallen and protector of the lowly. ... page **76**
- **93** - Hari, take away every comfort and convenience; immediately seize wealth, followers, and honor. ... page **77**

- **94** - Adversity is the radiance of compassion, and suffering, Lord, is Your blessing. ... page **77**
- **95** - Break and reshape me, Lord, until I conform to Your heart. ... page **78**
- **96** - I did not joyfully and respectfully accept the Lord's ordinance. ... page **78**
- **97** - Lord, do not remove sorrow; grant me strength to endure terrible suffering. ... page **79**
- **98** - Ever intent upon rescuing the distressed, natural friend, ocean of compassion, supremely generous; ... page **79**
- **99** - Lord, destroy petty self-interest and make my mind expansive now. ... page **80**
- **100** - As long as those who call me theirs remain in the world, ... page **80**
- **101** - I am of no use in the world, merely a burden upon the earth. ... page **81**
- **102** - The designation devotee seems exceedingly dear, and devotion is naturally pleasing. ... page **81**
- **103** - A wolf puts on a sheep's skin and, deceiving the flock, devours it at once. ... page **82**
- **104** - Among all creation, none is as impure and unworthy as I. ... page **82**
- **105** - Friend of the lowly, ocean of compassion, Master who naturally purifies the fallen, ... page **83**
- **106** - Lord, in what manner can I cry out? ... page **85**
- **107** - Lord, I am utterly unrestrained and low. ... page **86**
- **108** - You alone are the treasure of my mind and the breath within my body. ... page **86**
- **109** - Who else is as great an offender as I? ... page **87**
- **110** - I am low and foolish, a mine of faults. ... page **88**
- **111** - Dark Lord, this temple of my mind is impure, ... page **88**
- **112** - My entire life has passed in sinful activity. ... page **89**
- **113** - I possess no sanctum in which to install You, Lord, ... page **89**
- **114** - I never desired You, yet You desired me again and again. ... page **89**
- **115** - You forever gave me Your immense love and tender affection. ... page **90**
- **116** - Bereft of everything and alone in the forest, I stand uttering a lowly cry: ... page **90**
- **117** - Some call me a saint; others call me a great loving devotee. ... page **91**
- **118** - Beloved, not even by mistake did I love You, ... page **91**
- **119** - Filled with anger, delusion, pride, and sin, I installed conceit in my heart. ... page **91**
- **120** - Receiving the exceedingly rare human birth, I did not worship Bhagavān. ... page **92**
- **121** - There is no end to my sin. ... page **93**
- **122** - How can I take Your name, and how can I spread its joy? ... page **95**
- **123** - This impure life of mine is filled with sins, ... page **96**
- **124** - I am filled with boundless faults, devoid of faith, devotion, and sacred feeling. ... page **96**
- **125** - May Rāmabhadra, the eternal supreme truth and embodiment of ultimate happiness, ... page **97**
- **126** - Make life into music. ... page **97**
- **127** - Bowing at Your feet, I now set myself to Your work. ... page **97**

- **128** - Hari, now my one reliance is You. ... page **98**
- **129** - Lord, remember Your own renowned nature. ... page **98**
- **130** - Lord, I am Yours, indeed Yours. ... page **98**

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श्रीराधा-माधव-स्वरूप-माधुरी

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- **१७५** - मधुर-सुमधुर, मधुर उससे भी, परम मधुर, उससे भी और। ... पृष्ठ **१२८**
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- **१८३** - वह सखि! शशधर सुखद सुठार। यह सखि! शुभ्र ज्योत्स्ना-सार॥ ... पृष्ठ **१३१**
- **१८४** - वह सखि! नूतन जलधर अंग। यह सखि! सुस्थिर बिजलि-तरंग॥ ... पृष्ठ **१३२**
- **१८५** - रास-विहारिणि राधिका, रासेश्वर नन्दलाल। ... पृष्ठ **१३२**
- **१८६** - भावमयी श्रीराधिका, रसमय श्रीगोविन्द। ... पृष्ठ **१३२**
- **१८७** - जुगलवर परम मधुर रमणीय। ... पृष्ठ **१३३**
- **१८८** - जयति जय जयति रस-भाव-जोरी। ... पृष्ठ **१३३**
- **१८९** - परम प्रेम-आनन्दमय दिव्य जुगल रस-रूप। ... पृष्ठ **१३४**
- **१९०** - जुगल छबि हरति हियकी पीर। ... पृष्ठ **१३४**
- **१९१** - सोहत जुगल राधे-श्याम। ... पृष्ठ **१३४**
- **१९२** - श्याम-श्यामा सुषमाके सागर। ... पृष्ठ **१३५**
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- **१९४** - सोहत सुठि श्याम संग राधा रस-भीनी। ... पृष्ठ **१३५**
- **१९५** - वनहिं वन रस ढरकावत डोलैं। ... पृष्ठ **१३६**

ENGLISH TRANSLATION

- **131** - Lord, I have come into Your shelter. ... page **99**
- **132** - Lord, this maidservant has fallen into Your refuge. ... page **99**
- **133** - Lord, save me this time. (Refrain) ... page **100**
- **134** - Where can I go now? Defeated, I have come into Your shelter. ... page **100**
- **135** - Compassionate friend of the lowly, accept this lowly one. ... page **101**
- **136** - Friend of the lowly, ocean of grace, grant a drop of grace, Lord. ... page **102**
- **137** - Lord, may my mind be shaken so deeply ... page **103**
- **138** - Great King, I have now attained fulfillment. ... page **103**
- **139** - Lord, how can welfare arise now? ... page **103**
- **140** - An offender stands at the Lord's door. ... page **104**
- **141** - When will that auspicious day and blessed hour come, when the māyā-bound mind becomes lowly, ... page **104**
- **142** - Bhagavān, make my understanding stainless. ... page **105**
- **143** - Bhagavān, make me devoid of clever intellect. ... page **106**
- **144** - Lord, now rescue me. ... page **106**
- **145** - O You beyond all qualities, the refuge of every quality! O incomparable One who fills every comparison! ... page **107**
- **146** - O Lord, You alone are everyone's master; You alone are everyone's protector. ... page **107**
- **147** - O Master, my sole support, foundation of my life! ... page **108**
- **148** - If there were no fallen souls in the world, who would call You Purifier of the Fallen? ... page **109**
- **149** - O Lord, how could I ever forsake Your feet? ... page **110**
- **150** - I have come seeking Your feet and taken refuge in You. ... page **111**
- **151** - After wandering through many births for many ages, I am exhausted. ... page **111**
- **152** - O Mohana, keep me beneath the dust of Your feet. ... page **111**

The Sweet Beauty of Śrī Rādhā-Mādhava's Divine Form

- **153** - Contemplate Sri Vrindavana in this way: filled with clusters of flowers, enchanting fragrance, streams of nectar and radiant beauty; ... page **112**
- **154** - The master of dance holds fresh butter in His hand. ... page **119**
- **155** - The loveliness of Krishna's limbs is sweeter than sweetness itself. ... page **119**
- **156** - His body is dark blue like a rain-laden cloud, and His lotus face overflows with rasa. ... page **119**
- **157** - Exceedingly sweet, enchanting and beautiful, His peacock feather shines splendidly. ... page **120**
- **158** - His body is dark blue like a fresh rain cloud, and His form enchants the three worlds. ... page **120**
- **159** - Syama's supremely enchanting body is dark blue like a rain-laden cloud, ... page **121**
- **160** - All glory, all glory to Gopala, lover of the cows! ... page **122**

- **161** - Flute in hand and sash at His waist, His lotus face and eyes are beautiful. ... page **123**
- **162** - His exquisite body shines Krishna-blue; He wears yellow cloth and a pearl necklace upon His breast. ... page **123**
- **163** - The supreme dancer stands upon Kalindi's bank. ... page **123**
- **164** - All glory to the son of Vraja's king, who wanders through Vraja's forests! ... page **124**
- **165** - Syama's body is dark blue like a rain-laden cloud and enchants the sages' minds. ... page **124**
- **166** - The ever-young supreme dancer and flute-bearer wears a lovely peacock crown. ... page **125**
- **167** - The charming, splendid darling sits upon Kalindi's bank. ... page **125**
- **168** - The incomparable pure beauty of Sri Radha-Madhava naturally shames ... page **125**
- **169** - Countless great moons, stainless and gentle like the autumn full moon, radiant and showering nectar, ... page **126**
- **170** - A peacock feather rests upon His head, karnikara flowers at His ears, and yellow cloth wraps His golden-hued body. ... page **126**
- **171** - His divine virtues, beauty and rasa are ever new and increase without limit. ... page **126**
- **172** - Eternal, infinite, inconceivable and indescribable, He is the treasury of the realized knowledge of love. ... page **127**
- **173** - The chariot-like aerial vehicle flies through the sky beyond material nature. ... page **127**
- **174** - A treasury of beauty, character and loveliness, a mine of mahabhava and rasa, ... page **127**
- **175** - Sweet, exquisitely sweet, sweeter than that, supremely sweet, and sweeter still, ... page **128**
- **176** - All glory to Vrsabhanu's tender daughter, who dwells in Hari's heart! ... page **128**
- **177** - The golden-complexioned maiden steals Madhava's heart. ... page **128**
- **178** - Every limb possesses immeasurable, matchless beauty and great, incomparable sweetness. ... page **129**
- **179** - The supreme Couple are one reality in two forms. ... page **130**
- **180** - Both are forever complete in one rasa. ... page **130**
- **181** - The love between Them is beginningless and wondrous. ... page **131**
- **182** - Krishna possesses all power and Radhika is His power: Bhagavan is one conscious reality. ... page **131**
- **183** - He, dear friend, is the lovely, joy-giving moon; She is the essence of pure moonlight. ... page **131**
- **184** - His limbs are a fresh rain cloud; She is its steady flash of lightning. ... page **132**
- **185** - Radhika, who sports in the rasa dance, and Nandalala, Lord of the rasa dance, ... page **132**
- **186** - Sri Radhika is filled with bhava and Sri Govinda with rasa. ... page **132**
- **187** - The supreme Couple are supremely sweet and lovely. ... page **133**

- **188** - All glory, all glory, all glory to the Couple of rasa and bhava! ... page **133**
- **189** - The divine Couple, filled with supreme loving bliss, are the very form of rasa. ... page **134**
- **190** - The Couple's beauty removes the heart's pain. ... page **134**
- **191** - The Couple Radha and Syama shine beautifully. ... page **134**
- **192** - Syama and Syama's beloved are oceans of beauty. ... page **135**
- **193** - The Queen of the rasa dance and the King of rasa shine together. ... page **135**
- **194** - Radha, steeped in rasa, shines exquisitely beside Syama. ... page **135**
- **195** - They wander from forest to forest, spilling rasa everywhere. ... page **136**

ORIGINAL Hindi and Braj Bhāṣā

- **१९६** - लता-निकुञ्ज मध्य माधव धर नटवर वेष रहे सुविराज। ... पृष्ठ **१३६**
- **१९७** - राधा-माधव माधव-राधा छाये देश-काल सब ओर। ... पृष्ठ **१३६**
- **१९८** - कलित कल्पतरु-कुञ्ज सुगन्धित सुमनावलि-मण्डित कमनीय। ... पृष्ठ **१३७**
- **१९९** - रसमयी संग रसिकवर राज। ... पृष्ठ **१३७**
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श्रीकृष्ण-बाल-लीला-माधुरी

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- **२११** - 'लालन! देखु आयौ काग। ... पृष्ठ **१४५**
- **२१२** - नन्दसुत चुपके माखन खात। ... पृष्ठ **१४५**
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- **२१९** - मैया! तू भोली है, नहीं जानती कुछ इसकी करतूत। ... पृष्ठ **१४८**
- **२२०** - पनघटपर हरि करत अचगरी। ... पृष्ठ **१४९**
- **२२१** - बरजै क्यूँ नी, लाल (श्याम) तेरो यो नटखट जसुमति रानी ए। ... पृष्ठ **१४९**
- **२२२** - कन्हैया गाय चरावन जात। ... पृष्ठ **१५०**
- **२२३** - वनहिं वन श्याम चरावत गैया।। ... पृष्ठ **१५०**
- **२२४** - खेलत ग्वालन संग दोउ भैया। ... पृष्ठ **१५१**
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- **२२७** - बजावत मुरली मीठी तान। ... पृष्ठ **१५२**
- **२२८** - गमन करत रवि लखि अस्ताचल मनमोहन लै गोधन संग। ... पृष्ठ **१५२**

- **२२९** - नयननि कौ इतनौई फल है, करौं सदा माधव-दर्शन। ... पृष्ठ **१५२**
- **२३०** - कालीदह-जल ऊपर सोहत। ... पृष्ठ **१५३**
- **२३१** - क्रीड़त कल कुँवर कान्ह कालिय-वदनपर। ... पृष्ठ **१५३**
- **२३२** - दुर्मति दैत्य महाबलने आ नन्द-भवनमें किया प्रवेश। ... पृष्ठ **१५३**

श्रीराधा-माधव-लीला-माधुरी

- **२३३** - नवल वृन्दावन शोभा-धाम। ... पृष्ठ **१५५**
- **२३४** - नव कानन, नित नूतन तरु-गण, नव पल्लव, नव लता-वितान। ... पृष्ठ **१५५**
- **२३५** - निभृत-निकुंज-मध्य निशि-रत श्रीराधामाधव मधुर विलास। ... पृष्ठ **१५५**
- **२३६** - प्रिया-प्रीतम नित करत विहार। ... पृष्ठ **१५६**
- **२३७** - देख रहा मैं, करते लीला श्रीराधा-माधव सुख-धाम। ... पृष्ठ **१५६**
- **२३८** - मोहन के हिय में भरी मधुर सुधा-रसखान। ... पृष्ठ **१५७**
- **२३९** - बटाऊ! वा मग तैं मति जइयो। ... पृष्ठ **१५७**
- **२४०** - श्याम मोरे ढिग तें कबहुँ न जावै। ... पृष्ठ **१५८**
- **२४१** - मोहन-मुख-पंकज पै सरबस दीन्हों वार री॥ ... पृष्ठ **१५८**
- **२४२** - करते कभी छेड़ अति प्यारी, ... पृष्ठ **१५९**
- **२४३** - गोपी घर तें निकसी बेचन दधि सिर धर भर कर मटकी। ... पृष्ठ **१६०**
- **२४४** - ग्वालिनी भूली तन-धन-धाम। ... पृष्ठ **१६०**
- **२४५** - चली श्याम-गत-चित्ता ग्वालिनि धर सिर दधि-पूरन मटकी। ... पृष्ठ **१६०**
- **२४६** - मधुर ब्रजराजकुमार वन तैं बनि आए। ... पृष्ठ **१६१**
- **२४७** - नीलमणि धेनु लिये संग आवत। ... पृष्ठ **१६२**
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- **२५०** - वन तें घर हरि पहुँचे आय। ... पृष्ठ **१६४**

ENGLISH TRANSLATION

- **196** - Within a vine-covered bower Madhava shines in the attire of the supreme dancer. ... page **136**
- **197** - Radha-Madhava and Madhava-Radha pervade every place, time and direction. ... page **136**
- **198** - The lovely bower of wish-fulfilling trees is adorned by rows of fragrant flowers. ... page **137**
- **199** - The supreme rasika shines beside the embodiment of rasa. ... page **137**
- **200** - Beside steady lightning, a restless rain cloud incessantly showers rasa. ... page **138**
- **201** - Syama and His beloved shine within the bower. ... page **138**
- **202** - When Syama and His beloved meet, immense love surges forth. ... page **138**
- **203** - She is a lovely fair moon of limitless pure radiance; Syama has defeated countless Cupids. ... page **139**

The Sweetness of Śrī Kṛṣṇa's Childhood Līlās

- **204** - The mere remembrance of Him ends even the subtlest desire, ... page **141**
- **205** - Holding His lotus foot in His lotus hands and placing it near His sweet lotus face, ... page **142**
- **206** - Govinda rests in the Queen of Vraja's lap. ... page **143**
- **207** - Syama plays with a rattle. ... page **143**
- **208** - He crawls upon the jeweled floor. ... page **143**
- **209** - Holding a golden bowl, Mother Yasoda gazes with love-filled eyes ... page **144**
- **210** - That day Manamohana insists upon climbing into Mother's lap, ... page **144**
- **211** - "Darling, look, a crow has come. ... page **145**
- **212** - Nanda's son secretly eats butter. ... page **145**
- **213** - Mother carefully dresses Him in clothes and ornaments and places the flute in His hand. ... page **145**
- **214** - "Father Narada said that day that the soil of Vraja is exceedingly sweet. ... page **146**
- **215** - Grasping a calf's tail in His hand, He makes the calf run. ... page **146**
- **216** - Nandalala forever performs wondrous, supremely sweet deeds. ... page **147**
- **217** - The two brothers play with Their friends. ... page **147**
- **218** - That vision does not leave the heart for even a moment. ... page **147**
- **219** - Mother, you are innocent and know nothing of this child's deeds. ... page **148**
- **220** - Hari performs pranks at the watering place. ... page **149**
- **221** - Queen Yasomati, why do you not restrain this mischievous darling of yours, this Syama? ... page **149**
- **222** - Kanhaiya goes to herd the cows. ... page **150**
- **223** - Syama herds the cows from forest to forest. ... page **150**
- **224** - The two brothers play with the cowherd boys. ... page **151**
- **225** - Every tree and vine shines in Vrindavana forest upon the bank of the Sun's daughter. ... page **151**

- **226** - Trees and vines are adorned with fresh leaves and fragrant flowers. ... page **151**
- **227** - He plays a sweet melody upon the flute. ... page **152**
- **228** - Seeing the sun journey toward the western mountain, Manamohana returns with the herd. ... page **152**
- **229** - The sole fruit of these eyes is that I may forever behold Madhava: ... page **152**
- **230** - He shines upon the waters of Kaliya's lake. ... page **153**
- **231** - The charming prince Kanha plays upon Kaliya's hoods. ... page **153**
- **232** - The wicked, mighty demon enters Nanda's home. ... page **153**

The Sweetness of Śrī Rādhā-Mādhava's Līlās

- **233** - Ever-new Vrindavana is an abode of splendor. ... page **155**
- **234** - The grove is new; its hosts of trees are forever fresh, with new leaves and new canopies of vines. ... page **155**
- **235** - In the secluded grove at night, Śrī Rādhā-Mādhava enjoy sweet pastimes. ... page **155**
- **236** - The Beloved Lady and Her Beloved eternally sport. ... page **156**
- **237** - I behold Śrī Rādhā-Mādhava, the abode of happiness, performing Their līlā. ... page **156**
- **238** - Mohana's heart is filled with a treasury of sweet nectarean rasa. ... page **157**
- **239** - Traveler, do not go by that road! ... page **157**
- **240** - Śyāma never goes away from my side. ... page **158**
- **241** - I have surrendered everything to the lotus of Mohana's face. ... page **158**
- **242** - At times He teases His most beloved Lady ... page **159**
- **243** - A gopī leaves home to sell curd, carrying a full pot upon her head. ... page **160**
- **244** - The cowherd woman forgets body, wealth and home. ... page **160**
- **245** - With her consciousness gone to Śyāma, the cowherd woman walks on, a curd-filled pot upon her head. ... page **160**
- **246** - The sweet prince of Vraja returns beautifully arrayed from the forest. ... page **161**
- **247** - Nīlamaṇi returns, bringing the cows with Him. ... page **162**
- **248** - Enchanting Nīlamaṇi returns from the forest. ... page **163**
- **249** - Nanda's son, filled with rasa, returns from the forest. ... page **163**
- **250** - Hari returns home from the forest. ... page **164**

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- **२५१** - देखी आजु अनोखी बात। ... पृष्ठ **१६४**
- **२५२** - यमुना-तट-संनिकट कुंजमें मृदुल शिलापर मोहन श्याम। ... पृष्ठ **१६५**
- **२५३** - माधुरी मुरली अधर धरें। ... पृष्ठ **१६५**
- **२५४** - बजावत मुरली श्याम सुजान। ... पृष्ठ **१६५**
- **२५५** - बजाओ मति मुरली, घनश्याम! ... पृष्ठ **१६६**
- **२५६** - मुरलिया! मत बाजै अब और। ... पृष्ठ **१६६**
- **२५७** - ग्वालिन मुरली-धुनि सुनि अटकी। ... पृष्ठ **१६७**
- **२५८** - सुनि मधु मुनि-मन-मोहनि मुरली, करि मधु रूप-सुधा-रस-पान। ... पृष्ठ **१६७**
- **२५९** - श्याम ने मुरली मधुर बजाई। ... पृष्ठ **१६७**
- **२६०** - मुरलिया बाजी रे बाजी। ... पृष्ठ **१६८**
- **२६१** - मधुर मुरलि कर, मोर-मुकुट सिर, नूतन जलद-नील घनश्याम। ... पृष्ठ **१६८**
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- **२६३** - थीं वे विकसित-शारदीय-मल्लिका-सुमन-शोभित रजनी। ... पृष्ठ **१६९**
- **२६४** - तुम लोगोंसे हुआ, न होगा कभी प्रेमदेवियो! वियोग। ... पृष्ठ **१७२**
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- **२६८** - रुचिर तपन-तनया-तट, निभृत-नव-निकुंज-निकट, ... पृष्ठ **१७६**
- **२६९** - मन्द-मन्द मुसकावत आवत। ... पृष्ठ **१७७**
- **२७०** - निरखि मुखचन्द तुम्हारो नाथ! ... पृष्ठ **१७७**
- **२७१** - राधा! हम-तुम दोउ अभिन्न। ... पृष्ठ **१७८**
- **२७२** - करत निज कर प्रीतम शृंगार। ... पृष्ठ **१७९**
- **२७३** - थके पर छके न रस-प्यासे। ... पृष्ठ **१८०**
- **२७४** - तत्सुख-सुखी त्यागमय अनुपम प्रेम-पीयूष मनोहर। ... पृष्ठ **१८०**
- **२७५** - प्रिया-प्रीतम दोउ करत किलोल। ... पृष्ठ **१८०**
- **२७६** - कानन नव निकुंज अति सोहनि। ... पृष्ठ **१८१**
- **२७७** - हँसि-हँसि झूलत फूल-हिंडोरें। ... पृष्ठ **१८१**
- **२७८** - झूलत फूल हिंडोरे श्याम। ... पृष्ठ **१८२**
- **२७९** - हिंडोरें झूलत श्यामा-श्याम। ... पृष्ठ **१८२**
- **२८०** - झुलावत निज कर नन्द-किशोर। ... पृष्ठ **१८३**
- **२८१** - झुलावति श्यामा श्याम-कुमार। ... पृष्ठ **१८३**
- **२८२** - झूलत अभिराम श्याम, श्यामा बामा ललाम, ... पृष्ठ **१८३**
- **२८३** - झूलत कुंजन प्रेम-हिंडोरें। ... पृष्ठ **१८४**
- **२८४** - झूलत हरित कुंज पिय-प्यारी। ... पृष्ठ **१८४**

- **२८५** - झूलत सघन कुंज पिय-प्यारी। ... पृष्ठ **१८५**
- **२८६** - भीजत रीझत दोऊ आवत। ... पृष्ठ **१८५**
- **२८७** - आश्विन मास, शरद ऋतु शोभन, शीतल शुभ्र चाँदनी रात। ... पृष्ठ **१८६**
- **२८८** - नित्य मधुर ब्रज-धाम, खेल रहे हरि-संग होरी॥ ... पृष्ठ **१८६**
- **२८९** - खेलत सुन्दर श्याम सखिन संग ब्रज रस-होरी॥ ... पृष्ठ **१८७**
- **२९०** - खेलत श्यामा-श्याम ललित ब्रज में रस-होरी॥ ... पृष्ठ **१८८**
- **२९१** - होरी में गये हार सकल खल-दल-संहारी॥ ... पृष्ठ **१८८**
- **२९२** - याद पड़ रहा है, आये थे भोजन करने मोहन श्याम। ... पृष्ठ **१८९**
- **२९३** - लता-वल्लरी रही प्रफुल्लित, श्याम-तमाल सुशोभित कुंज। ... पृष्ठ **१९०**
- **२९४** - 'कहाँ गये तुम, कहाँ छिपे? हे नाथ! रमण! जीवन-आधार!' ... पृष्ठ **१९३**
- **२९५** - विरहातुर, अति कातर, सब जग भूलि, गई कालिन्दी-तीर। ... पृष्ठ **१९४**
- **२९६** - अति एकान्त, विकल बैठी थी आतुर मन कालिन्दी-कूल। ... पृष्ठ **१९५**
- **२९७** - देखा स्वप्न राधिकाने, हो गयीं दुःखित अतिशय तत्काल। ... पृष्ठ **१९७**
- **२९८** - विषम बिछुड़नेकी बेलामें राधा हुईं उदास। ... पृष्ठ **१९९**
- **२९९** - माधव! हौं तुम्हरे संग जैहौं। ... पृष्ठ **२०१**
- **३००** - सखी री! मो सम कौन कठोर? ... पृष्ठ **२०१**
- **३०१** - श्याम बिनु छिनहूँ नाहिं सरै। ... पृष्ठ **२०१**
- **३०२** - श्याम-घन कब बरसैगो आय? ... पृष्ठ **२०२**
- **३०३** - वज्र सम मेरो हियो कठोर। ... पृष्ठ **२०२**
- **३०४** - तिहारौ विरह दुःख-सुख-रूप। ... पृष्ठ **२०३**
- **३०५** - अहो हरि! मो प्राणनि के प्राण! ... पृष्ठ **२०३**
- **३०६** - श्याम! मोहिं तुम बिन कछु न सुहाय। ... पृष्ठ **२०४**
- **३०७** - श्याम! अब मत तरसाओ जी। ... पृष्ठ **२०४**
- **३०८** - माधव! करौ वचन निज याद। ... पृष्ठ **२०५**
- **३०९** - प्राणधन सुन्दर श्याम सुजान! ... पृष्ठ **२०५**
- **३१०** - सखी! मोय कारो नाग डस्यो। ... पृष्ठ **२०६**
- **३११** - परत मन छिन नेकहूँ नहिं चैन। ... पृष्ठ **२०६**
- **३१२** - विरह-दुःख सजनी! अति सुखरूप। ... पृष्ठ **२०७**

ENGLISH TRANSLATION

- **251** - Today I saw an astonishing thing. ... page **164**
- **252** - In a grove near the Yamunā's bank, Mohana Śyāma sits upon a smooth stone. ... page **165**
- **253** - He holds the flute of sweetness to His lips. ... page **165**
- **254** - Wise Śyāma plays the flute. ... page **165**
- **255** - Do not play the flute, Ghanaśyāma! ... page **166**
- **256** - Little flute, play no more! ... page **166**
- **257** - Hearing the flute melody, the cowherd woman stops. ... page **167**
- **258** - Hearing the honey-sweet flute that enchants sages' minds and drinking the nectar of His sweet form, ... page **167**
- **259** - Śyāma plays His sweet flute. ... page **167**
- **260** - The flute has sounded, yes, sounded! ... page **168**
- **261** - A sweet flute rests in His hand and a peacock-feather crown upon His head; Ghanaśyāma is blue as a fresh raincloud. ... page **168**
- **262** - All the women of Vraja, anguished in separation, thirst to see and touch Śyāma. ... page **169**
- **263** - Those nights were adorned by fully blossomed autumn jasmine flowers. ... page **169**
- **264** - O goddesses of love, separation from you has never occurred and never will. ... page **172**
- **265** - Śrī Rādhā is supreme love embodied, and all the gopīs are manifestations of Her body. ... page **173**
- **266** - When Śrī Vrindavana's moon rises as the fullest embodiment of the moon, ... page **174**
- **267** - In a flowering bower within a forest of wish-fulfilling trees lies a lovely jeweled courtyard. ... page **175**
- **268** - On the lovely bank of the sun god's daughter, near a new and secluded bower, ... page **176**
- **269** - He approaches, smiling softly. ... page **177**
- **270** - Lord, beholding the moon of Your face, ... page **177**
- **271** - Rādhā, You and I are not different. ... page **178**
- **272** - The Beloved adorns His Lady with His own hands. ... page **179**
- **273** - Though tired, the thirsty connoisseurs of rasa are never satiated. ... page **180**
- **274** - Their enchanting, incomparable nectar of love is filled with renunciation and finds happiness only in the Other's happiness. ... page **180**
- **275** - The Beloved Lady and Her Beloved sport together. ... page **180**
- **276** - The forest's fresh bower is exceedingly beautiful. ... page **181**
- **277** - Laughing and laughing, They swing upon a flower swing. ... page **181**
- **278** - Śyāma swings upon a flower swing. ... page **182**
- **279** - Śyāmā and Śyāma swing upon the swing. ... page **182**

- **280** - The young son of Nanda swings Her with His own hands. ... page **183**
- **281** - Śyāmā swings the youthful Śyāma. ... page **183**
- **282** - Enchanting Śyāma and the splendid fair Lady Śyāmā swing ... page **183**
- **283** - They swing upon the swing of love within the bowers. ... page **184**
- **284** - The Beloved Lady and Lord swing within a green bower. ... page **184**
- **285** - The Beloved Lady and Lord swing within a dense bower. ... page **185**
- **286** - The delighted Pair return drenched by rain. ... page **185**
- **287** - It is the month of Āśvina and the lovely autumn season, a cool night of pure moonlight. ... page **186**
- **288** - In the eternally sweet abode of Vraja, they play Holī with Hari. ... page **186**
- **289** - Beautiful Śyāma plays Vraja's rasa-filled Holī with the sakhīs. ... page **187**
- **290** - The graceful Śyāmā and Śyāma play Vraja's rasa-filled Holī. ... page **188**
- **291** - The destroyer of every wicked host is defeated in Holī. ... page **188**
- **292** - I remember that Mohana Śyāma came to eat. ... page **189**
- **293** - Vines and creepers bloom, and dark tamāla trees beautify the bower. ... page **190**
- **294** - "Where have You gone and where are You hiding? Lord, Lover, support of my life!" ... page **193**
- **295** - Tormented and utterly helpless in separation, She forgets the entire world and goes to the Yamunā's bank. ... page **194**
- **296** - In utter solitude She sits distraught on the Yamunā's bank, Her mind intensely anxious. ... page **195**
- **297** - Rādhikā has a dream and immediately becomes exceedingly sorrowful. ... page **197**
- **298** - At the painful hour of parting, Rādhā becomes sad. ... page **199**
- **299** - Mādhava, I shall go with You. ... page **201**
- **300** - Friend, who is as hard-hearted as I? ... page **201**
- **301** - Without Śyāma I cannot endure even a moment. ... page **201**
- **302** - When will the dark cloud Śyāma come and rain? ... page **202**
- **303** - My heart is hard as a thunderbolt. ... page **202**
- **304** - Separation from You assumes the forms of both sorrow and happiness. ... page **203**
- **305** - O Hari, life of my life! ... page **203**
- **306** - Śyāma, nothing pleases me without You. ... page **204**
- **307** - Śyāma, do not make me yearn any longer. ... page **204**
- **308** - Mādhava, remember Your own promise. ... page **205**
- **309** - Beautiful and wise Śyāma, treasure of my life, ... page **205**
- **310** - Friend, a dark serpent has bitten me. ... page **206**
- **311** - My mind finds not a moment's peace. ... page **206**
- **312** - Friend, the sorrow of separation is supremely blissful. ... page **207**

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- **३१३** - झूर रहे दृग रूप-दरस कौं, रोय रहे अंग परसन अंग। ... पृष्ठ **२०७**
- **३१४** - एक-एक पल बना युगों-सा दारुण पीड़ाका आगार। ... पृष्ठ **२०७**
- **३१५** - दिन नहिं चैन, रैन नहिं निद्रा, भूख-प्यासका भान नहीं। ... पृष्ठ **२०८**
- **३१६** - गये श्यामसुन्दर जब मथुरा, छोड़ पवित्र प्रेम-रस-धाम। ... पृष्ठ **२०८**
- **३१७** - मधुपुरी गमन करत जीवन-धन। ... पृष्ठ **२०८**
- **३१८** - जब ते हरि मधुपुरी सिधाये। ... पृष्ठ **२०९**
- **३१९** - ब्रज की सुरत मोहिं बहु आवे। ... पृष्ठ **२०९**
- **३२०** - ऊधौ! बिसरत नहिं मनभावनि। ... पृष्ठ **२१०**
- **३२१** - ब्रज-बनितनि की महिमा न्यारी। ... पृष्ठ **२१०**
- **३२२** - ब्रज-बनिता नहिं मो तैं न्यारी। ... पृष्ठ **२११**
- **३२३** - राधा की सुधि करत कन्हाई। ... पृष्ठ **२११**
- **३२४** - ऊधौ! निठुर मो सम कौन? ... पृष्ठ **२१२**
- **३२५** - प्राणेश्वरि! जबसे मैं आया हूँ मथुरा कर तेरा त्याग। ... पृष्ठ **२१३**
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ENGLISH TRANSLATION

- **313** - The eyes pine for the vision of His form, and every limb weeps to touch His limbs. ... page **207**
- **314** - Each moment becomes an age, an abode of terrible pain. ... page **207**
- **315** - No peace comes by day and no sleep at night; hunger and thirst are forgotten. ... page **208**
- **316** - When Śyāmasundara leaves the sacred abode of loving rasa and goes to Mathurā, ... page **208**
- **317** - The treasure of life departs for Mathurā. ... page **208**
- **318** - Ever since Hari departed for Mathura, ... page **209**
- **319** - So many memories of Vraja come to Me. ... page **209**
- **320** - Uddhava, the beloved of My heart is never forgotten. ... page **210**
- **321** - The glory of the women of Vraja is altogether unique. ... page **210**
- **322** - The women of Vraja are not separate from Me. ... page **211**
- **323** - Kanhaiya remembers Radha. ... page **211**
- **324** - Uddhava, who could be as cruel as I? ... page **212**
- **325** - Sovereign of My life, ever since I abandoned You and came to Mathura, ... page **213**
- **326** - Never think that I have left You behind. ... page **214**
- **327** - O Radha, from the very moment on that day when I was separated from You, ... page **214**
- **328** - Radha, what You experience as You remain eternally absorbed in divine play ... page **215**
- **329** - Uddhava, how could you know the greatness of the gopis' love? ... page **215**
- **330** - One who loves Me but seeks a return for that love ... page **216**
- **331** - Madhava's friend Uddhava was wise, a natural treasury of knowledge and realization, ... page **218**
- **332** - Uddhava, Syama is a consummate rogue. ... page **219**
- **333** - Uddhava, what yoga could you teach us? ... page **219**
- **334** - Uddhava, enchanting Syama is ours. ... page **220**
- **335** - Uddhava, why should we be women separated from Syama? ... page **220**
- **336** - Uddhava, go and tell the Beloved this. ... page **221**
- **337** - Uddhava, you are a great renunciant. ... page **222**
- **338** - Syama, Your form has entered my heart. ... page **222**
- **339** - Uddhava, that form enchants the mind. ... page **222**
- **340** - Uddhava, resident of Mathura, ... page **223**
- **341** - Uddhava, your eyes are incomplete. ... page **223**
- **342** - Uddhava, there is not the slightest love within me. ... page **224**
- **343** - Uddhava, whose message are you reciting to me, and what kind of message is this? ... page **224**
- **344** - Uddhava, that alone is exclusive love! ... page **227**

- **345** - Uddhava, who is as unfortunate, sorrow-destined and sinful as Radha, ... page **227**
- **346** - Uddhava, I possess not the slightest true affection for the Beloved. ... page **228**
- **347** - Radha, what message can I tell You, and what thoughts of My heart can I ask him to convey? ... page **229**
- **348** - Uddhava, you have truthfully delivered the Beloved's message to me. ... page **229**
- **349** - Then, honoring and reverently greeting Radhika, he began to speak: ... page **230**
- **350** - Madhava, how can I describe today the condition of that embodiment of love? ... page **233**
- **351** - All the cowherd friends are absorbed in sweet remembrance of their dear companion Kanhaiya. ... page **235**
- **352** - Syama, I now know You to be supremely hard-hearted. ... page **236**
- **353** - Who else could be as cruel as You? ... page **236**
- **354** - Beloved, I left You and came to Mathura. ... page **237**
- **355** - From the moment She heard the beautiful, nectar-filled name "Syama," the supreme abode of happiness, ... page **239**
- **356** - Gazing upon the painted cloth, I forgot all awareness. ... page **240**
- **357** - Srimati paints the Beloved's form. ... page **241**
- **358** - Her sole desire is Krishna's happiness; at every moment She is the very form of Krishna's happiness alone. ... page **242**
- **359** - Absorbed within a golden cage, a parrot begins to speak. ... page **244**
- **360** - Radhika came to sport in the bower, ... page **244**
- **361** - Receiving the signal for the bower tryst, Syama said, ... page **245**
- **362** - The companion returned and told Her what had happened. ... page **246**
- **363** - Syama immediately reached the bower. ... page **246**
- **364** - Syama's pure and lovely lotus face, His two restless and enormous eyes, ... page **247**
- **365** - Blessed is the dust clinging to the feet of Radha, Krishna's Beloved. ... page **248**
- **366** - A thorn pierces the Beloved's foot, and a gasp escapes Her lips. ... page **249**
- **367** - Beneath the pleasant shade of a kadamba tree, Syama and Syama's Beloved shine together, ... page **249**
- **368** - Taking the flute, the Beloved has hidden Himself, leaving Her grave and afflicted by separation. ... page **249**
- **369** - Afflicted by the pain of separation, Her face sorrowful, She sits in Her secluded bower. ... page **249**
- **370** - The sandal-scented breeze blows while vines, shrubs and trees, small and great, rejoice and thrill. ... page **251**
- **371** - Tormented by separation, Her heart is deeply pained and sorrow covers every side. ... page **253**
- **372** - Friend, what a sweet dream it was! ... page **254**
- **373** - I could not reach the trysting place at the appointed time. ... page **254**
- **374** - I remained awake all night, oblivious to everything. ... page **255**

- **375** - Friend, nowhere in the world is there another sinner and abode of sorrow like me, ... page **257**
- **376** - Lord, show me Your grace now! ... page **258**
- **377** - His enchanting dark-blue body is sweet and filled with matchless beauty, ... page **258**
- **378** - Radha sat upon the Yamuna's bank, pondering inwardly: ... page **260**
- **379** - He has eternally desired me, yet I have always dishonored Him. ... page **261**
- **380** - The Beloved and His radiant Lady wander upon the Yamuna's bank in the nectar-filled night. ... page **262**
- **381** - One day the Beloved Lady and Her Beloved met and went to bathe in Kusuma-sarovara. ... page **263**

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- **४४५** - श्याम ने कहा ठगोरी डारी। ... पृष्ठ **३०३**

ENGLISH TRANSLATION

- **382** - He stood leaning against a tree, His beauty incomparable. ... page **263**
- **383** - Friend, why do you lament for that deceiver, ... page **264**
- **384** - Friend, give me happiness by speaking sweetly of Mohana, the stealer of minds. ... page **265**
- **385** - The radiant Lady watches the path, Her mind afflicted. ... page **266**
- **386** - A messenger arrived and said, ... page **266**
- **387** - The Beloved of my life was wholly overcome as He gazed. ... page **267**
- **388** - How can I possibly endure until evening? ... page **267**
- **389** - Incomparable is the longing within my heart. ... page **267**
- **390** - Friend, what strange forgetfulness came over me! ... page **268**
- **391** - Kanha assumed the exquisite form of a playful woman, ... page **268**
- **392** - O life of my life! O rasa of my life! ... page **269**
- **393** - O life of my life! O Lord of my life! O life-beloved! O sovereign of my life! ... page **270**
- **394** - Without You, each passing moment is like an age, treasure of my life, Banavari. ... page **271**
- **395** - Madhava, the abode of beauty, shatters the pride of millions upon millions of Cupids. ... page **272**
- **396** - Srimati, forgive Me and abandon Your wounded pride. ... page **272**
- **397** - "Say whatever You wish, if speaking it gives You happiness. ... page **273**
- **398** - An ocean of bliss surged within Syama's heart ... page **274**
- **399** - Radhe, I have committed countless errors, knowingly and unknowingly. ... page **275**
- **400** - I did not see what lay within You or behold Your inner feelings. ... page **277**
- **401** - Syama calls me the embodiment of love and forever speaks words of honor to me. ... page **278**
- **402** - Syama and His fair Beloved both sport together. ... page **279**
- **403** - In the new bower, a mass of bliss, sits the great, sweet and enchanting Enchanter. ... page **279**
- **404** - Taking His flute, the Beloved hid Himself, solemn with separation. ... page **280**
- **405** - Only two remained, and there was no awareness of the world. ... page **280**
- **406** - Syama is supremely glorious, captivating to sages' minds, lovely, sweet and wholly auspicious. ... page **281**
- **407** - Who is this standing at the entrance to the bower? ... page **282**
- **408** - Through unbroken remembrance in separation from the Beloved, perpetual union arose within the mind. ... page **282**
- **409** - Her body had withered to a thorn, and Her mind was distraught and helpless. ... page **283**
- **410** - With discrimination, I understand the benefit of restraining the mind and senses. ... page **284**

- **411** - Hear this vow of mine, O life of my life, my all in all! ... page **285**
- **412** - Friend, I have become utterly helpless. ... page **285**
- **413** - To destroy the delusion of Her sweet and beautiful Beloved, ... page **286**
- **414** - The Beloved of my life has gone to reside in Mathura. ... page **287**
- **415** - Suddenly Hari awoke with a start, lamenting: ... page **287**
- **416** - Today the most beloved Krishna arrived at the fresh bower with His body fatigued. ... page **288**

Sweet Waves of the Ocean of Love

- **417** - Her life cried out in anguish to meet the Beloved. ... page **290**
- **418** - Now nothing pleases me; You alone delight my heart. ... page **291**
- **419** - Immense love overflowed within the gopi's heart. ... page **291**
- **420** - When I heard the supremely sweet and captivating name Krishna, crown jewel of my Beloved, ... page **292**
- **421** - Listen, friend, what a condition has befallen me ... page **293**
- **422** - Then a sweet wound struck my heart ... page **293**
- **423** - Court bards came singing His virtues. ... page **294**
- **424** - That day I heard a companion sing His virtues: ... page **294**
- **425** - Hearing Syama's stainless virtues, the gopi forgot body, wealth and everything else. ... page **294**
- **426** - Suddenly hearing that sweet note, I went mad. ... page **295**
- **427** - My mind departed, abandoning everything. ... page **295**
- **428** - From the day the flute's melody entered and merged into my ears, ... page **296**
- **429** - Friend, I slept in profound happiness. ... page **296**
- **430** - Friend, how can I express what is in my heart? ... page **296**
- **431** - Friend, today I saw Him on the bank of the Yamuna. ... page **297**
- **432** - When I saw the mind-enchanting Mohana, ocean of the nectar of love's bliss, ... page **297**
- **433** - What was in my mind remained within my mind. ... page **298**
- **434** - Friend, that day I went adorned to fetch water from the bank of the Kalindi. ... page **298**
- **435** - Ever since I saw Manamohana standing on the bank of the sun's daughter, ... page **299**
- **436** - Friend, I have been enchanted by Syama. ... page **299**
- **437** - Ever since I saw Nanda's son playing upon the Yamuna's bank, ... page **300**
- **438** - Today these eyes beheld Syama. ... page **300**
- **439** - What can be said of mind and eyes? ... page **300**
- **440** - That day the young Lady went with Her water pot to the bank of the Yamuna. ... page **301**
- **441** - That morning I saw my Beloved upon the bank of the Kalindi. ... page **301**
- **442** - My mind has fallen into the ocean of His form. ... page **302**
- **443** - My mind is caught upon Mohana's beauty. ... page **302**

- **444** - I shall not remain subject to anyone's restraint. ... page **303**
- **445** - Syama cast such an enchanting spell ... page **303**

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- **५०४** - सरबस छीन ले गयौ मेरौ वो लंपट अति धूत। ... पृष्ठ **३३४**
- **५०५** - पता नहीं कुछ रात-दिवसका, पता नहीं कब संध्या-भोर। ... पृष्ठ **३३४**
- **५०६** - सखि! क्या हुआ? मुझे अब नहीं दिखायी देता तन तेरा। ... पृष्ठ **३३५**
- **५०७** - सुनौ सखि! यह अनुभव की बात। ... पृष्ठ **३३५**
- **५०८** - नैन-मन जब तैं आइ बसे। ... पृष्ठ **३३६**
- **५०९** - सखी री! यह अनुभव की बात। ... पृष्ठ **३३६**
- **५१०** - निरखि सखि! मोहनकी मुसक्यान। ... पृष्ठ **३३७**
- **५११** - सखी! हौं स्याम-रंग-रँगी। ... पृष्ठ **३३८**
- **५१२** - सखी! हौं प्रीतम-प्रीति पगी। ... पृष्ठ **३३८**

ENGLISH TRANSLATION

- **446** - Friend, behold how enchanting His form is! ... page **303**
- **447** - Friend, at dawn today I set out with a water pot to fetch water. ... page **304**
- **448** - Dear treasure of my life, how long have I been calling You? ... page **305**
- **449** - Dear, enchanting, heart-delighting Mohana, destroyer of the anguish of non-meeting, ... page **305**
- **450** - I shall call You, Syama, and respectfully welcome You into my home. ... page **306**
- **451** - If I could catch that clever, restless and playful thief of hearts, ... page **306**
- **452** - Friend, let me go to the bank of the Yamuna. ... page **307**
- **453** - The Beloved will come smiling and immediately stand beside me. ... page **307**
- **454** - I have entrusted mind and life to You alone, and entrusted possessiveness and pride. ... page **308**
- **455** - May love for Your lotus feet flow freely. ... page **308**
- **456** - Friend, let us go to that land of the Beloved ... page **309**
- **457** - May the pain of separation remain forever, for through it remembrance of the Beloved comes. ... page **309**
- **458** - My eyes pine to see You, for You have never granted Your vision. ... page **309**
- **459** - He may indeed be supremely indescribable, sweet and the abode of beauty. ... page **310**
- **460** - May the Lord remain the one and only treasure of the life of my life. ... page **310**
- **461** - I do not desire the destruction of mind, nor do I desire the restraint of consciousness. ... page **311**
- **462** - Whether we go to heaven or lie through all eight watches in terrible hell; ... page **312**
- **463** - Let the heart alone know the heart's secret, for it is deeply hidden and unfit to be spoken. ... page **313**
- **464** - Life of my life, I eternally sacrifice myself to You. ... page **314**
- **465** - Dear One, remain forever pleased and do everything Your heart desires. ... page **314**
- **466** - You alone are the life of my lives and the treasure of my life. ... page **314**
- **467** - You alone are my mind and every resolve within it, supremely pure. ... page **315**
- **468** - You may be Brahma himself or distinct from Brahman. ... page **316**
- **469** - You may be Sankara, spreading the pure light of nondual knowledge, ... page **316**
- **470** - Her love was firm, her mind deeply trusting and her faith simple and natural. ... page **317**
- **471** - "I belong only to Him" and "He alone is mine": this relationship is incomparable. ... page **317**
- **472** - Everything that was "I" and "mine" was surrendered at the Lord's feet. ... page **318**
- **473** - That Beloved is my Syama, dear treasure of my life. ... page **318**
- **474** - Krishna rises, Krishna walks, Krishna is evening and dawn. ... page **319**
- **475** - Krishna is place, Krishna time, Krishna day and Krishna night. ... page **320**

- **476** - Syama is our body, mind and wealth; Syama is our life and vital breath. ... page **321**
- **477** - Syama is eternally beautiful within my mind, and Syama's name is the essence of ever-new happiness. ... page **322**
- **478** - Syama is our clothing and ornaments, our food and drink. ... page **322**
- **479** - Talk of Syama is our life. ... page **323**
- **480** - Radha is at home and in the forest; Radha is eternally on the Yamuna's bank. ... page **324**
- **481** - The Beloved is eternally my life, and I am His own life. ... page **324**
- **482** - Only if He moved from before me could I behold anything else. ... page **325**
- **483** - My dear Beloved Lord surely remains forever beside me. ... page **325**
- **484** - He dwells eternally within my heart and never disappears. ... page **326**
- **485** - He never leaves me even for a moment and continually acts as He pleases. ... page **326**
- **486** - Eternally there is terrible, dreadful separation, fierce longing to meet and burning within the heart. ... page **327**
- **487** - Syama has come to dwell within my mind. ... page **327**
- **488** - Where is He, the boundless and infinite ocean of supreme bliss and sweet rasa, ... page **328**
- **489** - Friend, have I gone mad, or has your form changed? ... page **328**
- **490** - Hari, my Beloved, remains forever beside me. ... page **328**
- **491** - I do not wish to remember Him; rather I wish to forget. ... page **329**
- **492** - After a long time, blissful union with the Beloved occurred. ... page **329**
- **493** - Our greedy eyes are honeybees. ... page **329**
- **494** - A sweet relationship of love arose, eternally indivisible and supremely pure. ... page **330**
- **495** - The Beloved remains forever beside me bearing every sweet virtue: ... page **330**
- **496** - How could I see Him far away when the Lord remains near? ... page **331**
- **497** - The whole world became His, and my total authority vanished. ... page **331**
- **498** - Sweet union with Syama was attained, ... page **332**
- **499** - Friend, when every limb of mine was cut, an altogether different color blossomed within me. ... page **332**
- **500** - All grief, delusion, fear, honor, desire, possessiveness, intoxication and pride disappeared. ... page **332**
- **501** - The Beloved never leaves me for even a moment and never abandons my side. ... page **333**
- **502** - Kanha is the chosen Lord, life of my life. ... page **333**
- **503** - Only those separated can meet, and only those departed can return. ... page **333**
- **504** - That wanton and exceedingly cunning rogue stole everything of mine. ... page **334**
- **505** - I know nothing of night or day, nor when evening or dawn comes. ... page **334**
- **506** - Friend, what has happened? I can no longer see your body. ... page **335**
- **507** - Listen, friend, this is a matter of experience. ... page **335**

- **508** - Ever since He came to dwell within eyes and mind, ... page **336**
- **509** - Friend, this is a matter of experience. ... page **336**
- **510** - Friend, behold Mohana's smile! ... page **337**
- **511** - Friend, I am dyed through and through in Syama's color. ... page **338**
- **512** - Friend, I am steeped in love for the Beloved. ... page **338**

ORIGINAL Hindi and Braj Bhāṣā

- **५१३** - प्रियतम मेरे, मैं प्रियतमकी, रहती सदा उन्हींके पास। ... पृष्ठ **३३९**
- **५१४** - रूप अनूप सुधा-रस-सागर निरुपम प्रियतम नन्द-किशोर। ... पृष्ठ **३३९**
- **५१५** - स्याम-सो साँचौ स्नेही कौन? ... पृष्ठ **३३९**
- **५१६** - शुद्ध सच्चिदानन्द, परम निज महिमामें स्थित, नित्य अकाम। ... पृष्ठ **३४०**
- **५१७** - मैं तो सदा वस्तु हूँ उनकी, उनकी ही हूँ भोग्य महान। ... पृष्ठ **३४१**
- **५१८** - मेरे इक जीवन-धन घनस्याम। ... पृष्ठ **३४२**
- **५१९** - मैं हूँ एकमात्र उनकी ही, वे ही एकमात्र मेरे। ... पृष्ठ **३४३**
- **५२०** - सखि! संयोग-वियोग श्यामका मेरे लिये सुखद सब काल। ... पृष्ठ **३४३**
- **५२१** - तुम उनकी, वे नित्य तुम्हारे, रहते नित्य तुम्हारे साथ। ... पृष्ठ **३४४**
- **५२२** - सखी! यह अतुल अनोखी बात। ... पृष्ठ **३४५**
- **५२३** - श्रवणनि भरि निज गिरा मनोहर, मधु मुरली की तान। ... पृष्ठ **३४५**
- **५२४** - मिले रहते मुझसे दिन रात। कराते-करते मनकी बात॥ ... पृष्ठ **३४६**
- **५२५** - हृदय-भवनमें बसे निरन्तर करते खेल मधुर अविराम। ... पृष्ठ **३४६**
- **५२६** - सखी री! तू क्यों भई उदास। ... पृष्ठ **३४७**
- **५२७** - सखी! जो रूठे स्याम सुजान। ... पृष्ठ **३४७**
- **५२८** - अरी सखि! मेरे तन, मन, प्रान - ... पृष्ठ **३४८**
- **५२९** - सखी! जनि करौ अयानी बात। ... पृष्ठ **३४८**
- **५३०** - सुनु प्यारी मम बैन, सुने जु पिय-मुख तैं सरस। ... पृष्ठ **३४८**
- **५३१** - याद आ रही थी मुझको वह मधुर-मनोहर मृदु मुसकान। ... पृष्ठ **३४९**
- **५३२** - सखी री! हौं अवगुण की खान। ... पृष्ठ **३४९**
- **५३३** - सखी! तुम इतनौ करियो काम। ... पृष्ठ **३५०**

श्रीकृष्णके प्रेमोद्गार

- **५३४** - बरबस करषौं मुनि-मनहि निज गुण-रूप दिखाय। ... पृष्ठ **३५२**
- **५३५** - राधा बिना अशोभन नित मैं रहता केवल कोरा कृष्ण। ... पृष्ठ **३५२**
- **५३६** - मैं हूँ पूर्णानन्द परम शुचि, मैं हूँ नित्य सच्चिदानन्द। ... पृष्ठ **३५२**
- **५३७** - मुझ 'रस' को, मेरे 'रसके जीवन' को अपने 'रस' से भरकर। ... पृष्ठ **३५३**
- **५३८** - नहीं चुका सकता मैं बदला, कर सकता न कभी ऋण-शोध। ... पृष्ठ **३५३**
- **५३९** - कहत स्याम निज मुख सदा - हौं चिन्मय पर-तत्त्व। ... पृष्ठ **३५४**
- **५४०** - अन्त-विहीन, अनादि, नित्य हम दोनों एक सनातन-रूप। ... पृष्ठ **३५५**
- **५४१** - दूर रहें या पास, नित्य ही रहते एक साथ निर्बाध। ... पृष्ठ **३५५**
- **५४२** - कैसे किसे बताऊँ अब मैं अपने मनकी अकथ कहानी। ... पृष्ठ **३५५**
- **५४३** - मो मन राधा-छबि पै अटक्यौ। ... पृष्ठ **३५६**
- **५४४** - राधासे भी लगता मुझको अधिक मधुर प्रिय 'राधा' नाम। ... पृष्ठ **३५६**
- **५४५** - जिह्वाके मम अग्रभागपर रहे विराजित राधा-नाम। ... पृष्ठ **३५६**

- **५४६** - मानो या मत मानो, मुझको भी न मनानेकी कुछ चाह। ... पृष्ठ **३५७**
- **५४७** - 'मैं प्रियतम, तू प्रेयसि मेरी' - यों कहना है निरा प्रवाद। ... पृष्ठ **३५७**
- **५४८** - प्रिये! लखौ तुम सर्व-विलक्षण अपनौ रूप अनूप। ... पृष्ठ **३५७**
- **५४९** - सुन्दर-मधुर सदा मैं मुनि-मनको भी करता आकर्षण। ... पृष्ठ **३५८**
- **५५०** - राधिके! तुम मम जीवन-मूल। ... पृष्ठ **३५८**
- **५५१** - हे आराध्या राधा! मेरे मनका तुझमें नित्य निवास। ... पृष्ठ **३५९**
- **५५२** - हे वृषभानुराजनन्दिनि! हे अतुल प्रेम-रस-सुधा-निधान! ... पृष्ठ **३५९**
- **५५३** - हे प्रियतमे राधिके! तेरी महिमा अनुपम अकथ अनन्त। ... पृष्ठ **३६०**
- **५५४** - राधे, हे प्रियतमे, प्राण-प्रतिमे, हे मेरी जीवन-मूल! ... पृष्ठ **३६०**
- **५५५** - मेरा तन-मन सब तेरा ही, तू ही सदा स्वामिनी एक। ... पृष्ठ **३६१**
- **५५६** - राधे! तू ही चित्तरंजनी, तू ही चेतनता मेरी।। ... पृष्ठ **३६१**
- **५५७** - राधा! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और। ... पृष्ठ **३६२**
- **५५८** - राधे! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और। ... पृष्ठ **३६२**
- **५५९** - हे राधे वृषभानुनन्दिनी, मम मन-नन्दिनि सुषमागार। ... पृष्ठ **३६३**
- **५६०** - प्रिये! तुम्हारा-मेरा यह अति निर्मल परम प्रेम-सम्बन्ध। ... पृष्ठ **३६४**
- **५६१** - प्राणेश्वरि! निश्चय ही तू ही है मेरी आत्मा अभिराम। ... पृष्ठ **३६५**
- **५६२** - प्रिये! तुम्हारी महान महिमा मन-वाणीसे परे अनन्त। ... पृष्ठ **३६६**
- **५६३** - मिली सदा रहतीं तुम मुझमें, मैं तुममें रहता नित युक्त। ... पृष्ठ **३६६**
- **५६४** - सुमधुर स्मरण तुम्हारा - मेरा बना आजकल पूरा जीवन। ... पृष्ठ **३६७**
- **५६५** - तेरी चिन्ता, तेरी पीड़ा, तेरा दुःख, विषम उर-दाह। ... पृष्ठ **३६७**
- **५६६** - आतुर मैं अत्यन्त सदा तुमसे मिलनेको रहता। ... पृष्ठ **३६८**
- **५६७** - विषय-कामना, भोग-रति इन्द्रिय-सुखका चाव। ... पृष्ठ **३६८**
- **५६८** - प्रिये! तुम्हारी मूर्ति नित अपृथक, हिय कौ अंग। ... पृष्ठ **३६९**
- **५६९** - राधे! क्यों मैं रीझा तुमपर, क्यों मैं तुममें हूँ आसक्त। ... पृष्ठ **३६९**
- **५७०** - है कर्तव्य नहीं कुछ मुझको, नहीं कहीं कुछ पाना शेष। ... पृष्ठ **३७०**
- **५७१** - एक तुम्हारे सिवा न राधे! अन्य किसीकी चाह। ... पृष्ठ **३७१**
- **५७२** - नहीं जानता मैं भगवत्ता, नहीं मुझे प्रभुताका ध्यान। ... पृष्ठ **३७१**
- **५७३** - कभी न होता, कभी न होगा मेरा-तेरा सुखद बिछोह। ... पृष्ठ **३७२**
- **५७४** - जिससे मुझ 'आनन्द-रूप' को मिलता है अति परमानन्द। ... पृष्ठ **३७२**
- **५७५** - प्रिये! तुम्हारी मधुर मनोहर स्मृतिका होता नहीं विराम। ... पृष्ठ **३७२**
- **५७६** - अन्तरकी रस-धाराकी हो मेरी तुम्हीं मूर्ति प्रत्यक्ष। ... पृष्ठ **३७३**
- **५७७** - एक तुम्हींमें मन अटका है, एक तुम्हारी ही है याद। ... पृष्ठ **३७४**

ENGLISH TRANSLATION

- **513** - The Beloved is mine and I am the Beloved's; I remain forever beside Him. ... page **339**
- **514** - Nanda-kisora, my incomparable Beloved, is an ocean of nectar-rasa and peerless beauty, ... page **339**
- **515** - Who is as true a friend as Syama? ... page **339**
- **516** - Pure existence, consciousness and bliss, supremely established in His own glory and eternally without desire, ... page **340**
- **517** - I am forever His possession, the great object of His enjoyment alone. ... page **341**
- **518** - Ghansyama alone is the treasure of my life. ... page **342**
- **519** - I belong solely to Him, and He alone is mine. ... page **343**
- **520** - Friend, both union with and separation from Syama are always delightful to me. ... page **343**
- **521** - You are His and He is eternally yours; He forever remains beside you. ... page **344**
- **522** - Friend, this is an incomparable wonder. ... page **345**
- **523** - Filling my ears with His enchanting voice and the melody of His honeyed flute, ... page **345**
- **524** - Day and night He remains united with me, doing everything my heart desires. ... page **346**
- **525** - Dwelling continually in the mansion of my heart, He performs uninterrupted sweet play. ... page **346**
- **526** - Friend, why have you become sad ... page **347**
- **527** - Friend, if wise Syama has become displeased, what power have I? ... page **347**
- **528** - Friend, my body, mind and life, ... page **348**
- **529** - Friend, do not speak foolishly. ... page **348**
- **530** - Beloved friend, listen to the delightful words we friends heard from the Beloved's own mouth ... page **348**
- **531** - That sweet, enchanting, gentle smile was returning to my memory. ... page **349**
- **532** - Friend, I am a mine of faults. ... page **349**
- **533** - Friends, perform this one service: ... page **350**

Śrī Kṛṣṇa's Outpourings of Love

- **534** - By displaying My qualities and form, I forcibly draw the minds of sages. ... page **352**
- **535** - Without Radha I remain forever unadorned, merely bare Krishna. ... page **352**
- **536** - I am complete bliss and supremely pure; I am eternal existence, consciousness and bliss. ... page **352**
- **537** - Filling My "rasa" and the very "life of My rasa" with Her own "rasa," ... page **353**
- **538** - I cannot repay Her, nor can I ever discharge My debt. ... page **353**
- **539** - Syama forever says from His own mouth, "I am the conscious supreme reality. ... page **354**

- **540** - Without end, beginningless and eternal, We two are one everlasting form. ... page **355**
- **541** - Whether far or near, We remain eternally together without obstruction. ... page **355**
- **542** - How and to whom can I tell the ineffable story of My heart? ... page **355**
- **543** - My mind is caught upon Radha's beauty. ... page **356**
- **544** - Even sweeter and dearer to Me than Radha is the name "Radha." ... page **356**
- **545** - May Radha's name forever shine upon the tip of My tongue. ... page **356**
- **546** - Believe it or do not believe it; I have no desire to persuade you. ... page **357**
- **547** - To say, "I am the beloved and you are My lover," is merely a popular tale. ... page **357**
- **548** - Beloved, behold Our incomparable nature, utterly distinct from everything. ... page **357**
- **549** - Forever beautiful and sweet, I attract even the minds of sages. ... page **358**
- **550** - Radhike, You are the root of My life, ... page **358**
- **551** - O worshipful Radha, My mind dwells eternally in You. ... page **359**
- **552** - O daughter of King Vrsabhanu, O incomparable treasury of the nectar of love-rasa! ... page **359**
- **553** - O most beloved Radhike, Your glory is incomparable, ineffable and infinite. ... page **360**
- **554** - Radhe, O most beloved, image of My life, root of My existence! ... page **360**
- **555** - My body and mind belong wholly to You; You alone are forever My sovereign. ... page **361**
- **556** - Radhe, You alone delight My heart; You alone are My consciousness. ... page **361**
- **557** - Radha, You alone are like Yourself; nowhere is there another comparison. ... page **362**
- **558** - Radhe, You alone are like Yourself; nowhere is there another comparison. ... page **362**
- **559** - O Radhe, daughter of Vrsabhanu, delight of My mind and treasury of beauty, ... page **363**
- **560** - Beloved, this supremely pure relationship of love between You and Me ... page **364**
- **561** - Sovereign of My life, You alone are certainly My delightful self. ... page **365**
- **562** - Beloved, Your great and infinite glory lies beyond mind and speech. ... page **366**
- **563** - You remain forever united within Me, and I eternally dwell joined within You. ... page **366**
- **564** - These days, Your supremely sweet remembrance has become My entire life. ... page **367**
- **565** - Your anxiety, Your pain, Your sorrow and the fierce burning of Your heart, ... page **367**
- **566** - I remain eternally and intensely restless to meet You, ... page **368**
- **567** - Desire for objects, attachment to enjoyment and longing for sensory pleasure, ... page **368**

- **568** - Beloved, Your form is eternally inseparable, a limb of My heart. ... page **369**
- **569** - Radhe, why am I delighted by You, and why am I attached to You? ... page **369**
- **570** - I have no duty and nothing anywhere remains for Me to attain. ... page **370**
- **571** - Radhe, apart from You alone I desire no one else. ... page **371**
- **572** - I know nothing of divinity and retain no awareness of sovereignty. ... page **371**
- **573** - The delightful separation of Yours and Mine has never occurred and never will, ... page **372**
- **574** - What sweet meter gives supreme bliss to Me, the form of bliss? ... page **372**
- **575** - Beloved, Your sweet and enchanting remembrance never pauses. ... page **372**
- **576** - You alone are the visible embodiment of the current of rasa within Me. ... page **373**
- **577** - My mind is caught in You alone, and remembers only You. ... page **374**

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- **५७८** - प्रिये! प्राण-प्रतिमे! मैं कबसे आया बैठा तेरे पास। ... पृष्ठ **३७४**
- **५७९** - प्रिये! तुम्हारी वाणी सुननेको जी हरदम ललचाता। ... पृष्ठ **३७४**
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- **५८१** - तेरे उरकी शुचि सुन्दरता, पावन वह माधुर्य महान। ... पृष्ठ **३७५**
- **५८२** - देख छबीली छटा, देख छरहरा बदन छाया आनन्द। ... पृष्ठ **३७६**
- **५८३** - कैसे तुम्हें दिखाऊँ, हे वृषभानुललली! मेरा मन खोल। ... पृष्ठ **३७६**
- **५८४** - जब तुम कहती हो - 'हे छलिया, जादूगर, निष्ठुर, शठराज'! ... पृष्ठ **३७८**
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- **६०६** - गोपिका! (प्रिया सब) हौं नित रिनी तिहारौ। ... पृष्ठ **३९१**
- **६०७** - निर्मल प्रेम नित्य यों बोलै। ... पृष्ठ **३९१**

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- **६०८** - हौं तो दासी नित्य तिहारी। ... पृष्ठ **३९३**
- **६०९** - मेरी इस विनीत विनतीको सुन लो, हे ब्रजराजकुमार! ... पृष्ठ **३९३**
- **६१०** - सुन्दर श्याम कमल-दल-लोचन दुखमोचन ब्रजराजकिशोर। ... पृष्ठ **३९४**

- **६११** - सदा सोचती रहती हूँ मैं - क्या दूँ तुमको, जीवनधन! ... पृष्ठ **३९४**
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- **६१३** - तुमसे सदा लिया ही मैंने, लेती-लेती थकी नहीं। ... पृष्ठ **३९५**
- **६१४** - तुम अनन्त सौन्दर्य-सुधा-निधि, तुममें सब माधुर्य अनन्त। ... पृष्ठ **३९६**
- **६१५** - तुम हो यन्त्री, मैं यन्त्र, काठकी पुतली मैं, तुम सूत्रधार। ... पृष्ठ **३९७**
- **६१६** - हे प्रियतम! माधुर्य-सुधानिधि! रस-सागर, प्राणोंके प्राण। ... पृष्ठ **३९७**
- **६१७** - प्रियतम! तव रूप-सुधा-रस-माधुरि प्यारी। ... पृष्ठ **३९८**
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- **६२२** - स्याम! तोय नैननि रखूँ छिपाय। ... पृष्ठ **४०२**
- **६२३** - रहते घुले-मिले ही तुम नित, कभी न होते विलग, सुजान! ... पृष्ठ **४०२**
- **६२४** - नहीं चाहती तुमसे कुछ भी, नहीं तनिक सुख-आशा। ... पृष्ठ **४०३**
- **६२५** - देख रही सुन रही सभी, जो सुनने और देखने योग्य। ... पृष्ठ **४०३**
- **६२६** - मिलती अगर सान्त्वना तुमको मेरे दुखसे, हे प्रियतम! ... पृष्ठ **४०४**
- **६२७** - हो चाहे तुम सर्वदोषमय, दोषरहित, गुणमय, गुणहीन। ... पृष्ठ **४०४**
- **६२८** - दुतकारो-डाँटो सदा, करो घोर अपमान। ... पृष्ठ **४०५**
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- **६३०** - हो चाहे तुम सबके स्वामी, हो चाहे सबसे बलवान। ... पृष्ठ **४०६**
- **६३१** - बहुत दूर तुम, बहुत पास तुम, दूर-पास दोनोंसे दूर। ... पृष्ठ **४०७**
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- **६३५** - देउँ कहा तुम कहौ स्याम सुजान! ... पृष्ठ **४०८**
- **६३६** - मेरे तुम, मैं नित्य तुम्हारी, तुम मैं, मैं तुम, संग-असंग। ... पृष्ठ **४०८**
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- **६४०** - मैं अति दीन, मलिन मति, अन्तरमें अत्यन्त भरे कुविचार। ... पृष्ठ **४१०**
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- **६४२** - नहीं एक भी सद्गुण मुझमें, नहीं प्रेमका किंचित् लेश। ... पृष्ठ **४१२**

ENGLISH TRANSLATION

- **578** - Beloved, image of My life, how long have I sat here beside You? ... page **374**
- **579** - Beloved, My heart always longs to hear Your voice. ... page **374**
- **580** - Beloved, I cannot leave Your company even for a moment. ... page **375**
- **581** - The pure beauty of Your heart and its great holy sweetness, ... page **375**
- **582** - Seeing Her charming radiance and slender form, bliss spread everywhere. ... page **376**
- **583** - Daughter of Vrsabhanu, how can I open My heart and show it to You? ... page **376**
- **584** - When You say, "O deceiver, magician, merciless king of rogues!" ... page **378**
- **585** - What shall I say to You and what leave unsaid? No thought arises within the mind. ... page **379**
- **586** - I am not distant from You even for a moment. ... page **379**
- **587** - You forever gave Me happiness, while I tormented You. ... page **380**
- **588** - This daily habit of Mine cannot possibly be abandoned. ... page **381**
- **589** - Most beloved, I am eternally indebted to You. ... page **381**
- **590** - Never allow even the slightest sorrow or despondency within Your mind. ... page **382**
- **591** - Dearer than life, most beloved, I continually remember You. ... page **383**
- **592** - Let Me meet You, O Radhike! ... page **384**
- **593** - Radhe, from the moment that sweet and beloved union with You was broken, ... page **384**
- **594** - I have forgotten everything else; only Your remembrance remains. ... page **385**
- **595** - Radha, I remain eternally impatient and eager to behold You. ... page **385**
- **596** - Beloved, the pain of separation from You torments Me severely. ... page **386**
- **597** - Moon-faced Sri Radhike, root of My life, ... page **386**
- **598** - Radhike, You are water and I am the fish. ... page **387**
- **599** - Your remembrance eternally assumes visible form and rides sweetly upon consciousness. ... page **387**
- **600** - I dwell in the city of Dvaraka and rule everyone. ... page **387**
- **601** - You may perhaps think that I do not remember You, ... page **388**
- **602** - Radhe, crown jewel among the jewels of Vraja's women, delighting in My happiness, treasury of sweet rasa, ... page **389**
- **603** - I am the ruler of all and Lord of all, beyond every quality yet the abode of every virtue. ... page **389**
- **604** - Radha is the image of My life, and I am the delight of Radha's life. ... page **390**
- **605** - Radhike, a loving contest has begun with You: ... page **390**
- **606** - O gopis, all My beloveds, I am eternally indebted to you. ... page **391**
- **607** - Pure love eternally speaks in this way: ... page **391**

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- **608** - I am eternally Your maidservant. ... page **393**

- **609** - Hear this humble entreaty of Mine, O Prince of Vraja! ... page **393**
- **610** - Beautiful dark one, lotus-petal-eyed remover of sorrow, youthful Prince of Vraja, ... page **394**
- **611** - I continually wonder, "Treasure of My life, what can I give You?" ... page **394**
- **612** - You alone are My wealth, people and life; You are My body and mind and all My dharma. ... page **395**
- **613** - I have always only received from You, and never grew weary of receiving. ... page **395**
- **614** - You are an infinite treasury of the nectar of beauty, and all sweetness is infinite within You. ... page **396**
- **615** - You are the operator and I the instrument; I am a wooden doll and You the puppeteer. ... page **397**
- **616** - Beloved, treasury of the nectar of sweetness, ocean of rasa and life of My life, ... page **397**
- **617** - Beloved, the sweet nectar-rasa of Your beauty is dear to Me. ... page **398**
- **618** - You dwell eternally in Your unequaled, unsurpassed and incomparable glory. ... page **399**
- **619** - Nothing here, there or anywhere is Mine; only You are Mine. ... page **400**
- **620** - I belong exclusively to Him alone, and He alone is Mine. ... page **401**
- **621** - Best of rasikas, continue drinking this rasa without interruption, ... page **401**
- **622** - Syama, I shall hide You within My eyes. ... page **402**
- **623** - Wise one, You remain eternally dissolved and mingled with Me, never separate. ... page **402**
- **624** - I desire nothing from You and retain not the slightest hope for personal happiness. ... page **403**
- **625** - I see and hear everything fit to be seen and heard, ... page **403**
- **626** - Beloved, if My sorrow brings You consolation, ... page **404**
- **627** - Whether You are filled with every fault or faultless, full of virtues or without virtue, ... page **404**
- **628** - Always reject and scold Me; subject Me to terrible humiliation. ... page **405**
- **629** - Never meet Me, never ask about Me and never send word of happiness or sorrow. ... page **405**
- **630** - Whether You are everyone's master or the strongest of all, ... page **406**
- **631** - You are very far and very near, yet beyond both distance and nearness. ... page **407**
- **632** - Today I surrender body and life, mind and understanding, ego and possessiveness. ... page **407**
- **633** - I do not wish to remove sorrow or seek comfort. ... page **407**
- **634** - May every particle of My body become a means of Your happiness. ... page **407**
- **635** - Wise Syama, tell Me what I can give You! ... page **408**
- **636** - You are Mine and I am eternally Yours; You are I and I am You, united yet apart. ... page **408**

- **637** - Never destroy this dear illness of My mind. ... page **409**
- **638** - I know very well that not the slightest beauty exists within Me. ... page **409**
- **639** - Your beauty is incomparable and Your form unique beyond all others. ... page **410**
- **640** - I am exceedingly lowly, My understanding is impure and My heart overflows with evil thoughts. ... page **410**
- **641** - I possess no power or capacity, no qualification and no offering. ... page **411**
- **642** - Not a single virtue exists within Me, nor the slightest trace of love. ... page **412**

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- **६४३** - मैं अपराधिनि, अधघी, कलंकिनि हूँ निश्चय ही सभी प्रकार। ... पृष्ठ **४१२**
- **६४४** - 'काया' मैं न, 'जीव' तुम हो नहिं, 'दाता' तुम न, नहीं मैं 'दीन'। ... पृष्ठ **४१२**
- **६४५** - कैसी दिव्य तुम्हारी ममता, कैसा दिव्य तुम्हारा प्रेम। ... पृष्ठ **४१३**
- **६४६** - अनोखी प्रेम तुम्हारी स्याम! ... पृष्ठ **४१४**
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ENGLISH TRANSLATION

- **643** - I am certainly an offender, sinner and disgraced woman in every way. ... page **412**
- **644** - I am not the "body," nor are You the "individual soul"; You are not the "giver," nor am I "destitute." ... page **412**
- **645** - How divine is Your possessive love, and how divine Your love itself. ... page **413**
- **646** - Your love is extraordinary, Syama! ... page **414**
- **647** - Beloved, You alone are worthy of Yourself. ... page **414**
- **648** - Beloved of My life, if You ever see Me sad even for a moment, ... page **415**
- **649** - Never meet Me and never ask Me anything within My heart. ... page **416**
- **650** - Beloved, sweet remembrance of You comes eternally. ... page **416**
- **651** - Whether We never meet or remain eternally united, remembrance stays forever new. ... page **417**
- **652** - How incomparable, exceedingly beautiful, sweet and enchanting You are, beloved. ... page **417**
- **653** - Remembrance of You alone is My support and the essence of this life's happiness. ... page **418**
- **654** - The mind eternally desires union; therefore separation feels painful. ... page **418**
- **655** - How can I forget wise Syama? ... page **419**
- **656** - Deluded by My own confusion, I thought You very far away. ... page **419**
- **657** - I was impure, wretched and destitute before, and remain the same today. ... page **420**
- **658** - You are the crown jewel of those ruled by love and sell Yourself into the lover's hands. ... page **420**
- **659** - Send Me away, reject Me or have Me expelled from Your home, beloved. ... page **421**
- **660** - Every good and harmful desire has vanished; only this "beloved desire" remains: ... page **422**

The Principle of Divine Love and the Importance of Gopī Love

- **661** - Within love's realm, enjoyment and renunciation are both auspicious and extraordinary. ... page **425**
- **662** - Above the realm of action shines the beautiful realm of devotional feeling. ... page **425**
- **663** - The holy path of love is distinct from every other path. ... page **426**
- **664** - Love is a reality of the heart, supremely secret and priceless. ... page **427**
- **665** - Love is eternally and supremely pure, free of every disturbance. ... page **435**
- **666** - This priceless rasa is supremely secret, exceedingly stainless and pure. ... page **436**
- **667** - Intense lust, intolerance, fickleness, envy, pride, violence and grief; ... page **436**
- **668** - Supremely stainless and exceedingly sweet, it is an abode of divine nectarean rasa, ... page **437**
- **669** - Love is holy, supremely radiant, generous and free of desire's impurity. ... page **438**
- **670** - I know no one, and no one knows Me. ... page **438**

- **671** - It desires to hear nothing, endures whatever comes ... page **439**
- **672** - That which remains forever dependent upon the beloved's happiness and is never independent, ... page **440**
- **673** - When love's holy and irresistible fire manifests, ... page **440**
- **674** - All the extraordinary moods are each loftier and more generous than the one before. ... page **440**
- **675** - The function of pure being that takes the form of desire for Krishna's happiness ... page **440**
- **676** - The moment one drinks the nectar of love, the poison of sense objects is destroyed, ... page **442**
- **677** - There is neither birth nor death, nor anything like worldly sorrow or joy there. ... page **442**
- **678** - As long as the demonic desires for enjoyment and liberation dwell within the mind, ... page **442**
- **679** - One who runs here and there, enslaved by the tongue's flavors, ... page **443**
- **680** - The desire for worldly enjoyment is the root of every sin, small and great. ... page **443**
- **681** - Know that love for Shyama has arisen when not the slightest trace of sorrow remains ... page **443**
- **682** - Pure love for Radha and Madhava naturally erases every desire. ... page **444**
- **683** - It does not soar through an empty sky of delusion for the sake of false emotionalism, ... page **444**
- **684** - Where attachment and desire for enjoyment keep the heart restless, ... page **444**
- **685** - As long as kāma remains, sins will remain and immeasurable suffering will follow. ... page **445**
- **686** - Love has this one sweet rule: ... page **447**
- **687** - In love's kingdom, desire for one's own happiness or any wish of one's own ... page **447**
- **688** - May not even the faintest scent or trace of desire for one's own happiness be imagined or awakened. ... page **448**
- **689** - Distance in time or place can never truly separate ... page **449**
- **690** - If our beloved feels even slight pain on seeing us unhappy, ... page **449**
- **691** - Beloved, laugh and keep laughing; may we make You laugh abundantly. ... page **449**
- **692** - How can such a person consider herself miserable or regard herself as destitute? ... page **450**
- **693** - Within exquisitely sweet remembrance there is forever sweet union, vision and tender touch. ... page **450**
- **694** - Whoever has attained the bliss of meeting Hari ... page **450**
- **695** - As nearness to the Lord increases and egoless renunciation grows, ... page **450**
- **696** - The supremely sweet beloved Sri Krishna alone is the pure form of love. ... page **451**
- **697** - Pure love for Radha and Madhava naturally erases every desire. ... page **451**

- **698** - Free from desire for sensory pleasure, there is an exceedingly sweet anurāga for Krishna. ... page **453**
- **699** - Hari is eternally the cause of every cause, omnipotent and the support of all, ... page **453**
- **700** - Even if You never wish to meet me and choose not to remember me, ... page **453**
- **701** - Where sacred feelings are filled with rasa and pure love flows mutually, ... page **454**
- **702** - Total renunciation arose naturally, and bhajana began to flow without interruption. ... page **454**
- **703** - There is no worldly craving, no selfish desire and not the slightest attachment to enjoyment. ... page **455**
- **704** - First offer your head, and only afterward enter. ... page **455**
- **705** - The taste of sense objects is forever tasteless, filled with poison and torment. ... page **455**
- **706** - When every rule concerning this body and its life-breath is forgotten, ... page **455**
- **707** - One has joyfully entrusted body, mind and life to the beloved ... page **456**
- **708** - The Lord has made that person His own. ... page **456**

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ENGLISH TRANSLATION

- **709** - May surrender be complete and forever free of desire for personal happiness. ... page **457**
- **710** - Body, life-breath, mind, possessions, circumstances, possessiveness, attachment, desire and delusion: ... page **457**
- **711** - There is not the slightest desire for personal happiness, nor attachment to enjoyment in the mind. ... page **458**
- **712** - The eyes entered and merged with the beloved's eyes, and hearing truly merged with the beloved's hearing. ... page **458**
- **713** - Whatever makes my one supremely beloved Lord utterly happy ... page **458**
- **714** - There is no satisfaction in union, yet in non-meeting there is never any lack. ... page **459**
- **715** - A pure loving contest begins between lover and beloved. ... page **460**
- **716** - Radha, the graceful lady, is the ocean of loving rasa. ... page **460**
- **717** - Blessed, blessed are the men and women of Vraja, ... page **460**
- **718** - To the degree that desire for personal happiness is renounced within the mind, ... page **461**
- **719** - "May my beloved sport with me; may Bhagavan make me happy": ... page **461**
- **720** - They are the fruit of every spiritual practice, the embodiment of renunciant love, ... page **461**
- **721** - Only a gopi can serve as the comparison for a gopi. ... page **462**
- **722** - The glory of the gopis is incomparable. ... page **462**
- **723** - No celestial woman is equal to the gopis. ... page **463**
- **724** - Nothing anywhere compares with Him, and nothing anywhere can serve as His likeness. ... page **463**
- **725** - May Queen Radha, Krishna's beloved, be filled with the happiness of divine play. ... page **463**
- **726** - Their exclusive longing is total surrender made entirely of renunciation. ... page **464**
- **727** - Utterly free of lust's scent and devoid of desire for personal happiness, ... page **465**
- **728** - Within them not even the slightest conception or trace of the scent of desire for personal pleasure exists. ... page **466**
- **729** - Sri Radha and Sri Krishna are eternally one incomparable supreme reality, ... page **466**
- **730** - The first practice on this path is to renounce sensory enjoyment within the mind ... page **467**
- **731** - Shyama's divine play is a treasury of happiness. ... page **468**
- **732** - Radha does not seek personal happiness from Her beloved in any way. ... page **469**
- **733** - She eternally serves the beloved in order to give Him happiness. ... page **469**
- **734** - Sri Radha's pure love is eternally complete, all-pervading and forever boundless, ... page **470**

- **735** - Within the perfectly pure kingdom of my Radha's love there is never any entrance ... page **470**
- **736** - Queen Radha gives the beloved ever-new joy at every moment. ... page **471**
- **737** - Her mind is Krishna's, Her understanding Sri Krishna's, and Her pure life belongs to Krishna. ... page **472**
- **738** - The love that manifested in the midst of Vraja ... page **473**
- **739** - The otherworldly love of Radha and Madhava ... page **473**
- **740** - The extraordinary love of Radha and Madhava ... page **474**
- **741** - Sweet union, in which the beloved is joined, is exceedingly joyful: ... page **475**
- **742** - Wealth, people, noble family, home and every means of happiness, glorious fame and honor, ... page **475**
- **743** - Modesty, good character and the heavy attachment to home formed the gateway; respect for elders stood guard. ... page **476**
- **744** - A rain of blissful rasa is falling. ... page **476**
- **745** - Ever-new capacity continually increases, together with ever-new, fathomless exhilaration. ... page **476**
- **746** - Body, life-breath, mind, intellect and senses, together with all their natural functions; ... page **477**
- **747** - Boundless waves arise in the ocean of Radha's mind, ... page **478**
- **748** - Radha and the gopis do not remain upon the low plane of selfish enjoyment. ... page **479**
- **749** - There are two beautiful supreme forms of worshiping Radha. ... page **480**
- **750** - Every virtue eternally dwells there. ... page **481**
- **751** - He alone is everything to me, and I belong to Him alone. ... page **481**
- **752** - The complete absence of even a trace of desire for personal happiness within the mind, ... page **481**

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- **753** - Beyond all, free from all, yet the all, all-pervading and the support of all; ... page **483**
- **754** - Krishna's body, blue as a fresh raincloud, is supremely enchanting, ... page **487**
- **755** - Today the birth of the Unborn and Imperishable One has made the day supremely auspicious. ... page **488**
- **756** - Perfect and transcendent Shri Bhagavan appeared upon the earth, ... page **490**
- **757** - That prison was dark Kamsa's sinful emblem of tamas. ... page **491**
- **758** - Pure being, consciousness and bliss, transcendent Parabrahman in the form of Parameshvara; ... page **492**
- **759** - The time became exceedingly beautiful and endowed with every auspicious quality. ... page **494**
- **760** - It was as though millions upon millions of blue autumn moons had risen within the house. ... page **494**
- **761** - The moon Krishna has risen in beautiful Nanda's house. ... page **495**

- **762** - Hari has descended into the prison. ... page **496**
- **763** - They heard that a darling boy was born in Nanda's house; at once the intoxication of bliss spread. ... page **496**
- **764** - The enchanting dark rasika, the wanderer of Vraja, has appeared, ... page **497**
- **765** - Great Guru Garga gazed with astonished, transfixed and unblinking eyes ... page **497**
- **766** - Shri Radha is Madhava and Shri Madhava is Radha; both are one form, ... page **498**
- **767** - The glory born from Kirti's womb is incomparable in the world; no other glory equals it, ... page **499**
- **768** - Today immense bliss has spread through Vrishabhanu's house. ... page **500**
- **769** - The incomparable king Bhanu's darling daughter appeared, ... page **501**
- **770** - Radha, beloved daughter of Vrishabhanu and Kirti, appeared in Ravala. ... page **501**
- **771** - Radha, the mine of supreme love, appeared in King Vrishabhanu's palace. ... page **502**
- **772** - Sage Narada came to Bhanu's house in Barsana, ... page **503**
- **773** - One beautiful and blessed princess has been born. ... page **503**
- **774** - Queen Kirti has given birth to a princess. ... page **504**

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- **८१५** - जय नंद-नंदन प्रेम-बिवर्धन सुषमा-सागर नागर श्याम। ... पृष्ठ **५३२**
- **८१६** - देवकी-नन्दनकी जय, यशोदा-नन्दनकी जय। ... पृष्ठ **५३२**
- **८१७** - एक लकड़िया चन्दन की। जै बोलो जसुदानन्दन की॥ १॥ ... पृष्ठ **५३३**
- **८१८** - आरति कीजे श्रीनटवर की। ... पृष्ठ **५३४**
- **८१९** - आरति श्रीवसुदेव-तनय की। ... पृष्ठ **५३५**
- **८२०** - आरति श्रीवृषभानुललली की। ... पृष्ठ **५३७**
- **८२१** - आरति श्रीबृषभानुसुता की। ... पृष्ठ **५३७**
- **८२२** - आरति राधा-राधावर की। ... पृष्ठ **५३८**
- **८२३** - समुद सुगन्धित सुमन लै सुमन सु-भक्ति सु-धार। ... पृष्ठ **५३९**

श्रीराम-गुण-गान

- **८२४** - चित्र-विचित्र मण्डपोंसे है शोभित अवधपुरी रमणीय। ... पृष्ठ **५४१**
- **८२५** - शौर्य-वीर्य-ऐश्वर्य अतुल माधुर्य दिव्य सौन्दर्य-निधान। ... पृष्ठ **५४२**
- **८२६** - रामचंद्र मुख-मंजु मनोहर भक्त-भ्रमर मन-हारक। ... पृष्ठ **५४३**
- **८२७** - अतुल अनन्त अचिन्त्य सद्गुणोंके शुचितम शुभ आकर। ... पृष्ठ **५४३**
- **८२८** - मात-पिता-गुरु-भक्ति, एकपत्नीव्रत पावन। ... पृष्ठ **५४३**
- **८२९** - जय श्रीराम, भरत, लक्ष्मण, शत्रुघ्न, जयति, जय कपि हनुमान। ... पृष्ठ **५४४**
- **८३०** - सीता-राम, उर्मिला-लक्ष्मण, माण्डवी-भरत मंगलाधार। ... पृष्ठ **५४४**
- **८३१** - मज्जन करि शुभ सरजु-तट ठाढ़े श्रीरघुबीर। ... पृष्ठ **५४४**
- **८३२** - राम-लखन नृप-सुअन दोउ राजत कौसिक संग। ... पृष्ठ **५४५**
- **८३३** - अति प्रसन्न-मन जनकराजने विधिवत कर सारे आचार। ... पृष्ठ **५४५**
- **८३४** - प्रभु! मैं नहिं नाव चलावूँ। ... पृष्ठ **५४५**
- **८३५** - प्रभु बोले मुसुकाई। ... पृष्ठ **५४६**
- **८३६** - मधुर मृदु सुंदर राजकुमार॥ ... पृष्ठ **५४७**
- **८३७** - लक्ष्मण अनुज सती सीता सह मर्यादा-पुरुषोत्तम राम। ... पृष्ठ **५४७**
- **८३८** - चरन-पादुका नेह सों पूजत नित अभिराम। ... पृष्ठ **५४७**
- **८३९** - सहित सहस्र चतुर्दश राक्षसगणके, जो थे पापाचार। ... पृष्ठ **५४८**

ENGLISH TRANSLATION

- **775** - For Princess Radhika's birth festival, Kirti had songs sung. ... page **504**
- **776** - Hari's beloved consort, Mistress of the moving and unmoving worlds, lightning-bodied Shri Radha; ... page **504**
- **777** - Fill your heart with joy and cry, "Congratulations! Congratulations!" ... page **505**
- **778** - The lightning beside the dark raincloud has appeared. ... page **505**
- **779** - Auspicious instruments sound today in Vrishabhanu's house. ... page **506**
- **780** - Today a vast crowd has gathered at Vrishabhanu's door. ... page **506**
- **781** - Today auspicious congratulations resound throughout the village of Raval. ... page **507**
- **782** - Today a great festival fills Bhanu's house. ... page **508**
- **783** - That blessed hour has arrived: Kirti has given birth to Radha. ... page **508**
- **784** - Abundant congratulations resound in Bhanupura. ... page **509**
- **785** - The fortune of all creation has awakened and supreme bliss has spread. ... page **509**
- **786** - Fill your hearts with incomparable bliss and cry, "Victory to King Bhanu!" ... page **510**
- **787** - Now our fortune has awakened: Bhagavan has become pleased with us. ... page **510**
- **788** - The joy that has arisen in Raval today has no comparison anywhere. ... page **511**
- **789** - When Shyama, Radha's beloved, appeared in the house of Nanda and Yashoda, ... page **512**
- **790** - Auspicious gifts of congratulation are being distributed in Bhanu's court. ... page **512**
- **791** - A single beautiful and gracious princess has been born. ... page **515**
- **792** - Blessed, blessed is the Dvapara age, and blessed this most holy eighth day of Bhadra. ... page **515**
- **793** - Blessed is the hour, blessed the month of Bhadra. ... page **516**
- **794** - Radha has been born and brought bliss. Dance, all you cowherds, dance! ... page **516**
- **795** - The embodiment of love for the urbane Dancer ... page **517**
- **796** - Nanda brought Yashoda with him, their hearts flooded with deep bliss; ... page **517**
- **797** - Shri Radha, the embodiment of renunciation, has come today to teach renunciation to the world. ... page **518**
- **798** - For Vrishabhanu's princess's birthday, Kirti had songs sung. ... page **519**
- **799** - For Vrishabhanu's princess's birthday, Kirti had songs sung. ... page **519**
- **800** - By graciously granting them Her vision, Radha blessed the divine sages. ... page **520**
- **801** - Victory to Radha, all victory to Radha! Victory to Radha, all victory to Radha! ... page **520**
- **802** - Victory to Radha, victory to Shri Radha! Victory to Radha, victory to Shri Radha! ... page **520**

- **803** - Cry, "Victory to Radha, Radha!" Cry, "Victory to Radha, Radha!" ... page **521**
- **804** - Keep reciting "Radhe, Radhe"; keep repeating "Radhe, Radhe." ... page **522**
- **805** - Victory to Radha! Victory to Radha! Victory to Radha! All victory to Radha! ... page **523**
- **806** - Shri Radha is the queen of Vrindavana, cherished in Mohana's heart. 1. ... page **526**
- **807** - Vrishabhanu's darling, victory to Radha! Shri Kirti's daughter, victory to Radha! ... page **528**
- **808** - Shri Radha, Krishna's beloved, is the crown jewel among all His consorts. ... page **529**
- **809** - Victory to the Supreme Goddess; victory to the supremely radiant embodiment of rasa! ... page **530**
- **810** - All victory to Radha! Victory to the queen of the rasa dance, all victory to its resident! ... page **530**
- **811** - All victory to enchanting Radha! All victory to Madhava, abode of virtues! ... page **531**
- **812** - All victory to Shri Vrishabhanu's darling! ... page **531**
- **813** - Victory to Nanda's son, victory to Gopala! Victory to the flute bearer with great wide eyes! ... page **531**
- **814** - Victory to the son of Vasudeva and Devaki, the darling of Vraja's king Nanda and Yashoda! ... page **532**
- **815** - Victory to Nanda's son, increaser of love, ocean of beauty, urbane dark Shyama! ... page **532**
- **816** - Victory to Devaki's son, victory to Yashoda's son! ... page **532**
- **817** - One stick of sandalwood: proclaim victory to Yashoda's son! 1. ... page **533**
- **818** - Perform arati for Shri Natavara, ... page **534**
- **819** - Perform arati for Shri Vasudeva's son, ... page **535**
- **820** - Perform arati for Shri Vrishabhanu's little girl, ... page **537**
- **821** - Perform arati for Shri Vrishabhanu's daughter, ... page **537**
- **822** - Perform arati for Radha and Radha's beloved, ... page **538**
- **823** - With a heart filled by the excellent stream of devotion, I take fragrant flowers together in my hands. ... page **539**

Songs in Praise of Śrī Rāma

- **824** - Lovely Ayodhya is adorned with wondrous, many-colored pavilions. ... page **541**
- **825** - Treasure of courage, heroic power, sovereignty, peerless sweetness and divine beauty, ... page **542**
- **826** - Ramachandra's lovely, captivating face steals the minds of bee-like devotees. ... page **543**
- **827** - Perfectly pure and auspicious treasury of peerless, infinite and inconceivable virtues, ... page **543**
- **828** - Devotion to mother, father and guru; the holy vow of one wife; ... page **543**

- **829** - Victory to Shri Rama, Bharata, Lakshmana and Shatrughna; victory to Hanuman, lord of the monkeys! ... page **544**
- **830** - Sita-Rama, Urmila-Lakshmana and Mandavi-Bharata are foundations of auspiciousness; ... page **544**
- **831** - After bathing, Shri Raghuvira stands upon the sacred bank of the Sarayu. ... page **544**
- **832** - The two royal sons, Rama and Lakshmana, shine beside Kaushika. ... page **545**
- **833** - With an exceedingly joyful heart, King Janaka performed every rite according to rule. ... page **545**
- **834** - "Lord, I will not row the boat. ... page **545**
- **835** - The Lord smiled and said, ... page **546**
- **836** - Sweet, tender and beautiful royal princes! ... page **547**
- **837** - Rama, supreme exemplar of sacred conduct, wanders from forest to forest with His younger brother Lakshmana and faithful Sita, ... page **547**
- **838** - In Nandigrama, Bharata, embodiment of love for Rama, ... page **547**
- **839** - In the great battle He slew the dharma-hating Khara and Dushana, ... page **548**

ORIGINAL Hindi and Braj Bhāṣā

- **८४०** - विप्रवेशधारी वैश्वानर आये प्रभुके पास। ... पृष्ठ **५४८**
- **८४१** - मधुर सु-सेवासे प्रसन्न हो शबरीसे बोले श्रीराम। ... पृष्ठ **५४८**
- **८४२** - "ओजस्वी सौमित्रि करो तुम क्षमा हमारे सारे दोष।" ... पृष्ठ **५४९**
- **८४३** - सीता अति कृश गात, सुमिरत मन रघुबंस-मणि। ... पृष्ठ **५४९**
- **८४४** - सीताका कर हरण दुष्ट रावण जब लंकामें लाया। ... पृष्ठ **५४९**
- **८४५** - "पता लगाकर सीताका खुद मिलकर हैं आये हनुमान। ... पृष्ठ **५५०**
- **८४६** - रिपु रन जीति राम घर आए। ... पृष्ठ **५५०**
- **८४७** - नील कमल, नव-नील-नीरधर, नील मनोहर मरकत श्याम। ... पृष्ठ **५५१**
- **८४८** - गो-द्विज-रक्षा-हेतु रामने लिया दिव्य मानव-अवतार। ... पृष्ठ **५५१**
- **८४९** - पूर्णब्रह्म परात्पर राम। दिव्य रसामृत-सागर राम।। ... पृष्ठ **५५२**
- **८५०** - ध्यानमग्न हनुमान नाचते, गाते राम-नाम अविराम। ... पृष्ठ **५५२**
- **८५१** - कांचनाद्रि-कमनीय कलेवर कदली-वन राजत अभिराम। ... पृष्ठ **५५२**
- **८५२** - आरति कीजे श्रीरघुबर की। ... पृष्ठ **५५३**
- **८५३** - आरति श्रीजनक-दुलारी की। ... पृष्ठ **५५३**
- **८५४** - आरति श्रीअंजनि कुमारकी। ... पृष्ठ **५५४**

भगवान्‌के विविध स्वरूपोंका गुण-गान

- **८५५** - सब नामरूपोंमें एक ही सत्यकी उपासना ... पृष्ठ **५५५**
- **८५६** - एक ही परम प्रभु पाँच उपास्यरूपोंमें ... पृष्ठ **५५५**
- **८५७** - श्रीमहाविष्णु ... पृष्ठ **५५५**
- **८५८** - भगवान् श्रीविष्णुका मनोहर ध्यान ... पृष्ठ **५५६**
- **८५९** - है जो त्रिगुणातीत, नित्य, अज, अव्यय, नाम-रूप-गति-हीन। ... पृष्ठ **५५८**
- **८६०** - भगवान् विष्णु ... पृष्ठ **५६०**
- **८६१** - संयुक्त लक्ष्मी-नारायण ... पृष्ठ **५६०**
- **८६२** - अद्भुत बालक ... पृष्ठ **५६१**
- **८६३** - सर्वप्रकाशक ज्योतिर्मय भगवान् ... पृष्ठ **५६१**
- **८६४** - वरदायिनी श्रीलक्ष्मीमाता ... पृष्ठ **५६१**
- **८६५** - भगवती श्री (महालक्ष्मी) की झाँकी ... पृष्ठ **५६२**
- **८६६** - लक्ष्मीनारायण, लक्ष्मी, सरस्वती ... पृष्ठ **५६२**
- **८६७** - एकार्णवमें वटवृक्षपर बाल भगवान् ... पृष्ठ **५६२**
- **८६८** - भगवान् नृसिंहकी प्रह्लादसे क्षमा-प्रार्थना ... पृष्ठ **५६३**
- **८६९** - पुरीधाममें श्रीजगन्नाथ, सुभद्रा और बलभद्रजीके मंगल-विग्रह ... पृष्ठ **५६३**
- **८७०** - धनुष-टंकारसे ज्वाला भड़की ... पृष्ठ **५६३**
- **८७१** - लक्ष्मीद्वारा श्रीहरिका वरण ... पृष्ठ **५६४**
- **८७२** - हरि-हर-युद्ध ... पृष्ठ **५६४**

- **८७३** - गोलोकाधीश्वर ... पृष्ठ **५६५**
- **८७४** - कंसकी धनुषशालामें श्रीकृष्णके द्वारा धनुषभंग ... पृष्ठ **५६५**
- **८७५** - प्रभास क्षेत्रमें श्रीकृष्णार्जुन मिलन ... पृष्ठ **५६५**
- **८७६** - अज अव्यय अखिलेश प्रभु नित्य अचिन्त्यस्वरूप। ... पृष्ठ **५६६**
- **८७७** - श्रीकृष्णार्जुनका दिव्य प्रेम ... पृष्ठ **५६६**
- **८७८** - संधि-दूत श्रीकृष्ण ... पृष्ठ **५६७**
- **८७९** - विदुर-घर श्याम पाहुने आये ... पृष्ठ **५६७**
- **८८०** - भक्तवत्सल भगवान्‌के द्वारा अश्वोंकी परिचर्या ... पृष्ठ **५६८**
- **८८१** - कुरुक्षेत्रकी समर-भूमिमें वरदहस्त श्रीकृष्ण ... पृष्ठ **५६८**
- **८८२** - सत्यभामाजीके द्वारा नारदजीको श्रीकृष्णका दान ... पृष्ठ **५६९**
- **८८३** - व्याधकी विनय ... पृष्ठ **५६९**
- **८८४** - भगवान् श्रीशिवका मनोहर ध्यान ... पृष्ठ **५६९**
- **८८५** - ध्यानमय भगवान् शिव ... पृष्ठ **५७०**
- **८८६** - ध्यानस्थ शिव सच्चिदानन्द ... पृष्ठ **५७१**
- **८८७** - पंचमुख परमेश्वर ... पृष्ठ **५७१**
- **८८८** - जय मृत्युंजय ... पृष्ठ **५७१**
- **८८९** - जय महेश ... पृष्ठ **५७२**
- **८९०** - भगवान् चन्द्रमौलिसे प्रार्थना ... पृष्ठ **५७२**
- **८९१** - हिमालयमें छिपे भगवान् शंकर ... पृष्ठ **५७२**
- **८९२** - शिव-शिव हर-हर जप ... पृष्ठ **५७३**
- **८९३** - हर हर भज ... पृष्ठ **५७३**
- **८९४** - शिव-गौरी ... पृष्ठ **५७३**
- **८९५** - श्रीगौरी-शंकर ... पृष्ठ **५७४**
- **८९६** - रुद्रका तीसरा नेत्र खुला ... पृष्ठ **५७४**
- **८९७** - नटराजका ताण्डव नृत्य ... पृष्ठ **५७४**
- **८९८** - जय शंकर-गौरी-गणपति ... पृष्ठ **५७५**
- **८९९** - रुद्रमूर्तिकृत शिवस्तुति-चालीसा ... पृष्ठ **५७५**
- **९००** - श्रीशिवचालीसा ... पृष्ठ **५७७**
- **९०१** - श्रीशिवाष्टक ... पृष्ठ **५७९**
- **९०२** - नागरीवर्णानुक्रम जययुक्त अष्टोत्तरशिवसहस्रनाम ... पृष्ठ **५८१**
- **९०३** - भगवान् गणेश और शंकरकी जय-जय ... पृष्ठ **५९९**
- **९०४** - सिद्धिदायक गणनाथ ... पृष्ठ **६००**

ENGLISH TRANSLATION

- **840** - Vaishvanara came before the Lord disguised as a brahmin. ... page **548**
- **841** - Pleased by Shabari's sweet and excellent service, Shri Rama said, ... page **548**
- **842** - "Radiant son of Sumitra, please forgive all our faults." ... page **549**
- **843** - Sita's body had become exceedingly thin as her mind remembered the jewel of Raghu's line. ... page **549**
- **844** - When wicked Ravana abducted Sita and brought Her to Lanka, ... page **549**
- **845** - "Hanuman found Sita's whereabouts, met Her himself and returned. ... page **550**
- **846** - Having conquered the enemy in battle, Rama returned home. ... page **550**
- **847** - Blue lotus, fresh blue raincloud, enchanting blue-green emerald Shyama, ... page **551**
- **848** - To protect cows and brahmins, Rama assumed a divine human incarnation. ... page **551**
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श्रीमद्भगवद्गीताके विविध प्रसंग

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- **928** - Arati to Shri Devi Bhagavata ... page **634**
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- **931** - Only Hari is our benefactor equal to Hari. ... page **636**
- **932** - Hari's devotees are exceedingly dear to Hari. ... page **636**
- **933** - I become the beloved of the one who has no one in the world. ... page **637**
- **934** - How utterly wondrous and compassionate, how noble in conduct is Bhagavan! ... page **637**
- **935** - He alone is Lord and support of infinite universes. ... page **638**
- **936** - The Dark Beloved is forever subject to love. ... page **638**
- **937** - I am forever sold into My devotees' hands. ... page **638**
- **938** - Whoever longs for Him is desired by the Beloved Himself. ... page **639**
- **939** - One who remembers Me from the heart with sweet feeling filled with love-rasa: ... page **639**

- **940** - When sweet remembrance of the Beloved has driven a person's mind mad, ... page **639**
- **941** - Shyama is the object of His lovers' love, exceedingly sweet and dearer than life. ... page **640**
- **942** - You joyfully roll in the mud of the cowherds' courtyards, ... page **640**
- **943** - Bhagavan's grace naturally rains upon everyone, eternally and without interruption. ... page **640**
- **944** - The Compassionate One's grace always brings the highest good. ... page **640**
- **945** - Do not be afraid or abandon courage; keep firm faith in the Lord. ... page **641**
- **946** - Eternally and without interruption, the Lord is by nature a treasury of auspicious grace. ... page **641**
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- **948** - Whoever takes refuge even once and says, "Lord, I am Yours," ... page **642**
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- **952** - The embodiment of helplessness places firm trust in the Lord's causeless grace ... page **644**
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- **954** - Enjoyer of every sacrifice and austerity, great Lord of all worlds, ... page **644**
- **955** - Gravely unholy and impure in mind, I deceive the world by dressing in a saint's fine garb. ... page **645**
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- **959** - The beloved Lord is so affectionate that He remains forever close to you. ... page **646**
- **960** - You are Mine, brother, truly Mine. ... page **647**

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- **962** - Rise, hero! Abandon cowardice. ... page **652**
- **963** - Even considering your own Dharma, do not entertain this agitation. ... page **652**

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- **१०१६** - और सब भूल भले ही, श्रीहरिनाम न भूल।। ... पृष्ठ **६७५**
- **१०१७** - चाहता जो परमसुख तू, जाप कर हरिनामका, ... पृष्ठ **६७६**
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- **१०१९** - नाचत गौर प्रेम अधीर। ... पृष्ठ **६७७**
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- **१०२१** - जीभलड़ीने चोखी बाण पड़ी। ... पृष्ठ **६७८**

प्रबोध-चेतावनी

- **१०२२** - अरे मन-मधुप! छोड़ अज्ञान। ... पृष्ठ **६७९**
- **१०२३** - अरे मन! भज व्रजराजकुमार। ... पृष्ठ **६७९**
- **१०२४** - अरे मन! भज नित नन्दकिशोर। ... पृष्ठ **६८०**
- **१०२५** - अरे मन! भज नव नन्दकुमार। ... पृष्ठ **६८०**

ENGLISH TRANSLATION

- **964** - If you turn away from battle and bring grief into your heart, ... page **653**
- **965** - Arjuna, how has this delusion arisen in you at this critical moment? ... page **653**
- **966** - Bharata, now take up the sharp sword of knowledge. ... page **654**
- **967** - One who restrains the organs of action and outwardly abandons sensual conduct, ... page **655**
- **968** - Join your mind to Me and renounce all actions into Me alone. ... page **655**
- **969** - After giving gods, sages, ancestors, humans and all beings their allotted share, ... page **655**
- **970** - Partha, desire is a mine of sin. ... page **655**
- **971** - Karma-yogis reach the very state attained by followers of Sankhya. ... page **655**
- **972** - One should place the mind in meditation in this way. ... page **656**
- **973** - The Self abides in all beings, and all beings without exception abide in the Self. ... page **656**
- **974** - The yogi who falls from practice goes to worlds of merit and lives there long in happiness, ... page **656**
- **975** - One who is devoted to excellent practice, abandoning all worldly self-interest, ... page **657**
- **976** - Those whose entire knowledge Maya has taken away ... page **657**
- **977** - At the end of many births, the person of realized knowledge worships Me, ... page **657**
- **978** - One who worships spirits reaches the spirits. ... page **657**
- **979** - Whatever a person constantly remembers throughout life ... page **658**
- **980** - The feelings, thoughts and actions that occupy a person throughout life ... page **658**
- **981** - Therefore remember Me at all times and then fight this righteous war. ... page **658**
- **982** - Restraining the mind within the heart and closing every gate of the senses, ... page **658**
- **983** - Sinners go to hells and endure infernal torment throughout all eight watches. ... page **659**
- **984** - The knower of Brahman travels upon the bright, luminous and excellent path, ... page **659**
- **985** - The meritorious yogi who retains desire travels upon the path to heaven, ... page **659**
- **986** - I alone am the goal, sustainer, Lord, witness, refuge, dwelling and friend. ... page **660**
- **987** - Meritorious people who perform Vedic sacrificial rites with desires in their hearts ... page **660**
- **988** - Son of Kunti, devotees who faithfully worship other gods ... page **660**
- **989** - Those who take refuge in divine Nature and know Me ... page **660**

- **990** - Among those from whom sacrificers receive every kind of protection and initiation, ... page **661**
- **991** - Among the great sages I am Bhrigu; ... page **661**
- **992** - Hari's divine glories are immeasurable and extend without end. ... page **661**
- **993** - Among nagas I am Shesha; among aquatic beings I am mighty Varuna. ... page **661**
- **994** - There is no object, no place ... page **662**
- **995** - The moving and unmoving universe has emerged from Me, and I pervade the entire world. ... page **662**
- **996** - By worshiping through one's own work Him from whom all beings emerge ... page **662**
- **997** - Arati to the Shrimad Bhagavad Gita ... page **663**

  The Glory of the Divine Name
- **998** - I forever bow from the heart to Bhagavan's Name, destroyer of delusion and abode of happiness. ... page **665**
- **999** - Victory to Bliss, Immortality, the Unborn and Imperishable, the Beginning, Beginningless, incomparable Enchanter! ... page **665**
- **1000** - Eight Verses on Bhagavan's Name ... page **666**
- **1001** - Rama, Rama, Rama, Rama, Rama, Rama, Rama. ... page **667**
- **1002** - Rama, Rama, Rama, Rama, Rama, Rama, Rama, ... page **668**
- **1003** - The auspicious Name Narayana is divine, filled with blessedness and support of the highest good. ... page **668**
- **1004** - Clap your hands and speak Rama from your mouth. ... page **669**
- **1005** - Whoever walks the road speaking Rama's Name with the mouth ... page **669**
- **1006** - No discipline equals the Name. ... page **669**
- **1007** - Excellent is the shelter of Rama's Name. ... page **670**
- **1008** - Forget the world's sense objects and repeat Hari's Name, O mind. ... page **670**
- **1009** - Meditate upon Hari, O mind, and sing Rama's virtues. ... page **671**
- **1010** - Kinsmen, gather and say with love, ... page **671**
- **1011** - Kinsmen, gather and say with love, ... page **672**
- **1012** - Saints, sing Rama, Rama; sing Rama, Rama. ... page **673**
- **1013** - Worship Rama, Rama, Rama; brother, worship Rama. ... page **673**
- **1014** - With a heart delighted by love, say Rama, Rama, Rama, ... page **674**
- **1015** - Forever worship the generous Name Radha, ... page **675**
- **1016** - You may forget everything else, but do not forget Shri Hari's Name. ... page **675**
- **1017** - If you desire supreme happiness, repeat Hari's Name, ... page **676**
- **1018** - Hear my plea: repeat Hari's happiness-giving Name. ... page **676**
- **1019** - Gauranga dances, restless with love. ... page **677**
- **1020** - Rama's Name alone is my support. ... page **677**
- **1021** - The little tongue has been struck by an excellent arrow. ... page **678**

  Counsel and Warning
- **1022** - O bee-like mind, abandon ignorance. ... page **679**

- **1023** - O mind, worship the Prince of Vraja. ... page **679**
- **1024** - O mind, always worship Nanda's young son, ... page **680**
- **1025** - O mind, worship the ever-fresh son of Nanda. ... page **680**

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- **१०२८** - कहाँ, कहाँ? किस तरफ जा रहा? पथिक! पन्थकी ओर निहार। ... पृष्ठ **६८३**
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अभिलाषा

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ENGLISH TRANSLATION

- **1026** - Having obtained this rare human body, why are you lost, O fool? ... page **681**
- **1027** - Fool, why are you so proud of this body? ... page **682**
- **1028** - Where, where, and in what direction are you going? Traveler, look toward the path. ... page **683**
- **1029** - Those who enter the road of sense objects seeking the water of happiness ... page **683**
- **1030** - Blood, flesh, excrement, urine, fat, marrow, phlegm and bone are impure substances. ... page **683**
- **1031** - Bereft of the Lord and filled with the poison of sense objects, this world is terribly frightening. ... page **684**
- **1032** - Sense enjoyments are sweet dishes filled with poison. ... page **685**
- **1033** - Every life, possession and authority visible in this momentary world will pass away. ... page **685**
- **1034** - Each day brings new attachment and desire, fresh possessiveness and fresh sin. ... page **685**
- **1035** - Nothing in the world belongs to you; possessiveness and delusion are false. ... page **686**
- **1036** - Why do you squander human birth in vain? ... page **686**
- **1037** - Why do you waste this priceless body? ... page **686**
- **1038** - Awaken, human being, awaken; cease sleeping in heedlessness. ... page **687**
- **1039** - A moment ago he said, "This wealth is mine; this house is mine." ... page **687**
- **1040** - O mind, abandon hope in false happiness. ... page **689**
- **1041** - In this world all companions are governed by self-interest. ... page **689**
- **1042** - O mind, remember something of that coming day, ... page **690**
- **1043** - O mind, pause and reflect. ... page **690**
- **1044** - O mind, place your trust in the Lord. ... page **691**
- **1045** - Fool, on whose strength do you swagger? ... page **691**
- **1046** - Mind, abandon this cry of "mine, mine"; in the end no one is yours. ... page **692**
- **1047** - No one in the world is yours. ... page **693**
- **1048** - Bee-like mind, deluded and without a goal, why do you wander here and there? ... page **693**
- **1049** - Enjoyments are immense sorrow and the roots of hell. ... page **694**
- **1050** - Look toward the door of your eternal dwelling. ... page **695**

Longing

- **1051** - Sri Krishna, Nanda's son, is the one foundation of every form. ... page **697**
- **1052** - May I cherish one longing in my mind: ... page **697**
- **1053** - Embracing silence, may my tongue ceaselessly repeat "Sri Radha-Syama." ... page **697**
- **1054** - Radha's Name alone is my support. ... page **698**

- **1055** - May my ears hear Syama's flute and my eyes behold His splendid form. ... page **698**
- **1056** - May I keep beholding Your lila and singing Your Name. ... page **699**
- **1057** - Their love resembles radiant pure gold refined a million times. ... page **699**
- **1058** - I desire neither universal sovereignty nor heaven. ... page **699**
- **1059** - Beloved, in Your great love You have naturally given me every facility. ... page **700**
- **1060** - Sweet and enchanting Ghansyama, remain within every particle of my mind. ... page **700**
- **1061** - King of Vraja, I have offered body, mind and wealth, everything, to You. ... page **701**
- **1062** - Having seen Him, my mind desires to see nothing else. ... page **701**
- **1063** - Remain forever filling my heart, and take away everything outside. ... page **701**
- **1064** - Beloved, forever fill me with Your sweet note. ... page **702**
- **1065** - Dying to the world, may I find life in You, ... page **702**
- **1066** - Someone may show me the highest honor, respect, praise and hospitality, ... page **703**
- **1067** - One may feel supremely delighted on seeing his honor increase in the world, ... page **703**
- **1068** - You alone are the meaning of my life and of the entire universe. ... page **704**
- **1069** - May I become the bed and soft bedding in Your sleeping chamber. ... page **704**
- **1070** - Beloved, may all my possessive affection become exclusively fixed in You. ... page **705**
- **1071** - Beloved, may Your will alone forever and ceaselessly be my will. ... page **705**
- **1072** - You are the minute and the vast; Lord, You fully pervade the minute and the vast. ... page **705**
- **1073** - Lord, may I forever trust Your natural grace. ... page **706**
- **1074** - May I respectfully bow my head at the Master's pure lotus feet. ... page **706**
- **1075** - In happiness and prosperity I forever drink the nectar of Your grace. ... page **707**
- **1076** - Lord, take away my heavy bondage to enjoyment. ... page **708**
- **1077** - May I forever behold Sri Bhagavan within and without every conscious and unconscious being. ... page **708**
- **1078** - Master, may Your will always be fulfilled everywhere and in every way. ... page **709**
- **1079** - May no one fear me or ever feel threatened by me. ... page **709**
- **1080** - I have not the slightest desire for honor, wealth, fame, enjoyment or liberation. ... page **709**
- **1081** - I do not wish any being to be dishonored even for a moment, ... page **710**
- **1082** - May I never cause any being harm or dishonor. ... page **711**
- **1083** - Within sorrow and death, may I forever see a joy-giving stream of nectar flowing. ... page **711**
- **1084** - Peace, mercy, natural compassion, forgiveness, friendship and stainless love ... page **712**

- **1085** - May everyone receive right understanding and joyfully remain a true friend to all. ... page **712**
- **1086** - Lord, in this disordered, frantic and terribly restless world, ... page **714**
- **1087** - May sorrows that remind me of the Lord forever remain near me. ... page **714**
- **1088** - May noble thoughts arise forever and firm faith in the Lord remain. ... page **715**
- **1089** - May not the slightest worldly attachment or love, maya, possessiveness or delusion remain. ... page **715**
- **1090** - May I always become medicine for the sick and a skillful physician who destroys disease. ... page **715**

ORIGINAL Hindi and Braj Bhāṣā

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- **११५३** - मनमें, तनमें, बुद्धि-प्राणमें सदा तुम्हारा संग ... पृष्ठ **७४८**
- **११५४** - 'मेरा' कुछ भी है नहीं, कोई प्राणि-पदार्थ। ... पृष्ठ **७४९**
- **११५५** - मेरी जीवन-सरिता-धारा बहती तुम समुद्रकी ओर। ... पृष्ठ **७४९**

ENGLISH TRANSLATION

- **1091** - May this life become the stage of the Lord's lila. ... page **716**
- **1092** - May the heart forever contemplate the Lord and the mind always form intentions for Him. ... page **716**
- **1093** - Whatever I do or say, it is only You I desire. ... page **717**
- **1094** - May everyone eat well, dress well and remain healthy. ... page **718**
- **1095** - Beloved, where can I go now after abandoning You? ... page **718**
- **1096** - The body's separation and union are forever subject to past karma. ... page **719**
- **1097** - Welcome, welcome, come, Beloved. ... page **719**
- **1098** - I have heard Your Name as the purifier of the fallen. ... page **720**
- **1099** - Rama, I desire nothing. ... page **721**
- **1100** - Sri Rama, I desire this one thing alone: ... page **721**
- **1101** - He is the eternal form of being, consciousness and bliss, without material quality, unborn, imperishable, unseen and incomparable. ... page **721**
- **1102** - Love's pollen remains hidden within a bashful, half-open flower. ... page **722**
- **1103** - Pure, eternal being, consciousness and bliss, unborn and imperishable, ocean of joy, ... page **723**
- **1104** - Hold this firm conviction: the Lord is the infinite treasury of the nectar of bliss. ... page **724**
- **1105** - Mind, become a bee and merge into the lotus of Hari's feet. ... page **725**
- **1106** - O mind, remember Hari. (Refrain) ... page **725**
- **1107** - Beloved, a desire arose within my mind that the Lord's glory should spread, ... page **726**
- **1108** - If, after becoming His, we remain unhappy, we cause Him sorrow. ... page **726**
- **1109** - My all-in-all, absorb me into Yourself and make me one with You. ... page **727**
- **1110** - Without love the Beloved is not attained, and without renunciation love is not attained. ... page **727**
- **1111** - Now that I know the weaknesses filling me, ... page **728**
- **1112** - Wandering from door to door, vile and utterly hopeless, I beat my head. ... page **728**
- **1113** - Kindle within my life the immortal lamp of infinite hope in You. ... page **729**
- **1114** - May every feeling opposed to God and Dharma flee away. ... page **729**
- **1115** - From now on I shall never dishonor anyone through body, mind or wealth. ... page **729**
- **1116** - Madhava, the mind refuses instruction. ... page **730**
- **1117** - Friend of the humble, compassionate Lord, give me exclusive surrender. ... page **730**
- **1118** - Poet, recite such a composition today ... page **731**

- **1119** - Lord of the world, I desire neither wealth and followers, poetry nor beautiful women. ... page **731**

Realization

- **1120** - Ghansyama, the treasure of my life, eternally dwells within my heart, ... page **733**
- **1121** - Mohana does not leave me even for a moment; He remains forever with me. ... page **733**
- **1122** - Since Syama came to reign within my heart, ... page **734**
- **1123** - Radha-Madhava dwell eternally and beautifully within my heart. ... page **734**
- **1124** - My Bhagavan alone speaks through me. ... page **734**
- **1125** - Beloved Syama does not move away for even a moment or abandon me. ... page **735**
- **1126** - The Lord has fulfilled me; the covering is removed and the entanglement cut. ... page **735**
- **1127** - I am my Husband's true wedded beloved, though bereft of worldly good fortune. ... page **735**
- **1128** - An exceedingly sweet and extraordinary play unfolds within. ... page **736**
- **1129** - He is the foundation of every object, and every object is His form. ... page **737**
- **1130** - He remains in my mind day and night and forever accompanies the body. ... page **738**
- **1131** - You alone are the joy of my understanding and path, of my mind and body. ... page **739**
- **1132** - The one who has settled within His heart and become dear to Him ... page **739**
- **1133** - That sweet remembrance is never forgotten. ... page **740**
- **1134** - Day and night pass in contemplating the sorrow born from not meeting the Beloved. ... page **740**
- **1135** - You are my supreme Beloved and my very form of happiness. ... page **741**
- **1136** - Beloved, body, mind, wealth and life have all been offered to You. ... page **741**
- **1137** - Even after meeting, the desire to remain forever united will not disappear. ... page **741**
- **1138** - Within every object You forever grant an incomparable divine sight. ... page **742**
- **1139** - Mohana remains forever near and never becomes separate. ... page **742**
- **1140** - May I forever behold Syama and Ghansyama forever behold me. ... page **743**
- **1141** - Erase all thought and discrimination concerning waking, dream and deep sleep. ... page **743**
- **1142** - Lord of my life, what a wonder: You have transformed the pupils of my eyes. ... page **744**
- **1143** - The mind knows what is within the mind, though feelings forever remain unmanifest. ... page **744**
- **1144** - Since You came and pervaded my heart, assuming full authority over it, ... page **744**
- **1145** - Your sweet love, purest beauty and conscious bliss ... page **745**

- **1146** - Whatever You caused me to say, I said without alteration. ... page **745**
- **1147** - Master, You are my everything. ... page **746**
- **1148** - Who are You who remain beside me? ... page **746**
- **1149** - You gave me extraordinary, unwavering joy and the unique grace of the Self. ... page **746**
- **1150** - This intellect is no longer useful; abandon hope in it. ... page **747**
- **1151** - Since I became Yours and forgot every other relationship, ... page **747**
- **1152** - Your power has entered my life. ... page **748**
- **1153** - Within mind and body, intellect and vital breath, Your companionship remains forever, ... page **748**
- **1154** - No being or object is in any way "mine." ... page **749**
- **1155** - The current of my life's river flows toward Your ocean. ... page **749**

ORIGINAL Hindi and Braj Bhāṣā

- **११५६** - मधुर हुआ जीवन सारा माधुर्य प्राप्त करके तेरा। ... पृष्ठ **७४९**
- **११५७** - तुम ही सब दुःखहर, सब सुखकर, मेरे तुम ही जीवन-प्राण। ... पृष्ठ **७५०**
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- **११६६** - किससे, कैसे, कब हो सकता है मेरा सचमुच कल्याण, ... पृष्ठ **७५५**
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- **११६८** - मेरा जो कुछ था, सब हीपर हुआ एक उनका अधिकार। ... पृष्ठ **७५६**
- **११६९** - मेरी परम शान्ति, जीवनकी कान्ति, परम आनन्द महान, ... पृष्ठ **७५६**
- **११७०** - मैं हूँ दृढ़, मैं सदा साहसी, हूँ विजयी, मैं हूँ बलवान। ... पृष्ठ **७५७**
- **११७१** - प्रभु मेरे रहते नित पास, प्रभु देते नित दिव्य प्रकाश।। ... पृष्ठ **७५७**
- **११७२** - प्रभुसे प्यारा है, न्यारा है, जैसा जो कुछ भी सम्बन्ध। ... पृष्ठ **७५७**
- **११७३** - प्रभु मुझसे जरा भी दूर कभी नहीं हैं। ... पृष्ठ **७५८**
- **११७४** - हुआ सच्चिदानन्द एकमें ही अब मेरा नित्य निवास। ... पृष्ठ **७५८**
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- **११७६** - देते हैं भगवान सदा ही सहज मुझे निज दिव्य प्रकाश। ... पृष्ठ **७५९**
- **११७७** - देख रहा प्रत्यक्ष पूर्ण मैं, उतर रहे मुझमें भगवान। ... पृष्ठ **७५९**
- **११७८** - हर स्थितिमें, हर जगह, हमेशा रहते हैं प्रभु मेरे साथ। ... पृष्ठ **७६०**
- **११७९** - मेरे चारों ओर विराजित भीतर-बाहर हैं भगवान। ... पृष्ठ **७६०**
- **११८०** - मेरे द्वारा होता जो कुछ, करते वह सारा भगवान। ... पृष्ठ **७६१**
- **११८१** - मेरे मनमें नित प्रविष्ट रह, ईश्वरका मन करता काम। ... पृष्ठ **७६१**
- **११८२** - मैं अपने प्यारे ईश्वरका हूँ प्यारा अतिशय बालक। ... पृष्ठ **७६२**
- **११८३** - मैं कैसा भी हूँ, पर मेरे प्रभु रहते नित मेरे पास। ... पृष्ठ **७६२**
- **११८४** - मैं प्रभुका, प्रभु मेरे, भरा उन्हींका बल मेरे अन्दर। ... पृष्ठ **७६२**
- **११८५** - हम उनके हैं सदा सर्वथा, वही हमारे हैं सर्वस्व। ... पृष्ठ **७६३**
- **११८६** - मैं प्रभुका, वे प्रभु हैं मेरे, मेरा-उनका नित सम्बन्ध। ... पृष्ठ **७६३**
- **११८७** - मैं रहता हूँ प्रभुमें ही नित, प्रभुका मुझमें नित्य निवास। ... पृष्ठ **७६४**
- **११८८** - आज मिल गया मुझे सहज ही प्रभुका मधु-मंगल वरदान। ... पृष्ठ **७६४**
- **११८९** - रहूँ कहीं, कैसे भी, रहते नित्य साथ मेरे भगवान। ... पृष्ठ **७६५**

- **११९०** - भगवत्कृपा अलौकिकने कैसे कर चमत्कार-व्यापार, ... पृष्ठ **७६५**
- **११९१** - नित्य प्रकाशरूप प्रभु रहते सदा-सर्वदा मेरे साथ। ... पृष्ठ **७६५**
- **११९२** - करुणामयने कर लिया मुझे सम्यक् स्वीकार। ... पृष्ठ **७६६**
- **११९३** - जड़ शरीर मैं नहीं, दिव्य हूँ ईश्वरांश - सत्-चित्-आनन्द। ... पृष्ठ **७६६**
- **११९४** - आया, छाया मेरे अन्दर प्रभुका निर्मल पूर्ण प्रकाश। ... पृष्ठ **७६७**
- **११९५** - घेरे हुए मुझे है प्रभुका सभी ओर सब समय प्रकाश। ... पृष्ठ **७६७**
- **११९६** - प्रभु मेरे, मैं केवल प्रभुका - नित्य-निरन्तर यह सम्बन्ध। ... पृष्ठ **७६७**
- **११९७** - प्रभुकी परम कृपासे मैं अब देख पा रहा हूँ सर्वत्र - ... पृष्ठ **७६८**
- **११९८** - बसे निरन्तर मेरे अन्तर सदा-सर्वदा श्रीभगवान, ... पृष्ठ **७६८**
- **११९९** - दिनकर उगता, रजनी आती, कालचक्र चलता अविराम। ... पृष्ठ **७६९**
- **१२००** - प्रेमरूप हरि बस गये हियमें नित्य सुबोध। ... पृष्ठ **७६९**
- **१२०१** - सारी ममता सदाको हटी जगतसे पूर्ण। ... पृष्ठ **७७०**
- **१२०२** - हम उनके, वे सदा हमारे, परमानन्द-सुधा-सागर। ... पृष्ठ **७७०**
- **१२०३** - सफल जीवन हो गया, वैराग्यका आनन्द आया। ... पृष्ठ **७७१**
- **१२०४** - काहू कौ नहिं दास मैं, कोउ न मेरौ दास। ... पृष्ठ **७७१**
- **१२०५** - जीवन-मरण, निरोग-रोगकी मिटीं कल्पनाएँ सारी। ... पृष्ठ **७७२**
- **१२०६** - मेरे अन्दर भरी नित्य है प्रभुकी सत्ता-शक्ति-विभूति। ... पृष्ठ **७७२**
- **१२०७** - जान गया मैं, परम सुहृद् प्रभु करते मेरा नित कल्याण। ... पृष्ठ **७७२**
- **१२०८** - राम मेरा बल, न मैं असहाय हूँ। राम मेरा धन, न मैं निरुपाय हूँ।। ... पृष्ठ **७७३**
- **१२०९** - किसमें पाप-दोष देखूँ मैं, किसमें अब देखूँ शैतान? ... पृष्ठ **७७३**
- **१२१०** - प्रभु-प्रसादसे प्रकट हो गया मुझमें प्रभुका परमानन्द। ... पृष्ठ **७७४**
- **१२११** - किया कृपा कर प्रभुने मुझको अपना चिर सेवक स्वीकार। ... पृष्ठ **७७४**
- **१२१२** - ममता एकमात्र प्रभु-पदमें, मन प्रभुकी स्मृतिमें ही लीन। ... पृष्ठ **७७५**
- **१२१३** - हम उनके ही, केवल वे हैं नित्य हमारे। ... पृष्ठ **७७५**
- **१२१४** - छाये मधुर-मधुर वे रहते मुझमें सर्व देश, सब काल। ... पृष्ठ **७७५**
- **१२१५** - प्रभुकी अनुकम्पा परम छायी चारों ओर। ... पृष्ठ **७७६**
- **१२१६** - कभी विलग होते न पलकभर वे मेरे प्यारे भगवान। ... पृष्ठ **७७६**
- **१२१७** - मिले मधुर मुझको, मेरे हो, मेरे वे प्रियतम भगवान। ... पृष्ठ **७७६**
- **१२१८** - करना, न करना, न कराना, कराना। ... पृष्ठ **७७७**
- **१२१९** - इस जगकी कोई वस्तु न हमें सुहाती। ... पृष्ठ **७७७**
- **१२२०** - मेरे मंगलमय रसमय प्रभु रहते नित ही मेरे पास। ... पृष्ठ **७७७**
- **१२२१** - जायें कहीं, मिलें, न मिलें वे, करें सदा सब कुछ विपरीत। ... पृष्ठ **७७८**
- **१२२२** - मिटे सभी संकल्प, हो गया तुममें ही सबका अवसान। ... पृष्ठ **७७८**
- **१२२३** - बँधा, बँधा, मैं सदा बँधा हूँ, अद्भुत एक किसीके पाश। ... पृष्ठ **७७८**
- **१२२४** - बड़भागी है वही, जिसे हरिने अपनाया। ... पृष्ठ **७७८**

ENGLISH TRANSLATION

- **1156** - All life became sweet after receiving Your sweetness. ... page **749**
- **1157** - You alone remove every sorrow and give every happiness; You alone are my life and vital breath. ... page **750**
- **1158** - Among all beings of this moving and unmoving world, who is smaller than whom? ... page **750**
- **1159** - You fill earth, wind, water, fire and the entire sky as perfect bliss. ... page **751**
- **1160** - I am a trivial, insignificant droplet of water; You are the unfathomable ocean of rasa's nectar. ... page **751**
- **1161** - Behold, there is only You, only You. Pervading the world, there is only You. ... page **751**
- **1162** - Only You fill this entire universe. ... page **752**
- **1163** - You alone are nature, spirit and the Supreme Self; You are maya and pure Brahman. ... page **754**
- **1164** - You alone are mine outside and within, above, below and on every side. ... page **754**
- **1165** - You are in sun and moon, wind and sky, flowing water and earth. ... page **755**
- **1166** - Ignorant, I do not know through whom, how or when my true welfare can occur, ... page **755**
- **1167** - I alone delight within all, and all are my limbs. ... page **755**
- **1168** - He alone has assumed authority over everything that was mine. ... page **756**
- **1169** - Sri Bhagavan alone is my supreme peace, life's radiance and highest bliss, ... page **756**
- **1170** - I am steadfast, forever courageous, victorious and strong, ... page **757**
- **1171** - My Lord remains forever near and continually gives divine light. ... page **757**
- **1172** - Whatever the relationship with the Lord may be, it is dear and unique. ... page **757**
- **1173** - The Lord is never even slightly distant from me. ... page **758**
- **1174** - Now my eternal dwelling is solely in the one being-consciousness-bliss. ... page **758**
- **1175** - God's auspicious vision has spread within me. ... page **759**
- **1176** - Bhagavan naturally and forever gives me His divine light. ... page **759**
- **1177** - I behold it directly and fully: Bhagavan is descending into me, ... page **759**
- **1178** - In every condition and place, at all times, the Lord remains with me. ... page **760**
- **1179** - Bhagavan reigns all around me, within and without. ... page **760**
- **1180** - Whatever occurs through me is all performed by Bhagavan. ... page **761**
- **1181** - God's mind remains forever entered within mine and performs its work. ... page **761**
- **1182** - I am the exceedingly dear child of my beloved God. ... page **762**
- **1183** - Whatever I may be, my Lord remains forever near me. ... page **762**
- **1184** - I belong to the Lord and the Lord belongs to me; His strength fills my inner being. ... page **762**

- **1185** - We belong to Him forever and completely, and He alone is our everything. ... page **763**
- **1186** - I belong to the Lord and He is my Lord; this is our eternal relationship. ... page **763**
- **1187** - I dwell forever within the Lord, and the Lord eternally dwells within me. ... page **764**
- **1188** - Today I naturally received the Lord's honeyed and auspicious blessing. ... page **764**
- **1189** - Wherever and however I remain, Bhagavan stays forever with me. ... page **765**
- **1190** - What a miraculous work the Lord's supernatural grace has performed: ... page **765**
- **1191** - The Lord, eternal light embodied, remains forever and always with me. ... page **765**
- **1192** - The compassionate Lord has accepted me completely. ... page **766**
- **1193** - I am not the inert body; I am divine, a portion of God, being-consciousness-bliss. ... page **766**
- **1194** - The Lord's pure and perfect light entered and spread within me. ... page **767**
- **1195** - The Lord's light surrounds me on every side at every time. ... page **767**
- **1196** - The Lord is mine and I belong only to Him: this is our eternal, unbroken relationship. ... page **767**
- **1197** - Through the Lord's supreme grace I now behold everywhere ... page **768**
- **1198** - Sri Bhagavan dwells ceaselessly and eternally within me, ... page **768**
- **1199** - The sun rises, night arrives, and the wheel of time turns ceaselessly. ... page **769**
- **1200** - Hari, love embodied, has settled within the heart as eternal right understanding. ... page **769**
- **1201** - Every worldly possessiveness has been completely and forever removed. ... page **770**
- **1202** - We belong to Him and He forever belongs to us, the ocean of supreme bliss's nectar. ... page **770**
- **1203** - Life has become successful and the bliss of detachment has arisen. ... page **771**
- **1204** - I am no one's servant and no one is my servant. ... page **771**
- **1205** - Every conception of life and death, health and disease has dissolved. ... page **772**
- **1206** - The Lord's being, power and glory eternally fill my inner self. ... page **772**
- **1207** - I have understood that the Lord, my supreme friend, continually secures my welfare. ... page **772**
- **1208** - Rama is my strength; I am not helpless. Rama is my wealth; I am not without recourse. ... page **773**
- **1209** - In whom could I see sin or fault, and in whom could I now see a devil? ... page **773**
- **1210** - Through the Lord's grace, His supreme bliss has manifested within me. ... page **774**
- **1211** - Showing grace, the Lord accepted me as His eternal servant. ... page **774**
- **1212** - My one possessive love rests at the Lord's feet, and my mind is absorbed solely in remembering Him. ... page **775**
- **1213** - We belong to Him alone, and He alone is eternally ours. ... page **775**
- **1214** - Sweetly, sweetly He pervades me in every place and at every time. ... page **775**
- **1215** - The Lord's supreme grace pervades every direction. ... page **776**

- **1216** - My beloved Bhagavan is never separated from me even for the blink of an eye. ... page **776**
- **1217** - My sweet, beloved Bhagavan has met me and become mine. ... page **776**
- **1218** - Doing, not doing, causing and not causing; ... page **777**
- **1219** - No object of this world delights us. ... page **777**
- **1220** - My auspicious Lord, filled with rasa, forever remains beside me. ... page **777**
- **1221** - Wherever He may go, whether He meets me or not, and though He may always act contrary to my wishes, ... page **778**
- **1222** - Every intention has dissolved and found its end in You alone. ... page **778**
- **1223** - Bound, bound, I am forever bound in someone's wondrous snare. ... page **778**
- **1224** - Fortunate indeed is the one whom Hari has made His own, ... page **778**

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- **१२२५** - क्रोध, कपट, भय, चपलता, दुःख असीम, अशान्ति - ... पृष्ठ **७७९**
- **१२२६** - बीत रहा है मेरा पल-पल उनकी सेवामें दिन-रात। ... पृष्ठ **७८०**
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- **१२२८** - हटा मोहका पर्दा गहरा, मिटी सभी मनकी भ्रम-श्रान्ति। ... पृष्ठ **७८०**
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- **१२३०** - मिट गये श्रम-भय, दुःख-विषाद। मिट गये सब सन्देह-विवाद॥ ... पृष्ठ **७८१**
- **१२३१** - तुम्हीं सदा सुखरूप, दुःखमें भी नित भरे एक तुम ही। ... पृष्ठ **७८१**
- **१२३२** - जीवन-मरण, दुःख-सुख जगके सभी तुम्हारे अंग। ... पृष्ठ **७८२**
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- **१२३५** - ज्यों-ज्यों मैं पीछे हटता हूँ, त्यों-त्यों तुम आगे आते। ... पृष्ठ **७८५**
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- **१२४६** - नाथ! तुम्हारी कितनी करुणा, कैसा अतुल तुम्हारा दान। ... पृष्ठ **७९३**
- **१२४७** - होता नहीं कभी चंचल मैं, होता नहीं निराश-उदास। ... पृष्ठ **७९३**
- **१२४८** - जगमें सुख-दुःख, लाभ-हानि, चिरजीवन-मृत्यु, मान-अपमान - ... पृष्ठ **७९४**
- **१२४९** - आओ सब मिल, कर दो हमला, सबसे मैं कह रहा पुकार। ... पृष्ठ **७९४**
- **१२५०** - तुम्हारा नाथ! अनोखा प्यार। ... पृष्ठ **७९५**
- **१२५१** - नीच नराधम होनेपर भी, मुझको कम न दिया तुमने। ... पृष्ठ **७९५**
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- **१२५५** - मृत्यु! भयानक आयी तुम ले प्रियतम प्रभुका मधु-सन्देश। ... पृष्ठ **७९८**
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व्यवहार-परमार्थ

- **१२५७** - अनोखा अभिनय यह संसार! ... पृष्ठ **८००**

- **१२५८** - सकल जग हरि कौ रूप निहार। ... पृष्ठ **८०१**
- **१२५९** - विश्व-वाटिकाकी प्रति क्यारीमें क्यों नित फिरता माली! ... पृष्ठ **८०१**
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- **१२६१** - ब्राह्मण-श्वपच, देवता-दानव, मानव-पशु, खग-कीट-पतंग, ... पृष्ठ **८०२**
- **१२६२** - मानव-दानव-गाय-सिंह-करि-काक-मोर बन, सुमन-सुगन्ध, ... पृष्ठ **८०२**
- **१२६३** - ईश्वरमें हैं नहीं कभी भी जन्म-मृत्यु, उत्पत्ति-विनाश। ... पृष्ठ **८०३**
- **१२६४** - सकल विश्वमें रम रहे लीलामय श्रीराम। ... पृष्ठ **८०३**
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- **१२६६** - सर्वसमर्थ, सर्वके प्रेरक, सर्वशक्ति-निधि, सर्वाधार, ... पृष्ठ **८०३**
- **१२६७** - हर पदार्थमें देखो हरिको, नमन करो मनसे, सुख मान। ... पृष्ठ **८०४**
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- **१२८०** - स्तुति-निन्दा, पूजा-घृणा, मधुर मान-अपमान, ... पृष्ठ **८०८**
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- **१२८२** - लाभ-हानि, सुख-दुःख, प्रतिष्ठा-निन्दा और मान-अपमान ... पृष्ठ **८०९**
- **१२८३** - मत निराश हो, मत घबरा रे! मत कर मनमें जरा विषाद। ... पृष्ठ **८०९**
- **१२८४** - अमावास्या घोर तममयी देख न होओ तनिक निराश। ... पृष्ठ **८१०**
- **१२८५** - नित्य जो भगवानकी अति मधुरतम स्मृतिमें सना, ... पृष्ठ **८१०**
- **१२८६** - मायाके प्रवाहमें पड़कर बहा जा रहा खोकर ज्ञान। ... पृष्ठ **८११**
- **१२८७** - मानव-जीवनमें कटुता-कठिनाई विविध भाँति आतीं। ... पृष्ठ **८११**

ENGLISH TRANSLATION

- **1225** - Anger, deceit, fear, restlessness, limitless sorrow and agitation: ... page **779**
- **1226** - Every moment of my days and nights passes in His service. ... page **780**
- **1227** - Whether I am traveling or dwelling anywhere, at home or in the forest, ... page **780**
- **1228** - The deep curtain of delusion has lifted, and every confusion and weariness of mind has vanished. ... page **780**
- **1229** - Every strong worldly bond of possessiveness has broken. ... page **781**
- **1230** - Weariness and fear, sorrow and despair have vanished. Every doubt and dispute has disappeared. ... page **781**
- **1231** - You alone are forever happiness embodied, and You alone forever fill sorrow too. ... page **781**
- **1232** - Life and death and the world's happiness and sorrow are all Your limbs. ... page **782**
- **1233** - At times You become happiness-filled honor; at times You become absolute disgrace. ... page **782**
- **1234** - Beloved, You cannot hide, whatever disguise You assume. ... page **783**
- **1235** - The farther I withdraw, the farther You advance. ... page **785**
- **1236** - You did well, O Lord, to give me the gift of bitter medicine. ... page **785**
- **1237** - My supremely beloved foundation of life! ... page **786**
- **1238** - The fire of dreadful unrest has been quenched, and Your supreme peace has arrived. ... page **788**
- **1239** - Mind and life-breath have been entrusted to Him, while the mouth sings His Name. ... page **788**
- **1240** - Taking away the entire world with ease, You rendered me without substance or essence. ... page **790**
- **1241** - Every sorrow and happiness, joy and despair; honor and disgrace, grief and delight; ... page **791**
- **1242** - I no longer possess any authority over any being or object. ... page **791**
- **1243** - O Lord of my life, who is mine in this world apart from You? ... page **792**
- **1244** - Your eternal divine light has filled my heart. ... page **792**
- **1245** - O Lord, Your causeless grace toward me is eternally infinite and boundless. ... page **792**
- **1246** - O Lord, how immense is Your compassion and how incomparable Your gift. ... page **793**
- **1247** - I am never restless and never despairing or dejected. ... page **793**
- **1248** - The world's happiness and sorrow, gain and loss, long life and death, honor and disgrace ... page **794**
- **1249** - Come, all of you together, and attack; I call this aloud to everyone. ... page **794**
- **1250** - How wondrous is Your love, O Lord. ... page **795**
- **1251** - Though I was low and the vilest of men, You gave me no less. ... page **795**

- **1252** - At times she torments one with grief for a son and inflicts dreadful sorrow. ... page **796**
- **1253** - A midnight filled with dreadful darkness, an impenetrable and unrestrained tempest; ... page **797**
- **1254** - Seeing You assume the guise of sorrow, I shall not fear You, O Lord. ... page **798**
- **1255** - O Death, you have come in terrifying form bearing the sweet message of my beloved Lord. ... page **798**
- **1256** - Bhagavan fills me, bearing eternal divinity. ... page **799**

Conduct and the Highest Spiritual Good

- **1257** - What a wondrous drama this world is. ... page **800**
- **1258** - Behold the entire universe as Hari's form. ... page **801**
- **1259** - Why do you continually wander through every bed of the universal garden, O gardener? ... page **801**
- **1260** - Hari dwells within all, and all are His forms. ... page **802**
- **1261** - Brahmana and outcaste, god and demon, human and animal, bird, insect and moth; ... page **802**
- **1262** - Becoming human and demon, cow and lion, elephant, crow and peacock, flower and fragrance; ... page **802**
- **1263** - Within Isvara there is never birth or death, origination or destruction. ... page **803**
- **1264** - Sri Rama, the playful Lord, delights throughout the entire universe. ... page **803**
- **1265** - Whatever inert and conscious existence there is within the world ... page **803**
- **1266** - All-powerful, the inspirer of all, treasury of every power and foundation of all; ... page **803**
- **1267** - Behold Hari within every object, bow inwardly and rejoice. ... page **804**
- **1268** - Remain forever devoted to the welfare of others and never harm another. ... page **804**
- **1269** - Within the home of one who serves mother and father well, within the home of a faithful wife, ... page **804**
- **1270** - The wise person who continually beholds conscious Sri Bhagavan within all ... page **805**
- **1271** - Sky, wind, fire, water and earth, sun, moon and stars; ... page **805**
- **1272** - The one worshipful Deity alone performs lila of infinitely diverse kinds. ... page **805**
- **1273** - He alone is without qualities and without form, the distinctionless Supreme Reality. ... page **805**
- **1274** - He pervades all that moves and does not move and is the foundation of the entire universe. ... page **806**
- **1275** - Brahman with qualities and without qualities, formless and formed; ... page **806**
- **1276** - Every pleasure and enjoyment of this mortal world, terrible, impermanent and an abode of sorrow, ... page **807**

- **1277** - To protect the body, establish complete peace in the mind and forever secure the highest welfare, ... page **807**
- **1278** - Who are You who forever remain awake within my secluded heart, O Beloved? ... page **807**
- **1279** - How incomparable and exceedingly beautiful You are throughout the whole universe. ... page **808**
- **1280** - Praise and blame, worship and contempt, sweet honor and disgrace; ... page **808**
- **1281** - Within every condition of deprivation, Isvara is my complete support. ... page **808**
- **1282** - Gain and loss, happiness and sorrow, prestige and blame, honor and disgrace ... page **809**
- **1283** - Do not despair, do not be afraid and do not let the slightest despondency enter your mind. ... page **809**
- **1284** - Seeing the moonless night filled with dreadful darkness, do not become even slightly despondent. ... page **810**
- **1285** - The one forever steeped in the exceedingly sweet remembrance of Bhagavan ... page **810**
- **1286** - Caught in maya's current, you are swept away after losing knowledge. ... page **811**
- **1287** - Bitterness and difficulty enter human life in manifold ways. ... page **811**

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- **१२८८** - जानता हूँ पाप है, पर पाप-रत रहता सदा। ... पृष्ठ **८११**
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- **१३३९** - स्तुति-निन्दा, सुख-दुःख सब, मान और अपमान - ... पृष्ठ **८३२**
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- **१३४२** - प्रभु-सेवामें 'अहं' समर्पित, केवल प्रभुमें मधुर 'ममत्व'। ... पृष्ठ **८३४**
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- **१३४४** - द्वेषरहित, जो मित्र सभीका, दीन-दुःखितोंका आधार, ... पृष्ठ **८३५**
- **१३४५** - काम-क्रोध-लोभ-मद-विरहित, शोक-मोह-भय-श्रमसे हीन, ... पृष्ठ **८३५**
- **१३४६** - दम्भ-मान-मद-पद-यश-वैभवका जो करते मनसे त्याग, ... पृष्ठ **८३५**
- **१३४७** - पर-निंदा मिथ्या करि माने, सुने न कहे काउ तें बात, ... पृष्ठ **८३६**
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- **१३५०** - नित्य 'ज्ञानमय', 'नित्य ज्ञान' जो, नित्य 'ज्ञानके मूलाधार', ... पृष्ठ **८३७**
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- **१३५३** - निर्गुण-निराकारके साधक पाते हैं 'कैवल्य' महान, ... पृष्ठ **८३८**
- **१३५४** - मानवका है चरम परम शुचि एक लक्ष्य केवल भगवान, ... पृष्ठ **८३८**

ENGLISH TRANSLATION

- **1288** - I know what sin is, yet I remain continually absorbed in sin. ... page **811**
- **1289** - When You alone are my wealth and riches, how could I be poor? ... page **812**
- **1290** - Isvara, our natural Friend and supreme benefactor, remains forever beside us. ... page **812**
- **1291** - Place unwavering trust in the eternally compassionate and auspicious Lord. ... page **813**
- **1292** - Remain forever joyful and continually behold the dark Syama cloud beside you. ... page **813**
- **1293** - Remain happy, fulfilled and content, forever free of disturbance. ... page **813**
- **1294** - Remain happy and eternally peaceful, forever absorbed in bliss. ... page **814**
- **1295** - May Sri Radha and Nandalala dwell within your heart ... page **814**
- **1296** - Become His and cling continually to His feet. ... page **814**
- **1297** - Those saints who forever worship with feeling both the devotee and Bhagavan ... page **815**
- **1298** - Offer every remaining breath to Rama. ... page **815**
- **1299** - With the mind, continually contemplate the Lord's lila, the abode of rasa. ... page **815**
- **1300** - The Lord's boundless grace rains continuously and without distinction upon all. ... page **815**
- **1301** - Whatever you eat, whatever sacrifice you perform, whatever you give, ... page **816**
- **1302** - The one who has ever looked with the heart's eye into the Lord's inmost being ... page **816**
- **1303** - Why do you not place your trust in the Lord? ... page **816**
- **1304** - If you wish to be free of the dreadful sorrow of birth and death, ... page **816**
- **1305** - If you desire supreme peace, abandon ego. ... page **817**
- **1306** - Serve the world with the body and belong to Hari with the mind. ... page **817**
- **1307** - Give the Lord complete authority over what is good or bad for you. ... page **817**
- **1308** - All enjoyments of the world of nature are impure, incomplete, impermanent and without essence. ... page **817**
- **1309** - Open and sever every bond of the material world, nature and maya. ... page **818**
- **1310** - Let one abandon hope in the world and place trust in the Lord. ... page **818**
- **1311** - The one Bhagavan fills the entire moving and unmoving universe. ... page **818**
- **1312** - Dharma purifies the mind. Dharma gives elevated character. ... page **819**
- **1313** - Through it, desire and anger, greed and pride, jealousy and envy, and longing for unreal sense-objects, ... page **820**
- **1314** - Service to the Lord alone is obligatory action. ... page **821**
- **1315** - Understand the one Self within all, eternally undivided, immortal, real and nondual. ... page **821**

- **1316** - Wealth and majesty, material success, position and authority, honor and respect; ... page **821**
- **1317** - Exclusive love forever resting in the pollen of Hari's lotus feet ... page **822**
- **1318** - I bow to the supremely sacred lotus feet, the root of dharma, ... page **822**
- **1319** - The discerning servant has neither possessiveness nor desire, neither attachment nor pride, ... page **822**
- **1320** - Father is a sacred ford, mother is a sacred ford and Sri Acarya is a sacred ford. ... page **822**
- **1321** - Disregarding personal happiness, continually make the people happy. ... page **823**
- **1322** - Mouth, arms, thighs and feet each occupy their own place. ... page **823**
- **1323** - Truthful speech that is beneficial, sweet and measured, and continual self-study; ... page **823**
- **1324** - The vaisya endowed with justice and dharma produces abundant grain through agriculture. ... page **824**
- **1325** - Devoted to vows, fasting, discipline and austerity, giving according to his means and affectionate to servants; ... page **824**
- **1326** - That son alone is worthy who continually honors father and mother, ... page **825**
- **1327** - The wife who regards service to her husband as immeasurable good fortune ... page **825**
- **1328** - Understanding his wife as half of himself, a husband continually joins her in dharma. ... page **825**
- **1329** - Indian men and women possess equal rights within the home. ... page **826**
- **1330** - Living beings, objects, sights, literature, clothing, food and recreation ... page **827**
- **1331** - Crown jewel of the universal assembly, regarding all like himself and sustaining the world; ... page **827**
- **1332** - The saint is a great mine of virtues. ... page **828**
- **1333** - The true guru is one who personally possesses essential knowledge of the Lord ... page **829**
- **1334** - The saint's mind is stainless and gentle, speech is restrained and feeling utterly pure. ... page **829**
- **1335** - In one for whom not the slightest possessiveness remains anywhere or at any time, ... page **830**
- **1336** - The poor person whom Hari honors becomes exceedingly wealthy. ... page **831**
- **1337** - Isvara is eternally radiant with joy, established in the bliss of His eternal essential being. ... page **831**
- **1338** - Although you may have committed countless terrible sins and wicked acts, ... page **832**
- **1339** - The wise and discerning person remains forever equal ... page **832**
- **1340** - Yogic powers, glories and perfections are exceedingly rare and not easily attained. ... page **832**

- **1341** - One who forever beholds the one Bhagavan within everything inert and conscious; ... page **833**
- **1342** - The "I" is offered in the Lord's service, and sweet possessive love rests only in Him. ... page **834**
- **1343** - Whatever is received in the world, fame or infamy, honor or disgrace, ... page **834**
- **1344** - Free of hatred, friend of all and support of the lowly and distressed; ... page **835**
- **1345** - Free of desire, anger, greed and pride, untouched by grief, delusion, fear and fatigue; ... page **835**
- **1346** - They inwardly renounce hypocrisy, honor, pride, position, fame and splendor. ... page **835**
- **1347** - They regard criticism of others as falsehood and neither listen to it nor repeat it to anyone. ... page **836**
- **1348** - By whose touch, sight and remembrance even the gravest sins are instantly erased, ... page **836**
- **1349** - Those in whom there is not the slightest possessiveness, attachment, hatred, egoism or pride; ... page **837**
- **1350** - Those who have attained Bhagavan, who is eternally composed of knowledge, eternal knowledge itself and the eternal foundation of knowledge, ... page **837**
- **1351** - Without Hari’s grace, one does not obtain sacred satsanga, ... page **837**
- **1352** - A life in Bhagavan, free of pleasure and pain, is supreme bliss itself, ... page **838**
- **1353** - Practitioners devoted to the attributeless and formless attain the great state of kaivalya, ... page **838**
- **1354** - The one ultimate, supremely sacred goal of a human being is Bhagavan alone; ... page **838**

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- **१३५५** - मानव वह जो करता है मानव बन, सब जगकी सेवा, ... पृष्ठ **८३९**
- **१३५६** - माता, पिता, देव, गुरु, गुरुजन, गौ, द्विज, रुग्ण, आर्त अति दीन, ... पृष्ठ **८३९**
- **१३५७** - पाता है जो जीवनमें सर्वत्र सदा प्रभुका संस्पर्श, ... पृष्ठ **८४०**
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- **१३६०** - श्रेय परम मानव-जीवनका, प्रभुके पदमें पावन प्रेम, ... पृष्ठ **८४१**
- **१३६१** - भोग अनित्य, अपूर्ण सदा हैं, क्षणभंगुर, दुःखोंकी खान, ... पृष्ठ **८४२**
- **१३६२** - इन्द्रियके सब भोग विविध भीषण दुःखोंकी गहरी खान, ... पृष्ठ **८४२**
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- **१३६४** - मन-मति सात्त्विक रहे, चित्तमें नित्य रहे सेवाका चाव, ... पृष्ठ **८४४**
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- **१४२०** - हित-मित-सत्य-मधुर नित बोले, हित-मित-शुद्ध करे आहार, ... पृष्ठ **८६८**
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- **१४२६** - सबमें देखो निज आत्माको, सबमें भरे स्वयं भगवान, ... पृष्ठ **८७१**

ENGLISH TRANSLATION

- **1355** - The human being is one who, becoming truly human, serves the whole world. ... page **839**
- **1356** - Mother, father, deities, guru, elders, cows, brahmanas, the sick, the afflicted and the utterly lowly; ... page **839**
- **1357** - One who always and everywhere experiences the Lord's touch in life, ... page **840**
- **1358** - Human life has this one sacred and exalted goal: ... page **841**
- **1359** - This precious human life keeps passing uselessly away. ... page **841**
- **1360** - The supreme good of human life is sacred love at the Lord's feet. ... page **841**
- **1361** - Enjoyments are impermanent, forever incomplete, momentary and mines of sorrow. ... page **842**
- **1362** - All the varied enjoyments of the senses are deep mines of terrible sorrow. ... page **842**
- **1363** - However accomplished in learning and the arts, affluent and given to enjoyment; ... page **843**
- **1364** - May mind and understanding remain sattvic, and may the heart forever delight in service. ... page **844**
- **1365** - So long as the mind believes that enjoyments will grant the happiness it desires, ... page **844**
- **1366** - You have received the rare human body, the great abode of spiritual discipline. ... page **845**
- **1367** - One eternal reality, the conscious Self, pervades the moving and unmoving universe. ... page **845**
- **1368** - The terrible cycle of birth and death can never end ... page **846**
- **1369** - Human being, embody humanity; only then will life succeed. ... page **846**
- **1370** - Today the human being has become a demon, a monster, a merciless ghost and fiend. ... page **847**
- **1371** - Completely renounce fear, agitation, anger, despair and anxiety. ... page **848**
- **1372** - Bhagavan alone dwells within every living being. ... page **848**
- **1373** - That is gross ignorance which entangles a human being in sin, ... page **849**
- **1374** - May mutual love prevail among nations, without the slightest enmity or opposition. ... page **849**
- **1375** - Lord of all, indwelling knower of every heart, all-powerful foundation of everything, ... page **850**
- **1376** - May hatred, resentment, enmity, violence, retaliation, disgust, arrogance and pride ... page **851**
- **1377** - May people worship and encourage worship of the deity according to their respective faith and tradition. ... page **851**
- **1378** - One who practices truth, nonviolence, service, restraint and saintly conduct toward all, ... page **852**

- **1379** - Those noble men who are devoted to truth and dharma, unattached and dependent upon righteous earnings; ... page **852**
- **1380** - One who feels not the slightest inward pain even on hearing abuse, ... page **853**
- **1381** - One who takes pleasure in another's pain is profoundly unfortunate. ... page **853**
- **1382** - May the mind be mastered, the senses restrained, and truth, nonviolence and pure conduct established. ... page **853**
- **1383** - That person alone is victorious and free, truly heroic and strong, ... page **854**
- **1384** - One whose mind is forever inhabited by desire, anger, intoxication, delusion, ... page **855**
- **1385** - Regarding another's suffering as their own, they strive to remove it. ... page **855**
- **1386** - A friend serves in every way and gives every form of happiness, ... page **856**
- **1387** - I am within the nation and the nation is within me; nation and self are not two. ... page **856**
- **1388** - So long as the search for enjoyments remained and happiness appeared to lie within them, ... page **856**
- **1389** - To feel sorrow at another's happiness and pleasure in another's pain is a most grievous sin. ... page **856**
- **1390** - Wealth, people, position and authority that continually increase limitless craving and desire ... page **857**
- **1391** - Regard as sinful only those actions whose result destroys even a little of another's or one's own welfare; ... page **857**
- **1392** - Wealth, relations, position, authority, fame, renown, land, buildings, children and honor ... page **857**
- **1393** - Remain vigilant and continually observe the feelings of the heart. ... page **858**
- **1394** - One who always considers oneself lower even than dry grass fallen upon the road, ... page **858**
- **1395** - The one whose attachment, desire, intoxication, greed, fear, envy, hatred, corruption, ... page **858**
- **1396** - One who feels not the slightest pride in social order, caste, wealth, relations, youth, authority, high position, learning or knowledge; ... page **859**
- **1397** - May life be filled with restraint and observance and blessed by the practice of right conduct. ... page **859**
- **1398** - Remain free of hatred toward every living being and keep a friendly spirit toward all. ... page **859**
- **1399** - Renounce speech that is harmful, false, futile, bitter, critical or disturbing. ... page **860**
- **1400** - Bhagavan alone is master of mind, senses and body. ... page **860**
- **1401** - Master body and senses, continually perform every auspicious action, ... page **861**
- **1402** - Master the mind and remain forever free of attachment and hatred. ... page **862**
- **1403** - Keep mind and senses mastered and never be even slightly careless. ... page **862**

- **1404** - One who regards another's welfare as personal harm and another's growth as personal ruin; ... page **862**
- **1405** - Apart from the wealth of worship, what other wealth will you desire? ... page **863**
- **1406** - Loving worship is true wealth, and divine qualities are real riches. ... page **863**
- **1407** - Remember Hari moment by moment; do not forget Him even for an instant. ... page **864**
- **1408** - If you desire peace and happiness, never desire another's sorrow. ... page **864**
- **1409** - Craving for sense objects is dark and destroys the development of knowledge. ... page **864**
- **1410** - Every day and every moment, continually elevate mind and understanding. ... page **864**
- **1411** - May the mind be purified by contemplation of Bhagavan, truth and others' welfare. ... page **865**
- **1412** - Conduct yourself in the world in this way: ... page **865**
- **1413** - May the son behold God in his father and the father Bhagavan in his son. ... page **865**
- **1414** - Bhagavan alone dwells within every moving and unmoving being. ... page **866**
- **1415** - The circumstance Bhagavan has given is itself a form of spiritual discipline. ... page **866**
- **1416** - The unreal never possesses being, and the real is never absent. ... page **867**
- **1417** - If you desire welfare in both this world and the next, ... page **867**
- **1418** - Keep no attachment to action and no possessiveness toward its fruit. ... page **867**
- **1419** - Honor everyone continually and give pure love to all. ... page **868**
- **1420** - Always speak beneficial, measured, truthful and sweet words; eat beneficial, measured and pure food. ... page **868**
- **1421** - Day and night benefit others with body, mind and wealth. ... page **868**
- **1422** - Compassion does not consider caste or lineage, human, bird or animal, friend or enemy; ... page **869**
- **1423** - The supremely excellent gladly bear personal loss while benefiting others. ... page **869**
- **1424** - Behold Bhagavan forever hidden within the sorrowful, lowly, afflicted and sick. ... page **870**
- **1425** - Even a little wealth purely earned through truth and dharma ... page **871**
- **1426** - See your own Self in all, and see Bhagavan Himself pervading everyone. ... page **871**

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- **१४२७** - जो निर्भर करता प्रभुपर ही, जिसका प्रभुमें दृढ़ विश्वास, ... पृष्ठ **८७२**
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- **१४२९** - मन सत-संगति नित कीजै, ... पृष्ठ **८७२**
- **१४३०** - जिनसे बढ़े तमोगुण तमकर, चले रजोगुण तमकी ओर, ... पृष्ठ **८७३**
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ENGLISH TRANSLATION

- **1427** - One who depends upon the Lord alone and possesses firm faith in Him ... page **872**
- **1428** - The finest works of life are these: ... page **872**
- **1429** - O mind, keep holy company every day. ... page **872**
- **1430** - Those things by which tamas and its darkness increase and rajas moves toward darkness; ... page **873**
- **1431** - Never keep the company of the wicked. ... page **873**
- **1432** - Never desire service of any kind from another person. ... page **874**
- **1433** - Whatever has come, whatever is coming and whatever will be received hereafter ... page **874**
- **1434** - Bhagavan is the master of everything you have received. ... page **874**
- **1435** - Understand everyone to have a share in whatever you possess or receive. ... page **875**
- **1436** - Every possession you have received, body, mind, wealth, strength and vast intelligence, ... page **875**
- **1437** - Make meaningful the body, mind, wealth, strength, learning, understanding and authority you have received ... page **875**
- **1438** - Give food to the hungry and water to the thirsty. ... page **875**
- **1439** - Give fearlessness to the frightened and grain to the hungry. ... page **876**
- **1440** - Where hatred and suspicion abound, give love and trust. ... page **876**
- **1441** - Give forgiveness to an enemy and a truthful heart to a friend. ... page **877**
- **1442** - Forget whatever benefit you have ever done for another. ... page **877**
- **1443** - Those who inwardly honor helpless and lowly people struck by calamity, ... page **878**
- **1444** - Never allow the mind to covet another's possession. ... page **878**
- **1445** - Always offer everyone auspicious encouragement and noble conduct. ... page **878**
- **1446** - Always do all the good you can, ... page **879**
- **1447** - Show compassion toward every living being and give affection to all. ... page **879**
- **1448** - Never anywhere mistakenly speak words that bring sorrow, harm or agitation, ... page **880**
- **1449** - Protect others' rights and relinquish your own. ... page **880**
- **1450** - Conduct yourself truthfully and abandon every violence. ... page **882**
- **1451** - The comfort of the happy has been extracted from the happiness of those who suffer. ... page **883**
- **1452** - Never laugh on seeing someone fall. ... page **883**
- **1453** - Never contemplate or discuss another's faults in any way. ... page **884**
- **1454** - Do not search for where a devil may sit hidden within someone. ... page **885**
- **1455** - See your own faults and never mistakenly look at another's. ... page **885**
- **1456** - Do not look at, contemplate or speak another's faults. ... page **885**
- **1457** - The finest covers another's faults by giving personal virtues. ... page **886**

- **1458** - That sacred person alone is fortunate who is detached from sense objects ... page **886**
- **1459** - As the seed is, so its many fruits become. ... page **886**
- **1460** - Whatever conduct you desire from everyone toward yourself, ... page **887**
- **1461** - Pure earnings from one's own labor continually purify the understanding. ... page **887**
- **1462** - The means, acquisition, increase, protection, expenditure, enjoyment and loss of wealth ... page **887**
- **1463** - Do not become lazy through carelessness; perform work properly. ... page **888**
- **1464** - In a person attached to wealth arise possessiveness and pride toward it. ... page **888**
- **1465** - After giving gods, sages, ancestors, humans and every creature their share, ... page **889**
- **1466** - May life, body, mind, speech, wealth, food, relationships, ... page **889**
- **1467** - How long will you remain wretched and trapped in attachment and craving for sense objects? ... page **889**
- **1468** - Keep yourself forever absorbed in remembrance of Bhagavan. ... page **889**
- **1469** - Pure food obtained through honestly earned wealth, ... page **890**
- **1470** - Meat, alcohol, eggs, impure food, food obtained through sin or another's leavings, ... page **891**
- **1471** - Humans, animals, birds, vines, trees, insects and moths: ... page **891**
- **1472** - Never mistakenly commit violence toward any creature through body or mind. ... page **891**
- **1473** - The feeling in a person's mind at life's end will accord ... page **892**
- **1474** - Incomparable service at the time of death removes the world from the mind. ... page **892**
- **1475** - One who worships ghosts and spirits and practices tamasic conduct; ... page **893**
- **1476** - The one who, controlled by desire and greed, becomes angry and harms you ... page **893**
- **1477** - Wealth born of sin cannot remain forever, ... page **893**
- **1478** - Anger is an immense devil; through anger knowledge is killed. ... page **894**
- **1479** - Friends do not see our faults, so we learn nothing from them. ... page **895**
- **1480** - Those whose inward practice remains confined to name and form, ... page **895**
- **1481** - One who lacks humility, uprightness, austerity, renunciation and gentle, modest conduct; ... page **895**
- **1482** - May the body be filled with service and restraint, and speech always loving, beneficial and true. ... page **896**
- **1483** - A human skeleton of only bone and skin, limbs weak and body unclothed, ... page **896**
- **1484** - First comes "I," then "my party," and afterward "my country." ... page **897**

- **1485** - Country and dharma were forgotten, as were the welfare of every being and Sri Bhagavan. ... page **898**
- **1486** - A life without dharma is an animal life filled with terrible tamas. ... page **898**
- **1487** - When a human becomes devoted solely to desire and enjoyment, ... page **898**
- **1488** - Posing as great souls and yogis, as pretended lovers and knowers, ... page **898**
- **1489** - This momentary and impermanent world is filled with sorrow. ... page **899**
- **1490** - Within the human body all four aims of life may naturally be accomplished, ... page **900**
- **1491** - Since wealth and authority became the purpose of our lives, ... page **900**
- **1492** - Those who forget the goal of human life and become slaves of enjoyment ... page **900**
- **1493** - Truth is now covered by tamas, and rajas has become tamas's slave. ... page **901**
- **1494** - Today our slogan is that life should be of a "higher standard." ... page **904**
- **1495** - "One eternal, vast and perfect consciousness of the Self dwells within every being." ... page **906**
- **1496** - We have become foreigners in our own country, sacrificing everything of our own. ... page **908**
- **1497** - Today we have become complete foreigners in our own country. ... page **908**

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- **१५३१** - राजा श्वेत हुए अति वैभवशाली, तपोनिष्ठ मतिमान। ... पृष्ठ **९३३**
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- **१५४२** - मैया! मैं अब खूब पढ़ूँगा। कभी किसीसे नहीं लड़ूँगा।। ... पृष्ठ **९३८**
- **१५४३** - 'मैया! कितने अपराध किये मैंने।' ... पृष्ठ **९३८**
- **१५४४** - साधन-हीन, मलीन-मन, दीन, विषय-रस-लीन। ... पृष्ठ **९३९**
- **१५४५** - जा प्रभुके पद-पदुमकी प्रभा सकल संसार। ... पृष्ठ **९३९**
- **१५४६** - पाप-वासना भर मनमें जो जाती किन्हीं महत्के पास। ... पृष्ठ **९३९**
- **१५४७** - एक ब्रह्म है व्यापक सबमें, सभी ब्रह्मका है विस्तार। ... पृष्ठ **९४०**
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- **१५४९** - श्रीराधा-माधव हम सबका करें सदा सब विधि कल्याण। ... पृष्ठ **९४१**
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- **१५५१** - पुत्रि! समर्पित जीवन अपना रखना नित पतिके अनुकूल। ... पृष्ठ **९४२**
- **१५५२** - पावन सुख-सम्पन्नता, स्वस्थ देह-मन-बुद्धि। ... पृष्ठ **९४२**
- **१५५३** - दीर्घ आयु, आरोग्य, सुसंतति, शुभ सम्पत्ति, धर्मसे युक्त। ... पृष्ठ **९४३**
- **१५५४** - सदाचार-सुविचार हों, रहें स्वस्थ मन-देह। ... पृष्ठ **९४३**
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- **१५५६** - सात्त्विक सुख-समृद्धि, संतति, शुभ धर्म-समन्वित अर्थ अपार। ... पृष्ठ **९४४**
- **१५५७** - श्वेतद्वीपमें जा नारदने चुनकर दो-सौ हरिके नाम। ... पृष्ठ **९४५**
- **१५५८** - दीपावलिकी दीपज्योतिसे हो भारत जाज्वल्य। ... पृष्ठ **९४५**
- **१५५९** - तुमने ही प्रभु! आत्मरूपसे इन देहोंमें किया प्रवेश। ... पृष्ठ **९४५**
- **१५६०** - डरपो मत, प्रभुजीको ध्यान धरो, डरपो मत।। ... पृष्ठ **९४६**
- **१५६१** - आवो आवोजी सगाजी म्हारे द्वार, हरिका गुण गावोजी। ... पृष्ठ **९४६**
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- **१५६३** - अभ्युदय हो सभीका शुभ, सभीका सुविकास हो। ... पृष्ठ **९४७**
- **१५६४** - शक्ति-प्रेरणा-स्फुरणा देकर, सब कुछ तुम करवाते, नाथ! ... पृष्ठ **९४८**
- **१५६५** - प्रेरक तुम, प्रेरणा तुम्हारी, रस-रति-भाव तुम्हारे रूप। ... पृष्ठ **९४८**

ENGLISH TRANSLATION

- **1498** - The sky is filled with words: progress, development and advancement; ... page **909**
- **1499** - Eternal and beginningless dharma and Bhagavan are the life and soul of humanity. ... page **911**
- **1500** - Filled with hypocrisy, honor and intoxication, the mind contains countless desires impossible to satisfy. ... page **911**
- **1501** - No one becomes great through wealth, riches, authority or honor. ... page **912**
- **1502** - Assuming the dress of renunciants, they become “great men,” ... page **912**
- **1503** - Only the one who has become His is healthy; ... page **914**

Miscellany

- **1504** - O Sri Nehalata, filled with affection, you are forever blessed, ... page **915**
- **1505** - From the moment the Enchanter entered my sight, ... page **917**
- **1506** - Even after meeting Him, the heart’s longing did not depart. ... page **918**
- **1507** - Crown jewel of love, jewel of prema and sovereign among lovers, ... page **918**
- **1508** - The sweet and enchanting feelings of Mahabhava and the sovereign of rasa ... page **919**
- **1509** - She whose body and mind are not her own, who bears only the Beloved’s body and mind, ... page **919**
- **1510** - Mother Yasoda stands holding Syama in her lap, ... page **919**
- **1511** - A saint once lived in Varanasi, purifier of the world. ... page **920**
- **1512** - The report spread through the land that the devotee Kabir was a perfected man. ... page **922**
- **1513** - The saint Sanatana sat upon the Yamuna’s bank in Vrindavana, ... page **924**
- **1514** - Blessed was the pair of male and female pigeons, ... page **926**
- **1515** - The bird recognized that the hunter was deeply distressed and agitated by hunger. ... page **927**
- **1516** - Gautama was an exceedingly ungrateful sinner, a hard demon in a brahmana’s body, ... page **927**
- **1517** - Hearing a lion’s roar, a frightened doe leaped into the river. ... page **928**
- **1518** - Ever singing the Lord’s name, immersed in the ocean of nectar that is the rasa of love, ... page **929**
- **1519** - Forever and without interruption he naturally sings the Lord’s sweet virtues. ... page **929**
- **1520** - The crown jewel among teachers of devotional kirtan forever sings the Name and virtues. ... page **929**
- **1521** - O child, the ending of sorrow, the gaining of happiness, royal rank, even Brahma’s highest station, ... page **929**
- **1522** - Those who repeat Rama’s name have nothing anywhere to fear. ... page **930**
- **1523** - His saintly character was sacred, filled with renunciation, austerity and forgiveness. ... page **930**

- **1524** - Equal and free of division, a seer of Brahman, noble embodiment of Brahman, utterly detached; ... page **930**
- **1525** - Cold and heat, pleasure and pain, good and evil, life and death, honor and dishonor, ... page **931**
- **1526** - He duly established a sacred fire and kindled it fully. ... page **931**
- **1527** - While they played, their ball fell into a well, and they could not take it out. ... page **931**
- **1528** - When prince Arjuna saw Ekalavya's skill in piercing targets with arrows, ... page **932**
- **1529** - On the Ganga's bank the brahmana Yaja completed king Drupada's sacrifice. ... page **932**
- **1530** - The celestial apsara Urvasi came and asked Arjuna for the gift of love. ... page **933**
- **1531** - King Sveta was immensely prosperous, intelligent and devoted to austerity, ... page **933**
- **1532** - The glory of devotion is unequaled and boundless. ... page **933**
- **1533** - Those whose hearts are fixed on Sri Hari, exclusively surrendered to Hari, ... page **934**
- **1534** - Fearlessly surrendering and effacing themselves in their husband for his good, ... page **934**
- **1535** - Having entirely given up food and water, he took only a measured little buttermilk. ... page **934**
- **1536** - Hari and Hara, Brahma, moon and sun, Indra, the Vasus, Sadhyas, Prajapatis and the great Vedas; ... page **935**
- **1537** - Until cow slaughter is stopped completely, ... page **936**
- **1538** - To protect Mother Cow, the Lord assumed human form. ... page **936**
- **1539** - Lord, grant such good understanding that all cow slaughter may cease. ... page **936**
- **1540** - The cow is India's very life; come, rescue the cow. ... page **937**
- **1541** - O Lord! O Lord! We children are all ignorant. ... page **937**
- **1542** - Mother, I shall now study very well and never quarrel with anyone. ... page **938**
- **1543** - "Mother, how many offenses I have committed!" ... page **938**
- **1544** - Without spiritual discipline, lowly and impure in mind, absorbed in sensory pleasure, ... page **939**
- **1545** - The radiance of the Lord's lotus feet pervades the entire world. ... page **939**
- **1546** - A woman whose heart is filled with sinful desire approaches a great soul ... page **939**
- **1547** - One Brahman pervades all; everything is an expansion of Brahman. ... page **940**
- **1548** - Knowledge, yoga, detachment, loving attachment, and good action free of every desire; ... page **941**
- **1549** - May Sri Radha-Madhava always grant every kind of welfare to us all. ... page **941**
- **1550** - May the lamp's flame awaken the auspicious, boundless divine light of the Bhagavata. ... page **942**

- **1551** - Daughter, keep your dedicated life always in harmony with your husband. ... page **942**
- **1552** - May there be sacred happiness and prosperity and soundness of body, mind and understanding. ... page **942**
- **1553** - May the newly married couple enjoy long life, health, worthy children, auspicious wealth and dharma; ... page **943**
- **1554** - May conduct and thoughts be good and mind and body remain healthy. ... page **943**
- **1555** - May their blessed life remain endowed with sound understanding and refined taste, ... page **944**
- **1556** - May they possess sattvic happiness and prosperity, children, and abundant wealth joined with blessed dharma. ... page **944**
- **1557** - Going to Svetadvipa, Narada selected two hundred names of Hari. ... page **945**
- **1558** - May India blaze with the light of Dipavali's lamps. ... page **945**
- **1559** - Lord, You alone entered these bodies as the indwelling Self. ... page **945**
- **1560** - Do not be afraid; meditate upon the Lord. Do not be afraid. ... page **946**
- **1561** - Come, come, relatives, to my door and sing Hari's virtues. ... page **946**
- **1562** - Everyone in my home worships Sri Rama; dear brother-in-law, worship Sri Krishna. ... page **947**
- **1563** - May everyone attain auspicious advancement and excellent development. ... page **947**
- **1564** - Giving power, impulse and inspiration, You cause everything to be done, Lord. ... page **948**
- **1565** - You are the impeller and Yours is the inspiration; rasa, loving attachment and feeling are Your forms. ... page **948**

CHAPTER 2

वन्दना एवं प्रार्थना

Adoration and Prayer

Source scan pages 34–110

ORIGINAL Braj Bhāṣā

॥ श्रीहरिः ॥

पद-रत्नाकर

वन्दना एवं प्रार्थना

[१]

(दोहा)

दोउ चकोर, दोउ चंद्रमा, दोउ अलि, पंकज दोउ।
दोउ चातक, दोउ मेघ प्रिय, दोउ मछरी, जल दोउ॥
आश्रय-आलंबन दोउ, विषयालंबन दोउ।
प्रेमी-प्रेमास्पद दोउ, तत्सुख-सुखिया दोउ॥
लीला-आस्वादन-निरत, महाभाव-रसराज।
बितरत रस दोउ दुहुन कौं, रचि बिचित्र सुठि साज॥
सहित बिरोधी धर्म-गुन जुगपत नित्य अनंत।
बचनातीत अचिन्त्य अति, सुषमामय श्रीमंत॥
श्रीराधा-माधव-चरन बंदौं बारंबार।
एक तत्त्व दो तनु धरें, नित-रस-पाराबार॥

[२]

(दोहा)

मन्मथ-मन्मथ मन मथत जाकें सुषमित अंग।
मुख-पंकज-मकरंद नित पियत स्याम-दृग-भृंग॥
जाके अंग-सुगंध कौं नित नासा ललचात।
तन चाहत नित परसिबौ जाकौ मधुमय गात॥
मधु-रसमयि बचनावली सुनिबे कौं नित कान।
हरि के लालाइत रहत, तजि गुरुता कौ भान॥

ENGLISH TRANSLATION

Adoration and Prayer

[1]

(Dohā)

Two cakora birds and two moons; two bees and two lotuses.
Two cātaka birds and two beloved clouds; two fish and two waters.
Both are the supporting abode of love, and both are its cherished object.
Both are lover and beloved; each finds happiness in the Other's happiness.
Absorbed in savoring divine līlā, They are Mahābhāva and Rasarāja.
They bestow rasa upon one another, arranging wondrous and beautiful play.
They eternally and simultaneously possess infinite, mutually contrary qualities.
Beyond speech and profoundly inconceivable, They are glorious and filled with beauty.
Again and again I bow to the feet of Śrī Rādhā-Mādhava.
The one Reality assumes two bodies, an eternal, boundless ocean of rasa.

[2]

(Dohā)

Her beautiful limbs churn the mind of Him who churns the mind of Cupid.
The bees of Śyāma's eyes forever drink the nectar of Her lotus face.
His nose forever longs for the fragrance of Her limbs.
His body forever yearns to touch Her honey-filled form.
His ears forever long to hear Her words, filled with honey and rasa.
Hari remains eager for them, abandoning every thought of dignity.

ORIGINAL Braj Bhāṣā and Hindi

जाके मधुर प्रसाद कौं मधु रस चाखन हेतु।
हरि-रसना अकुलात अति तजि दुस्त्यज श्रुति-सेतु॥
जाकी नख-द्युति लखि लजत कोटि-कोटि रबि चंद।
बंदौं तेहि राधा-चरन-पंकज सुचि सुखकंद॥

[३]

(तर्ज लावनी-ताल कहरवा)

जिनका शुचि सौन्दर्य-सुधा-रसनिधि नित नव बढ़ता रहता।
जिनका मधु माधुर्य माधुरी नित नव रस भरता रहता॥
नित नवीन निरुपम भावोंका जिनमें सदा उदय होता।
जिनमें अतुल तरंगें नित नव उठतीं, नहिं विराम होता॥
जिनमें अवगाहन कर कभी न होते तृप्त स्वयं भगवान।
रसमय स्वयं सदा जिनका रस करते लोलुपकी ज्यों पान॥
जिनको निज स्वरूप-सद्गुण-आनँदका कभी न होता भान।
शुचि सुन्दरता, मधुर माधुरीका होता न तनिक अभिमान॥
जो अपनेको सदा समझतीं सभी भाँतिसे दीन-मलीन।
देती रहतीं, नित्य मानतीं पर लेनेवाली अति हीन॥
ऐसी जो प्रियतमा श्यामकी, त्याग-मूर्ति, गुणवती उदार।
उन श्रीराधापद-कमलोंमें नमस्कार है बारंबार॥

[४]

(राग केदार-ताल कहरवा)

दुर्लभ परम त्यागमय पावन प्रेम-मूर्ति आदर्श महान।
महाभावरूपा श्रीराधा, जिनके प्रेमवश्य भगवान॥
नहीं तनिक भी स्व-सुख-वासना, नहीं मोह-माया-मद-मान।
प्रियतम-पद-पूर्णार्पित जीवन, जगके सारे द्वन्द्व समान॥
मुक्ति-बन्ध वैराग्य-भोगके ग्रहण-त्यागका कभी न ध्यान।
प्रियतम-सुख ही सब कार्योंमें करता नित्य प्रेरणा-दान॥
प्रेममयी शुचितम श्रीराधाके पद-रज-कण रसकी खान।
वे स्वीकार करें इस जन नगण्यके नमस्कार निर्मान॥

ENGLISH TRANSLATION

Continuation of [2]

Hari's tongue grows intensely restless to taste the honeyed rasa of Her sweet remnants, forsaking even the bounds of revealed scripture that are so difficult to relinquish.
Millions upon millions of suns and moons are abashed when they behold the radiance of Her nails. I bow to those pure lotus feet of Rādhā, the very source of bliss.

[3]

(Tune: Lāvanī; Tāla: Kaharvā)

The nectar-ocean of Her pure beauty grows forever fresh.
Her honeyed sweetness fills it continually with ever-new rasa.
Within Her, new and incomparable devotional moods arise without end.
Matchless waves surge ever anew, never coming to rest.
Even Bhagavān Himself immerses there and is never satisfied.
Though He is rasa embodied, He drinks Her rasa like one overcome with longing.
She remains wholly unaware of the joy of Her own form and noble qualities.
She has not the least pride in Her pure beauty or honeyed sweetness.
She always regards Herself as lowly and impure in every way.
She goes on giving, while considering it utterly base to take for Herself.
Such is Śyāma's beloved: virtuous, magnanimous, and the embodiment of renunciation.
Again and again I bow to the lotus feet of Śrī Rādhā.

[4]

(Rāga Kedāra; Tāla: Kaharvā)

Rare, supremely self-renouncing, and pure, She is the great ideal and embodiment of divine love.
Śrī Rādhā is Mahābhāva embodied, and Bhagavān is governed by Her love.
She has not the slightest desire for Her own happiness, nor any delusion, attachment, intoxication, or pride.
Her life is wholly offered at Her beloved's feet, and all the world's opposing conditions are alike to Her.
She never considers the acceptance or rejection of liberation or bondage, detachment or enjoyment.
Her beloved's happiness alone inspires Her perpetually in every action.
Each particle of dust from the feet of the supremely pure and love-filled Śrī Rādhā is a mine of rasa.
May She accept the guileless salutation of this insignificant person.

ORIGINAL Braj Bhāṣā

[५]

(दोहा)

श्रीराधारानी-चरन बंदौं बारंबार।
जिन के कृपा-कटाच्छ तें रीझैं नंदकुमार॥
जिन के पद-रज-परस तें स्याम होयँ बेभान।
बंदौं तिन पद-रज-कननि मधुर रसनि के खान॥
जिन के दरसन हेतु नित बिकल रहत घनस्याम।
तिन चरननि में बसे मन मेरो आठौं जाम॥
जिन पद-पंकज पर मधुप मोहन-दृग मँड़रात।
तिन की नित झाँकी करन मेरौ मन ललचात॥
‘रा’ अच्छर कौं सुनत ही मोहन होत बिभोर।
बसे निरंतर नाम सो ‘राधा’ नित मन मोर॥

[६]

(राग पीलू-ताल कहरवा)

बंदौं श्रीराधा-चरन पावन परम उदार।
भय-बिषाद-अग्यान हर, प्रेम-भक्ति-दातार॥

[७]

(राग पीलू-ताल कहरवा)

श्रीराधारानी-चरन बिनवौं बारंबार।
बिषय-बासना नास करि, करौ प्रेम-संचार॥
तुम्हरी अनुकंपा अमित, अबिरत अकल अपार।
मोपै सदा अहैतुकी बरसत रहत उदार॥
अनुभव करवावौ तुरत, जाते मिटैं बिकार।
रीझैं परमानंदघन मोपै नंदकुमार॥
परयौ रहौं नित चरन-तल, अरयौ प्रेम-दरबार।
प्रेम मिलै, मोय दुहुन के पद-कमलनि सुखसार॥

ENGLISH TRANSLATION

[5]

(Dohā)

Again and again I bow to the feet of Śrī Rādhārānī.
By a sidelong glance of grace from Her, Nandakumāra is delighted.
At the touch of the dust of Her feet, Śyāma loses all outward awareness.
I bow to those particles of foot-dust, mines of sweet rasa.
For the sight of Her feet, Ghanaśyāma remains forever restless.
May my mind dwell at those feet through all eight watches of the day.
The bee-like eyes of Mohana hover around those lotus feet.
My mind forever longs to behold them.
At the mere sound of the syllable "Rā," Mohana is overwhelmed.
May that name, "Rādhā," dwell forever within my mind.

[6]

(Rāga Pīlū; Tāla: Kaharvā)

I bow to Śrī Rādhā's feet, pure, supremely generous,
dispellers of fear, grief, and ignorance, and bestowers of loving devotion.

[7]

(Rāga Pīlū; Tāla: Kaharvā)

Again and again I entreat the feet of Śrī Rādhārānī:
destroy the craving for sense objects and awaken divine love within me.
Your compassion is immeasurable, unceasing, unfathomable, and boundless.
Generous and causeless, it forever rains upon me.
Grant me direct experience at once, so that every impurity may disappear
and Nandakumāra, the condensed form of supreme bliss, may be pleased with me.
May I lie forever beneath Your feet, secured within the court of love.
May I receive love and the essential bliss of the lotus feet of You both.

ORIGINAL Braj Bhāṣā and Hindi

[८]

(राग भैरवी-ताल कहरवा)

बंदौं राधा-पद-कमल अमल सकल सुख-धाम।
जिन के परसन हित रहत लालाइत नित स्याम॥
जयति स्याम-स्वामिनि परम निर्मल रस की खान।
जिन पद बलि-बलि जात नित माधव प्रेम-निधान॥

[९]

(राग माँड़-ताल कहरवा)

रसिक स्याम की जो सदा रसमय जीवनमूरि।
ता पद-पंकज की सतत बंदौं पावन धूरि॥
जयति निकुंजबिहारिनी, हरनि स्याम-संताप।
जिन की तन-छाया तुरत हरत मदन-मन-दाप॥

[१०]

(राग तोड़ी-तीन ताल)

बंदौं राधा-पद-रज पावन।
स्याम-सुसेवित, परम पुन्यमय, त्रिबिध ताप बिनसावन॥
अनुपम परम, अपरिमित महिमा, सुर-मुनि-मन तरसावन।
सर्बाकर्षक रसिक कृषघन दुर्लभ सहज मिलावन॥

[११]

(राग भैरवी-ताल कहरवा)

जिन लक्ष्मीकी रूप-माधुरी, जिनका मधुर शील-सौजन्य।
मधुर स्वभावजनित जिनकी शुचि लीला, प्रीति-माधुरी धन्य॥
जो बैकुण्ठाधीश्वर-वक्ष-विहारिणि नित प्रेमार्णव-मग्न।
जिनकी सेवा-अर्चामें नित रहते सुर-मुनिगण संलग्न॥
राधाकी समता न कर सके उन लक्ष्मीजीके गुण-रूप।
वे राधा निज चरण-कमल-रज परम, मुझे दें दान अनूप॥

ENGLISH TRANSLATION

[8]

(Rāga Bhairavī; Tāla: Kaharvā)

I bow to Rādhā's immaculate lotus feet, the abode of every joy,
for whose touch Śyāma remains forever filled with longing.
Glory to the mistress of Śyāma, the supremely pure mine of rasa.
At Her feet Mādhava, the treasure of love, offers Himself again and again.

[9]

(Rāga Māṇḍ; Tāla: Kaharvā)

She is forever the rasa-filled essence of life for rasika Śyāma.
I ceaselessly bow to the sacred dust of Her lotus feet.
Glory to the Lady who sports in the bowers and dispels Śyāma's anguish.
The mere shade of Her body instantly removes the fever of desire from His mind.

[10]

(Rāga Toḍī; Tīntāla)

I bow to the sacred dust of Rādhā's feet,
so lovingly served by Śyāma, supremely holy, and destructive of the threefold afflictions.
It is incomparable and supreme, its glory immeasurable, awakening longing in gods and sages.
It readily unites one with the rare, all-attractive, rasika Kṛṣṇa, the concentrated form of rasa.

[11]

(Rāga Bhairavī; Tāla: Kaharvā)

Consider Lakṣmī's beautiful form, her sweet character and graciousness,
and the blessed purity of her līlā and loving sweetness, born from her gentle nature.
She dwells upon the breast of the Lord of Vaikuṇṭha, forever immersed in an ocean of love,
and gods and sages remain constantly engaged in her worship and service.
Yet even that Lakṣmī, with all her beauty and virtues, cannot equal Rādhā.
May Rādhā grant me the incomparable, supreme gift of the dust of Her lotus feet.

ORIGINAL Braj Bhāṣā

[१२]

(राग भैरवी-ताल कहरवा)

जिन श्रीराधा के करैं नित श्रीहरि गुन गान।
जिन के रस-लोभी रहैं नित रसमय रसखान॥
प्रेम भरे हिय सौं करैं स्रवन-मनन, नित ध्यान।
सुनत नाम 'राधा' तुरत भूलें तन कौ भान॥
करैं नित्य दृग-अलि मधुर मुख-पंकज-मधु-पान।
प्रमुदित, पुलकित रहैं लखि अधर मधुर मुसकान॥
जो आत्मा हरि की परम, जो नित जीवन-प्रान।
बिसरि अपुनपौ रहैं नित जिन के बस भगवान॥
सहज दयामयि राधिका, सो करि कृपा महान।
करत रहैं मो अधम कौं सदा चरन-रज दान॥

[१३]

(राग मालकोस-तीन ताल)

स्वामिनी हे वृषभानु-दुलारि!
कृष्णप्रिया, कृष्णगतप्राणा, कृष्णा, कीर्तिकुमारि॥
नित्य निकुंजेस्वरि, रासेस्वरि, रसमयि, रस-आधार।
परम रसिक रसराजाकर्षिनि, उज्ज्वल-रस की धार॥
हरिप्रिया, अहलादिनि, हरि-लीला-जीवन की मूल।
मोहि बनाय राखु निसि-दिन निज पावन पद की धूल॥

[१४]

(दोहा)

श्रीराधा! अब देहु मोहि तव पद-रज-अनुराग।
जातें इह-पर-भोग में होय उदय बैराग॥
मोच्छहु की माया मिटै, कटैं सकल भव-रोग।
तुम दोउन के चरन कौ बन्यौ रहै संजोग॥

ENGLISH TRANSLATION

[12]

(Rāga Bhairavī; Tāla: Kaharvā)

Śrī Hari forever sings His virtues before Śrī Rādhā,
remaining ever greedy for Her rasa, though He is rasa embodied and its very mine.
With a heart filled with love, He forever hears, reflects upon, and meditates on Her.
The moment He hears the name "Rādhā," He forgets all awareness of His body.
The bees of His eyes perpetually drink honey from Her sweet lotus face.
Beholding the gentle smile upon Her lips, He remains delighted and thrilled with ecstasy.
She is Hari's supreme Self and His eternal life-breath.
Forgetting Himself, Bhagavān remains forever under Her sway.
May naturally compassionate Rādhikā bestow Her great mercy
and forever grant this fallen person the dust of Her feet.

[13]

(Rāga Mālakośa; Tīntāla)

O mistress, cherished daughter of Vṛṣabhānu!
Beloved of Kṛṣṇa, whose life is centered wholly in Kṛṣṇa, O Kṛṣṇā, daughter of Kīrtidā!
Eternal sovereign of the bowers and the rāsa dance, filled with rasa and its very foundation,
supreme rasika who attracts Rasarāja, flowing current of radiant rasa!
Beloved of Hari, His hlādinī potency, and the root and life of Hari's līlā,
keep me night and day as dust beneath Your sacred feet.

[14]

(Dohā)

Śrī Rādhā, now grant me loving attachment to the dust of Your feet,
so that dispassion may arise toward enjoyment both here and hereafter.
May even the spell of liberation be dispelled and every disease of worldly existence be cut away.
May my bond with the feet of You both remain forever.

ORIGINAL Braj Bhāṣā and Hindi

जो कछु तुम चाहौ, करौ राधा-माधव! दोउ।
तुम्हरे मन की सहज रुचि चाह जु मेरी होउ॥
सेवा कौ कछु काम जो हो मेरे अनुहार।
छोटो-मोटो बकसि मोहि करौ कृपा-बिस्तार॥
परयौ रहौं नित चरन-तल, परसौं नित पद-धूल।
पगदासी पोंछत रहौं, अग-जग सगरौ भूल॥

[१५]

(राग माँड़-ताल कहरवा)

करौ कृपा श्रीराधिका, बिनवौं बारंबार।
बनी रहै स्मृति मधुर सुचि, मंगलमय सुखसार॥
श्रद्धा नित बढ़ती रहै, बढ़े नित्य बिस्वास।
अर्पण हों अवशेष अब जीवन के सब स्वास॥

[१६]

(राग खमाज-तीन ताल)

दयामयि स्वामिनि परम उदार!
पद-किंकरि की किंकरि-किंकरि करौ मोय स्वीकार॥
दूर करौं निकुंज-मग-कंटक-कुसुम सब सदा बुहार।
स्वच्छ करौं तव प्रातहि पावन, धूर-धार सब झार॥
देखौं दुहिन तें तव प्रियतम संग सुललित बिहार।
नित्य निहारत रहौं, मिलै कछु सेवा की सनकार॥
पद-सेवन को बढ़े चाव नित काल अनंत अपार।
अर्पित रहै सदा सेवा में अंग-अंग अनिवार॥
कबहुँ न जगै दूसरी तृष्णा, कबहुँ न अन्य बिचार।
रहै न किंचित् कछु ‘मेरापन’, ‘अहंकार’ होय छार॥
होयँ तुम्हारे मन के ही, बस, मेरे सब ब्यौहार।
बनौ रहै नित तुम्हारौ ही सुख मेरौ प्रानाधार॥

ENGLISH TRANSLATION

Continuation of [14]

Whatever You wish, O Rādhā-Mādhava, do with me.
May the natural inclination of Your hearts become my only desire.
If there is any work of service suited to me,
whether small or great, grant it to me and extend Your grace.
May I forever lie beneath Your feet and touch their dust.
Serving as the maid who wipes Your feet, may I forget the entire moving and unmoving world.

[15]

(Rāga Māṇḍ; Tāla: Kaharvā)

Bestow Your grace, Śrī Rādhikā; again and again I entreat You.
May pure and sweet remembrance, auspicious and filled with essential joy, remain within me.
May reverence increase continually and faith grow stronger each day.
May every breath that remains in this life now be offered without reserve.

[16]

(Rāga Khamāja; Tīntāla)

O compassionate, supremely generous mistress,
accept me as the servant of the servant of Your foot-maid!
Let me sweep forever every thorn and fallen flower from the path to the bower.
Each morning let me cleanse Your sacred courtyard and brush away every current of dust.
Hidden from You both, let me watch Your exquisite play with Your beloved.
May I gaze forever and receive some indication of service to perform.
May my longing to serve Your feet increase endlessly and without bound.
May every limb remain forever and irresistibly offered in service.
May no other thirst ever awaken and no other thought arise.
May not the least sense of "mine" remain, and may ego be reduced to ashes.
May every action of mine accord only with the wish of Your heart.
May Your happiness alone remain forever the support of my life.

ORIGINAL Braj Bhāṣā and Hindi

[१७]

(राग आसावरी-तीन ताल)

राधाजू! मोपै आजु ढरौ।
निज, निज प्रीतम की पद-रज-रति मोय प्रदान करौ॥
बिषम बिषय-रस की सब आसा-ममता तुरत हरौ।
भुक्ति-मुक्ति की सकल कामना सत्वर नास करौ॥
निज चाकर-चाकर-चाकर की सेवा-दान करौ।
राखौ सदा निकुंज निभृत में झाड़दार बरौ॥

[१८]

(राग पीलू-ताल कहरवा)

निन्द्य-नीच, पामर परम, इन्द्रिय-सुखके दास।
करते निसि-दिन नरकमय बिषय-समुद्र निवास॥
नरक-कीट ज्यों नरकमें मूढ़ मानता मोद।
भोग-नरकमें पड़े हम त्यों कर रहे विनोद॥
नहीं दिव्य रस कल्पना, नहीं त्याग का भाव।
कुरस, विरस, नित अरसका दुखमय मनमें चाव॥
हे राधे रासेश्वरी! रसकी पूर्ण निधान।
हे महान महिमामयी! अमित श्याम-सुख-खान॥
पाप-ताप हारिणि, हरणि सत्वर सभी अनर्थ।
परम दिव्य रसदायिनी पंचम शुचि पुरुषार्थ॥
यद्यपि हैं सब भाँति हम अति अयोग्य, अधबुद्धि।
सहज कृपामयि! कीजिये पामर जनकी शुद्धि॥
अति उदार! अब दीजिये हमको यह वरदान।
मिले मंजरीका हमें दासी-दासी-स्थान॥

ENGLISH TRANSLATION

[17]

(Rāga Āsāvarī; Tīntāla)

Rādhājū, let Your mercy flow upon me today.
Grant me love for the dust of the feet of Your own beloved.
At once remove every hope for and attachment to the poisonous rasa of sense objects.
Quickly destroy every desire for worldly enjoyment or liberation.
Grant me service as the servant of Your servant's servant.
Keep me forever in the secluded bower as Your chosen sweeper.

[18]

(Rāga Pīlū; Tāla: Kaharvā)

Condemnable and low, utterly fallen, we are slaves to sensory pleasure,
dwelling night and day in the hellish ocean of sense objects.
As a worm in hell foolishly takes delight in hell,
so we lie in the hell of enjoyment and call it merriment.
We have no conception of divine rasa and no feeling of renunciation.
Our sorrowful minds forever delight in corrupt, tasteless, and empty rasa.
O Rādhā, sovereign of the rāsa dance and complete abode of rasa!
O greatly glorious One, boundless mine of Śyāma's happiness!
You dispel sin and suffering and swiftly remove every calamity.
You bestow supremely divine rasa, the pure fifth goal of human life.
Though we are utterly unworthy and corrupt in understanding in every way,
O naturally merciful One, purify these fallen people.
Supremely generous Lady, grant us this boon now:
may we receive the place of the maid of a mañjarī's maid.

ORIGINAL Hindi and Braj Bhāṣā

[१९]

(राग वसन्त-ताल कहरवा)

हे राधे! हे श्याम-प्रियतमे! हम हैं अतिशय पामर, दीन।
भोग-रागमय, काम-कलुषमय मन प्रपंच-रत, नित्य मलीन॥
शुचितम, दिव्य तुम्हारा दुर्लभ यह चिन्मय रसमय दरबार।
ऋषि-मुनि-ज्ञानी-योगीका भी नहीं यहाँ प्रवेश-अधिकार॥
फिर हम जैसे पामर प्राणी कैसे इसमें करें प्रवेश।
मनके कुटिल, बनाये सुन्दर ऊपरसे प्रेमीका वेश॥
पर राधे! यह सुनो हमारी दैन्यभरी अति करुण पुकार।
पड़े एक कोनेमें जो हम देख सकें रसमय दरबार॥
अथवा जूती साफ करें, झाड़ू दें-सौंपो यह शुचि काम।
रजकणके लगते ही होंगे नाश हमारे पाप तमाम॥
होगा दम्भ दूर, फिर पाकर कृपा तुम्हारीका कण-लेश।
जिससे हम भी हो जायेंगे रहने लायक तव पद-देश॥
जैसे-तैसे हैं, पर स्वामिनि! हैं हम सदा तुम्हारे दास।
तुम्हीं दया कर दोष हरो, फिर दे दो निज पद-तलमें वास॥
सहज दयामयि! दीनवत्सला! ऐसा करौ स्नेहका दान।
जीवन-मधुप धन्य हो जिससे कर पद-पंकज-मधुका पान॥

[२०]

(दोहा)

(राग पीलू-ताल कहरवा)

स्याम-स्वामिनी राधिके! करौ कृपा कौ दान।
सुनत रहैं मुरली मधुर, मधुमय बानी कान॥
पद-पंकज-मकरंद नित पियत रहैं दृग-भृंग।
करत रहैं सेवा परम सतत सकल सुचि अंग॥

ENGLISH TRANSLATION

[19]

(Rāga Vasanta; Tāla: Kaharvā)

O Rādhā, O beloved of Śyāma, we are exceedingly fallen, lowly souls.
Our minds are attached to enjoyment, stained by desire, absorbed in illusion, and perpetually impure.
Your rare court of rasa is supremely pure, divine, and made of spiritual consciousness.
Even sages, seers, knowers, and yogīs possess no right of entry here.
How, then, can fallen creatures such as we enter it?
Crooked at heart, we have merely fashioned an attractive outward costume of a lover of God.
Yet Rādhā, hear this deeply piteous cry, filled with helplessness:
let us lie in one corner from which we may behold Your court of rasa.
Or entrust us with the pure work of cleaning shoes and sweeping the floor.
At the mere touch of its particles of dust, all our sins will surely be destroyed.
Our hypocrisy will depart, and then we will receive the slightest particle of Your grace,
through which even we will become fit to dwell in the realm of Your feet.
Whatever we may be, O mistress, we are forever Your servants.
Mercifully remove our faults and then grant us a dwelling beneath Your feet.
O naturally compassionate lover of the lowly, bestow such a gift of affection
that the bee of our life may be blessed by drinking honey from Your lotus feet.

[20]

(Dohā; Rāga Pīlū; Tāla: Kaharvā)

O Rādhikā, mistress of Śyāma, bestow the gift of Your grace.
May our ears forever hear the sweet flute and Your honey-filled voice.
May the bees of our eyes forever drink the nectar of Your lotus feet.
May every pure limb ceaselessly perform the highest service.

ORIGINAL Braj Bhāṣā

रसना नित पाती रहै दुर्लभ भुक्त प्रसाद।
बानी नित लेती रहै नाम-गुननि-रस-स्वाद॥
लगौ रहै मन अनवरत तुम में आठौं जाम।
अन्य स्मृति सब लोप हों सुमिरत छबि अभिराम॥
बढ़त रहै नित पलहिं-पल दिब्य तुम्हारौ प्रेम।
सम होवैं सब छंद पुनि, बिसरैं जोगच्छेम॥
भुक्ति-मुक्ति की सुधि मिटै, उछलैं प्रेम-तरंग।
राधा-माधव सरस सुधि करै तुरत भव-भंग॥

[२१]

(राग भीमपलासी-तीन ताल)

श्रीराधा! कृष्णप्रिया! सकल सुमंगल-मूल।
सतत नित्य देती रहो पावन निज-पद-धूल॥
मिटैं जगतके द्वन्द्व सब, हों विनष्ट सब शूल।
इह-पर जीवन रहै नित तव सेवा अनुकूल॥
देवि! तुम्हारी कृपासे करैं कृपा श्रीश्याम।
दोनोंके पदकमलमें उपजै भक्ति ललाम॥
महाभाव, रसराज तुम दोनों करुणाधाम।
निज जन कर, देते रहो निर्मल रस अविराम॥

[२२]

(राग ईमन-तीन ताल)

श्रीराधामाधव-युगल महाभाव-रसराज।
करुना करियो दीन पै रहियो हृदय बिराज॥
दीजौ निज पद-कमल की प्रीति पवित्र अनन्य।
प्रभु-सुख-हित सेवा बने शुचि जीवन हो धन्य॥

ENGLISH TRANSLATION

Continuation of [20]

May the tongue forever receive the rare remnants of food You have tasted.
May speech continually savor the rasa of Your names and virtues.
May the mind remain ceaselessly absorbed in You through all eight watches of the day.
Remembering Your enchanting form, may every other memory disappear.
May divine love for You increase every moment without end.
May all personal desires be stilled and every concern for gain and preservation forgotten.
May even the thought of enjoyment or liberation vanish as waves of love surge high.
Sweet remembrance of Rādhā-Mādhava instantly shatters worldly existence.

[21]

(Rāga Bhīmapalāsī; Tīntāla)

Śrī Rādhā, beloved of Kṛṣṇa and source of every auspicious blessing,
forever and unceasingly grant me the sacred dust of Your feet.
May all the world's dualities disappear and every pain be destroyed.
May my life both here and hereafter remain forever suited to Your service.
O Goddess, by Your grace may Śrī Śyāma bestow His grace,
and may the crown jewel of devotion arise for the lotus feet of You both.
You two, Mahābhāva and Rasarāja, are the abode of compassion.
Accept me as Your own and ceaselessly bestow immaculate rasa.

[22]

(Rāga Īmana; Tīntāla)

Śrī Rādhā-Mādhava, the divine Couple, are Mahābhāva and Rasarāja.
Show compassion to this lowly one and remain enthroned within my heart.
Grant pure and exclusive love for Your lotus feet.
May my service be directed to the Lord's happiness, and may this pure life be blessed.

ORIGINAL Braj Bhāṣā and Hindi

[२३]

(राग बिलास तोड़ी-तीन ताल)

कृपा जो राधाजू की चहियै।
तो राधावर की सेवा में तन मन सदा उमहियै॥
माधव की सुख-मूल राधिका, तिनके अनुगत रहियै।
तिन के सुख-संपादन कौ पथ सूधौ अबिरत गहियै॥
राधा पद-सरोज-सेवा में चित निज नित अरुझइयै।
या बिधि स्याम-सुखद राधा-सेवा सौं स्याम रिझइयै॥
रीझत स्याम, राधिका रानी की अनुकंपा पहियै।
निभृत निकुंज जुगलसेवा कौ सरस सुअवसर लहियै॥

[२४]

(राग भीमपलासी-ताल कहरवा)

राधा-नयन-कटाक्ष-रूप चंचल अंचलसे नित्य व्यजित-
रहते, तो भी बहती जिनके तनसे स्वेदधार अविरत॥
राधा-अंग-कान्ति अति सुन्दर नित्य निकेतन करते वास।
तो भी रहते क्षुब्ध नित्य, मन करता नव-विलास-अभिलाष॥
राधा मृदु मुसकान-रूप नित मधुर सुधा-रस करते पान।
तो भी रहते नित अतृप्त, जो रसमय नित्य स्वयं भगवान॥
राधा-रूप-सुधोदधिमें जो करते नित नव ललित विहार।
तो भी कभी नहीं मन भरता, पल-पल बढ़ती ललक अपार॥
ऐसे जो राधागत-जीवन, राधामय, राधा-आसक्त।
उनके चरण-कमलमें रत नित रहे हुआ मम मन अनुरक्त॥

[२५]

(राग भैरवी-ताल कहरवा)

जय वसुदेव-देवकीनन्दन, जयति यशोदा-नँदनन्दन।
जयति असुर-दल-कंदन, जय-जय प्रेमीजन-मानस-चन्दन॥
बाँकी भौहें, तिरछी चितवन, नलिन-विलोचन रसवर्षी।
बदन मनोहर मदन-दर्प-हर परमहंस-मुनि-मन-कर्षी॥

ENGLISH TRANSLATION

[23]

(Rāga Bilāsa Toḍī; Tīntāla)

If one desires the grace of Rādhājū,
body and mind should remain forever eager for the service of Rādhā's beloved.
Rādhikā is the very root of Mādhava's happiness, so remain always under Her guidance.
Ceaselessly follow the direct path of bringing happiness to Her.
Keep your heart perpetually absorbed in serving the lotus feet of Rādhā.
In this way, delight Śyāma through service to Rādhā that brings Him happiness.
When Śyāma is pleased, receive the compassion of Queen Rādhikā
and gain the sweet opportunity to serve the divine Couple in a secluded bower.

[24]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

Though He is forever fanned by the fluttering hem formed by Rādhā's sidelong glances,
an unbroken stream of perspiration still flows from His body.
Though He dwells eternally within the supremely beautiful radiance of Rādhā's limbs,
He remains forever agitated, His mind longing for ever-new play.
Though He perpetually drinks the sweet nectar-rasa of Rādhā's gentle smile,
Bhagavān Himself, eternally filled with rasa, remains forever unsatisfied.
Though He sports ever anew and gracefully in the nectar-ocean of Rādhā's beauty,
His heart is never filled; His boundless longing increases at every moment.
Such is He whose life is centered in Rādhā, who is filled with and attached to Rādhā.
May my devoted heart remain forever absorbed in His lotus feet.

[25]

(Rāga Bhairavī; Tāla: Kaharvā)

Glory to the son of Vasudeva and Devakī! Glory to the cherished son of Yaśodā and Nanda!
Glory to the destroyer of the hosts of demons, the soothing sandalwood of loving hearts!
His graceful brows, sidelong glance, and lotus eyes shower rasa.
His enchanting face shatters the pride of Cupid and draws the minds of sages and paramahaṃsas.

ORIGINAL Hindi and Braj Bhāṣā

अरुण अधर धर मुरलि, मधुर मुसकान मंजु मृदु सुधिहारी।
भाल तिलक, घुँघराली अलकैं, अलिकुल-मद-मर्दनकारी॥
गुंजाहार, सुशोभित कौस्तुभ, सुरभित सुमनोंकी माला।
रूप-सुधा-मद पी-पी सब सम्मोहित ब्रजजन-ब्रजबाला॥
जय वसुदेव-देवकीनंदन, जयति यशोदा-नँदनन्दन।
जयति असुर-दल-कंदन, जय जय प्रेमीजन-मानस-चन्दन॥

[२६]

(राग कालिंगड़ा-ताल कहरवा)

जयति राधिकाजीवन, राधा-बन्धु, राधिकामय चिद्धन।
जय राधाधन, राधिकांग, जय राधाप्राण, राधिका-मन॥
जय राधा-सहचर, जय राधारमण, राधिका-चित्त-सुचौर।
जय राधिकासक्त-मानस, जय राधा-मानस-मोहन-मौर॥
जय राधा-मानस-पूरक, जय राधिकेश, राधा-आराध्य।
जय राधाउराधनतत्पर, जय राधा-साधन, राधा-साध्य॥
जय सब गोपी-गोप-गोपबालक-गोधनके प्राणाधार।
जय गोविन्द गोपिकानन्दन पूर्ण सच्चिदानन्द उदार॥

[२७]

(राग भीमपलासी-ताल कहरवा)

हे परिपूर्ण ब्रह्म! हे परमानन्द! सनातन! सर्वाधार!
हे पुरुषोत्तम! परमेश्वर! हे अच्युत! उपमारहित उदार॥
विश्वनाथ! हे विश्वम्भर विभु! हे अज अविनाशी भगवान!
हे परमात्मा! सर्वात्मा हे! पावन स्वयं ज्ञान-विज्ञान॥
हे वसुदेव-देवकी-सुत! हे कृष्ण! यशोदा-नंदके लाल!
हे यदुपति! व्रजपति! हे गोपति! गोवर्धनधर! हे गोपाल!

ENGLISH TRANSLATION

Continuation of [25]

Upon His crimson lips rests the flute, and His lovely, gentle, nectar-sweet smile steals all awareness.
A tilaka adorns His brow, and His curling locks crush the pride of swarms of bees.
He wears a necklace of guñjā berries, the shining Kaustubha, and a garland of fragrant flowers.
Drinking again and again the intoxicating nectar of His beauty, all the people and maidens of Vraja are enchanted.
Glory to the son of Vasudeva and Devakī! Glory to the cherished son of Yaśodā and Nanda!
Glory to the destroyer of the hosts of demons! All glory to the soothing sandalwood of loving hearts!

[26]

(Rāga Kāliṅgaḍā; Tāla: Kaharvā)

Glory to the life of Rādhikā, Rādhā's companion, the concentrated consciousness filled with Rādhikā!
Glory to Rādhā's treasure and very limb, Rādhā's life-breath and Rādhikā's heart!
Glory to Rādhā's companion and lover, the exquisite thief of Rādhikā's heart!
Glory to Him whose mind clings to Rādhikā, the captivating crown of Rādhā's heart!
Glory to the fulfiller of Rādhā's heart, the Lord of Rādhikā and the One whom Rādhā worships!
Glory to Him intent on pleasing Rādhā's heart, for whom Rādhā is both the means and the goal!
Glory to the support of the lives of all gopīs, gopas, cowherd boys, and cattle!
Glory to Govinda, delight of the gopīs, generous and complete Existence-Consciousness-Bliss!

[27]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

O complete Brahman! O supreme bliss! Eternal foundation of all!
O Puruṣottama, supreme Lord, infallible and generous beyond compare!
Lord of the universe, sustainer and all-pervading master of the universe, unborn and imperishable Bhagavān!
Supreme Self and Self of all, purity itself, both knowledge and realized wisdom!
O son of Vasudeva and Devakī, O Kṛṣṇa, beloved child of Yaśodā and Nanda!
Lord of the Yadus, Vraja, and the cows; lifter of Govardhana; O Gopāla!

ORIGINAL Hindi and Braj Bhāṣā

मेरे एकमात्र आश्रय तुम, तुम ही एकमात्र सुखसार।
तुम्हीं एक सर्वस्व, तुम्हीं, बस, हो मेरे जीवन साकार॥
कितने बड़े, उच्च तुम कितने, कितने दुर्लभ, दिव्य, महान।
गले लगाया मुझ नगण्यको, सब भगवत्ता भूल सुजान॥

[२८]

(राग माँड़-ताल कहरवा)

सत्-चित्-घन परिपूर्णतम, परम प्रेम-आनन्द।
विश्वेश्वर वसुदेवसुत, नँदनंदन गोविन्द॥
जयति यशोदातनय हरि, देवकि-सुवन ललाम।
राधा-उर-सरसिज-तपन, मधुरत अलि अभिराम॥
वाणी हो गुन-गान-रत, कर्ण श्रवण-गुन-लीन।
मन सुरूप-चिन्तन-निरत, तन सेवा-आधीन॥
पूर्ण समर्पित रहें नित, तन-मन-बुद्धि अनन्य।
सहज सफलता प्राप्तकर, हो मम जीवन धन्य॥

[२९]

(राग पीलू-ताल कहरवा)

माधव! नित मोहि दीजिये निज चरननि कौ ध्यान।
सकल ताप हर मधुर सुचि, आत्यंतिक सुख-खान॥
सब तजि सुचि रुचि सौं सदा भजन करौं बसु जाम।
रहौं निरंतर मौन गहि, जपौं मधुरतम नाम॥
मन-इंद्रिय अनुभव करें नित्य तुम्हारौ स्पर्श।
मिटैं जगत के मान-मद-ममता-हर्ष-अमर्ष॥
रति-मति-गति सब एक तुम, बनें अनंत-अनन्य।
तुम में भावभरे हृदय जुरि हो जीवन धन्य॥

ENGLISH TRANSLATION

Continuation of [27]

You are my sole refuge, and You alone are the essence of happiness.
You are my one and only all; You alone give living form to my life.
How great and exalted You are, how rare, divine, and glorious!
Yet, O wise Lord, forgetting all Your divinity, You embraced insignificant me.

[28]

(Rāga Māṇḍ; Tāla: Kaharvā)

Condensed Existence and Consciousness, utterly complete, supreme love and bliss;
Lord of the universe, son of Vasudeva, Govinda, delight of Nanda.
Glory to Hari, son of Yaśodā and foremost son of Devakī,
the sun for the lotus of Rādhā's heart, the enchanting bee of sweetness.
May speech be devoted to singing His qualities, and the ears absorbed in hearing them.
May the mind remain intent on contemplating His beautiful form, and the body subject to His service.
May body, mind, and intellect remain wholly offered to Him, devoted to Him alone.
Attaining their natural fulfillment, may my life become blessed.

[29]

(Rāga Pīlū; Tāla: Kaharvā)

O Mādhava, grant me constant contemplation of Your feet,
which destroy every affliction and are a sweet, pure mine of ultimate happiness.
Abandoning all else, may I worship You always with pure delight throughout the eight watches of the day.
May I remain continually silent and repeat Your sweetest name.
May my mind and senses experience Your touch at every moment.
May worldly honor, pride, possessiveness, elation, and resentment disappear.
You alone are my love, understanding, and destination; may these become boundless and exclusive.
May my heart, filled with feeling and joined to You, make my life blessed.

ORIGINAL Hindi and Braj Bhāṣā

[३०]

(राग जंगला-ताल कहरवा)

माधव! मुझको भी तुम अपनी सखी बना लो, रख लो संग।
खूब रिझाऊँगी मैं तुमको, रचकर नये-नये नित ढंग॥
नाचूँगी, गाऊँगी, मैं फिर खूब मचाऊँगी हुड़दंग।
खूब हँसाऊँगी हँस-हँस मैं, दिखा-दिखा नित नूतन रंग॥
धातु-चित्र पुष्पों-पत्रोंसे खूब सजाऊँगी सब अंग-
मधुर तुम्हारे, देख-देख रह जायेंगी ये सारी दंग॥
सेवा सदा करूँगी मनकी, भर मनमें उत्साह-उमंग।
आनन्दके मधु झटकेसे सब होंगी कष्ट-कल्पना भंग॥
तुम्हें पिलाऊँगी मीठा रस, स्वयं रहूँगी सदा असंग।
तुमसे किसी वस्तु लेनेका आयेगा न कदापि प्रसंग॥
प्यार तुम्हारा भरे हृदयमें, उठती रहें अनन्त तरंग।
इसके सिवा माँगकर कुछ भी, कभी करूँगी तुम्हें न तंग॥

[३१]

(राग आसावरी-तीन ताल)

रसस्वरूप श्रीकृष्ण परात्पर, महाभावरूपा राधा।
प्रेम विशुद्ध दान दो, कर करुणा अति, हर सारी बाधा॥
सच्चा त्याग उदय हो, जीवन श्रीचरणोंमें अर्पित हो।
भोग जगत्‌की मिटे वासना, सब कुछ सहज समर्पित हो॥
लग जाये श्रीयुगलरूपमें मेरी अब ममता सारी।
हो अनन्य आसक्ति, प्रीति शुचि, मिटे मोह-श्रम-तम भारी॥

[३२]

(दोहा)

सोभित सिर सिखिपिच्छ, जो उज्ज्वल रस आधार।
बंदौं तिन के पद-कमल जुग सुचि भुवनाधार॥
महाभावरूपा परम बिमल प्रेम की खान।
बंदौं राधा-पद-कमल प्रियतम-सेव्य महान॥

ENGLISH TRANSLATION

[30]

(Rāga Jaṅgalā; Tāla: Kaharvā)

O Mādhava, make me too Your sakhī and keep me by Your side.
I shall delight You greatly, inventing new ways each day.
I shall dance and sing and make a joyous commotion.
Laughing, I shall make You laugh by displaying ever-new charms.
With mineral designs, flowers, and leaves I shall richly adorn
every sweet limb of Yours, leaving all the others amazed at the sight.
I shall always perform the service that pleases Your heart, my own heart filled with zeal and joy.
At the honey-sweet shock of bliss, every imagined sorrow will shatter.
I shall offer You sweet rasa while remaining forever unattached myself.
The thought of taking anything from You will never arise.
May Your love fill my heart and send up endless waves.
Beyond this I shall never trouble You by asking for anything.

[31]

(Rāga Āsāvarī; Tāla: Tīntāl)

Śrī Kṛṣṇa, the transcendent embodiment of rasa, and Rādhā, the embodiment of mahābhāva,
bestow pure love; show immense compassion and remove every obstacle.
May true renunciation arise, and may life be offered at Your holy feet.
May desire for the world's enjoyments vanish, and may everything be offered naturally.
May all my possessive love now become fixed upon the divine Couple's form.
May exclusive attachment and pure affection arise, and may the heavy darkness of delusion and weariness disappear.

[32]

(Dohā)

I bow to the two pure lotus feet of Him whose head is adorned with a peacock feather,
the radiant foundation of rasa and support of all the worlds.
I bow to Rādhā's lotus feet, the embodiment of mahābhāva,
the supremely pure mine of love, great and worshiped even by Her Beloved.

ORIGINAL Braj Bhāṣā and Hindi

[३३]

(राग पीलू-ताल कहरवा)

राधा-माधव-पद-कमल बंदौं बारंबार।
मिल्यौ अहेतुक कृपा तें यह अवसर सुभ-सार॥
दीन-हीन अति, मलिन-मति, बिषयनि कौ नित दास।
करौं बिनय केहि मुख, अधम मैं, भर मन उल्लास॥
दीनबंधु तुम सहज दोउ, कारन-रहित कृपाल।
आरतिहर अपुनौ बिरुद लखि मोय करौ निहाल॥
हरौ सकल बाधा कठिन, करौ आपुने जोग।
पद-रज-सेवा कौ मिले, मोय सुखद संजोग॥
प्रेम-भिखारी पर्‌यौ मैं आय तिहारे द्वार।
करौ दान निज-प्रेम सुचि, बरद जुगल-सरकार॥
श्रीराधामाधव-जुगल हरन सकल दुखभार।
सब मिलि बोलौ प्रेम तें तिन की जै-जैकार॥

[३४]

(राग परज-ताल कहरवा)

महाभाव-रसराज स्वयं श्रीराधा-माधव युगल-स्वरूप।
परम उपास्यदेव शुचि प्रेमीजनके नित्य नवीन अनूप॥
मदन अनन्त मनोहर, ज्ञानी-योगी-जन-मन-मोहन रूप।
सदा बसें मेरे मन-मन्दिर लोक-महेश्वर, सुरपति भूप॥

[३५]

(राग माँड़-ताल कहरवा)

राधा-माधव-जुगल के प्रनमौं पद-जलजात।
बसे रहें मो मन सदा, रहे हरष उमगात॥
हरौ कुमति सबही तुरत, करौ सुमति कौ दान।
जातें नित लागौ रहे तुब पद-कमलनि ध्यान॥

ENGLISH TRANSLATION

[33]

(Rāga Pīlū; Tāla: Kaharvā)

Again and again I bow to Rādhā and Mādhava's lotus feet.
Through causeless grace I have received this supremely auspicious opportunity.
I am utterly poor and helpless, my understanding impure, forever a slave to sense objects.
With what face can this fallen one offer a plea, though his heart brims with joy?
Both of You are naturally friends of the lowly, compassionate without cause.
Remember Your renown as removers of distress and make me blessed.
Remove every difficult obstacle and make me fit to belong to You.
Grant me the joyous fortune of serving the dust of Your feet.
A beggar for love, I have come and fallen at Your door.
O boon-giving divine Couple, bestow Your own pure love upon me.
The divine Couple, Śrī Rādhā-Mādhava, remove the whole burden of sorrow.
Come, everyone, and lovingly proclaim Their victory!

[34]

(Rāga Paraj; Tāla: Kaharvā)

Śrī Rādhā and Mādhava, the divine Couple, are mahābhāva and the sovereign of rasa embodied.
They are the supremely worshipful Deities of pure lovers, ever-new and incomparable.
Infinitely more enchanting than Cupid, Their form captivates the minds of sages and yogīs.
May the Lord of the worlds and sovereign of the gods dwell forever in the temple of my heart.

[35]

(Rāga Māṇḍ; Tāla: Kaharvā)

I bow to the lotus feet of the divine Couple, Rādhā and Mādhava.
May They dwell forever in my heart, which surges with joy.
Quickly remove every crooked thought and grant me noble understanding,
so that my attention may remain fixed each day upon Your lotus feet.

ORIGINAL Braj Bhāṣā and Hindi

राधा-माधव! करौ मोहि निज किंकर स्वीकार।
सब तजि नित सेवा करौं, जानि सार कौ सार॥
राधा-माधव! जानि मोहि निज जन अति मति-हीन।
सहज कृपा तैं करौ नित निज सेवा में लीन॥
राधा-माधव! भरौ तुम मेरे जीवन माँझ।
या सुख तैं फूल्यौ फिरौं, भूलि भोर अरु साँझ॥
तन-मन-मति सब में सदा लखौं तिहारो रूप।
मगन भयौ सेवौं सदा पद-रज परम अनूप॥
राधा-माधव-चरन रति-रस के पारावार।
बूडयौ, नहिं निकसौं कबहुँ पुनि बाहिर संसार॥

[३६]

(राग आसावरी-तीन ताल)

हमारे जीवन लाड़िलि-लाल।
रास-बिहारिनि रास-बिहारी, लतिका-हेम तमाल॥
महाभाव-रसमयी राधिका, स्याम रसिक रसराज।
अनुपम अतुल रूप-गुन-माधुरि अँग-अँग रही बिराज॥
दोउ दोउन हित चातक, घन प्रिय, दोउ मधुकर, जलजात।
प्रेमी प्रेमास्पद दोउ, परसत दोउ दोउन बर गात॥
मेरे परम सेव्य सुचि सरबस दोउ श्रीस्यामा-स्याम।
सेवत रहूँ सदा दोउन के चरन-कमल अभिराम॥

[३७]

(राग सारंग-ताल रूपक)

बंदौं मधुर लाड़िलि-लाल।
रूप-रसके दिव्य अनुपम उदधि अमित बिसाल॥
स्याम घन तन, मुरलि कर बर, अधर मृदु मुसकान।
सिर मुकुट-सिखिपिच्छ सोहत, सुभग दृग रसखान॥
नित्य अतुल अचिंत्य गुन, सौंदर्य-निधि अभिराम।
रूप राधा मदनमोहन-हृदय-हरन ललाम॥

ENGLISH TRANSLATION

Continuation of [35]

O Rādhā and Mādhava, accept me as Your servant.
Abandoning all else, may I serve You always, knowing this to be the essence of every essence.
O Rādhā and Mādhava, recognize this witless one as Your own.
Through Your natural grace, keep me forever absorbed in Your service.
O Rādhā and Mādhava, fill the whole of my life.
May this joy make me blossom as I wander, forgetful of morning and evening.
May I behold Your form forever in body, mind, and understanding.
Absorbed in You, may I always serve the utterly incomparable dust of Your feet.
May I sink into the boundless ocean of loving rasa at Rādhā and Mādhava's feet
and never emerge again into the external world.

[36]

(Rāga Āsāvarī; Tāla: Tīntāl)

The cherished Girl and Boy are our very life,
She who sports in the rāsa and He who delights in it, a golden creeper entwined around a tamāla tree.
Rādhikā is filled with the rasa of mahābhāva, and dark Śyāma is the connoisseur and sovereign of rasa.
In every limb abides incomparable, immeasurable sweetness of form and qualities.
Each is a cātaka bird longing for the other, each the beloved rain cloud; each is a bee and the other a lotus.
Both are lover and beloved, and each touches the other's beautiful body.
Śyāmā and Śyāma are my supremely worshipful, pure all-in-all.
May I forever serve Their enchanting lotus feet.

[37]

(Rāga Sāraṅga; Tāla: Rūpaka)

I bow to the sweet, cherished Girl and Boy,
the limitless and vast, divine and incomparable ocean of the rasa of beauty.
His body is a dark cloud, the flute rests gracefully in His hand, and a tender smile adorns His lips.
A crown and peacock feather shine upon His head, and His lovely eyes are mines of rasa.
She possesses eternal, peerless, inconceivable qualities and is an enchanting treasury of beauty.
Rādhā's form is the glorious captor of Madanamohana's heart.

ORIGINAL Braj Bhāṣā and Hindi

चंद्रिका सिर सोह, मोहन नयन, मुख मृदु हास।
कर रची मेंहदी, सजे तन दिव्य भूषन-बास॥
तरु-लता-पल्लव-सुमन-सिखि जुत अरन्य सुठाम।
स्याम-राधा मुदित ठाढ़े कदंब-तल सुखधाम॥

[३८]

(राग भैरवी-ताल कहरवा)

श्रीराधामाधव कर हमपर सहज कृपावर्षा भगवान-
ठुकरा सकें सभी भोगोंको जिससे, दें यह शुभ वरदान॥
सहज त्याग दें लोक और परलोकोंके हम सारे भोग।
लुभा सकें न दिव्य लोकोंके भोग, मोक्षका शुचि संयोग॥
बने रहें हम व्रज-निकुंजकी क्षुद्र मंजरी सेवारूप।
सखी दासियोंकी दासी अतिशय नगण्य, अति दीन अनूप॥
पड़ती रहे सदा हमपर उन सखि-मंजरियोंकी पद-धूल।
करती रहे कृतार्थ, बनाती रहे हमें सेवा-अनुकूल॥

[३९]

(राग माँड़-ताल कहरवा)

मोहन-मन-धन-हारिणी, सुखकारिणी अनूप।
भावमयी श्रीराधिका, आनन्दाम्बुधि-रूप॥
आकर्षक ऋषि-मुनि-हृदय अनुपम रूप ललाम।
कृष्णरसार्णव रस-स्वयं लोकोत्तर सुखधाम॥
दीन-हीन मति मलिन मैं असत-पंथ आरूढ़।
दुःखद भोगोंमें सदा अति आसक्त विमूढ़॥
युगल कृपानिधि! कीजिये मुझपर कृपा उदार।
पद-रज-सेवाका सतत मिले मुझे अधिकार॥

ENGLISH TRANSLATION

Continuation of [37]

A moonlike ornament shines upon Her head, Her eyes enchant, and a gentle smile rests upon Her face.
Her hands are painted with henna, and Her body is adorned with divine ornaments and garments.
In a beautiful forest graced by trees, creepers, tender leaves, flowers, and peacocks,
Śyāma and Rādhā stand joyfully beneath a kadamba tree, the abode of bliss.

[38]

(Rāga Bhairavī; Tāla: Kaharvā)

May Bhagavān Śrī Rādhā-Mādhava naturally shower grace upon us
and grant this auspicious boon, that we may reject every enjoyment.
May we effortlessly renounce all enjoyments of this world and the next.
May neither the delights of celestial realms nor the pure prospect of liberation entice us.
May we remain a tiny mañjarī in a bower of Vraja, our very being made of service,
an utterly insignificant and lowly maidservant of the sakhīs' own maidservants.
May the dust of those sakhīs and mañjarīs' feet forever fall upon us,
fulfilling our lives and continually making us fit for service.

[39]

(Rāga Māṇḍ; Tāla: Kaharvā)

Śrī Rādhikā steals the treasure of Mohana's heart, bestows happiness beyond compare,
is composed of bhāva, and is the very form of the ocean of bliss.
Her incomparable, glorious form captivates the hearts of sages and seers.
She is rasa itself within the ocean of Kṛṣṇa-rasa, an abode of transcendent joy.
I am poor and helpless, my understanding impure, mounted upon a false path,
a deluded fool forever deeply attached to painful enjoyments.
O divine Couple, treasury of grace, show me Your generous compassion.
May I continually receive the privilege of serving the dust of Your feet.

ORIGINAL Hindi and Braj Bhāṣā

[४०]

(राग भीमपलासी-ताल कहरवा)

श्यामा-श्याम युगल चरणोंमें करुण प्रार्थना है यह आज।
सुनो दयामयि! करुणामय हे! महाभावरूपा! रसराज!॥
गोकुलचन्द्र, गोपिकावल्लभ, राधाप्रिय, हे आनन्दकन्द!
दिव्यरसामृत-सरिता जिनके रस-लोलुप सत्-चित्-आनन्द॥
मंगलमय यश सुनूँ तुम्हारा, करूँ नाम-यश-गुण नित गान।
उभय पाद-पद्मोंकी सेवा करूँ नित्य तज सब अभिमान॥
कृष्णप्रिया-शिरोमणि रसमयि! रसमय प्रभु! हे श्यामा-श्याम!
रहे बरसती कृपा तुम्हारी नित्य अधम जनपर अविराम॥
रक्खो सदा शरणमें ही निज इस पामरको विरद विचार।
जर्जर देह-प्राण-मन अब तो रहें न पलभर तुम्हें बिसार॥

[४१]

(दोहा)

श्रीराधामाधव जुगल दिव्य रूप-गुन-खान।
अविरत मैं करती रहूँ प्रेम-मगन गुन-गान॥
राधागोबिंद नाम कौ करूँ नित्य उच्चार।
ऊँचे सुर तें मधुर मृदु, बहै दृगन रस-धार॥
करि करुना या अधम पर, करौ मोय स्वीकार।
परयौ रहूँ नित चरन-तल, करतौ जै-जैकार॥
मैं नहिं देखूँ और कौं, मोय न देखैं और।
मैं नित देख्यौई करूँ, तुम दोउनि सब ठौर॥

[४२]

(राग जंगला-तीन ताल)

हे राधा-माधव! तुम दोनों दो मुझको चरणोंमें स्थान।
दासी मुझे बनाकर रक्खो, सेवाका अवसर दो दान॥
मैं अति मूढ़, चाकरीकी चतुराईका न तनिक-सा ज्ञान।
दीन नवीन सेविकापर दो समुद उँडेल सनेह अमान॥

ENGLISH TRANSLATION

[40]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

Today I offer this plaintive prayer at the feet of the divine Couple, Śyāmā and Śyāma.
Listen, compassionate Lady and merciful Lord, embodiment of mahābhāva and sovereign of rasa!
O moon of Gokula, beloved of the gopīs, dear to Rādhā, fountainhead of bliss,
Existence-Consciousness-Bliss thirsting for the rasa of Her river of divine nectar!
May I hear Your auspicious glory and daily sing Your names, fame, and qualities.
Abandoning every pride, may I serve both pairs of lotus feet forever.
O crown jewel of Kṛṣṇa's beloveds, filled with rasa; O rasa-filled Lord; O Śyāmā and Śyāma, may Your grace rain without cease upon this fallen soul.
Remember Your own renown and always keep this wretch in Your refuge.
May this worn body, life-breath, and mind never forget You even for a moment.

[41]

(Dohā)

Śrī Rādhā and Mādhava, the divine Couple, are a mine of divine form and qualities.
May I ceaselessly sing those qualities, immersed in love.
May I daily utter the names Rādhā and Govinda,
sweetly and gently in a high voice while streams of rasa flow from my eyes.
Show mercy to this fallen one and accept me.
May I lie forever beneath Your feet, proclaiming Your victory.
May I look upon no one else, and may no one else look upon me.
May I forever behold only You two everywhere.

[42]

(Rāga Jaṅgalā; Tāla: Tīntāl)

O Rādhā and Mādhava, grant me a place at Your feet.
Keep me as Your maidservant and bestow an opportunity to serve.
I am utterly foolish and know nothing of the skill of service.
Upon this lowly new maidservant, pour out two boundless oceans of love.

ORIGINAL Hindi

रजकण सरस चरण-कमलोंका खो देगा सारा अज्ञान।
ज्योतिमयी रसमयी सेविका मैं बन जाऊँगी सज्ञान॥
राधा-सखी-मंजरीको रख सम्मुख मैं आदर्श महान।
हो पदानुगत उसके, नित्य करूँगी मैं सेवा सविधान॥
झाड़ दूँगी मैं निकुंजमें, साफ करूँगी पादत्रान।
हौले-हौले हवा करूँगी सुखद व्यजन ले सुरभित आन॥
देखा नित्य करूँगी मैं तुम दोनोंकी मोहनि मुसकान।
वेतन यही, यही होगा बस, मेरा पुरस्कार निर्मान॥

[४३]

(तर्ज लावनी-ताल कहरवा)

श्रीराधा-माधव! यह मेरी सुन लो बिनती परम उदार।
मुझे स्थान दो निज चरणोंमें, पावन प्रभु! कर कृपा अपार॥
भूलूँ सभी जगतको, केवल रहे तुम्हारी प्यारी याद।
सुनूँ जगतकी बात न कुछ भी, सुनूँ तुम्हारे ही संवाद॥
भोगोंकी कुछ सुधि न रहे, देखूँ सर्वत्र तुम्हारा मुख।
मधुर-मधुर मुसकाता, नित उपजाता अमित अलौकिक सुख॥
रहे सदा प्रिय नाम तुम्हारा मधुर दिव्य रसना रसखान।
मनमें बसे तुम्हारी प्यारी मूर्ति मंजु सौन्दर्य-निधान॥
तनसे सेवा करूँ तुम्हारी, प्रति इन्द्रियसे अति उल्लास।
साफ करूँ पगरखी-पीकदानी सेवा-निकुंजमें खास॥
बनी खवासिन मैं चरणोंकी करूँ सदा सेवा, अति दीन।
रहूँ प्रिया-प्रियतमके नित पद-पद्म-पराग-सुसेवन-लीन॥

[४४]

(राग शिवभैरव-तीन ताल)

बसा रहे मन-मधुप निरन्तर राधा-माधवके पद-पद्म।
मत्त रहे रस-सुधा पानकर अविरत, त्याग सभी छल-छद्म॥
मधुर नाम-लीला-गुण-रसमें रसना रहे निरन्तर लीन।
श्रवण सतत गुण-नाम-श्रवणमें लगे रहें ज्यों जलमें मीन॥

ENGLISH TRANSLATION

Continuation of [42]

The lovely dust of Your lotus feet will dispel all my ignorance.
Awakened to knowledge, I shall become a radiant maidservant filled with rasa.
Keeping before me the great ideal of Rādhā's sakhī-mañjarī,
I shall follow in her footsteps and daily perform service in due order.
I shall sweep the bower and clean Your footwear.
Bringing a fragrant fan, I shall gently waft a pleasant breeze.
Each day I shall behold the captivating smiles of You both.
That alone will be my wage; that alone my spotless reward.

[43]

(Tune: Lāvanī; Tāla: Kaharvā)

O Śrī Rādhā and Mādhava, supremely generous Ones, hear this plea of mine.
O purifying Lords, show boundless grace and give me a place at Your feet.
May I forget the whole world and retain only the beloved memory of You.
May I hear nothing of worldly affairs and listen only to Your conversations.
May no awareness of enjoyments remain; may I see Your face everywhere,
smiling ever so sweetly and daily producing immeasurable, otherworldly joy.
May Your dear name, filled with sweet divine rasa, remain forever upon my tongue.
May Your lovely image, a treasury of exquisite beauty, dwell within my mind.
May I serve You with my body and with every sense in great delight.
In the bower of service, may I especially clean Your slippers and spittoon.
Becoming the lowliest personal attendant of Your feet, may I serve forever.
May I remain absorbed in lovingly serving the pollen of the lotus feet of the divine Beloved and Her Beloved.

[44]

(Rāga Śivabhairava; Tāla: Tīntāl)

May the bee of my mind dwell forever at Rādhā and Mādhava's lotus feet.
Renouncing every deception and pretense, may it remain intoxicated by ceaselessly drinking the nectar of rasa.
May my tongue remain continually absorbed in the rasa of Your sweet names, līlās, and qualities.
May my ears remain always intent on hearing those qualities and names, like fish immersed in water.

ORIGINAL Hindi and Braj Bhāṣā

सदा देखते रहें नेत्र सर्वत्र रूप-माधुर्य ललाम।
घ्राणेन्द्रिय हो धन्य लाभ कर नित प्रभु-तन-सुगन्ध अभिराम॥
पाती रहे त्वगिन्द्रिय उनका मंगलमय संस्पर्श महान।
ऐसा नित्य बना दें जीवन रसमय मधुर सहज भगवान॥

[४५]

(राग इमन-ताल कहरवा)

श्रीराधा-माधव-जुगल! कीजे कृपा महान।
जा सौं मैं करतौ रहूँ प्रेम-सुधा-रस पान॥
द्वन्द्वनि में समता रहे, सकल विषमता खोय।
पद-कमलनि में ही सदा ममता सगरी होय॥
मन सुमिरन करतौ रहे मधुर मनोहर नित्य।
नाम-रूप-गुन कौ, सकल तजि के भोग अनित्य॥
जय श्रीराधा जयति जय, जय माधव घनस्याम।
जयति समर्पणमय बिमल प्रेम नित्य सुखधाम॥

[४६]

(तर्ज लावनी-ताल कहरवा)

शुद्ध सच्चिदानन्द सनातन नित्यमुक्त जो परम स्वतन्त्र।
कर बन्धन स्वीकार उदरमें, हुए यशोदाके परतन्त्र॥
जिनके अतुल स्वरूप-सिन्धुके बिन्दु-बिन्दुमें विश्व अपार।
डूबे रहते नित्य, लाँघकर उसे कौन जा सकता पार?॥
कभी नहीं हो सकता जिन असीमकी सीमाका निर्देश।
नित्य अनन्त पूर्ण चिद्धनका नहीं प्राप्त हो सकता शेष॥
काम-क्रोध-लोभ-भय-क्रन्दन-बन्धनको वे कर स्वीकार।
दिव्य बना देते इनको, कर निज स्वरूपमें अंगीकार॥
नहीं कल्पना, नहीं भावना-माया-नाट्य, न दम्भ अनित्य।
है यह रसमयका शुचि पावन प्रेम-रस-सुधास्वादन सत्य॥

ENGLISH TRANSLATION

Continuation of [44]

May my eyes forever behold everywhere the glorious sweetness of Your form.
May my sense of smell be blessed by daily receiving the enchanting fragrance of the Lord's body.
May my sense of touch continually receive Their great and auspicious contact.
O Bhagavān, naturally make my life forever sweet and filled with rasa in this way.

[45]

(Rāga Yaman; Tāla: Kaharvā)

O divine Couple, Śrī Rādhā and Mādhava, show immense grace,
so that I may continually drink the nectarean rasa of love.
May I remain even-minded amid opposites, and may every inequality disappear.
May all my possessiveness rest forever only in Your lotus feet.
Abandoning every perishable enjoyment, may my mind continually remember
Your sweet and captivating names, form, and qualities.
All glory to Śrī Rādhā! All glory to Mādhava, dark as a rain cloud!
Glory to pure love, filled with surrender and the eternal abode of happiness!

[46]

(Tune: Lāvanī; Tāla: Kaharvā)

He is pure, eternal Existence-Consciousness-Bliss, forever liberated and supremely independent,
yet He accepted the bondage of a cord around His belly and became dependent upon Yaśodā.
In every drop of the immeasurable ocean of His being, boundless universes remain immersed.
Who could cross that ocean and reach its far shore?
No limit can ever be assigned to the limitless One.
No end can be found to the eternal, infinite, complete mass of consciousness.
He accepts desire, anger, greed, fear, weeping, and bondage,
and makes them divine by taking them into His own nature.
This is no imagination, sentimental fantasy, play of māyā, or transient pretense.
It is the rasa-filled Lord's true tasting of the pure and sacred nectar of loving rasa.

ORIGINAL Hindi and Braj Bhāṣā

शुद्ध प्रेम-परवश हरिमें नित रहते साथ विरोधी धर्म।
इसीलिये होते उनके सब विस्मयभरे विलक्षण कर्म॥
ज्ञानी-मुक्त, सिद्ध-योगी-कोई भी थाह नहीं पाते।
श्याम-रूप-संदोह-महोदधिमें वे सहज डूब जाते॥
मधुर दिव्य इस भगवद्-रसका वही परम रस ले पाते।
केवल प्रेमपूर्ण समर्पण कर जो उनके हो पाते॥
इसीलिये सर्वार्पित-जीवन महाभाग वे गोपी-ग्वाल।
दिव्य रस-सुधास्वादन करते रहते हैं दुर्लभ सब काल॥
नहीं छोड़कर जाते व्रजको कभी रसिकवर वे नँदलाल।
निज-जन सबको सुख देते वे, करते रहते नित्य निहाल॥
उन प्रेमीजनके पवित्र पद-रज-कणको है अमित प्रणाम।
जिनके प्रेमाधीन हुए हरि करते लीला मधुर ललाम॥

[४७]

(राग पीलू-ताल कहरवा)

बंदौं गोपी-जन-हृदय जो हरि राखे गोय।
पलकहुँ नहिं निकसत कबहुँ, मानि परम सुख सोय॥
बंदौं गोपी-मन सरस, मिल्यौ जो हरि-मन जाय।
हरि-मन गोपी-मन बन्यौ, करत नित्य मन-भाय॥
बंदौं गोपी-राग सुचि, जाके बस हरि होय।
नित्य ऋणी बनि परम सुख लहत, ईशता खोय॥
बंदौं गोपी-नेह, जो हरि-पद-रज नित सेय।
भगवत-रूप प्रकाश तैं बिनसे सब रस हेय॥
बंदौं गोपी-भाव, जो नित प्रियतम-सुख-हेतु।
बढ़त पलहिं-पल भंग करि सब मरजादा-सेतु॥
बंदौं गोपी-ब्रत परम, स्व-सुख-वासना-हीन।
सती-धर्म राखत सतत जो प्रिय-सेवा-लीन॥
बंदौं गोपी-प्रनय, जो हरि आकरषे सत्य।
आकरषत जो ध्यान में बरबस मुनि-मन नित्य॥

ENGLISH TRANSLATION

Continuation of [46]

In Hari, who is mastered by pure love, mutually contrary qualities dwell together forever.
That is why all His wondrous deeds are so extraordinary.
Neither liberated knowers nor accomplished yogīs can fathom Him;
they naturally drown in the vast ocean formed by Śyāma's beauty.
Only those who become wholly His through love-filled surrender
can taste the supreme savor of this sweet, divine rasa of Bhagavān.
Therefore those greatly blessed gopīs and cowherds, whose lives are offered entirely,
continually taste the rare nectar of divine rasa.
Nandalāla, supreme connoisseur of rasa, never abandons Vraja.
He delights all His own people and forever makes them blessed.
Countless salutations to the sacred particles of dust from the feet of those lovers,
subject to whose love Hari performs His exquisitely sweet līlā.

[47]

(Rāga Pīlū; Tāla: Kaharvā)

I bow to the hearts of the gopīs, where Hari keeps Himself hidden,
never leaving even for the blink of an eye, for He regards them as supreme happiness.
I bow to the tender minds of the gopīs, into which Hari's own mind has merged.
Hari's mind has become the gopīs' mind and forever acts as it pleases them.
I bow to the gopīs' pure attachment, by which Hari is controlled.
Becoming eternally indebted and losing His lordship, He attains supreme joy.
I bow to the gopīs' affection, which forever serves the dust of Hari's feet.
Before its manifestation of Bhagavān's own nature, every lesser rasa vanishes.
I bow to the gopīs' bhāva, which exists solely for the Beloved's happiness.
Breaking every bridge of social restraint, it increases from moment to moment.
I bow to the gopīs' supreme vow, entirely free of desire for personal happiness.
Ever absorbed in serving their Beloved, they preserve the true dharma of fidelity.
I bow to the gopīs' intimate love, which truly attracts Hari
and forcibly draws even the minds of sages during meditation.

ORIGINAL Braj Bhāṣā and Hindi

बंदौं गोपी-नाम, जे हरि मुरली महँ टेर।
सुख पावत हरि स्वयं करि कीर्तन बेरहिं-बेर॥
बंदौं गोपी-रूप, जो हरि-दृग रह्यौ समाय।
निकसत नैकु न नयन तैं, छिन-छिन अधिक लुभाय॥

[४८]

(राग परज-ताल कहरवा)

श्री 'ललिता' लावण्य ललित सखि गोरोचन-आभा-जुत अंग।
विद्युद्-वर्णि निकुंज निवासिनि, वसन रुचिर शिखिपुच्छ सुरंग॥
इन्द्रजाल-निपुणा, नित करती परम स्वादु ताम्बूल प्रदान।
कुसुम-कला-कुशला रचती कल कुसुम-निकेतन कुसुम-वितान॥
सखी 'विशाखा' विद्युद्-वर्णा, रहती बादल-वर्णी कुंज।
तारा-प्रभा सुवसन सुशोभित, मन नित मगन श्याम-पद-कंज॥
कर्पूरादि सुगन्ध-द्रव्य युत लेपन करती सुन्दर अंग।
बूटे-बेल बनाती, रचती चित्र विविध रुचि अँग-प्रत्यंग॥
'चित्रा' अंग-कान्ति केसर-सी, काँच-प्रभा-से वसन ललाम।
कुंज-रंग किंजल्क कलित अति, शोभामय सब अंग सुठाम॥
विविध विचित्र वसन-आभूषणसे करती सुन्दर सिंगार।
करती सांकेतिक अनेक देशोंकी भाषाका व्यवहार॥
सखी 'इन्दुलेखा' शुचि करती शुभ्र-वर्ण शुभ कुंज-निवास।
अंग-कान्ति हरताल-सदृश, रँग दाडिम-कुसुम वसन सुखरास॥
करती नृत्य विचित्र भंगिमा संयुत नित नूतन अभिराम।
गायन-विद्या-निपुणा, व्रजकी ख्यात गोपसुन्दरी ललाम॥
'चम्पकलता' कान्ति चम्पा-सी, कुंज तपे सोनेके रंग।
नीलकण्ठ-पक्षीके रँगके रुचिर वसन धारे शुचि अंग॥
चावभरे चित चँवर डुलाती अविरत नित कर-कमल उदार।
द्यूत-पण्डिता, विविध कलाओंसे करती सुन्दर सिंगार॥
सखी 'रंगदेवी' बसती अति रुचिर निकुंज, वर्ण जो श्याम।
कान्ति कमल-केसर-सी शोभित जवा-कुसुम-रँग वसन ललाम॥

ENGLISH TRANSLATION

Continuation of [47]

I bow to the gopīs' names, which Hari calls through His flute.
Hari Himself repeatedly sings them and finds delight.
I bow to the gopīs' forms, absorbed within Hari's eyes.
They never leave His vision and enchant Him more at every moment.

[48]

(Rāga Paraj; Tāla: Kaharvā)

Śrī Lalitā is a graceful sakhī of exquisite beauty, her limbs radiant like yellow gorocanā.
She dwells in a lightning-colored bower and wears lovely garments the hues of a peacock's tail.
Skilled in magical arts, she daily offers supremely delicious betel.
Expert in floral art, she fashions beautiful flower houses and canopies.
Sakhī Viśākhā is lightning-hued and lives in a cloud-colored bower.
Her splendid dress shines like starlight, and her mind is forever absorbed in Śyāma's lotus feet.
She anoints the lovely limbs with camphor and other fragrant substances.
She paints many delightful motifs and vines upon every limb.
Citrā's bodily luster resembles saffron, and her splendid garments shine like glass.
Her bower is the hue of pollen; all her beautiful limbs are exceedingly radiant.
With many wondrous garments and ornaments she creates beautiful adornments.
Through gestures she communicates in the languages of many lands.
Pure sakhī Indulekhā dwells in an auspicious, bright-white bower.
Her bodily luster resembles yellow orpiment, and her blissful dress is the color of pomegranate blossoms.
She dances with ever-new, enchanting, and extraordinary gestures.
Master of the art of song, she is a celebrated and glorious cowherd beauty of Vraja.
Campakalatā's luster resembles a campaka blossom, and her bower is the color of refined gold.
Upon her pure body she wears lovely garments the hue of a blue-throated bird.
Filled with eager delight, she continually waves the yak-tail fan with her generous lotus hand.
Expert at games of dice, she makes beautiful adornments through many arts.
Sakhī Raṅgadevī dwells in an exceedingly charming bower dark in hue.
Her luster shines like lotus pollen, and her splendid garments are the color of hibiscus blossoms.

ORIGINAL Hindi and Braj Bhāṣā

नित्य लगाती रुचि कर-चरणोंमें यावक अतिशय अभिराम।
आस्था अति त्यौहार-व्रतोंमें, कला-कुशल शुचि शोभाधाम॥
सखी 'तुंगविद्या' अति शोभित कान्ति चन्द्र, कुंकुम-सी देह।
वसन सुशोभित पीत वर्ण वर, अरुण निकुंज, भरी नव नेह॥
गीत-वाद्यसे सेवा करती अतिशय सरस सदा अविराम।
नीति-नाट्य-गान्धर्व-शास्त्र-निपुणा रस-आचार्या अभिराम॥
सखी 'सुदेवी' स्वर्ण-वर्ण-सी, वसन सुशोभित मूँगा-रंग।
कुंज हरिद्रा-रंग मनोहर, करती सकल वासना भंग॥
जल निर्मल पावन सुरभितसे करती जो सेवा अभिराम।
ललित लाड़िलीकी जो करती वेणी-रचना परम ललाम॥

(दोहा)
(राग माँड़-ताल कहरवा)

अष्ट सखी करतीं सदा सेवा परम अनन्य।
राधा-माधव-जुगलकी, कर निज जीवन धन्य॥
इनके चरण-सरोज में बारंबार प्रनाम।
करुना कर दें श्रीयुगल-पद-रज-रति अभिराम॥

[४९]

(तर्ज लावनी-ताल कहरवा)

ब्रह्म, ब्रह्मकी शक्ति नित्यमें नहीं कभी रंचक भी भेद।
जो वह, वही तुम्हीं हो, है निश्चय दोनोंमें नित्य अभेद॥१॥
शक्ति न हो तो कहीं रहेगा कभी न शक्तिमानका रूप।
शक्तिमानके बिना शक्तिको कहीं न होगा स्थान अनूप॥२॥
शक्ति प्राण है शक्तिमानका, शक्तिमान है शक्ति-प्राण।
दोनोंसे दोनोंकी सत्ता है, अन्यथा उभय निष्प्राण॥३॥
नहीं कभी होता असंग, चिन्मात्र ब्रह्मसे विश्व-विकास।
पराशक्तिके समाश्रयणसे ही होता सब भाँति प्रकाश॥४॥
कारण रूप जगत्‌की है वह परमोत्कृष्ट पूर्ण पर-शक्ति।
इसीलिये हरि-हर-ब्रह्मा सब देव कर रहे उनकी भक्ति॥५॥

ENGLISH TRANSLATION

Continuation of [48]

She daily applies exquisite red yāvaka dye to the divine Couple's hands and feet.
Deeply devoted to festivals and vows, she is pure, skilled in arts, and an abode of beauty.
Sakhī Tuṅgavidyā shines greatly; her luster is like the moon and her body like saffron.
She wears beautiful yellow garments, and her crimson bower is filled with fresh love.
She serves ceaselessly and most delightfully with song and instruments.
Learned in ethics, drama, music, and sacred theory, she is an enchanting teacher of rasa.
Sakhī Sudevī is golden in complexion and wears beautiful coral-colored garments.
Her lovely bower is turmeric-yellow and dispels every worldly desire.
She renders enchanting service with pure, sacred, fragrant water
and gloriously braids the hair of the graceful, cherished Rādhā.

(Dohā; Rāga Māṇḍ; Tāla: Kaharvā)

The eight sakhīs forever render supremely exclusive service
to the divine Couple, Rādhā and Mādhava, and thereby bless their lives.
Again and again I bow at their lotus feet.
May they show compassion and grant me enchanting love for the dust of the divine Couple's feet.

[49]

(Tune: Lāvanī; Tāla: Kaharvā)

Between Brahman and Brahman's eternal Power there is never the slightest difference.
Whatever Brahman is, You are the same; the two are eternally and certainly nondifferent. (1)
Without power, no possessor of power could ever retain that identity.
Without the possessor of power, power itself could have no incomparable abode. (2)
Power is the life of the possessor of power, and the possessor of power is the life of power.
Each exists through the other; otherwise both would be lifeless. (3)
The development of the universe can never arise independently from consciousness-only Brahman.
Every kind of manifestation occurs only through reliance upon the supreme Power. (4)
She is the supremely excellent and complete transcendent Power, the causal form of the universe.
Therefore Hari, Hara, Brahmā, and all the gods worship Her. (5)

ORIGINAL Hindi and Braj Bhāṣā

जगकी बात अलग, उन तीनोंका भी जो है निज अस्तित्व।
एकमात्र कारण है उसमें, नित परिपूर्ण शक्तिका तत्त्व॥६॥
शक्ति बिना शिव 'शव' हो जाते, विष्णु 'अविष्णु', रमासे हीन।
हो अभाव यदि ब्रह्म-शक्तिका, विधि 'अशक्त' हो जाते दीन॥७॥
राधे बिना कृष्ण 'आधे' हैं, सीताहीन राम 'अति दीन'।
नहीं 'देव' हो कोई, वह यदि हो 'देवत्व-शक्ति' से हीन॥८॥
'भगवत्ता'-से रहित नहीं माना जाता कोई भगवान।
शक्तिरहित समझा जाता है इसी भाँति सब मृतक-समान॥९॥
जगन्नियामकत्व, शुचि सच्चिदानन्दत्व नित्य निर्बाध।
सृजन-स्थिति-संहार, जगत्-कर्तृत्व, नित्य ईशत्व अगाध॥१०॥
पृथक-पृथक हैं दोनोंमें, पर तनिक न अनुपपत्तिका दोष।
एक तत्त्व दोनों स्वरूपतः नित्य निरन्तर अविचल ठोस॥११॥
एक बने दो लीला-रत रहते नित शक्ति, शक्ति-आधार।
विविध खेल रचते, होते अति मुदित एकको एक निहार॥१२॥
नहीं पुरुष तुम, नहीं नारि हो, नहीं नपुंसक, सर्वातीत।
तदपि सर्वमय सदा तुम्हीं हो; तुम ही पुरुष, नारि सुपुनीत॥१३॥
मूलप्रकृति राधा तुम, दुर्गा, लक्ष्मी, शुभ सावित्री रूप।
सरस्वती, गंगा, तुलसी तुम दिव्यशक्ति सब भाँति अनूप॥१४॥
स्वाहा, स्वधा, दक्षिणा, षष्ठी, मनसा, पुष्टि, तुष्टि हो स्वस्ति।
नहीं तुम्हारे बिना कहीं कुछ; तुम्हीं नास्ति हो, तुम ही अस्ति॥१५॥
करुणा-सुधामयी देवी! तुम परम मनस्विनि, अमित उदार।
राधा-रूप-चरण-रज दे निज करो तुरंत कृपा-विस्तार॥१६॥

[५०]

(राग सूहा-तीन ताल)

बंदौं हरि-पद-पंकज पावन।
विधि-हर-सुर-रिषि-मुनिजन-बंदित, सुमिरत सब अघ-ओघ-नसावन॥
जे पद-पद्म-पराग परसि पुनि गोतम-तिय भई पावनि भामिनि।
जे पद-पद्म-पराग परसि सुरसरि-जल अघ धोवत दिन-जामिनि॥

ENGLISH TRANSLATION

Continuation of [49]

Set the world aside: even the distinct existence of those three gods
has the eternally complete principle of Power as its sole cause. (6)
Without Power, Śiva becomes a corpse; Viṣṇu becomes no Viṣṇu, bereft of Ramā.
If Brahman's Power were absent, the Creator would become helpless and weak. (7)
Without Rādhā, Kṛṣṇa is only half; without Sītā, Rāma is utterly bereft.
No one can be a god if deprived of the power of divinity. (8)
No Bhagavān can be conceived as devoid of divine majesty.
In the same way, one bereft of Power is regarded as equal to the dead. (9)
Governance of the universe, pure and unobstructed Existence-Consciousness-Bliss,
creation, preservation, dissolution, agency over the world, and eternal unfathomable lordship (10)
are present distinctly in the two, yet this entails not the slightest inconsistency.
In essence and true nature, the two are eternally, continuously, and unshakably one. (11)
The one becomes two: Power and the ground of Power, forever absorbed in līlā.
They create many sports and delight deeply in beholding one another. (12)
You are neither male nor female nor neuter, but beyond them all.
Yet You forever pervade all; You Yourself are both the sacred man and woman. (13)
You are primordial Nature, Rādhā; You are Durgā, Lakṣmī, and auspicious Sāvitrī.
You are Sarasvatī, Gaṅgā, and Tulasī, divine Power incomparable in every way. (14)
You are Svāhā, Svadhā, Dakṣiṇā, Ṣaṣṭhī, Manasā, Puṣṭi, Tuṣṭi, and Svasti.
Nothing exists anywhere without You; You are both nonbeing and being. (15)
O Goddess filled with the nectar of compassion, supremely noble-minded and infinitely generous,
quickly expand Your grace by granting me the dust of the feet of Your Rādhā form. (16)

[50]

(Rāga Sūhā; Tāla: Tīntāl)

I bow to Hari's purifying lotus feet,
adored by Brahmā, Śiva, the gods, sages, and seers, whose remembrance destroys every mass of sin.
Touched by the pollen of those lotus feet, Gautama's wife again became a purified lady.
Touched by the pollen of those lotus feet, the water of the heavenly Gaṅgā washes away sins day and night.

ORIGINAL Braj Bhāṣā, Hindi, and Sanskrit

जे पद-पद्म भूमि-लक्ष्मी-उर-मंदिर सुचि नित रहत बिराजित।
जे पद-पद्म प्रेम-रस-पूरित व्रज-जुवतिन-उरोज रह राजित॥
जे पद-पद्म भक्त-संतनि के हियें अति सुख सौं बसत निरंतर।
ते पद-पद्म बसहु लोलुप के धन-जिमि नित मेरे उर-अंतर॥

[५१]

(राग जैजैवन्ती-ताल झूमरा)

शोभित चारों भुजा सुदर्शन-शंख-गदा-सरसिजसे युक्त।
रुचिर किरीट, सुभग पीताम्बर, कमल-नयन शोभा-संयुक्त॥
चिह्न विप्र-पदका वक्षसूपर, कौस्तुभमणि, गल मंजुल हार।
परम सुखद श्रीविष्णु-चरण, वन्दन करता हूँ बारंबार॥

[५२]

(राग कल्याण-ताल कहरवा)

Language: Sanskrit

नारायणं हृषीकेशं गोविन्दं गरुडध्वजम्।
वासुदेवं हरिं कृष्णं केशवं प्रणमाम्यहम्॥

[५३]

(दोहा)

श्रीगनपति गुरु सारदा, बंदौं बारंबार।
परब्रह्म के रूप सब भिन्न-भिन्न आकार॥
पुनि सुमिरौं गुरुवर चरन, वांछित-फल-दातार।
अति दुस्तर भव-सिंधु तें, जे पहुँचावहिं पार॥

[५४]

(राग भैरवी-ताल रूपक)

वन्दौं विष्णु विश्वाधार।
लोकपति, सुरपति, रमापति, सुभग शान्ताकार॥
कमल-लोचन, कलुषहर, कल्याण-पद-दातार॥
नील-नीरद-वर्ण, नीरज-नाभ, नभ-अनुहार।
भृगुलता-कौस्तुभ-सुशोभित हृदय, मुक्ताहार॥

ENGLISH TRANSLATION

Continuation of [50]

Those lotus feet forever shine in the pure heart-temple of Bhūmi and Lakṣmī.
Filled with the rasa of love, those lotus feet shine upon the breasts of Vraja's young women.
Those lotus feet dwell continually and most joyfully within the hearts of devotees and saints.
Like a miser's treasure, may those lotus feet dwell forever in the core of my heart.

[51]

(Rāga Jaijaiwantī; Tāla: Jhūmrā)

His four radiant arms bear the Sudarśana discus, conch, mace, and lotus.
A lovely crown and beautiful yellow garment adorn Him, and His lotus eyes are filled with splendor.
Upon His chest are the mark of the sage's foot and the Kaustubha gem; a lovely garland hangs from His neck.
Again and again I bow to Śrī Viṣṇu's feet, which grant supreme happiness.

[52]

(Rāga Kalyāṇa; Tāla: Kaharvā)

Sanskrit

I bow to Nārāyaṇa, Hṛṣīkeśa, Govinda whose banner bears Garuḍa,
to Vāsudeva, Hari, Kṛṣṇa, and Keśava.

[53]

(Dohā)

Again and again I bow to Śrī Gaṇapati, the Guru, and Śāradā,
all distinct forms and appearances of Parabrahman.
Then I remember the feet of the exalted Guru, bestower of the desired fruit,
who carries us across the exceedingly difficult ocean of worldly existence.

[54]

(Rāga Bhairavī; Tāla: Rūpaka)

I bow to Viṣṇu, support of the universe,
Lord of the worlds, the gods, and Ramā, whose lovely form is peace itself;
the lotus-eyed remover of impurity, bestower of the auspicious state;
dark as a blue rain cloud, lotus-naveled, resembling the sky,
His heart adorned by Bhṛgu's footprint and the Kaustubha, and by a necklace of pearls.

ORIGINAL Hindi and Braj Bhāṣā

शंख-चक्र-गदा-कमलयुत भुज विभूषित चार।
पीत-पट-परिधान पावन अंग-अंग उदार॥
शेष-शय्या-शयित, योगी-ध्यान-गम्य, अपार।
दुःखमय भव-भय-हरण, अशरणशरण अविकार॥

[५५]

(राग आसावरी-ताल धुमाली)

परम गुरु राम मिलावनहार।
अति उदार, मंजुल, मंगलमय, अभिमत-फलदातार॥
टूटी-फूटी नाव पड़ी मम भीषण भव-नद-धार।
जयति-जयति जय देव दयानिधि! बेग उतारो पार॥

[५६]

(राग गारा-ताल दादरा)

जयति देव, जयति देव, जय दयालु देवा।
परम गुरु, परम पूज्य, परम देव, देवा॥
सब बिधि तव चरन-सरन आइ पर्‌यौ दासा।
दीन-हीन-मति-मलीन, तदपि सरन-आसा॥
पातक अपार किंतु दया को भिखारी।
दुखित जानि राखु सरन पाप-पुंजहारी॥
अबलौंके सकल दोष छमा करहु स्वामी!
ऐसो करु, जातें पुनि हों न कुपथगामी॥
पात्र हों, कुपात्र हों, भले अनधिकारी।
तदपि हों तुम्हारो अब लेहु मोहि उबारी॥
लोग कहत तुम्हरो सब, मनहू कहत सोई।
करिय सत्य सोइ, नाथ! भव-श्रम सब खोई॥

ENGLISH TRANSLATION

Continuation of [54]

His four arms are adorned with conch, discus, mace, and lotus.
He wears yellow silk, and every sacred limb is generous and gracious.
Reclining upon the bed of Śeṣa, immeasurable yet accessible through a yogī's meditation,
He removes the painful fear of worldly existence, the changeless refuge of the refuge-less.

[55]

(Rāga Āsāvarī; Tāla: Dhumālī)

The supreme Guru brings one into union with Rāma.
He is exceedingly generous, beautiful, auspicious, and grants the desired fruit.
My broken, battered boat lies caught in the fearsome current of the river of existence.
All glory to You, O Lord and treasury of mercy! Carry me quickly to the farther shore.

[56]

(Rāga Gārā; Tāla: Dādrā)

Glory to the Lord! Glory to the compassionate Lord!
Supreme Guru, supremely worshipful, supreme God of gods!
In every way this servant has come and fallen into the refuge of Your feet.
Poor, helpless, and impure in understanding, I nevertheless hope for refuge.
My sins are boundless, yet I am a beggar for mercy.
Knowing me afflicted, keep me in Your shelter, O destroyer of accumulated sin.
Master, forgive all my faults up to this moment.
Make me such that I never again travel a false path.
Whether fit or unfit, even though wholly undeserving,
I am nevertheless Yours; now rescue me.
Everyone calls me Yours, and my own mind says the same.
O Lord, make that statement true and end all the weariness of worldly existence.

ORIGINAL Braj Bhāṣā and Hindi

मोरि ओर जनि निहारि, देखिय निज तनही।
हठ करि मोहि राखिय हरि! संतत तल पनही॥
कहाँ कहा बार-बार जानहु सब भेवा।
जयति, जयति, जय दयालु, जय दयालु देवा॥

[५७]

(राग माँड़-ताल कहरवा)

अर्पण मेरे हैं सदा तुममें जीवन-प्राण।
तुम्हीं एक आधार हो, तुम्हीं परम कल्याण॥
तुम ही मेरी परम गति, प्रीति बिना परिमाण।
मिलो तुरत, मेरा करो विरह-कष्टसे त्राण॥

[५८]

(राग आसावरी-तीन ताल)

मोपै गिरिधर! कृपा करौ।
मोह-कूप में पर्‌यौ दुखी अति, प्रभु! संताप हरौ॥
मन अति मलिन, बुद्धि नित बिचलित, रति अघ औगुन भारी।
इंद्रिय सकल सदा कुबिषय-रत, तज मरजादा सारी॥
छलन चहौं अंतरजामी कौ, दुरित दुरंत दुराऊँ।
कपट साधु बन, रचि प्रपंच, निज धवल चरित्र दिखाऊँ॥
मन अति जरत काम-कोपानल, नहीं सांति छिन पाऊँ।
बाहर ते अति सांत बनयौ, समता कौ स्वाँग रचाऊँ॥
ममता-मोह तुच्छ जग-बस्तुनि, चित्त उनहिं में अटक्यौ।
कबहूँ न पलभर लगत राम में, फिरत भूत ज्यों भटक्यौ॥
मेरे अमित दोष-दुख भीषण रोम-रोम प्रति छाये।
मिटें नहीं तुम्हरी करुना बिनु काहूकेउ मिटाये॥

ENGLISH TRANSLATION

Continuation of [56]

Do not look toward me; look only to Your own nature.
O Hari, firmly keep me forever beneath Your sandals.
Why should I repeat myself? You know every secret.
All glory, all glory to the compassionate Lord!

[57]

(Rāga Māṇḍ; Tāla: Kaharvā)

My life and life-breath are forever offered into You.
You alone are my foundation; You alone are supreme blessedness.
You are my highest destination and immeasurable love.
Come at once and rescue me from the torment of separation.

[58]

(Rāga Āsāvarī; Tāla: Tīntāl)

O Giridhara, show me grace.
I have fallen miserably into the well of delusion; O Lord, remove my anguish.
My mind is deeply impure, my understanding forever unsteady, and my attachment is burdened by sin and faults.
All my senses remain absorbed in corrupt objects, abandoning every restraint.
I try to deceive the indwelling knower and conceal my terrible wrongdoing.
Becoming a counterfeit saint, I weave a deception and display my supposedly spotless character.
My mind burns in the fires of desire and anger and finds not a moment's peace.
Outwardly I appear exceedingly calm and perform a pretense of equanimity.
Possessiveness and delusion cling to trivial worldly things, and my mind is trapped in them.
It never rests in Rāma even for a moment but wanders like a ghost.
My countless terrible faults and sorrows pervade every pore of my being.
Without Your compassion, no one else can make them disappear.

ORIGINAL Hindi

[५९]

(राग भैरवी-ताल कहरवा)

प्रियतम! बनकर आओ चाहे झपक झपटते झंझावात।
घोर घोष करते चाहे बन आओ प्रलयंकर पञ्च-पात॥
मन्द-सुगन्ध मलय-मारुत बन आओ चाहे शुचि सुख-खान।
सौम्य सुधा बरसाते चाहे आओ बन सुधांशु भगवान॥
देख भयंकर-सुन्दर रूप तुम्हारे विविध विश्व-आधार।
लूँ तुरंत पहचान, न भूलूँ, किसी वेषमें तुम्हें निहार॥
नित्य नवीन रूप धर नटवर! लीला तुम करते स्वच्छन्द।
पाता रहूँ प्रणत-पद-रज मैं नत-सिर पल-पल लीलानन्द॥

[६०]

(तर्ज लावनी-ताल कहरवा)

दिन-रजनी, तरु-लता, फूल-फल, सूर्य-सोम, झिलमिल तारे।
प्रतिपल, प्रति पदार्थमें तुम मुझको देते रहते प्यारे॥
कितना दिया, दे रहे कितना, इसका मिलता ओर-न-छोर।
कितना ही दो, प्यास न बुझती, कहता सदा-'और दो, और'॥
कभी नहीं मन मेरा भरता, कभी न पूरी होती आस।
इतना देनेपर भी, कर अवहेला, रहता सदा उदास॥
सदा कोसता रहता तुमको, सदा बताता रहता दोष।
कभी नहीं कृतज्ञ होता मैं, कभी नहीं पाता संतोष॥
इतनेपर भी तुम, प्रभु! मुझको नहीं भूलते पलभर एक।
नहीं ऊबते, नहीं खीझते, देते रहते रख निज टेक॥
जरा दोष-अपराध न गिनते, बिना हेतु करते उपकार।
तुम-से-तुम ही अतुल मनस्वी, तुम-से-तुम्हीं अमित दातार॥
तुम जो कुछ भी देते, सबमें मधुर सुधा-रस भरा अनन्त।
है समर्थ कर देनेमें जगकी सारी ज्वालाका अन्त॥

ENGLISH TRANSLATION

[59]

(Rāga Bhairavī; Tāla: Kaharvā)

Beloved, come if You wish as a sudden, attacking tempest,
or as the five annihilating winds roaring terribly.
Come as the gentle, fragrant Malaya breeze, a pure mine of happiness,
or as the serene moon, O Bhagavān, showering nectar.
Seeing Your many fearsome and beautiful forms, O foundation of the universe,
may I recognize You at once and never fail to behold You in any disguise.
O supreme dancer, You freely perform līlā in ever-new forms.
With bowed head, may I remain surrendered to the dust of Your feet and receive the bliss of līlā at every moment.

[60]

(Tune: Lāvanī; Tāla: Kaharvā)

Day and night, trees and creepers, flowers and fruit, sun and moon, and twinkling stars:
through every object at every moment, Beloved, You continue giving to me.
There is no end to how much You have given and are still giving.
However much You give, my thirst is not quenched; I forever say, "Give me more, more."
My mind is never filled and my expectations are never satisfied.
Even after receiving so much, I neglect it and remain forever dejected.
I continually blame You and point out faults.
I am never grateful and never find contentment.
Even so, Lord, You do not forget me for a single moment.
You neither tire nor become annoyed, but remain true to Your nature and keep giving.
You count not the slightest fault or offense and favor me without cause.
Only You are equal to Yourself in incomparable nobility; only You equal Yourself in boundless generosity.
Whatever You give is filled with endless sweet nectarean rasa,
powerful enough to extinguish every flame in the world.

ORIGINAL Hindi

मन मेरा यदि तनिक अमृत-कण लेकर उसमें रम जाता।
मिट जाते सब दुःख, तुम्हारा सुखमय दर्शन पा जाता॥
अब तो तुम ही कृपा करो, तुम ही सब कुछ मनका हर लो।
अपनी मधुर सहज अनुकम्पासे मुझको अपना कर लो॥

[६१]

(राग भीमपलासी-ताल मूल)

करो प्रभु! ऐसी दृष्टि-प्रदान।
देख सकूँ सर्वत्र तुम्हारी सतत मधुर मुसकान॥
हो चाहे परिवर्तन कैसा भी-अति क्षुद्र, महान।
सुन्दर-भीषण, लाभ-हानि, सुख-दुःख, मान-अपमान॥
प्रिय-अप्रिय, स्वस्थता-रुग्णता, जीवन-मरण-विधान।
सभी प्राकृतिक भोगोंमें हो भरे तुम्हीं भगवान॥
हो न उदय उद्वेग-हर्ष कुछ, कभी दैन्य-अभिमान।
पाता रहूँ तुम्हारा नित संस्पर्श बिना-उपमान॥

[६२]

(राग जैतकल्याण-ताल मूल)

आते हो तुम बार-बार प्रभु! मेरे मन-मन्दिरके द्वार।
कहते-'खोलो द्वार, मुझे तुम ले लो अंदर करके प्यार॥'
मैं चुप रह जाता, न बोलता, नहीं खोलता हृदय-द्वार।
पुनः खटखटाकर दरवाजा करते बाहर मधुर पुकार॥
'खोल जरा सा' कहकर यों-'मैं अभी काममें हूँ, सरकार।
फिर आना'-झटपट मैं घरके कर लेता हूँ बंद किंवार॥
फिर आते, फिर मैं लौटाता, चलता यही सदा व्यवहार।
पर करुणामय! तुम न ऊबते, तिरस्कार सहते हर बार॥
दयासिन्धु! मेरी यह दुर्मति हर लो, करो बड़ा उपकार।
नीच-अधम मैं अमृत छोड़, पीता हालाहल बारंबार॥
अपने सहज दयालु विरदवश, करो नाथ! मेरा उद्धार।
प्रबल मोहधारामें बहते नर-पशुको लो तुरत उबार॥

ENGLISH TRANSLATION

Continuation of [60]

If my mind would take but one drop of that nectar and delight in it,
all sorrows would disappear and I would attain Your blissful vision.
Now show me grace Yourself; take away everything that occupies my mind.
Through Your sweet and natural compassion, make me Your own.

[61]

(Rāga Bhīmapalāsī; Original Tāla)

Lord, grant me such a way of seeing
that everywhere I may constantly behold Your sweet smile.
Whatever change may occur, exceedingly small or great,
beautiful or fearsome, gain or loss, happiness or sorrow, honor or dishonor,
pleasant or unpleasant, health or illness, the ordinance of life or death,
O Bhagavān, may I see You filling every experience of nature.
May neither agitation nor elation, self-abasement nor pride arise.
May I continually receive Your incomparable touch.

[62]

(Rāga Jait Kalyāṇa; Original Tāla)

Again and again, Lord, You come to the door of my heart's temple.
You say, "Open the door and lovingly take Me inside."
I remain silent, say nothing, and do not open the door of my heart.
You knock again and call sweetly from outside.
When You say, "Open it just a little," I reply, "Master, I am busy now.
Come again later," and hurriedly bolt the door of my house.
You come again and again I turn You away; this is my constant conduct.
Yet, compassionate Lord, You never tire and endure rejection every time.
Ocean of mercy, remove this crooked understanding and show me immense favor.
Fallen and low, I forsake nectar and repeatedly drink deadly poison.
True to Your naturally compassionate renown, O Lord, deliver me.
Quickly rescue this human beast swept along in the powerful current of delusion.

ORIGINAL Hindi

[६३]

(राग जोग-ताल दीपचंदी)

बिना याचनाके ही देते रहते नित्य शक्ति तुम नाथ!
करते सदा सँभाल, छिपे तुम अविरत रहते मेरे साथ॥
देते तुम निर्भयता, नित्य निरामयता, निज आश्रय-दान।
देते शुभ विचार, शुभ चिन्तन, शुभ जीवन, शुभ कर्म महान॥
देते प्रेम प्रेम-सागर! तुम देते स्वार्थहीन अनुराग।
देते सुख शाश्वत आत्यन्तिक मिटा सभी दुःखोंके दाग॥
एक चाहते, इन सबके बदलेमें तुम-अविचल विश्वास।
पर मैं हीन उसीसे, तब भी होता नहीं कदापि निराश॥
तुम्हीं मुझे विश्वास-दान दो, तुम्हीं करो मेरा उद्धार।
ख्यात पतित-पावन, पामर-प्रेमी तुम, हे प्रभु! परम उदार॥

[६४]

(राग भूपालतोड़ी-तीन ताल)

बन जाओ तुम मेरे सब कुछ जप-तप, ध्यान, ज्ञान-विज्ञान।
बन जाओ तुम मेरे साधन-साध्य, यज्ञ-व्रत, संयम-दान॥
बन जाओ तुम मेरे शम-दम, श्रद्धा, समाधान, शुचि योग।
बन जाओ तुम मेरे मन-मति, अहंकार, इन्द्रिय, सब भोग॥
बन जाओ तुम मेरे प्राणोंके रहस्य, जीवनके मर्म।
बन जाओ तुम मेरे वस्त्राभूषण, खान-पान गृह-धर्म॥
स्पर्श तुम्हारा मिले सर्वदा सबमें, सभी ठौर अविराम।
मेरे तुम हो, मेरे तुम हो, सभी भाँति, हे प्राणाराम!॥

[६५]

(राग भिन्नषड्ज-तीन ताल)

प्रभो! मिटा दो मेरा सारा, सभी तरहका मद-अभिमान।
झुक जाये सिर प्राणिमात्रके चरणोंमें, तुमको पहचान॥
आचण्डाल, शृगाल, श्वान भी हों मेरे आदरके पात्र।
सबमें सदा देख पाऊँ मैं मृदु मुसकाते तुमको मात्र॥

ENGLISH TRANSLATION

[63]

(Rāga Joga; Tāla: Dīpacandī)

Without even being asked, Lord, You continually give me strength.
You always sustain me and remain hidden, ceaselessly at my side.
You grant fearlessness, perpetual well-being, and the gift of Your refuge.
You grant auspicious thoughts, reflection, life, and noble deeds.
O ocean of love, You grant love and selfless affection.
You grant eternal and ultimate happiness, erasing every stain of sorrow.
In return for all this, You desire only one thing: unwavering trust.
I lack even that, yet You never become discouraged.
Grant me trust Yourself and deliver me Yourself.
Renowned purifier of the fallen and lover of the lowly, O supremely generous Lord!

[64]

(Rāga Bhūpāla Toḍī; Tāla: Tīntāl)

Become everything for me: repetition, austerity, meditation, knowledge, and realized wisdom.
Become my means and goal, sacrifice and vow, restraint and charity.
Become my tranquility and self-control, faith, concentration, and pure yoga.
Become my mind and understanding, ego and senses, and every enjoyment.
Become the secret of my life-breath and the innermost meaning of life.
Become my clothing and ornaments, food and drink, home and dharma.
May I receive Your touch forever in everything and in every place.
You are mine, You are mine in every way, O delight of my life!

[65]

(Rāga Bhinnaṣaḍja; Tāla: Tīntāl)

Lord, erase all my intoxication and every kind of pride.
Recognizing You, may my head bow at the feet of every living being.
Even a caṇḍāla, jackal, or dog should be an object of my respect.
May I forever behold only You, smiling gently, in everyone.

ORIGINAL Hindi

सबका सुख-सम्मान परम हित ही हो, मेरी केवल चाह।
भूलूँ अपनेको सब विधि मैं, रहे न तनकी सुधि-परवाह॥
पूजूँ सदा सभीमें तुमको यथायोग्य कर सेवा-मान।
बढ़ती रहे वृत्ति सेवाकी, बढ़ती रहे शक्ति-निर्मान॥
परका दुःख बने मेरा दुःख, सुखपर हो परका अधिकार।
बन जाये निज हित पर-हित ही, सुखकी हो अनुभूति अपार॥
आर्त प्राणियोंको दे पाऊँ सदा सान्त्वना-सुखका दान।
उनके दुःख-नाशमें कर पाऊँ मैं समुचित आत्म-बलिदान॥

[६६]

(राग बिहाग-तीन ताल)

करुणामय! उदार चूड़ामणि! प्रभु! मुझको यह दो वरदान।
देखूँ तुम्हें सभीमें, सभी अवस्थाओंमें हे भगवान॥
शब्द मात्रमें सुन पाऊँ मैं नित्य तुम्हारा ही गुण-गान।
वाणीसे गाऊँ मैं गुणगण, नाम तुम्हारे ही रसखान॥
इन्द्रिय सभी सदा पुलकित हों पाकर मधुर तुम्हारा स्पर्श।
कर्म नित्य सब करें तुम्हारी ही सेवा, पावें उत्कर्ष॥
बुद्धि, चित्त, मन रहें सदा ही एक तुम्हारी स्मृतिमें लीन।
कभी न हो पाये विचार-संकल्प-मनन, प्रभु! तुमसे हीन॥
सदा तुम्हारी ही सेवामें सब कुछ रहे सदा संलग्न।
यही प्रार्थना-रहूँ तुम्हारे पद-रति-रसमें नित्य निमग्न॥

[६७]

(राग जौनपुरी-तीन ताल)

सबमें सब देखें निज आत्मा, सबमें सब देखें भगवान।
सब ही सबका सुख-हित देखें, सबका सब चाहें कल्यान॥
एक दूसरेके हितमें सब करें परस्पर निज-हित-त्याग।
रक्षा करें पराधिकारकी, छोड़ें स्वाधिकारकी माँग॥
निकल संकुचित सीमासे 'स्व' करे विश्वमें निज विस्तार।
अखिल विश्वके हितमें ही हो 'स्वार्थ' शब्दका शुभ संचार॥

ENGLISH TRANSLATION

Continuation of [65]

May my only desire be the happiness, honor, and highest welfare of all.
May I forget myself completely and retain no concern even for my body.
May I forever worship You in everyone, serving and honoring each as is fitting.
May the disposition to serve keep growing, and may the capacity for service increase.
May another's sorrow become my sorrow, and may another possess the right to happiness.
May another's welfare itself become my own, bringing an immeasurable experience of joy.
May I always offer afflicted beings the gift of comfort and happiness.
May I make a fitting sacrifice of myself to destroy their sorrow.

[66]

(Rāga Bihāga; Tāla: Tīntāl)

Compassionate Lord, crown jewel of generosity, grant me this boon:
O Bhagavān, may I behold You in everyone and in every condition.
In every sound may I forever hear only the singing of Your qualities.
With my voice may I sing Your countless qualities and rasa-filled names.
May all my senses forever thrill upon receiving Your sweet touch.
May all my actions serve You alone and thereby attain excellence.
May intellect, awareness, and mind remain forever absorbed solely in Your remembrance.
Lord, may no thought, intention, or reflection ever be bereft of You.
May everything remain constantly engaged in Your service alone.
This is my prayer: may I remain forever immersed in the rasa of love for Your feet.

[67]

(Rāga Jaunpurī; Tāla: Tīntāl)

May everyone see their own Self in all, and may everyone see Bhagavān in all.
May everyone seek the happiness and welfare of all, and may all desire everyone's good.
For one another's welfare, may all mutually renounce their own advantage.
May they protect the rights of others and give up demanding rights for themselves.
Emerging from narrow limits, may the self expand throughout the universe.
May the word self-interest come to mean only the welfare of the entire universe.

ORIGINAL Hindi

द्वेष-वैर-हिंसा विनष्ट हों, मिटें सभी मिथ्या अभिमान।
त्याग-भूमिपर शुद्ध प्रेमका करें सभी आदान-प्रदान॥
आधि-व्याधिसे सभी मुक्त हों, पायें सभी परम सुख-शान्ति।
भगवद्भाव उदय हो सबमें, मिटे भोग-सुखकी विश्वान्ति॥
परम दयामय! परम प्रेममय! यही प्रार्थना बारंबार।
पायें सभी तुम्हारा दुर्लभ चरणाश्रय, हे परम उदार!॥

[६८]

(राग काफी-ताल दीपचंदी)

केवल तुम्हें पुकारूँ प्रियतम! देखूँ एक तुम्हारी ओर।
अर्पण कर निजको चरणोंमें बैठूँ हो निश्चिन्त, विभोर॥
प्रभो! एक बस, तुम ही मेरे हो सर्वस्व सर्वसुखसार।
प्राणोंके तुम प्राण, आत्माके आत्मा आधेयाधार॥
भला-बुरा, सुख-दुःख, शुभाशुभ मैं न जानता कुछ भी नाथ!
जानो तुम्हीं, करो तुम सब ही, रहो निरन्तर मेरे साथ॥
भूलूँ नहीं कभी तुमको मैं, स्मृति ही हो बस जीवनसार।
आयें नहीं चित्त-मन-मतिमें कभी दूसरे भाव-विचार॥
एकमात्र तुम बसे रहो नित सारे हृदय-देशको छेक।
एक प्रार्थना इह-परमें तुम बने रहो नित संगी एक॥

[६९]

(राग भैरवी-तीन ताल)

कहाँ तुच्छ सब, कहाँ महत् तुम, पर यह कैसा अनुपम भाव।
बने प्रेमके भूखे, सबसे प्रेम चाहते, करते चाव॥
धन देते, यश देते, देते ज्ञान-शक्ति-बल, देते मान।
किसी तरह सब तुम्हें 'प्रेम' दें इसीलिये सब करते दान॥
लेते छीन सभी कुछ, देते घृणा-विपत्ति, अयश-अपमान।
करते निष्ठुर चोट, चाहते-'तुम्हें प्रेम सब दें, भगवान'॥

ENGLISH TRANSLATION

Continuation of [67]

May hatred, hostility, and violence be destroyed, and every false pride disappear.
Upon the ground of renunciation, may all exchange pure love.
May everyone be freed from mental and bodily affliction and attain supreme happiness and peace.
May awareness of Bhagavān arise in all, and may the delusion of happiness in enjoyment end.
Supremely compassionate and loving Lord, this is my repeated prayer:
O supremely generous One, may all attain the rare refuge of Your feet.

[68]

(Rāga Kāfī; Tāla: Dīpacandī)

Beloved, may I call only to You and look only toward You.
Offering myself at Your feet, may I sit carefree and enraptured.
Lord, You alone are my all-in-all and the essence of every happiness.
You are the life of my life, the Self of my self, the support of all that is supported.
Good or bad, pleasure or pain, auspicious or inauspicious, I know nothing of these, Lord.
You alone know; do everything Yourself and remain forever with me.
May I never forget You; may remembrance alone be the essence of life.
May no other feeling or thought ever enter awareness, mind, or understanding.
May You alone forever occupy the entire realm of my heart.
My one prayer is that in this world and the next You remain my sole companion.

[69]

(Rāga Bhairavī; Tāla: Tīntāl)

How insignificant are all beings and how great are You, yet what incomparable feeling is this?
You hunger for love and eagerly seek love from everyone.
You give wealth, fame, knowledge, power, strength, and honor,
all so that somehow everyone may give You love.
You take everything away and give hatred, adversity, disgrace, and insult.
You strike mercilessly, desiring only that everyone love You, O Bhagavān.

ORIGINAL Hindi

सभी ईश्वरोंके ईश्वर तुम बने विलक्षण भिक्षु महान।
उच्च-नीच सबसे ही तुम नित प्रेम चाहते प्रेम-निधान॥
अनुपम, अतुल, अनोखी कैसी अजब तुम्हारी है यह चाह!
रस-समुद्र, रसके प्यासे बन, रस लेते मन भर उत्साह॥
रस उँडेल, रस भर, तुम करते स्वयं उसी रसका मधु-पान।
धन्य तुम्हारी रस-लिप्सा यह, धन्य तुम्हारा रस-विज्ञान॥
यही प्रार्थना, प्रेम-भिखारी! प्रेम-रसार्णव! तुमसे आज।
दान-पानकी मधुमय लीला करते रहो, रसिक रसराज!॥

[७०]

(राग तोड़ी-तीन ताल)

मेरी शक्ति थक गयी सारी, उद्यम-बलने मानी हार।
हुआ चूर पुरुषार्थ-गर्व सब, निकली बरबस करुण पुकार॥
शक्तिमान हे! शक्ति-स्रोत हे! करुणामय! हे परम उदार।
शक्तिदान दे कर लो मुझको यन्त्र-रूपमें अंगीकार॥
हरो सभी तम तुरत, सूर्य-सम करो दिव्य आभा विस्तार।
जो चाहो सो करो, नित्य निःशंक निजेच्छाके अनुसार॥
कहीं डुबा रक्खो कैसे ही, अथवा ले जाओ उस पार।
अथवा मध्य-हिंडोलेपर ही, रहो झुलाते बारंबार॥
भोग्य बना भोक्ता बन जाओ, भर्ता बनो भले सरकार।
बचे न 'ननु नच' कहनेवाला, मिटें अहंके क्षुद्र विकार॥
कौन प्रार्थना करे, किस तरह, किसकी, फिर, हे सर्वाधार!
सर्व बने तुम अपनेमें ही करो सदा स्वच्छन्द विहार॥

[७१]

(राग जूजरी-तीन ताल)

जो चाहो तुम, जैसे चाहो, करो वही तुम, उसी प्रकार।
बरतो नित निर्बाध सदा तुम मुझको अपने मन-अनुसार॥
मुझे नहीं हो कभी, किसी भी, तनिक दुःख-सुखका कुछ भान।
सदा परम सुख मिले तुम्हारे मनकी सारी होती जान॥

ENGLISH TRANSLATION

Continuation of [69]

Lord of all lords, You have become an extraordinary and exalted beggar.
O treasury of love, You forever seek love from high and low alike.
How incomparable, unequaled, strange, and wondrous is this desire of Yours!
Though an ocean of rasa, You become thirsty for rasa and drink it with a heart full of delight.
Pouring out rasa and filling all with it, You Yourself drink its honey.
Blessed is this thirst of Yours for rasa; blessed is Your knowledge of rasa.
This is my prayer to You today, beggar for love and ocean of loving rasa:
O connoisseur and sovereign of rasa, continue Your honey-sweet līlā of giving and drinking.

[70]

(Rāga Toḍī; Tāla: Tīntāl)

All my strength is exhausted; the power of effort has admitted defeat.
All pride in self-exertion has shattered, and a plaintive cry bursts forth.
O mighty One, source of strength, compassionate and supremely generous Lord,
grant me strength and accept me as Your instrument.
Quickly remove all darkness and spread divine radiance like the sun.
Do whatever You wish, forever fearless and according to Your own will.
Keep me submerged anywhere in any manner, or carry me to the farther shore,
or leave me upon the swing in between and continue swinging me again and again.
Make me the enjoyed and become the enjoyer; become my sustainer, Master.
Let no objector remain to say yes or no; let the petty distortions of ego disappear.
Then who will pray, in what manner, and to whom, O support of all?
Becoming everything, sport forever freely within Yourself.

[71]

(Rāga Jūjarī; Tāla: Tīntāl)

Whatever You wish, in whatever way You wish, do exactly that.
Use me forever without obstruction according to Your heart's desire.
May I never retain the least awareness of sorrow or happiness.
May I always receive supreme joy in knowing that every wish of Your heart is fulfilled.

ORIGINAL Hindi

भला-बुरा सब भला सदा ही; जो तुम सोचो, करो विधान।
वही उच्चतम, मधुर-मनोहर, हितकर परम तुम्हारा दान॥
कभी न मनमें उठे, किसी भी भाँति, कहीं, कैसी भी चाह।
उठे कदाचित् तो प्रभु उसे न करना पूरी, कर परवाह॥
प्यारे! यही प्रार्थना मेरी, यही नित्य चरणोंमें माँग-
मिटे सभी 'मैं-मेरा', बढ़ता रहे सतत अनन्य अनुराग॥

[७२]

(राग जोगिया-ताल आड़ा चौताल)

'भोगोंमें सुख है'-इस भारी भ्रमको हर लो, हे हरि! सत्वर।
तुरत मिटा दो दुःखद सुखकी आशाओंको, हे करुणाकर!॥
मधुर तुम्हारे रूप-नाम-गुणकी स्मृति होती रहे निरन्तर।
देखूँ सदा, सभीमें तुमको, कभी न भूलूँ तुमको पलभर॥
ममता एक तुम्हींमें हो, हो तुममें ही आसक्ति-प्रीति वर।
बँधा रहे मन प्रेमरज्जुसे चार चरण-कमलोंमें, नटवर!॥
दिखता रहे मधुर-मनहर मुख कोटि-कोटि शरदिन्दु-सुखाकर।
सुनूँ सदा मधुरातिमधुर मुनि-मन-उन्मादिनि मुरलीके स्वर॥
तन-मनके प्रत्येक कार्यसे पूजूँ तुम्हें सदा, हृदयेश्वर।
सहज सुहृद उदारचूड़ामणि! दीन-हीन मुझको दो यह वर॥

[७३]

(राग पीलू-तीन ताल)

हमें ऐसा बल दो भगवान!
जिससे कभी समीप न आयें पाप-ताप बलवान॥
पर-सुख-हित-निमित्त निज सुखका हो स्वाभाविक त्याग।
बढ़ते रहें पवित्र भाव, हो प्रभु-पदमें अनुराग॥

ENGLISH TRANSLATION

Continuation of [71]

Good or bad, all is forever good; whatever You conceive and ordain
is Your highest, sweetest, most enchanting, and supremely beneficial gift.
May no desire of any kind ever arise within my mind anywhere.
Should one arise, Lord, pay it no heed and do not fulfill it.
Beloved, this alone is my prayer and my daily request at Your feet:
may every I and mine disappear, while exclusive love continually increases.

[72]

(Rāga Jogiyā; Tāla: Āḍā Cautāl)

O Hari, quickly remove the great delusion that happiness lies in enjoyment.
Compassionate Lord, immediately erase every hope for that sorrow-producing happiness.
May remembrance of Your sweet form, names, and qualities continue without cease.
May I always see You in all and never forget You for a moment.
May my possessive love rest in You alone, and may attachment and noble affection be for You alone.
O supreme dancer, may my mind be bound by the cord of love to all four lotus feet.
May I continually behold the sweet, captivating face that gives the joy of countless autumn moons.
May I forever hear the supremely sweet flute notes that intoxicate sages' minds.
O Lord of my heart, may I worship You through every action of body and mind.
Natural friend and crown jewel of generosity, grant this boon to poor and helpless me.

[73]

(Rāga Pīlū; Tāla: Tīntāl)

Bhagavān, grant us such strength
that powerful sin and affliction never draw near.
For another's happiness and welfare, may we naturally renounce our own happiness.
May sacred feelings keep increasing, and may love for the Lord's feet arise.

ORIGINAL Braj Bhāṣā and Hindi

भोगोंमें न रहे रंचकभर मेरापन अभिमान।
बनी रहे स्मृति सदा तुम्हारी पावन मधुर महान॥
लीला-गुण, शुचि नाम तुम्हारा हों जीवन-आधार।
रोम-रोमसे निकले सदा तुम्हारी जय-जयकार॥

[७४]

(राग भूपाली-तीन ताल)

कैसैं बिनय सुनावौं, स्वामी!
छिपी न कछु तुम सौं अंतर की, सब के अंतरजामी॥
सब बिधि हीन, मलिन-मति मोषे परम अनुग्रह कीन्हो।
निज स्वभावबस मान, बिपुल जस, धन-बैभव बहु दीन्हो॥
सब लोकनि में साधु कहायौ, भक्तराज पद पायौ।
रह्यौं बासना-बिबस निरंतर नित बिषयन प्रति धायौ॥
कनक-कामिनी-रस-बस निसि-दिन सहज कुमारगगामी।
भूल्यो परम अनुग्रह प्रभु कौ ऐसौ नौन-हरामी॥
हौं अति कुटिल, कृतघ्नी, कामी, नरक-कीट, अघ-भार।
निज दिसि देखि, बिरुद लखि, मोहि उबारहु परम उदार॥

[७५]

(राग बहार-तीन ताल)

अब मोहि एक भरोसौ तेरौ।
भक्ति-भाव सौं बिरत, कलुष-रत, मोहावृत, बिषयन कौ चेरौ॥
काम-लोभ-मद-मोह बसत निसि-बासर कियें हिये महँ डेरौ।
सिरपर मीच, नीच नहिं चितवत, रहत सदा रोगनि सौं घेरौ॥
परमारथ की बात कहत नित, भोगन सौं अनुराग घनेरौ।
बार-बार अनुभवत-नहीं कोउ तो-सौ हितू, न तो-सौ नेरौ॥
तदपि बिसारि तोहि, हौं पाँवर सुमिरौं कामज सुखहि अनेरौ।
अब तौ, बस, तू ही अवलंबन, तो बिनु और न कोऊ मेरौ॥
निज पन-बिरद बिचारि, दयामय! कृपा अहेतुक सौं नित प्रेरौ।
तू ही मोहि उबार बिषम भव-सागर सौं करि छोह बडेरौ॥

ENGLISH TRANSLATION

Continuation of [73]

May not the slightest pride of mine remain in enjoyments.
May Your great, sacred, sweet remembrance remain forever.
May Your līlās, qualities, and holy name be the foundation of life.
May every pore of my being forever proclaim Your victory.

[74]

(Rāga Bhūpālī; Tāla: Tīntāl)

Master, how can I present my plea?
Nothing within is hidden from You, the indwelling knower of all.
Though deficient in every way and impure in understanding, I received Your highest grace.
By Your own nature You gave me honor, vast fame, wealth, and prosperity.
Throughout the world I came to be called a saint and attained the rank of an eminent devotee, yet remained continually ruled by desire and daily ran toward sense objects.
Under the sway of gold and sensual pleasure, I naturally walked the wrong path day and night.
Forgetting the Lord's supreme favor, I became such an ungrateful traitor.
I am deeply crooked, ungrateful, lustful, a worm of hell and burden of sin.
Look not toward me but toward Your own renowned nature, and rescue me, supremely generous Lord.

[75]

(Rāga Bahāra; Tāla: Tīntāl)

Now my one reliance is You.
Bereft of devotion, absorbed in impurity, veiled by delusion, I am a slave of sense objects.
Desire, greed, pride, and delusion dwell day and night, having made their camp in my heart.
Death stands over my head, yet this low one gives it no thought and remains forever surrounded by disease.
I speak daily of the highest good, yet remain deeply attached to enjoyments.
Again and again I experience that none is so benevolent or so near as You.
Even so, forgetting You, this wretch remembers the alien happiness born of desire.
Now You alone are my support; apart from You, no one is mine.
Mindful of Your vow and renown, compassionate Lord, continually move me through causeless grace.
You alone, with immense affection, rescue me from the perilous ocean of existence.

ORIGINAL Braj Bhāṣā and Hindi

[७६]

(राग आसावरी-तीन ताल)

करो, प्रभु! ऐसी कृपा महान।
छाड़ि कपट-छल भजौं निरंतर सरल ह्वै तजि मान॥
सत्य, बिरति, बिग्यान, चरन-रति देहु दया करि दान।
जीवन अर्पित होय जथारथ, मिटे मोह-अग्यान॥
ममता रहै सदा प्रभु-पद महँ, रहै दास-अभिमान।
निज-पर, लाभ-हानि-सब महँ रह चित की बृत्ति समान॥
सब महँ लखौं निरंतर तुम कौं, करौं सदा सनमान।
जीवमात्र कौ करौं न कबहूँ अहित और अपमान॥
राग-द्वेष-रहित इंद्रिय-मन सेवा करें अमान।
परम अकिंचन सदा रहूँ मैं तुमहिं परम धन जान॥

[७७]

(राग भूपाली-तीन ताल)

मुझे प्रभु! दो वह सुन्दर स्थान।
जहाँ गा सकूँ सरस तुम्हारा मैं अचिन्त्य यश-गान॥
जहाँ न हो मानापमानका तनिक भी कहीं भान।
जहाँ न हो स्तुति-निन्दा, प्रिय-अप्रियका तनिक विधान॥
जहाँ न हो बँटवारेको कुछ धन-धरणी-सामान।
जहाँ न हो नकली पर्दा, जो झूठ दिखावे शान॥
जहाँ सत्य नित रहे प्रकाशित, बिना बाहरी वेष।
जहाँ प्रेमका शुद्ध सुधा-रस बहता रहे अशेष॥
जहाँ सरल शुभकी धारामें सब बह जाय भदेस।
जहाँ भरा हो भगवदीय भावोंसे सारा देश॥

ENGLISH TRANSLATION

[76]

(Rāga Āsāvarī; Tāla: Tīntāl)

Lord, show me such immense grace
that abandoning deceit and fraud, forsaking pride, I may become simple and worship You continually.
Mercifully grant truth, detachment, realized wisdom, and love for Your feet.
May life be offered in reality, and may delusion and ignorance disappear.
May all possessive love rest forever at the Lord's feet, with pride only in being His servant.
May the disposition of my mind remain equal amid mine and another's, gain and loss.
May I continually behold You in all and always show respect.
May I never harm or dishonor any living being.
Free of attraction and aversion, may senses and mind serve without pride.
Knowing You alone as supreme wealth, may I remain utterly possessionless forever.

[77]

(Rāga Bhūpālī; Tāla: Tīntāl)

Lord, grant me that beautiful place
where I may sing the delightful song of Your inconceivable glory;
where there is not the slightest awareness of honor or dishonor,
no praise or blame, no ordinance of pleasant and unpleasant;
where there are no riches, lands, or goods to divide,
and no counterfeit curtain that falsely displays grandeur;
where truth forever shines without an outward costume,
and the pure nectarean rasa of love flows without end;
where everything crude is swept away in the current of simple goodness,
and the whole land is filled with feelings belonging to Bhagavān.

ORIGINAL Braj Bhāṣā and Hindi

[७८]

(राग पूरिया-तीन ताल)

दयामय! मोहि दासता दीजे।
सहज कृपाबस, दीनबंधु! अपनौ सेवक करि लीजै॥
अवगुन-खान, भरयौ मल सौं मन, हौं अति मूढ़ गँवार।
सेवा की नहिं नेक जोग्यता, नहिं सेवा-अधिकार॥
छोटे मुँह अति बड़ी चीज मैं माँगी, कृपानिधान!
एक भरोसौ प्रबल बिरुद कौ, अघहारी भगवान॥
निज दासनि मैं प्रभु जब मोकूँ करि लैंगे स्वीकार।
पाप-ताप तब छिन में जरि-बरि सभी होंयेंगे छार॥

[७९]

(राग जंगला-ताल कहरवा)

हे मेरे! तुम, प्राण-प्राण! तुम, जीवनके जीवन-आधान।
'मैं' से रहित बना दो मुझको, हर लो अहंकार-अभिमान॥
कर दो मुझे अकिंचन पूरा, हर लो सभी लोक-परलोक।
भर जाओ उर अमित ज्योति तुम! हर लो मिथ्या तम-आलोक॥
नटवर! नाचो मनमाने तुम, मुझे नचाओ मन-अनुसार।
कण-कणपर हो प्रकट तुम्हारा क्रियाशील अनुपद अधिकार॥
कठपुतलीकी भाँति सर्वथा सम्मत, नीरव, वाक्य-विहीन।
नाचें सभी अंग-अवयव, हों तव रुचि-रस-रज्जु-अधीन॥

[८०]

(राग काफी-तीन ताल)

हौं हरिदास-दास कौ दास।
परम अनुग्रह करि पूरी प्रभु ने मो मन की आस॥
तन-मन, धन-जन, कछु नहीं मो पै, हौं चरननि कौ चेरौ।
बहुभागी कोउ मो सम, पायौ पद-कमलनि महँ डेरौ॥

ENGLISH TRANSLATION

[78]

(Rāga Pūriyā; Tāla: Tīntāl)

Compassionate Lord, grant me servanthood.
Moved by natural grace, friend of the lowly, make me Your servant.
I am a mine of faults, my mind filled with filth, an utterly foolish rustic.
I possess not the least fitness for service and no right to serve.
With a tiny mouth I have asked for an exceedingly great thing, O treasury of grace.
My one reliance is Your mighty renown, O sin-destroying Bhagavān.
When the Lord accepts me among His own servants,
all sin and affliction will burn to ashes in an instant.

[79]

(Rāga Jaṅgalā; Tāla: Kaharvā)

O my own, You are the life of my life, the life within life itself.
Make me free of I and remove ego and pride.
Make me wholly possessionless; take away this world and the next.
Fill my heart with limitless light and remove the false display of darkness.
O supreme dancer, dance as You please and make me dance according to Your heart.
May Your active, uninterrupted authority be manifest over every particle of my being.
Like a puppet, wholly consenting, silent, and without a word,
may all my limbs and members dance, governed by the cord of the rasa of Your pleasure.

[80]

(Rāga Kāfī; Tāla: Tīntāl)

I am the servant of Hari's servant.
Showing supreme favor, the Lord has fulfilled the longing of my heart.
I possess neither body nor mind, wealth nor people; I am a servant of His feet.
Who could be more fortunate than I, having found a dwelling at His lotus feet?

ORIGINAL Braj Bhāṣā and Hindi

Continuation of [८०]

नहिं कछू साधन कौ बल, हौं तौ दास-दास-पद-धूल।
यहै एक अवलंब, परम बल, यहै सजीवन मूल॥
श्रीहरि के प्रिय दास, जानि मोहि निज दासनि कौ दास।
सब अपराध छमा करि राख्यौ निज चरननि के पास॥

[८१]

(राग आसावरी-तीन ताल)

जला दो उर मेरे विरहानल।
प्रियतम! बिना तुम्हारे बीते दुखमय युग-सम मेरा पल-पल॥
भोगासक्ति-कामना-ममता जग-ज्वालाएँ सब जायें जल।
मिट जाये सब दुःखयोनि आद्यन्तवन्त भोगोंका अरि-दल॥
जाग उठें दैवी गुण, हो वैराग्य-राग-रंजित अन्तस्तल।
मिलन तुम्हारा हो, मिल जाये मानव-जीवनका यथार्थ फल॥

[८२]

(राग विहाग-तीन ताल)

हमें प्रभु! दो ऐसा वरदान।
तन-मन-धन अर्पण कर सारा, करें सदा गुण-गान॥
कभी न तुमसे कुछ भी चाहें, सुख-सम्पति-सम्मान।
अतुल भोग परलोक-लोकके खींच न पायें ध्यान॥
हानि-लाभ, निन्दा-स्तुति सम हों, मान और अपमान।
सुख-दुःख विजय-पराजय सम हों, बन्धन-मोक्ष समान॥
निरखें सदा माधुरी मूरति, निरुपम रसकी खान।
चरण-कमल-मकरन्द-सुधाका करें प्रेमयुत पान॥

[८३]

(राग ईमन-तीन ताल)

प्रभु! तुम अपनौ बिरद सँभारौ।
हौं अति पतित, कुकर्मनिरत, मुख मधु, मन कौ बहु कारौ॥
तृष्णा-बिकल, कृपन, अति पीड़ित, काम-ताप सौं जारौ।
तदपि न छुटत विषय-सुख-आसा, करि प्रयत्न हौं हारौ॥

ENGLISH TRANSLATION

Continuation of [80]

I have no strength of spiritual practice; I am merely dust beneath the feet of servants of servants.
This alone is my support and supreme strength; this alone is my life-giving root.
Knowing me as the servant of His servants, a servant dear to Śrī Hari
forgave all my offenses and kept me near His feet.

[81]

(Rāga Āsāvarī; Tāla: Tīntāl)

Kindle the fire of separation within my heart.
Beloved, without You every moment passes like an age of sorrow.
May attachment to enjoyment, desire, possessiveness, and all the world's flames burn away.
May the enemy-host of beginning-and-ending enjoyments, the womb of every sorrow, disappear.
May divine qualities awaken and my inner being be colored by passionate love for detachment.
May union with You occur, and may the true fruit of human life be attained.

[82]

(Rāga Vihāga; Tāla: Tīntāl)

Lord, grant us this boon:
offering body, mind, and all wealth, may we forever sing Your qualities.
May we never ask You for happiness, prosperity, honor, or anything at all.
May the immeasurable enjoyments of this world and the next never attract our attention.
May loss and gain, blame and praise, honor and insult be equal;
may happiness and sorrow, victory and defeat, bondage and liberation be equal.
May we forever behold the embodiment of sweetness, the incomparable mine of rasa,
and lovingly drink the nectarean honey of Your lotus feet.

[83]

(Rāga Yaman; Tāla: Tīntāl)

Lord, remember Your own renowned nature.
I am deeply fallen and devoted to evil deeds, honey upon my lips but darkness within my mind.
Tormented by craving, miserly and grievously afflicted, I burn in the fever of desire.
Even so, hope for sensual happiness does not leave me; all my efforts have failed.

ORIGINAL Braj Bhāṣā and Hindi

Continuation of [८३]

अब तौ निपट निरासा छाई, रही न आन सहारौ।
एक भरोसौ तव करुना कौ, मारौ चाहें तारौ॥

[८४]

(राग पीलू-तीन ताल)

प्रभु! मोहि देउ साँचौ प्रेम।
भजौं केवल तुमहि, तजि पाखंड, झूँठे नेम॥
जरै बिषय-कुबासना, मन जगे सहज बिराग।
होय परम अनन्य तुम्हरे पद-कमल-अनुराग॥

[८५]

(राग खमाच-तीन ताल)

छुड़ा दो विषयोंका अभिमान।
करके कृपा, कृपामय! हमको दो यह शुभ वरदान॥
धन-जन-पद-अधिकार-देह-सुख-कीरति-पूजन-मान।
उच्च जाति-कुल, सबको समझें बिजली-चमक समान॥
सबको आदर दें, सब ही का करें सदा सम्मान।
दुखियोंमें, बस, तुम्हें देखकर, करें उन्हें सुख-दान॥
देखें नहीं उच्च महलोंको, नहिं देखें धनवान।
देखें राह पड़े दुखियोंको, अपने ही सम जान॥
आश्रयहीन, अनाथ, अपाहिज, रुग्ण, दीन, अज्ञान।
भूखों-नंगोंके हित कर दें जीवनका बलिदान॥
तप्त आँसुओंको नित पोंछें, निज सुखका कर दान।
कभी न इसका बदला चाहें, करें न कुछ अहसान॥
उनकी चीज उन्हींको दे दें, बनें न बेईमान।
इसे न समझें दान कभी भी, करें न गौरव-मान॥
सबमें तुम, सब ही तुम, सब कुछके स्वामी भगवान।
नित्य करें निश्चय अनुभव यह, 'मैं-मेरा' कर दान॥

ENGLISH TRANSLATION

Continuation of [83]

Now utter despair has spread over me and no other support remains.
My one reliance is Your compassion, whether You slay me or carry me across.

[84]

(Rāga Pīlū; Tāla: Tīntāl)

Lord, grant me true love.
Abandoning hypocrisy and false observances, may I worship You alone.
May corrupt sensual desire burn away and natural detachment awaken in the mind.
May supremely exclusive love for Your lotus feet arise.

[85]

(Rāga Khamāja; Tāla: Tīntāl)

Free us from pride in objects of enjoyment.
Compassionate Lord, show grace and grant us this auspicious boon.
Wealth, followers, position, authority, bodily pleasure, fame, worship, honor,
high caste and lineage: may we regard them all like a flash of lightning.
May we honor everyone and forever treat all with respect.
Seeing only You within the afflicted, may we give them happiness.
May we not gaze at lofty palaces or at the wealthy,
but see the suffering who lie beside the road and regard them as ourselves.
For the shelterless, orphaned, disabled, sick, poor, and ignorant,
for the hungry and unclothed, may we sacrifice our lives.
May we forever wipe away their burning tears, giving up our own happiness.
May we never seek repayment or regard ourselves as benefactors.
May we simply return to them what is theirs, never acting dishonestly.
May we never call it charity or take pride and honor from it.
You are in all, You are all, O Bhagavān, master of everything.
May we experience this certainty every day and offer up every I and mine.

ORIGINAL Braj Bhāṣā and Hindi

[८६]

(राग आसावरी-तीन ताल)

माधव! मो सम कौन अभागी॥
करौं न पलक याद मैं तुम्हरी, नाहिं भगति उर जागी।
हाय-हाय करतहि दिन बीतत, जरौं नित्य चिंतागी॥
भय-बिषाद सौं भर्‌यौ रहौं, नित भटकत इत-उत भागी।
मिलत न कतहूँ सांति-सुखमय थल, भोग-जगत जेहि लागी॥
नाथ! करहु अब सहज कृपा तुम, जागे तव बिरहागी।
बनौं तुम्हारे पद-कमलनि कौ लघु सेवक बड़भागी॥

[८७]

(राग भैरवी-ताल कहरवा)

प्रभो! कृपा कर मुझे बना लो अपने नित्य-दासका दास।
सेवामें संलग्न रहूँ उल्लसित नित्य, मन हो न उदास॥
चिन्तन हो न कभी भोगोंका, नहीं विषयमें हो आसक्ति।
बढ़ती रहे सदा मेरे मन पावन प्रभु-चरणोंकी भक्ति॥
कभी न निन्दा करूँ किसीकी, कभी नहीं देखूँ पर-दोष।
बोलूँ वाणी सुधामयी नित, कभी न आये मनमें रोष॥
कभी नहीं जागे प्रभुता-मद, कभी न हो तिलभर अभिमान।
समझूँ निजको नीच तृणादपि, रहूँ विनम्र, नित्य निर्मान॥
कभी न दूँ मैं दुःख किसीको, कभी न भूल करूँ अपमान।
कभी न पर-हित-हानि करूँ मैं, करूँ सदा सुख-हितका दान॥
कभी न रोऊँ निज दुखमें मैं, सुखकी करूँ नहीं कुछ चाह।
सदा रहूँ संतुष्ट, सदा पद-रति-रत, बिचरूँ बेपरवाह॥
प्राणि-पदार्थ-परिस्थितिमें हो कभी न मेरा राग-द्वेष।
रहे न किंचित् कभी हृदयमें जग-आशा-ममताका लेश॥
मस्त रहूँ मैं हर हालतमें, करूँ सदा लीलाकी बात।
देखूँ सदा सभीमें तुमको, सदा रहे जीवन अवदात॥

ENGLISH TRANSLATION

[86]

(Rāga Āsāvarī; Tāla: Tīntāl)

Mādhava, who is as unfortunate as I?
I do not remember You even for the blink of an eye, and devotion has not awakened in my heart.
My days pass in lamentation, and I burn continually in the fire of worry.
Filled with fear and grief, I run and wander here and there.
Attached to the world of enjoyment, I find nowhere a place of peace and happiness.
Lord, now show Your natural grace and awaken the fire of separation from You.
May I become a greatly fortunate, humble servant of Your lotus feet.

[87]

(Rāga Bhairavī; Tāla: Kaharvā)

Lord, show grace and make me the servant of Your eternal servant.
May I remain joyfully engaged in service and never become despondent.
May I never contemplate enjoyments or become attached to sense objects.
May devotion to the Lord's sacred feet continually increase within my mind.
May I never slander anyone or behold another's faults.
May I always speak nectar-filled words and never allow anger into my mind.
May intoxication with authority never awaken, nor the slightest pride arise.
May I regard myself lower than a blade of grass and remain forever humble and without conceit.
May I never cause anyone pain or dishonor anyone even by mistake.
May I never harm another's welfare but always offer happiness and benefit.
May I never weep over my own sorrow or desire happiness for myself.
May I remain forever content, absorbed in love for Your feet, and move through life carefree.
May I feel neither attraction nor aversion toward any being, object, or circumstance.
May no trace of worldly expectation or possessiveness remain in my heart.
May I remain joyful in every condition and forever speak of Your līlā.
May I always behold You in everyone, and may my life remain ever pure.

ORIGINAL Hindi

[८८]

(राग पीलू-तीन ताल)

प्रभो! यह कैसा बेढब मोह!
मान लिया था मैंने अब तो गया, हुआ निर्मोह॥
पर यह तो फिर लौटा, छाया परिकर-सह सब ओर।
आया परदा पुनः नेत्र-पटलोंपर, किया विभोर॥
हुआ भ्रमित, जल उठी भोग-आकांक्षाकी यह आग।
नहीं तुम्हारा रहा पूर्ववत् आकर्षण-अनुराग॥
पर अब भी तव मृदु चरणोंपर हैं मेरे हिय-हाथ।
वाणी तव मधुमयी, यदपि कुछ क्षीण, सुन रही नाथ!
इससे आशा अमित, करोगे नहीं कभी तुम त्याग॥
तुम्हें देख, डरकर यह भारी मोह जायगा भाग।
फिर क्यों अब विलम्ब करते, क्यों नहीं पुराते आश?
क्यों इस मोह-कटकका करते नहीं आशु प्रभु! नाश?
अब प्रभु! पूर्णरूपसे मेरे उर नित करो निवास।
इसका पूरा उन्मूलन हो, हो न कदापि प्रकाश॥

[८९]

(तर्ज लावनी-ताल कहरवा)

मैं शरण आ पड़ा शरणद नाथ! तुम्हारी।
मनमें कर दृढ़ विश्वास, आस ले भारी॥
मुझको अब, हे सर्वस्व! तुरत अपना लो।
सब विधि करके स्वीकार, सु-यन्त्र बना लो॥
मेरे जीवनमें अपनी ज्योति जगा दो।
चिर-अन्धकारको निश्चित मार भगा दो॥
शीतल प्रकाशसे हो जगमग जग सारा।
तम मिटे सभीका, सबमें हो सुख न्यारा॥

ENGLISH TRANSLATION

[88]

(Rāga Pīlū; Tāla: Tīntāl)

Lord, what an ungainly delusion this is!
I had assumed it was gone and that I had become free of attachment.
But it returned with its entire retinue and spread in every direction.
The veil again covered my eyes and overwhelmed me.
Confused, the fire of longing for enjoyment flared up.
My former attraction and love for You no longer remained.
Yet even now the hands of my heart rest upon Your tender feet,
and, though somewhat faint, I still hear Your honey-sweet voice, Lord.
From this arises boundless hope that You will never abandon me.
At the sight of You, this immense delusion will become afraid and flee.
Why then do You delay? Why do You not fulfill my hope?
Lord, why do You not quickly destroy this army of delusion?
Now dwell forever and completely within my heart.
May delusion be uprooted entirely and never appear again.

[89]

(Tune: Lāvanī; Tāla: Kaharvā)

O refuge-giving Lord, I have come and fallen into Your shelter,
holding firm faith within my mind and bearing immense hope.
O my all-in-all, accept me as Your own immediately.
Accept me in every way and fashion me into a good instrument.
Kindle Your light within my life.
Strike down and certainly drive away the age-old darkness.
May the whole world shine with cooling light.
May everyone's darkness disappear and a rare happiness arise in all.

ORIGINAL Hindi

Continuation of [८९]

इस ज्ञान-ज्योतिसे हो जीवन आलोकित।
हो नाश सभी अज्ञान, ज्ञान-तन-पुलकित॥
तुम निज सुवास दे, जीवन सुरभित कर दो।
सब जगको उस सुन्दर सुगन्धसे भर दो॥
पाकर पावन सौरभ, पुनीत सब जग हो।
सबका जीवन अति पुण्यधाम सौभग हो॥
सबके जीवनमें तव महिमा जग जाये।
तव कीर्ति-गानमें ही जीवन लग जाये॥
तुम अपनी सुन्दरतासे मुझे सजा दो।
जीवनका बाह्य असार सु-रूप लजा दो॥
इस सुन्दरतासे सारा जग सुन्दर हो।
इससे ही विकसित सुन्दर मन-मन्दिर हो॥
सुन्दर हो सत्से भरा, भरा सुखसे हो।
यह सुन्दर ही तनसे, मनसे, मुखसे हो॥

[९०]

(राग भैरवी-ताल कहरवा)

हे यन्त्री! तुम मुझे बना लो यन्त्र तुम्हारा, सर्वाधार!
अपना कुछ भी रहे न मुझमें, मिटें सभी अभिमान-विकार॥
जो कुछ हो फिर, सभी तुम्हारे ही मनका हो मेरा कार।
भर जायें अणु-अणुमें मेरे सभी तुम्हारे गुण-आचार॥
जहाँ निराशा हो छायी, मैं करूँ वहाँ आशा-संचार।
जहाँ विषाद भरा हो, भर दूँ वहाँ अलौकिक हर्ष अपार॥
जहाँ अमित अपराध, करूँ मैं वहाँ क्षमाका शुचि विस्तार।
जहाँ अँधेरा छाया, मैं प्रकटा दूँ वहाँ प्रकाशागार॥
जहाँ वैर-विद्वेष, जोड़ दूँ वहाँ प्रेमका पावन तार।
जहाँ भरा हो भय पद-पद फैला दूँ वहाँ अभय अनिवार॥

ENGLISH TRANSLATION

Continuation of [89]

May life be illumined by this light of knowledge.
May all ignorance be destroyed and the very body thrill with knowledge.
Give Your own fragrance and make life aromatic.
Fill the whole world with that beautiful perfume.
Receiving its sacred fragrance, may the entire world become pure.
May everyone's life become greatly fortunate, an abode of holiness.
May Your glory awaken within every life.
May life be devoted solely to singing Your fame.
Adorn me with Your own beauty.
Put to shame the worthless outward appearance of life with Your beautiful form.
Through this beauty, may the entire world become beautiful.
Through it alone, may the lovely temple of the mind blossom.
May it be beautiful, filled with truth and happiness.
May it be beautiful in body, mind, and speech.

[90]

(Rāga Bhairavī; Tāla: Kaharvā)

O operator of the instrument, support of all, make me Your instrument.
May nothing of my own remain in me, and may every distortion of pride disappear.
Then let every action of mine arise solely from Your heart.
May every particle of me be filled with all Your qualities and conduct.
Where despair has spread, may I carry hope.
Where grief abounds, may I fill it with immeasurable otherworldly joy.
Where offenses are countless, may I spread sacred forgiveness.
Where darkness has descended, may I reveal an abode of light.
Where hostility and hatred prevail, may I join hearts with the sacred thread of love.
Where fear fills every step, may I spread irresistible fearlessness.

ORIGINAL Hindi

Continuation of [९०]

जहाँ भोग-रति अति हो, कर दूँ वहाँ विरतिमय सब व्यवहार।
जहाँ भरा अज्ञान, खोल दूँ वहाँ ज्ञानका मैं भण्डार॥
करूँ सभी, पर करूँ न कुछ भी जड़ पुतलीकी भाँति असार।
एक तुम्हारी ही लीलाकी हो अभिव्यक्ति अनेक प्रकार॥

[९१]

(राग भीमपलासी-ताल कहरवा)

हरो अभिमान, मिटा दो मान, दान दो विनय, महादानी!
हरो अज्ञान, मिटा दो शान, बना दो मुझे सत्य-ज्ञानी॥
मिटें सब पाप, सकल संताप, दिखा दो मुझे रूप अपना।
चराचर अग-जगमें तुम एक सत्य अति, शेष सभी सपना॥
दुःख-सुख सभी तुम्हारे रूप, तुम्हीं छाये सबमें सर्वत्र।
देख पाऊँ मैं सबमें तुम्हें, जन्ममें यत्र, मृत्युमें तत्र॥
तुम्हें भूलूँ न कभी मैं नाथ! तुम्हीं बन रहो चित्त-मन-बुद्धि।
तुम्हीं बन जाओ 'मैं', मैं रहूँ न कुछ भी पृथक, परम हो शुद्धि॥

[९२]

(राग जंगला-ताल कहरवा)

हो परमबन्धु तुम पतितोंके, तुम दीनोंके रखवाले हो।
जिसका अपना कोई न रहा, तुम उसके निज घरवाले हो॥
जो होकर सब जगसे निराश, जो सबसे दुत्कारा जाकर।
आता जो शरण तुम्हारी है जो कहीं नहीं आश्रय पाकर॥
तुम उसको, पाप-ताप हरकर हर्षित हो गले लगा लेते।
तुम उसको अभय-दान देकर अति पावन कर अपना लेते॥
तुम सबके सुहृद अहैतुक हो, तुम सबके अन्तर्यामी हो।
तुम सबके नित्य आत्मा हो, तुम सबके सच्चे स्वामी हो॥
जो तुमपर है निर्भर करता, जो तुमपर न्योछावर होता।
वह छूट सभी जंजालोंसे, है सुखकी नींद सदा सोता॥
हम दीन तुम्हारे द्वार खड़े, हम पतित तुम्हारे पाँव पड़े।
हम घृणित तुम्हारे साथ लड़े, हम पापी अपनी आन अड़े॥

ENGLISH TRANSLATION

Continuation of [90]

Where attachment to enjoyment is intense, may I make all conduct filled with detachment.
Where ignorance abounds, may I open the treasury of knowledge.
May I do everything yet do nothing myself, like an insentient puppet.
May Your līlā alone find expression in countless ways.

[91]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

Remove pride, erase self-importance, and grant humility, O supreme giver.
Remove ignorance, destroy vanity, and make me a knower of truth.
May all sins and every affliction disappear; reveal Your form to me.
In the moving and unmoving universe You alone are the highest truth; everything else is a dream.
Sorrow and happiness are all Your forms; You alone pervade everything everywhere.
May I behold You in all, there in birth and there in death.
Lord, may I never forget You; become my awareness, mind, and understanding.
Become the I itself, while nothing of me remains separate; may supreme purity arise.

[92]

(Rāga Jaṅgalā; Tāla: Kaharvā)

You are the supreme friend of the fallen and protector of the lowly.
For one who has no one left, You become the intimate member of his own home.
When one, despairing of the entire world and rejected by everyone,
finds no shelter anywhere and comes into Your refuge,
You remove his sin and anguish and joyfully embrace him.
Giving him fearlessness, You purify him completely and make him Your own.
You are everyone's causeless friend and the indwelling knower of all.
You are the eternal Self of everyone and everyone's true Master.
One who depends upon You and offers himself wholly to You
is freed from every entanglement and sleeps forever in happiness.
We lowly ones stand at Your door; we fallen ones lie at Your feet.
Despised, we fought against You; sinful, we stubbornly upheld our pride.

ORIGINAL Hindi

Continuation of [९२]

हम कहाँ जायें? है कौन यहाँ, जो हमको अपना आश्रय दे?
है कौन कलमुँहा, हमको रख कलंकका टीका सिरपर ले॥
ऐसे तो एक तुम्हीं दीखे, जो सबसे हृदय मिलाते हो।
बीती बातोंको याद न कर, जो सबको गोद खिलाते हो॥
करके विश्वास विरदपर जो आशा करके आ जाता है।
वह चाहे महापातकी हो, वह गोद तुम्हारी पाता है॥
तुम नहीं उसे लौटाते हो फिर दुःखालय भव-सागरमें।
वह शान्ति सनातन पाता है, मिल करके तुम नट नागरमें॥
हम भी करके विश्वास, इसी आशापर चरण शरण आये।
हम निश्चय तुमको पायेंगे, चाहे जो कुछ भी हो जाये॥

[९३]

(राग परज-तीन ताल)

हर लो हरि! सुख-सुविधा सारी, तुरत छीन लो धन-जन-मान।
पद-गौरव-अधिकार मिटा दो, धूल मिला दो झूठी शान॥
हर लो कला-बुद्धि-विद्या-मद, करो चूर्ण सारा अभिमान।
तुरत बहा दो विगलित करके ममता-विषयासक्ति महान॥
नाथ! हटा दो सारे पर्दे, तुरत मिटा दो सब व्यवधान।
जिससे दीख पड़े मोहन-मुख, नित्य मिलन-सुखका हो भान॥
पूर्ण अकिंचन कर दो, भर दो मनमें मधु मुरलीकी तान।
प्रेम-सुधा-रस-पूर्ण हृदय आ बसो, उसे नित निज गृह जान॥

[९४]

(राग भैरवी-ताल कहरवा)

'विपदा है करुणाभा, दुःख तुम्हारा है प्रभु! आशीर्वाद।
है प्रतिकूल परिस्थिति जगकी सुख-परिणामी बिना विवाद॥
यह अनुभूति करा दो, हे प्रभु! जाग्रत कर दो यह विश्वास।
लगा रहे मन नित्य तुम्हारे चरणोंमें कल्याण-निवास॥

ENGLISH TRANSLATION

Continuation of [92]

Where can we go? Who here will give us shelter as his own?
Who would be so disgraced as to keep us and bear the mark of our infamy upon his head?
You alone appear to be such a One, joining Your heart with everyone,
remembering none of the past and fondling all within Your lap.
Whoever trusts Your renown and comes with hope,
even if a very great sinner, receives a place in Your lap.
You do not send him back into the sorrow-filled ocean of existence.
Meeting You, the graceful divine dancer, he attains eternal peace.
Trusting in You and bearing this hope, we too have come into the shelter of Your feet.
We shall certainly attain You, whatever may happen.

[93]

(Rāga Paraj; Tāla: Tīntāl)

Hari, take away every comfort and convenience; immediately seize wealth, followers, and honor.
Erase rank, prestige, and authority; reduce false grandeur to dust.
Take away pride in art, intellect, and learning; crush every conceit.
Melt and immediately wash away immense possessiveness and attachment to sense objects.
Lord, remove every veil and immediately clear every obstacle,
so that Mohana's face may appear and I may experience the joy of eternal union.
Make me wholly possessionless and fill my mind with the honeyed melody of the flute.
Come dwell within my heart, filled with the nectarean rasa of love, and forever regard it as Your home.

[94]

(Rāga Bhairavī; Tāla: Kaharvā)

Adversity is the radiance of compassion, and suffering, Lord, is Your blessing.
Without doubt, the world's unfavorable circumstances culminate in happiness.
Grant me this realization, Lord, and awaken this faith.
May my mind remain forever at Your feet, the abode of blessedness.

ORIGINAL Hindi

Continuation of [९४]

सब कुछ भूल, नित्य तुमसे प्रभु! जुड़ा रहे जीवन निर्बाध।
तृप्त रहूँ मैं नित्ययुक्त हो, रहे न कोई भी मन-साध॥
रहूँ देखता हर हालतमें सदा तुम्हारी मुख-मुसकान।
स्मरण बने जीवनका जीवन, एक तुम्हारा ही हो ध्यान॥

[९५]

(राग वाणेश्री-ताल कहरवा)

तोड़-फोड़कर मुझे बना लो, प्रभु! अपने मनके अनुकूल।
रहने दो न किसी भी बाधक वस्तु-परिस्थितिको तुम भूल॥
तुरत छीन लो उस धनको, इज्जतको, जो बाधक हो अल्प।
कर दो ऐसा सारा सुख-विध्वंस, तुरत करके संकल्प॥
मेरे मनमें उठे कभी यदि तनिक कहीं ऐसा अभिलाष।
जो बाधक हो इसमें, कर दो तुरत, दयामय! उसका नाश॥
करने मत दो हाथ-पैर-मुख-मनको ऐसा कोई काम।
जिससे तनिक तुम्हारी अविरत स्मृतिमें आये क्षणिक विराम॥

[९६]

(राग शिवरंजनी-ताल कहरवा)

किया नहीं मैंने सहर्ष प्रभुका विधान सादर स्वीकार।
परिवर्तन-परिवर्धन चाहा संतत निज इच्छा-अनुसार॥
सर्व-समर्थ, सर्व-ज्ञानी, शुचि, परम सुहृद, मंगल-आधार।
प्रभुका है अति मंगलमय निश्चित प्रत्येक विधान-विचार॥
कहता यह मन, कभी नहीं करता पर इसको अंगीकार।
घोर अविश्वासी, अबुद्धि, उच्छृंखल, भोग-गुलाम, गँवार॥
टलता नहीं विधान, भोगना ही पड़ता होकर लाचार।
पर प्रतिकूल भावके कारण होता मनमें दुःख अपार॥
अति विश्वास-सहित यदि करता हर विधानका मैं सत्कार।
तो प्रभु मुझे तुरत अपनाकर स्वयं वहन करते सब भार॥

ENGLISH TRANSLATION

Continuation of [94]

Forgetting everything else, may my life remain forever and unobstructedly joined to You, Lord.
United with You eternally, may I remain fulfilled with no desire left in the mind.
In every condition may I continually behold the smile upon Your face.
May remembrance become the life of my life, and may You alone occupy my meditation.

[95]

(Rāga Vāṇeśrī; Tāla: Kaharvā)

Break and reshape me, Lord, until I conform to Your heart.
Do not mistakenly leave behind any obstructing object or circumstance.
Immediately seize any wealth or reputation that poses even a slight obstacle.
Resolve at once to destroy every such comfort.
If the least desire ever arises anywhere in my mind
that would obstruct this, compassionate Lord, destroy it immediately.
Do not allow hands, feet, mouth, or mind to perform any act
that would interrupt Your constant remembrance even for a moment.

[96]

(Rāga Śivarañjanī; Tāla: Kaharvā)

I did not joyfully and respectfully accept the Lord's ordinance.
I continually sought to alter and enlarge it according to my own desire.
The all-powerful, all-knowing, pure, supreme friend is the foundation of auspiciousness;
every ordinance and intention of the Lord is certainly most auspicious.
My mind says this but never truly accepts it.
I am profoundly distrustful, foolish, unrestrained, a slave to enjoyment, and uncultivated.
The ordinance cannot be avoided; helplessly, it must be undergone.
Yet because of my resistant disposition, immense sorrow arises within the mind.
If I honored every ordinance with complete faith,
the Lord would immediately make me His own and Himself carry every burden.

ORIGINAL Hindi

Continuation of [९६]

हो निश्चिन्त भजन-रत रहता, पाता सहज शान्ति सुख-सार।
प्रभुके बल विजयी होता, हट जाता सब मनसे संसार॥
प्रभु! मैं दीन-हीन, पामर अति, कलुषित, पतित, पाप-आगार।
विरद विचार, दयामय! दे विश्वास-दान, कर दो उद्धार॥

[९७]

(राग तोड़ी-ताल कहरवा)

दुःख दूर मत करो नाथ! दो शक्ति घोर दुख सहनेकी।
दुखमें किंतु कृपा-सुख अनुभव कर, कृतज्ञ हो रहनेकी॥
सुख मत दो, पर हरण करो हरि! भोग-सुखोंकी सारी भ्रान्ति।
देख सदा सर्वथा कृपा तव, अनुभव करे चित्त नित शान्ति॥
दुखमें कभी न रोऊँ मैं, सुखमें भी कभी नहीं फूलूँ।
दुख-सुख उभय वेषमें लूँ पहचान तुम्हें, न कभी भूलूँ॥
सुखमें कभी न जागे मेरे मनमें किंचित् भी अभिमान।
दुःखमें तुमपर कभी न हो संदेह तनिक, मेरे भगवान॥

[९८]

(राग भैरवी-ताल कहरवा)

आर्त-त्राण-परायण, सहज सुहृद, करुणार्णव, परम उदार।
दीनबन्धु, पामर-उद्धारक, पावन पतित, अमित-दातार॥
अशरण-शरण, अकिंचनके धन, भयहर दया-समुद्र अपार।
मुझ-जैसे सम्पूर्ण पतितके लिये तुम्हीं, प्रभु! हो आधार॥
दीन-हीन मुझ अशरणको दे पावन चरण-युगलमें स्थान।
कर दो मुझे अभय अति निर्मल-चित्त-चरित्र आशु भगवान॥
तनसे करूँ नित्य मैं सेवा, करूँ वचनसे नित गुण-गान।
सेवारत हों सभी इन्द्रियाँ, मन नित करे तुम्हारा ध्यान॥

ENGLISH TRANSLATION

Continuation of [96]

Free of anxiety, I would remain absorbed in worship and naturally attain peace, the essence of happiness.
Victorious through the Lord's strength, I would see the whole world withdraw from my mind.
Lord, I am poor and helpless, utterly low, impure, fallen, and an abode of sin.
Mindful of Your renown, compassionate Lord, grant me faith and deliver me.

[97]

(Rāga Toḍī; Tāla: Kaharvā)

Lord, do not remove sorrow; grant me strength to endure terrible suffering.
Within sorrow, however, let me experience the happiness of Your grace and remain grateful.
Do not give me comfort, Hari; instead remove the entire delusion of happiness in enjoyment.
Forever beholding Your grace in everything, may my heart continually experience peace.
May I never weep in sorrow or swell with pride in happiness.
In both disguises, sorrow and happiness, may I recognize You and never forget.
May not the slightest pride awaken within my mind during happiness.
In suffering may I never harbor the least doubt about You, my Bhagavān.

[98]

(Rāga Bhairavī; Tāla: Kaharvā)

Ever intent upon rescuing the distressed, natural friend, ocean of compassion, supremely generous;
friend of the lowly, deliverer of the wretched, purifier of the fallen, boundless giver;
refuge of the shelterless, wealth of the possessionless, remover of fear, immeasurable ocean of mercy:
Lord, You alone are the support for one so completely fallen as I.
Give this poor, helpless, shelterless one a place at Your sacred pair of feet.
Bhagavān, quickly make me fearless and utterly pure in heart and conduct.
May I serve daily with my body and forever sing Your qualities with my words.
May all my senses engage in service and my mind meditate on You forever.

ORIGINAL Hindi

[९९]

(राग भीमपलासी-ताल कहरवा)

क्षुद्र स्वार्थका नाश करो प्रभु! कर दो मनको अभी महान।
'प्राणिमात्रका स्वार्थ, स्वार्थ है मेरा'-इसको ले मन मान॥
'मैं'-की सीमा अखिल विश्वके व्यापक 'मैं'-में मिल जाये।
'सबके हितमें ही अपना हित'-यह निश्चय नहिं हिल पाये॥
सब भूतोंमें तुम्हीं भरे हो, सभी तुम्हारे ही हैं देह।
सबकी पूजामें तव पूजा, सबका नेह तुम्हारा नेह॥
छोटे-बड़े, देव-दानव-मानव, पशु-पक्षी हैं तव रूप।
वृक्ष-पहाड़, नदी-नद-सागर, व्योम-वायुमें वही स्वरूप॥
वही पूर्ण हो तुम पृथ्वीमें, तुम्हीं अग्निमें छाये हो।
सूर्य-चन्द्र-नक्षत्र-ज्योतिमें सबमें सदा समाये हो॥
तुम्हीं चराचर सकल विश्वमें, सदा तुम्हारा यह परिचय।
सभी दिशाओं, सभी दशाओं, सब देशोंमें तुम निश्चय॥
सभी रसोंमें, रूप सभीमें, सभी दृश्य-दर्शनमें तुम।
तुम ही द्रष्टा बने सदा ही, तुम्हीं देखते तुममें तुम॥
तुम्हीं स्वप्न-जाग्रत-सुषुप्तिमें, तुम्हीं तुरीय-रूप प्यारे।
भूत-भविष्यत्-वर्तमानका तुम्हीं विचित्र रूप धारे॥
जीवन-मृत्यु, मिलन-बिछुड़न बन तुम्हीं सबमें आते हो।
लाभ-हानि, मानापमानमें अपना रूप छिपाते हो॥
सदा सभीमें तुम्हें देखकर सबका सदा करूँ सम्मान।
नाथ! कृपा कर मुझे आज ही दे दो यह सुन्दर वरदान॥

[१००]

(तर्ज लावनी-ताल कहरवा)

जबतक जगमें रहते मुझको 'मेरा' कहनेवाले।
तबतक तुम हो दूर खड़े हँसते हो सदा निराले॥
जबतक रखते मोह-ग्रस्त मुझको ये डाले घेरा।
तबतक तुम कहते सकुचाते खुलकर मुझको 'मेरा'॥

ENGLISH TRANSLATION

[99]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

Lord, destroy petty self-interest and make my mind expansive now.
May it accept that the interest of every living being is my own interest.
May the boundary of the little I merge into the universal I pervading the whole cosmos.
May the certainty that my welfare lies only in the welfare of all never waver.
You fill every being, and all bodies are Yours.
To worship anyone is to worship You, and everyone's affection is Your affection.
Small and great, gods, demons, humans, animals, and birds are Your forms.
Trees and mountains, rivers and streams, oceans, sky, and air bear that same form.
You are fully present within the earth and pervade fire itself.
You abide forever within the light of sun, moon, stars, and all things.
You alone are the entire moving and unmoving universe; this is forever Your identity.
You are certainly present in every direction, condition, and land.
You are in every rasa and every form, in all that is seen and every act of seeing.
You Yourself forever become the seer; within Yourself, You behold Yourself.
You are dream, waking, and deep sleep, and You are the beloved fourth state.
You assume the wondrous forms of past, future, and present.
You come within all as life and death, meeting and separation.
You conceal Your form within gain and loss, honor and insult.
Beholding You forever in everyone, may I always honor all.
Lord, show grace and grant me this beautiful boon today.

[100]

(Tune: Lāvanī; Tāla: Kaharvā)

As long as those who call me theirs remain in the world,
You stand at a distance, smiling forever in Your singular way.
As long as they surround me and keep me bound in delusion,
You hesitate to call me openly Yours.

ORIGINAL Hindi

Continuation of [१००]

जबतक जगके प्राणि-पदार्थोंको मैं कहता 'मेरा'।
तबतक तुमको कभी नहीं कह पाता खुलकर 'मेरा'॥
जबतक तुमको ही मैं 'मेरा' नहीं बना हूँ पाता।
तबतक 'मेरे-मेरे'-का दावानल सदा जलाता॥
दया करो, इस मोह-पाशसे मुझको तुम्हीं छुड़ाओ।
प्यारभरे शब्दोंमें मुझको कह 'मेरा' अपनाओ॥
समझूँ मैं भी एकमात्र तुमको ही केवल 'मेरा'।
उठे तुरत मेरे जीवनसे सब मायाका डेरा॥

[१०१]

(तर्ज लावनी-ताल कहरवा)

किसी कामका नहीं जगतमें, हूँ मैं केवल 'भू'-का भार।
केवल एक विलक्षण है सौभाग्य, तुम्हारा पाया प्यार॥
पर यह है शुचि सहज तुम्हारा बिरद, तुम्हारा सहज सुभाव।
हो तुम सुहृद अहैतुक सबके, सबको देते मीठे भाव॥
इतनी कृपा करो अब मुझपर, परम कृपामय हे सरकार।
मधुर तुम्हारा स्मरण बने, बस, मेरा एक जीवनाधार॥
गान करूँ मैं सदा तुम्हारा, सुनूँ तुम्हारा ही गुण-गान।
रोम-रोम नित जपे तुम्हारा नाम मधुर मेरे भगवान॥

[१०२]

(राग भीमपलासी-ताल कहरवा)

'भक्त' नाम लगता अति प्यारा, भक्ति सहज ही भाती है।
लोगोंकी चर्चा कि 'भक्त यह' मनको बहुत सुहाती है॥
'भक्त-भक्ति' के गुण-कीर्तनमें जिह्वा भी ललचाती है।
किंतु भक्तकी 'जीवनचर्या' जीवनमें नहिं आती है॥
भक्त जगत्‌का मोह त्याग सब, करते तुमसे अविरल प्रीति।
बनकर रसिक विराग-रागके, नित्य निभाते रसकी रीति॥

ENGLISH TRANSLATION

Continuation of [100]

As long as I call the world's beings and objects mine,
I can never openly call You mine.
As long as I fail to make You alone my own,
the forest fire of mine, mine continually burns me.
Show mercy and free me Yourself from this noose of delusion.
Call me Yours in love-filled words and accept me.
May I too understand that You alone and no one else are mine.
May the entire encampment of māyā immediately leave my life.

[101]

(Tune: Lāvanī; Tāla: Kaharvā)

I am of no use in the world, merely a burden upon the earth.
My one extraordinary good fortune is that I have received Your love.
Yet this is simply Your pure and natural renown, Your innate disposition:
You are the causeless friend of all and bestow sweet feeling upon everyone.
Now show me this much grace, O supremely compassionate Master:
may sweet remembrance of You become the one support of my life.
May I forever sing of You and hear only the singing of Your qualities.
May every pore of my being daily repeat Your sweet name, my Bhagavān.

[102]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

The designation devotee seems exceedingly dear, and devotion is naturally pleasing.
The public remark, "This is a devotee," greatly delights the mind.
The tongue too longs to sing the glories of devotee and devotion,
but a devotee's way of life does not enter my life.
Devotees abandon every worldly delusion and love You without interruption.
Becoming connoisseurs of passionate detachment, they daily uphold the ways of rasa.

ORIGINAL Hindi

Continuation of [१०२]

सभी छोड़कर सबमें रहते, करके ग्रहण अनोखी नीति।
सदा तुम्हें सर्वत्र देखते, कभी कहीं न मानते भीति॥
देख तुम्हें निज मन-मन्दिरमें पल-पलमें प्रमुदित होते।
केवल तुम्हें रिझानेको खाते-पीते, जगते-सोते॥
संतत स्मरण-परायण रहते, क्षणभर व्यर्थ नहीं खोते।
प्रेम-वारि सिंचनकर, नित्य तुम्हारे चरण-कमल धोते॥

[१०३]

(राग भीमपलासी-ताल त्रिताल)

भेड़िया ओढ़ भेड़ की खाल। भुलाकर खा जाता तत्काल॥
यही था मेरा जग में हाल। कपटका फैलाया जंजाल॥
बना मैं साधु, बिरागी, भक्त। रहा मन भोगोंमें अनुरक्त॥
लगाता मैं बगुला-सा ध्यान। मूँदता आँख, रोकता प्रान॥
दृष्टि रहती मछलीकी ओर। सदा रहता मैं विषय-विभोर॥
प्रेमकी कहता सुन्दर बात। ज्ञान चर्चा करता दिन-रात॥
सुनाता मैं वैराग्य महत्त्व। लूटता अर्थ धर्म औ स्वत्व॥
बिचारे भूले, भोले जीव। समझते मुझको संत सजीव॥
ठगीका आता कभी न अन्त। बना रहता मैं पूरा संत॥
नीच मैं डरा नहीं क्षण एक। मिटानी चाही प्रभुकी टेक॥
हुआ सब भाँति अन्त हैरान। छुटानी कठिन हो गयी जान॥
चला तब मैं होकर अति खिन्न। हुई सब मेरी आशा छिन्न॥
नहीं मैं मुँह दिखलाने जोग। मुझे अब भूल जायँ सब लोग॥

[१०४]

(तर्ज गजल-ताल दादरा)

नहीं नापाक, नालायक खलकमें मुझसा कोई और,
भरा लाखों गुनाहोंसे दिखाऊँ मुँह तुझे कैसे?
इबादत की नहीं तेरी, भूलकर भी कभी मैंने,
सताया तेरे बंदोंको, सामने आऊँ मैं कैसे?

ENGLISH TRANSLATION

Continuation of [102]

Abandoning everything, they live among all while adopting a wondrous discipline.
They behold You everywhere forever and never accept fear in any place.
Seeing You within the temple of their minds, they rejoice at every moment.
Only to delight You do they eat and drink, wake and sleep.
They remain continually devoted to remembrance and waste not even a moment.
Sprinkling the water of love, they wash Your lotus feet every day.

[103]

(Rāga Bhīmapalāsī; Tāla: Tīntāl)

A wolf puts on a sheep's skin and, deceiving the flock, devours it at once.
Such was my condition in the world; I spread a web of deceit.
I became a saint, renunciant, and devotee, while my mind remained attached to enjoyment.
Like a heron, I pretended to meditate, closing my eyes and restraining my breath,
while my gaze remained fixed upon the fish and I stayed forever absorbed in sense objects.
I spoke beautiful words about love and discussed knowledge day and night.
I proclaimed the greatness of detachment while plundering wealth, dharma, and very selfhood.
Poor, bewildered, innocent beings regarded me as a living saint.
My fraud never ended, while I maintained the appearance of a perfect holy man.
Low as I was, I did not fear even for a moment and tried to overthrow reliance upon the Lord.
At last I became bewildered in every way, and even escaping with my life became difficult.
Then I departed, deeply dejected, every hope shattered.
I am unfit to show my face; may everyone now forget me.

[104]

(Tune: Ghazal; Tāla: Dādrā)

Among all creation, none is as impure and unworthy as I.
Filled with hundreds of thousands of sins, how can I show You my face?
I never worshiped You, not even once by accident.
I tormented Your servants; how can I come before You?

ORIGINAL

Hindi with Urdu and Persian vocabulary

Continuation of [१०४]

मुहब्बत जालिमोंसे की, जोड़ इखलास[1] पुर-दिलसे,
किया इख्तलाफ[2] नेकोंसे, बताऊँ क्या तुझे कैसे?
डराया बेगुनाहोंको, औ लूटा बेबसोंको खूब,
मिटायी आब आदिलकी, करूँ अब क्या, कहो, कैसे?
छोड़ खिदमत खुदा! तेरी, करी अख्तियार बेशर्मी,
बेवफा बन करी चुगली, बचाऊँ अब, कहो, कैसे?
मिटा इन्सानियत सारी, बना खूँखार बेहद मैं,
जान ली बेजुबानोंकी, डरूँ अब मैं नहीं कैसे?
बितायी आशनाईमें उम्र, हो बेहया पूरा,
माँगूँ अब किस तरह माफी; सजासे अब बचूँ कैसे?
रहमदिल, ऐ मेरे मालिक! करो अब परवरिश मेरी,
छोड़ परवरके दरको मैं जाऊँ अब गैर पै कैसे?

[1] मेल-मिलाप। [2] विरोध।

[१०५]

(तर्ज लावनी-ताल कहरवा)

दीनबन्धु! करुणा-वरुणालय! सहज पतितपावन स्वामी।
दीन-हीन, संतप्त, पतित, मैं सत्पथ-विमुख, कुपथगामी॥ टेक॥
नहीं धर्म-निष्ठा जीवनमें, नहिं सत्कर्मोंका आचार।
फिर निष्काम-भाव, प्रभु-अर्पित कर्मोंकी चर्चा बेकार॥
मलिन हृदयमें होता कैसे नित्य-अनित्य वस्तुका ज्ञान।
बिना विवेक विराग नहीं, वैराग्य बिना कैसा विज्ञान॥
भोग-वासनाओंमें फँसकर जीवन बना काम-कामी॥१॥ दीन०

ENGLISH TRANSLATION

Continuation of [104]

I loved oppressors and joined them with full-hearted sincerity,
while opposing the virtuous; how can I tell You what I did?
I terrified the innocent and thoroughly plundered the helpless.
I destroyed the honor of the just; tell me, what can I do now, and how?
Forsaking Your service, O God, I chose shamelessness.
Faithless, I spread slander; tell me, how can I save myself now?
I extinguished all humanity and became utterly bloodthirsty.
I took the lives of the voiceless; how could I not now be afraid?
I spent my life in illicit intimacy and became completely shameless.
How can I now ask forgiveness, and how can I escape punishment?
Merciful Master, care for me now.
Leaving the door of my Sustainer, how could I go to a stranger?

1. Association and fellowship. 2. Opposition.

[105]

(Tune: Lāvanī; Tāla: Kaharvā)

Friend of the lowly, ocean of compassion, Master who naturally purifies the fallen,
I am poor, helpless, tormented, fallen, turned from the true path and walking a false one.
(Refrain)
My life contains no steadfastness in dharma and no practice of virtuous action.
Then talk of selfless action offered to the Lord is entirely futile.
How can an impure heart discern the eternal from the transient?
Without discrimination there is no detachment, and without detachment how can realized wisdom arise?
Caught in desires for enjoyment, my life became enslaved to lust. (1) Friend of the lowly…

ORIGINAL Hindi

Continuation of [१०५]

ममता और अहंताका जीवनमें कभी न नाश हुआ।
ममता लगी न प्रभु-चरणोंमें, 'अहं' न प्रभुका दास हुआ॥
जगके प्राणि-पदार्थोंमें ममताका सदा विकास हुआ।
अहं-भावका तनमें, मनमें, कृतिमें नित्य प्रकाश हुआ॥
'मैं-मेरे' में मत्त, दीखती नहीं मुझे अपनी खामी॥२॥ दीन०

नहीं प्रेमका लेश हृदयमें, भक्ति-भावका बीज नहीं।
बड़ी-बड़ी व्याख्याएँ करता, पर अपने घर चीज नहीं॥
कहता-'प्रभुपर श्रद्धा रक्खो', निज मन धीज-पतीज नहीं।
प्रीति-प्रतीति पापमें संतत, मनमें कुछ भी खीझ नहीं॥
तन, मन, वचन-सभीसे मैं अघभरे अधःपथका गामी॥३॥ दीन०

अपने अघ-सागर अगाधको सदा छिपाता मैं रहता।
रज-सम पर-अघ-अंकुरको पर्वतकर मैं सबसे कहता॥
पर-सुख देख जला करता मैं, पर-पीड़ामें सुख लहता।
पर-निन्दा प्यारी अति लगती, पर-यश दुःखसहित सहता॥
निन्दनीय मेरा जीवन यह, होगा क्यों न नरक-गामी?॥४॥ दीन०

विविध वेष धर विविध भाँतिसे लोगोंको नित मैं ठगता।
भक्ति-प्रेम, वैराग्य-ज्ञानके साधन कह-कह मुँह लगता॥
ऊपरसे निःस्पृह-सा रहता, स्वार्थ-सिद्धिमें नित जगता।
काम-भोगके साधनमें संलग्न, नहीं पलभर भगता॥
ऐसा मैं अति नीच, असुर-मति, दुष्कृति, सहज नरक-धामी॥५॥ दीन०

हुआ अमिट दृढ़ निश्चय अब तो, मुझे कहीं भी ठौर नहीं।
मुझको रक्खें ऐसे शरणद आप सरीखे और नहीं॥
घृणित, नराधम, नरक-कीट, मेरे पापोंका छोर नहीं।
कर विश्वास आ पड़ा प्रभुके चरणोंमें, कुछ जोर नहीं॥
होकर आज अनन्य अघी मैं, हूँ प्रभु-पदका अनुगामी॥६॥ दीन०

ENGLISH TRANSLATION

Continuation of [105]

Possessiveness and ego were never destroyed within my life.
My possessiveness did not attach itself to the Lord's feet, nor did my ego become His servant.
Possessiveness forever expanded toward the world's beings and objects.
The sense of ego continually manifested through body, mind, and action.
Intoxicated with I and mine, I cannot see my own defect. (2) Friend of the lowly...

There is not a trace of love in my heart, not even the seed of devotion.
I deliver grand explanations, but the thing itself is absent from my own home.
I say, "Place your faith in the Lord," while my own mind possesses neither courage nor trust.
It remains constantly attached to and confident in sin, without the least remorse.
Through body, mind, and speech I travel a sin-filled downward road. (3) Friend of the lowly...

I continually conceal my own unfathomable ocean of sin.
Yet I make a dust-like sprout of another's fault into a mountain and announce it to everyone.
I burn at the sight of another's happiness and find pleasure in another's pain.
I dearly love slander and endure another's praise only with anguish.
My life is contemptible; why should it not be bound for hell? (4) Friend of the lowly...

Assuming many disguises, I daily deceive people in many ways.
My mouth continually proclaims methods of devotion and love, detachment and knowledge.
Outwardly I appear disinterested, while remaining ever alert to fulfill my own interest.
I stay engaged in means of sensual enjoyment and do not turn from them for a moment.
So low am I, demon-minded, an evildoer and natural inhabitant of hell. (5) Friend of the lowly...

Now an unshakable certainty has arisen: I have no place anywhere.
No refuge-giver other than You would keep someone like me.
Despicable, lowest of men, worm of hell, my sins have no limit.
Trusting, I have come and fallen at the Lord's feet; I possess no power of my own.
Today, sinful yet exclusive, I follow the Lord's feet. (6) Friend of the lowly...

ORIGINAL Braj Bhāṣā and Hindi

[१०६]

(राग कल्याण-तीन ताल)

नाथ! हौं केहि बिधि करौं पुकार॥
निपट निलज्ज निखिल खल-दल महँ, हौं सब कौ सरदार।
जितने अवगुन गनिये जग महँ, मैं सब कौ भंडार॥
अतिसय कुटिल कलंकी कामी, कल्मष कौ आगार।
कलह-प्रिय, कलि-कलुष-निकेतन, कपटी, क्रूर-बिचार॥
द्वेषी परम, दोष-दरसन-पटु, द्रोही, दंभाचार।
दया-रहित, दुर्मद, दुर्भग अति, दुष्टाचार-बिचार॥
लंपट, लोलुप इंद्रिय-सुख कौ, धन-लालची-लबार।
निंदक, पिसुन-परायन, पामर, अति मानी, अबिचार॥
ज्ञान-विराग सिखावौं सब कौं, कहौं भगति कौ सार।
प्रेम पुनीत बखान, ठगौं जग, मिथ्या आँसू ढार॥
कहौं-कहावौं दास तिहारौ, सब महँ करौं प्रचार।
सुख की आस लगी विषयन सौं, प्रभु की कृपा बिसार॥
'करौ सहज बिस्वास कृपा पर, उतरौ भव-निधि पार।'
कहि-कहि सदा सबन्हि समुझावौं, निज मन कछु न बिचार॥
जिमि मलभरे बाल सौं माता करती सहज दुलार।
निज कर धोइ-पोंछि, गोदी लै, जननि बढ़ावति प्यार॥
तिमि मो सम अति नीच जंतु के सब अपराध बिसार।
सहज कृपालु दयासागर प्रभु कीन्ही कृपा अपार॥
मो सम महापातकी कौ नहिं नरकहूँ में निस्तार।
निज दिसि देखि दयामय करिहैं निश्चै ही उद्धार॥
दीनबंधु हरि सहज सुहृदवर, अघहर परम उदार।
देहु ज्ञान, बैराग्य, भगति, पद-प्रीति अमित-दातार॥

ENGLISH TRANSLATION

[106]

(Rāga Kalyāṇa; Tāla: Tīntāl)

Lord, in what manner can I cry out?
Utterly shameless, I am chief among the entire host of villains.
Whatever faults may be counted in the world, I am the storehouse of them all.
Extremely crooked, disgraced, lustful, an abode of impurity;
fond of conflict, dwelling place of the age's corruption, deceitful and cruel in thought;
supremely hateful, expert at seeing faults, treacherous, and practicing hypocrisy;
devoid of mercy, violently proud, exceedingly unfortunate, wicked in conduct and thought;
dissolute, greedy for sensual pleasure, avaricious for wealth, and a liar;
a slanderer devoted to malicious speech, low, deeply conceited, and undiscerning.
I teach knowledge and detachment to everyone and proclaim the essence of devotion.
Describing sacred love, I deceive the world and shed false tears.
I call myself, and have others call me, Your servant, advertising it among all.
Yet my hope for pleasure clings to sense objects, forgetful of the Lord's grace.
"Naturally trust His grace and cross the ocean of existence":
thus I continually instruct everyone while giving no thought to my own mind.
Just as a mother naturally fondles her filth-covered child,
washing and wiping him with her own hands, taking him into her lap and increasing her love,
so the naturally compassionate Lord, ocean of mercy, forgot every offense
of a creature as low as I and showed boundless grace.
For so great a sinner as I, no deliverance exists even in hell.
Looking only to His own nature, the compassionate Lord will certainly rescue me.
Hari, friend of the lowly and naturally the best of friends, remover of sin and supremely generous,
boundless giver, grant knowledge, detachment, devotion, and love for Your feet.

ORIGINAL Braj Bhāṣā and Hindi

[१०७]

(राग आसावरी-तीन ताल)

नाथ! हौं निपट निरंकुस नीच।
नरक-कीट मैं पर्‌यौ रहौं नित पाप-तापके कीच॥
करौं भगति की बात मनोहर, भीतर भरे बिकार।
अंतरजामी तुमहू तें मैं करौं कपट-ब्यौहार॥
निज सुभावबस, नाथ दयाकर! पकरि उधारौ हाथ।
पाप-प्रबाह पतित पामर कौं करौ, कृपालु! सनाथ॥

[१०८]

(राग भैरवी-ताल कहरवा)

मेरे मनके धन तुम ही हो, तुम ही मेरे तनके श्वास।
आश्रय एक, भरोसा तुम ही, तुम ही एकमात्र विश्वास॥
मैं अति दीन सर्वथा सब विधि, हूँ अयोग्य असमर्थ मलीन।
नहीं तनिक बल-पौरुष, आश्रय अन्य नहीं, सब साधन-हीन॥
नहीं जानता भुक्ति-मुक्ति मैं, नहीं जानता है क्या बन्ध।
एक तुम्हारे सिवा कहीं भी मेरा रह न गया सम्बन्ध॥
नहीं जानता तुम कैसे हो, क्या हो, नहीं जानता तत्त्व।
'तुम मेरे हो, मेरे ही', बस तुमसे ही मेरा अपनत्व॥
दीनोंको आदर देने, उनको अपनानेका नित चाव-
रहता तुम्हें, तुम्हारा ऐसा सहज विलक्षण मृदु स्वभाव॥
इस ही निज स्वभाववश तुम दौड़े आते दीनोंके द्वार।
उन्हें उठाकर गले लगाते, करते उन्हें स्व-जन स्वीकार॥
जैसे शिशु मलभरा, न धो सकता गंदा मल किसी प्रकार।
नहीं जानता मल भी क्या है, केवल माँको रहा पुकार॥
शिशुकी करुण पुकार सहज सुन, स्नेहमयी माँ आ तत्काल।
मल धो-पोंछ स्व-कर कर देती स्तन्य-सुधा दे उसे निहाल॥

ENGLISH TRANSLATION

[107]

(Rāga Āsāvarī; Tāla: Tīntāl)

Lord, I am utterly unrestrained and low.
A worm of hell, I lie forever in the mire of sin and anguish.
I speak charmingly of devotion while distortions fill me within.
I behave deceitfully even toward You, the indwelling knower.
Moved by Your own nature, merciful Lord, seize my hand and rescue me.
Compassionate One, make this low and fallen wretch, swept in the current of sin, one who has a Master.

[108]

(Rāga Bhairavī; Tāla: Kaharvā)

You alone are the treasure of my mind and the breath within my body.
You are my one refuge and reliance; You alone are my faith.
I am utterly poor in every way, unfit, powerless, and impure.
I possess not the least strength or courage, no other support, and no spiritual means.
I understand neither enjoyment nor liberation; I do not know what bondage is.
Apart from You alone, no relationship of mine remains anywhere.
I do not know what You are or how You are; I do not know the truth of Your being.
"You are mine, mine alone": my sense of belonging rests solely in You.
You forever delight in honoring the lowly and accepting them as Your own;
such is Your natural, extraordinary, tender disposition.
Moved by this very nature, You come running to the doors of the lowly.
You lift and embrace them, accepting them as Your own people.
A filth-covered infant cannot clean away his dirt in any manner.
He does not even know what filth is but simply keeps calling for his mother.
Naturally hearing the infant's plaintive cry, the loving mother comes at once,
washes and wipes away the dirt with her own hands, then delights him with the nectar of her milk.

ORIGINAL Hindi and Braj Bhāṣā

Continuation of [१०८]

वैसे ही तुम आकर उसके हरते पाप-ताप त्रयशूल।
हृदय लगा उल्लासभरे मुख, देते स्नेह-सुधा सुखमूल॥
करते उसे परम पावन तुम, पूजनीय सबका सब ठौर।
धन्य तुम्हारी दीनबन्धुता! धन्य स्वभाव सकल सिरमौर॥
तब भी मानव दीन न बनता, नहीं छोड़ता वह अभिमान।
इसीलिये वंचित रह जाता, कृपासुधासे कृपानिधान!
पूर्ण दैन्यका भाव जगा दो, पूर्ण बना दो अज्ञ अमान।
मातृपरायण शिशु-सा उसे बना दो, करुणाकर भगवान!
जिससे वह पा जाये सहज कृपामृत-सागरका संधान।
डूबा उसमें रहे निरन्तर, करता रहे सदा रसपान॥

[१०९]

(राग बिहाग-तीन ताल)

को अपराधी मो सम आन?
प्रभु-बंचक, पर-बंचक, पुनि निज-बंचक, बेईमान॥
भटक रहौं भोगनि महँ भूल्यौ सब भविष्य कौ भान।
अघमय नित्य कुकर्मपरायन, तजि मानवता-मान॥
मलिन बिचार, कर्म सब गंदे, ममता-मद-अभिमान।
काम-लोभ कौ चेरौ, निसि-दिन करौं पाप हित जान॥
नहीं धर्म कौ भय कछु मो मन, नहिं करतब कौ ज्ञान।
बिसरि गए सब-दरसी उर में बसे सदा भगवान॥
जपौं न नाम तुम्हारौ कबहूँ, करौं न कबहूँ ध्यान।
जूता लगें, तदपि मैं जाऊँ फिरि-फिरि तहँ जिमि स्वान॥
प्रभु मो नीच पतित पाँवर कौं करौ कृपा कौ दान।
जेहि-केहि बिधि राखौ चरननि महँ, निपट निराश्रय जान॥

ENGLISH TRANSLATION

Continuation of [108]

In the same way You come and remove his sin and the three-pronged anguish.
Pressing him to Your heart with a joyful face, You give the nectar of affection, root of happiness.
You make him supremely pure and worthy of everyone's worship everywhere.
Blessed is Your friendship toward the lowly; blessed is Your nature, crown of all!
Even so, a human being does not become lowly and refuses to abandon pride.
Therefore, O treasury of grace, he remains deprived of the nectar of grace.
Awaken complete humility and make the ignorant one utterly free of pride.
Compassionate Bhagavān, make him like an infant wholly dependent upon its mother,
so that he may naturally discover the ocean of the nectar of grace,
remain continually submerged within it, and forever drink its rasa.

[109]

(Rāga Bihāga; Tāla: Tīntāl)

Who else is as great an offender as I?
I deceive the Lord, deceive others, and deceive myself: faithless in every way.
I wander among enjoyments, forgetful of every consequence.
Filled with sin and forever devoted to evil deeds, I abandon the dignity of humanity.
My thoughts are impure and all actions foul, filled with possessiveness, intoxication, and pride.
A servant of desire and greed, day and night I commit sin, thinking it beneficial.
My mind has no fear of dharma and no knowledge of duty.
I have forgotten Bhagavān, seer of all, who forever dwells within my heart.
I never repeat Your name and never meditate upon You.
Even when kicked, I return again and again like a dog.
Lord, grant grace to this low, fallen wretch.
Knowing me utterly shelterless, keep me at Your feet by whatever means.

ORIGINAL Braj Bhāṣā and Hindi

[११०]

(राग भैरवी-तीन ताल)

नीच मैं मूढ़ दोष की खान।
बीत रही नर-जन्म बृथा ही, मानि रहौं मतिमान॥
सुत-बित-रमनि-रमन पद-गौरव, जो छनभंग, अनित्य।
फँस्यौ रैन-दिन मन इन बिषयनि, भूलि सत्य सुख नित्य॥
समुझौं-समुझावौं नित सब कौं, दुःखजोनि सब भोग।
पै मेरौ मन रम्यौ इनहि में, छाड़ि कृष्न-संजोग॥
सोवत, रोवत, पढ़त, खात, खेलत बीत्यौ बहु काल।
धन-जन-मान-बड़ाई-हित नित चिंतातुर बेहाल॥
मानव-जन्म सुदुर्लभ हरि ने बड़ी दया करि दीन्हो।
सो हौं प्रभुहि बिसारि, भोग-रत, पाप-निकेतन कीन्हो॥
अब हे सहज दयानिधि! अपनौ बिरुद देखि अपनाओ।
पाप-पंक सौं खींचि तुरत, निज चरननि माँझ बसाओ॥

[१११]

(राग मालकोस-तीन ताल)

मलिन यह मन-मन्दिर, घनश्याम!
टूटा, बिखरा, पंकपूर्ण, भर रहे कुजन्तु तमाम॥
नहीं खड़े होनेको भी है इसमें कोई स्थान।
फिर आसन-आचमन कहाँ? हो कैसा अर्घ्य-स्नान?
नहीं एक शुचि द्रव्य, दे सकूँ जो तुमको उपहार।
नहीं सरस वाणी जिससे कर सकूँ तनिक सत्कार॥
नहीं तनिक पूजा-सामग्री, नहीं योग्यता-लेश।
मिथ्या बना पुजारी डोलूँ, धरे कपटमय वेश॥
कैसे तुम्हें बुलाऊँ फिर, मैं कुमति कलुष-आगार।
उमड़ रहा दोषोंका जिसमें निरवधि पारावार॥
नहीं सरल विश्वास, करा दे जो दुःखमें चीत्कार।
नहीं अनन्य प्रपत्ति, खुल पड़े जिससे करुणागार॥

ENGLISH TRANSLATION

[110]

(Rāga Bhairavī; Tāla: Tīntāl)

I am low and foolish, a mine of faults.
My human birth passes entirely in vain, while I regard myself as intelligent.
Children, wealth, sensual pleasure, rank, and prestige are momentary and impermanent,
yet my mind remains trapped in these objects day and night, forgetful of eternal true happiness.
I understand and daily instruct everyone that all enjoyments are wombs of sorrow,
yet my own mind delights in them, abandoning union with Kṛṣṇa.
Much time has passed sleeping, weeping, studying, eating, and playing.
For wealth, followers, honor, and acclaim I remain forever anxious and distraught.
With immense mercy Hari granted this exceedingly rare human birth.
Forgetting the Lord and absorbed in enjoyment, I made it an abode of sin.
Now, natural treasury of mercy, remember Your renown and accept me.
Quickly draw me from the mud of sin and settle me among Your feet.

[111]

(Rāga Mālkauns; Tāla: Tīntāl)

Dark Lord, this temple of my mind is impure,
broken, scattered, filled with mud, and crowded by every vile creature.
There is not even room within it to stand.
Where then could there be a seat or ritual sipping? What offering or ablution could occur?
There is not one pure substance that I could present to You.
I possess no graceful speech with which to show the least hospitality.
There is no material for worship and not a trace of fitness.
Falsely I roam as a priest, wearing a costume of deceit.
How then can I invite You, this corrupt-minded abode of impurity
within which an endless ocean of faults is surging?
I possess no simple faith that would make me cry out in sorrow,
and no exclusive surrender that would cause the treasury of compassion to open.

ORIGINAL Braj Bhāṣā and Hindi

Continuation of [१११]

नहीं दैन्य, जो करवा देता नीरव करुण पुकार।
जिससे तुम हो द्रवित दौड़ते सहज दयालु उदार॥
तुम ही जानो, करो उचित जो लगे तुम्हें, सरकार!
शील-सुभाव तुम्हारा करना पामर-जनसे प्यार॥

[११२]

(राग भैरव-तीन ताल)

जनम सब बीत्यौ अघ के काम।
फँस्यौ मोह-ममतामें निसि-दिन भज्यौ न चित दै राम॥
लोगनि कह्यौ-'भजौ नित हरि कौं', धर्‌यौ साधु कौ बेष।
मन में रही कामिनी-कंचन की कामना बिसेष॥
जैसैं बिषपूरित घट-मुख मिथ्या पय सोभा पावै।
तैसेहिं कुटिल-हृदय मम मुख पर सुचि हरिकथा सुहावै॥
पापी परम, अधम, अभिमानी, बंचक, मन कौ कारौ।
बिरुद बिचारि दयानिधि! अब मोहि निज चरननि में डारौ॥

[११३]

(राग भैरवी-ताल कहरवा)

नहीं गर्भगृह ऐसा, जिसमें नाथ! तुम्हें पधराऊँ।
नहीं उपकरण पूजाके कुछ, जिनसे पूज रिझाऊँ॥
नहीं स्वर-सुधा फटे कण्ठमें, जो मैं गाय सुनाऊँ।
नहीं वाद्य, जो नाथ! तुम्हारे सम्मुख सरस बजाऊँ॥
इस सराय-से घरमें प्रभु! तुम आओ तो आ जाओ।
बिना बुलाये, पूजाकी कुछ बात न मनमें लाओ॥
पामर-परित्राणका अपना मंगल विरद बढ़ाओ।
इस पद-विमुख अधमपर बरबस कृपा-सुधा बरसाओ॥

[११४]

(राग परज-ताल कहरवा)

मैंने कभी न चाहा तुमको, तुमने चाहा बारंबार।
बिना बुलाये ही आ हियमें, दर्शन दिये, किया अति प्यार॥

ENGLISH TRANSLATION

Continuation of [111]

I possess no humility that would produce a silent, plaintive cry
and melt Your heart so that, naturally compassionate and generous, You would come running.
You alone know; Master, do whatever appears right to You.
Your character and nature are to love the lowly.

[112]

(Rāga Bhairava; Tāla: Tīntāl)

My entire life has passed in sinful activity.
Caught day and night in delusion and possessiveness, I never worshiped Rāma with an attentive heart.
I told people, "Worship Hari always," and assumed the costume of a saint,
while intense desire for women and gold remained in my mind.
Just as the mouth of a poison-filled vessel gains a false beauty from milk,
so sacred narration of Hari appears lovely upon the mouth of my crooked heart.
Supremely sinful, fallen, proud, deceitful, and dark in mind,
I beg You, treasury of mercy, to remember Your renown and cast me now among Your feet.

[113]

(Rāga Bhairavī; Tāla: Kaharvā)

I possess no sanctum in which to install You, Lord,
and no implements of worship with which to worship and delight You.
My broken voice contains no nectar of melody that I could sing for You.
There is no instrument that I could play sweetly before You, Lord.
If You wish, come into this inn-like house, Lord.
Come uninvited, bringing no thought of worship into Your mind.
Magnify Your auspicious renown as deliverer of the lowly.
Against all expectation, shower the nectar of grace upon this fallen one who has turned from Your feet.

[114]

(Rāga Paraj; Tāla: Kaharvā)

I never desired You, yet You desired me again and again.
Uninvited, You entered my heart, granted Your vision, and showed immense love.

ORIGINAL Hindi

Continuation of [११४]

नित आदरके बदले तुमने मुझसे पाई नित दुतकार।
दूर चले जानेपर मुझको खींच लिया नित भुजा पसार॥
'लौटो, उस पथपर मत जाओ'-कहा कानमें कितनी बार।
तब भी चला गया, लौटानेको तुम दौड़े प्रिय! हर बार॥
चिर अपराधी, पापीका तुमने हँस उठा लिया सब भार।
मेरी निज-निर्मित विपदासे गोद उठाकर लिया उबार॥

[११५]

(राग शिवरंजनी-तीन ताल)

तुमने दिया सदा ही मुझको, अपना प्यार-दुलार महान।
मैंने सिर न चढ़ाया उसको, किया निरन्तर ही अपमान॥
मैं कृतघ्न अति, नीच नराधम, सभी भाँति अति हीन, मलीन।
दीनबन्धुने दोष न देखे, अपना लिया, जान जन दीन॥
जैसे स्नेहमयी माँ शिशुका मल धोती, नहलाती आप।
स्नेहसिन्धु तुमने वैसे ही किया विशुद्ध, मिटा मल-ताप॥
मेरी निपट नीचता अतिशय, दया तुम्हारी अमित, अपार।
सहज दयावश भस्म कर दिया तुमने मेरा अघ-सम्भार॥
चरण-शरण मिल गयी सदाको, छाया सुधानन्द सब ओर।
उदय हो गया प्रेम-सूर्य अब, मिटा मोह-माया-तम घोर॥

[११६]

(राग वागेश्री-तीन ताल)

सर्वरहित, एकाकी वनमें खड़ा कर रहा दीन पुकार-
'दीनबन्धु! हे सुहृद-शिरोमणि! सर्वेश्वर! अनुपम दातार!
मैं अति पतित, विषय-विष-जर्जर, सन्मार्गच्युत, अधम अपार।
आश्रयरहित, साधना-विरहित, हृदय अपरिमित पूर्ण विकार॥
कर दृढ़ निश्चय हो अनन्य, मैं चरण-शरण आया हूँ द्वार।
कर परिशुद्ध, बना लो अपना, विरद-विवश हे परम उदार!'

ENGLISH TRANSLATION

Continuation of [114]

In return for Your continual regard, You continually received rejection from me.
Whenever I went far away, You extended Your arms and drew me back.
How many times did You whisper, "Return; do not travel that road"?
Even then I went on, and each time You ran after me to bring me back, Beloved.
Smiling, You lifted the entire burden of this age-old offender and sinner.
You raised me into Your lap and rescued me from the adversity I had made for myself.

[115]

(Rāga Śivarañjanī; Tāla: Tīntāl)

You forever gave me Your immense love and tender affection.
I did not honor it but continually treated it with contempt.
I am deeply ungrateful, low, the lowest of men, utterly deficient and impure in every way.
The friend of the lowly saw no fault but accepted me, knowing me as a helpless servant.
Just as a loving mother washes away her infant's filth and bathes him herself,
so You, ocean of affection, purified me and removed impurity and anguish.
My utter baseness is extreme; Your mercy is boundless and immeasurable.
Moved by natural compassion, You burned my accumulation of sin to ashes.
I attained the shelter of Your feet forever, and nectarean bliss spread in every direction.
The sun of love has now risen, dispelling the terrible darkness of delusion and māyā.

[116]

(Rāga Vāgeśrī; Tāla: Tīntāl)

Bereft of everything and alone in the forest, I stand uttering a lowly cry:
"Friend of the lowly, crown jewel of friends, Lord of all, incomparable giver!
I am deeply fallen, shattered by the poison of sense objects, strayed from the true path, and immeasurably low.
I have no shelter or spiritual practice, and my heart is completely filled with limitless distortions.
Firmly resolved and exclusive, I have come to Your door and taken refuge at Your feet.
Purify me and make me Your own, O supremely generous Lord compelled by Your renowned nature!"

ORIGINAL Hindi and Braj Bhāṣā

[११७]

(राग भीमपलासी-तीन ताल)

कोई कहते 'संत' मुझे, कुछ कहते 'प्रेमी भक्त महान'।
कैसा था, क्या था, मैं अब कैसा, क्या हूँ सब तुमको ज्ञान॥
अगणित दुरितोंसे, दोषोंसे, दुर्भावोंसे हूँ भरपूर।
राग-कामना-कोप-दम्भ-मद-मान-मोह-ममतासे चूर॥
सदा छिपाता हूँ दोषोंको, साधु-वेष करता बदनाम।
घोर अशान्त, भयानक जलती चिन्ताकी भट्टी अविराम॥
करुणासिन्धु पतित-पावन प्रभु! सर्व-सुहृद तुम, सहज उदार।
विरद-हेतु प्रस्तुत रहते नित, करनेको तुम पतितोद्धार॥
दीनबन्धु! मैं महापतित, अति दीन, पड़ा हूँ चरणप्रान्त।
दोष हरणकर सारे, मुझे बना लो निज सेवक शुचि, शान्त॥

[११८]

(राग पीलू-तीन ताल)

किया न मैंने भूलकर, तुमसे प्यारे! प्यार।
पर तुम अपने-आप ही करते रहे दुलार॥
प्यार तुम्हारा मैं रहा ठुकराता हर बार।
दूर भागता, पकड़ तुम लाते हाथ पसार॥
'मत जाओ उस मार्ग' तुम कहते बारंबार।
हठपूर्वक जाता चला, दौड़े जाते लार॥
चिर अपराधी, अघीका ढोया बोझ अपार।
(मेरे) निज निर्मित दुखमें लिया तुमने गोद सँभार॥

[११९]

(राग माँड़-ताल कहरवा)

क्रोध-मोह-मद-अघ भर्‌यौ, धर्‌यौ हृदय अभिमान।
सब कौं तुच्छ गनौं, करौं सबही कौ अपमान॥
प्रभु-बंचक, बंचक-जगत, निज-बंचक, अघधाम।
फँस्यौ इंद्रियन के विषयें, नित मैं भोग-गुलाम॥

ENGLISH TRANSLATION

[117]

(Rāga Bhīmapalāsī; Tāla: Tīntāl)

Some call me a saint; others call me a great loving devotee.
What I was, how I was, and what and how I am now: You know it all.
I am filled with countless wrongs, faults, and corrupt feelings,
crushed by attachment, desire, anger, hypocrisy, intoxication, pride, delusion, and possessiveness.
I forever conceal my faults and bring disgrace upon the garb of a saint.
Profoundly restless, I am a terrible, endlessly burning furnace of worry.
Lord, ocean of compassion and purifier of the fallen, You are everyone's friend and naturally generous.
For the sake of Your renown, You remain ever ready to deliver the fallen.
Friend of the lowly, greatly fallen and utterly helpless, I lie at the edge of Your feet.
Remove every fault and make me Your own pure and peaceful servant.

[118]

(Rāga Pīlū; Tāla: Tīntāl)

Beloved, not even by mistake did I love You,
yet You continued to cherish me of Your own accord.
Each time I rejected Your love.
I ran far away, and You extended Your hands, caught me, and brought me back.
Again and again You said, "Do not travel that road."
I stubbornly continued, while You kept running behind me.
You bore the immense burden of this age-old offender and sinner.
Within the sorrow I created myself, You took and sustained me in Your lap.

[119]

(Rāga Māṇḍ; Tāla: Kaharvā)

Filled with anger, delusion, pride, and sin, I installed conceit in my heart.
I regarded everyone as insignificant and insulted all.
Deceiver of the Lord, deceiver of the world, deceiver of myself, abode of sin,
caught in the senses' objects, I remain forever a slave to enjoyment.

ORIGINAL Braj Bhāṣā and Hindi

Continuation of [११९]

प्रेमी, ज्ञानी, भक्त, संत-बड़े दूर की बात।
नरक-कीट मैं मोहबस, पापनिरत दिन-रात॥
मो-सौ अधम न पातकी या जग में कोउ और।
स्वर्ग-भोग की का कथा, नरकहूँ में नहिं ठौर॥
सब सौं नित सेवा लहौं, करौं भंड उपदेस।
हिय में तनिक न कतहुँ कहूँ, संतपने कौ लेस॥
फूटे मेरौ पाप-घट, घृना करें सब लोग।
अपनी करनी के विषम भोगूँ मैं सब भोग॥
प्रभु! मोकूँ यह दीजिये, करुनामय! बरदान।
जासौं मेरे अघ कटें, होय परम कल्यान॥

[१२०]

(राग जंगला-तीन ताल)

मानव-जन्म सुदुर्लभ पाकर, भजे नहीं मैंने भगवान।
रचा-पचा मैं रहा निरन्तर, मिथ्या भोगोंमें सुख मान॥
मान लिया मैंने जीवनका लक्ष्य एक इन्द्रिय-सुख-भोग।
बढ़ते रहे सहज ही इससे नये-नये तन-मनके रोग॥
बढ़ता रहा नित्य कामज्वर, ममता-राग-मोह-मद-मान।
हुई आत्म-विस्मृति, छाया उन्माद, मिट गया सारा ज्ञान॥
केवल आ बस गया चित्तमें राग-द्वेष-पूर्ण संसार।
हुए उदय जीवनमें लाखों घोर पतनके हेतु विकार॥
समझा मैंने पुण्य पापको, ध्रुव विनाशको बड़ा विकास।
लोभ-क्रोध-द्वेष-हिंसावश जाग उठा अधमें उल्लास॥
जलने लगा हृदयमें दारुण अनल, मिट गयी सारी शान्ति।
दम्भ हो गया जीवन-सम्बल, छायी अमित अमिट-सी श्रान्ति॥
जीवन-संध्या हुई, आ गया इस जीवनका अन्तिम काल।
तब भी नहीं चेतना आयी, टूटा नहीं मोह-जंजाल॥
प्रभो! कृपा कर अब इस पामर, पथभ्रष्टपर सहज उदार।
चरण-शरणमें लेकर कर दो, नाथ! अधमका अब उद्धार॥

ENGLISH TRANSLATION

Continuation of [119]

Lover, knower, devotee, or saint: these are exceedingly remote from me.
Deluded, I am a worm of hell, engaged in sin day and night.
No one in this world is as fallen or sinful as I.
Why speak of heaven's enjoyments? I have no place even in hell.
I daily accept service from everyone and deliver fraudulent instruction,
while no trace of saintliness exists anywhere within my heart.
May the vessel of my sin burst and everyone regard me with disgust.
May I undergo every bitter consequence of my own conduct.
Compassionate Lord, grant me this boon,
through which my sins may be cut away and supreme welfare arise.

[120]

(Rāga Jaṅgalā; Tāla: Tīntāl)

Receiving the exceedingly rare human birth, I did not worship Bhagavān.
I remained continually steeped in false enjoyments, imagining them to be happiness.
I accepted sensual pleasure as the sole goal of life.
From this, ever-new diseases of body and mind naturally kept increasing.
The fever of desire continually grew, with possessiveness, attachment, delusion, intoxication, and pride.
Self-awareness was lost, madness spread, and all knowledge disappeared.
Only a world filled with attraction and aversion came to dwell within my mind.
Hundreds of thousands of distortions causing terrible downfall arose in my life.
I regarded sin as virtue and certain destruction as great advancement.
Driven by greed, anger, hatred, and violence, delight awakened within this fallen one.
A terrible fire began burning in my heart and all peace vanished.
Hypocrisy became the support of life, and immeasurable, seemingly indelible weariness spread.
The evening of life has arrived, and this life's final hour has come.
Even then awareness has not awakened and the snare of delusion has not broken.
Lord, show grace now to this low, strayed one, naturally generous Lord.
Taking me into the shelter of Your feet, deliver this fallen one now.

ORIGINAL Hindi

[१२१]

(राग देस-तीन ताल)

मेरे अघका पार नहीं है।

इन्द्रिय-लोलुप मैं अति भारी,
खोकर कुल-मर्यादा सारी,
कुत्सित-कर्मी अत्याचारी,
कोई अघ इनकार नहीं है॥ मेरे०॥१॥

जगमें ज्ञानी भक्त कहाता,
भाँति-भाँतिके तन-सुख पाता,
रखता सिर्फ भोगसे नाता,
क्या यह पाप-प्रसार नहीं है?॥ मेरे०॥२॥

दिव्य प्रेमकी बातें बकता,
कामानल अति हृदय धधकता,
पाप-प्रवाह न पलभर रुकता,
क्या यह भ्रष्टाचार नहीं है?॥ मेरे०॥३॥

अपनेको 'चैतन्य' बताता,
प्रेमी सज, रस-अश्रु बहाता,
पर मन हरि-रस-रूखा पाता,
क्या यह दुष्टाचार नहीं है?॥ मेरे०॥४॥

मिथ्या गाता, मिथ्या रोता,
मिथ्या सारी सुध-बुध खोता,
मिथ्या ही मूर्छागत होता,
क्या यह मिथ्याचार नहीं है?॥ मेरे०॥५॥

कभी 'तथागत' बन इतराता,
'दुःख-दुःख' की टेर लगाता,
मनमें गूँथा भोग-सुख-ताँता,
क्या यह छल-विस्तार नहीं है?॥ मेरे०॥६॥

ENGLISH TRANSLATION

[121]

(Rāga Deśa; Tāla: Tīntāl)

There is no end to my sin.

Extremely greedy for sensory pleasure,
having lost every restraint of family honor,
performing vile deeds and acting as an oppressor,
there is no sin I can deny. There is no end... (1)

Called a learned devotee in the world,
receiving bodily pleasures of every kind,
maintaining a relationship solely with enjoyment:
is this not the expansion of sin? There is no end... (2)

I babble about divine love,
while the fire of desire blazes fiercely within my heart
and the current of sin does not stop for a moment.
Is this not corruption? There is no end... (3)

I proclaim myself "Caitanya,"
adorn myself as a lover, and shed tears of rasa,
while my mind remains dry toward Hari's rasa.
Is this not wicked conduct? There is no end... (4)

Falsely I sing, falsely I weep,
falsely I lose all awareness,
and falsely I fall unconscious.
Is this not false conduct? There is no end... (5)

At times I strut as the "Tathāgata,"
continually crying, "Suffering, suffering,"
while my mind strings together an unbroken chain of sensual happiness.
Is this not the spread of deception? There is no end... (6)

ORIGINAL Hindi

Continuation of [१२१]

खुद अवतार कभी बन जाता,
खुलकर खूब पाँव पुजवाता,
तरह-तरह छल-छद्म बनाता,
क्या यह कपटाचार नहीं है?॥ मेरे०॥७॥

रचकर ढोंग जगतको छलता,
महापाप भी मन नहिं खलता,
हरि-हित होती नहीं विकलता,
क्या यह असुराचार नहीं है?॥ मेरे०॥८॥

देख रहे सब अन्तर्यामी!
छिपा न कुछ भी तुमसे स्वामी!
तुमसे भी छल करता कामी,
मुझ-सा और गँवार नहीं है!॥ मेरे०॥९॥

मैं अघ सहज सदा ही करता,
कभी नहीं, कैसे भी डरता,
क्षमामूर्ति तुम, दुष्कृत-हर्ता,
क्या यह कृपा अपार नहीं है?॥ मेरे०॥१०॥

जिसने शुभ-धारा सब खोई,
मुझ-सा नीच न दूजा कोई,
पर तुम-सा न दयामय कोई,
ऐसा जग दातार नहीं है॥ मेरे०॥११॥

मैं अपराधी सदा तुम्हारा,
पर मैं नित्य तुम्हें अति प्यारा,
कभी न तुमने मुझे बिसारा,
क्या यह अजब दुलार नहीं है?॥ मेरे०॥१२॥

सदा तुम्हारा प्यार पा रहा,
सदा तुम्हारा दिया खा रहा,
तब भी नित विपरीत जा रहा,
कुछ भी सोच-विचार नहीं है!॥ मेरे०॥१३॥

ENGLISH TRANSLATION

Continuation of [121]

At times I make myself an incarnation,
openly having my feet worshiped in grand fashion
and devising fraud and disguise of every kind.
Is this not hypocritical conduct? There is no end... (7)

Creating a pretense, I deceive the world.
Even great sin does not trouble my mind,
and I feel no anguish for Hari's welfare.
Is this not demonic conduct? There is no end... (8)

Indwelling Lord, You behold everything.
Nothing is hidden from You, Master.
Lustful, I deceive even You;
there is no rustic fool like me. There is no end... (9)

I naturally commit sin continually
and never fear in any way,
yet You are forgiveness embodied, destroyer of evil deeds.
Is this not boundless grace? There is no end... (10)

No one else as low as I
has lost every auspicious current,
yet none is compassionate like You;
no such giver exists in the world. There is no end... (11)

I am forever Your offender,
yet I remain exceedingly dear to You.
You have never forgotten me.
Is this not wondrous affection? There is no end... (12)

I continually receive Your love
and continually eat what You have given,
yet I forever travel in the opposite direction
without the least reflection. There is no end... (13)

ORIGINAL Hindi

Continuation of [१२१]

नीच, दोष मम अन्तहीन है,
किंतु तुम्हारी क्षमा पीन है,
होती कभी न तनिक क्षीण है,
उसका कोई पार नहीं है॥ मेरे०॥१४॥

करते कृपा न कभी अघाते,
गिरे हुएकों स्वयं उठाते,
हाथ पकड़ सन्मार्ग चलाते,
तुम-सा प्रेमाधार नहीं है॥ मेरे०॥१५॥

अपना विरद पुनीत निभाते,
दोष भूल सिर हाथ फिराते,
ले निज गोद नित्य दुलराते,
क्या अथाह यह प्यार नहीं है?
मेरे अघका पार नहीं है॥ मेरे०॥१६॥

[१२२]

(राग परज-ताल कहरवा)

कैसे लूँ मैं नाम तुम्हारा, कैसे करूँ सुखद विस्तार।
ढका रहे वह, यही चाहता मैं, 'हो मेरा नाम-प्रचार'॥
कहता हूँ-'मैं नाम तुम्हारा ही हूँ रात-दिवस गाता'।
पर उसकी ले आड़, नाम नित अपना ही मैं फैलाता॥
ढककर ऋषि-मुनियोंकी और तुम्हारी भी वाणीको नित्य।
अपनी वाणीको कर आगे, उसे बताता हूँ ध्रुव सत्य॥
काट तुम्हारी लिखी पंक्तियाँ, उनपर अपनी लिखता बात।
अपने लेखन-कौशलकी महिमासे मानो करता घात॥
करके नीचे नाम सभीके, रखता ऊँचा अपना नाम।
शोभा हर औरोंकी, खूब सजाता अपनेको बेकाम॥
सबके सुरको दबा, सहज मैं बजना स्वयं चाहता आप।
इसीलिये सबकी निन्दा कर मिथ्या नित्य बढ़ाता पाप॥

ENGLISH TRANSLATION

Continuation of [121]

I am low and my faults have no end,
yet Your forgiveness is abundant,
never diminishing in the least;
it has no farther shore. There is no end... (14)

You never tire of showing grace.
You personally lift those who have fallen,
take their hands, and lead them upon the true path.
No foundation of love equals You. There is no end... (15)

You uphold Your sacred renown,
forget every fault, and stroke my head.
Taking me into Your lap, You cherish me forever.
Is this not unfathomable love?
There is no end to my sin. There is no end... (16)

[122]

(Rāga Paraj; Tāla: Kaharvā)

How can I take Your name, and how can I spread its joy?
I want it to remain covered while my own name is publicized.
I say, "Day and night I sing only Your name,"
but using it as a screen, I continually spread my own name.
I forever cover the speech of sages and seers, and even Your own words.
Placing my speech before them, I proclaim it the unshakable truth.
Cutting out lines written by You, I write my own words over them,
as though striking them with the vaunted glory of my writing skill.
Lowering the names of everyone else, I hold my own name high.
Stealing others' beauty, I adorn my worthless self richly.
Silencing everyone's melody, I naturally want only myself to be heard.
Therefore I slander all and daily increase my sin through falsehood.

ORIGINAL Hindi with Urdu and Persian vocabulary

Continuation of [१२२]

हर लो नामजनित यह मेरी भीषणतम विपत्तिको नाथ!
अब इस नाम-मोहसे तुरत बचा लो, स्वयं बढ़ाकर हाथ॥
फैले मेरे जीवनसे फिर जगमें सत्य तुम्हारा नाम।
इससे जीवोंके सँग मैं भी पहुँचूँ परम तुम्हारे धाम॥

[१२३]

(तर्ज गजल)

गुनाहोंसे भरी है यह नापाक जिंदगी मेरी।
परवरदिगार! कभी न गई गुनाहोंपर नजर तेरी॥
तूने हमेशा मुझ गुनहगारपर नजरे मेहर की।
प्यारसे पास बिठलाया, कभी भी दुत्कार न दी॥
कहा-'बच्चे! तुझ बेसमझके सारे गुनाह माफ हैं।
तेरे लिये मेरी रहमका रास्ता सदा साफ है'॥
क्या शुक्रिया अदा करूँ, मालिक! मैं खादिम तेरा।
कदमोंमें पड़ा रख औ कहता रह-'तू गुलाम मेरा'॥

[१२४]

(राग भीमपलासी-ताल कहरवा)

भरा अमित दोषोंसे हूँ मैं, श्रद्धा-भक्ति-भावना-हीन।
साधनरहित, कलुष-रत अविरत, संतत चंचल-चित्त, मलीन॥
पर तू है मैया मेरी वात्सल्यमयी शुचि स्नेहाधीन।
हूँ कुपुत्र, पर पाकर तेरा स्नेह रहूँगा कैसे दीन॥
तू तो दयामयी रखती है मुझको नित अपनी ही गोद।
भूल इसे, मैं मूर्ख मानता हूँ भवके भोगोंमें मोद॥
इसी हेतु घेरे रह पाते पाप-ताप मुझको सविनोद।
मैया! यह आवरण हटा ले, बढ़े सर्वदा शुभ आमोद॥

ENGLISH TRANSLATION

Continuation of [122]

Lord, remove this most terrible calamity born of my name.
Extend Your own hand and rescue me immediately from infatuation with reputation.
Then may Your true name spread throughout the world through my life,
so that together with all beings I too may reach Your supreme abode.

[123]

(Tune: Ghazal)

This impure life of mine is filled with sins,
yet, Sustainer, Your gaze never rested upon those sins.
You always looked mercifully upon this sinner.
You seated me lovingly beside You and never rejected me.
You said, "Child, every sin of your uncomprehending self is forgiven.
For you the road of My mercy is forever open."
How can I thank You, Master? I am Your servant.
Keep me fallen at Your feet and continue saying, "You are My servant."

[124]

(Rāga Bhīmapalāsī; Tāla: Kaharvā)

I am filled with boundless faults, devoid of faith, devotion, and sacred feeling.
Without spiritual discipline, ceaselessly absorbed in impurity, my restless mind remains corrupt.
Yet You are my mother, full of maternal affection, pure and governed by love.
I am a bad son, but receiving Your affection, how can I remain destitute?
Compassionate, You forever keep me in Your own lap.
Forgetting this, I foolishly imagine delight within worldly enjoyments.
For this very reason, sin and suffering can surround and sport with me.
Mother, remove this covering so that auspicious joy may forever increase.

ORIGINAL Hindi

[१२५]

(राग पीलू-ताल कहरवा)

परम सत्य जो नित्य हैं आत्यन्तिक सुखरूप।
चेतन, अमल, अनादि, अज, अव्यय, अचल, अनूप॥
सर्वरूप, सबसे परे, लीलामय, सब-मूल।
रामभद्र वे दासपर रहें सदा अनुकूल॥

[१२६]

(राग देस-तीन ताल)

जीवनको संगीत बना दो।
मेरी हृत्तन्त्रीके तारोंसे सबको मधु तान सुना दो॥
मेरे जीवनके मधु-रससे सबके जीवनको सरसा दो।
मेरी हँसी सुख-भरीसे तुम सबको हे! दुखमध्य हँसा दो॥
सबके दुखमें मेरे सुखको धन्य बनाकर नाथ! मिला दो।
निज पद-कमल-सुधा-रस-सरिता-तटपर सबको स्थान दिला दो॥

[१२७]

(राग जैजैवन्ती-ताल झूमरा)

कर प्रणाम तेरे चरणोंमें लगता हूँ अब तेरे काज।
पालन करनेको आज्ञा तव मैं नियुक्त होता हूँ आज॥
अन्तरमें स्थित रहकर मेरी बागडोर पकड़े रहना।
निपट निरंकुश चंचल मनको सावधान करते रहना॥
अन्तर्यामीको अन्तःस्थित देख सशंकित होवे मन।
पाप-वासना उठते ही हो नाश लाजसे वह जल-भुन॥
जीवोंका कलरव जो दिनभर सुननेमें मेरे आवे।
तेरा ही गुण-गान जान मन प्रमुदित हो अति सुख पावे॥
तू ही है सर्वत्र व्याप्त हरि! तुझमें यह सारा संसार।
इसी भावनासे अन्तरभर मिलूँ सभीसे तुझे निहार॥
प्रतिपल निज इन्द्रिय-समूहसे जो कुछ भी आचार करूँ।
केवल तुझे रिझानेको, बस, तेरा ही व्यवहार करूँ॥

ENGLISH TRANSLATION

[125]

(Rāga Pīlū; Tāla: Kaharvā)

May Rāmabhadra, the eternal supreme truth and embodiment of ultimate happiness, conscious, stainless, beginningless, unborn, imperishable, unmoving, and incomparable, whose forms are all forms, who transcends all, is filled with līlā, and is the root of all, remain forever favorable to His servant.

[126]

(Rāga Deśa; Tāla: Tīntāl)

Make life into music.
Through the strings of the lute of my heart, let everyone hear a honey-sweet melody.
With the honeyed rasa of my life, make every life tender and full of rasa.
Through my joy-filled laughter, make everyone laugh amid sorrow.
Lord, bless my happiness by joining it with everyone's pain.
Give all a place upon the bank of the river of nectarean rasa flowing from Your lotus feet.

[127]

(Rāga Jaijaiwantī; Tāla: Jhūmrā)

Bowing at Your feet, I now set myself to Your work.
Today I am appointed to obey Your command.
Remain within me and keep hold of my reins.
Continue warning this utterly unrestrained, restless mind.
Seeing the indwelling knower present within, may the mind become watchful.
The moment a sinful desire arises, may it burn away in shame.
Whatever cries of living beings I hear throughout the day,
may my mind regard them as songs of Your qualities and rejoice in immense happiness.
Hari, You alone pervade everything; this entire universe exists within You.
With my inner being filled by this feeling, may I meet all while beholding You.
Whatever conduct I perform through my senses at every moment,
may I act only as Yours and solely to delight You.

ORIGINAL Braj Bhāṣā, Hindi, and Rajasthani

[१२८]

(राग तिलंग-ताल तीन ताल)

अब हरि! एक भरोसो तेरौ।
नहिं कछु साधन ज्ञान-भगति कौ, नहिं बिराग उर हेरौ॥
अघ ढोवत अघात नहिं कबहूँ, मन बिषयन कौ चेरौ।
इंद्रिय सकल भोगरत संतत, बस न चलत कछु मेरौ॥
काम-क्रोध-मद-लोभ-सरिस अति प्रबल रिपुन तें घेरौ।
परबस पर्‌यौ, न गति निकसन की जदपि कलेस घनेरौ॥
परखे सकल बंधु, नहिं कोऊ बिपद-काल कौ नेरौ।
दीनदयाल दया करि राखउ, भव-जल बूड़त बेरौ॥

[१२९]

(राग वाणेश्री-ताल तीन ताल)

प्रभु! तुम अपनो बिरद सँभारौ।
अधम-उधारन नाम धरायौ अब मत ताहि बिसारौ॥
मोसों अधिक अधम को जग महँ पापिन महँ सरदारौ।
ढूँढ़-ढूँढ़ जग अघ अति कीन्हें गनत न आवै पारौ॥
मोरे अघ कौं लिखत-लिखावत चित्रगुप्त पचि हारौ।
तऊ न आयौ अंत अघन कौ, छाड़ि कलम बिचारौ॥
अब लौं अधम अनेक उधारे, मो सों पल्लौ डारौ।
राखो लाज नाम अपने की, मत खोओ पतियारौ॥

[१३०]

(राग खमाच-ताल दीपचंदी)
(मारवाड़ी बोली)

नाथ मैं थारो जी थारो।
चोखो, बुरो, कुटिल अरु कामी, जो कुछ हूँ सो थारो॥
बिगड़्यो हूँ तो थारो बिगड़्यो, थे ही मनै सुधारो।
सुधर्‌यो तो प्रभु सुधर्‌यो थाँरो, थाँ सूँ कदे न न्यारो॥

ENGLISH TRANSLATION

[128]

(Rāga Tilaṅga; Tāla: Tīntāl)

Hari, now my one reliance is You.
I possess no means of knowledge or devotion, and see no detachment in my heart.
I never tire of carrying sin, and my mind is a servant of sense objects.
All the senses remain constantly absorbed in enjoyment, beyond my control.
Powerful enemies such as desire, anger, pride, and greed surround me.
Though suffering greatly, I lie helpless with no way to escape.
I tested every relative; not one remained near in the hour of adversity.
Compassionate friend of the lowly, show mercy and save this boat sinking in the waters of existence.

[129]

(Rāga Vāṇeśrī; Tāla: Tīntāl)

Lord, remember Your own renowned nature.
You have taken the name deliverer of the fallen; do not forget it now.
Who in the world is more fallen than I, chief among sinners?
Searching out sin throughout the world, I committed so much that it cannot be counted.
Writing and recording my sins, Citragupta became exhausted and defeated.
Even then their end did not appear; reflecting, he laid down his pen.
Until now You have rescued many fallen ones; now cast Your veil over me.
Preserve the honor of Your name and do not lose credibility.

[130]

(Rāga Khamāja; Tāla: Dīpacandī)
(Mārwāṛī dialect)

Lord, I am Yours, indeed Yours.
Good or bad, crooked or lustful, whatever I am is Yours.
If I am ruined, it is Yours that is ruined; You alone must reform me.
If reformed, Lord, it is Yours that is reformed; I am never separate from You.

ORIGINAL Rajasthani (Mārwāṛī)

Continuation of [१३०]

बुरो, बुरो, मैं भोत बुरो हूँ, आखर टाबर थारो।
बुरो कुहाकर मैं रह जास्यूँ, नाँव बिगड़सी थाँरो॥
थाँरो हूँ, थाँरो ही बाजूँ, रहस्यूँ थाँरो, थाँरो!
आँगलियाँ नुहं परे न होवै, या तो आप बिचारो॥
मेरी बात जाय तो जाओ, सोच नहीं कछु म्हाँरो।
मेरो बड़ो सोच यों लाग्यो बिरद लाजसी थाँरो॥
जचे जिस तराँ करो नाथ! अब, मारो चाहै त्यारो।
जाँघ उघाड़्याँ लाज मरोगा, ऊँडी बात बिचारो॥

[१३१]

(राग जोगी-ताल दीपचंदी)
(मारवाड़ी बोली)

नाथ! थौरै सरणै आयो जी।
जचै जिस तराँ खेल खिलाओ, थे मन-चायो जी॥
बोझो सभी उतर्‌यो मनको, दुख बिनसायो जी।
चिंता मिटी, बड़े चरणाँको सहारो पायो जी॥
सोच-फिकर अब सारो थौरै ऊपर आयो जी।
मैं तो अब निश्चिंत हुयो अंतर हरखायो जी॥
जस-अपजस सब थाँरो, मैं तो दास कुहायो जी।
मन भँवरो थौरै चरण-कमलमें जा लिपटायो जी॥

[१३२]

(राग पीलू-ताल दीपचंदी)
(मारवाड़ी बोली)

नाथ! थौरै सरण पड़ी दासी।
(मोय) भव-सागरमें त्यार काटद्यो जनम-मरण-फाँसी॥
नाथ मैं भोत कष्ट पाई।
भटक-भटक चौरासी जूणी मिनख-देह पाई।
मिटाद्यो दुःखाँकी रासी॥

ENGLISH TRANSLATION

Continuation of [130]

Bad, bad, I am very bad, yet ultimately I am Your child.
If I remain known as bad, it is Your name that will be spoiled.
I am Yours, I shall sound only as Yours, and remain Yours, Yours alone!
A fingernail cannot fall away from the finger; consider this Yourself.
If my cause is lost, let it be lost; I have no concern for myself.
My one great concern is that Your renown will be shamed.
Do whatever seems fitting now, Lord; slay me or carry me across.
If the thigh is uncovered, You Yourself will die of shame; consider this profound matter.

[131]

(Rāga Jogī; Tāla: Dīpacandī)
(Mārwāṛī dialect)

Lord, I have come into Your shelter.
Let me play whatever game pleases Your heart, in whatever manner You choose.
The entire burden has left my mind and sorrow has vanished.
Worry disappeared when I found support in Your great feet.
All thought and concern now rest upon You.
I have become carefree, inwardly filled with joy.
Honor and disgrace are all Yours; I am merely called Your servant.
The bee of my mind has gone and clung to Your lotus feet.

[132]

(Rāga Pīlū; Tāla: Dīpacandī)
(Mārwāṛī dialect)

Lord, this maidservant has fallen into Your refuge.
Quickly cut away my noose of birth and death within the ocean of existence.
Lord, I have endured immense suffering.
Wandering through eighty-four lakh births, I attained a human body.
Erase this heap of sorrows.

ORIGINAL Rajasthani (Mārwāṛī)

Continuation of [१३२]

नाथ! मैं पाप भोत कीना।
संसारी भोगाँकी आसा दुःख भोत दीना।
कामना है सत्यानासी॥
नाथ! मैं भगति नहीं कीनी।
झूठा भोगाँकी तृषनामें उमर खो दीनी।
दुःख अब मेटो अबिनासी॥
नाथ! अब सब आसा टूटी।
(थारै) श्रीचरणाँकी भगति एक है संजीवन-बूटी।
रहूँ नित दरसणकी प्यासी॥

[१३३]

(राग भीमपलासी-ताल तीन ताल)
(मारवाड़ी बोली)

नाथ! मनै अबकी बार बचाओ॥ टेक॥
फँस्यो आय मैं भँवर-जाल, निकलणकी बाट बताओ।
रस्तो भूल्यो, मिल्यो अँधेरो, मारग आप दिखाओ॥
दुखियानै उद्धार करणको, थौरै घणो उमाओ।
मेरे जिस्यो दुखी कुण जगमें, प्रभुजी आप बताओ॥
भोत कष्ट मैं भुगत्या स्वामी, अब तो फंद कटाओ।
धीरज गई, धरम भी छूट्यो, आफत आप मिटाओ॥
आरत भोत हो रह्यो प्रभुजी! अब मत बार लगाओ।
करो माफ तकसीर दासकी, सरण मनै बकसाओ॥

[१३४]

(राग पहाड़ी-ताल कहरवा)
(मारवाड़ी बोली)

अब कित जाऊँ जी! हार कर सरणै थारै आयो॥
जबतक धनकी धूम रही घर भायाँ सेती छायो।
साला-साढू भोत निसर्‌या, नेड़ोई साख बतायो॥

ENGLISH TRANSLATION

Continuation of [132]

Lord, I committed many sins.
Hope for worldly enjoyments gave me immense sorrow.
Desire is utterly ruinous.
Lord, I did not practice devotion.
I squandered my lifetime thirsting for false enjoyments.
Imperishable Lord, erase my sorrow now.
Lord, all hope has now broken.
Devotion to Your sacred feet alone is the life-restoring herb.
May I remain forever thirsty for Your vision.

[133]

(Rāga Bhīmapalāsī; Tāla: Tīntāl)
(Mārwāṛī dialect)

Lord, save me this time. (Refrain)
I have become caught in a whirlpool's net; show me the path of escape.
I lost the road and found darkness; reveal the way Yourself.
You possess immense enthusiasm for delivering the suffering.
Lord, tell me: who in the world suffers as I do?
Master, I have endured immense hardship; now cut away the snare.
My courage is gone and dharma too has slipped away; remove this calamity Yourself.
Lord, I am deeply afflicted; delay no longer.
Forgive Your servant's offense and grant me refuge.

[134]

(Rāga Pahāṛī; Tāla: Kaharvā)
(Mārwāṛī dialect)

Where can I go now? Defeated, I have come into Your shelter.
As long as wealth made a commotion in the house, brothers cast their shade over me.
Many brothers-in-law and relatives appeared, each proclaiming a close kinship.

ORIGINAL Rajasthani (Mārwāṛī) and Hindi

Continuation of [१३४]

अणगिणतीका बण्या भायला, प्रेम घणो दरसायो।
एक एकसें बढ़कर बोल्यो, एकहि जीव बतायो॥
सभा-समाज, पंच-पंचायत, ऊँचो भोत बिठायो।
वाह-वाहकी धूम मचाई, स्याणो घणो बतायो॥
घरका सभी, साख सबहीसूँ, सबहीकै मन भायो।
बाताँ सेती सभी पसीनै ऊपर खून बुहायो॥
लक्ष्मी माता करी कृपा जद, चंचल रूप दिखायो।
माया लई समेट, भरमको पड़दो दूर हटायो॥
मात-पितानै खारो लाग्यो, भायाँ मान घटायो।
साला-साढू सभी बीछड़्या, कोइ न नेड़ो आयो॥
'एक जीवका' भोत भायला, एक न आड़ो आयो।
उलटी हँसी उड़ाई जगमें, बेवकूफ बतलायो॥
टूट्यो प्रेम, छुट्यो सँग सबसूँ, सब कोई छिटकायो।
नाक चढ़ाकर मुँहसूँ बोल्या, सब जग हुयो परायो॥
सुखको रूप समझकर जगने, भोत दिनाँ भरमायो।
खुल गई पोल, रूप सगलाँको असली चौड़े आयो॥
मिटी भरमना सारी, थारै चरणाँ चित्त लगायो।
नाथ! अनाथ पतित पापीने तुरत सनाथ बणायो॥

[१३५]

(राग साहना-ताल तेवरा)

हे दयामय! दीनबन्धो! दीनको अपनाइये।
डूबता बेड़ा मेरा मझधार पार लँघाइये॥
नाथ! तुम तो पतितपावन, मैं पतित सबसे बड़ा।
कीजिये पावन मुझे, मैं शरणमें हूँ आ पड़ा॥
तुम गरीब-निवाज हो, यों जगत सारा कह रहा।
मैं गरीब अनाथ दुःख-प्रवाहमें नित बह रहा॥

ENGLISH TRANSLATION

Continuation of [134]

Countless companions arose and displayed immense love.
Each spoke more fervently than the last and called himself one life with me.
Assemblies, societies, councils, and village courts seated me very high.
They raised a great cry of praise and proclaimed me exceedingly wise.
Everyone in the household and every relation delighted in me.
With their words, all appeared ready to shed blood in place of sweat.
Then Mother Lakṣmī showed grace by revealing her fickle form.
Gathering up māyā, she removed the curtain of delusion.
I became bitter to mother and father; my brothers' regard diminished.
Brothers-in-law and relatives all departed, and no one came near.
Of the many companions who called themselves one life with me, not one stood in the way.
Instead, the world mocked me and called me a fool.
Love broke, everyone's company ended, and all scattered.
They turned up their noses as they spoke; the entire world became alien.
Mistaking the world for the form of happiness, I remained deluded for many days.
The secret was exposed, and everyone's real nature appeared openly.
Every delusion disappeared, and my mind became fixed upon Your feet.
Lord, You immediately gave this orphaned, fallen sinner a Master.

[135]

(Rāga Sāhanā; Tāla: Tevrā)

Compassionate friend of the lowly, accept this lowly one.
Carry my sinking boat across the midstream.
Lord, You are the purifier of the fallen, and I am the most fallen of all.
Purify me; I have come and fallen into Your refuge.
The entire world says that You honor the poor.
Poor and orphaned, I am forever swept along in the current of sorrow.

ORIGINAL Hindi

Continuation of [१३५]

इस गरीबीसे छुड़ाकर कीजिये मुझको सनाथ।
तुम-सरीखे नाथ पा, फिर क्यों कहाऊँ मैं अनाथ?
हो तृषित आकुल अमित प्रभु! चाहता जो बूँद-नीर।
तुम तृषाहारी अनोखे उसे देते सुधा-क्षीर॥
यह तुम्हारी अमित महिमा सत्य सारी है प्रभो!
किसलिये मैं रहा वंचित फिर अभीतक हे विभो!॥
अब नहीं ऐसा उचित प्रभु! कृपा मुझपर कीजिये।
पापका बन्धन छुड़ा नित-शान्ति मुझको दीजिये॥

[१३६]

(राग ककरा-ताल रूपक)

दीनबन्धो! कृपासिन्धो! कृपाबिन्दु दो प्रभो।
उस कृपाकी बूँदसे फिर बुद्धि ऐसी हो प्रभो॥
वृत्तियाँ द्रुतगामिनी हों, जा समावें नाथमें।
नदी-नद जैसे समाते हैं सभी जलनाथमें॥
जिस तरफ देखूँ उधर ही दरस हो श्रीरामका।
आँख भी मुँदूँ तो दीखै मुख-कमल घनश्यामका॥
आपमें मैं आ मिलूँ प्रभु! यह मुझे वरदान दो।
मिलती तरंग समुद्रमें जैसे मुझे भी स्थान दो॥
छूट जावें दुःख सारे, क्षुद्र सीमा दूर हो।
द्वैतकी दुविधा मिटे, आनन्दमें भरपूर हो॥
आनन्द सीमा-रहित हो, आनन्द पूर्णानन्द हो।
आनन्द सत्-आनन्द हो, आनन्द चित्-आनन्द हो॥
आनन्दका आनन्द हो, आनन्दमें आनन्द हो।
आनन्दको आनन्द हो, आनन्द ही आनन्द हो॥

ENGLISH TRANSLATION

Continuation of [135]

Free me from this poverty and make me one who has a Master.
Having found a Lord like You, why should I still be called an orphan?
When one is immeasurably thirsty and distraught, desiring a single drop of water,
You are such an extraordinary quencher of thirst that You give him nectar and milk.
All this boundless glory of Yours is true, Lord.
Why then, all-pervading One, have I remained deprived until now?
This is no longer fitting, Lord; show me grace.
Free me from the bondage of sin and grant me eternal peace.

[136]

(Rāga Kakarā; Tāla: Rūpaka)

Friend of the lowly, ocean of grace, grant a drop of grace, Lord.
Through that drop of grace, may my understanding become such
that all its swift-moving tendencies go and merge in the Lord,
just as every river and stream merges into the ocean.
Whichever way I look, may I behold Śrī Rāma.
Even when I close my eyes, may I see Ghanaśyāma's lotus face.
Lord, grant this boon, that I may come and merge into You.
As a wave merges in the ocean, grant me too a place within You.
May every sorrow fall away and the petty boundary disappear.
May the confusion of duality end and all be filled with bliss.
May bliss be limitless; may bliss be complete bliss.
May bliss be the bliss of Being and the bliss of Consciousness.
May it be the bliss of bliss, bliss within bliss,
bliss belonging to bliss, bliss and bliss alone.

ORIGINAL Braj Bhāṣā and Hindi

[१३७]

(राग केदारा-ताल तीन ताल)

प्रभु! मेरौ मन ऐसो हिल जावे।
विषयन को विष सगरो उतरै, पुनि नहिं कबहूँ छावे॥
बिनसै सकल कामना मनकी, अनत न कतहूँ धावै।
निरखत निरत निरन्तर माधुरि, स्याम मुरति सुख पावे॥
कामी जिमि कामिनि-सँग चाहै, लोभी धन मन लावै।
तिमि अबिरत निज प्रियतमकी सुधि, छिन इक नहिं बिसरावे॥
ममता सकल जगतकी छूटे, मधुर स्याम छवि भावे।
तब आनन-सरोज-रस-चाखन मन मधुकर बनि जावे॥

[१३८]

(राग केदारा-ताल तीन ताल)

हुआ अब मैं कृतार्थ महाराज!
दिया चरण-आश्रय गरीबको, धन्य गरीबनिवाज!॥
घूमा नभ-जल-पृथ्वीतलपर, धरे नित नये साज।
मिली न शान्ति कहीं प्रभु! ऐसी, जैसी मुझको आज॥
विविध रूपसे पूजा मैंने कितना देव-समाज।
कितने धनी उदार मनाये, हुआ न मेरा काज॥
दुःख-समुद्रमें डूब रहा था मेरा भग्न जहाज।
चरण-किनारा मिला अचानक, छूटा दुःखका राज॥

[१३९]

(राग भीमपलासी-ताल तीन ताल)

नाथ! अब कैसे हो कल्याण।
प्रभु-पद-पंकज-विमुख निरन्तर रहते पामर प्राण।
पर-सुख-कातर महामलिन मन चाहत पद निर्वाण॥
सत्य, अहिंसा, प्रेम, दया सब कर गये दूर प्रयाण।
लगा हृदयमें द्वेष-घृणा-हिंसाका बेधक बाण॥

ENGLISH TRANSLATION

[137]

(Rāga Kedāra; Tāla: Tīntāl)

Lord, may my mind be shaken so deeply
that all the poison of sense objects drains away and never covers it again.
May every desire of the mind perish, and may it run nowhere else.
Continually absorbed in beholding sweetness, may it find joy in Śyāma's form.
As a lustful man desires a woman's company and a miser fixes his mind on wealth,
so may it ceaselessly remember its Beloved and not forget even for a moment.
May possessiveness toward the entire world fall away and sweet Śyāma's beauty alone delight it.
Then may the mind become a bee tasting the rasa of His lotus face.

[138]

(Rāga Kedāra; Tāla: Tīntāl)

Great King, I have now attained fulfillment.
You gave this poor one the refuge of Your feet; blessed is the One who honors the poor!
I wandered through sky, water, and earth, assuming ever-new attire.
Nowhere, Lord, did I find peace such as I have found today.
In many forms I worshiped a vast assembly of gods.
I pleased many wealthy and generous people, yet my purpose was not fulfilled.
My broken ship was sinking in the ocean of sorrow.
Suddenly I found the shore of Your feet, and sorrow's dominion ended.

[139]

(Rāga Bhīmapalāsī; Tāla: Tīntāl)

Lord, how can welfare arise now?
This low life remains continually turned from the Lord's lotus feet.
The deeply impure mind, anguished by another's happiness, seeks the supreme state.
Truth, nonviolence, love, and compassion have all departed far away.
The piercing arrow of hatred, disgust, and violence has entered the heart.

ORIGINAL Hindi

Continuation of [१३९]

भेद-बुद्धिसे भरा हृदय सब भाँति हुआ पाषाण।
आत्मभावना भूल वैरपर सदा चढ़ाता शाण॥
लगा कामना-भूत भयानक, मिटा धर्म-परिमाण।
उभय-भ्रष्ट हुआ बनकर अब पशु बिनु पूँछ-विषाण॥
श्रुति-स्मृतिकी करता अवहेला, पढ़ता नहीं पुराण।
प्रभो! पतित इस अधम दीनका तुम्हीं करो अब त्राण॥

[१४०]

(राग आसावरी-ताल कहरवा)

खड़ा अपराधी प्रभुके द्वार।
न्याय चाहता, क्षमा नहीं, दो दण्ड दोष-अनुसार॥१॥
अर्थदण्ड देना चाहो तो करो स्वार्थ सब छार।
रहने मत दो कुछ भी इसके 'अपना'-'मेरा' कार॥२॥
कैद अगर करना चाहो तो प्रेम-बेड़ियाँ डार।
रक्खो बाँध इसे नित निज चरणोंके कारागार॥३॥
निर्वासित करना चाहो तो लूटो घर-संसार।
पहुँचा दो सत्वर दोषीको भव-समुद्रके पार॥४॥
कभी न आने दो फिर वापस, मरने दो बेकार।
बह जाने दो इसे वहाँ सच्चिदानन्दकी धार॥५॥

[१४१]

(राग भैरवी)

होगा कब वह सुदिन समय शुभ, मायावी मन बनकर दीन।
मोहमुक्त हो, हो जायेगा पावन प्रभु-चरणोंमें लीन॥
कब जगकी झूठी बातोंसे हो जावेगी घृणा इसे।
कब समझेगा उसे भयानक, मान रहा रमणीय जिसे॥
कब गुरु-चरणोंकी रजको यह निज मस्तकपर धारेगा।
काम-क्रोध-लोभादि वैरियोंको कब हठसे मारेगा॥
पुण्यभूमि ऋषि-सेवितमें कब होगा इसका निर्जन-वास।
गंगाकी पुनीत धारासे कब सब अघका होगा नाश॥

ENGLISH TRANSLATION

Continuation of [139]

Filled with a divisive understanding, the heart has become stone in every way.
Forgetting the sense of shared selfhood, it forever sharpens the blade of hostility.
The terrible ghost of desire has seized it, and the measure of dharma has vanished.
Corrupt in both worlds, I have become an animal without tail or horns.
I disregard śruti and smṛti and do not read the Purāṇas.
Lord, You alone must now rescue this fallen, low, helpless one.

[140]

(Rāga Āsāvarī; Tāla: Kaharvā)

An offender stands at the Lord's door.
He seeks justice, not forgiveness; punish him according to his fault. (1)
If You wish to impose a fine, burn every self-interest to ashes.
Do not allow any claim of one's own or mine to remain. (2)
If You wish to imprison him, place him in the fetters of love.
Keep him bound forever in the prison of Your feet. (3)
If You wish to exile him, plunder his home and world.
Quickly carry the offender beyond the ocean of existence. (4)
Never allow him to return; let his useless self die.
Let him be swept away there in the current of Existence-Consciousness-Bliss. (5)

[141]

(Rāga Bhairavī)

When will that auspicious day and blessed hour come, when the māyā-bound mind becomes lowly,
free of delusion and absorbed in the Lord's sacred feet?
When will it become disgusted with the world's false matters?
When will it recognize as terrible what it now regards as delightful?
When will it place the dust of the Guru's feet upon its head?
When will it resolutely slay enemies such as desire, anger, and greed?
When will it dwell alone in the sacred land served by sages?
When will all sin be destroyed by the holy current of the Gaṅgā?

ORIGINAL Hindi

Continuation of [१४१]

कब छोड़ेगी सबल इन्द्रियाँ अपने विषयोंमें रमना।
कब सीखेंगी उलटी आकर अन्तरमें उसके जमना॥
कब साधनके प्रखर तेजसे सारा तम मिट जायेगा।
कब मन विषय-विमुख हो हरिकी विमल भक्तिको पायेगा॥
धन-जन-पदकी प्रबल लालसा कष्टमयी कब छूटेगी।
मान-बड़ाई, 'मैं-मेरे'-की फाँसी कब यह टूटेगी॥
कब यह मोह-स्वप्न छूटेगा, कब प्रपंचका होगा बाध।
पर-वैराग्य प्रकट कब होगा, कब सुख होगा इसे अगाध॥
कब भव-भयके कारण मिथ्या अहंकारका होगा नास।
कब सच्चा स्वरूप दीखेगा, छूट जायगा देहाध्यास॥
कब सबके आधार एक भूमा-सुखका मुख दीखेगा।
कब यह सब भेदोंमें नित्य अभेद देखना सीखेगा॥
कब प्रतिबिम्ब बिम्ब होगा, कब नहीं रहेगा चित्-आभास।
निजानन्द, निर्मल अज अव्ययमें कब होगा नित्य निवास॥

[१४२]

(राग आसावरी-तीन ताल)

बना दो विमल-बुद्धि भगवान।
तर्कजाल सारा ही हर लो, हरो सुमति-अभिमान॥
हरो मोह, माया, ममता, मद, मत्सर, मिथ्या मान।
कलुष काम-मति कुमति हरो, हे हरे! हरो अज्ञान॥
दम्भ, दोष, दुर्नीति हरण कर करो सरलता दान।
भोग-योग, अपवर्ग-स्वर्गकी हरो स्पृहा बलवान॥
चाकर करो चारु चरणोंका नित ही निज जन जान।
भर दो हृदय भक्ति-श्रद्धासे, करो प्रेमका दान॥
कभी न करो दूर निज पदसे, मेटो भवका भान॥

ENGLISH TRANSLATION

Continuation of [141]

When will the powerful senses cease delighting in their objects?
When will they learn to turn back and become established within?
When will the piercing radiance of spiritual practice dispel all darkness?
When will the mind turn from sense objects and attain pure devotion to Hari?
When will the painful, powerful craving for wealth, followers, and position end?
When will the noose of honor, acclaim, I, and mine break?
When will this dream of delusion end, and when will the phenomenal deception be obstructed?
When will supreme detachment manifest, and when will the mind attain unfathomable joy?
When will false ego, cause of the fear of existence, be destroyed?
When will the true nature appear and identification with the body cease?
When will the face of the one infinite happiness that supports all appear?
When will the mind learn to behold eternal nondifference amid every distinction?
When will the reflection become the original, and when will the mere appearance in consciousness end?
When will it dwell forever in innate bliss, stainless, unborn, and imperishable?

[142]

(Rāga Āsāvarī; Tāla: Tīntāl)

Bhagavān, make my understanding stainless.
Remove the entire net of argument and pride in good judgment.
Remove delusion, māyā, possessiveness, intoxication, envy, and false honor.
Hari, remove corrupt desire, lustful thought, crooked understanding, and ignorance.
Taking away hypocrisy, faults, and misconduct, grant simplicity.
Remove the powerful longing for enjoyment, yoga, liberation, and heaven.
Knowing me as Your own, make me a servant of Your lovely feet forever.
Fill my heart with devotion and faith, and grant love.
Never send me away from Your feet; erase awareness of worldly existence.

ORIGINAL Hindi

[१४३]

(राग आसावरी-तीन ताल)

बना दो बुद्धिहीन भगवान।
तर्क-शक्ति सारी ही हर लो, हरो ज्ञान-विज्ञान॥
हरो सभ्यता, शिक्षा, संस्कृति, नये जगतकी शान॥
विद्या-धन-मद हरो, हरो हे हरे! सभी अभिमान॥
नीति-भीतिसे पिंड छुड़ाकर करो सरलता दान॥
नहीं चाहिये भोग-योग कुछ, नहीं मान-सम्मान।
ग्राम्य, गँवार बना दो, तृण-सम दीन, निपट निर्मान॥
भर दो हृदय भक्ति-श्रद्धासे, करो प्रेमका दान।
प्रेमसिन्धु! निज मध्य डुबाकर मेटो नाम-निशान॥

[१४४]

(राग आसावरी-तीन ताल)

नाथ अब लीजे मोहि उबार!
कामी, कुटिल, कठिन कलि-कवलित, कुत्सित, कपटागार।
मोही, मुखर, महामद-मर्दित, मन्द, मलिन-आचार॥
वलयित विषय, विताडित, विचलित, विकसित विविध विकार।
दीन, दुखी, दुरदृष्ट, दुरत्यय, दुर्गत, दुर्गुण-भार॥
पंकिल प्रचुर, पतित, परिपन्थी, निरपत्रप, निःसार।
निःस्व, निखिल निगमागमवर्जित, निगडित नित गृह-दार॥
दीनाश्रय! तव विरद विपत्ति-विदारण श्रुति-विस्तार।
सुनत सुयश शुचि सो अब मैं आगत अघहारी-द्वार॥

ENGLISH TRANSLATION

[143]

(Rāga Āsāvarī; Tāla: Tīntāl)

Bhagavān, make me devoid of clever intellect.
Take away every power of argument and remove knowledge and realized wisdom.
Remove civilization, education, culture, and the glory of the modern world.
Remove pride in learning, wealth, and intoxication; Hari, remove every conceit.
Free me from the burden of policy and fear, and grant simplicity.
I desire neither enjoyment nor yoga, neither honor nor respect.
Make me rustic and uncultivated, low as grass and utterly free of pride.
Fill my heart with devotion and faith, and grant love.
Ocean of love, submerge me within Yourself and erase every name and trace of me.

[144]

(Rāga Āsāvarī; Tāla: Tīntāl)

Lord, now rescue me.
Lustful, crooked, difficult, devoured by Kali, vile, an abode of deception;
deluded, loud-mouthed, crushed by immense pride, dull, impure in conduct;
encircled by sense objects, beaten down, unsteady, filled with proliferating distortions;
poor, sorrowful, ill-fated, difficult to overcome, fallen into misery, burdened by bad qualities;
deeply muddy, fallen, hostile, shameless, and without substance;
destitute, deprived of all Vedic and scriptural wisdom, forever chained to home and spouse.
Refuge of the lowly, the śruti widely proclaims Your renown as destroyer of calamity.
Hearing that sacred fame, I have now come to the door of the destroyer of sin.

ORIGINAL Hindi

[145]

(Rāga Bhairavī - Tāla Kaharavā)

हे निर्गुण! हे सर्वगुणाश्रय! हे निरुपम! हे उपमामय!
हे अरूप! हे सर्वरूपमय! हे शाश्वत! हे शान्तिनिलय! ॥
हे अज! आदि! अनादि! अनामय! हे अनन्त! हे अविनाशी!
हे सच्चित्-आनन्द, ज्ञानघन, द्वैतहीन, घट-घटवासी! ॥

हे शिव, साक्षी, शुद्ध, सनातन, सर्वरहित, हे सर्वाधार!
हे शुभ मन्दिर, सुन्दर, हे शुचि, सौम्य, साम्यमति, रहित-विकार! ॥
हे अन्तर्यामी, अन्तरतम, अमल, अचल, हे अकल, अपार!
हे निरीह, हे नरनारायण, नित्य, निरंजन, नव, सुकुमार! ॥

हे नव नीरद-नील, नराकृति, निराकार, हे नीराकार!
हे समदर्शी! संत सुखाकर, हे लीलामय प्रभु साकार! ॥
हे भूमा, हे विभु, त्रिभुवनपति, सुरपति, मायापति, भगवान!
हे अनाथपति, पतित-उधारन, जन-तारन, हे दयानिधान! ॥

हे दुर्बलकी शक्ति, निराश्रयके आश्रय, हे दीनदयाल!
हे दानी, हे प्रणतपाल, हे शरणागतवत्सल, जनपाल! ॥
हे केशव! हे करुणा-सागर! हे कोमल, अति सुहृद महान!
करुणाकर अब उभय अभय चरणोंमें हमें दीजिये स्थान ॥

सुर-मुनि-वन्दित कमला-नन्दित चरण-धूलि तव मस्तक धार।
परम सुखी हम हो जायेंगे, होंगे सहज भवार्णव-पार॥

[146]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

हे नाथ! तुम्हीं सबके मालिक, तुम ही सबके रखवारे हो।
तुम ही सब जगमें व्याप रहे विभु! रूप अनेकों धारे हो॥
तुम ही नभ-जल-थल-अग्नि तुम्हीं, तुम सूरज-चाँद-सितारे हो।
यह सभी चराचर है तुममें, तुम ही सबके ध्रुवतारे हो॥

ENGLISH TRANSLATION

[145]

(Raga Bhairavi - Tala Kaharava)

O You beyond all qualities, the refuge of every quality! O incomparable One who fills every comparison!
O formless One, formed as every form! O eternal One, abode of peace!
O unborn, primal, beginningless and flawless One! O infinite and imperishable One!
O concentrated Existence-Consciousness-Bliss and knowledge, beyond duality, dwelling in every heart!

O auspicious, witnessing, pure, eternal One, detached from all, foundation of all!
O temple of blessedness, beautiful, immaculate and gentle One, equal-minded and free from change!
O indwelling Knower, innermost, stainless and unmoving, beyond calculation and without limit!
O desireless Nara-Narayana, eternal, untainted, ever fresh and tender!

O dark as a new rain cloud, human in form yet formless, ocean-like in vastness!
O impartial Lord, giver of joy to the saints, embodied Lord of divine play!
O plenitude, all-pervading sovereign of the three worlds, Lord of the gods, Lord of maya, Bhagavan!
O guardian of the guardianless, uplifter of the fallen, deliverer of souls, treasure-house of compassion!

O strength of the weak, refuge of those without refuge, compassionate Lord of the lowly!
O generous giver, protector of the surrendered, tender guardian of those who seek shelter, keeper of Your people!
O Keshava, ocean of mercy, tender and supremely loving Lord!
Compassionate One, now grant us a place at Your two fear-dispelling feet.

Let us place upon our heads the dust of Your feet, adored by gods and sages and delighted in by Kamala.
We shall become supremely happy and shall easily cross the ocean of becoming.

[146]

(Raga Bhimapalasi - Tala Kaharava)

O Lord, You alone are everyone's master; You alone are everyone's protector.
O all-pervading One, You pervade the entire universe, assuming innumerable forms.
You are the sky, water, earth and fire; You are the sun, moon and stars.
All that moves and does not move abides in You; You alone are the pole star guiding everyone.

ORIGINAL Hindi

Continuation of [146]

हम महामूढ़ अज्ञानी-जन प्रभु! भव-सागरमें डूब रहे।
नहिं नेक तुम्हारी भक्ति करें, मन मलिन विषयमें खूब रहे॥
सत्संगतिमें नहिं जायें कभी, खल-संगतिमें भरपूर रहे।
सहते दारुण दुख दिवस-रैन, हम सच्चे सुखसे दूर रहे॥

तुम दीनबन्धु, जग-पावन हो, हम दीन-पतित अति भारी हैं।
है नहीं जगतमें ठौर कहीं, हम आये शरण तुम्हारी हैं॥
हम पड़े तुम्हारे हैं दरपर, तुमपर तन-मन-धन वारे हैं।
अब कष्ट हरो हरि, हे हमरे! हम निंदित निपट दुखारे हैं॥

इस टूटी-फूटी नैयाको भवसागरसे खेना होगा।
फिर निज हाथोंसे नाथ! उठाकर, पास बिठा लेना होगा॥
हे अशरण-शरण! अनाथनाथ! अब तो आश्रय देना होगा।
हमको निज चरणोंका निश्चित नित दास बना लेना होगा॥

[147]

(Rāga Bhairavī - Tāla Kaharavā)

हे स्वामी! अनन्य अवलम्बन, हे मेरे जीवन-आधार!
तेरी दया अहैतुकपर निर्भरकर आन पड़ा हूँ द्वार॥
जाऊँ कहाँ जगतमें तेरे सिवा न शरणद है कोई।
भटका, परख चुका सबको, कुछ मिला न, अपनी पत खोई॥
रखना दूर, किसीने मुझसे अपनी नजर नहीं जोड़ी।
अति हित किया - सत्य समझाया, सब मिथ्या प्रतीति तोड़ी॥

ENGLISH TRANSLATION

Continuation of [146]

O Lord, we are utterly foolish and ignorant people, drowning in the ocean of becoming.
We do not practice even a little devotion to You; our impure minds remain deeply absorbed in sense objects.
We never enter holy company and remain wholly immersed in the company of the wicked.
Enduring terrible sorrow day and night, we remain far from true happiness.

You are the friend of the lowly and purifier of the world; we are profoundly low and fallen.
We have no place anywhere in the world, so we have come to Your refuge.
We lie at Your doorway and have offered body, mind and wealth to You.
Now remove our suffering, O Hari, our Lord! We are disgraced and utterly miserable.

You must steer this broken boat across the ocean of becoming.
Then, O Lord, You must lift us with Your own hands and seat us beside You.
O refuge of the shelterless, Lord of the lordless, now You must grant us shelter.
You must surely make us eternal servants of Your own feet.

[147]

(Raga Bhairavi - Tala Kaharava)

O Master, my sole support, foundation of my life!
Relying upon Your causeless mercy, I have come and fallen at Your door.
Where can I go in this world? Apart from You there is no giver of shelter.
I wandered and tested everyone, found nothing, and lost my honor.
Far from taking me in, no one would even meet my gaze.
They did me the greatest good: they taught me the truth and shattered every false belief.

ORIGINAL Hindi

Continuation of [147]

हुआ निराश, उदास, गया विश्वास जगतके भोगोंका।
जिनके लिये खो दिया जीवन, पता लगा उन लोगोंका॥
अब तो नहीं दीखता मुझको तेरे सिवा सहारा और।
जल-जहाजका कौआ जैसे पाता नहीं दूसरी ठौर॥
करुणाकर! करुणाकर सत्वर अब तो दे मन्दिर-पट खोल।
बाँकी झाँकी नाथ! दिखाकर तनिक सुना दे मीठे बोल॥
गूँज उठे प्रत्येक रोममें परम मधुर वह दिव्य स्वर।
हृत्-तन्त्री बज उठे साथ ही मिला उसीमें अपना सुर॥
तन पुलकित हो, सु-मन जलजकी खिल जायें सारी कलियाँ।
चरण मृदुल बन मधुप उसीमें करते रहें रंगरलियाँ॥
हो जाऊँ उन्मत्त, भूल जाऊँ तन-मनकी सुधि सारी।
देखूँ फिर कण-कणमें तेरी छवि नव-नीरद-घन प्यारी॥
हे स्वामिन्! तेरा सेवक बन तेरे बल होऊँ बलवान।
पाप-ताप छिप जायें हो भयभीत मुझे तेरा जन जान॥

[148]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

पतित नहीं जो होते जगमें, कौन पतितपावन कहता?
अधमोंके अस्तित्व बिना 'अधमोद्धारण' कैसे कहता?
होते नहीं पातकी, 'पातकि-तारण' तुमको कहता कौन?
दीन हुए बिन, दीनदयालो! 'दीनबन्धु' फिर कहता कौन?
पतित, अधम, पापी, दीनोंको क्योंकर तुम बिसार सकते।
जिनसे नाम कमाया तुमने, क्योंकर उन्हें टाल सकते॥
चारों गुण मुझमें पूरे, मैं तो विशेष अधिकारी हूँ।
नाम बचानेका साधन हूँ, यों भी तो उपकारी हूँ॥

ENGLISH TRANSLATION

Continuation of [147]

I became hopeless and dejected, and lost all faith in the pleasures of the world.
I discovered the true nature of those for whose sake I had squandered my life.
Now I see no support other than You,
like a crow released from a ship at sea that finds no other resting place.
Compassionate One, have mercy! Quickly open the doors of Your sanctuary now.
O Lord, show me a glimpse of Your graceful form and let me hear a few sweet words.
May that supremely sweet divine voice resound through every pore,
and may the strings of my heart sound with it, their own note merging into Yours.
May my body thrill, and may every petal of the lotus of my pure heart unfold.
Becoming bees at Your tender feet, may they forever revel there.
May I become intoxicated and forget all awareness of body and mind.
Then may I behold in every particle Your lovely form, dark as a fresh rain cloud.
O Master, becoming Your servant, may I grow strong through Your strength.
Knowing me as one of Your own, may sins and afflictions hide themselves in fear.

[148]

(Raga Bhimapalasi - Tala Kaharava)

If there were no fallen souls in the world, who would call You Purifier of the Fallen?
Without the existence of the degraded, who would call You Uplifter of the Degraded?
If there were no sinners, who would call You Deliverer of Sinners?
Without the lowly, O Compassionate Lord of the Lowly, who would call You Friend of the Lowly?
How can You forget the fallen, degraded, sinful and poor,
and how can You turn away those through whom You earned these names?
All four qualities are complete in me, so I possess a special claim.
I am the means by which Your names may be preserved; in this way I too am Your benefactor.

ORIGINAL Hindi and Braj Bhasha

Continuation of [148]

इतनेपर भी नाथ! तुम्हें यदि मेरा स्मरण नहीं होगा।
दोष क्षमा हो, इन नामोंका रक्षण फिर क्योंकर होगा?
सुन प्रलापयुत पुकार, अब तो करिये नाथ! शीघ्र उद्धार।
नहीं छोड़िये नामोंको - यों कहनेको होता लाचार॥
जिसके कोई नहीं, तुम्हीं उसके रक्षक कहलाते हो।
मुझे नाथ अपनानेमें फिर क्यों इतना सकुचाते हो?
नाम तुम्हारे चिर सार्थक हैं - मेरा दृढ़ विश्वास यही।
इसी हेतु, पावन कीजे प्रभु! मुझे कहींसे आस नहीं॥
चरणोंको दृढ़ पकड़े हूँ, अब नहीं हटूँगा किसी तरह।
भले, फेंक दो, नहीं सुहाता अगर पड़ा भी इसी तरह॥
पर यह रखना स्मरण नाथ! जो यों दुतकारोगे हमको।
अशरण-शरण, अनाथ-नाथ, प्रभु कौन कहेगा फिर तुमको?

[149]

(Rāga Bilāval - Tāla Tevarā)

प्रभु तब चरन किमि परिहरौं।

ये चरन मोहि परम प्यारे, छिन न इन ते टरौं॥

जिन पदनकी अमित महिमा, वेद-सुर-मुनि कहैं।
दास संतत करत अनुभव, रहत निसि-दिन गहें॥

परसि जिनको सिला तेहि छिन बनी सुंदरि नारि।
घरनि मुनिवरकी अहल्या, सकौं केहि विधि टारि॥

इन पदन-सम सरन असरन दूसरी कोउ नाहिं।
होइ जो कोउ तुम बतावहु, धाइ पकरौं ताहि॥

और बिधि नहिं टरौं टारयौ, होइ साध्य सु करौं।
जल-जगत मकरंद-अलि ज्यों, मनहि चरनन्हि धरौं॥

ENGLISH TRANSLATION

Continuation of [148]

Even after all this, O Lord, if You do not remember me,
forgive the offense, but how then will these names be protected?
Hear this delirious cry and quickly deliver me now, O Lord.
Do not abandon Your names: helplessness compels me to say this.
You are known as the protector of the one who has no one.
Why then, O Lord, do You hesitate so much to accept me?
Your names are eternally meaningful: this is my firm conviction.
Therefore purify me, O Lord, for I have no hope from anywhere else.
I am holding tightly to Your feet and will not move away in any manner now.
You may throw me aside if You dislike my lying here like this.
But remember this, O Lord: if You reject me in this way,
who will then call You refuge of the shelterless and Lord of the lordless?

[149]

(Raga Bilaval - Tala Tevara)

O Lord, how could I ever forsake Your feet?

These feet are supremely dear to me; not for an instant shall I turn away from them.

The Vedas, gods and sages proclaim the immeasurable glory of these feet.
Your servant experiences it constantly and remains holding them day and night.

The instant their touch fell upon the stone, it became a beautiful woman,
Ahalya, wife of the great sage. How could I possibly cast them aside?

For the shelterless there is no other refuge equal to these feet.
If there is one, show it to me, and I shall run and seize it.

I shall not be driven away by any other means; do whatever can be done.
As a bee in the world of water clings to nectar, I shall keep my mind fixed upon these feet.

ORIGINAL Braj Bhasha

[150]

(Rāga Deśī Khamāj - Tāla Pañjābī Ṭhekā)

आयौ चरन तकि सरन तिहारी।
बेगि करौ मोहि अभय, बिहारी!

जोनि अनेक फिर्‌यो भटकान्यो।
अब प्रभु पद छाड़ौं न मुरारी! ॥

मो सम दीन, न दाता तुम सम।
भली मिली यह जोरि हमारी॥

मैं हौं पतित, पतित-पावन तुम।
पावन करु, निज बिरद सँभारी॥

[151]

(Rāga Deśī Khamāj - Tāla Tritāla)

बहु जुग बहुत जोनि फिरि हारौ।
अब तौ एक भरोसो तिहारौ॥

जद्यपि कुटिल, कामरत, पापी।
तदपि गुलाम सदा हौं तिहारौ॥

जाउँ कहाँ तव चरन बिहाई।
लीन्हौ प्रभु-पद-कमल-सहारौ॥

[152]

(Rāga Bihāga - Tāla Tritāla)

मोहन! राखु पद-रज-तरै।
सुर-सुरेन्द्र-बिधि-पद नहिं चहिये, डारहु मुकुति परै।
जग-सुख के सब साज सँभारहु, इनतें दुख न टरै॥
सुख-दुख, लाभ-हानि जगकी सम, नैकौ मन न जरै!
बिनु बिराम छबि-धाम निरखि, तन-मन नित प्रेम गरै॥

ENGLISH TRANSLATION

[150]

(Raga Deshi Khamaj - Tala Punjabi Theka)

I have come seeking Your feet and taken refuge in You.
Quickly grant me fearlessness, O Bihari!

I wandered astray through countless births.
Now, O Murari, I shall not leave the Lord's feet.

None is as lowly as I, and no giver is Your equal.
How perfectly matched our pair has proved!

I am fallen, and You are the Purifier of the Fallen.
Uphold Your own renowned nature and purify me.

[151]

(Raga Deshi Khamaj - Tala Tritala)

After wandering through many births for many ages, I am exhausted.
Now my one reliance is upon You.

Though crooked, attached to desire and sinful,
I am nevertheless forever Your servant.

Where could I go after forsaking Your feet?
I have taken refuge in the lotus feet of the Lord.

[152]

(Raga Bihag - Tala Tritala)

O Mohana, keep me beneath the dust of Your feet.
I desire neither the station of a god, nor that of Indra or Brahma; cast liberation away.
Keep all the furnishings of worldly happiness, for they cannot dispel sorrow.
May worldly pleasure and pain, gain and loss be equal, and may my mind never burn over them.
Ceaselessly beholding the abode of beauty, may body and mind forever melt in love.

CHAPTER 3

श्रीराधा-माधव-स्वरूप-माधुरी

The Sweet Beauty of Śrī Rādhā-Mādhava's Divine Form

Source scan pages 111–139

ORIGINAL Hindi

श्रीराधा-माधव-स्वरूप-माधुरी

[153]

(Rāga Bhairava - Tāla Kaharavā)

श्रीवृन्दावन, वेदी, योगपीठ और अष्टदल कमल

सुमन-समूह, मनोहर सौरभ मधु प्रवाह सुषमा-संयुक्त।
नव-पल्लव-विनम्र सुन्दर वृक्षावलिकी शोभासे युक्त॥
नव-प्रफुल्ल मंजरी, ललित वल्लरियोंसे आवृत, द्युतिमान।
परम रम्य, शिव सुन्दर श्रीवृन्दावनका यों करिये ध्यान॥

उसमें सदा कर रहे चंचल चंचरीक मधुमय गुंजार।
बढ़ी ओर भी, विकसित सुमनोंका मधु पीनेको झंकार॥
कोकिल-शुक-सारिका आदि खग नित्य कर रहे सुमधुर गान।
मत्त मयूर नृत्यरत, यों श्रीवृन्दावनका करिये ध्यान॥

यमुनाकी चंचल लहरोंके जल-कणसे शीतल सुख-धाम।
फुल्ल कमल-केसर-परागसे रंजित धूसर वायु ललाम॥
प्रेममयी ब्रज-सुन्दरियोंके चंचल करता चारु वसन।
नित्य-निरन्तर करता रहता श्रीवृन्दावनका सेवन॥

कल्पवृक्ष

उस अरण्यमें सर्वकामप्रद एक कल्पतरु शोभाधाम।
नव पल्लव प्रवाल-सम अरुणिम, पत्र नीलमणि-सदृश ललाम॥
कलिका मुक्ता-प्रभा-पुंज-सी, पद्मराग-से फल सुमहान।
सब ऋतुएँ सेवा करतीं नित परम धन्य अपनेको मान॥
सुधा-बिन्दु-वर्षी उस पादपके नीचे वेदी सुन्दर।
स्वर्णमयी, उद्भासित जैसे दिनकर उदित मेरु-गिरिपर॥

ENGLISH TRANSLATION

The Sweet Beauty of Sri Radha-Madhava's Divine Form

[153]

(Raga Bhairava - Tala Kaharava)

Sri Vrindavana, the Altar, the Yogapitha and the Eight-Petaled Lotus

Contemplate Sri Vrindavana in this way: filled with clusters of flowers, enchanting fragrance, streams of nectar and radiant beauty;
adorned by rows of lovely trees bowing beneath their fresh leaves;
shining, enveloped by newly blossomed buds and graceful vines;
supremely delightful, auspicious and beautiful.

There restless bees forever hum with honeyed sound,
their buzzing growing louder as they drink the nectar of the opened flowers.
Cuckoos, parrots, mynas and other birds sing sweetly without cease,
while intoxicated peacocks dance. Contemplate Sri Vrindavana in this way.

It is an abode of cooling delight, refreshed by droplets from Yamuna's restless waves.
The lovely breeze is tinted and dusted with pollen from the filaments of blossoming lotuses.
It playfully stirs the beautiful garments of Vraja's love-filled maidens
and serves Sri Vrindavana eternally and without interruption.

The Wish-Fulfilling Tree

In that forest stands a wish-fulfilling tree, an abode of splendor that grants every desire.
Its new leaves are coral-red, and its mature leaves gleam like sapphires.
Its buds are masses of pearly light, while its magnificent fruits resemble rubies.
All the seasons serve it continually and count themselves supremely blessed.
Beneath that tree, which showers drops of nectar, stands a beautiful altar,
made of gold and glowing like the sun rising over Mount Meru.

ORIGINAL Hindi

Continuation of [153]

मणि-निर्मित जगमग अति प्रांगण, पुष्प-परागोंसे उज्ज्वल।
छहों ऊर्मियोंसे विरहित वह वेदी अतिशय पुण्यस्थल॥
वेदीके मणिमय आँगनपर योगपीठ है एक महान।
अष्टदलोंके अरुण कमलका उसपर करिये सुन्दर ध्यान॥

क्षुधा-पिपासा, शोक-मोह और जरा-मृत्यु - ये छः ऊर्मियाँ हैं।

भगवान् नन्दनन्दन

उसके मध्य विराजित सस्मित नन्द-तनय श्रीहरि सानन्द।
दीप्तिमान निज दिव्य प्रभासे सविता-सम जो करुणा-कन्द॥
श्रीविग्रहका वर्ण नील-श्यामल, उज्ज्वल आभासे युक्त।
कमल-नीलमणि-मेघ-सदृश कोमल, चिक्कण, रससे संयुक्त॥

काले घुँघराले अति चिकने घने सुशोभित केश-कलाप।
मुकुट मयूर-पिच्छका मनहर मस्तकपर हरता हृत्-ताप॥
मधुकर-सेवित कल्पद्रुमके कुसुमोंका विचित्र शृंगार।
नव-कमलोंके कर्णीफूल, जिनपर भौरे करते गुंजार॥

चमक रहा सुविशाल भालपर गोरोचनका तिलक ललाम।
चित्त-वित्तहर धनुषाकार भ्रुकुटियाँ अतिशय शोभाधाम॥
मुख-मण्डलकी कान्ति शरद-शशि-सदृश पूर्ण, अकलंक, अतोल।
नेत्र कमल-दल-से विशाल, निर्मल दर्पण-से गोल कपोल॥

दीप्त रत्नमय मकराकृति कुण्डलकी किरणोंसे सविशेष।
कीर-चंचु-सम सुन्दर नासा हरती जन-मनका सब क्लेश॥
अरुण अधर बन्धूक सुमन-से, चन्द्र-कुन्द-जैसी मुसकान।
सम्मुख दिशा प्रकाशित करती दिव्य छटासे अति द्युतिमान॥

वनके कोमल पल्लव-पुष्पोंसे निर्मित निर्मल नव-हार।
मनहर शंख-सदृश ग्रीवाकी शोभा बढ़ा रहे सुख-सार॥

ENGLISH TRANSLATION

Continuation of [153]

Its courtyard, fashioned from gems, sparkles brilliantly and shines with flower pollen.
Free from the six waves, that altar is a supremely sacred place.
Upon its jeweled courtyard is a magnificent yogapitha.
There contemplate a beautiful crimson lotus with eight petals.

The six waves are hunger and thirst, sorrow and delusion, old age and death.

Bhagavan, the Son of Nanda

At its center sits Sri Hari, Nanda's smiling son, filled with joy.
The fountainhead of compassion, He shines like the sun with His own divine radiance.
The hue of His sacred form is lustrous dark blue,
tender, smooth and filled with rasa, like a blue lotus, sapphire and rain cloud.

His mass of hair is black, curly, exceedingly smooth, thick and beautiful.
The charming peacock-feather crown upon His head dispels the heart's affliction.
He is wondrously adorned with flowers from a wish-fulfilling tree attended by bees,
and wears fresh lotuses at His ears, upon which bees hum.

A splendid gorocana tilaka gleams upon His broad forehead.
His bow-shaped brows, which steal the wealth of the heart, are an abode of surpassing beauty.
The radiance of His face is full, stainless and measureless like the autumn moon.
His eyes are broad as lotus petals, and His round cheeks resemble spotless mirrors.

They glow especially in the rays of His jeweled makara-shaped earrings.
His lovely parrot-beak nose removes every sorrow from people's hearts.
His crimson lips resemble bandhuka blossoms, and His smile is like the moon and jasmine.
Its divine brilliance illuminates the direction before Him.

A fresh, immaculate garland fashioned from the forest's tender leaves and flowers
enhances the beauty of His charming conch-like neck, the essence of delight.

ORIGINAL Hindi

Continuation of [153]

कंधोंपर घुटनोंतक लटका पारिजात-पुष्पोंका हार।
मत्त मधुप मँडराते उसपर करते मधुर-मधुर गुंजार॥
हार-रूप नक्षत्रोंसे शोभित वक्षःस्थल पीन विशाल।
कौस्तुभमणिरूपी भास्कर है भासमान उसमें सब काल॥

शुचि श्रीवत्स-चिह्न वक्षःस्थलपर, शुभ उन्नत सिंह-स्कन्ध।
सुन्दर श्रीविग्रहसे निःसृत विस्तृत विमल मनोहर गन्ध॥
भुजा गोल, घुटनोंतक लंबी, नाभि गभीर चारु-विस्तार।
उदर उदार, त्रिवलि, रोमावलि मधुप-पंक्ति-सम शोभा-सार॥

दिव्य रत्न-मणि-निर्मित भूषण श्रीविग्रहपर रहे विराज।
अंगद, हार, अँगूठी, कंकण, कटि करधनी मनोरम साज॥
दिव्य अंगरागोंसे रंजित अंग सकल माधुर्य-निवास।
विद्युद्वत् पीत अम्बरसे आवृत रम्य नितम्बावास॥

जंघा-घुटने उभय मनोहर, पिंडली गोलाकार सुठार।
परम कान्तिमय उन्नत श्रीपादाग्रभाग सुषमा-आगार॥
नख-ज्योति निर्मल दर्पण-सम, अरुण-वर्ण माणिक्य-समान।
अंगुलि-दलसे परम सुशोभित उभय चरण-पंकज सुख-खान॥

अंकुश-चक्र-शंख-यव-पंकज-वज्र-ध्वजा चिह्नोंसे युक्त।
अरुण हथेली, तलवे सुन्दर करते जनको बन्धन-मुक्त॥
शुचि लावण्य-सार-समुदाय-विनिर्मित सकल मधुर श्रीअंग।
अनुपम रूप-राशि करती नित अगणित मारोंका मद-भंग॥

मुख-सरोजसे मुरली मधुर बजाते, गाते नन्द-किशोर।
दिव्य रागकी सृष्टि रहे कर आनन्दार्णव मुनि-मन-चोर॥
मुरली-ध्वनिसे आकर्षित हो वनका जीव-जन्तु प्रत्येक।
निरख रहा श्रीमुखको अपलक बार-बार भुवि मस्तक टेक॥

गोप-बालक

हरि-सम-वय-विलास-गुण-भूषण-शील-स्वभाव-वेषधर गोप।
चंचल, बाहु नचानेमें अति निपुण, बढ़ाते अनुपम ओप॥

ENGLISH TRANSLATION

Continuation of [153]

A garland of parijata flowers hangs from His shoulders down to His knees.
Intoxicated bees hover over it, humming ever so sweetly.
His broad, powerful chest is adorned with the stars of that garland,
and the sun-like Kaustubha gem shines there forever.

The pure Srivatsa mark rests upon His chest, and His noble, raised shoulders are leonine.
From His beautiful divine form spreads an immaculate, enchanting fragrance.
His arms are rounded and reach His knees; His navel is deep, graceful and broad.
His generous abdomen bears three folds, and the line of hair upon it is beautiful as a row of bees.

Ornaments made of divine jewels adorn His sacred form:
armlets, necklaces, rings, bracelets and a lovely girdle at His waist.
Every limb, an abode of sweetness, is anointed with divine unguents,
and His lovely hips are wrapped in a yellow garment flashing like lightning.

His thighs and knees are both enchanting, and His rounded calves are shapely.
The raised foreparts of His sacred feet are supremely radiant abodes of beauty.
His shining nails resemble spotless mirrors and are ruby-red.
His two lotus feet, exquisitely adorned by petal-like toes, are mines of bliss.

His crimson palms and beautiful soles bear the marks of the goad, disc, conch,
barleycorn, lotus, thunderbolt and banner, and liberate people from bondage.
Every sweet and sacred limb is fashioned from the gathered essence of pure loveliness.
His incomparable wealth of beauty forever crushes the pride of countless Cupids.

Nanda's young son plays the sweet flute at His lotus mouth and sings,
creating divine melody, an ocean of joy that steals the sages' minds.
Drawn by the sound of the flute, every creature of the forest
gazes unblinking at His lovely face and repeatedly bows its head to the earth.

The Cowherd Boys

The cowherds match Hari in age, playfulness, virtues, ornaments, conduct, nature and dress.
Restless and expert at dancing their arms, they heighten His incomparable splendor.

ORIGINAL Hindi

Continuation of [153]

घेरे खड़े श्यामको करते मन्द-मध्य-ऊँचे स्वर गान।
छेड़ रहे वंशी-वीणाकी उसके साथ मधुरतम तान॥
नन्हे-नन्हे शिशु विमुग्ध सब हरिका सुन्दर रूप निहार।
कटि-रशनाकी क्षुद्र घंटियाँ हैं कर रहीं मधुर झनकार॥
बघनखके आभूषण पहने घूम रहे सब चारों ओर।
मीठी अस्फुट वाणीसे हैं भोले शिशु लेते चित-चोर॥

गोपीजन

गोपीजनसे घिरे श्यामका अब कीजिये मधुरतम ध्यान।
अति मनहर ब्रज-सुन्दरियोंकी श्रेणीसे सेवित भगवान॥
स्थूल नितम्बोंके बोझेसे जो हो रहीं थकित, अति श्रान्त।
मन्थर गतिसे चलतीं वे गुरु वक्षःस्थलसे भाराक्रान्त॥

कबरी गुँथी कर रही उनके रम्य नितम्ब-देशका स्पर्श।
रोम-राजि त्रिवलीयुत वक्षःस्थलसे सटी पा रही हर्ष॥
देह-लता रोमांच-अलंकृत पाकर वेणु-सुधा रसराज।
मानो प्रेमरूप पादप हो गया पल्लवित, मुकुलित आज॥

परम मनोहर मोहनकी अति मधुर मोहिनी मृदु मुसकान।
चन्द्रालोक-सदृश करती अनुरागाम्बुधिका वर्धित मान॥
मानो उसकी तरल तरंगोंके कणरूपी शोभा-सार।
गोप-रमणियोंके अंगोंमें प्रकट चारु श्रमबिन्दु अपार॥

परम मनोहर भ्रूचापोंसे वनमाली वर्षा करते।
तीक्ष्ण प्रेम-बाणोंकी, उनसे तन-मनकी सुध-बुध हरते॥
विदलित मर्मस्थल समस्त हैं, हुए जर्जरित सारे अंग।
मानो प्रेम-वेदना फैली अति दुस्सह, बदले सब रंग॥

परम मनोहर वेष, रूप-सुषमामृतका करनेको पान।
लोलुप रहतीं व्रज-बालाएँ नित्य-निरन्तर तज भय-मान॥

ENGLISH TRANSLATION

Continuation of [153]

Standing in a circle around Syama, they sing in low, middle and high voices,
and weave the sweetest strains of flute and vina into their song.
Tiny children, entranced as they behold Hari's beautiful form,
wear little bells upon their waistbands that ring sweetly.
Adorned with tiger-claw pendants, the innocent children wander everywhere
and captivate the Captivator of hearts with their sweet, indistinct speech.

The Gopis

Now perform the sweetest meditation upon Syama surrounded by the gopis,
Bhagavan served by rows of supremely charming maidens of Vraja.
Wearied and exhausted beneath the weight of their ample hips,
they walk slowly, burdened also by their heavy breasts.

Their braided hair touches the lovely region of their hips.
The line of fine hair rejoices as it rests against their breasts marked by three folds.
Receiving the nectar of the flute, sovereign of rasa, the vines of their bodies are adorned with horripilation,
as though the tree of love has today burst into leaves and buds.

Mohana's supremely charming, sweet, enchanting and gentle smile,
like moonlight, causes the ocean of their love to swell.
As though the essence of beauty appeared as droplets from its liquid waves,
countless lovely beads of perspiration arise upon the cowherd maidens' limbs.

From His supremely enchanting bow-like brows, Vanamali showers
sharp arrows of love that steal all awareness of body and mind.
Every vital point is pierced and every limb overcome,
as though unbearable love-pain has spread everywhere and transformed their color.

Abandoning fear and reserve, the maidens of Vraja remain forever eager
to drink the nectar of His supremely lovely attire and the beauty of His form.

ORIGINAL Hindi

Continuation of [153]

प्रणयरूप पय-राशि-प्रवाहिणी मानो वे सरिता अनुपम।
अलस-विलोल-विलोचन उनके उसमें शोभित सरसिज-सम॥
कबरी शिथिल हुई सबकी, तब गिरे प्रफुल्ल कुसुम-सम्भार।
मधु-लोलुप मधुकर मँडराते, सेवा करते कर गुंजार॥

ब्रज-बालाओंकी मृदु वाणी स्खलित हो रही है उस काल।
छाया मद प्रेमामृत-मधुका, रही न कुछ भी सार-सँभार॥
चीर-वसन नीवीसे विश्लथ, उसका प्रान्तभाग सुन्दर।
करता रुचि-नितम्ब प्रकाशित, लोल काञ्ची उल्लसित अमर॥

खसे जा रहे ललित पदाम्बुजसे मणिमय नूपुर भूपर।
टूट-टूटकर बिखर रहे हैं, फैल रहे सब इधर-उधर॥
निकल रहा मुखसे सी-सी स्वर, कम्पित अधर सुपल्लव-लाल।
श्रवणोंमें मणि-कुण्डल शोभित, छायी सुधा-रश्मि सब काल॥

अलसाये लोचन दोनों अति शोभित नील-सरोरुह-सम।
सुन्दर पक्ष्म-विभूषित मुकुलाकार दीर्घ अतिशय अनुपम॥
श्वास-समीरण शुचि सुगन्धसे अधर-सुपल्लव हैं अम्लान।
अरुण-वर्ण घन, मोहनके वे नित नूतन आनन्द-निधान॥

प्रियतम-प्रिय पूजोपहारसे उनके कर-पंकज कोमल।
सदा सुशोभित रहते, ऐसा अतुलित वह गोपी-मण्डल॥
अपने असित विशाल विलोल लोचनोंको ले व्रज-बाला।
उन्हें बनाकर नील नीरजोंकी मानो सुन्दर माला॥

पूज रहीं हरिके सब अंगोंको, यों सेवा करतीं नित्य।
छूट गये उनसे जगके सब विषय दुःखमय और अनित्य॥
नानाविध विलासके आश्रय हैं प्रेमास्पद श्रीभगवान।
परम प्रेयसी ब्रज-सुन्दरियोंके लोचन हैं मधुप-समान॥

ENGLISH TRANSLATION

Continuation of [153]

They are like matchless rivers carrying the flood of an ocean of love,
and their languid, restless eyes shine within them like lotuses.
When everyone's braids loosen, masses of blooming flowers fall,
and nectar-greedy bees hover over them, serving with their humming.

At that moment the maidens of Vraja speak in faltering, gentle voices.
The intoxication of love's nectarean honey has overtaken them, and no composure remains.
Their garments loosen from the waist-knot, and the beautiful hems
reveal their lovely hips, while their swaying girdles shine splendidly.

Jeweled anklets slip from their lovely lotus feet onto the ground,
breaking apart, scattering and spreading in every direction.
A soft hissing sound escapes their mouths, and their tender red leaf-like lips tremble.
Jeweled earrings adorn their ears, forever covered by rays of nectar.

Their two languid eyes shine beautifully like blue lotuses,
long, incomparable and bud-shaped, adorned by lovely lashes.
The pure fragrance of their breath keeps their tender leaf-like lips from fading.
Deep crimson in hue, those lips are ever-new reservoirs of delight for Mohana.

Their soft lotus hands are always adorned with offerings dear to their Beloved.
Such is that incomparable circle of gopis.
The maidens of Vraja gather their large, dark, restless eyes
and form of them, as it were, a lovely garland of blue lotuses.

With it they worship all Hari's limbs, serving Him perpetually in this way.
They have left behind all the world's painful and impermanent objects.
Beloved Bhagavan is the abode of many kinds of amorous play,
and the eyes of Vraja's supremely beloved beauties are like honeybees.

ORIGINAL Hindi

Continuation of [153]

प्रणय-सुधारस-पूर्ण मनोमोहक मधुकर वे चारों ओर।
उड़-उड़कर मनहर मुख-पंकज-विगलित रस मधु-पान-विभोर॥
आस्वादन करते, पीते रहते, पाते आनन्द अपार।
मानो नेत्ररूप मधुपोंकी माला हरिने की स्वीकार॥
परम प्रेयसी ब्रज-सुन्दरियाँ, परम प्रेम-आश्रय भगवान।
निर्मल कामरहित मनसे यह करिये अतिशय पावन ध्यान॥

गाय, बछड़े और साँड़

अब उन भाग्यवती गायोंका, गोकुलका करिये शुभ ध्यान।
जिनकी अपने कर-कमलोंसे सेवा करते हैं भगवान॥
थकीं थनोंके विपुल भारसे मन्थर गतिसे जो चलतीं।
बचे तृणांकुर दाँतोंमें न चबातीं, नहीं जरा हिलतीं॥

पूँछोंको लटकाये देख रहीं श्रीहरिके मुखकी ओर।
अपलक नेत्रोंसे घेरे श्रीहरिको वे आनन्द-विभोर॥
छोटे-छोटे बछड़े भी हैं घेरे श्रीहरिको सानन्द।
मुरलीसे अति मीठे स्वरमें गान कर रहे हरि स्वच्छन्द॥

खड़े किये कानोंसे सुनते हैं वे परम मधुर वह गान।
भरा दूध मुँहमें, पर उसको वे हैं नहीं रहे कर पान॥
फेनयुक्त वह दूध बह रहा उनके मुखसे अपने-आप।
बड़े मनोहर दीख रहे हैं, हरते हैं मनका संताप॥

अतिशय चिकनी देह सुगन्धित-युत वह गोवत्सोंका दल।
सुखदायक हो रहा सुशोभित जिनका भारी गलकम्बल॥
माधवके सब ओर उठाये पूँछ, नये शृंगोंसे युक्त।
करते हैं प्रहार आपसमें कोमल मस्तकपर भययुक्त॥

लड़नेको वे भूमि खोदते नरम खुरोंसे बारंबार।
विविध भाँतिके खेल कर रहे पुनः-पुनः करते हुंकार॥

ENGLISH TRANSLATION

Continuation of [153]

Those captivating bees, filled with the nectarean rasa of love, fly all around,
absorbed in drinking the honeyed rasa flowing from His enchanting lotus face.
They taste and drink without ceasing and attain boundless joy,
as though Hari has accepted a garland made of eye-shaped bees.
The beauties of Vraja are supremely beloved, and Bhagavan is the supreme abode of love.
With a pure mind free from mundane desire, perform this supremely sacred meditation.

The Cows, Calves and Bulls

Now auspiciously contemplate the fortunate cows of Gokula,
whom Bhagavan tends with His own lotus hands.
Wearied by the great weight of their udders, they walk slowly.
Sprouts of grass remain between their teeth, yet they neither chew nor move at all.

With tails hanging down, they gaze toward Sri Hari's face.
Surrounding Him, they stare without blinking, submerged in bliss.
Little calves too joyfully encircle Sri Hari,
while He freely sings exceedingly sweet notes upon His flute.

With ears raised they listen to that supremely sweet song.
Their mouths are filled with milk, but they no longer drink it.
The foaming milk flows from their mouths of its own accord.
They look exceedingly charming and remove the heart's affliction.

The calves have exceptionally smooth, fragrant bodies,
and their heavy dewlaps shine beautifully and give delight.
With tails raised, young horns growing, they surround Madhava,
striking one another's tender heads in their excited play.

They repeatedly paw the earth with soft hooves as though preparing to fight,
play games of many kinds, and bellow again and again.

ORIGINAL Hindi

Continuation of [153]

जिनकी अति दारुण दहाड़से क्षुब्ध दिशाएँ हो जातीं।
बृहत् ककुदसे भारी जिनकी चलते देह रगड़ खातीं॥
दोनों कान उठाये सुनते मुरलीका रव साँड़ विशाल।
महाभाग वे पशु, जो हरिका संग पा रहे हैं सब काल॥

देवता, मुनि, योगी

गोपी-गोप और पशुओंके घेरेसे बाहर मतिमान।
सुर-गण विधि-हर-सुरपति आदिक करते ललित छन्द यश-गान॥
वेदाभ्यास-परायण मुनिगण सुदृढ़ धर्मका कर अभिलाष।
घेरेसे बाहर दक्षिणमें स्थित, विषयोंसे सदा उदास॥

पृष्ठभागकी ओर खड़े सनकादि महामुनि योगीराज।
अन्य मुमुक्षु समाधि-परायण, जिनके साधनके सब साज॥

देवर्षि नारद

तदनन्तर आकाशस्थित देवर्षिवर्यका करिये ध्यान।
ब्रह्मपुत्र नारद जिनका वपु गौर सुधाकर-शंख-समान॥
सकल आगमोंके ज्ञाता, विद्युत्-सम पीत जटाधारी।
हरि-चरणाम्बुजमें निर्मल रति जिनकी है अतिशय प्यारी॥

सर्वसंगका परित्याग कर जो हरिका करते गुण-गान।
नित्य-निरन्तर श्रुतियुत नाना स्वरसे स्तुति करते मतिमान॥
विविध ग्रामके ललित मूर्छनागणको जो अभिव्यंजित कर।
नित्य प्रसन्न कर रहे हरिको प्रेम-भक्ति-मणिके आकर॥

ध्यानका फल

इस प्रकार जो काम-राग-वर्जित निर्मल-मति परम सुजान।
नन्द-तनय श्रीकृष्णचन्द्रका प्रेमसहित करते हैं ध्यान॥
उनपर सदा तुष्ट रहते हरि, बरसाते हैं कृपा अपार।
देते प्रेमदान अति दुर्लभ, जो समस्त सारोंका सार॥

ENGLISH TRANSLATION

Continuation of [153]

Their terrible roaring agitates all the directions.
Burdened by great humps, their bodies rub together as they walk.
The massive bulls raise both ears to hear the flute's call.
Supremely fortunate are those animals who enjoy Hari's company at all times.

The Gods, Sages and Yogis

Beyond the circle of gopis, cowherds and animals stand the wise gods.
Brahma, Hara, Indra and the others sing His glory in graceful meters.
Sages devoted to study of the Vedas and aspiring to steadfast dharma
stand outside the circle to the south, forever indifferent to sense objects.

Behind them stand the great sages Sanaka and his brothers, sovereign yogis,
along with other seekers of liberation absorbed in samadhi and equipped with every discipline.

The Divine Sage Narada

Then contemplate the foremost divine sage stationed in the sky:
Narada, son of Brahma, whose fair body resembles the moon and a conch.
Knower of all revealed traditions, he bears yellow matted locks like lightning
and cherishes exceptionally pure love for Hari's lotus feet.

Renouncing all association, he sings Hari's virtues.
Wise Narada praises Him eternally in many melodious notes aligned with the srutis.
Expressing the graceful scales and modes of diverse musical systems,
this mine of the jewel of loving devotion perpetually delights Hari.

The Fruit of Meditation

The supremely wise and pure-minded who, free from mundane passion and attachment,
meditate lovingly upon Sri Krishnachandra, the son of Nanda,
forever delight Hari. He showers immeasurable grace upon them
and grants the exceedingly rare gift of divine love, the essence of every essence.

ORIGINAL Braj Bhasha and Hindi

[154]

(Rāga Bilāval - Tīna Tāla)

कर नवनीत लिये नटनागर।
मधुर सरल शिशुभाव सखनि सँग निरतत निरवधि सर्वसुखाकर॥

कटि कछनी मुरली मधु खोंसे, कुंचित केस मयूर-पिच्छधर।
कढुला कण्ठ, बघनखा सोहत, बाजूबंद, हार-द्युति मनहर॥

मधुर नयन मोहत मुनि-जन-मन, कुण्डल रत्न स्तवन अति सुन्दर।
तिलक भाल सुषमा अनुपम छवि जन-चकोर-दृग-हरन सुधाकर॥

[155]

(Rāga Kāfī - Tāla Kaharavā)

कृष्ण-अंग-लावण्य मधुरसे भी सुमधुरतम।
उसमें श्रीमुख-चन्द्र परम सुषमामय अनुपम॥

मधुरापेक्षा मधुर, मधुरतम उससे भी अति।
श्रीमुखकी मधु-सुधामयी, ज्योत्स्नामयि सुस्मिति॥

इस ज्योत्स्ना-स्मिति मधुरका एक-एक कण अति मधुर।
होकर त्रिभुवन व्याप्त जो बना रहा सबको मधुर॥

[156]

(Rāga Pīlū - Tīna Tāla)

सजल-जलद-नीलाभ तन, बदन-सरोज रसाल।
पीत-बसन, शिखि-पिच्छ सिर मुकुट, तिलक बर भाल॥

पग नूपुर, कुण्डल श्रवण, कण्ठ हार-वनमाल।
हाथ लिये मुरली मधुर, ललित त्रिभंगी लाल॥

मुनि-मन-हर, जन-मन-सुखद, अपलक नैन विशाल।
ठाढ़े भोले भावमय मधुर बाल-गोपाल॥

ENGLISH TRANSLATION

[154]

(Raga Bilaval - Tina Tala)

The master of dance holds fresh butter in His hand.
The giver of all joy, filled with sweet and innocent childhood feeling, dances endlessly with His friends.

A sash is tied at His waist, His flute is tucked beneath His arm, His hair curls and He wears a peacock feather.
A necklace rests upon His throat; tiger-claw pendant, armlets and the radiance of His garland shine enchantingly.

His sweet eyes captivate the sages' hearts, and His jeweled earrings are exceedingly beautiful and praiseworthy.
The tilaka upon His brow is matchlessly lovely, and the moon of His beauty steals the cakora-like eyes of His people.

[155]

(Raga Kafi - Tala Kaharava)

The loveliness of Krishna's limbs is sweeter than sweetness itself.
Within it, the moon of His face is matchless and filled with supreme beauty.

Sweeter than what is sweet, and sweeter still than the sweetest,
is the honeyed, nectarean, moonlight-filled gentle smile upon His lovely face.

Every particle of the sweet moonlight of that smile is exceedingly sweet.
Pervading the three worlds, it makes everything sweet.

[156]

(Raga Pilu - Tina Tala)

His body is dark blue like a rain-laden cloud, and His lotus face overflows with rasa.
He wears yellow cloth, a peacock-feather crown upon His head and a splendid tilaka upon His brow.

Anklets adorn His feet, earrings His ears, and necklaces and a forest garland His throat.
Holding the sweet flute in His hand, the beloved boy stands in a graceful threefold-bending pose.

Stealing the sages' minds, delighting the people's hearts, His large unblinking eyes gaze forth.
The sweet young Gopala stands innocent and overflowing with tender feeling.

ORIGINAL Braj Bhasha

[157]

(Rāga Kāfī - Tāla Kaharavā)

मधुर मनोहर सुन्दर अति शिखि-पिच्छ सुशोहत।
मलयानिल सौं नाचि-नाचि सबके मन मोहत॥
कुन्तल चूर्ण कपोल नाग-शिशु-सम शोभामय।
कुञ्चित केश-कलाप मनहुँ मधुपावलि रसमय॥

नील कमल विकसित, मरकत मनि-सम मुख राजत।
चन्दन-चर्चित चिबुक, बिन्दु मृगमद सुबिराजत॥
गजमुक्ता शुचि सुघर करन कुण्डल-द्युति झलमल।
नीरद-श्याम कपोल कलित आभा अति उज्ज्वल॥

करतल अरुणिम उभय मनहुँ स्थल-पद्म प्रस्फुटित।
तेहि बिच वेणु-मृणाल मनहुँ राजत शुचि सुघटित॥
नील बदन, उज्ज्वल मुक्ता-मनि, कौस्तुभ अरुणिम।
कालिन्दी-सुरसरि-सरस्वति कौ शुभ संगम॥

वैजयन्ती वनमाल जानु पर्यन्त डुलति अति।
चलत, करत जनु नृत्य मनोहर मधुर ललित गति॥
कटि पट-पीत, क्वणित किंकिणि, पग नूपुरकी धुनि।
करि मधु-सुधा-सुपरस मृतक मुनि-मन जीवित पुनि॥

बिम्ब-बिडम्बित अधर मधुर मुरली रस बरसत।
मुनि-ऋषि-अज-भव-इन्द्र सकल जेहि लगि नित तरसत॥
विश्व अखिल अगनितमें नहिं कोउ मनुज-दनुज-सुर।
जो न मोह एहि रूप अलौकिक निरखि पलक भर॥

[158]

(Dohā)

नव-नीरद-नीलाभ तन, त्रिभुवन-मोहन रूप।
मधुप-मद-हरन कृष्ण-घन कुञ्चित केस अनूप॥
सिर चूड़ा, मणिमय मुकुट, मोरपिच्छ रमनीय।
चंचल दृग-जुग चित्तहर, भ्रुकुटि कुटिल कमनीय॥

ENGLISH TRANSLATION

[157]

(Raga Kafi - Tala Kaharava)

Exceedingly sweet, enchanting and beautiful, His peacock feather shines splendidly.
Dancing in the Malaya breeze, it captivates every heart.
Loose curls upon His cheeks shine like young serpents,
while the mass of His curled hair resembles a rasa-filled swarm of bees.

His face shines like a blossoming blue lotus and an emerald gem.
His chin is anointed with sandal paste and splendidly marked by a drop of musk.
Pure, shapely elephant pearls and the rays of His earrings glitter at His ears,
and an exceedingly bright radiance adorns His rain-cloud-dark cheeks.

His two crimson palms resemble fully opened terrestrial lotuses.
Between them His beautifully formed flute shines like a pure lotus stalk.
His blue body, the bright pearl necklace and crimson Kaustubha
form an auspicious confluence of Kalindi, Ganga and Sarasvati.

His Vaijayanti forest garland sways down to His knees.
As He walks, His enchanting, sweet and graceful gait seems to dance.
Yellow cloth wraps His waist, little bells chime, and anklets sound at His feet.
Their supremely delicious honey-nectar restores the death-like minds of sages to life.

His sweet lips put the bimba fruit to shame, and His flute showers rasa,
for which sages, seers, Brahma, Siva and Indra forever yearn.
Among the countless beings in the entire universe, there is no human, demon or god
who would not be enchanted after beholding this supernatural form for even a moment.

[158]

(Doha)

His body is dark blue like a fresh rain cloud, and His form enchants the three worlds.
His incomparable curls, a dark Krishna-cloud, humble the pride of bees.
His hair is tied high beneath a jeweled crown adorned by a lovely peacock feather.
His two restless eyes steal the heart, and His curved brows are beautiful.

ORIGINAL Braj Bhasha

Continuation of [158]

मुरलि मधुर राजत अधर, कटि पट पीत ललाम।
गुञ्जा-मुक्ता-वन-कुसुम माला गल अभिराम॥
सच्चिन्मय सुषमा परम, भूषण-भूषण अंग।
अनुपम मुख-छबि लखि लजत सत-सत कोटि अनंग॥
राधा-धन, राधा-रमन, राधा-प्राणाधार।
मुनि-मन-हर मोहन-चरण वन्दौं बारंबार॥

[159]

(Rāga Kāfī - Tāla Kaharavā)

सजल-जलद-नीलाभ श्याम तन परम मनोहर।
गोरोचन-चर्चित तमाल-पल्लव-सम सुन्दर॥
गोल भुजा आजानु प्रलम्बित मद मनोज हर।
कंकण-केयूरादि विभूषित परम रम्य वर॥

गुञ्जावलि-परिवेष्टित, सुमन विचित्र सुशोभित।
चूड़ामण्डित रत्न-मुकुट शिखिपिच्छ नवल युत॥
घुँघराली अलकावलि, नील कपोल सुचुम्बित।
कुण्डल-द्युति कमनीय गण्ड-आभापर उज्ज्वलित॥

बिम्बाफल-बन्धूक पुष्पके सुषमाहारी।
अरुण अधरपर मधुर मुरलिका मञ्जुल धारी॥
हास्य मधुरतम त्रिभुवन-मोहन अति मुदकारी।
नासा-अग्र सुराजित मुक्ता मणि-सहकारी॥

बिंधे नेत्र गोपी-कटाक्ष-शरसे शोभित नित।
जिनके भ्रू-चालनसे गोपीगण उन्मादित॥
सहज त्याग सब भोग, निरन्तर सुख-सेवा-रत।
श्यामा-श्याम-सुखैकवासना अति मन अतुलित॥

रेखा-त्रय-राजित सुकण्ठमें खेल रही कल।
स्वर-संयुत मूर्छना, राग-रागिनियाँ निर्मल॥

ENGLISH TRANSLATION

Continuation of [158]

The sweet flute shines upon His lips, and splendid yellow cloth wraps His waist.
Garlands of gunja berries, pearls and forest flowers grace His throat.
His supremely beautiful form is made of pure consciousness, and every limb ornaments its ornaments.
Hundreds upon hundreds of millions of Cupids blush to behold His incomparable face.
Treasure of Radha, lover of Radha, foundation of Radha's life,
I bow again and again to Mohana's feet, which steal the sages' minds.

[159]

(Raga Kafi - Tala Kaharava)

Syama's supremely enchanting body is dark blue like a rain-laden cloud,
beautiful as a tamala leaf anointed with gorocana.
His rounded arms extend to His knees and humble the pride of Cupid.
Adorned with bracelets, armlets and other ornaments, they are supremely lovely and excellent.

Encircled by strands of gunja berries and beautifully arrayed with wondrous flowers,
His jeweled crown rests upon His topknot and bears a fresh peacock feather.
Rows of curly locks kiss His dark cheeks,
and the charming light of His earrings gleams upon their radiance.

His crimson lips steal the beauty of bimba fruits and bandhuka flowers,
and gracefully hold the sweet flute.
His sweetest smile enchants the three worlds and bestows immense joy.
A pearl-gem shines splendidly at the tip of His nose.

His eyes, forever beautified, are pierced by the arrows of the gopis' sidelong glances,
while the movement of His brows drives the gopis mad.
Naturally renouncing every enjoyment, they remain absorbed in constant service to His happiness.
Their matchless minds desire only the happiness of Syama and Syama's beloved.

Upon His beautiful neck, adorned by three lines, play
pure scales joined with melody, ragas and raginis.

ORIGINAL Braj Bhasha

Continuation of [159]

कौस्तुभमणि देदीप्यमान विस्तृत वक्षःस्थल।
दिव्य रत्न-मणि-हार, सुमन-माला शोभित गल॥
कटि किंकिणि मृदु मधुर शब्द घण्टिका-विकसित।
अरुण चरण-नख दिव्य ज्योतिसे ब्रह्म प्रकाशित॥

मणिमय नूपुर चरण करत जग मोद-सुहासित।
पीतवसन असमोर्ध्व-ज्योतिमय देह सुलासित॥
अनुपम अंग-सुगन्ध दिव्य सुर-मुनि-मन-हारी।
खड़े सुललित त्रिभंग कल्पतरु-मूल-विहारी॥

साथ दिव्य-गुण-रूपमयी वृषभानु-कुमारी।
सदा अभिन्न, परम आराध्या राधा प्यारी॥
सखा-सुरभि-गोवत्स-बन्धु-प्रिय माधव मनहर।
नन्द-यशोदा-नन्दन विश्व-विमोहन नटवर॥

हम सर्वथा अयोग्य, अनधिकारी, निकृष्टतर।
सहज दयावश करो हमें स्वीकार, मुरलीधर! ॥
दो उन प्रेमी भक्तोंके भक्तोंकी पद-रज।
जो सेवनरत नित्य प्रिया-प्रियतम-पद-पंकज॥

परम सुदुर्लभ, जिसे चाहते हैं उद्धव-अज।
नहीं चाहते भुक्ति-मुक्ति, उस पद-रजको तज॥

[160]

(Rāga Āsāvarī - Tīna Tāla)

जयति जय गोप्रेमी गोपाल।

ठाढ़े मधुर मनोहर कमल-सरोवर-तट नन्दलाल॥
नील श्याम उज्ज्वल आभा, कर मुरली गल वनमाल।
रत्न-मयूर-मुकुट, कुञ्चित कच कृष्ण, तिलक बर भाल॥

पीत बसन, भूषित अंग भूषण, मोहन नैन विशाल।
अरुण कमल कर वाम सुशोभित, नूपुर चरण रसाल॥

ENGLISH TRANSLATION

Continuation of [159]

The brilliant Kaustubha gem shines upon His broad chest,
and divine jeweled necklaces and flower garlands adorn His throat.
At His waist little bells blossom into soft, sweet sound.
The divine light of His crimson toenails illumines Brahman.

Jeweled anklets upon His feet fill the world with smiling joy.
His yellow garment adorns a body radiant beyond all equals and superiors.
The incomparable divine fragrance of His limbs steals the minds of gods and sages.
He stands in a graceful threefold-bending pose, sporting beneath the wish-fulfilling tree.

Beside Him is Vrsabhanu's daughter, embodiment of divine beauty and virtue,
ever nondifferent from Him, supremely worshipful, beloved Radha.
Enchanting Madhava is dear to His friends, cows, calves, relatives and loved ones,
the joy of Nanda and Yasoda, the supreme dancer who enchants the universe.

We are utterly unfit, unqualified and most fallen.
Moved by Your natural mercy, accept us, O bearer of the flute!
Give us the dust of the feet of those loving devotees' devotees
who remain forever absorbed in serving the lotus feet of the Divine Couple.

That dust is supremely rare and desired by Uddhava and Brahma.
They do not desire enjoyment or liberation at the cost of abandoning it.

[160]

(Raga Asavari - Tina Tala)

All glory, all glory to Gopala, lover of the cows!

Nandalala stands sweet and enchanting upon the bank of a lotus lake.
Dark blue and shining brilliantly, He holds the flute and wears a forest garland.
His dark curls rest beneath a jeweled peacock crown, and a splendid tilaka marks His brow.

He wears yellow cloth and ornaments upon His limbs; His enchanting eyes are broad.
A crimson lotus shines in His left hand, and anklets grace His nectarean feet.

ORIGINAL Braj Bhasha

Continuation of [160]

परस पाइ शुचि श्याम अंग सुखमग्न सुरभि तत्काल।
रही अचल पाहन-मूरति-सी भूलि जगत-जंजाल॥

[161]

(Rāga Deśa - Tāla Mūla)

कर मुरली, कटि काछनी, कलित कमल-मुख-नैन।
कृष्ण कलेवर, नीलमणि सरस सकल सुख-ऐन॥

बिहरत वृन्दा-विपिन वर, करषत मन बरजोर।
नित नूतन लीला ललित करत भुवन-मन-चोर॥

बरसावत रस-अमिय मधु, जन-जन करत निहाल।
ठाढ़े गो-तन तनु दिये गो-प्रेमी गोपाल॥

[162]

(Tarja Lāvanī - Tāla Kaharavā)

कृष्ण-नील-द्युति तन सुन्दर अति, पीतवसन, उर मुक्ता माल।
भव्य विभूषण भूषित, भाल तिलक शुचि, ललित त्रिभंगी लाल॥
पदतल-करतल अरुण मनोहर, कम्बु-कण्ठ, सिर मुकुट विशाल।
जय जय भक्त-भीर-भञ्जन, जन-मन-रञ्जन, जय वेणु-गुपाल॥

[163]

(Rāga Deśa - Tīna Tāla)

कालिन्दी-तट ठाढ़े नटवर।
कदम्ब-मूल मृदु वेणु बजावत, गावत मिलि सखियन सँग सुन्दर॥

सिर शिखिपिच्छ मुकुटमणि-मण्डित, अलकावलि अति लजवत मधुकर।
पीत बसन, वन-कुसुम-माल गल, कटि किंकिणि, पग बाजत नूपुर॥

ढोलक-झाँझ-सितार-सारंगी मधुर बजावत सखीं लिये कर।
जल-खग वन-पंछी सब मोहित, गौ सब मुग्ध सुनत मृदु-मधु-सुर॥

ENGLISH TRANSLATION

Continuation of [160]

The moment the pure cow receives the touch of Syama's body, she is immersed in bliss.
Forgetting the entanglements of the world, she stands motionless like a stone image.

[161]

(Raga Desa - Tala Mula)

Flute in hand and sash at His waist, His lotus face and eyes are beautiful.
His dark body is a luscious sapphire and the abode of every joy.

He sports in lovely Vrindavana forest, forcefully drawing every heart.
The thief of the world's heart performs graceful, ever-new divine play.

Showering the honey of rasa's nectar, He fills every person with joy.
Gopala, lover of the cows, stands with His body resting against a cow's body.

[162]

(Tune: Lavani - Tala Kaharava)

His exquisite body shines Krishna-blue; He wears yellow cloth and a pearl necklace upon His breast.
Magnificent ornaments adorn Him, a pure tilaka marks His brow, and the beloved stands in a graceful threefold-bending pose.
His lovely palms and soles are crimson, His neck conch-like, and a great crown rests upon His head.
All glory to the dispeller of His devotees' fear, delighter of people's hearts, flute-playing Gopala!

[163]

(Raga Desa - Tina Tala)

The supreme dancer stands upon Kalindi's bank.
Beneath a kadamba tree He softly plays the flute and sings beautifully with His companions.

A peacock-feather jeweled crown adorns His head, and rows of curls put bees to shame.
He wears yellow cloth and a forest-flower garland; little bells chime at His waist and anklets sound at His feet.

His companions hold and sweetly play dholak, cymbals, sitar and sarangi.
Water birds and forest birds are spellbound, and every cow listens entranced to the soft, honeyed notes.

ORIGINAL Braj Bhasha and Hindi

[164]

(Rāga Jhiñjhoṭī - Tāla Dādarā)

जय जय ब्रजराज-तनय ब्रजवन-बिहारी।
सोहत वर लकुटी कर, मोर-मुकुट मस्तकपर,
मुरली धर मधुर अधर, जमुना-तट-चारी॥

नील बदन पीत बसन, संग ग्वाल-गोपीजन,
मुनि-मन-हर मन्द-हसन, गुञ्ज-माल-धारी।
भ्रमर करत मधुर गुञ्ज, सुरभित तन कञ्ज-पुञ्ज,
बिहरत निकुञ्ज-कुञ्ज राधा-मन-हारी॥

निरतत नटवर-सुवेष, सोहैं सिर कुञ्चित केस,
हरत मदन-मद अशेष, गोपी-सुख-कारी॥

[165]

(Rāga Kāfī - Tāla Kaharavā)

सजल-जलद-नीलाभ श्याम वपु मुनि-मन-मोहन।
अमित शरद-शशि-निन्दक मुख मनहर अति सोहन॥
कुञ्चित कुन्तल कृष्ण अपरिमित मधुकर-मद-हर।
रत्नमालायुत कमल-कुसुम शिखि-पिच्छ मुकुट वर॥

चित्त-वित्त-हर नयन, रत्न-कुण्डल श्रुति राजत।
मुक्तामणि वनमाल विविध कल कण्ठ विराजत॥
रत्नमयी मुँदरी, कंकण, भुजबन्द भव्य अति।
वंशी धर कर-कञ्ज भर रहे सुर सुललित गति॥

कटि पट पीत परम सुन्दर, पग नूपुर-धारी।
मृदु मुसकान विचित्र नित्य ब्रज-विपिन-बिहारी॥

ENGLISH TRANSLATION

[164]

(Raga Jhinjhoti - Tala Dadara)

All glory to the son of Vraja's king, who wanders through Vraja's forests!
A splendid herding stick shines in His hand, and a peacock crown rests upon His head.
He holds the flute to His sweet lips and roams along Yamuna's bank.

His body is dark blue and His garment yellow; cowherd boys and gopis accompany Him.
His gentle smile steals the sages' minds, and He wears a garland of gunja berries.
Bees hum sweetly around His fragrant lotus-like limbs.
Stealing Radha's heart, He sports in secluded bowers and groves.

The supreme dancer continually dances in charming attire, curled hair shining upon His head.
He utterly crushes Cupid's pride and bestows happiness upon the gopis.

[165]

(Raga Kafi - Tala Kaharava)

Syama's body is dark blue like a rain-laden cloud and enchants the sages' minds.
His exquisite face puts countless autumn moons to shame.
His immeasurable dark curls humble the pride of bees.
His splendid crown bears jewels, lotus flowers and a peacock feather.

His eyes steal the heart's treasure, and jeweled earrings adorn His ears.
Pearls and many graceful forest garlands adorn His throat.
Jeweled rings, bracelets and armlets are exceedingly magnificent.
His lotus hand holds the flute, which pours forth gracefully moving notes.

Supremely beautiful yellow cloth wraps His waist, and anklets adorn His feet.
Forever roaming Vraja's forest, He wears a wondrous gentle smile.

ORIGINAL Hindi and Braj Bhasha

[166]

(Rāga Jañgalā - Tāla Kaharavā)

नव किशोर नटवर मुरलीधर मधुर मयूर-मुकुटधर लाल।
कटि पट पीत, करधनी कूजित, कुटिल भ्रुकुटि, मधु नयन विशाल॥
अतुलनीय सौन्दर्य-निकेतन, द्विभुज, कण्ठ मणि-मुक्ता-माल।
गोल कपोल अरुण नीलाभायुत, गोरोचन-तिलक सुभाल॥

भूषण-भूषण अंग ललित अति, तन त्रिभंग सुषमा-आगार।
मुख शरदिन्दु-सुभग, सुषमा-निधि, राधा-तन-मन-सुख-आधार॥
देख रूप निज हुए चमत्कृत मोहन मन्मथ-मन्मथ श्याम।
जाग उठा तुरन्त मनमें शुचि निज सौन्दर्यास्वादन-काम॥

[167]

(Dohā)

छैल-छबीले लाड़िले वर कालिन्दी-कूल।
अरुणोत्पल आसन सुखद शोभित पीत दुकूल॥
अधरनि धर मुरली मधुर मोहन मधुमय तान।
लगे अलापन, मगन ह्वै, सहज भुलावन भान॥
गैया नितकी सहचरी ठाढ़ी दाहिनी ओर।
नयन मूँदि रहे रसभरी मुरली-तान-विभोर॥

[168]

(Rāga Īmana - Tīna Tāla)

कोटि-कोटि शत मदन-रति सहज विनिन्दक रूप।
श्रीराधा-माधव अतुल शुचि सौन्दर्य अनूप॥
मुनि-मन-मोहन, विश्वजन-मोहन मधुर अपार।
अनिर्वाच्य, मोहन-स्वमन, चिन्मय सुख रस-सार॥

ENGLISH TRANSLATION

[166]

(Raga Jangala - Tala Kaharava)

The ever-young supreme dancer and flute-bearer wears a lovely peacock crown.
Yellow cloth wraps His waist, His girdle chimes, His brows curve, and His large eyes overflow with honey.
The two-armed abode of incomparable beauty wears a necklace of gems and pearls.
His rounded cheeks glow crimson and blue, and a gorocana tilaka graces His fair brow.

His exquisitely lovely limbs ornament their ornaments; His threefold-bending body is an abode of beauty.
His face is lovely as the autumn moon, a treasury of splendor and the foundation of Radha's bodily and mental joy.
Seeing His own form, Syama, Mohana who bewilders Cupid himself, became astonished.
At once the pure desire to taste His own beauty awoke within His heart.

[167]

(Doha)

The charming, splendid darling sits upon Kalindi's bank.
Seated comfortably on a crimson lotus, He shines in yellow silk.
Mohana places the sweet flute upon His lips and begins a honeyed melody.
Absorbed in improvisation, He naturally forgets all outward awareness.
His cow, His constant companion, stands on His right,
eyes closed and submerged in the rasa-filled melody of the flute.

[168]

(Raga Imana - Tina Tala)

The incomparable pure beauty of Sri Radha-Madhava naturally shames
hundreds of millions upon millions of Cupids and Ratis.
It enchants the sages' minds and every person in the universe, and its sweetness is boundless.
Beyond description and captivating even Their own minds, it is the essence of conscious bliss and rasa.

ORIGINAL Hindi and Braj Bhasha

Continuation of [168]

शक्ति, भूति, लावण्य शुचि, रस, माधुर्य अनन्त।
चिदानन्द-सौन्दर्य-रस-सुधा-सिन्धु श्रीमन्त॥

[169]

(Rāga Śivarañjanī - Tāla Kaharavā)

शारदीय-पूर्णिमा-सुनिर्मल-स्निग्ध-सुधावर्षी द्युतिमान।
ज्योत्स्ना-स्मित-समूह-विकसित शुचि शीतल अगणित चन्द्र महान॥
जिनकी विश्व-मोहिनी अंग-द्युतिसे सब हो जाते म्लान।
परमोज्ज्वल नीलाभ-श्याम वे अनुपम विमल-दीप्ति भगवान॥

परमहंस-ऋषि-मुनि-मन-मोहन, गुरुजन-मोहन मोहन रूप।
श्रुति-सुरांगना, स्वयं ब्रह्मविद्या-मन-मोहन, परम अनूप॥
विश्वनारि-मन, स्व-मन, शत्रु-मन मोहन, सर्वरूप-आधार।
सौन्दर्यामृत-माधुर्यामृत-सागर लहराता सुख-सार॥

[170]

(Rāga Bhairavī - Tāla Kaharavā)

मोरपिच्छ सिर, कर्णिकार श्रुति, स्वर्णवर्ण तन पीताम्बर।
पुष्पमाल गल, वैजयन्ती कल, नटवर वपु अतिशय सुन्दर॥
मुरलि-छिद्र शुचि अधर-सुधा-रस भरत, करत लीला मनहर।
प्रविशत वृन्दा-विपिन, ग्वाल सब गावत ललित कीर्ति सुस्वर॥

[171]

(Rāga Māṇḍa - Tāla Kaharavā)

नित नूतन गुण-रूप-रस दिव्य बढ़त बिनु पार।
राधा-जीवन मुरलीधर सुन्दर श्याम उदार॥

ENGLISH TRANSLATION

Continuation of [168]

Endowed with infinite power, glory, pure loveliness, rasa and sweetness,
They possess an ocean of the nectar of conscious bliss, beauty and rasa.

[169]

(Raga Sivaranjani - Tala Kaharava)

Countless great moons, stainless and gentle like the autumn full moon, radiant and showering nectar,
open in the mass of moonlight that is His smile, pure and cooling.
Yet all grow pale before the world-enchanting radiance of His limbs.
Bhagavan is supremely brilliant, dark blue, matchless and immaculately effulgent.

His enchanting form captivates the minds of paramahamsas, seers, sages and revered elders.
It captivates the Vedic revelation, the celestial maidens and even Brahma-vidya herself, and is supremely incomparable.
It enchants every woman's mind, His own mind and even an enemy's mind; it is the foundation of every form.
The ocean of beauty's nectar and sweetness's nectar surges as the essence of bliss.

[170]

(Raga Bhairavi - Tala Kaharava)

A peacock feather rests upon His head, karnikara flowers at His ears, and yellow cloth wraps His golden-hued body.
A flower garland and graceful Vaijayanti garland adorn His neck; the supreme dancer's body is exceedingly beautiful.
He fills the flute's holes with the nectarean rasa of His pure lips and performs enchanting play.
As He enters Vrindavana forest, all the cowherds melodiously sing His graceful fame.

[171]

(Raga Manda - Tala Kaharava)

His divine virtues, beauty and rasa are ever new and increase without limit.
The beautiful, generous, flute-bearing Syama is Radha's very life.

ORIGINAL Hindi and Braj Bhasha

[172]

(Rāga Toḍī - Tīna Tāla)

नित्य, अनन्त, अचिन्त्य, अनिर्वचनीय, प्रेम-विज्ञान-निधान।
विश्वातीत-विश्वमय, निर्गुण-सगुण, रस-सुधा-सिन्धु महान॥
अकल-सकल, सुर-मुनि-ऋषि-सेवित-चरण-सरोरुह श्रीभगवान।
परम शरण्य, परम गुरु, करते जन प्रपन्नका अभय-विधान॥

[173]

(Dohā)

उड़ा जा रहा प्रकृतिपर रथ-विमान आकाश।
मानो हैं हय चल रहे, हरि-पग-तल-रथ-रास॥
दिव्य रत्नमणि-रचित अति द्युतिमय विमल विमान।
चिदानन्दघन सत् सभी वस्तु-साज-सामान॥

अतुल मधुर सुन्दर परम रहे विराजित श्याम।
नव-नीरद-नीलाभ-वपु, मुनि-मन-हरण ललाम॥
पीत वसन, कटि किंकिणी, तन भूषण द्युति-धाम।
कण्ठ रत्नमणि, सौरभित सुमन-हार अभिराम॥

मोर-पिच्छ-मणिमय मुकुट, घन घुँघराले केश।
कर दर्पण-मुद्रा, वरद विभु-विजयी वर वेष॥
शोभित कलित कपोल अति, अधर मधुर मुसुकान।
पाते प्रेम-समाधि, जो करते नित यह ध्यान॥

[174]

(Rāga Māṇḍa - Tāla Kaharavā)

रूप-शील-सौन्दर्य-निधि, महाभाव रसखान।
श्याम-सुखी श्यामा अतुल राधा परम सुजान॥

ENGLISH TRANSLATION

[172]

(Raga Todi - Tina Tala)

Eternal, infinite, inconceivable and indescribable, He is the treasury of the realized knowledge of love.
Beyond the universe yet pervading it, beyond qualities yet possessed of qualities, He is the great ocean of the nectar of rasa.
Sri Bhagavan is without parts yet complete, and gods, sages and seers serve His lotus feet.
The supreme refuge and supreme guru, He grants fearlessness to the surrendered soul.

[173]

(Doha)

The chariot-like aerial vehicle flies through the sky beyond material nature.
It is as though its horses move upon reins formed by the soles of Hari's feet.
Fashioned from divine jewels, the immaculate vehicle is exceedingly radiant.
All its objects, fittings and provisions are condensed existence, consciousness and bliss.

Supremely beautiful Syama, matchlessly sweet and lovely, sits within.
His body is dark blue like a fresh rain cloud and is the crowning ornament that steals the sages' minds.
He wears yellow cloth and a chiming girdle; His ornamented body is an abode of radiance.
Jeweled necklaces and fragrant flower garlands grace His throat.

A jeweled peacock-feather crown rests above His thick curly hair.
His hand forms the mirror gesture; the all-pervading, victorious giver of boons wears splendid attire.
His shapely cheeks are exceedingly lovely and a sweet smile rests upon His lips.
Those who meditate upon Him in this way each day attain the samadhi of love.

[174]

(Raga Manda - Tala Kaharava)

A treasury of beauty, character and loveliness, a mine of mahabhava and rasa,
matchless Radha is the supremely wise Syama who finds Her happiness in Syama's joy.

ORIGINAL Hindi and Braj Bhasha

[175]

(Rāga Bhairava - Tāla Kaharavā)

मधुर-सुमधुर, मधुर उससे भी, परम मधुर, उससे भी और।
मधुर-मधुरतम, नित्य-निरन्तर वर्धनशील मधुर सब ठौर॥
अंग-अंग माधुर्य-सुपूरित, मधुर अमृतमय पारावार।
अखिल विश्व-सौन्दर्य, मधुर माधुर्य सकलका मूलाधार॥

कनक-कमल-कमनीय कलेवर, सहज सौरभित मधुर अपार।
नेत्रद्वय, मुख, नाभि, पदद्वय, हस्तद्वय द्युति-सुषमागार॥
विविध वर्ण, सौरभ विचित्र युत अष्ट कमल ये अति अभिराम।
यों विकसित नव-कमल मिलितसे, अनुपम शोभा हुई ललाम॥

[176]

(Rāga Jhiñjhoṭī - Tāla Dādarā)

जय जय हरि-हृदया वृषभानु-सुकुमारी॥

बिजुरी बरन गौर बदन, सोहत तन नील बसन,
बिम्ब अधर मधुर हँसन, माधव-मन-हारी।
सुषमामय अंग-अंग, लिये मधुर सखिन संग,
बिहरत भरि मन उमंग प्रियतम-सुखकारी॥

लोक-वेद-लाज त्यागि, त्यागि स्वजन महाभाग,
हरि-हित गावत विहाग, डोलत मतवारी।
प्रियतम-सुख-जल-सुमीन, निज-सुख-वाञ्छा-विहीन,
गुणनिधि, पै बनी दीन, राधिका दुलारी॥

[177]

(Rāga Sūhā - Tīna Tāla)

हरत मन-माधव कञ्चन-गोरी॥
राधा अनियारे-रतनारे लोचन सौं, कछु भौंह मरोरी।
पग-पैंजनि, दोउ चरण महावर, करधनि-धुनि मनु मधु-रस घोरी॥

ENGLISH TRANSLATION

[175]

(Raga Bhairava - Tala Kaharava)

Sweet, exquisitely sweet, sweeter than that, supremely sweet, and sweeter still,
sweetest of the sweet, forever increasing and sweet in every place.
Every limb is filled with sweetness, a sweet and nectarean boundless sea.
She is the root and foundation of all beauty and sweet sweetness throughout the universe.

Her lovely body is a golden lotus, naturally fragrant and infinitely sweet.
Her two eyes, face, navel, two feet and two hands are abodes of radiant beauty.
These eight delightful lotuses possess varied colors and wondrous fragrances.
Gathered like newly opened lotuses, they create incomparable splendor.

[176]

(Raga Jhinjhoti - Tala Dadara)

All glory to Vrsabhanu's tender daughter, who dwells in Hari's heart!

Her fair face has the color of lightning and blue cloth adorns Her body.
Her bimba-fruit lips and sweet smile steal Madhava's heart.
Every limb is filled with beauty; accompanied by Her sweet companions,
She wanders with a heart full of delight, bringing happiness to Her Beloved.

Abandoning worldly and Vedic reserve and leaving Her fortunate relatives,
She sings in raga Vihaga for Hari's pleasure and roams intoxicated.
She is a fish in the waters of Her Beloved's happiness, wholly without desire for Her own joy.
Though a treasury of virtues, beloved Radhika has made Herself humble.

[177]

(Raga Suha - Tina Tala)

The golden-complexioned maiden steals Madhava's heart.
Radha twists Her brows slightly and casts a glance from Her dark, reddish eyes.
Anklets grace Her feet, red lac adorns both soles, and the sound of Her girdle seems steeped in honeyed rasa.

ORIGINAL Braj Bhasha and Hindi

Continuation of [177]

दरपन कर, सोहत मुक्ता-मणि-हार है, मृदु हँसनि ठगोरी।
नैननि वर अंजन मन-रञ्जन, चित्त-वित्त-हर नित बरजोरी॥
नील बसन, शरदिन्दु बदन-द्युति, बेंदी सेन्दुर-केसर-रोरी।
सहज मथत मन्मथ-मन्मथ मन दिव्य छटा वृषभानु-किशोरी॥

[178]

(Rāga Bāgeśrī - Tāla Kaharavā)

अंग-अंग अप्रतिम अमित सौन्दर्य, अतुल माधुर्य महान।
दिव्य पवित्र अंग-सौरभ, सन्तत शुचि अधर मधुर मुसकान॥
नेत्र सुधावर्षिणी दृष्टियुत, चञ्चलता, वक्त्र विशाल।
दीर्घ कृष्ण कच, सोह चन्द्रिका, वेणी-सुगुम्फित मालती-माल॥

सुकुमारता, सहज श्री-सुषमा, प्रियदर्शना, विलक्षण रूप।
सहज सरलता, परम बुद्धिमत्ता, सेवा-रति, धैर्य अनूप॥
नित्य विरह-कातरता, मिलनोत्कण्ठा, नित्य-मिलन-अनुभूति।
निरभिमानता, मान-रूपता, वामभावना, विमल विभूति॥

विनयशीलता, शुचि विनम्रता, सर्वत्यागमयता अति पूत।
करुणामयता, अति उदारता, कर्मकुशलता रस-सम्भूत॥
साधुभाव, सौशील्य परम, चापल्य मधुर, गाम्भीर्य अपार।
गीत-वाद्य-शुचि-नृत्य-कुशलता, ललित अनन्त कला-आगार॥

प्रिय-गुण-वर्णन-मुखरता, मन मौन, नित्य उद्दीपित भाव।
स्व-सुख-कल्पनाशून्य सर्वथा, नित्य एक प्रियतम-सुख-चाव॥
सहज प्रेम-प्रतिमा, पर निजमें नित्य प्रेमशून्यता-ज्ञान।
आत्मनिवेदनमयता, पर है नहीं समर्पण-स्मृति-अभिमान॥

सखी-सहचरी-प्रेमविवशता, सबमें गुण-महिमाका भान।
सबके सुखमें सुखी सदा, निज सुखका सहज त्याग निर्मान॥

ENGLISH TRANSLATION

Continuation of [177]

A mirror shines in Her hand and a pearl necklace upon Her breast; Her gentle, beguiling smile steals all.
Fine collyrium graces Her delightful eyes, which forever seize the heart's treasure by force.
She wears blue cloth; Her face shines like the autumn moon, and Her forehead bears a bindi of vermilion and saffron dust.
The divine splendor of Vrsabhanu's daughter naturally churns the mind of Him who churns Cupid's mind.

[178]

(Raga Bagesri - Tala Kaharava)

Every limb possesses immeasurable, matchless beauty and great, incomparable sweetness.
Her limbs bear a divine and pure fragrance, and a sweet smile forever rests upon Her immaculate lips.
Her eyes cast nectar-showers from a restless glance, and Her face is broad.
Her long dark hair bears a crescent ornament, and a jasmine garland is woven through Her braid.

Tenderness, innate majestic beauty, loveliness to the eye and a wondrous form;
natural simplicity, supreme intelligence, delight in service and incomparable patience;
constant anguish in separation, longing for union and the continual experience of union;
freedom from pride, the embodiment of loving pique, contrariness and immaculate glory;

modesty, pure humility and the sanctity of complete renunciation;
compassion, immense generosity and rasa-born skill in action;
saintliness, supreme graciousness, sweet playfulness and unfathomable gravity;
skill in pure song, instruments and dance, and the possession of endless graceful arts;

eloquence in praising Her Beloved's virtues, inward silence and feeling forever enkindled;
complete absence of any conception of personal happiness, with only delight in Her Beloved's happiness;
the natural embodiment of love, while forever considering Herself devoid of love;
complete self-offering, without memory of or pride in having surrendered;

helplessness beneath the love of Her sakhis and companions, and awareness of virtue and glory in everyone;
always happy in everyone's happiness, naturally and humbly renouncing Her own.

ORIGINAL Hindi and Braj Bhasha

Continuation of [178]

सौत-प्रियता-सेवा सुखमय प्रियतम-सुख-सम्पादन-जन्य।
प्रियतम-वशीकरण गुणगणमय, परम त्यागमय जीवन धन्य॥
रति, स्नेह अति, प्रणय, मान शुचि, पञ्चम राग तथा अनुराग।
सप्तम दुर्लभ भाव, प्रेम अष्टम, अति महाभावयुत त्याग॥

आठोंसे सम्पन्न, इन्हींकी अगली शुभ परिणतिसे युक्त।
प्रियतम-महिषी-प्रेयसिगणमें प्रमुख, सर्व-अर्पण-संयुक्त॥
प्रेम-विवशता मधुर, नित्य अभिसार-प्रियता, प्रिय-स्मृति-लीन।
नव-निकुञ्जवासिनी, मधुभाषिणी, परम ऐश्वर्यमयी, शुचि दीन॥

ममतामयी मधुकरी करती प्रिय-पद-कञ्ज मधुर-रस-पान।
'मैं अभिन्न प्रियतमा श्यामकी' - एक अनन्य अहंका भान॥

[179]

(Rāga Āsāvarī - Tīna Tāla)

जुगलवर एक तत्त्व, दो रूप।
पुतरी-नयन-तरंग-तोय-सम, भिन्न न भिन्न-स्वरूप॥

शुभ्र चन्द्रिका-चन्द्र, दाहिका शक्ति-अनल सम एक।
अति उदार वितरत स्वरूप-रस सहज, निभावत टेक॥

[180]

(Rāga Deśa - Tīna Tāla)

दोऊ सदा एक रस पूरे।
एक प्राण, मन एक, एक ही भाव, एक रंग रूरे॥

एक साध्य, साधनहू एकहि, एक सिद्धि मन राखें।
एकहि परम पवित्र दिव्य रस दोउ दुहुनि कौ चाखें॥

एक चाव, चेतना एक ही, एक चाह अनुहारै।
एक बने दो, एक संग नित बिहरत एक बिहारे॥

ENGLISH TRANSLATION

Continuation of [178]

Affection for Her rivals and the joy of serving them, born from producing Her Beloved's happiness;
the multitude of qualities that bring Her Beloved under Her control, and a blessed life of supreme renunciation;
rati, profound sneha, pranaya, pure mana, the fifth stage raga and then anuraga;
the rare seventh stage bhava, the eighth prema, and renunciation filled with the highest mahabhava;

She possesses all eight and their further auspicious transformations.
Among Her Beloved's queens and lovers She is foremost, endowed with complete self-offering.
Sweet helplessness beneath love, perpetual fondness for secret rendezvous and absorption in remembrance of Her Beloved;
dwelling in ever-new bowers, honey-voiced, possessed of supreme majesty, pure and humble;

like a honeybee filled with possessive love, She drinks the sweet rasa of Her Beloved's lotus feet.
Her one exclusive sense of self is: "I am Syama's inseparable beloved."

[179]

(Raga Asavari - Tina Tala)

The supreme Couple are one reality in two forms.
Like the pupil and the liquid waves of the eye, Their forms are neither separate nor simply identical.

Like the radiant moon and its moonlight, like fire and its burning power, They are one.
Supremely generous, They naturally distribute the rasa of Their own nature and remain true to Their vow.

[180]

(Raga Desa - Tina Tala)

Both are forever complete in one rasa.
They have one life, one mind, one feeling and one beautiful color of love.

Their goal is one, Their means one, and They hold one perfection in mind.
Each tastes in the other the very same supremely pure divine rasa.

Their delight is one, Their consciousness one, and Their desire corresponds as one.
The One becomes two, forever sporting together in a single play.

ORIGINAL Braj Bhasha and Hindi

[181]

(Rāga Khamāja - Tīna Tāla)

दुहुनिकी प्रीति अनादि, अनोखी।
परम मधुर मूरति सनेहकी, चिदानन्दमय चोखी॥

मन-वचननि ते परे दिव्य दम्पति अनादि अति सोहनि।
पटतर नहिं कोउ, भई, न होइहै, जोड़ी मोहन-मोहनि॥

प्रेमी-प्रेमास्पद दोउ नित ही, नित्य एक, द्वे देही।
नित्य रास-रस-मत्त, मत्ततारहित सुचारु सनेही॥

ब्रज-निकुञ्ज प्रगटे दोउ रसमय, रसिक जननि सुख-हेतु।
करत नित्य लीला तहँ सुललित लोकोत्तर रस-केतु॥

सेवक मोहि करो दोउ रसनिधि, करि अति नेह अकारन।
राखौ चरणनि में नित अपुनें, करि विष-विषय-निवारन॥

[182]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

कृष्ण शक्तिमय, शक्ति राधिका - चिन्मय एक तत्त्व भगवान।
नित्य, अनादि, अनन्त, अगोचर, अमल, अनामय, सत्य महान॥
त्रिगुणरहित, भगवद्गुणमय, शुचि सच्चिन्मय आनन्द-शरीर।
लीलामय, लीला, लीला-रत, दो तनु दिव्य नित्य अशरीर॥

[183]

(Rāga Pīlū - Tāla Kaharavā)

वह सखि! शशधर सुखद सुठार। यह सखि! शुभ्र ज्योत्स्ना-सार॥
वह सखि! सूर्य ज्योति-दातार। यह सखि! द्युतिमयी सूर्याधार॥
वह सखि! अग्नि देवता ताप। यह सखि! शक्ति दाहिका आप॥
वह सखि! सागर अति गम्भीर। यह सखि! जलनिधि जीवन नीर॥

ENGLISH TRANSLATION

[181]

(Raga Khamaja - Tina Tala)

The love between Them is beginningless and wondrous.
It is the supremely sweet embodiment of affection, pure and filled with conscious bliss.

The beginningless divine Couple, exceedingly beautiful, transcend mind and speech.
No equal to this enchanting pair has existed, exists now, or ever shall exist.

They are eternally lover and beloved, forever one though embodied as two.
Forever intoxicated by the rasa of the rasa dance, yet free from mundane intoxication, They love one another perfectly.

The two embodiments of rasa manifest in Vraja's bowers to delight rasika souls.
There They eternally perform graceful, transcendent play, the banner of rasa.

O two treasures of rasa, make me Your servant through causeless and immense affection.
Forever keep me at Your feet, removing the poisonous objects of sense enjoyment.

[182]

(Raga Bhimapalasi - Tala Kaharava)

Krishna possesses all power and Radhika is His power: Bhagavan is one conscious reality.
Eternal, beginningless, infinite, imperceptible, stainless and flawless, He is the great truth.
Beyond the three qualities yet filled with Bhagavan's virtues, Their pure bodies are existence, consciousness and bliss.
They are filled with divine play, are Themselves that play and delight in it: two eternal divine bodies, beyond material embodiment.

[183]

(Raga Pilu - Tala Kaharava)

He, dear friend, is the lovely, joy-giving moon; She is the essence of pure moonlight.
He is the sun that bestows light; She is the radiant power upon which the sun depends.
He is the deity of fire and heat; She is the burning power itself.
He is the profoundly deep ocean; She is the life-giving water of that sea.

ORIGINAL Hindi and Braj Bhasha

Continuation of [183]

वह सखि! सुन्दर देह सुठाम। यह सखि! चेतन प्राण ललाम॥
वह सखि! भूषण सुषमा-सार। यह सखि! स्वर्ण भूषणाधार॥
वह सखि! अतुल-शक्ति बलवान। यह सखि! शक्तिमूल, बल-खान॥
वह सखि! सदा सुवर्धन रूप। यह सखि! रूपाधार अनूप॥
वह सखि! अलख निरञ्जन तत्त्व। यह सखि! तत्त्वाधार महत्त्व॥
वह सखि! मुनि-मोहन सुखधाम। यह सखि! स्वयं मोहिनी श्याम॥
वह सखि! कला-कुशल रमणीय। यह सखि! स्वयं कला कमनीय॥
वह सखि! अग-जग-सुख-आगार। यह सखि! तत्सुखकी भण्डार॥

[184]

(Rāga Pīlū - Tāla Kaharavā)

वह सखि! नूतन जलधर अंग। यह सखि! सुस्थिर बिजलि-तरंग॥
वह सखि! मरकत मणि अभिराम। यह सखि! निर्मल हेम ललाम॥
वह सखि! तरुवर तरुण तमाल। यह सखि! लतिका कनक रसाल॥
वह सखि! मधुकर रसिक उदार। यह सखि! पद्मिनी रस-भण्डार॥
वह सखि! विधुवर विभा-विभोर। यह सखि! अपलक नयन-चकोर॥
वह सखि! प्रिया-सुखागत-प्राण। यह सखि! प्रियतम-सुखकी खान॥

[185]

(Rāga Pīlū - Tāla Kaharavā)

रास-विहारिणि राधिका, रासेश्वर नन्दलाल।
ठाढ़े सुन्दरतम परम मण्डल रास रसाल॥

[186]

(Dohā)

भावमयी श्रीराधिका, रसमय श्रीगोविन्द।
उभय उभय-मुख-कञ्ज पे खिंचि रहे नैन-मिलिन्द॥

मधुर अधर मुरली धरे ठाढ़े श्याम त्रिभंग।
राधा उर उमग्यो सु-रस, रोमाञ्चित अंग-अंग॥

ENGLISH TRANSLATION

Continuation of [183]

He, dear friend, is the beautiful, perfectly formed body; She is its splendid conscious life.
He is the ornament, the essence of beauty; She is the gold that sustains the ornament.
He possesses incomparable power and strength; She is the root of power and the mine of strength.
His beauty forever increases; She is beauty's incomparable foundation.
He is the unseen, stainless reality; She is the greatness that sustains that reality.
He is the abode of joy that enchants sages; She, Syama, is enchantment itself.
He is lovely and skilled in the arts; She is the charming art itself.
He is the reservoir of happiness for the moving and unmoving world; She is the treasury of His happiness.

[184]

(Raga Pilu - Tala Kaharava)

His limbs are a fresh rain cloud; She is its steady flash of lightning.
He is a lovely emerald gem; She is a splendid mass of pure gold.
He is the excellent young tamala tree; She is its luscious golden vine.
He is the generous rasika bee; She is the lotus maiden, treasury of rasa.
He is the excellent moon, immersed in radiance; She is the cakora whose eyes never leave Him.
His life is devoted to His beloved's happiness; She is the mine of Her Beloved's joy.

[185]

(Raga Pilu - Tala Kaharava)

Radhika, who sports in the rasa dance, and Nandalala, Lord of the rasa dance,
stand within that supremely beautiful circle overflowing with rasa.

[186]

(Doha)

Sri Radhika is filled with bhava and Sri Govinda with rasa.
The bee-like eyes of each are irresistibly drawn to the other's lotus face.

Syama stands in a threefold-bending pose, the flute at His sweet lips.
Excellent rasa surges through Radha's heart, and every limb thrills with horripilation.

ORIGINAL Braj Bhasha

Continuation of [186]

नील-पीत-पट दुहुनके, भूषण-भूषण देह।
होड़ लगी अति दुहुनमें, बढ़त छिनहि छिन नेह॥
मोर-मुकुट, सिर चन्द्रिका, त्रिभुवन-मोहन रूप।
करत परस्पर पान दोउ नित रस दिव्य अनूप॥

[187]

(Rāga Āsāvarī - Tīna Tāla)

जुगलवर परम मधुर रमणीय।
सहज मार-रति-मद-मर्दन छवि ललित, कलित, कमनीय॥
वदन-कमल नित सहज प्रफुल्लित, सरस मधुर मुसुकान।
बरबस हरत मुनीन्द्र-विजित-मन वीतराग तपवान॥

[188]

(Rāga Khamāja - Tāla Dādarā)

जयति जय जयति रस-भाव-जोरी।
नील घन श्याम अभिराम, मुनि-मन-हरण,
द्युति-किरण-ज्योति राधा किशोरी॥

पीत पट ललाम छबिधाम शुचि, नील-वरण,
स्वर्ण-तन राजत, डारत ठगोरी॥

श्याम-छबि निरखत अनिमेष राधा सतत,
स्तब्ध मनु देखि शशधर चकोरी।
राधा-मुख-कमल लखि मत्त श्यामसुन्दर-दृग-
भृंग रस-पान-रत अमिय घोरी॥

सखियन अति भीर जुरी, जुगल रूप निरखन कौ,
रहीं सब चकित चित, तृणहि तोरी।
राधिका-माधव द्वे लसत, मन बसत नित,
है रही प्रेमवश देह मोरी॥

ENGLISH TRANSLATION

Continuation of [186]

Their blue and yellow garments adorn Them, and Their bodies ornament every ornament.
A contest arises between Them as Their love increases moment by moment.
His peacock crown, Her crescent head ornament and Their forms enchant the three worlds.
Each eternally drinks the other's matchless divine rasa.

[187]

(Raga Asavari - Tina Tala)

The supreme Couple are supremely sweet and lovely.
Their graceful, radiant and charming beauty naturally crushes the pride of Cupid and Rati.
Their lotus faces are naturally and eternally blossoming, bearing luscious sweet smiles.
They forcibly steal the self-controlled minds of dispassionate ascetics who have conquered even the greatest sages.

[188]

(Raga Khamaja - Tala Dadara)

All glory, all glory, all glory to the Couple of rasa and bhava!
Syama is a lovely dark cloud who steals the sages' minds,
and youthful Radha is its shining ray of light.

His splendid yellow cloth rests upon His pure dark form, an abode of beauty.
Her golden body shines and casts its beguiling spell.

Radha gazes unblinking upon Syama's beauty,
motionless like a cakori beholding the moon.
Seeing the lotus of Radha's face, Syamasundara's intoxicated bee-like eyes
remain absorbed in drinking its dense nectar-rasa.

A great crowd of sakhis gathers to behold the Couple's forms.
All stand astonished, their minds holding blades of grass in humility.
Radhika and Madhava shine as two and dwell forever within my mind;
my body has become wholly subject to love.

ORIGINAL Braj Bhasha

[189]

(Dohā)

परम प्रेम-आनन्दमय दिव्य जुगल रस-रूप।
कालिन्दी-तट कदम्ब-तल सुषमा अमित अनूप॥
सुधा-मधुर-सौन्दर्य-निधि छलकि रहे अंग-अंग।
उठत ललित पल-पल विपुल नव-नव रूप-तरंग॥

प्रगटत सतत नवीन छबि, दोऊ होड़ लगाय।
हार न मानत जद्यपि, पै दोऊ रहे बिकाय॥
नित्य छबीली राधिका, नित छबिमय ब्रज-चन्द।
बिहरत वृन्दा-विपिन दोउ लीला-रत स्वच्छन्द॥

[190]

(Rāga Āsāvarī - Tīna Tāla)

जुगल छबि हरति हियकी पीर।
कीर्ति-कुँवरि ब्रजराज-कुँवर वर ठाढ़े जमुना-तीर॥

कल्पवृक्षकी छाँह, सुशीतल-मन्द-सुगन्ध समीर।
मुरली अधर, कमल कर कोमल, पीत-नील-द्युति चीर॥

मुक्ता-मणिमाला, पन्ना गल, सुमन मनोहर हार।
भूषण विविध रत्न राजत तन, बेंदी-तिलक उदार॥

श्रवणनि शुचि कुण्डल झुरझूमक झलकत ज्योति अपार।
मुसुकनि मधुर, अमिय दृग-चितवनि बरसत सुधा-सिंगार॥

[191]

(Rāga Pīlū - Tīna Tāla)

सोहत जुगल राधे-श्याम।
नील नीरद श्याम, गोरी राधिका अभिराम॥

पीत बसन सुनील तनपर लसत शोभाधाम।
नील सारी अति सुशोभित गौर देह ललाम॥

ENGLISH TRANSLATION

[189]

(Doha)

The divine Couple, filled with supreme loving bliss, are the very form of rasa.
Beneath a kadamba tree on Kalindi's bank Their matchless beauty is limitless.
Treasuries of nectarean sweetness and beauty overflow from every limb.
Moment by moment abundant, graceful waves of ever-new forms arise.

Each continually manifests fresh beauty in contest with the other.
Neither concedes defeat, though both have sold Themselves to one another.
Radhika is eternally radiant and Vraja's moon forever filled with beauty.
Absorbed in divine play, the two wander freely through Vrindavana forest.

[190]

(Raga Asavari - Tina Tala)

The Couple's beauty removes the heart's pain.
Kirti's princess and Vraja's noble prince stand upon Yamuna's bank.

They rest beneath a wish-fulfilling tree as a cool, gentle and fragrant breeze blows.
The flute rests at His lips, Their lotus hands are tender, and yellow and blue garments gleam.

Pearl necklaces, emeralds and enchanting flower garlands grace Their throats.
Many jeweled ornaments shine upon Their bodies, and bindi and tilaka adorn Their brows.

Pure earrings sway at Their ears, flashing boundless light.
Their smiles are sweet, and Their nectarean glances shower the nectar of ornamented love.

[191]

(Raga Pilu - Tina Tala)

The Couple Radha and Syama shine beautifully.
Syama is a blue rain cloud, and fair Radhika is enchanting.

Splendid yellow cloth gleams upon His deep blue body, an abode of beauty.
A blue sari exquisitely adorns Her splendid fair form.

ORIGINAL Braj Bhasha

Continuation of [191]

उभय अनुपम रूप-निधि, शृंगारके शृंगार।
शील-गुण-माधुर्य-मण्डित अतुल सुषमागार॥
दिव्य देह, सुमन अलौकिक शुचि सदा अविकार।
सर्व, सर्वातीत, निर्गुण, सकल गुण आधार॥

प्रकृतिगत, नित प्रकृतिपर, रस दिव्य पारावार।
एक नित जो, बने नित दो, करत नित्य विहार॥
करत अति पावन परस्पर प्रेममय व्यवहार।
स्व-सुख-वाञ्छा-रहित पूरण त्यागमय आचार॥

[192]

(Rāga Bhūpālī - Tīna Tāla)

श्याम-श्यामा सुषमाके सागर।
कोटि काम-रति-मोहन सोहन नव-नागरी नट-नागर॥

कल कमनीय किशोर-वयस दोउ श्याम-गौर सुख-आगर।
मधुर-मधुर मुसकात परस्पर निरखत छबि नित जागर॥

[193]

(Rāga Hamīra - Tīna Tāla)

विराजत रासेश्वरी-रसराज।
गौर-श्याम तन, नील-पीत पट, सजे मनोहर साज॥

चञ्चल चपल नैनकी चितवनि चित उपजावत मोद।
मधुर वचन रसभरे परस्पर कहि-कहि करत विनोद॥

कलित केलि कमनीय अलौकिक रस-आनन्द अनूप।
पल-पल बढ़त भाव-माधुरी शुचि, विकसित नव-नव रूप॥

[194]

(Rāga Jhiñjhoṭī - Tāla Dādarā)

सोहत सुठि श्याम संग राधा रस-भीनी।
राधा-मन लीन-श्याम, राधा हरि-लीनी॥

> सुभग नील-श्याम वदन, राधा हेम रंगी।
> पीत बसन सुन्दर, नव नील पट सुरंगी॥

ENGLISH TRANSLATION

Continuation of [191]

Both are matchless treasuries of beauty, the ornament of every ornament.
Adorned by character, virtue and sweetness, They are incomparable abodes of splendor.
Their divine bodies are otherworldly and pure, forever changeless.
They are everything yet beyond everything, beyond qualities yet the foundation of every quality.

Present within nature yet eternally beyond it, They are a boundless ocean of divine rasa.
The One eternally becomes two and performs eternal play.
Their dealings with one another are supremely sacred and filled with love.
Wholly devoid of desire for personal happiness, Their conduct embodies perfect renunciation.

[192]

(Raga Bhupali - Tina Tala)

Syama and Syama's beloved are oceans of beauty.
The ever-fresh heroine and hero are lovely enough to enchant millions of Cupids and Ratis.

Both possess graceful, charming adolescence; dark and fair, They are reservoirs of joy.
They smile ever so sweetly and remain awake, forever beholding each other's beauty.

[193]

(Raga Hamira - Tina Tala)

The Queen of the rasa dance and the King of rasa shine together.
Her body is fair and His dark; blue and yellow cloth form Their enchanting attire.

The glances of Their restless, playful eyes awaken joy within the heart.
They repeatedly speak sweet, rasa-filled words and sport with one another.

Their graceful play is charming and supernatural, filled with incomparable bliss of rasa.
Moment by moment pure sweetness of feeling increases and ever-new forms unfold.

[194]

(Raga Jhinjhoti - Tala Dadara)

Radha, steeped in rasa, shines exquisitely beside Syama.
Syama is absorbed in Radha's heart, and Radha is absorbed in Hari.

His lovely face is deep blue; Radha glows with a golden hue.
He wears beautiful yellow cloth, and She a fresh blue garment of splendid color.

ORIGINAL Braj Bhasha

Continuation of [194]

अंग-वरण आपसके दिव्य बसन धारी।
मोर-मुकुट सोहत सिर, चन्द्रिका उजियारी॥
अधरनि पै दोउनके मृदुल हँसी छाई।
दोऊ ही दोउनके अनुपम सुखदाई॥

रास-रसराज श्याम, रासेश्वरी राधा।
सुन्दर अभिराम श्याम, नित ललाम राधा॥

[195]

(Rāga Bihāga - Tīna Tāla)

वनहिं वन रस ढरकावत डोलैं।
राधा-माधव अंसनि कर धरि मधुरी बानी बोलैं॥

श्याम-मेघ राधा-दामिनि नित नव रस-निर्झर खोलैं।
बिहरत दोउ रसमत्त परस्पर, अमिय प्रेमरस घोलैं॥

रसपूरित भुवि खग-मृग-तरु-सर-सरिता करत किलोलैं।
उमग्यो मधु-रस-निधि अगाध, अति उछलत विविध हिलोलैं॥

[196]

(Rāga Paraja - Tāla Kaharavā)

लता-निकुञ्ज मध्य माधव धर नटवर वेष रहे सुविराज।
विधुवदनी पिय-हियकी रानी राधा रही अंकमें राज॥
निरख मुख-कमल मधुप बने हरि-नयन कर रहे मधु-रस-पान।
प्रेम मधुर पुलकित तन, विगलित हृदय, रसिक रसराज महान॥

[197]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

राधा-माधव माधव-राधा छाये देश-काल सब ओर।
नाच रही राधा मतवाली, मुरली टेर रहे मन-चोर॥
देखो, सुनो, सदा सबमें सर्वत्र भरे दोनों रस-धाम।
मधुर मनोहर मूरति, मुरली-ध्वनि बरसाती सुधा ललाम॥

ENGLISH TRANSLATION

Continuation of [194]

Each wears a divine garment of the other's bodily color.
His peacock crown shines upon His head, while Her crescent ornament gleams brightly.
A gentle smile rests upon both Their lips.
Each alone bestows incomparable happiness upon the other.

Syama is the King of rasa in the rasa dance, and Radha its Queen.
Syama is beautiful and enchanting; Radha is His eternal crown jewel.

[195]

(Raga Bihaga - Tina Tala)

They wander from forest to forest, spilling rasa everywhere.
Radha and Madhava place Their hands upon each other's shoulders and speak sweet words.

The cloud of Syama and lightning of Radha forever open fresh cascades of rasa.
Intoxicated by rasa, the two sport together, blending the nectar of love.

The earth, birds, deer, trees, lakes and rivers frolic, filled with rasa.
The unfathomable treasury of honeyed rasa surges, heaving in diverse waves.

[196]

(Raga Paraja - Tala Kaharava)

Within a vine-covered bower Madhava shines in the attire of the supreme dancer.
Moon-faced Radha, queen of Her Beloved's heart, sits splendidly upon His lap.
Becoming honeybees as they behold Her lotus face, Hari's eyes drink its honeyed rasa.
His body thrills with sweet love, His heart melts, and He is the great rasika King of rasa.

[197]

(Raga Bhimapalasi - Tala Kaharava)

Radha-Madhava and Madhava-Radha pervade every place, time and direction.
Intoxicated Radha dances while the stealer of hearts calls upon His flute.
See and hear Them: the two abodes of rasa eternally fill everything everywhere.
Their sweet enchanting forms and the flute's sound shower splendid nectar.

ORIGINAL Hindi and Braj Bhasha

Continuation of [197]

लीला-लीलामय ही है सब, लीला-लीलामय सर्वत्र।
लीला-लीलामय ही रहते, करते लीला विविध विचित्र॥
नित्य मधुर दर्शन, सम्भाषण, स्पर्श मधुर नित नूतन भाव।
नित नव मिलन, नित्य मिलनेच्छा, नित नव रस आस्वादन चाव॥

[198]

(Tarja Lāvanī - Tāla Kaharavā)

कलित कल्पतरु-कुञ्ज सुगन्धित सुमनावलि-मण्डित कमनीय।
अवतारावलि-अम्बुज-दल मणि-रत्न-रचित आसन रमणीय॥
सुख पहुँचावन हेतु परस्पर सजे सकल अंग सुन्दर साज।
मधुर मनोहर राधा-माधव एकहि दो बन रहे विराज॥

शील-संकोच-भरी मुख-छवि पर छलकि रह्यो हिय-रसको भाव।
बोल न निकसत मुख दोउनके, उमगि उठ्यो बोलनको चाव॥
अति सुन्दर माधुर्य-सुधानिधि, अखिल-रसामृत-सिन्धु अपार।
जय रसमयी राधा, जय माधव रसिक-शिरोमणि परम उदार॥

[199]

(Rāga Āsāvarī - Tīna Tāla)

रसमयी संग रसिकवर राज।
किसलय-सुमन-वल्लरी-विरचित रहे निकुञ्ज विराज॥

अमित अनन्त तरंगित श्यामल नील-नीरधर अंग।
रास-विलास-कला-कौशल-निधि ठाढ़े ठसक त्रिभंग॥

हेम-वरणी, सुखकरणी लाड़िली ललित रही नित संग।
मानो वारिद-बिजुरी विलसित नील-पीत नव रंग॥

विविध विधान विभाव-भावमय मधुमय रसमय रास।
मधुर अधर धर मुरलि मनोहर राग-सुराग विकास॥

ENGLISH TRANSLATION

Continuation of [197]

Everything is divine play and filled with play; divine play fills all places.
They forever remain filled with divine play and perform its many wondrous varieties.
Their vision, conversation and touch are eternally sweet, and Their feelings ever new.
Every meeting is fresh, the desire to meet perpetual, and the delight of tasting rasa forever renewed.

[198]

(Tune: Lavani - Tala Kaharava)

The lovely bower of wish-fulfilling trees is adorned by rows of fragrant flowers.
Its delightful jeweled seat is a lotus whose petals are the multitude of divine descents.
To give one another happiness, They have beautifully adorned every limb.
Sweet, enchanting Radha and Madhava, the One become two, shine together.

Feeling from Their hearts overflows upon Their faces, filled with modesty and reserve.
No words emerge from either mouth, though the desire to speak surges within.
They are supremely beautiful treasuries of sweetness's nectar and the boundless ocean of every rasa's nectar.
Glory to rasa-filled Radha! Glory to supremely generous Madhava, crown jewel of rasikas!

[199]

(Raga Asavari - Tina Tala)

The supreme rasika shines beside the embodiment of rasa.
They grace a bower fashioned from tender leaves, flowers and vines.

His dark blue rain-cloud body ripples in immeasurable, endless waves.
The treasury of skill in the arts of the rasa dance stands proudly in a threefold-bending pose.

His golden-hued, joy-giving and graceful darling remains forever beside Him.
They resemble a rain cloud and lightning flashing in fresh blue and yellow colors.

Their honeyed, rasa-filled rasa dance abounds in many arrangements of stimulus and feeling.
He places the flute to His sweet lips, unfolding enchanting melody and deep attachment.

ORIGINAL Braj Bhasha

[200]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

स्थिर बिजली संग चञ्चल जलधर रस बरसत अनिवार।
काञ्चन मणिगण मध्य महामरकतमणि नन्दकुमार॥
कमलिनी-दल महँ मुग्ध मधुपसम राजत श्रीनन्दलाल।
एक-एक संग विलसत नित प्रिय रसिक-मुकुट रसवान॥

[201]

(Rāga Bihāga - Tīna Tāla)

विराजित श्यामा-श्याम निकुञ्ज।
गौर-श्याम वदनारविन्द अनुपम सुषमा-सुख-पुञ्ज॥

घुँघराली अलकावलि बिथुरी छाई कलित कपोल।
बाँई बाँह श्यामकी शोभित श्यामा-कण्ठ अतोल॥

दोनोंके दृग बने मधुप दोनोंके वदन-सरोज।
करत परस्पर प्राण सुधा-रस, लाजत अमित मनोज॥

प्रेमभरी शुचि सखी-मञ्जरीं ठाढ़ी सब चहुँ पास।
निरखि मनोहर मधुर जुगल-छवि हिय अति भर्यो हुलास॥

[202]

(Rāga Deśa - Tīna Tāla)

मिले श्याम-श्यामा दोनों, तब उमड़ा अतिशय प्रेम।
मरकत मणिसे लिपटा जैसे रसमय उज्ज्वल हेम॥

कनकलतासे घिरा मनोहर मानो तरुण तमाल।
नव-जलधरसे मानो बिजली स्वर्णिम मिली रसाल॥

मानो हुआ सरस सरसिजका मधुकरसे मधु-संग।
अति आनन्दित दोनों ही, तन पुलकित प्रेम-तरंग॥

दोनों ही दोनोंको करते प्रेम-रसामृत-दान।
एक हो रहे थे दो, अब फिर एक हुए मतिमान॥

ENGLISH TRANSLATION

[200]

(Raga Bhimapalasi - Tala Kaharava)

Beside steady lightning, a restless rain cloud incessantly showers rasa.
Nanda's son is a great emerald amid a multitude of golden gems.
Sri Nandalala shines like an enchanted bee among lotus petals.
The beloved crown jewel of rasikas, filled with rasa, eternally sports beside each one.

[201]

(Raga Bihaga - Tina Tala)

Syama and His beloved shine within the bower.
Their fair and dark lotus faces are matchless masses of beauty and joy.

Scattered rows of curly locks spread across Their lovely cheeks.
Syama's left arm shines around the incomparable neck of His beloved.

The eyes of each become bees upon the other's lotus face.
They exchange the nectar-rasa of Their very lives, shaming countless Cupids.

Pure sakhis and manjaris filled with love stand on every side.
Beholding the enchanting, sweet beauty of the Couple, their hearts overflow with delight.

[202]

(Raga Desa - Tina Tala)

When Syama and His beloved meet, immense love surges forth.
It is as though radiant, rasa-filled gold has embraced an emerald gem.

It is as though a lovely young tamala tree is encircled by a golden vine,
or golden lightning, filled with rasa, has joined a fresh rain cloud.

It is as though a luscious lotus has entered a honeyed union with a bee.
Both are supremely joyful, Their bodies thrilling beneath waves of love.

Each bestows upon the other the nectar of love's rasa.
The One was becoming two; now the two wise Ones have again become one.

ORIGINAL Hindi

[203]

(Rāga Āsāvarī - Tāla Kaharavā)

गौर सुभग शशि अमित दीप्ति शुचि, श्याम पराजित-अमित-अनंग।
दिव्य सलिल पूरित घन शोभित श्याम, दिव्य विद्युतके संग॥
अंग-अंग विकसित तरंग नित, नव-माधुर्य सुधारस-सार।
कलित कुसुम सौरभित मनोहर, झूल रहे दोनों उर-हार॥

कुटिल भ्रुकुटि, चञ्चल दृग करते नित्य परस्पर आकर्षण।
दो बन पृथक प्रगाढ़ प्रेमवश करते नित्य प्रेमवर्षण॥
दोनों दोनोंके नित प्रेमी, दोनों दोनोंके शुचि प्रेष्ठ।
दोनों दोनोंको नित देते सहज प्रेम-सुख-रस अति श्रेष्ठ॥

दोनोंमें है परम त्यागकी पराकाष्ठासे पर-त्याग।
दोनों दोनोंके सुसेव्य प्रिय, दोनों शुचि सेवक बड़भाग॥
रमणी-रमण कौन है, इसका नहीं कहीं कुछ भी है ज्ञान।
रमण-हीन नित रमण निरन्तर, सहज रुचिर रति रम्य महान॥

दोनोंके चरणारविन्दपर न्योछावर नित मन-मति-प्राण।
दोनों बने रहें नित मेरे, नित्य-प्रिय प्राणोंके प्राण॥

ENGLISH TRANSLATION

[203]

(Raga Asavari - Tala Kaharava)

She is a lovely fair moon of limitless pure radiance; Syama has defeated countless Cupids.
The dark divine cloud, filled with celestial water, shines beside divine lightning.
Waves of ever-new sweetness, the essence of nectarean rasa, unfold upon every limb.
Fragrant, enchanting flower garlands sway upon both Their breasts.

Their curved brows and restless eyes eternally draw Them toward one another.
Manifesting separately as two beneath the power of profound love, They forever shower love.
Each eternally loves the other; each is the other's pure and dearest beloved.
Each naturally gives the other the supremely excellent rasa of love's happiness.

Each possesses a renunciation beyond the utmost limit of supreme self-denial.
Each is the other's beloved worthy of service, and each the other's pure, most fortunate servant.
No one anywhere can know which is the woman and which the lover.
Without distinction of enjoyer and enjoyed, They eternally delight in great, naturally beautiful love.

May my mind, understanding and life forever be offered at both Their lotus feet.
May both remain mine forever, the life of my eternally beloved life-breaths.

ORIGINAL

[चित्र-पृष्ठ: कमलपर खड़े वंशी बजाते श्रीकृष्ण]

ENGLISH TRANSLATION

[Illustration page: Sri Krishna standing upon a lotus and playing the flute.]

CHAPTER 4

श्रीकृष्ण-बाल-लीला-माधुरी

The Sweetness of Śrī Kṛṣṇa's Childhood Līlās

Source scan pages 140–153

ORIGINAL Hindi

श्रीकृष्ण-बाल-लीला-माधुरी

[204]

(Rāga Śivarañjanī - Tāla Kaharavā)

स्मरण-मात्रसे जिनके होता सूक्ष्म कामनाका भी अन्त।
'पूर्णकाम' वे 'स्तन्य-काम' हो दौड़ पड़े ले क्षुधा अनन्त॥
'नित्यतृप्त' जो रहते, जिनके ध्याता भी हो जाते तृप्त।
वे हरि मातृस्तन्य-हित समझ रहे अपनेको 'नित्य अतृप्त'॥

'शुद्ध सत्त्व' जो परमपुरुष हैं, जिनमें नहीं त्रिगुण-संश्लेष।
'क्रोध' वरणकर होठ काटते वे, दिखता न क्षमाका लेश॥
जिनकी शुभ स्मृति ही हर लेती जनके क्रोध आदि सब दोष।
प्रकट कर रहे वे, हो काम-प्रतिहत, दधि-भाजनपर रोष॥

'पूर्णैश्वर्ययुक्त' जो नित स्वाराज्य-श्रीके परमाधार।
वही 'लोभ' वश 'चोरी' करते, घुसकर माखनके भण्डार॥
जिनके भयसे यम-कुबेर सब करते नियमित सारे काम।
छड़ी क्षुद्र वे देख जननि-कर बन जाते 'भय' रूप ललाम॥

'चौर्यविशंकित-नेत्र' देखते बारंबार द्वारकी ओर।
आ न जाय मैया, मारेगी मुझे समझ अपराधी-चोर॥
'भय-विह्वल' हो भाग चले हरि, सहज तीव्र गतिमें कर वृद्धि।
'पकड़ लिया' जाकर मैयाने, असफल हुई ईश्वरी-सिद्धि॥

पकड़ हाथ, मैयाने छड़ी दिखा, डाँटा अति, कहा - 'अशान्त!
वानरसखा! अदान्तात्मन्! तू हुआ धृष्ट अति ही दुर्दान्त॥
आज मिटा दूँगी मैं तेरा सब चतुराईका अभिमान।'
'रोने लगे' आँख मल-मलकर एक हाथसे श्रीभगवान॥

पर जिनकी शरणागतिसे ही कट जाते तुरन्त बन्धन।
बरबस वही बँधे ऊखल, कमनीय कर रहे मधु-क्रन्दन॥
शुद्ध सच्चिदानन्द, सनातन, नित्यमुक्त जो परम स्वतन्त्र।
कर बन्धन स्वीकार उदरमें, हुए यशोदाके परतन्त्र॥

ENGLISH TRANSLATION

The Sweetness of Sri Krishna's Childhood Lilas

[204]

(Raga Sivaranjani - Tala Kaharava)

The mere remembrance of Him ends even the subtlest desire,
yet the One whose every desire is fulfilled runs hungrily, desiring His mother's milk.
The eternally satisfied Lord, whose meditators also become satisfied,
considers Himself eternally unsatisfied because He longs for that milk.

The Supreme Person is pure being, untouched by the three material qualities,
yet He assumes anger, bites His lips and shows not a trace of forgiveness.
The auspicious remembrance of Him removes anger and every other fault,
yet when His desire is frustrated He displays anger toward the pot of yogurt.

Forever endowed with perfect sovereignty and the ultimate foundation of royal glory,
He is nevertheless driven by greed to sneak into butter storerooms and steal.
Yama, Kubera and all others perform their duties in fear of Him,
yet at the sight of a tiny stick in His mother's hand He becomes the very image of fear.

With the anxious eyes of a thief He repeatedly looks toward the door:
"Mother must not come, or she will punish me as a guilty thief."
Overcome by fear, Hari runs away, naturally increasing His swift pace,
but Mother reaches Him and catches Him, rendering divine mastery ineffective.

Grasping His hand, Mother shows the stick, scolds Him sharply and says,
"Restless friend of monkeys! Uncontrolled child! You have become insolent and utterly unruly.
Today I shall destroy all Your pride in cleverness."
Rubbing His eyes with one hand, Sri Bhagavan begins to cry.

Simply surrendering to Him immediately cuts every bond,
yet He is forcibly tied to the mortar and cries charming, honeyed tears.
He is pure existence, consciousness and bliss, eternal, ever liberated and supremely independent,
yet accepts a rope around His belly and becomes dependent upon Yasoda.

ORIGINAL Hindi and Braj Bhasha

Continuation of [204]

जिनके अतुलैश्वर्य-सिन्धुके बिन्दु-बिन्दुमें विश्व अपार।
डूबे रहते नित्य, लाँघकर उसे, कौन जा सकता पार॥
नहीं कभी हो सकता जिन असीमकी सीमाका निर्देश।
नित्य अनन्त पूर्ण चिद्धनका नहीं प्राप्त हो सकता शेष॥

काम-क्रोध-लोभ-भय-क्रन्दन-बन्धनको वे कर स्वीकार।
दिव्य बना देते इनको, कर निज स्वरूपमें अंगीकार॥
नहीं कल्पना, नहीं भावना, माया, नाट्य, न दम्भ अनित्य।
है यह रसमयका शुचि पावन प्रेम-रस-सुधास्वादन सत्य॥

शुद्ध प्रेम-परवश हरिमें नित रहते साथ विरोधी-धर्म।
इसीलिये होते उनके सब विस्मयभरे विलक्षण कर्म॥
ज्ञानी-मुक्त, सिद्ध-योगी कोई भी थाह नहीं पाते।
श्याम-रूप-सन्दोह-महोदधिमें वे सहज डूब जाते॥

मधुर दिव्य इस भगवद्रसका वही परम रस ले पाते।
केवल प्रेमपूर्ण सर्वार्पण कर जो उनके हो जाते॥
इसीलिये सर्वार्पित-जीवन महाभाग वे गोपी-ग्वाल।
दिव्य रस-सुधास्वादन करते रहते हैं सब विधि सब काल॥

नहीं छोड़कर जाते ब्रजको कभी रसिकवर वे नन्दलाल।
निज-जन सबको सुख देते वे, करते रहते नित्य निहाल॥
उन प्रेमीजनके पवित्र पद-रज-कणको है अमित प्रणाम।
जिनके प्रेमाधीन हुए हरि करते लीला मधुर ललाम॥

जिनकी माया-रज्जु कठिनसे बँधे अखिल अगणित संसार।
देव-दनुज, मुनि-मनुज, चराचर, है सबपर बन्धन-विस्तार॥

[205]

(Rāga Bhairava - Tāla Mūla)

कर-कमलोंसे चरण-कमलको लिये मधुर मुख-कमल ललाम।
ब्रजेश्वरीकी गोद विराजित बालमुकुन्द नयन-अभिराम॥

ENGLISH TRANSLATION

Continuation of [204]

Boundless universes remain eternally submerged in every drop
of the matchless ocean of His sovereignty. Who could cross beyond it?
The limit of the limitless Lord can never be defined.
No end can be found to the eternal, infinite, complete mass of consciousness.

He accepts desire, anger, greed, fear, crying and bondage,
and makes them divine by incorporating them into His own nature.
This is neither imagination nor sentiment, neither maya, theater nor transient pretense.
It is the true, pure and sacred tasting of love-rasa's nectar by the Lord who is filled with rasa.

Contradictory attributes eternally coexist in Hari, who is governed by pure love.
Therefore all His deeds are astonishing and extraordinary.
Neither liberated knowers nor perfected yogis can fathom them.
They naturally drown in the great ocean formed by the multitude of Syama's forms.

Only those who become wholly His by offering everything in love
can taste the supreme relish of this sweet divine rasa of Bhagavan.
Thus the greatly fortunate gopis and cowherds, whose lives are wholly offered,
continually taste divine rasa's nectar in every manner and at every moment.

The supreme rasika Nandalala never leaves Vraja.
He forever delights all His own people and grants them happiness.
Countless obeisances to the sacred particles of dust from those lovers' feet,
under whose love Hari performs His supremely sweet divine play.

His mighty rope of maya binds all the countless worlds.
Gods, demons, sages, humans, moving and unmoving beings are all enveloped by that bondage.

[205]

(Raga Bhairava - Tala Mula)

Holding His lotus foot in His lotus hands and placing it near His sweet lotus face,
beautiful-eyed baby Mukunda shines upon the lap of the Queen of Vraja.

ORIGINAL Braj Bhasha

[206]

(Rāga Rāmakalī - Tīna Tāla)

ब्रजेश्वरी-गोदमें गोविन्द।
चकित दृष्टि, पद-कमल अँगूठा चूसत मुख-अरविन्द॥

बालमुकुन्द, केस घुँघुरा, सिर शिखिपिच्छ अनूप।
बाजूबन्द, बघनखा, करधनी, पग पैजनि अतिरूप॥

निरखि रही मैया मुख-कमलहि स्नेह-दृगनि, मृदु हास।
कोमल करसों दिये सहारो, मन अतिसे उल्लास॥

[207]

(Rāga Bhairava - Tīna Tāla)

खेलत झुनझुनियाँ ते श्याम।
रतनजटित पलना में पौढ़े नन्द-सुअन सुख-धाम॥

कटि किंकिनी, कलित कंकन कर, गल मोतियनकी माल।
उर बघनखा, बाहु बाजूबन्द, तिलक सुशोभित भाल॥

गोल कपोल, अधर अरुनारे, घन घुँघरारे केस।
मञ्जु मधुर दृग-कञ्ज हरत मन, मोहन बाल सुवेष॥

मुकुट मयूर-पिच्छ राजत सिर, मुक्ता गुँधे ललाम।
परम अकिञ्चनके धन दुर्लभ, जसुधा-मन-विश्राम॥

[208]

(Rāga Toḍī - Tīna Tāla)

रतनभूमिपर चलत बकैयाँ।
चकित भये अति कान्ह बिलोकत निज मुख-पंकजकी परछैयाँ॥

निज अनुहार निहारि सखा इक, पकरन हेतु पसारी बैयाँ।
पकरि न सके, सखेद हेरि जननी-मुख रोवन लगे कन्हैया॥

ENGLISH TRANSLATION

[206]

(Raga Ramakali - Tina Tala)

Govinda rests in the Queen of Vraja's lap.
With an astonished gaze He sucks the big toe of His lotus foot in His lotus mouth.

Baby Mukunda has curly hair and wears an incomparable peacock feather upon His head.
Armlets, a tiger-claw pendant, a girdle and anklets adorn His wondrous form.

Mother gazes upon His lotus face with loving eyes and a gentle smile.
Supporting Him with her soft hands, her heart overflows with delight.

[207]

(Raga Bhairava - Tina Tala)

Syama plays with a rattle.
Nanda's son, the abode of happiness, lies within a jewel-studded cradle.

Little bells ring at His waist, bracelets adorn His hands and a pearl necklace His throat.
A tiger-claw pendant rests upon His breast, armlets upon His arms and a tilaka upon His shining brow.

His cheeks are round, His lips crimson and His thick hair curly.
His lovely sweet lotus eyes steal the heart, and His enchanting infant attire delights all.

A crown adorned with peacock feathers and woven pearls shines upon His head.
This rare treasure of the utterly possessionless is the repose of Yasoda's heart.

[208]

(Raga Todi - Tina Tala)

He crawls upon the jeweled floor.
Kanha is astonished to see the reflection of His own lotus face.

Thinking His own likeness another friend, He stretches out His arms to catch him.
Unable to do so, He looks sadly toward His mother and begins to cry.

ORIGINAL Braj Bhasha

[209]

(Rāga Mālakośa - Tīna Tāla)

नेहभरे नयनन्हि सों निरखत, ले कर कनक-कटोरी।
दूध पिवावति मातु जसोदा, हिय महँ हरख हिलोरी॥

सखा ग्वाल-बालक खेलनको मुदित श्याम ढिग आये।
पय पीयत निहारि नन्द-नन्दन, सब इत-उत छिप छाये॥

पाइ सुभग संकेत सखनि कौ धावन चहत कन्हैया।
'खेलन जाहु लाल! पय पीकर' - जननी जात बलैया॥

[210]

(Rāga Bhairavī - Tīna Tāla)

मचलि रहे ता दिन मनमोहन, मैयाकी चढ़िबे को गोद।
सुनी नायँ मैया कछु तिनकी, लगी रही गृह-कार्य समोद॥

सुबकि-सुबकि रो रहे नीलमणि, रहे अजिर-कर्दममें लोट।
आँचर पकरि कही, 'मैया! तोहि होन दऊँ नहिं आँखिन ओट॥

कैसे घरकौ काम करैगी, कैसे छोड़ जायगी मोय?
जोर करैगी तो बाबा कौं मैं बुलवा लूँगो अति रोय॥'

आइ गये नारद बाबा तेहि छिन, तहँ लीला देखि अनूप।
चकित, थकित ह्वै डूबि गये आनन्दोदधि लखि हरिकौ रूप॥

बोले, 'मैया! तेरे कैसे पुण्य-पुञ्ज, तप तीव्र महान।
तेरी गोद चढ़नकों मचले, लोट रहे कीचड़ भगवान॥

विधि-हर-सुरपति विविध जतन करि पावत नायँ तनिक प्रसाद।
ललचाते तेरे प्रसादकों पूर्ण ब्रह्म सो तजि मरजाद॥

या ब्रजभूमि, धूलि-कण याके दिव्य पुण्यमय अतिशय धन्य।
स्वयं सच्चिदानन्द सन रहे जिनमें है सुख-मत्त अनन्य॥'

लोट-पोट हो गये, भूलि सुध, तुरतहि नारद प्रेम-अधीर।
'धन्य-धन्य मैं धन्य आज, मम भयो सफल देवर्षि-शरीर॥'

> गद्गद वचन बोलि नारद ब्रज-रजकी अति मधुरिमा सराह।
> लै प्रसाद आनन्द-मगन, उठि चले ब्रह्मा-मन्दिरकी राह॥

ENGLISH TRANSLATION

[209]

(Raga Malakosa - Tina Tala)

Holding a golden bowl, Mother Yasoda gazes with love-filled eyes
as she gives Him milk to drink, waves of joy rising within her heart.

His happy cowherd friends approach Syama, eager to play.
Seeing Nanda's son drinking milk, they hide here and there.

Receiving a lovely signal from His friends, Kanhaiya longs to run to them.
"Go play, my child, after drinking Your milk," Mother says, offering Him her blessing.

[210]

(Raga Bhairavi - Tina Tala)

That day Manamohana insists upon climbing into Mother's lap,
but Mother does not listen and remains cheerfully occupied with household work.

The blue jewel sobs and rolls in the mud of the courtyard.
Grasping her veil He says, "Mother, I will not let You out of My sight.

How will You do the housework, and how can You leave Me?
If You force Me, I will cry loudly and call Father."

At that very moment Narada arrives. Beholding this matchless divine play,
he is stunned, overwhelmed and submerged in an ocean of bliss at Hari's form.

He says, "Mother, what heaps of merit and what immense austerities must be yours!
Bhagavan rolls in the mud, insisting upon climbing into your lap.

Brahma, Siva and Indra cannot obtain even a particle of His favor despite many efforts,
yet the complete Brahman abandons all reserve and longs for your grace.

This land of Vraja and every particle of its dust are divine, meritorious and supremely blessed.
Existence, consciousness and bliss Himself lives among them, uniquely intoxicated with happiness."

Overcome by love, Narada immediately loses outward awareness and rolls upon the ground.
"Blessed, blessed, blessed am I today! The body of this divine sage has become fruitful."

Speaking in a choked voice, Narada praises the exquisite sweetness of Vraja's dust.
Receiving prasada and absorbed in bliss, he rises and departs toward Brahma's abode.

ORIGINAL Braj Bhasha

[211]

(Rāga Vilāsa - Tāla Rūpaka)

'लालन! देखु आयौ काग।
खान पूआ हाथ तेरे, मधुर अति बड़भाग॥'

'देऊँ पूआ ताहि, मैया! देखु जाइ न भाज।
ढिग बुलावहु काग, खेलों तेहि संग हौं आज॥'

लालके सुनि बैन जननी रही काग निहोर।
'आइ खावहूँ पूप, खेलहु लाल संग, खगमौर॥'

[212]

(Rāga Āsāvarī - Tīna Tāla)

नन्दसुत चुपके माखन खात।
ठाढ़ो चकित चहुँ दिशि चितवत, मन्द-मन्द मुसकात॥

मथनी महँ कोमल कर डारे, भाजनकी ठहरात।
जो पावत सो लेत ढीठ हठि, नैकहूँ नाहिं डरात॥

देखति दूरि ग्वालिनीं ठाढ़ीं, मन धरिबेकी घात।
श्याम-ब्रह्मकी माधुरी लीला निरखि-निरखि हरषात॥

[213]

(Rāga Deśakāra - Tīna Tāla)

भूषण-वसन सजाय सविधि मैया मुरली कर दीनी।
कमलनैनने करयो कलेऊ, चलिबेकी मन कीनी॥

मैया कह्यौ, 'लाल मेरे, तुम बहुत दूर जिन जइयो।
साँढ़-साँप-बीछिनितें लाला! दूर डरत ही रहियो॥'

सूधे-से हामी भर, तुरतहि आँगन-बाहर भागे।
कारो नाग देखि तहँ, ताते करन अचगरी लागे॥

पाछे-पाछे आय रही ही मैया नेह-भरानी।
विषधर भुजंग निकट लाला कौं देखत ही डरपानी॥

ENGLISH TRANSLATION

[211]

(Raga Vilasa - Tala Rupaka)

"Darling, look, a crow has come.
It is most fortunate, for it will eat the sweet cake from Your hand."

"Mother, I shall give it the cake. See that it does not fly away.
Call the crow near; today I shall play with it."

Hearing her darling's words, Mother entreats the crow:
"Come eat the cake and play with my child, O foremost bird."

[212]

(Raga Asavari - Tina Tala)

Nanda's son secretly eats butter.
He stands alert, looks in every direction and smiles gently.

He puts His soft hand into the churning pot and probes the vessels.
Stubborn and bold, He takes whatever He finds and fears nothing at all.

The cowherd women stand at a distance watching, intent upon catching Him.
Again and again they behold the sweet play of Syama, the Absolute, and rejoice.

[213]

(Raga Desakara - Tina Tala)

Mother carefully dresses Him in clothes and ornaments and places the flute in His hand.
Lotus-eyed Krishna eats breakfast and decides to depart.

Mother says, "My darling, do not go very far.
Stay well away from bulls, snakes and scorpions, my child."

He innocently agrees and immediately runs beyond the courtyard.
Seeing a black cobra there, He begins to play a prank with it.

Mother, filled with affection, has been following behind.
The moment she sees her child near the poisonous serpent, she becomes terrified.

ORIGINAL Hindi and Braj Bhasha

Continuation of [213]

दौड़ि हटकि धीरेतें नेह-भरे मन लगी डरावन।
कोमल अँगुरिन पकरि कान दहिनो लागी धमकावन॥
अचरज भरे डरे मन लाला अपराधी-से ठाढ़े।
मैया क्यों निरदोष मोय डरपावति, सोचत गाढ़े॥

लोकपाल काँपत जाके डर, अखिल भुवनके स्वामी।
डरपत लीला करत स्वयं वे भक्त-प्रेम-अनुगामी॥
वत्सलता परिपूरित मैया-हिय कैसो शुचि पावन।
देखत फन उठाय फनि निज लीला सुललित मन-भावन॥

[214]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

नारद बाबा कही वा दिनाँ, ब्रजकी अति मीठी माटी।
तातें चाखन कौं मैया! रसना सौं रही तनिक चाटी॥
सबरे बोलत झूठ, सुनौ, मैं नायँ कबहूँ खाई माटी।
तूही रही पतियाय इनहि, यासौं न बात नैकहूँ काटी॥

मानि लईं तूनैं इनकी नकली बातें सबरी खाँटी।
यासौं पकरि मोय डरपावति, लै अपने करमें साँटी॥
काँपि रहो डर सौं मैं, तौहू आँखि तरेरि रही डाँटी।
मैया! तू क्यों भई निरदई, कैसे तेरी मति नाठी॥

खोल दऊँ मुख, देखि अबहिं तू, नैकु कतहूँ जो होय माटी।
का जगात, जब डारि दई मैंने अपनी सबरी छाँटी॥

[215]

(Dohā)

बछराकी लै पूँछ कर पकरि भजावत ताहि।
पाछे-पाछे सखन-संग ताके भाजत जाहिं॥
नित नूतन क्रीड़ा करत बालक श्रीब्रजचन्द।
देत-लेत आनन्द नित सच्चिदानन्द-कन्द॥

ENGLISH TRANSLATION

Continuation of [213]

She runs forward, gently drives Him away and, her heart full of love, begins to frighten Him.
Grasping His right ear with soft fingers, she scolds Him.
Filled with wonder and fear, the child stands like an offender,
deeply wondering why Mother frightens Him though He is innocent.

The guardians of the worlds tremble in fear of Him, the Lord of every universe,
yet He Himself performs the play of fear, following the love of His devotees.
How pure and sacred is Mother's heart, overflowing with maternal affection,
as she beholds the serpent raise its hood and her child perform His charming, delightful play.

[214]

(Raga Bhimapalasi - Tala Kaharava)

"Father Narada said that day that the soil of Vraja is exceedingly sweet.
So, Mother, I merely touched a little to My tongue to taste it.
Listen, everyone is lying. I never ate any soil.
You alone keep believing them and do not reject even one of their words.

You accepted all their false claims as wholly true.
So You seize Me, frighten Me and hold a switch in Your hand.
I am trembling in fear, yet You glare and scold Me.
Mother, why have You become merciless? How has Your judgment been ruined?

I will open My mouth. Look right now whether there is even a speck of soil anywhere.
How could there be, when I have already spat out every bit of it?"

[215]

(Doha)

Grasping a calf's tail in His hand, He makes the calf run.
With His friends He races behind it.
Sri Vraja's moon continually performs ever-new childhood games.
The source of existence, consciousness and bliss forever gives and receives joy.

ORIGINAL Braj Bhasha

[216]

(Rāga Māṇḍa - Tīna Tāla)

करत विचित्र चरित्र नित परम मधुर नन्दलाल।
बालसुलभ मनमोदमय, अति अबोध सजि बाल॥

खेलत, दौड़त, हँसत, लै मधुर सखनि कौं संग।
बछराकौं रोकन चहत पकरि पूँछ, करि रंग॥

जोर करत बहु, रुकत नहिं पै बछरा बलवान।
घसिटत ताके संग चलत भाजत श्रीभगवान॥

धन्य गोपबालक परम, धन्य-धन्य गोवत्स।
जिनके संग आनन्द लहत अनवधि आनन्द-उत्स॥

[217]

(Rāga Āsāvarī - Tīna Tāla)

सखनि संग खेलत दोऊ भैया।
रुचिर खेल बहु भाँति, मुदित मन दाऊ, कुँवर कन्हैया॥

धावत मिलि गैयनके पाछें, बोलत 'हैया-हैया'।
ईश्वरपनौ बिसारि, अज्ञ-से नाचत 'ताता-थैया'॥

कोमल किसलय बेड़ बनाई एक नैक-सी नैया।
लाइ तराय दई जमुना में, हँसि-हँसि जात बलैया॥

डूबन लगी तरी जलमें तब, 'हा मैया, री मैया!'
लगे पुकारन - 'नारायण! अब तुम ही बनौ खेवैया॥'

लरत कबौं, रूठत, रिझवत, पुचकारत दे गलबैयाँ।
धन्य-भाग्य ये हरिके प्यारे नैक-नैक-से छैयाँ॥

[218]

(Rāga Deśa - Tīna Tāla)

सो छबि छिनहूँ न हिय सों जाई।
करत गुपाल ललित लरिकैयाँ, मैया लखि सचु पाई॥

> इक दिन श्याम रूठि जननी सों करी निपट लरिकाई।
> हुमकि पीठ चढ़ि धरि दधि-भाजन गोरस लूट मचाई॥

ENGLISH TRANSLATION

[216]

(Raga Manda - Tina Tala)

Nandalala forever performs wondrous, supremely sweet deeds.
He appears a most innocent child, His mind filled with natural childhood delight.

Taking His sweet friends with Him, He plays, runs and laughs.
For sport He catches a calf's tail and tries to stop it.

He exerts great force, but the powerful calf will not halt.
Dragging Him along, it runs while Sri Bhagavan follows.

Supremely blessed are the cowherd boys; blessed, blessed are the calves
with whom the inexhaustible festival of bliss finds delight.

[217]

(Raga Asavari - Tina Tala)

The two brothers play with Their friends.
Dau and prince Kanhaiya joyfully enjoy many charming games.

Running together behind the cows, They call, "Haiya, haiya!"
Forgetting Their divinity, They dance like innocent children, "Tata, thaiya!"

They fashion a tiny boat by joining tender leaves,
launch it upon Yamuna and laughingly bless their handiwork.

When the little craft begins to sink, They cry, "O Mother, Mother!"
Then They call, "Narayana, now You alone must become our boatman!"

At times They quarrel, sulk, coax, fondle and embrace one another.
Supremely fortunate are these tiny darlings of Hari.

[218]

(Raga Desa - Tina Tala)

That vision does not leave the heart for even a moment.
Mother directly beholds Gopala performing charming childhood mischief.

One day Syama becomes angry with her and behaves like a thoroughly willful child.
Leaping onto the overturned yogurt pot, He creates havoc by plundering the milk products.

ORIGINAL Braj Bhasha and Hindi

Continuation of [218]

बानर बोलि-बोलि दधि बाँटत, माँगत सोउ किलकाई।
सो उत्पात निरखि जननी अति आतुर चली रिसाई॥

छड़ी दिखाइ कहत - 'रे कान्हा! तैं अति धूम मचाई।
करिहौं चूर चातुरी तोरी, अब लुकिहै कित जाई॥'

जननि सकोप बिलोकि श्याम तब रहे तहीं ठिठकाई।
सो सशंक चितवन मोहनकी मुनि-मन लियो चुराई॥

[219]

(Rāga Bhairavī - Tāla Kaharavā)

मैया! तू भोली है, नहीं जानती कुछ इसकी करतूत।
कैसा धूर्तशिरोमणि है यह तेरा सुघड़ साँवरा पूत॥
ननद जा रही थी मेरी वह प्रातः ही अपनी ससुराल।
बना रही थी उसको देने शकुन-बटेरी मैं तत्काल॥

लगा रही थी उसके मेहँदी, मेरी देवरानी थी व्यस्त।
छतपर थी वह, इधर साँवरा लगा रहा था बाहर गश्त॥
देखा - घर सूना है, आया चुपके-से, घर किया प्रवेश।
पक्का चोर, न पैरोंकी आहट भी होने दी कुछ लेश॥

एक-एक कर बुला लिया फिर अन्दर, खोला दधि-भण्डार।
घुसे सभी धीरे-धीरे, कर लिये बन्द फिर सब ही द्वार॥
नजर गयी मेरी, दीखे कपाट मुझको दधि-घरके बन्द।
मैं निश्चिन्त रही, ये घरमें करने लगे काम स्वच्छन्द॥

खाली थे कर दिये तुरत मधु-दधि-माखनके सारे माट।
पता नहीं ये कितने थे सब, कैसे रचा अनोखा ठाट॥
खा-पीकर कुछ मटके फोड़े, होने दी न जरा आवाज।
धीरे-से पट खोल, सभी ये भागे निकल मनोहर साज॥

ENGLISH TRANSLATION

Continuation of [218]

Calling the monkeys one by one, He distributes yogurt to them, and they chatter as they beg.
Seeing this commotion, His mother rushes toward Him in great agitation and anger.

Showing Him the stick she says, "Kanha, You have caused far too much trouble!
I shall smash Your cleverness to pieces. Where can You hide now?"

Seeing His angry mother, Syama freezes where He stands.
Mohana's anxious glance steals even the sages' minds.

[219]

(Raga Bhairavi - Tala Kaharava)

Mother, you are innocent and know nothing of this child's deeds.
What a prince of rogues is this handsome dark son of yours!
My husband's sister was leaving for her in-laws' home early that morning,
and I was quickly preparing auspicious cakes to give her.

My younger sister-in-law was busy applying henna to her.
She was on the roof while this dark boy prowled outside.
Seeing the house empty, He quietly entered.
An accomplished thief, He did not allow even the faintest sound of His footsteps.

One by one He called the others inside and opened the yogurt storeroom.
They all entered quietly and then closed every door.
When I looked over, I saw the doors of the dairy room shut.
I remained unconcerned while they worked freely inside.

In a moment they emptied every pot of sweet yogurt and butter.
I do not know how many there were or how they arranged such a wondrous operation.
After eating and drinking, they broke several pots without making the slightest sound.
They gently opened the door and all escaped in their charming array.

ORIGINAL Hindi, Braj Bhasha, and Rajasthani

Continuation of [219]

देखा - भाग रहे, मैं दौड़ी, झट जा पहुँची घरके द्वार।
तबतक दूर निकल, यह लगा चिढ़ाने मुझको, दे फटकार॥
दिखा-दिखाकर मुझे अँगूठा हँसा विचित्र हँसी यह चोर।
उड़ा रोष सब, रही देखती मैं अपलक हँसमुखकी ओर॥
गयी भूल मैं इसे पकड़ना, इसके जादूके वश हो।
तबतक सब चल दिये नाचते-हँसते, करते हो-हो-हो॥

[220]

(Rāga Khamāja - Tīna Tāla)

पनघटपर हरि करत अचगरी।
ग्वाल-सखा लै संग छरिनतैं ढुरकावत, फोरत जल-गगरी॥

हँसि-हँसि, हो-हो करि दिखरावत आँखि, करत सब मधुर मसखरी।
आगे-पाछे धाय, आय सामुहें, ठाढ़ ह्वै रोकत डगरी॥

भईं ग्वालिनीं विकल सकल, पै मन मुसुकात मुदित ह्वै सगरी।
बोलीं - 'अरे ऊधमी लाला! क्यों नित करौ बात ये लँगरी॥'

[221]

(Tarja Lāvanī - Tāla Kaharavā)

(राजस्थानी भाषा)

बरजै क्यूँ नी, लाल (श्याम) तेरो यो नटखट जसुमति रानी ए।
घर-घर जावै, धूम मचावै, करै खूब मनमानी ए।
सूत्योड़ा सब बाल जगावै, खेलतड़ानै जाय रुवावै।
चोटी बाँध पिलंगकै पागै, हँस-हँस देखै कानी ए॥१॥

छिपकर छाने-माने आवै, चुपके-सी घरमें बड़ जावै।
खाय चूँटियो, मटकी फोड़ै, भाजै भय-सी मानी ए॥२॥

पकड़ूँ तो यो हाथ न आवै, मुँह टेढ़ो कर मनै चिड़ावै।
पहुँचूँ पकड़, झटक कर भाजै, करै बड़ी सैतानी ए॥३॥

ENGLISH TRANSLATION

Continuation of [219]

I saw them fleeing and ran, quickly reaching the doorway.
By then He was far away and began taunting and scolding me.
The thief repeatedly showed me His thumb and laughed a wondrous laugh.
All my anger vanished, and I stood gazing unblinking at His smiling face.
Enchanted by His magic, I forgot that I meant to catch Him.
Meanwhile they all went off dancing and laughing, crying, "Ho, ho, ho!"

[220]

(Raga Khamaja - Tina Tala)

Hari performs pranks at the watering place.
With His cowherd friends He strikes the water pots with sticks, knocking them down and breaking them.

Laughing and crying "Ho, ho," they roll their eyes and perform every sweet prank.
Running before and behind the girls, they come face to face, stand still and block the path.

All the cowherd women become distressed, yet inwardly every one smiles in delight.
They say, "You troublesome child! Why do You behave so shamelessly every day?"

[221]

(Tune: Lavani - Tala Kaharava)

(Rajasthani)

Queen Yasomati, why do you not restrain this mischievous darling of yours, this Syama?
He goes from house to house, raises an uproar and does exactly as He pleases.
He awakens every sleeping child and makes those already playing cry.
He ties their braids to the bedposts, then stands aside laughing as He watches them. (1)

He secretly slips in without warning and quietly enters the house.
He eats every scrap, breaks the pots and flees as though terrified. (2)

When I try to catch Him, He stays beyond my grasp and twists His mouth to tease me.
When I finally reach Him, He wrenches free and runs, committing great mischief. (3)

ORIGINAL Rajasthani and Braj Bhasha

Continuation of [221]

आय अँधेरेमें ल्हुक जावै, धीरे-सी आगल दे आवै।
अंग-अंग सैं झरै चाँदणो, कर दे तमकी हाणी ए॥४॥

ग्वाल-बाल घोड़ा बण जावै, उनपर चढ़कर हाथ बढ़ावै।
ऊखलपर चढ़ जाय, मह्यो खावै, ढोलै ज्यूँ पाणी ए॥५॥

बाल-सखा सब मिलकर खातवै, बन्दराँ नै यो खूब लुटावै।
आँख नचाकर, मुँह मटका कर, बोलै मधुरी वाणी ए॥६॥

नाचै-गावै खेल दिखावै, रिझा-रिझा हिवड़ो हुलसावै।
छलियो मन मोहै, यो चोरी करै फेर गुणखानी ए॥७॥

मुलक-मुलक कर मनै हँसावै, काढ कालजो यो ले जावै।
के-के गुण ईं कान्हूड़े (जीवनधन) का बरणूँ मैं नन्द-राणी ए॥८॥

[222]

(Rāga Āsāvarī - Tīna Tāla)

कन्हैया गाय चरावन जात।
लाल काछिनी, कटि कल किंकिनि, पग नूपुर झननात॥

मोर-मुकुट सिर, कानन कुण्डल, गल मुक्तामणि-माल।
बाजूबन्द विचित्र, सुकंकन, तिलक सुशोभित भाल॥

पीत बसन दामिनि-द्युति-निन्दित, घुँघरवारे केस।
स्वर्ण लकुटिया, कमल लिये कर-कमलन्हि अतिहि सुवेष॥

धौरी, धूमरि, कारी, पीरी, सुन्दर कबरी धेनु।
सखा सुबल-श्रीदाम-संग, कटि राजत सींगा-वेणु॥

[223]

(Rāga Bhairavī - Tāla Dīpacandī)

वनहिं वन श्याम चरावत गैया॥
सुभग अंग सुषमाको सागर, कर बिच लकुट धरैया।
पीत बसन दमकत दामिनिसम, मुरली अधर बजैया॥

ENGLISH TRANSLATION

Continuation of [221]

He comes in the darkness and hides, then slowly pushes the door-bolt open.
Moonlight streams from every limb, destroying the darkness. (4)

The cowherd boys become His horses; climbing upon them, He stretches out His hand.
He mounts the mortar, eats the butter and spills it like water. (5)

All His childhood friends eat together, and He gives the monkeys a lavish share.
Rolling His eyes and twisting His mouth, He speaks in a sweet voice. (6)

He dances, sings and displays His games, delighting and exhilarating my heart again and again.
This trickster steals the mind; though He commits theft, He remains a treasury of virtues. (7)

Smiling again and again, He makes me laugh, then draws out my very heart and carries it away.
O Queen of Nanda, how many virtues of this little Kanha, treasure of life, can I describe? (8)

[222]

(Raga Asavari - Tina Tala)

Kanhaiya goes to herd the cows.
A red sash wraps His waist, little bells chime there, and anklets ring upon His feet.

A peacock crown rests upon His head, earrings upon His ears and a pearl necklace upon His throat.
Wondrous armlets and lovely bracelets adorn Him, and a tilaka shines upon His brow.

His yellow garment shames lightning's radiance, and His hair is curly.
His lotus hands hold a golden herding stick and a lotus, completing His exquisite attire.

White, smoky gray, black, yellow and beautifully mottled cows surround Him.
His friends Subala and Sridama accompany Him, while horn and flute shine at His waist.

[223]

(Raga Bhairavi - Tala Dipacandi)

Syama herds the cows from forest to forest.
His lovely limbs are an ocean of beauty, and He holds a herding stick in His hand.
His yellow garment flashes like lightning, and He plays the flute at His lips.

ORIGINAL Braj Bhasha and Hindi

Continuation of [223]

धावत इत-उत दाऊके संग, खेल करत लरिकैयाँ।
गैयनके पाछे नित भाजत, नन्दरायकौ छैया।।

धन्य-धन्य वे ब्रजकी धूमरि-धौरी-कारी गैया।
जिनहि पियावत जल जमुना-तट ठाढ़ो आपु कन्हैया।।

[224]

(Rāga Bilāvala - Tīna Tāla)

खेलत ग्वालन संग दोउ भैया।
नटवर वेष बने अति सुन्दर, चलीं जाति आगे सब गैया।।

नव-पल्लव-वन-धातु-विभूषित, पुष्पहार-गल, निपुण नचैया।
मोर-पिच्छ-गुच्छन सों शोभित, नाचत ताल सहित सरसैया।।

सींग-बाँसुरी मधुर बजावत, गावत सबके साथ कन्हैया।
ताल ठोंकि मल्लई करत सब, एक-एकको मन रिझवैया।।

क्रीड़त विविध भाँति मोहन वन, करत हर्ष-धुनि 'हैया-हैया'।
ग्वाल-बालको रूप धारि, सुर धन्य-धन्य कहि लेत बलैया।।

[225]

(Rāga Gauḍa Sāraṅga - Tīna Tāla)

वृन्दा-विपिन तपन-तनया-तट शोभित पादप-लता तमाम।
कटि मुरली, घिर रहे मुग्ध गौ-गोपी-गोपोंसे अभिराम।।
अलंकार-भूषित तन, सुन्दर कण्ठहार, बघनखा ललाम।
मोर-मुकुटधर क्षीर-पात्र कर लिये खड़े मनमोहन श्याम।।

[226]

(Rāga Sāraṅga - Tāla Kaharavā)

नव-पल्लव सुगन्ध-सुमनोंसे शोभित वृक्ष-लता सम्पन्न।
होता जहाँ वायु शीतल-सुरभित-सुमन्दसे सुख उत्पन्न।।
यमुना-पुलिन सुवासित सुन्दर रहता सदा एक शुभ ओर।
वृन्दा-विपिन-वीथियोंमें उन विचर रहे ब्रजराज-किशोर।।

ENGLISH TRANSLATION

Continuation of [223]

He runs here and there with Dau, playing childhood games.
Nanda Raya's darling forever races behind the cows.

Blessed, blessed are those gray, white and black cows of Vraja
to whom Kanhaiya Himself gives water while standing upon Yamuna's bank.

[224]

(Raga Bilavala - Tina Tala)

The two brothers play with the cowherd boys.
Dressed in the supreme dancer's exceedingly beautiful attire, They follow the cows walking ahead.

Adorned with fresh leaves and forest minerals and wearing flower garlands, They are expert dancers.
Graced by clusters of peacock feathers, They dance beautifully in rhythm.

Kanhaiya sweetly plays horn and flute and sings with everyone.
They clap the beat and wrestle, each delighting the other's heart.

Mohana plays in the forest in many ways, joyfully calling, "Haiya, haiya!"
Seeing the Lord assume the form of a cowherd boy, the gods exclaim, "Blessed, blessed!" and offer their adoration.

[225]

(Raga Gauda Saranga - Tina Tala)

Every tree and vine shines in Vrindavana forest upon the bank of the Sun's daughter.
Flute at His waist, lovely Syama is surrounded by enchanted cows, gopis and cowherds.
Ornaments adorn His body; a beautiful necklace and tiger-claw pendant rest upon Him.
Wearing a peacock crown and holding a vessel of milk, Manamohana stands before them.

[226]

(Raga Saranga - Tala Kaharava)

Trees and vines are adorned with fresh leaves and fragrant flowers.
There the cool, scented and exceedingly gentle breeze gives rise to happiness.
On one auspicious side lies the beautiful, fragrant bank of Yamuna.
Along Vrindavana forest's pathways the youthful prince of Vraja wanders.

ORIGINAL Braj Bhasha

[227]

(Rāga Bahāra - Tīna Tāla)

बजावत मुरली मीठी तान।
ठाढ़े बालरूप मनमोहन, मोहन मधु-रस-खान॥

कान उठाये सुनत चकित-मन हर्षित वत्स महान।
शिखि सुस्थिर सर्वांग सुनत सुर, करत दिव्य रस-पान॥

मुख-छवि मनहर सरल सुशोभित, अरुण अधर हरि मान।
नयन विशाल चमत्कारी अति, खींचत बरबस प्राण॥

कुञ्चित कच, सिर रतन-मुकुट, शिखि-पिच्छ, सुकुण्डल कान।
कर कंकन, कटि करधनि, कूजत नूपुर, कल-कल गान॥

हेरत हरत सहज मुनि-जन-मन, करत प्रेम निज दान।
टूटत सकल बन्ध मायाके, मेटत मोह महान॥

[228]

(Rāga Gaurī - Tīna Tāla)

गमन करत रवि लखि अस्ताचल मनमोहन लै गोधन संग।
उतरि रहे गोवर्धन गिरिते, रंगे रँगीले नित नव रंग॥
त्रिविध सुगन्ध पवन मनभावन परसत श्याम सलोने अंग।
फहरत बसन, सुमन बर माला, प्रगटत प्रकृति विचित्र तरंग॥

अलि-कुल-मद-हरनी अलकावलि, सिर शिखिपिच्छ मुकुट छविसार।
नयन विशाल रसाल चित्तहर, पल-पल मोद बढ़ावनहार॥
मुरली बरसावत मधु रस अति, उमगावत सब दिसि रसधार।
सोहत सुभग सुवेष नीलमणि, सुषमा अमित करत विस्तार॥

[229]

(Rāga Bhairavī - Tāla Kaharavā)

नयननि कौ इतनौई फल है, करौं सदा माधव-दर्शन।
नीलश्याम-घन-वरण, पीतपट बिजुरी-वरण, परम शोभन॥
हियपर मुक्तामणि-वनमाला, कौस्तुभ दिव्य नित्य राजित।
मधुर स्मित शोभित बिम्बाधर, श्रवण मकर-कुण्डल-भ्राजित॥

ENGLISH TRANSLATION

[227]

(Raga Bahara - Tina Tala)

He plays a sweet melody upon the flute.
Manamohana stands in childhood form, the enchanting mine of honeyed rasa.

Great, joyful calves raise their ears and listen in wonder.
Peacocks hold every limb motionless as they hear the notes and drink divine rasa.

His innocent, enchanting face shines beautifully, and His crimson lips humble all pride.
His great wondrous eyes irresistibly draw away the life-breaths.

His hair curls; a jeweled crown and peacock feather rest upon His head, and lovely earrings adorn His ears.
Bracelets grace His hands, a girdle His waist, and chiming anklets sing with liquid sweetness.

Merely beholding Him naturally steals sages' minds as He grants His own love.
Every bond of maya breaks, and immense delusion is erased.

[228]

(Raga Gauri - Tina Tala)

Seeing the sun journey toward the western mountain, Manamohana returns with the herd.
He descends from Govardhana Hill, colorful and playful in ever-new ways.
A delightful breeze bearing threefold fragrance touches Syama's lovely limbs.
His garments and splendid flower garland flutter, revealing nature's wondrous waves.

His rows of curls humble the pride of swarms of bees, and a peacock-feather crown crowns His beauty.
His large, rasa-filled, heart-stealing eyes increase joy at every moment.
His flute showers abundant honeyed rasa, causing streams of rasa to surge through every direction.
The blue jewel shines in lovely attire and spreads immeasurable beauty.

[229]

(Raga Bhairavi - Tala Kaharava)

The sole fruit of these eyes is that I may forever behold Madhava:
His body dark blue like a cloud, His yellow garment like lightning, supremely beautiful.
A pearl necklace, forest garland and divine Kaustubha forever shine upon His breast.
His sweet smile adorns bimba-red lips, and makara-shaped earrings gleam at His ears.

ORIGINAL Braj Bhasha and Hindi

Continuation of [229]

भाल तिलक कस्तूरी शोभित, भ्रमर-कृष्ण घुँघरारे केस।
रत्नमुकुट, शिखिपिच्छ मनोहर, नित्य मधुर नव नटवर-वेष॥
कोटि-कोटि मन्मथ-मनहारी, अधर धरे मुरली गावत।
बल-बालक-गोवृन्द संग लै, नाचत वृन्दावन आवत॥

[230]

(Rāga Bhairavī - Tīna Tāla)

कालीदह-जल ऊपर सोहत।
करि कालिय-उद्धार सु निकसत बाहर, सुर-मुनि-जन-मन मोहत॥

कियो शृंगार विविध विधि अनुपम कालियकी घरिनी मिलि सारी।
मधुर रूप-सुन्दरता पर सब त्रिभुवनकी सुन्दरता वारी॥

मुसुकत मधुर मुरलि धरि अधरनि परम दिव्य रस-सरि विस्तारत।
भव-दुःख-दावानल-निर्वापित करत, सकल जंजाल निवारत॥

[231]

(Rāga Gārā - Tāla Dādarā)

क्रीड़त कल कुँवर कान्ह कालिय-वदनपर।
चढ़े चलत ठुमुक-ठुमुक, चमकत कुण्डल वर॥

कर कंकन, भुजबन्द, कण्ठहार मनहर।
नयन सुविशाल, भाल दमकत शुचि तमहर॥

विनवत कालिय-घरनि कलित कुसुम कर-धर।
अघ-रहित भक्त भयो सर्प पाय विमल वर॥

[232]

(Rāga Vāgeśrī - Tāla Kaharavā)

दुर्मति दैत्य महाबलने आ नन्द-भवनमें किया प्रवेश।
हाथ लिये पञ्चांग, रामनामी ओढ़े, शुचि ब्राह्मण-वेष॥
झूल रहा यज्ञोपवीत कंधेपर, भस्म-त्रिपुण्ड्र सुभाल।
गले भव्य रुद्राक्ष-हार शुभ, पाण्डित्योचित मन्थर चाल॥

> आदर किया सभीने नन्द-महलमें उसको पण्डित जान।
> अध्यासन मधुपर्क दानकर बैठाया सादर, सहमान॥

ENGLISH TRANSLATION

Continuation of [229]

A musk tilaka shines upon His brow, and His dark, curly hair resembles bees.
A jeweled crown and enchanting peacock feather complete His eternally fresh, sweet attire as the supreme dancer.
Stealing the minds of countless millions of Cupids, He holds the flute to His lips and sings.
Taking Balarama, the cowherd boys and the cows with Him, He dances into Vrindavana.

[230]

(Raga Bhairavi - Tina Tala)

He shines upon the waters of Kaliya's lake.
Having delivered Kaliya, He emerges and enchants the minds of gods, sages and people.

All Kaliya's wives gather and adorn Him incomparably in many ways.
Before the sweetness and beauty of His form, all the beauty of the three worlds is surrendered.

Smiling sweetly, He places the flute upon His lips and expands a river of supremely divine rasa.
He extinguishes the forest fire of worldly suffering and removes every entanglement.

[231]

(Raga Gara - Tala Dadara)

The charming prince Kanha plays upon Kaliya's hoods.
Mounted there, He walks with tiny dancing steps while His splendid earrings flash.

Bracelets adorn His hands, armlets His arms and an enchanting necklace His throat.
His eyes are exceedingly large, and His pure, darkness-dispelling brow shines.

Kaliya's wives bow before Him, holding beautiful flowers in their hands.
Receiving the immaculate boon, the serpent becomes a sinless devotee.

[232]

(Raga Vagesri - Tala Kaharava)

The wicked, mighty demon enters Nanda's home.
He carries an almanac, wears a Rama-inscribed shawl and assumes the pure dress of a brahmana.
A sacred thread hangs across his shoulder, and three lines of ash mark his fine brow.
A splendid rudraksa necklace hangs at his throat, and he walks slowly as befits a scholar.

Everyone in Nanda's palace honors him, believing him a learned pandita.
They respectfully offer him a seat and madhuparka and seat him with esteem.

ORIGINAL Hindi

Continuation of [232]

परिचय दे ज्योतिषका, उसने पूछा शिशुका जन्म-सुकाल।
बना कुण्डली, हो गम्भीर, लगा बतलाने फल तत्काल॥
कहा - 'मूलमें जन्मा है यह, कर देगा कुलको निर्मूल।
गोकुलको पहुँचा पाताल, यह सबके उर बेधेगा शूल॥

होली करके गोत्रमात्रकी, कर देगा सब वंश-विनाश।
अतः इसीमें है मंगल, कर दिया जाय इसका ही नाश॥
फेंका जाय घोर वनमें, या गाड़ा जाय भूमिको खोद।
बालक नहीं, काल है सबका, अशुभ अमंगल विगत-विनोद॥'

सुन कर्कश वाणी दानवकी, हुए सभी नर-नारि उदास।
भड़क उठा क्रोधानल सबके, तुरत बढ़ चला श्वासोच्छ्वास॥
सुनते ही दुर्वचन, अचेतन भी हो उठे तुरत विक्षुब्ध।
व्याप्त चेतनाने उनको भी 'देने दण्ड' कर दिया क्रुद्ध॥

मटकी छींके टँगी गिरी आ दानवके सिर तुरत धड़ाम।
बेलन चला, आ घुसा मुखमें, बिगड़ गयी हुलिया बेकाम॥
सिलबट्टा झट उठा, धड़ाधड़ किया पीटना जो आरम्भ।
भगा महाबल चिल्लाता-रोता अति, लगा छिपाने दम्भ॥

खटिया खड़ी रोककर पथको, मूसलने उठ मारी मार।
पीठ पटा कर दी दानवकी, चीख उठा कर करुण पुकार॥
दम फूला, गिर पड़ा भूमिपर, पोथी-पत्रे फटे तमाम।
असत् जनेऊ टूटी, मिटे तिलक, हो गया शोकका धाम॥

पण्डितको यह मिली दक्षिणाकी जब देखी भारी पोट।
लोट-पोट हो हँसे नारि-बालक, बूढ़ोंने हँस ली ओट॥

ENGLISH TRANSLATION

Continuation of [232]

Introducing himself as an astrologer, he asks the auspicious time of the infant's birth.
He casts a horoscope, assumes a grave expression and immediately begins predicting the result.
He says, "This child was born under Mula and will uproot the entire family.
He will send Gokula to the underworld and pierce everyone's heart like a thorn.

He will make a bonfire of the whole clan and destroy the entire dynasty.
Therefore the only auspicious course is to destroy him.
Throw him into a dreadful forest or dig the earth and bury him.
He is no child but everyone's death, inauspicious, ruinous and devoid of joy."

Hearing the demon's harsh words, every man and woman becomes distressed.
The fire of anger blazes within them and their breathing immediately grows heavy.
At the evil speech even the inanimate objects become agitated.
The consciousness pervading them enrages them too, impelling them to punish him.

A pot hanging from the ceiling rack falls with a crash upon the demon's head.
A rolling pin flies into his mouth and ruins his false appearance.
The grinding slab suddenly rises and begins beating him with repeated blows.
The mighty demon flees screaming and weeping, his pretense collapsing.

A cot stands upright to block his path, and a pestle rises and strikes him.
It pounds the demon's back flat, and he shrieks a pitiful cry.
Breathless, he falls to the ground; all his books and papers tear apart.
His false sacred thread breaks, his tilaka is erased and he becomes an abode of misery.

Seeing the learned man's enormous payment, women and children roll with laughter,
while the elders turn aside to hide their own smiles.

CHAPTER 5

श्रीराधा-माधव-लीला-माधुरी

The Sweetness of Śrī Rādhā-Mādhava's Līlās

Source scan pages 154–288

ORIGINAL Braj Bhasha and Hindi

श्रीराधा-माधव-लीला-माधुरी

[233]

(Rāga Bahār - Tīna Tāla)

नवल वृन्दावन शोभा-धाम।
नवल बसन्त, नवल मलयानिल, तरुवर नवल ललाम॥
नवल कुसुम, मकरन्द नवल, रस-लोलुप नवल मिलिन्द।
नवल मोर, शुक-सारि-कोकिला कुहकत नवल सुछन्द॥
नवल किशोर, नवल लीला-रत नवल किशोरी संग।
नवल प्रेम, आनन्द नवल, अति मूर्छित नवल अनंग॥

[234]

(Rāga Basanta - Tīna Tāla)

नव कानन, नित नूतन तरु-गण, नव पल्लव, नव लता-वितान।
नव-विकसित नव कुसुम सुगन्धित, नव मधुकर कर नव कलगान॥
नव मनहर मधु ऋतु, नित नूतन मलयानिल, नव मुकुल रसाल।
नव-नव मधु, नव-नव कोकिल, नव तुलसी-मंजरी, नव वनमाल॥
नव मुरली-धुनि, नव आवाहन, नित-नवीन शुचि हास-विलास।
नव ब्रज-तरुणी-गण, नव अर्पण, मधुर सुचारु नित्य नव रास॥
नव नट-नागर, नव वर नागरि, नित नव प्रेम-सुधा, नव नेह।
नव माधुरी, नित्य नव लीला, नित नवीन बरसत रस-मेह॥

[235]

(Rāga Mālakośa - Tāla Tritāla)

निभृत-निकुंज-मध्य निशि-रत श्रीराधामाधव मधुर विलास।
मधुर दिव्य लीला-प्रमत्त वर बहा रहे निर्मल निर्यास॥
बरस रही रस-सुधा मधुर शुचि, छाया सब दिशि अति उल्लास।
लीलामय कर रहे निरन्तर नव-नव लीला ललित प्रकाश॥

ENGLISH TRANSLATION

The Sweetness of Śrī Rādhā-Mādhava's Līlās

[233]

(Raga Bahar - Tina Tala)

Ever-new Vrindavana is an abode of splendor.
The spring is new, the Malaya breeze is new, and the splendid trees are new.
New are the blossoms and their nectar; new are the bees greedy for rasa.
New peacocks, parrots, saris and cuckoos call in ever-new freedom.
The youthful Lord is new, delighting in new play with the ever-new youthful Lady.
Their love and bliss are new, and even Love himself swoons anew.

[234]

(Raga Basanta - Tina Tala)

The grove is new; its hosts of trees are forever fresh, with new leaves and new canopies of vines.
Newly opened, fragrant flowers bloom, and new bees make new melodious songs.
The enchanting spring is new; ever-new Malaya breezes move among fresh mango buds.
New honey, new cuckoos, fresh tulasi blossoms and new forest garlands abound.
The flute sounds anew and issues a new summons; pure smiles and playful graces are ever fresh.
The young women of Vraja offer themselves anew, and the sweet, beautiful rasa dance is forever new.
The master dancer is new and His excellent Lady is new; the nectar of love and affection is ever new.
Their sweetness and līlās are eternally new, while ever-fresh clouds rain rasa.

[235]

(Raga Malakosa - Tala Tritala)

In the secluded grove at night, Śrī Rādhā-Mādhava enjoy sweet pastimes.
Intoxicated by divine, sweet līlā, the blessed Pair pour forth its stainless essence.
Pure, sweet nectar of rasa rains down, and immense delight spreads in every direction.
The embodiments of līlā eternally reveal graceful pastimes, each forever new.

ORIGINAL Hindi and Braj Bhasha

Continuation of [235]

सेवामयी परम चतुरा अति स्वसुख-वासनाहीन ललाम।
यथायोग साधन-सामग्री वे प्रस्तुत करतीं, निष्काम॥
'मधुर युगल हों परम सुखी', बस, केवल यह इच्छा अभिराम।
निरख रहीं पवित्र नेत्रोंसे युगल मधुर लीला अविराम॥

[236]

(Rāga Āsāvarī - Tīna Tāla)

प्रिया-प्रीतम नित करत विहार।
नित्य निकुंज परम शोभन शुचि, माया-गुण-गो-पार॥
नहिं तहँ रवि-शशि की द्युति, नहिं तहँ भौतिक अन्य प्रकाश।
नित्य उदित दिव्याभा तनु की छाई रहत आकाश॥
जिनकी पद-नख-प्रभा ब्रह्म बनि ज्ञानी-जन-मन छाई।
जिनकी ही सत्ता-प्रभुता सब जगमें रही समाई॥
जिनके हास-विलास-रास-रस सब निर्गुण हरि-रूप।
मायिक गुण प्रविशत न तहाँ, चिन्मय सब वस्तु अनूप॥
दिव्य निकुंज मध्य नहिं सम्भव अशरीरी-अस्तित्व।
विलसित नित्य दिव्य अति भगवद्-रूप प्रेम कौ तत्त्व॥
सखी-मंजरी, सज्जा-शोभा, लीला-साधन अन्य।
सबहि श्याम-श्यामामय, प्राकृत नाम, भए ते धन्य॥
कहत-सुनत-समुझत सोई मानव, जो तजि भोगासक्ति।
रहत निरन्तर सेवा-रत, जो करत भाव-रस भक्ति॥
सोई देखत निकुंज की लीला अनुपम दिव्य महान।
जिन कों दे अधिकार दिखावत स्वयं जुगल भगवान्॥

[237]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

देख रहा मैं, करते लीला श्रीराधा-माधव सुख-धाम।
नित्य निकुंज निभृतमें रसमय मधुर मनोहर दिव्य ललाम॥
त्यागमयी सब सखी-मंजरी रहतीं सेवामें तल्लीन।
किये नित्य राधा-माधव-सुख-सेवा-रस-निधिमें मन-मीन॥

ENGLISH TRANSLATION

Continuation of [235]

The foremost attendants, filled with service and supremely skillful, are utterly free from any desire for personal happiness.
Selflessly they present every fitting implement and ingredient for the līlā.
Their sole enchanting wish is, "May the sweet Couple be supremely happy."
With pure eyes they behold the sweet Couple's unceasing līlā.

[236]

(Raga Asavari - Tina Tala)

The Beloved Lady and Her Beloved eternally sport.
Their eternal grove is supremely beautiful and pure, beyond Māyā, her qualities and the senses.
Neither sun nor moon shines there, nor does any material light.
The sky remains filled with the ever-risen divine radiance of Their bodies.
The splendor of Their toenails becomes Brahman and pervades the minds of the wise.
Their power and sovereignty alone pervade the entire universe.
The rasa of Their smiles, play and rasa dance is entirely the transcendental form of Hari.
No material quality enters there; every incomparable thing is conscious and divine.
Within the divine grove there can be no disembodied existence.
There the principle of love, eternally manifest and supremely divine, possesses the very form of Bhagavān.
The sakhis and mañjarīs, the beautiful adornments and every other instrument of līlā
are all pervaded by Śyāma and Śyāmā. Though known by worldly names, they are blessed.
Only one who abandons attachment to enjoyment can speak, hear and understand this.
One who remains constantly absorbed in service and practices devotion steeped in bhāva and rasa
beholds the incomparable, exalted and divine līlā of the grove,
when the Divine Couple Themselves grant that soul the right to see it.

[237]

(Raga Kalingada - Tala Kaharava)

I behold Śrī Rādhā-Mādhava, the abode of happiness, performing Their līlā.
In the secluded eternal grove They are the most splendid, sweet, enchanting and divine embodiments of rasa.
All the self-renouncing sakhis and mañjarīs remain absorbed in service.
They make the fish of their minds dwell forever in the ocean of rasa that is service for Rādhā-Mādhava's happiness.

ORIGINAL Hindi and Braj Bhasha

Continuation of [237]

उठतीं रस-समुद्रमें प्रतिपल दिव्य विविध रसमयी तरंग।
नित्य नवीन सुधा-विस्तारिणि, नित्य नवीन दिव्य रस-रंग॥
नहीं काम आदिक विकार कुछ, नहीं वासना-लेशाभास।
चिदानन्दमय होता रहता परम अलौकिक रास-विलास॥
मिटी सकल कल्पना जगतकी, नहीं रह गया कुछ अवशेष।
लीलामय श्रीराधा-माधव, लीला नित नव, शेषी-शेष॥

[238]

(Rāga Pīlū - Tāla Kaharavā)

मोहन के हिय में भरी मधुर सुधा-रसखान।
निकसी वह मधु-सरित-सी बनि मुरली की तान॥
निज रस-सरिता मधुर में वृत्ति हुई तल्लीन।
मुरलि-समाधि लगी, हुए बाह्य-चेतना-हीन॥
त्यों ही मोहन-मोहनी सुनि मुरली-संगीत।
हुई स्तब्ध बेभान ज्यों, चित्र-लिखी-सी भीत॥

[239]

(Rāga Pīlū - Tīna Tāla)

बटाऊ! वा मग तैं मति जइयो।
गली भयावनि भारी, जा में सबरौ माल लुटइयो॥
ठाढ़ौ तहाँ तमाल-नील इक छैल-छबीलौ छैयो।
नंगे बदन मदन-मद मारत, मधुर-मधुर मुसकइयो॥
देखन कौं अति भोरौ छोरा, जादूगर बहु सैयो।
हरत चित्त-धन सरबस तुरतहिं, नहिं कोउ ताहि रुकइयो॥

ENGLISH TRANSLATION

Continuation of [237]

At every moment, diverse divine waves filled with rasa rise upon that ocean of rasa.
They forever expand fresh nectar and display ever-new divine colors of rasa.
There is no distortion such as lust and not even the faintest trace of desire.
The supremely transcendent rasa play remains wholly composed of consciousness and bliss.
Every imagination of the world has vanished; nothing of it remains.
Śrī Rādhā-Mādhava are filled with līlā, Their līlā is forever new, and They are the whole of possessor and possession.

[238]

(Raga Pilu - Tala Kaharava)

Mohana's heart is filled with a treasury of sweet nectarean rasa.
It flows out like a river of honey, becoming the melody of His flute.
His awareness becomes absorbed in His own sweet river of rasa.
Entering the flute's samādhi, He loses all outward awareness.
As soon as Mohana's Enchantress hears the music of the flute,
She too becomes motionless and insensible, like a figure painted upon a wall.

[239]

(Raga Pilu - Tina Tala)

Traveler, do not go by that road!
It is a terribly dangerous lane where all your treasure will be plundered.
A charming, handsome rogue stands there, dark as a tamāla tree.
His bare form shatters the pride of Love, and He smiles ever so sweetly.
He looks like a very innocent boy, yet He is a most cunning magician.
In an instant He steals the entire wealth of the heart, and no one can stop Him.

ORIGINAL Braj Bhasha

[240]

(Rāga Kāmoda - Tīna Tāla)

श्याम मोरे ढिग तें कबहुँ न जावै।
कहा कहूँ सखि! गैल न छाड़ै, जित जाऊँ तित धावै॥
गैया दुहत गोद आ बैठे, दूध धार पी जावै।
दही मथत नवनीत लेबे कौं, मटकी माहिं समावै॥
रोटी करत आइ चौका में, ऊधम अमित मचावै।
जेवत बेर संग आ बैठे, माल-माल गटकावै॥
सखियन संग बतरात आइ सो पंचराज बनि जावै।
मुरली मधुर बजाय देखु सखि, मोहन हमहिं रिझावै॥
सोवत समे सेज आ पौढ़े, गृह-स्वामी बनि जावै।
स्वल्प निंदरिया बीच सपन महँ माधुरी-रूप दिखावै॥
तदपि न बरजत बने ताहि सखि! चित अति ही सुख पावै।
बारहिं बार निहारि चन्द्र-मुख, अन्तर अति हुलसावै॥

[241]

(Rāga Khaṭa - Jhapatāla)

मोहन-मुख-पंकज पै सरबस दीन्हों वार री॥
ननद कह्यो मो तें अति नेह सों, 'भाभी! सुन,
एक बात मेरी तू मन तैं ले मान री।
निरखि ले मोहन कौ मोहन मुखारविन्द,
एक बार नैन भरि, तजि के सब गुमान री।'
गरब भरी हों हठीली नहीं मानी बात,
कहो दुत्कार, 'ब्रजनारी! भूली भान री।
नन्द के नैक-से छोरा पै तजि दीन्हीं,
सारी मरजादा, लोक-लाज, कुल-कान री।'

ENGLISH TRANSLATION

[240]

(Raga Kamoda - Tina Tala)

Śyāma never goes away from my side.
What can I tell you, friend? He never leaves my path; wherever I go, He runs there too.
When I milk the cow, He sits in my lap and drinks the stream of milk.
When I churn curd, He enters the pot to take the fresh butter.
While I make bread, He comes into the kitchen and creates endless mischief.
When I sit to eat, He sits beside me and gulps down morsel after morsel.
When I talk with my friends, He comes and makes Himself their sovereign.
Look, friend: Mohana plays His sweet flute and charms us all.
When I sleep, He lies upon my bed and becomes the master of the house.
Within my light sleep He reveals His form of sweetness in dreams.
Yet I cannot forbid Him, friend, for my heart receives immense joy.
Again and again I gaze upon His moonlike face, and my whole being thrills.

[241]

(Raga Khata - Jhapatala)

I have surrendered everything to the lotus of Mohana's face.
My husband's sister said to me with deep affection, "Sister-in-law, listen.
Accept one thing I tell you from my heart.
Look upon Mohana's enchanting lotus face
just once with eyes filled full, abandoning every pride."
Proud and stubborn, I would not listen.
I rebuked her: "Woman of Vraja, you have lost your senses!
For Nanda's insignificant little boy you have abandoned
all decorum, public honor and the dignity of your family."

ORIGINAL Braj Bhasha and Hindi

Continuation of [241]

ननद सुनि बात मेरी हँसि कै दीन्हीं टार री।
मोहन-मुख-पंकज पै सरबस दीन्हों वार री॥

ननद कौ डाँटि मानौ गढ़ जीति आई हों,
गरब में भरी जाय लागी गृह-काम री।

मन नाहिं माने, मनाय हारी बार-बार,
पल-पल में याद आवे मोहन प्रिय श्याम री॥

कृष्ण-कृष्ण कहें सब, मोहि अति प्यारौ लगे,
मन गुदगुदी होइ, बोलूँ कृष्ण-नाम री।

'हा कृष्ण! हा प्रिय कृष्ण!' मैं पुकारि उठी बरबस,
बही अश्रुधार, चौंकी सब बाम री॥

भई मैं अचेत, देखि मोहि हँस्यो परिवार री।
मोहन-मुख-पंकज पै सरबस दीन्हों वार री॥

'सारी ब्रजनारिन कौं बेभान कहति हुती,
भाभी! तू भई बेभान क्यों अबार री?'

'हा हा! बीर! कहा कहूँ, बिंध्यो आय तीर हियें,
तासों बही प्रेम-रस-सुधा-धार री॥

बेगि मो मिलाय प्राण-प्यारे मनमोहन सों,
जनम-जनम भूलूँ नहीं उपकार री।

जाकौ नाम हृदय बेधि, दे बहाय सुधा-धार,
ताकौ बस मिलन सब सार-कौ-सार री॥'

श्याम प्रगट भए तहाँ, बामा के प्यार री।
मोहन-मुख-पंकज पै सरबस दीन्हों वार री॥

[242]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

करते कभी छेड़ अति प्यारी,
भर लेते अंकवार।
पीते कभी, पिलाते रस अति

> मधुर-मनोहर कर मनुहार॥

ENGLISH TRANSLATION

Continuation of [241]

Hearing my words, my husband's sister laughed and dismissed them.
I have surrendered everything to the lotus of Mohana's face.

After scolding her, I felt as though I had conquered a fortress.
Filled with pride, I went away and began my household work.

But my mind would not obey. Again and again I failed to pacify it,
for at every moment my beloved Mohana Śyāma returned to memory.

Everyone said, "Kṛṣṇa, Kṛṣṇa," and the name sounded exceedingly dear to me.
My heart tingled with delight whenever I spoke Kṛṣṇa's name.

"O Kṛṣṇa! O beloved Kṛṣṇa!" I suddenly cried out helplessly.
A stream of tears flowed, startling all the women.

I lost consciousness, and my family laughed when they saw me.
I have surrendered everything to the lotus of Mohana's face.

"You used to call all the women of Vraja senseless.
Sister-in-law, why have you now become senseless yourself?"

"Alas, sister! What can I say? An arrow has come and pierced my heart,
and from that wound a stream of the nectar of loving rasa has flowed.

Quickly unite me with my life's beloved, the enchanter of my mind.
Birth after birth I shall never forget this kindness.

His mere name pierced my heart and made a stream of nectar flow.
Union with Him alone is the essence of every essence."

Śyāma appeared there through His love for that fair one.
I have surrendered everything to the lotus of Mohana's face.

[242]

(Raga Bhimapalasi - Tala Kaharava)

At times He teases His most beloved Lady
and gathers Her into His embrace.
At times He drinks and gives Her to drink exceedingly
sweet and enchanting rasa, tenderly coaxing Her.

ORIGINAL Hindi and Braj Bhasha

Continuation of [242]

करते विविध भाँति क्रीड़ा वे,
भरते प्रेम-सुधा-भरपूर।
कर देते शुचि दिव्य प्रेम-
मद की मधु मादकता में चूर॥

[243]

(Rāga Alhaiyā - Tīna Tāla)

गोपी घर तें निकसी बेचन दधि सिर धर भर कर मटकी।
'लेहु श्याम-गोविन्द' पुकारत फिरत बावरी-सी भटकी॥
रँगी श्याम-रंग, वृत्ति-दृष्टि-मधुकरी श्याम-सरसिज अटकी।
मुग्ध-मनोहर छवि पिय, बलिहारी फहरानि पीत पट की॥

[244]

(Rāga Śuddha Sāraṅga - Tīna Tāla)

ग्वालिनी भूली तन-धन-धाम।
फूली फिरत बावरी इत-उत निरखत मोहन-छवि अभिराम॥
डोलत सर-सरिता-तट, कानन-कुंज सदा एकाकिनि बाम।
जहँ दृग जाय तहाँ नित दीखत सोहन प्रियतम-बदन ललाम॥
एक दिना भटकत एकान्त बन, दृष्टि गई नभ दिसि सुठि ठाम।
अपलक नैन मुग्ध भई ठाढ़ी, निरखत छवि मनमोहन श्याम॥
देश काल सब भये कृष्णमय, छये कृष्णघन तत्त्व तमाम।
धन्य ग्वालिनी जाके दृग-पंकज बन मधुप बसे घनश्याम॥

[245]

(Rāga Sāraṅga - Tīna Tāla)

चली श्याम-गत-चित्ता ग्वालिनि धर सिर दधि-पूरन मटकी।
चिन्तत श्याम, पुकारत श्यामहि, पहुँची वन एकान्त भटकी॥
मधुर-विकलता गोपी-मन की, श्याम-चित्त में जा खटकी।
प्रगटे तुरत, मधुर गोपी-मुख-पद्म दृष्टि-भ्रमरी अटकी॥

ENGLISH TRANSLATION

Continuation of [242]

They sport together in many different ways
and fill one another completely with the nectar of love.
They leave one another wholly intoxicated
by the honeyed ecstasy of pure, divine love.

[243]

(Raga Alhaiya - Tina Tala)

A gopī leaves home to sell curd, carrying a full pot upon her head.
Wandering like one gone mad, she calls, "Take Śyāma-Govinda!"
Dyed in Śyāma's color, the bees of her awareness and sight cling to the lotus of Śyāma.
She is enchanted by her Beloved's captivating beauty and surrenders herself to His fluttering yellow cloth.

[244]

(Raga Suddha Saranga - Tina Tala)

The cowherd woman forgets body, wealth and home.
Thrilled and seemingly mad, she wanders here and there, beholding Mohana's enchanting beauty.
The fair one roams alone beside lakes and rivers and through forest bowers.
Wherever her eyes turn, she always sees the splendid face of her beloved.
One day, wandering in a lonely forest, her gaze rises to a lovely place in the sky.
She stands entranced and unblinking, beholding the beauty of mind-enchanting Śyāma.
Place and time become filled with Kṛṣṇa; the dark cloud of Kṛṣṇa covers every reality.
Blessed is the cowherd woman within whose lotus eyes dark Śyāma dwells as a bee.

[245]

(Raga Saranga - Tina Tala)

With her consciousness gone to Śyāma, the cowherd woman walks on, a curd-filled pot upon her head.
Thinking of Śyāma and calling out to Him, she wanders into a secluded forest.
The sweet anguish in the gopī's heart touches Śyāma's own heart.
He appears at once, and the bee of His gaze settles upon the lotus of the sweet gopī's face.

ORIGINAL Braj Bhasha

Continuation of [245]

निरखि श्याम सम्मुख सहसा मन छयो अमित अचरज आनन्द।
देखि रही अपलक अचरज, अंगुरि धरि चिबुक, वदन सुख-कन्द॥
रसमय श्याम लैन हिय-रस-दधि भर्यो लगे लूटन स्वच्छन्द।
छलक्यो दधि उत-इत, मन-रस-निधि छलक्यो, बढ़्यो तोरि सब बन्ध॥

[246]

(Rāga Jhiñjhoṭī - Tīna Tāla)

मधुर ब्रजराजकुमार वन तैं बनि आए।
मधुर भेष नटवर-वपु, अद्भुत छवि छाए॥
छवि-समुद्र मधुर देह, चिन्मय अति सरस नेह,
बरसत नित रूप-मेह, रस-नदी बहाए॥
मधुर अति विशाल हृदय, मधुर चित्त नित्य सदय,
मधुर बुद्धि कृपा-निलय, कृपानिधि लुटाए॥
मधुर श्याम नील रंग, मधुर पीत वसन अंग,
मधुर ललित तन त्रिभंग, मोद मन भराए॥
अधरनि धरें मुरलि मधुर, मधुर सप्त बाजत सुर,
मोर-पिच्छ मुकुट मधुर, शोभा बगराए॥
मधुर कुटिल भृकुटि-नैन, कुंचित कच मधुर ऐन,
सुधा-सने मधुर बैन, अमृत बरसाए॥
मधुर भुज, विशाल कन्ध, मधुर दिव्य अंग-गन्ध,
मधुर माल वर सुगन्ध, करषत मन आए॥
मधुर फुल्ल कमल-वदन, मधुर चिबुक रूप-सदन,
मधुर रसन क्लेश-कदन, दुःख-अघ नसाए॥
मधुर बिम्ब-सदृश अधर, मधुर दशन-पाँति सुघर,
मधुर हास मुनि-मन-हर, सुषमा सरसाए॥
मधुर अरुण गोल गाल, मधुर कुण्डल अति रसाल,
मधुर तिलक सोह भाल, द्युति अति दमकाए॥

ENGLISH TRANSLATION

Continuation of [245]

Suddenly seeing Śyāma before her, her heart is filled with immeasurable wonder and bliss.
She gazes unblinking in amazement, finger upon her chin, at His face, the root of happiness.
Rasa-filled Śyāma begins freely plundering the curd of rasa that fills her heart.
The curd spills everywhere; the treasury of rasa in her heart overflows and, breaking every bond, swells higher.

[246]

(Raga Jhinjhoti - Tina Tala)

The sweet prince of Vraja returns beautifully arrayed from the forest.
His sweet attire, supreme dancer's form and wondrous beauty spread everywhere.
His sweet body is an ocean of beauty; His love is conscious and exceedingly full of rasa.
Ever raining clouds of beauty, He makes a river of rasa flow.
His vast heart is sweet, His mind is sweet and ever compassionate.
His sweet intelligence is mercy's abode, and He freely distributes His treasury of grace.
His dark blue color is sweet, and the yellow cloth upon His limbs is sweet.
His sweet, graceful body bends in three places and fills the heart with joy.
At His lips He holds the sweet flute, from which seven sweet notes sound.
His sweet peacock-feather crown spreads beauty everywhere.
His curved brows and eyes are sweet, and His curling locks are sweetness itself.
His sweet words are steeped in nectar and shower immortality.
His arms are sweet, His broad shoulders sweet, and the divine fragrance of His limbs is sweet.
His excellent fragrant garland is sweet and comes to draw every mind.
His blossoming lotus face is sweet; His chin is sweet, an abode of beauty.
His sweet tongue destroys affliction and dispels sorrow and sin.
His bimba-like lips are sweet, and the fine rows of His teeth are sweet.
His sweet smile steals sages' minds and makes beauty overflow with rasa.
His round crimson cheeks are sweet, and His earrings are exceedingly luscious.
The sweet tilaka shines upon His brow, flashing with dazzling radiance.

ORIGINAL Braj Bhasha

Continuation of [246]

मधुर कण्ठ कमल-हार, मधुर मधुप कर गुंजार,
मधुर गुंज-माल धार, नाचत हरि धाए॥
मधुर कटि, उदार उदर, त्रिवली-मधुर नाभि सुघर,
मधुर श्रवण, नासावर, मधुरिमा रमाए॥
भूषण शृंगार मधुर, किंकिणि-झनकार मधुर,
नूपुर-छमकार मधुर, अग-जग मधुराए॥
मधुर अंग-अंग सुठाम, कोटि-कोटि लजत काम,
मुनि-मन-नैनाभिराम, रूप-निधि भराए॥
मधुर धातु अति विचित्र, अंग-अंग मधुर चित्र,
रचे रुचिर मधुर मित्र, प्रेम-रस बढ़ाए॥
वृन्दावन मधुर वास, मधुर रसिक, मधुर रास,
मधुर सकल रस-विलास, रसिक-रूप भाए॥

[247]

(Rāga Īmana - Tīna Tāla)

नीलमणि धेनु लिये संग आवत।
गोपद-धूरि गगन महँ छाई, गो-धन इत-उत धावत॥
क्रीड़त ग्वाल-बाल-संग प्रमुदित हिलि-मिलि, हँसत-हँसावत।
नाचत-कूदत विविध ताल दे, वेणु-विषाण बजावत॥
मुरली-धुनि सुनि मधुर कान्ह की, घर-घर मंगल छाए।
ब्रज-जन-मन-रंजन दुःख-भंजन मोहन वन तें आए॥
अलकावलि अलि-पाँति-लजावनि, कुटिल भृकुटि अति बाँकी।
सिर शिखि-पिच्छ मुकुट मणि-मण्डित, मधुर मनोहर झाँकी॥
वन विहरत श्रम-जनित स्वेद-कण शुभ ललाट पर झलकत।
नीलोत्पल-दल-कान्ति मनोहर, प्रेम-सुधा-सर छलकत॥
जलद निरखि ज्यों तृषित चातकी चित्त निरतिशय हरषत।
गोपीजन त्यों मगन होत हरि-रूप-माधुरी निरखत॥
रसमय वलित ललित मणि-कुण्डल गण्ड-मुकुर अति चमकत।
नटवर-वेष मदनमोहन की रूप-ज्योति अति दमकत॥

ENGLISH TRANSLATION

Continuation of [246]

His throat and lotus garland are sweet, and the bees' humming around them is sweet.
Wearing a sweet necklace of guñjā berries, Hari comes dancing.
His waist is sweet, His generous abdomen sweet, and His three folds and shapely navel are sweet.
His ears and excellent nose are sweet, immersing all in sweetness.
His ornaments and adornment are sweet, and the ringing of His waist bells is sweet.
The chiming of His anklets is sweet, making all moving and unmoving existence sweet.
Every well-formed limb is sweet and puts millions of Cupids to shame.
Delighting sages' minds and eyes, He fills all with the treasury of His beauty.
His colorful mineral decorations are sweet, and sweet designs adorn every limb.
Lovingly painted by His dear friends, they increase the rasa of love.
His dwelling in Vrindavana is sweet, its connoisseurs are sweet, and its rasa dance is sweet.
Every play of rasa is sweet, for His connoisseur's form delights the heart.

[247]

(Raga Imana - Tina Tala)

Nīlamaṇi returns, bringing the cows with Him.
Dust raised by their hooves fills the sky, while the herds run here and there.
Delighted, He mingles and plays with the cowherd boys, laughing and making them laugh.
They dance and leap in many rhythms, sounding flutes and horns.
Hearing Kānha's sweet flute melody, auspiciousness fills every home.
Mohana, who delights the people of Vraja and destroys sorrow, has returned from the forest.
His rows of curls shame lines of bees, and His curved brows are exceedingly graceful.
A peacock-feather crown set with jewels rests upon His head, creating a sweet, enchanting vision.
Drops of perspiration from roaming the forest glisten upon His lovely brow.
His enchanting complexion resembles blue-lotus petals, while a lake of love's nectar overflows.
As a thirsty cātaka rejoices beyond measure on seeing a raincloud,
the gopīs become absorbed on beholding the sweetness of Hari's form.
His graceful jeweled earrings, curved and filled with rasa, flash upon the mirrors of His cheeks.
The radiance of Madanamohana's beauty shines brilliantly in His attire as the supreme dancer.

ORIGINAL Braj Bhasha

[248]

(Rāga Dhanāśrī - Tīna Tāla)

नीलमणि मनहर वन तें आवत।
करतल लकुटि धेनु की हटकनि, वेणु अधर मीठे सुर गावत॥
नील-श्याम तन मदन-मनोहर, अंग-अंग अतिशय छवि पावत।
बाँकी भौंह, कमल-दल-लोचन, करि विनोद सब सखनि हँसावत॥
कारी-धौरी धूमरि-धूसरि चितकबरी ले नाम बुलावत।
नाचत-कूदत-उछरत कबहूँ, मन्द-गयन्द-गतिहि सरमावत॥
रूप-सुधा-सर विमल मनौ ब्रज-जुवतिन-मन-कुमुदहि विकसित।
मुख-शरदिन्दु उदित छिन महँ सब गोपिन विरह-तमिस्र नसावत॥
विविध सौरभित सुमन-माल गल, नव पल्लव-सुषमा सरसावत।
चपल ग्वाल-बालन संग हिलि-मिलि नाना विधि कौतुक उपजावत॥
निरखि परम सौन्दर्य मधुर अतुलित मनमथ-मन सहज लजावत।
मोहन छैल-छबीले नटवर सब पर रूप-ठगौरी लावत॥

[249]

(Rāga Gaurī - Tīna Tāla)

नन्दसुत रसमय वन तैं आवत।
रसमय करत विनोद विविध विधि, रसमय नयन नचावत॥
रसमय गो-पद-धूलि-धूसरित, रसमय वत्स खिलावत।
रसमय नटवर-रूप मनोहर, रसमय कमल फिरावत॥
रसमय श्याम-नील श्रीतनु पर उज्ज्वल द्युति दमकावत।
रसमय पीत वसन विद्युत-सम अनिल-लहर लहरावत॥
रसमय मधुर अधर धर मुरली, रसमय तान सुनावत।
रसमय मधुर सुधाधर सुर सों रसमय रागिनि गावत॥
रसमय गोल कपोल, श्रवण रसमय कुण्डल झलकावत।
रसमय भृकुटि कुटिल सों रसमय गोपी-मन सरसावत॥

ENGLISH TRANSLATION

[248]

(Raga Dhanasri - Tina Tala)

Enchanting Nīlamaṇi returns from the forest.
A herding stick rests in His palm, and at His lips the flute sings sweet notes.
His dark blue body enchants even Love, and every limb possesses surpassing beauty.
With graceful brows and lotus-petal eyes, He jokes and makes all His friends laugh.
He calls the black, white, smoke-colored, gray and spotted cows by name.
At times He dances, leaps and bounds; at others His slow elephant gait puts proud elephants to shame.
Like a pure lake of beauty's nectar, He makes the lily-hearts of Vraja's young women bloom.
The autumn moon of His face rises in an instant and dispels every gopī's darkness of separation.
Many fragrant flower garlands adorn His throat, enriched by the beauty of fresh leaves.
Mingling with the lively cowherd boys, He creates all kinds of playful wonders.
Seeing His incomparable, supremely sweet beauty, even Cupid's mind naturally grows ashamed.
Mohana, the handsome and charming supreme dancer, casts the spell of His beauty upon everyone.

[249]

(Raga Gauri - Tina Tala)

Nanda's son, filled with rasa, returns from the forest.
Filled with rasa, He sports in many ways and playfully moves His rasa-filled eyes.
His limbs are sweetly dusted by the cows' hooves, and He fondles the calves in rasa.
His enchanting dancer's form is filled with rasa, and He twirls a rasa-filled lotus.
Upon His beautiful dark blue body a bright, rasa-filled radiance flashes.
His yellow cloth, filled with rasa, waves in the breeze like lightning.
He places the flute upon His sweet, rasa-filled lips and sounds melodies filled with rasa.
With nectar-bearing notes filled with rasa, He sings melodies steeped in rasa.
His round cheeks are filled with rasa, and rasa-filled earrings flash at His ears.
With His curved, rasa-filled brows, He fills the gopīs' minds with rasa.

ORIGINAL Braj Bhasha

Continuation of [249]

रसमय घुँघरारी अलकावलि अलिकुल-पाँति लजावत।
रसमय सिर शिखि-पिच्छ मुकुट रसमय सुषमा बगरावत॥
रसमय सकल अंग अति रसमय, मधुर-मधुर मुसुकावत।
रसमय ललित भंगिमा रसमय सखनि समोद हँसावत॥

[250]

(Rāga Gaurī - Tīna Tāla)

वन तें घर हरि पहुँचे आय।
गावत, नाचत, ताल बजावत, आगे-पाछे गाय॥
पीत-हेम-अम्बर शुभ सोहत, वन-माला गल राजत।
विविध विचित्र चित्र तनु मण्डित, मुरली अधर विराजत॥
अंग सकल गोधूलि-धूसरित, कुंचित कुन्तल सोहत।
गुँथे सुमन नव पल्लव युत, शिखि-पिच्छ-मुकुट मन मोहत॥
कुण्डल मकराकृत श्रुति शोभित, पुष्प कनेर सुरंगी।
अरुणाभा श्यामल कपोल दमकत, दृग वंकिम भंगी॥
रुनझुन-रुनझुन किंकिणि बाजत, नूपुर पग झनकारत।
ब्रज-नव-रमणि निरखि छवि मोहन, बरबस सरबस वारत॥

[251]

(Rāga Bhairava - Tīna Tāla)

देखी आजु अनोखी बात।
गई हुती लै खरिक दोहनी, सुमिरत मोहन-गात॥
मन की जाननिहारे आए, मुरली मधुर बजात।
निरखि रहे ग्वालिनि-तन ठाढ़े, मधुर-मधुर मुसुकात॥
सुनि मुरली-धुनि तिरछे नयननि निरखत मुख-जलजात।
भई बावरी, बिसरी तन-सुधि, रही नहीं कछु ज्ञात॥
गैया के बदले नोई लै बाँधी बरधा-लात।
प्रेम-सुधा-रस छकी ग्वालिनी ठाढ़ी पुलकित गात॥

ENGLISH TRANSLATION

Continuation of [249]

His rasa-filled rows of curling locks put swarms of bees to shame.
The peacock-feather crown upon His head spreads rasa-filled beauty.
Every limb is rasa-filled, utterly filled with rasa, and He smiles ever so sweetly.
His graceful gestures are filled with rasa, and He joyfully makes His friends laugh.

[250]

(Raga Gauri - Tina Tala)

Hari returns home from the forest.
He sings, dances and marks the rhythm, while cows move before and behind Him.
His auspicious golden-yellow garment shines, and a forest garland adorns His throat.
Many wondrous painted designs decorate His body, and the flute rests upon His lips.
Every limb is dusted with the cows' dust, and His curling locks are beautiful.
Flowers and new leaves are woven into them, while His peacock-feather crown steals the mind.
Fish-shaped earrings adorn His ears, together with brightly colored oleander flowers.
His dark cheeks glow crimson, and His sidelong eyes are gracefully curved.
His waist bells ring runajhuna, and the anklets upon His feet resound.
Beholding Mohana's beauty, the young women of Vraja helplessly surrender everything.

[251]

(Raga Bhairava - Tina Tala)

Today I saw an astonishing thing.
I had gone to the cowshed carrying the milk pail, remembering Mohana's form.
He who knows the heart arrived, playing His sweet flute.
He stood gazing at the cowherd woman's form and smiled ever so sweetly.
Hearing the flute, she looked upon His lotus face with sidelong eyes.
She went mad, forgot all bodily awareness and knew nothing at all.
Instead of tethering the cow, she took the rope and tied it around the bull's leg.
Intoxicated by the nectar of love, the cowherd woman stood with every limb thrilled.

ORIGINAL Hindi and Braj Bhasha

[252]

(Rāga Jaṅgalā - Tāla Kaharavā)

यमुना-तट-संनिकट कुंजमें मृदुल शिलापर मोहन श्याम।
बैठे रूप-छटा बिखराते, बजा रहे वंशी अभिराम॥
सजी-सजायी चली जा रही गोपी ले करमें मटकी।
जल भरने, सुन मुरली-ध्वनि, वह रही राहमें ही अटकी॥
खिंची लोह-चुम्बक-सी मुनि-मन-मोहन-मुख-माधुर्य निहार।
जा बैठी विमुग्ध, विस्मित-सी, भूल भवन-तन-मन-संसार॥
भरा अमित आमोद हृदयमें, उपजा मन मधुमय अभिलाष।
बैठी रहूँ सदा यों ही, बस, मुग्ध हुई मोहनके पास॥

[253]

(Rāga Bhairavī - Tīna Tāla)

माधुरी मुरली अधर धरें।
बैठे मदनगुपाल मनोहर सुन्दर कदम्ब तरें॥
इत-उत अमित ब्रज-वधू ठाढ़ीं, विविध विनोद करें।
गाय-मयूर-मधुप रस-माते, नहीं समाधि टरै॥
झाँकी अति बाँकी ब्रज-सुत की, कलुष-क्लेश हरै।
बसत नयन-मन नित्य निरन्तर, नव-नव रति संचरै॥

[254]

(Rāga Khamāca - Tīna Tāla)

बजावत मुरली श्याम सुजान।
बनि संगीत-रूप रसमय प्रिय छेड़त मीठी तान॥
धन्य भई सब राग-रागिनीं, बड़भागिनी महान।
हरि-मुख बसीं, निकसि मुरली-छिद्रन तें सुधा-समान॥
हर्यो सकल विष जग-विषयन कौ, कर्यो उदय अनुराग।
प्रियतम श्याम-चरण-पंकज में, भयो सहज सब त्याग॥
टूटि गये सब बन्धन, जागे परम सखी के भाग।
मुरली की मोहनी मिटाए भोग-विराग-विभाग॥

ENGLISH TRANSLATION

[252]

(Raga Jangala - Tala Kaharava)

In a grove near the Yamunā's bank, Mohana Śyāma sits upon a smooth stone.
Scattering the splendor of His beauty, He plays His enchanting flute.
Beautifully adorned, a gopī walks by carrying a water pot in her hand.
On her way to draw water, she hears the flute and stops upon the path.
Like iron drawn to a magnet, she is pulled toward the sweetness of the face that enchants sages' minds.
She sits beside Him, spellbound and amazed, forgetting home, body, mind and world.
Measureless delight fills her heart, and a honey-sweet longing arises within.
"May I sit here like this forever." Enchanted, she remains beside Mohana.

[253]

(Raga Bhairavi - Tina Tala)

He holds the flute of sweetness to His lips.
Enchanting Madanagopāla sits beneath a lovely kadamba tree.
Countless women of Vraja stand here and there while He performs many playful acts.
Cows, peacocks and bees are intoxicated with rasa, and their absorption never breaks.
The graceful vision of Vraja's son removes impurity and affliction.
Dwelling forever in eyes and hearts, it awakens ever-new love.

[254]

(Raga Khamaca - Tina Tala)

Wise Śyāma plays the flute.
His rasa-filled Beloved assumes the very form of music and sounds a sweet melody.
All the rāgas and rāginīs are blessed, supremely fortunate and great.
They dwell in Hari's mouth and emerge like nectar through the flute's holes.
They remove all the poison of worldly objects and awaken loving attachment.
At beloved Śyāma's lotus feet, every other attachment falls away naturally.
Every bond breaks and the supreme sakhī's good fortune awakens.
The flute's enchantment dissolves the distinction between enjoyment and renunciation.

ORIGINAL Braj Bhasha

[255]

(Rāga Tilaṅga - Tīna Tāla)

बजाओ मति मुरली, घनश्याम!
जब लौं करों रसोई तब लौं मति छेड़ो मधु तान॥
बही धार रस की मुरली-सुर पहुँची चूल्हे आय।
कीन्हीं सबरी लकड़ी गीली, दीन्हीं आग बुझाय॥
धुआँ उठ्यो, रुक्यो मेरो राँधन कौ सगरौ काम।
बिना रसोई कहा खाइँगे घर के लोग तमाम॥
मुरली मोय लगे अति मीठी, बिसरि जाय सब आन।
या तैं सुनौ बिनती मोरी, मोहन जीवन-प्राण!
मीठी मुरली मैं सुनि पाऊँ, बुझै न मेरी आग।
जो तुम करौ व्यवस्था दोऊ, ऐसी जागे मेरौ भाग॥

[256]

(Rāga Bhairavī - Tīna Tāla)

मुरलिया! मत बाजै अब और।
हर्यो शील-कुल-मान, करी बदनाम मोय सब ठौर॥
रहो न मोपै जाय, सुनूँ जब तेरी मधुरी तान।
उमगे हियो, नैन झरि लागे, भाजन चाहें प्राण॥
कुटिल कान्ह धरि तोय अधर पर राधा-राधा टेरै।
रहै न मेरौ मन तब बस में, गिनै न साँझ-सबेरे॥
घर कौ काम, सास-पति-सेवा, सब कौ मोह बिसार।
करनौ परे मोहि बरबस तब मोहन हित अभिसार॥
वंशी सखी! बिनय सुन मेरी, तजि दे यह उत्पात।
वा छलिया के बस ह्वै मो पै मति करे तू घात॥

ENGLISH TRANSLATION

[255]

(Raga Tilanga - Tina Tala)

Do not play the flute, Ghanaśyāma!
Until I finish cooking, do not sound that honeyed melody.
A current of rasa flowed from the flute and reached my hearth.
It soaked all the firewood and put out the flame.
Smoke arose, and all my cooking came to a stop.
Without a meal, what will everyone in the house eat?
The flute sounds so sweet to me that I forget everything else.
Therefore hear my prayer, Mohana, life of my life:
let me hear the sweet flute without my fire going out.
If You arrange for both, how fortunate I shall be!

[256]

(Raga Bhairavi - Tina Tala)

Little flute, play no more!
You have stolen my virtue and family honor and disgraced me everywhere.
I cannot remain where I am when I hear your sweet melody.
My heart surges, my eyes begin to stream and my life breath longs to flee.
Crooked Kānha holds you to His lips and calls, "Rādhā, Rādhā."
Then my mind no longer remains under my control and takes no account of evening or morning.
Forgetting household work, service to mother-in-law and husband, and attachment to everyone,
I am helplessly compelled to go meet Mohana in secret.
Flute, my friend, hear my plea and abandon this disturbance.
Do not submit to that trickster and strike me down.

ORIGINAL Braj Bhasha and Hindi

[257]

(Rāga Āsāvarī - Tīna Tāla)

ग्वालिन मुरली-धुनि सुनि अटकी।
रही निहारति तरु-साखा-दिसि, वृत्ति न नेकहु सटकी॥
दधि ढुरि चल्यो, लई सिर तैं जब कर उतारि दधि-मटकी।
ठाढ़ी माटी की पुतरी-सी अटल-अचल, मति ठिठकी॥
भौंचक रही देखि मोहन-छवि, सुषमा पियरे पट की।
बदन-कमल-रस-माती दृग-मधुकरी रहत, नहीं हटकी॥

[258]

(Rāga Vāgeśrī - Tāla Kaharavā)

सुनि मधु मुनि-मन-मोहनि मुरली, करि मधु रूप-सुधा-रस-पान।
बिसरे अग-जग, तन-मन सगरे, राधा भई तुरत बेभान॥
श्रवण-नयन-पथ करि प्रवेश उर, छेड़ि रहे मधु मुरली-तान।
छाय रहे, रस लगे उँड़ेलन दिव्य मधुर रसराज सुजान॥
योगी, परम सिद्ध, तापस, मुनि, ज्ञानी, जीवन्मुक्त महान।
सुनि मुरली, अवलोकि मधुर छवि, रखि नहिं सकत चित्त-अवधान॥
चकित-थकित, उर द्रवित, स्रवत दृग, बरबस तजि विराग अरु ज्ञान।
डूबत मधुर प्रेम-रस-निधि अति, भजत अहेतुक मन भगवान्॥

[259]

(Rāga Deśa - Tīna Tāla)

श्याम ने मुरली मधुर बजाई।
सुनत टेर तनु-सुधि बिसारि सब गोप-बालिका धाई॥
लहँगा ओढ़ि, ओढ़ना पहिरे, कंचुकि भूलि पराई।
नकबेसर डारे श्रवणन महँ, अद्भुत साज सजाई॥
धेनु सकल तृण चरन बिसार्यो, ठाढ़ी श्रवण लगाई।
बछुरन के थन रहे मुखन महँ, सो पय-पान भुलाई॥

ENGLISH TRANSLATION

[257]

(Raga Asavari - Tina Tala)

Hearing the flute melody, the cowherd woman stops.
She stares toward the branch of a tree, her awareness not shifting in the least.
The curd begins to spill when she takes the pot down from her head with her hand.
She stands as fixed and motionless as a clay doll, her mind utterly arrested.
She remains astonished, beholding Mohana's beauty and the splendor of His yellow cloth.
The bee of her gaze, intoxicated by the rasa of His lotus face, stays there and will not move.

[258]

(Raga Vagesri - Tala Kaharava)

Hearing the honey-sweet flute that enchants sages' minds and drinking the nectar of His sweet form,
Rādhā at once forgets moving and unmoving creation, Her entire body and mind, and loses outward awareness.
Entering Her heart by the paths of hearing and sight, the honey-sweet flute melody continues to sound.
The wise king of rasa pervades Her and begins pouring forth divine, sweet rasa.
Yogīs, perfected beings, ascetics, sages, men of wisdom and even exalted souls liberated while living
cannot preserve their concentration when they hear the flute and behold His sweet beauty.
They are amazed and overcome; their hearts melt and their eyes flow. Helplessly abandoning detachment and knowledge,
they plunge into the vast treasury of sweet loving rasa and worship Bhagavān with causeless hearts.

[259]

(Raga Desa - Tina Tala)

Śyāma plays His sweet flute.
Hearing its call, all the young cowherd girls forget bodily awareness and run to Him.
One wraps herself in a skirt and wears her veil as a garment, forgetting her bodice.
Another puts her nose ring in her ear, adorning herself in an astonishing way.
Every cow forgets to graze and stands listening.
The calves keep the teats in their mouths yet forget to drink the milk.

ORIGINAL Braj Bhasha and Hindi

Continuation of [259]

पशु-पंछी जहँ-तहँ रहे ठाढ़े, मानो चित्र लिखाई।
पेड़-पहाड़ प्रेमवश डोले, जड़ चेतनता आई॥
कालिन्दी-प्रवाह नहिं चाल्यो, जलचर सुधि बिसराई।
शशि की गति अवरुद्ध, रहे नभ देव विमानन छाई॥
धन्य बाँस की बनी मुरलिया, बड़ो पुण्य करि आई।
सुर-मुनि-दुर्लभ रुचिर वदन नित राखत श्याम लगाई॥

[260]

(Rāga Pūriyā - Tīna Tāla)

मुरलिया बाजी रे बाजी।
जो जहँ जैसे रही तहाँ तहँ तैसे ही उठि भागी॥
तन-मन, असन-वसन, पति-सुत-घर सब की सुधि बिसराई।
चली बेगि आतुर सरिता ज्यों, श्याम-समुद्र कौं धाई॥
कोउ काहू की बाट न जोई, काहूऐ संग न लीनी।
खिंचि चलि गई लोह-चुम्बक-ज्यों, भई प्रेम-रंग-भीनी॥
जाइ मिली पिय सों, मनभावति वस्तु अलौकिक पाई।
भुक्ति-मुक्ति, मैं-मेरी सगरी हरि महँ जाइ समाई॥

[261]

(Tune: Lāvanī - Tāla Kaharavā)

मधुर मुरलि कर, मोर-मुकुट सिर, नूतन जलद-नील घनश्याम।
ऋषि-मुनि-मन-आकर्षक दृगयुग, कुटिल भृकुटि, पट पीत ललाम॥
कोटि-कोटि मन्मथ-मन्मथ-माधुर्य, रूप-गुण-निधि अभिराम।
स्मरण सतत करते रहते शुचि पावन प्रेमीजन अविराम॥
नियत समय संकेत-स्थलपर पहुँच प्रतीक्षा करते श्याम।
शुचितम दिव्य रास-रस-स्वामिनि स्वयं पधार रहीं छविधाम॥

ENGLISH TRANSLATION

Continuation of [259]

Animals and birds remain standing wherever they are, as though painted in a picture.
Trees and mountains sway under love's power, and consciousness enters the inert.
The Yamunā's current ceases to flow, and the creatures in her waters forget themselves.
The moon's movement stops, while the sky fills with the gods' celestial vehicles.
Blessed is the flute made from bamboo; it has arrived bearing immense merit.
Śyāma keeps it forever pressed to His beautiful lips, a privilege rare even for gods and sages.

[260]

(Raga Puriya - Tina Tala)

The flute has sounded, yes, sounded!
However and wherever each woman was, she sprang up and ran from that very place.
She forgot body and mind, food and clothing, husband, children and home.
Like an impatient river rushing swiftly, she ran toward the ocean of Śyāma.
No one waited for another or took anyone along.
Drawn like iron to a magnet, each went forth, steeped in the color of love.
She reached her Beloved and obtained the transcendent object dear to her heart.
Enjoyment and liberation, I and mine, all dissolved into Hari.

[261]

(Tune: Lavani - Tala Kaharava)

A sweet flute rests in His hand and a peacock-feather crown upon His head; Ghanaśyāma is blue as a fresh raincloud.
His pair of eyes draws the minds of sages, His brows are curved, and a splendid yellow cloth adorns Him.
His sweetness bewilders millions upon millions of Cupids; He is the enchanting treasury of beauty and virtues.
Pure and holy lovers remember Him constantly and without interruption.
At the appointed time Śyāma reaches the trysting place and waits.
The supremely pure mistress of divine rāsa-rasa, the abode of beauty Herself, is now arriving.

ORIGINAL Hindi and Braj Bhasha

[262]

(Rāga Basanta - Tīna Tāla)

श्याम-दरस-परसनकी प्यासी विरहाकुल सब ब्रजनारी।
धीरज गयो, भई अति आतुर, बाढ़ी हियें प्रीति न्यारी॥
परम रसिक नागर रस-सागर जानि गये हरि हिय की बात।
यमुना-पुलिन सुकुसुमित कानन ठाढ़े जाय मधुर मुसुकात॥
धर मधु अधर मुरलिया, मोहन लगे बजावन अति अभिराम।
स्वर-संकेत नाम लै-लै, सब टेरीं भाग्यवती ब्रजवाम॥
सुनत सकल भागीं ब्रज-वनिता, लखि प्रियतम कौ प्रिय आह्वान।
देह-गेह कौ मोह छाँड़ि सब, तजि मरजाद लोक, कुल-कान॥
प्रेम-चतुर चातकि-गण नव घन निरखि भई आनन्द-विभोर।
चतुर चकोरीं चन्द्र देखि जनु जुरि आई सब एकहि ठौर॥
तैसहि दग्ध विषम विरहानल ब्रजबाला सब जुरीं सुभाय।
दिव्य सुखद सौन्दर्य-सुधा-सागर शीतल में रहीं नहाय॥
मिटीं सकल तन-मन की ज्वाला, अमित दुःख कौ आयो अन्त।
भेंटे प्रेमानन्द पूर्णतम प्रियतम, बाढ़्यो प्रेम अनन्त॥

[263]

(Rāga Deśa - Tāla Mūla)

थीं वे विकसित-शारदीय-मल्लिका-सुमन-शोभित रजनी।
देख उन्हें कर प्रकट 'योगमाया', अचिन्त्य निज शक्ति धनी॥
षडैश्वर्य भगवान् पूर्णने किया तुरत संकल्प महान।
रमण-रसास्वादन, स्वरूप-वितरण का, कर सबको रस-दान॥
दीर्घकाल पर दे दर्शन निज प्यारीको जैसे प्रियतम,
रंग दे केसरसे उसका मुख-मण्डल निज कर सुखद परम॥
वैसे प्राची दिशा-सुमुखी-मुख सुखद स्वकिरण-अरुणसे रंग,
उदय हुआ विधु जग-जीवोंका ताप मिटाता शीतल अंग॥

ENGLISH TRANSLATION

[262]

(Raga Basanta - Tina Tala)

All the women of Vraja, anguished in separation, thirst to see and touch Śyāma.
Their patience is gone, their urgency immense, and a singular love swells within their hearts.
Hari, the supremely expert lover and ocean of rasa, understands their hearts.
He stands smiling sweetly in a flower-filled forest upon the Yamunā's bank.
Placing the flute upon His honeyed lips, Mohana begins playing most enchantingly.
Through coded notes He calls each fortunate woman of Vraja by name.
Hearing it, all the women run, recognizing their Beloved's cherished summons.
They abandon attachment to body and home, social propriety, public opinion and family honor.
Expert cātaka birds of love, they behold the fresh cloud and become overwhelmed with bliss.
Like clever cakora birds seeing the moon, they all gather in a single place.
Thus, scorched by the terrible fire of separation, all the girls of Vraja naturally assemble.
They bathe in the cool ocean of divine, bliss-giving nectar that is His beauty.
Every burning pain of body and mind disappears, and their measureless sorrow ends.
They meet their supremely complete Beloved, the bliss of love, and infinite love swells higher.

[263]

(Raga Desa - Tala Mula)

Those nights were adorned by fully blossomed autumn jasmine flowers.
Seeing them, the possessor of inconceivable power manifests His Yogamāyā.
Bhagavān, complete in the six divine opulences, at once forms a sublime resolve:
to relish the rasa of loving sport, distribute His own nature and bestow rasa upon all.
Just as a beloved, seeing his dear one after a long time,
colors her face with saffron by his own supremely pleasing hand,
so the moon rises and colors the beautiful face of the eastern horizon crimson with its pleasing rays,
its cooling orb removing the suffering of the world's living beings.

ORIGINAL Hindi

Continuation of [263]

लक्ष्मी-मुख-सम शोभित नव कुंकुम-सम अरुण-वर्ण शशि देख।
विधुकी कोमल किरणावलिसे उद्भासित अरण्यको लेख॥
मधुर-मनोहर नेत्रवती शुचि ब्रज-सुन्दरियोंका मन हर।
किया विचित्र वेणु-वादन माधवने सुललित मधुर-स्वर॥
मुरलीके मधु स्वरमें पाकर प्रियतमका रसमय आह्वान।
हुई सभी उन्मत्त, चलीं तज लज्जा, धैर्य, शील, कुल-मान॥
पति, शिशु, गृह, धन, धान्य, वस्त्र, भूषण, गौ, कर भोजनका त्याग।
चलीं जहाँ जो जैसे थीं, भर मनमें प्रियतमका अनुराग॥
नहीं किसीसे पूछा कुछ भी, कहा न कुछ भी, चित्त विभोर।
चलीं वेगसे जहाँ बजाते थे मुरली मधु नन्द-किशोर॥
प्रेम-विवर्धक मुरली-स्वरसे हो अति विह्वल ब्रजनारी।
पहुँचीं तुरत निकट प्रियतमके, भूल स्व-परकी सुधि सारी॥
थीं वे कृष्णगृहीत-मानसा, थीं वे उज्ज्वल रसकी मूर्ति।
थीं वे शुचितम प्रेमपूर्ण नटवरकी मधुर लालसा-पूर्ति॥
आत्मनिवेदन, पूर्ण समर्पण था पवित्रतम उनका भाव।
जिसमें था न स्व-सुख-वांछाका किंचित् लेश, न किंचित् चाव॥
विविध भाँतिसे किया परीक्षण, दिखा मोह, भय, धर्म, विवेक।
पर उन प्रेममयी शुचि ब्रज-वधुओंने तनिक न छोड़ी टेक॥
कहा, ‘विभो! सर्वत्र विराजित! सर्व-समर्थ! सर्व-आधार!
क्यों नृशंस तुम बोल रहे यों? आयीं हमें देख निज द्वार॥
त्याग सर्व-विषयोंको, भुक्ति-मुक्तिको, हम आयीं पद-मूल।
दुरवग्रह! मत छोड़ो हमको, यों सारी रसमयता भूल॥
प्रिय! तुम ही हो प्राणिमात्रके बन्धु, आत्मा अति प्रियतम।
पाकर छोड़ जाय जो तुमको, महामूर्ख वह, पतित, अधम॥
तुम्हीं बताओ परम धर्मविद्! नित्यप्रिय! तुमसे कर प्रीति,
भजे अन्य दुःखदको फिरसे, क्या है कभी उचित यह नीति?’

ENGLISH TRANSLATION

Continuation of [263]

They behold the moon, beautiful as Lakṣmī's face and crimson like fresh kuṅkuma.
Its soft rays illumine the entire forest.
Stealing the minds of Vraja's pure and beautiful women with enchanting eyes,
Mādhava performs extraordinary flute music in graceful, sweet notes.
Within the flute's honeyed sound they receive their Beloved's rasa-filled summons.
All become divinely mad and set forth, abandoning modesty, patience, decorum and family honor.
They leave husband, infant, home, wealth, grain, clothing, ornaments, cows and food.
However and wherever each one is, she goes with love for her Beloved filling her heart.
They ask no one's permission and say nothing to anyone, their minds overwhelmed.
They hasten to where the young son of Nanda is playing His honey-sweet flute.
The flute notes increase their love and make the women of Vraja intensely restless.
They reach their Beloved at once, forgetting every awareness of self and other.
Their minds have been seized by Kṛṣṇa; they are embodiments of radiant rasa.
Filled with the purest love, they fulfill the supreme dancer's sweet longing.
Self-offering and complete surrender form their most sacred disposition,
without the slightest trace of desire or taste for personal happiness.
He tests them in many ways, invoking attachment, fear, duty and discrimination.
Yet those pure, love-filled women of Vraja do not yield their resolve in the least.
They say, "All-pervading Lord, omnipotent support of all,
why do You speak so cruelly after seeing us arrive at Your door?
Abandoning all objects of enjoyment and even enjoyment and liberation, we have come to Your feet.
O obstinate One, do not forsake us and thus forget all rasa.
Beloved, You alone are every creature's friend and most beloved indwelling Self.
Whoever obtains You and then leaves You is a great fool, fallen and base.
You are the supreme knower of dharma, our eternally beloved Lord. Tell us:
after loving You, could it ever be right to serve again another source of sorrow?"

ORIGINAL Hindi

Continuation of [263]

‘छोड़ कहाँ हम जायें तुम्हें अब, चलते नहीं चरण पद एक।
सुखसे लूट सभीका मन-धन, चले बताने हमें विवेक?’
आत्माराम-शिरोमणि, सत्-चित्-परमानन्दरूप पर-धाम।
योगेश्वर-ईश्वर, सब-लोक-महेश्वर, नित्यतृप्त निष्काम॥
अज-भव-शेष-सनक-नारद सब करते नित जिनका गुण-गान।
प्रेममयी ब्रज-वनिताओंके शुद्ध प्रेम-वश वे भगवान्॥
अंग विमल शुचि स्पर्श-दान कर किया सभीको पावन, धन्य।
भावोद्दीपन किया, जगाया शुद्ध-काम रतियोग्य अनन्य॥
आत्मरमण फिर किया परम शुचि पूर्णकाम हरिने अभिराम।
शारदीय उन शशधर-किरण-सुशोभित रातोंमें रस-धाम॥
सत्यकाम अवरुद्ध-सुसौरत हरिने किया पवित्र विहार।
सत्-संकल्प चिन्मयी लीला-रसमय मधुर नित्य अविकार॥
नहीं रमण यह था कदापि विषयासक्तोंका ‘इन्द्रिय-भोग’।
नहीं आत्माराम योगियोंका भी ‘आत्मरमण’-संयोग॥
‘काम-विजय’ का भी न कहीं था कुछ भी यहाँ कल्पना-लेश।
क्योंकि नीच कामका तो हो सकता यहाँ न कभी प्रवेश॥
था विशुद्ध वितरण माधवका ‘निज-स्वरूप-आनन्द’ महान।
था यह परम ‘रसास्वादन’ का निजमें ही निजका संविधान॥
आस्वादक आस्वाद्य न दो थे, था मधुमय लीला-संचार।
था यह एक विलक्षण पावन परम प्रेमरसका विस्तार॥
मधुर परम इस रस-सागरमें गोपीजनका ही अधिकार।
परम त्यागका मूर्त रूप लख, जिन्हें किया हरिने स्वीकार॥
प्रेममयी ब्रज-रमणी-गण-मण्डलमें हुए सुशोभित श्याम।
अगणित राशि-तारिकामें अकलंक पूर्ण विधु विमल ललाम॥
अथवा नव नीलाभ श्याम-घन दामिनि-दलमें रहे विराज।
घन-दामिनि, दामिनि-घन अन्तर अगणित उभय अतुल द्युति साज॥
रासेश्वरी राधिकाके एकाधिपत्यमें सुन्दर साज।
शुचि सौन्दर्य मधुर रसमय असमोर्ध्व अमित बिजली-घनराज॥

ENGLISH TRANSLATION

Continuation of [263]

"Where could we go after leaving You now? Our feet cannot move a single step.
Having effortlessly plundered everyone's mental wealth, have You come to teach us discrimination?"
He is the crown jewel of self-delighting beings, the supreme abode and embodiment of being, consciousness and absolute bliss.
He is the Lord of the masters of yoga, sovereign of every world, eternally satisfied and without desire.
Brahmā, Śiva, Śeṣa, Sanaka and Nārada eternally sing His virtues.
Yet that Bhagavān submits to the pure love of Vraja's love-filled women.
Bestowing the touch of His stainless, pure limbs, He sanctifies and blesses them all.
He intensifies their bhāva and awakens pure desire fit for exclusive divine love.
Then Hari, whose every desire is fulfilled, performs supremely pure, enchanting self-delighting play,
the abode of rasa, through those autumn nights beautified by the moon's rays.
Hari of true desire, whose power of love remains perfectly contained, performs sacred pastimes.
His conscious līlā, born of His true resolve, is filled with rasa, eternally sweet and changeless.
This loving play is never the sensory indulgence of people attached to worldly objects.
Nor is it the inward self-enjoyment of self-satisfied yogīs.
There is not even the faintest conception here of conquering lust,
for base lust can never gain entrance to this realm.
It is Mādhava's pure distribution of the immense bliss of His own essential nature.
It is His own ordering of the supreme relish of rasa within Himself.
The relisher and the relished are not two; there is only the honeyed current of līlā.
It is an extraordinary, sacred expansion of the supreme rasa of love.
Only the gopīs possess the right to this supremely sweet ocean of rasa.
Seeing them as embodied forms of absolute renunciation, Hari accepts them.
Śyāma shines within the circle of Vraja's love-filled women
like the spotless full moon among countless constellations of stars.
Or He is a fresh dark-blue raincloud shining amid a host of lightning flashes.
Cloud among lightning and lightning within cloud, the countless Pairings display incomparable radiance.
All remain beautifully arrayed under the sole sovereignty of Rādhikā, queen of the rāsa dance:
an immeasurable kingdom of lightning and cloud, unequalled and unsurpassed in pure, sweet, rasa-filled beauty.

ORIGINAL Hindi

Continuation of [263]

एक-एकके मध्य मनोहर एक-एक, सब मिल, दे ताल।
रास-रसिक रस-नृत्य-निरत, शुचि बाज रहे मृदु वाद्य रसाल॥
जो इस मधुर शुद्ध रसका किंचित् भी कर पाता आस्वाद,
दृश्य जगत् का मिटता सारा शोक-मोह-भय-लोभ-विषाद॥
होता कामरोगका उसके जीवनमें सर्वथा अभाव।
राधा-माधव-चरण-रेणु-कण-करुणासे वह पाता 'भाव'॥
'भाव' प्राप्त हो वह हो पाता राधारानीका अनुचर।
सभी दोष मिट, होती उसमें प्रकट गुणावलि शुचि सत्वर॥
पाता वह फिर नित्य-निकुंजमें अति दुर्लभ सेवा-अधिकार।
जिसके लिये सदा ललचाते ऋषि-मुनि-तापस छोड़ विकार॥

[264]

(Rāga Śivarañjanī - Tāla Kaharavā)

तुम लोगोंसे हुआ, न होगा कभी प्रेमदेवियो! वियोग।
दिव्य नित्यलीलामें रहता है अविच्छिन्न नित्य संयोग॥
जैसे रहता छिपा सूर्य कुहरेमें, होता नहीं प्रकाश।
वैसे ही वियोग-क्रन्दनमें रहता छिपा नित्य मैं पास॥
होता मैं उस काल देखकर मुग्ध तुम्हारे भाव अनन्य।
विरह-दुःख अति, स्मृति-सुख युगपत् दिव्य देख कह उठता 'धन्य!'॥
जगत, जगतके सुख, इन्द्रिय, इन्द्रियके सभी अर्थका त्याग।
मन-मति इह-पर भूल विरह-कातर होती, मन भर अनुराग॥
अमिलनमें तुम देख वदन-विधु यों बन जातीं चारु चकोर।
हो प्रमुदित उन्मत्त नृत्य करने लगता तब मानस-मोर॥
बनकर मैं मन-बुद्धि, प्राण, इन्द्रिय, सब अर्थ तुम्हारे आप।
बनता फिर उनका अनन्य आश्रय मैं, करता नित्य मिलाप॥
नव किशोर नटवर मुरलीधर मोर-पिच्छ-सिर मोहन रूप।
प्रियतम सदा तुम्हारा, नित-नव-वर्धन प्रेमानन्द अनूप॥

ENGLISH TRANSLATION

Continuation of [263]

One enchanting Kṛṣṇa stands between each pair of gopīs, and together they mark the rhythm.
The connoisseur of rāsa-rasa is absorbed in the dance of rasa, while soft and luscious instruments sound purely.
Whoever can taste even a little of this sweet, pure rasa
loses every grief, delusion, fear, greed and despondency born of the visible world.
The disease of lust becomes wholly absent from that person's life.
Through the mercy of a particle of dust from Rādhā-Mādhava's feet, that soul obtains bhāva.
Having attained bhāva, the soul becomes an attendant of Rādhārānī.
Every fault vanishes, and a pure array of virtues swiftly manifests within.
The soul then receives the exceedingly rare right of service in the eternal grove,
for which sages, seers and ascetics, abandoning every distortion, always yearn.

[264]

(Raga Sivaranjani - Tala Kaharava)

O goddesses of love, separation from you has never occurred and never will.
Within divine eternal līlā there is perpetual, uninterrupted union.
As the sun remains hidden by mist so that its light is not seen,
I remain eternally near you, hidden within your cries of separation.
At that time I am enchanted when I behold your exclusive bhāva.
Seeing simultaneously the intense pain of separation and the divine joy of remembrance, I exclaim, "Blessed!"
Renouncing the world, its pleasures, the senses and every object of the senses,
your minds and understanding forget this world and the next, grow anguished in separation and fill with love.
During nonunion, seeing the moon of My face, you become lovely cakora birds.
Then the peacock of My mind becomes delighted and begins to dance in divine madness.
I Myself become your mind and intellect, life breath, senses and all their objects.
Then I become their exclusive shelter and bring about eternal union.
As the ever-youthful supreme dancer and flute player, with peacock feather upon My head and an enchanting form,
I am forever your Beloved, the incomparable bliss of love that grows newer at every moment.

ORIGINAL Hindi

Continuation of [264]

अतुल त्यागसे उदित तुम्हारे सहज प्रेमसे मैं भगवान्।
रहता मिला सदा ही तुममें बाहर-भीतर सदा समान॥
भोग-जगत् से ऊपर उठकर तुमने मुझे ले लिया मोल।
प्रेम-सुधा-हित सदा तुम्हारे ललचाता मन, रहता लोल॥
इन्द्रिय-भोग-स्वर्ग-सुख-कामी, मोक्षाकांक्षी भी धीमान्।
मुझे नहीं पा सकते वैसे, जैसे तुम पा चुकीं अमान॥
मेरी श्रद्धा, सेवा, महिमाका रहस्य जो गोपन शुद्ध।
उसे यथार्थ जानती हो तुम, जगत-वासना-शून्य विशुद्ध॥
मेरे सभी मनोरथ होते उदित यथार्थ तुम्हारे चित्त।
प्रिय अति मुझे इसीसे तुम, ज्यों प्रिय अति निर्धनके वित्त॥
कभी किया हो जिसने आनन्दमयको यों आनन्द-विभोर,
सदृश तुम्हारे तुम्हीं, जगतमें हुआ न कोई तुम-सा और॥

[265]

(Rāga Hamīra - Tīna Tāla)

परम प्रेममयी श्रीराधा, गोपीजन सब कायव्यूह।
कृष्णप्रेम-परिपूर्ण हृदय सब, दिव्य पूर्ण रस-भाव-समूह॥
क्षमा-क्रोध, सुख-दुःख, प्रशंसा-निन्दा, मान-नीच अपमान।
जीवन-मृत्यु, विराग-राग, शुचि त्याग-भोग सब, ज्ञानाज्ञान॥
शान्ति-अशान्ति, विवेक-श्रान्ति सब, हास्य-रुदन, गायन-चीत्कार।
सभी श्याम प्रियतमको लेकर एकमात्र शुचि कर्म-विचार॥
कृष्णप्रेम-रस-भावित-मति सब, कृष्णमिलन-हित आकुल-प्राण।
रहतीं सदा समुत्सुक करने रूप-सुधा-मधु-रसका पान॥
इह-परके विलास-सुख-भोगोंका करके आत्यन्तिक त्याग।
कृष्णप्रेममत्ता थीं वे सब मूर्तिमान प्रियतम-अनुराग॥
पाकर आज अगाध अखण्ड स्वयं रसराज रसार्णवरूप।
महाभावरूपा ब्रज-सुन्दरि सुख-सुषमासे हुईं अनूप॥

ENGLISH TRANSLATION

Continuation of [264]

Through your natural love, born of incomparable renunciation, I, Bhagavān,
remain forever united with you, equally within and without.
Rising above the world of enjoyment, you have purchased Me.
My mind forever longs and yearns for the nectar of your love.
Those who desire sensory enjoyment and heavenly pleasure, and even wise seekers of liberation,
cannot obtain Me as you, free from pride, have obtained Me.
You alone, utterly pure and empty of worldly desire, truly know
the hidden and sacred mystery of faith in Me, service to Me and My glory.
Every one of My desires arises exactly within your hearts.
Therefore you are exceedingly dear to Me, as wealth is most dear to one who is destitute.
No one has ever overwhelmed the Blissful One with bliss in this way.
Only you resemble yourselves; no one else like you has appeared in the world.

[265]

(Raga Hamira - Tina Tala)

Śrī Rādhā is supreme love embodied, and all the gopīs are manifestations of Her body.
Their hearts are full of love for Kṛṣṇa, complete divine assemblies of rasa and bhāva.
Forgiveness and anger, happiness and grief, praise and blame, honor and low humiliation,
life and death, detachment and attachment, pure renunciation and enjoyment, knowledge and ignorance,
peace and unrest, discernment and weariness, laughter and weeping, song and cries:
all their deeds and thoughts concern only their beloved Śyāma.
Their understanding is saturated with the rasa of Kṛṣṇa-love, and their lives ache for union with Him.
They remain forever eager to drink the honeyed nectar of His beautiful form.
Having utterly renounced pleasures and enjoyments of this world and the next,
they are intoxicated with Kṛṣṇa-love, embodiments of attachment to their Beloved.
Today they have obtained Rasarāja Himself, the unfathomable and indivisible ocean of rasa.
The beautiful women of Vraja, embodiments of mahābhāva, become incomparable in happiness and splendor.

ORIGINAL Hindi

Continuation of [265]

इसीलिये श्रीकृष्ण सच्चिदानन्द पूर्ण परतम भगवान्।
भगवत्ता सब भूल रसिकचूड़ामणि, रस-शेखर रसवान्॥
प्रेम-विवश स्वेच्छामय वे कर सहज प्रेम-बन्धन स्वीकार।
करने लगे गोप-सुन्दरियोंका रसमय आदर-सत्कार॥
त्यागपूर्ण रस मधुर देखकर ललचा उठे स्वयं भगवान्।
करने लगे स्वयं रस-लोलुप बन वे रस-याचना मतिमान्॥
नव-नीरद-नीलाभ श्याम-घन मानो दामिनि-दलमें आज।
घन-दामिनि, दामिनि-घन अगणित बीच-बीचमें रहे विराज॥
दिव्य मिलनका उनको करके दुर्लभ दिव्यानन्द प्रदान।
करने लगे स्वयं उस दिव्य रसामृतका शुचि सादर पान॥

[266]

(Rāga Vihāga - Tīna Tāla)

उदय हुए जब श्रीवृन्दावन-चन्द्र पूर्णतम चन्द्रस्वरूप।
उज्ज्वल स्निग्ध सुधामयी शीतल किरणें लहरा उठीं अनूप॥
पूर्ण पूर्णिमा प्रकटी पावन, हुआ अविद्या-तमका नाश।
प्रेम-प्रभा हुई उद्भासित, छाया शुद्ध सत्त्व-उल्लास॥
पावन यमुना-पुलिन प्रकट हो, छेड़ी मोहिनि मुरली-तान।
किया श्यामने प्रेममूर्ति ब्रज-सुन्दरियोंका प्रिय आह्वान॥
भूल गयीं अग-जगको, भूलीं देह-गेहका सारा भान।
जो जैसे थी, वैसे ही चल पड़ी, छोड़ लज्जा-भय-मान॥
होता उदय मधुर रस नव-नव रूपोंमें जब कृष्णानन्द।
रुक पाता न पलक प्रेमीका तब रस-लोलुप मन स्वच्छन्द॥
नहीं खींच पाता फिर उसको भुक्ति-मुक्तिका कोई राग।
प्रेम-सुधा-रस-मत्त दौड़ पड़ता, वह सहज सभी कुछ त्याग॥
प्रियतमके प्रिय मधुर-नाम-गुण-लीला-कथा-सुधा-रस मग्न।
सर्व समर्पित होता उसका, होता सहज मोह-भ्रम भग्न॥

ENGLISH TRANSLATION

Continuation of [265]

Therefore Śrī Kṛṣṇa, the complete and supreme Bhagavān of being, consciousness and bliss, forgets all His godhood and becomes the crown jewel of connoisseurs, the summit and possessor of rasa.
Though perfectly independent, He is overcome by love and accepts the natural bonds of love.
He begins honoring and welcoming the beautiful gopīs in ways filled with rasa.
Seeing their sweet rasa filled with renunciation, Bhagavān Himself becomes eager.
The wise Lord becomes greedy for rasa and begins personally begging it from them.
Today the dark cloud Śyāma, blue as a fresh raincloud, appears amid hosts of lightning.
Cloud amid lightning and lightning amid cloud, countless forms shine between one another.
Giving them rare divine bliss through divine union,
He Himself begins reverently and purely drinking that divine nectar of rasa.

[266]

(Raga Vihaga - Tina Tala)

When Śrī Vrindavana's moon rises as the fullest embodiment of the moon,
its incomparable, bright, tender, nectarean and cooling rays begin to ripple.
The sacred full moon manifests in perfection, and the darkness of ignorance is destroyed.
The radiance of love shines forth, and the delight of pure being spreads everywhere.
Appearing on the sacred bank of the Yamunā, Śyāma sounds an enchanting flute melody.
He lovingly summons the beautiful women of Vraja, embodiments of love.
They forget moving and unmoving creation and every awareness of body and home.
Each departs just as she is, leaving modesty, fear and honor behind.
When the bliss of Kṛṣṇa arises as sweet rasa in ever-new forms,
the lover's freely ranging mind, greedy for rasa, cannot pause even for a moment.
No attraction to enjoyment or liberation can then draw it away.
Intoxicated by the nectarean rasa of love, it runs forth, naturally abandoning everything.
Absorbed in the nectar of the Beloved's dear and sweet names, virtues, līlās and stories,
the lover surrenders everything, and delusion and confusion naturally break apart.

ORIGINAL Hindi and Braj Bhasha

Continuation of [266]

राधामुख्या भावमयी सब ब्रजसुन्दरियाँ कर अभिसार।
पहुँचीं तुरत श्याम-चरणोंमें उन्मादिनि हो मधुर उदार॥
किया समर्पण परम मुदित-मन, सहज अखिल जीवन-आचार।
बनीं सर्वथा एकमात्र वे प्रियतम-सुख-मूर्ति साकार॥
सहज अमित सौन्दर्य, परम माधुर्य, अतुल ऐश्वर्यनिधान।
पूर्णकाम निष्काम सहज जो आत्माराम स्वयं भगवान्॥
गोपीके उस त्यागशुद्ध रस मधुर दिव्यका करने पान।
लालायित हो उठे परम आतुर हो रसदाता रसखान॥
प्रेमीजन-मन-रंजन प्रभुने किया उन्हें सादर स्वीकार।
आत्माराममयी रस-क्रीड़ा विविध विचित्र रची सुखसार॥
किया-कराया दिव्य परम रस-दान-पान अति कर सम्मान।
प्रति गोपीको दिया परम सुख धर अनन्त वपु दिव्य महान्॥
प्रेमभिक्षु बन स्वयं किया गोपी-प्रदत्त सुख अंगीकार।
बोले, 'प्रेमरमणियो! यह निरवद्य तुम्हारा रस-व्यवहार॥
घरकी तोड़ अटूट बेड़ियाँ तुमने मुझे भजा अविकार।
सदा बढ़ाता रक्खेगा यह मुझपर सुखमय ऋणका भार॥
नहीं चुका सकता मैं बदला इसका देव-आयु चिरकाल।
तुम्हीं स्वसाधुतासे कर सकतीं मुझे कभी ऋणमुक्त निहाल॥'
राधा आदि गोप-रमणी सब सुनकर प्रियतमकी यह बात।
हुईं चकित, वे लगीं देखने अपलक-दृग प्रिय-मुख-जलजात॥
देते दिव्य अनन्त परम सुख, निजको ऋणी मानते आप।
कैसा शील-स्वभाव विलक्षण, कैसा हृदय उदार अमाप॥

[267]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

कुसुमित कुंज कल्पतरु-कानन, मणिमय अजिर सुहावन।
रास-विलास-निरत नट-नागर, गोपी-जन-मन-भावन॥
विमल विनोदिनि वचन-विदग्धा मुग्धा नागरि नारी।
नित नव तरुणि, नटिनि निरुपम, नित मनमोहन-मनहारी॥

ENGLISH TRANSLATION

Continuation of [266]

Led by Rādhā, all the beautiful women of Vraja, filled with bhāva, set out for the tryst.
Divinely maddened, sweet and generous, they immediately reach Śyāma's feet.
With supremely delighted hearts they naturally surrender every activity of their lives.
They become wholly embodied forms of their Beloved's happiness alone.
Bhagavān possesses innate and measureless beauty, supreme sweetness and incomparable sovereignty.
Every desire fulfilled and without desire, He delights within Himself.
Yet He longs intensely to drink the gopīs' sweet, divine rasa, purified by renunciation.
The giver and treasury of rasa Himself grows supremely eager.
The Lord who delights His lovers' hearts respectfully accepts them.
The essence of happiness creates many wondrous plays of rasa, all filled with His own self-delight.
With profound honor He gives and receives supreme divine rasa.
Assuming infinite exalted divine forms, He grants supreme happiness to every gopī.
Becoming a beggar for love, He personally accepts the happiness bestowed by the gopīs.
He says, "O ladies who sport in love, your exchange of rasa is faultless.
Breaking the unbreakable chains of home, you have worshiped Me without deviation.
This will forever increase the weight of My blissful debt to you.
Even over a god's long lifetime I cannot repay you.
Only by your own goodness can you graciously free Me from this debt."
Hearing their Beloved's words, Rādhā and all the other cowherd women are amazed.
With unblinking eyes they begin gazing upon the lotus of His face.
He gives them infinite, supreme, divine happiness, yet considers Himself their debtor.
How extraordinary His character and nature, how generous and immeasurable His heart!

[267]

(Raga Kalingada - Tala Kaharava)

In a flowering bower within a forest of wish-fulfilling trees lies a lovely jeweled courtyard.
The master dancer is absorbed in the pleasures of rāsa, delighting the gopīs' hearts.
There is the stainless, playful, speech-wise and enchanting expert Lady.
Forever newly youthful and an incomparable dancer, She forever steals even mind-enchanting Mohana's mind.

ORIGINAL Braj Bhasha

Continuation of [267]

कोटि-कोटि कामिनि, दामिनि घन संग सुशोभन साजै।
मन्मथ-मन्मथ मुरलि-मनोहर द्वै-द्वै के बिच राजै॥

[268]

(Rāga Jhiñjhoṭī - Tīna Tāla)

रुचिर तपन-तनया-तट, निभृत-नव-निकुंज-निकट,
निरतत नव नागर नट, लसत पीत पट ललाम।
शोभा निरुपाधि सजत, कोटि-कोटि काम लजत,
मुरलि अधर मधुर बजत, भजत सन्त नित निकाम॥
मृग-मद रुचि तिलक भाल, चंचल लोचन विशाल,
कुंचित कच कृष्ण जाल, भृकुटि कुटिल कला-धाम।
करि-वर-मद-हरनि चाल, कटि किंकिणि-रव रसाल,
सुरभित वन-कुसुम-माल, रत्नहार कण्ठधाम॥
कुण्डल मणि-रत्न-चमक, शुचि कपोल गोल दमक,
अंग-अंग सुरभि-गमक, रमा रमत वक्षधाम।
निपट सुखद खटपट-रति, लपट-झपट नटखट गति,
आकरषत तन-मन-मति, इन्द्रिय झट बिना दाम॥
मृदु मधु मुसुकान विमल, मुनिजन-मन हरत सबल,
मिटत दुःख-दैन्य सकल, परम रम्य सुधा-धाम।
रसमय रसराज सतत, रस-वर्षा बरसत नित,
नेह-सिन्धु उमगि अमित, बहे अन्य रस तमाम।
बाढ़्यो अति प्रेम-भाव, सबकें मन भर्यो चाव,
भाव भयो महाभाव, भूले सब नाम-धाम॥

ENGLISH TRANSLATION

Continuation of [267]

Countless lovely women shine like lightning beautifully arrayed beside the cloud.
The enchanter of the flute, who bewilders Love himself, shines between every pair.

[268]

(Raga Jhinjhoti - Tina Tala)

On the lovely bank of the sun god's daughter, near a new and secluded bower,
the ever-fresh master dancer dances, His splendid yellow cloth gleaming.
Unconditioned beauty adorns Him, putting millions of Cupids to shame.
The sweet flute sounds at His lips, and saints eternally worship Him without desire.
A lustrous musk tilaka marks His brow; His restless eyes are vast.
His curling black hair forms a net, and His curved brows are an abode of art.
His gait destroys the pride of the finest elephants, and His waist bells ring with rasa.
A fragrant garland of forest flowers and a jeweled necklace adorn His throat.
Jeweled earrings flash, and His pure round cheeks gleam.
Fragrance streams from every limb, while Lakṣmī delights upon His chest.
His utterly blissful amorous bustle, close embraces and playful movements
instantly attract body, mind, intelligence and senses without any price.
His gentle, honeyed and stainless smile powerfully steals sages' minds.
All sorrow and poverty vanish before this supremely lovely abode of nectar.
Rasarāja is forever filled with rasa and eternally showers rainfalls of rasa.
The immeasurable ocean of affection swells, and all other rasas flow from it.
The disposition of love rises intensely and fills every heart with eagerness.
Bhāva becomes mahābhāva, and everyone forgets name and abode.

ORIGINAL Hindi and Braj Bhasha

[269]

(Rāga Hamīra - Tīna Tāla)

मन्द-मन्द मुसकावत आवत।
देखि दूर ही तें भई विह्वल, राधा-मन आनन्द न समावत॥
नव नीरद-घनश्याम-कान्ति कल, पीत वसन वर तन पर शोभित।
मालती-कमल-माल उर राजत, भँवर-पाँति मँडरात सुलोभित॥
सकल अंग चन्दन अनुलेपित, रत्नाभरण-विभूषित शुचि तन।
शिखा सुशोभित मोर-पिच्छ, मणि-मुकुट सुमण्डित, केश कृष्ण-घन॥
मुख प्रसन्न, मुनि-मानस-हर मृदु हास-छटा चहुँ ओर बिखेरत।
चित्त-वित्त हर लेत निमिष महँ, जा तन करि कटाक्ष दृग फेरत॥
मुरली, क्रीड़ा-कमल प्रफुल्लित लिये एक कर, दूजे दर्पण।
देखि राधिका, करन लगी निज पुनः-पुनः अर्पित कौं अर्पण॥

(Dohā)

उमग्यो परमानन्द-निधि, राधा भई विभोर।
भूमि परत, दे कर-कमल, लई उठाय किशोर॥
चरण पकर बैठी निकट, निकसत नहिं मुख-बैन।
कछुक काल महँ धीर धरि, बोली, ‘सुनु सुख-ऐन!’॥

[270]

(Rāga Khamāja - Tīna Tāla)

निरखि मुखचन्द तुम्हारो नाथ!
भयो जनम-जीवन मेरो यह सार्थक, धन्य, सनाथ॥
भये प्रसन्न सफल मेरे ये युगल नयन सब अंग।
उछलि रहो मन आनन्दाम्बुधि विविध विचित्र तरंग॥
पाँच प्राण प्रेम-रस भींगे, आत्मा उमड़्यो नेह।
जरत विरह-पावक अति भीषण, बरस्यो अमृत-मेह॥

ENGLISH TRANSLATION

[269]

(Raga Hamira - Tina Tala)

He approaches, smiling softly.
Seeing Him from afar, Rādhā is overwhelmed, and the bliss within Her heart cannot be contained.
His graceful complexion is that of a fresh dark raincloud, and an excellent yellow garment adorns His body.
Garlands of jasmine and lotus flowers rest upon His chest, with rows of bees circling them beautifully.
Sandal paste anoints every limb, and jeweled ornaments decorate His pure body.
A peacock feather beautifies His crest, a jeweled crown adorns Him, and His hair is dark as a cloud.
His joyful face spreads everywhere the luster of a gentle smile that steals sages' minds.
Whomever He glances upon, turning His eyes toward that person, He steals all mental wealth in an instant.
In one hand He holds the flute and a blossoming play-lotus; in the other, a mirror.
On seeing Him, Rādhikā offers Herself to Him again and again.

(Doha)

The treasury of supreme bliss surges, and Rādhā becomes overwhelmed.
As She falls to the ground, the youthful Lord extends His lotus hand and lifts Her.
Clasping His feet, She sits nearby, unable to utter a word.
After some time She gathers composure and says, "Listen, abode of happiness!"

[270]

(Raga Khamaja - Tina Tala)

Lord, beholding the moon of Your face,
my birth and life have become fulfilled, blessed and sheltered.
My pair of eyes and all my limbs are joyful and have attained their purpose.
Many wondrous waves leap within the ocean of bliss that is my heart.
My five life airs are soaked in the rasa of love, and my soul overflows with affection.
While I burned in the terrible fire of separation, a rain of nectar has fallen.

ORIGINAL Hindi and Braj Bhasha

Continuation of [270]

डारि पीयूष-वर्षिणी दृष्टि मो तन, मेट्यो ताप।
भर्यो सुधा-सागर उर-अन्तर, शीतल सुखद अमाप॥
रहते तुम्हरे ढिग यह मेरी सुन्दर देह पवित्र।
शोभा-सुषमामयी रहत नित, शक्ति-स्वरूप, विचित्र॥
रहूँ शिवा, शिवदा, शिव-बीजा, शिव-स्वरूपा नित्य।
बनी रहूँ मैं प्रियतम! तुम्हरे संग सुमतिमयी सत्य॥
पलक एक तुम्हें बिछुरत ही होय सकल शुभ नाश।
शक्ति, सुमति, सुषमा, सुन्दरता, शुद्धि, मधुर-आभास॥
बिनसत सकल, तुरत मुर्दा-ज्यों धरनी पर्यो शरीर।
शिव-विहीन, अति दीन, दुःखमय, दारुण, विकल, अधीर॥
यह सब समुझि प्राणवल्लभ! अब मति बिछुरौ पल एक।
परम उदार! निबाहौ प्रियतम! प्रीति-रीति की टेक॥

(Soraṭhā)

सुनि राधाके बैन, प्रीति-दीनता तें सने।
भरि आए दोउ नैन, बोले हरि वच मधुर शुचि॥

[271]

(Rāga Kedārā - Tīna Tāla)

राधा! हम-तुम दोउ अभिन्न।
वारि-वीचि, चन्द्रमा-चाँदनी सम अभिन्न, नित भिन्न॥
नित्य सत्य सर्वदा सर्वथा रहूँ तुम्हारे संग।
आठों पहर संग-संग डोलूँ, भर्यो रहूँ अंग-अंग॥
मो बिनु तुम्हरी कछू न सत्ता, तुम बिनु मैं नाचीज।
समुझि न परत रहस्य रंचहूँ, को तरुवर, को बीज॥
विरह-मिलन दोउ रस हम दोउन के हैं लीला-साज।
एक नित्य रस विविध रूप धरि क्रीड़त सहित समाज॥

ENGLISH TRANSLATION

Continuation of [270]

Casting Your nectar-raining gaze upon my body, You have removed its burning pain.
An ocean of nectar now fills my heart, cooling, blissful and immeasurable.
When I remain beside You, this beautiful body of mine is sacred.
It stays forever filled with splendor and loveliness, wondrous and the embodiment of power.
I remain Śivā, the giver and seed of auspiciousness, eternally auspiciousness embodied.
Beloved, beside You I remain true and filled with sacred understanding.
The moment I am separated from You, every auspicious quality is destroyed:
power, right understanding, splendor, beauty, purity and sweet radiance.
All vanish at once, and my body falls upon the earth like a corpse,
devoid of auspiciousness, utterly helpless, sorrowful, tormented, distraught and impatient.
Knowing all this, beloved of my life, do not leave me now for even a moment.
Supremely generous Beloved, please uphold the sacred pledge of love.

(Soratha)

Hearing Rādhā's words, steeped in love and humility,
Hari's two eyes fill with tears, and He speaks these pure, sweet words.

[271]

(Raga Kedara - Tina Tala)

Rādhā, You and I are not different.
Like water and its waves, the moon and its moonlight, We are one yet eternally distinct.
Eternally, truly, always and in every way I remain with You.
All eight watches of the day I move beside You and remain present within every limb.
Without Me You possess no existence, and without You I am nothing.
Not the slightest part of the mystery can be understood: which is the tree and which the seed?
Both separation and union are arrangements for the rasa of Our līlā.
The one eternal rasa assumes many forms and sports together with its entire assembly.

ORIGINAL Braj Bhasha and Hindi

Continuation of [271]

नित्य, एक ही नित अनेक सजि करत विचित्र विहार।
नित अनादि, आरम्भ न कबहूँ, कबहुँ न उपसंहार॥
बिछुरन-मिलन तुम्हारौ-मेरौ, नित्य मिलन के माँहिं।
जा बिछुरनमें मिलन मनोहर, सो तो बिछुरन नाहिं॥
मेरे रस तें तुम रसमयि, मैं तुम्हरे रस रसवान्।
एक स्व-रस कौं द्विविध भेद तें करें नित्य हम पान॥
रस, रस-पान, रसिक, रस-दाता, एक परम रसरूप।
परमाश्चर्य, अचिन्त्य, अनिर्वचनीय, अगम्य, अनूप॥
कबहूँ न कतहूँ तुम्हारौ-मेरौ पलक बिछोह-वियोग।
नित्य सत्य अनिवार्य अलौकिक अविच्छेद्य संयोग॥
प्रिये! न तोहि स्वरूप की विस्मृति, नहीं कबहूँ कछु खेद।
एक परम रस-सरिता के ही वे तरंगमय भेद॥

(Dohā)

दोनों आप्यायित भए, मिले दिव्य रस-रीति।
महाभाव-रसराज की अतुल अकल यह प्रीति॥

Book Note: Pads 269 through 271 are portions of a single līlā.

[272]

(Rāga Kalyāṇa - Tīna Tāla)

करत निज कर प्रीतम शृंगार।
सुवर्ण-वर्ण सु-तन पहिरायो नील वसन करि मधु मनुहार॥
कला-कलित कंचुकि पहिराई, रतन-हार, मणि-मुक्ता-माल।
दिव्य आभरण अन्य सकल अंगनि पहिराए विविध रसाल॥
सुरभित सुमन दिव्य चुनि निज कर, गूँथि गले पहिरायो हार।
नयननि सावधान अति आँज्यो अंजन कोमल अंगुरिन-सार॥

ENGLISH TRANSLATION

Continuation of [271]

Eternally one, We forever assume multiplicity and perform wondrous pastimes.
Our līlā is beginningless; it never begins and never comes to an end.
Your separation and union with Me occur within eternal union.
Separation that contains enchanting union is not truly separation.
Through My rasa You become filled with rasa, and through Your rasa I become its possessor.
Through two distinct aspects We eternally drink one rasa belonging to Our own nature.
Rasa, its drinking, its connoisseur and its giver are one supreme embodiment of rasa,
supremely wondrous, inconceivable, indescribable, inaccessible and incomparable.
Never and nowhere do You and I suffer separation for even a moment.
Our union is eternal, true, inevitable, transcendent and indivisible.
Beloved, You never forget Your essential nature and never experience any real sorrow.
These are only wave-like distinctions within the one supreme river of rasa.

(Doha)

Both become fulfilled and meet according to the divine way of rasa.
Such is the incomparable and inconceivable love of Mahābhāva and Rasarāja.

Book Note: Pads 269 through 271 are portions of a single līlā.

[272]

(Raga Kalyana - Tina Tala)

The Beloved adorns His Lady with His own hands.
Tenderly coaxing Her, He dresses Her beautiful golden body in a blue garment.
He places an artfully fashioned bodice upon Her, together with jeweled necklaces and strands of gems and pearls.
He adorns every other limb with many exquisite divine ornaments.
Selecting fragrant divine flowers with His own hands, He weaves a garland and places it around Her neck.
With utmost care He applies collyrium to Her eyes using the tips of His soft fingers.

ORIGINAL Braj Bhasha

Continuation of [272]

माँग सिन्दूर देइ मनभावन, रची सुमन-वेणी रमणीय।
बेंदी भाल लगाइ मनोहर, पहिराए कुण्डल कमनीय॥
पुष्पसार लै मधुर सुगन्धित दियो लगाय प्रिया शुचि अंग।
दै ताम्बूल सुवासित मुख, दृग अपलक निरखत अंग-प्रत्यंग॥
करने लगे प्रिया-संग प्रमुदित स्मित-मुख मधुमय रस-आलाप।
पुष्प-सेज पर रहे विराजित, उमग्यो आनन्द-सिन्धु अमाप॥

[273]

(Rāga Deśa - Tīna Tāla)

थके पर छके न रस-प्यासे।
रहत सतत रस-पान-निरत, नित नूतन भाव विकासे॥
ज्यों-ज्यों पियत प्यास त्यों बाढ़त, मधुर स्वाद उद्भासे।
महाभाव-रसराज-सिरोमणि दोऊ प्यारी-प्यारे॥
लीला-रस-रत लखि सखि प्रमुदित, भूली अग-जग सारे॥

[274]

(Rāga Jaṅgalā - Tāla Kaharavā)

तत्सुख-सुखी त्यागमय अनुपम प्रेम-पीयूष मनोहर।
पियत-पियावत नित अतृप्त-मन दोउ नव नागरि-नटवर॥
तरुण तमाल, कनक-लतिका-सम, नित्य मिलित तजि निज-पर।
घन-दामिनि-सम, मोहन-मोहनि मोहत सतत परस्पर॥

[275]

(Rāga Vihāga - Tīna Tāla)

प्रिया-प्रीतम दोउ करत किलोल।
रूप-उजागर नागरि-नागर बोलत मधुरे बोल॥
हास-विलास करत दोउ रसमय, प्रीति न हियें समात।
श्रमित, हार नहिं मानत कोऊ, करत मधुर दोउ घात॥
निभृत निकुंज पुंज-सुख-माधुरि रस-स्वामिनि-रसराज।
तन-मन-प्राण अभेद, अलौकिक क्रीड़त नित नव साज॥

ENGLISH TRANSLATION

Continuation of [272]

He places pleasing vermilion in the part of Her hair and fashions a lovely braid of flowers.
He sets an enchanting bindi upon Her brow and places beautiful earrings upon Her.
Taking sweetly fragrant flower essence, He applies it to His pure Beloved's limbs.
He gives Her betel to perfume Her mouth, while His unblinking eyes behold every limb.
With a delighted, smiling face He begins a honeyed exchange of rasa with His Beloved.
They remain seated upon the flower bed while an immeasurable ocean of bliss surges.

[273]

(Raga Desa - Tina Tala)

Though tired, the thirsty connoisseurs of rasa are never satiated.
They remain constantly absorbed in drinking rasa as ever-new bhāvas unfold.
The more They drink, the more Their thirst increases and the sweet taste shines forth.
The beloved Lady and Lord are the crown jewels Mahābhāva and Rasarāja.
Seeing Them absorbed in the rasa of līlā, the delighted sakhī forgets all moving and unmoving creation.

[274]

(Raga Jangala - Tala Kaharava)

Their enchanting, incomparable nectar of love is filled with renunciation and finds happiness only in the Other's happiness.
The ever-fresh expert Lady and supreme dancer drink it and give it to one another, Their minds never satisfied.
Like a young tamāla tree and a golden vine, They remain eternally united, having abandoned self and other.
Like cloud and lightning, the Enchanter and His Enchantress forever enchant one another.

[275]

(Raga Vihaga - Tina Tala)

The Beloved Lady and Her Beloved sport together.
The radiant expert Lady and Lord speak sweet words.
Both perform rasa-filled smiles and playful acts, while love cannot be contained within Their hearts.
Though tired, neither accepts defeat, and each sweetly strikes at the other.
The mistress of rasa and Rasarāja are the gathered happiness and sweetness of the secluded

grove.
Body, mind and life indivisibly one, They perform transcendent pastimes in ever-new arrangements.

ORIGINAL Braj Bhasha

[276]

(Rāga Kānharā - Tīna Tāla)

कानन नव निकुंज अति सोहनि।
कुसुमित लता सुगन्ध-समन्वित, सुर-मुनिजन-मन-मोहनि॥
नव-पल्लव शोभित कदम्बकी शाखा परम विशाल।
तेहि पर शुक-सारिका-पिकादिक गावत राग रसाल॥
तहाँ सुदिव्य सुरम्य हेम-मणि-मण्डित झूला डारी।
रसमय रहे विराज नन्दनन्दन-वृषभानु-दुलारी॥
ब्रज-रमणी सब देवें झकोरे, प्रियतम-प्रिया झुलावत।
रूप-सुधा-सागर-तरंग-सी मिलि सब मोद बढ़ावत॥
रस-प्रमत्त झूलत नव नागरि तुरत परन-सी लागी।
पकरि भरी अंकवार श्याम-घन, प्रेम-सुधा-रस-पागी॥
राधा-मोहन, मोहन-राधा भए एक आकारा।
विहँसि उठीं सब ब्रज की बाला, बही अमी-रस-धारा॥

[277]

(Rāga Malhāra - Tīna Tāla)

हँसि-हँसि झूलत फूल-हिंडोरें।
प्यारी-प्रीतम फूलनि फूले, फूले उर कर जोरें॥
फूलन कौ लहँगा, फूलन कौ पीताम्बर अति सोहै।
फूलन के सिर मुकुट-चन्द्रिका देखत ही मन मोहै॥
फूलन के तोशक-तकिया मृदु, फूलनि आसन राजैं।
फूलन के पहिरें भूषण, तन सुन्दर दोउ विराजें॥
फूलत-झूलत दे गर बैयाँ, फूले अंग-अंग सारे।
फूले नयन नचावत दोऊ रतनारे अनियारे॥
फूलनि साज सजी सखिगण सब, फूलनि माँग सँवारी।
फूल सजे कर फूल-चँवर लै ढुरवति मृदु सखि प्यारी॥

ENGLISH TRANSLATION

[276]

(Raga Kanhara - Tina Tala)

The forest's fresh bower is exceedingly beautiful.
Flowering, fragrant vines enchant the minds of gods and sages.
Fresh leaves adorn the immense branch of a kadamba tree.
Upon it parrots, saris, cuckoos and other birds sing luscious rāgas.
There hangs a supremely divine and lovely swing set with gold and jewels.
Nanda's son and Vṛṣabhānu's daughter sit upon it, filled with rasa.
All the women of Vraja push the swing and swing the Beloved Lady and Lord.
Gathered like waves upon an ocean of beauty's nectar, they increase everyone's delight.
As the fresh expert Lady swings in divine intoxication with rasa, She suddenly seems about to fall.
The dark cloud Śyāma catches Her and fills His embrace with Her, soaked in the nectarean rasa of love.
Rādhā becomes Mohana and Mohana Rādhā, both assuming one form.
All the girls of Vraja burst into laughter, and a stream of nectarean rasa flows.

[277]

(Raga Malhara - Tina Tala)

Laughing and laughing, They swing upon a flower swing.
The Beloved Lady and Lord bloom among flowers, and Their hearts bloom in mutual embrace.
Her skirt is made of flowers, and His flowered yellow garment shines beautifully.
Their flower crowns and crescent ornaments steal the mind at first sight.
Soft mattresses and pillows are made of flowers, and flower seats shine.
Wearing flower ornaments, both beautiful bodies appear resplendent.
Blooming as They swing with arms around one another's necks, every limb blossoms.
Both move Their blooming, reddish and incomparable eyes.
All the sakhīs are adorned with flowers and decorate the parts of their hair with blossoms.
The tender beloved sakhīs, themselves flower-adorned, wave flower whisks in their hands.

ORIGINAL Braj Bhasha

Continuation of [277]

परमानन्द झुलावति कर लै फूल रेशमी डोरी।
मृदु-मृदु झोटा देत मुदित मन फूलि रहीं सब गोरी॥
राधा-माधव-नेहरूप शुचि फूलन की फुलवारी।
बाँटि रही सुषमा-सुगन्ध निज दिव्य उच्च मनवारी॥

[278]

(Rāga Malhāra - Tīna Tāla)

झूलत फूल हिंडोरे श्याम।
श्यामा-सहित, वदन शुचि सुस्मित, चहुँ दिसि फूल ललाम॥
फूल हिंडोरा, फूल सुडोरी, आसन फूल सुठाम।
ता पर सुमन-सुकोमल राजत दोऊ मन अभिराम॥
फूल झूल रहे नील-पीत पट, फूलन के शृंगार।
करनफूल-कुण्डल फूलन के, फूलन के गल-हार॥
दोउन के सब अंग सुशोभित विविध सुगन्धित फूल।
सखी-सहचरी झूला दै-दे रहीं मनहिं-मन फूल॥

[279]

(Rāga Chāyānaṭa - Tīna Tāla)

हिंडोरें झूलत श्यामा-श्याम।
नव नट-नागर, नवल नागरी, सुन्दर सुषमा-धाम॥
सावन मास घटा घन छाई, रिमझिम बरसत मेह।
दामिनि दमकत, चमकत गोरी, बढ़त नित्य नव नेह॥
कल्पद्रुम-तल शीतल छाया, रतन-हिंडोरा सोहै।
झूलत प्रीतम-प्रिया ताहि पर, चित्त परस्पर मोहै॥
नील-हेम तनु, पीत-नील पट सोहत सरस शृंगार।
चंचल मुकुट, सुचारु चन्द्रिका, गल मुक्तामणि-हार॥
सखि ललितादिक देत झकोरे, मिलत अंग-प्रति-अंग।
गावत मेघ-मलार मधुर सुर, बाजत ढोल-मृदंग॥
हँसत-हँसावत रस बरसावत सखी-सहचरी-वृन्द।
उमग्यो आनन्द-सिन्धु, मगन भए दोऊ आनन्द-कन्द॥

ENGLISH TRANSLATION

Continuation of [277]

Supreme bliss swings Them, holding the flowered silken cord.
Giving gentle pushes with delighted hearts, all the fair sakhīs bloom with joy.
The pure love of Rādhā-Mādhava is a flowering garden.
It distributes its own divine and exalted beauty and fragrance, stealing every heart.

[278]

(Raga Malhara - Tina Tala)

Śyāma swings upon a flower swing.
Śyāmā sits beside Him, Her pure face beautifully smiling, with splendid flowers everywhere.
The swing is made of flowers, its lovely cords are flowers and its fine seat is flowers.
Upon it the enchanting Pair appear as delicate as blossoms.
Their blue and yellow garments sway among flowers, and Their adornments are flowers.
Their ear ornaments and earrings are flowers, and flower garlands encircle Their necks.
Many fragrant flowers beautify every limb of the Pair.
As the sakhīs and attendants push the swing, their hearts bloom inwardly.

[279]

(Raga Chayanata - Tina Tala)

Śyāmā and Śyāma swing upon the swing.
The ever-fresh master dancer and youthful expert Lady are beautiful abodes of splendor.
In the month of Śrāvaṇa, thick clouds cover the sky and rain falls softly.
Lightning flashes, the fair Lady shines and ever-new affection increases.
Beneath a wish-fulfilling tree, in cooling shade, a jeweled swing shines.
The Beloved Lady and Lord swing upon it, captivating one another's hearts.
Their blue and golden bodies, yellow and blue garments and rasa-filled adornments shine.
Restless crowns, graceful crescent ornaments and pearl necklaces adorn Their necks.
Lalitā and the other sakhīs push Them so that limb meets limb.
They sing Megha and Malhāra in sweet notes as drums and mṛdaṅgas sound.
The assembly of sakhīs laughs, makes Them laugh and showers rasa.
An ocean of bliss swells, and the two roots of bliss become fully absorbed.

ORIGINAL Braj Bhasha

[280]

(Rāga Malhāra - Tīna Tāla)

झुलावत निज कर नन्द-किशोर।
रतन हिंडोरें बैठी राधा, झूल रही आनन्द-विभोर॥
झूलि रही पिय के सुख कारण, भूलि रही सगरो संसार।
मुख-पंकज-मकरन्द-पानरत नयन-मधुप, आनन्द अपार॥
निरखि किशोरी कौ सुस्मित आनन्द-निमग्न वदन-शरदिन्दु।
उमग्यो हरि-उर परम मधुर अति प्रेमानन्द-सुधा-रस-सिन्धु॥
सखी-सहचरी भूलीं तन-मन, निरखि मधुर लीला-रस-रंग।
मर्माहत मूर्छित ह्वै रति-संग अवनी ऊपर पर्यो अनंग॥

[281]

(Rāga Hamīra - Tīna Tāla)

झुलावति श्यामा श्याम-कुमार।
हेम-रत्न-निर्मित झूला पर, रुचिर रेशमी डोरी डार॥
मन अति मुदित झुलावति गोरी, सह न सकति श्रम तन सुकुमार।
शोहत ललित कपोल-भाल पर स्वेद-बिन्दु श्रम-जनित अपार॥
कूदि परे लखि श्रमित श्रीमती, झट झूले का कर परिहार।
बैठारी कर-कमल पकरि के निज कर, उर भरि अतिशय प्यार॥
कोमल कुसुम-कली-मण्डित सिंहासन पर, प्रिय अमित उदार।
निज पट-अंचल पोंछे निज कर स्वेद-वारि-कण नन्द-कुमार॥
ललितादिक सखियन बैठारे जीवन-धन करि अति मनुहार।
आदरसहित मधुर वानी सों, करन लगीं सौरभित बयार॥

[282]

(Rāga Aḍānā - Jhapatāla)

झूलत अभिराम श्याम, श्यामा बामा ललाम,
सुषमा के सरस धाम, रतनमय हिंडोरे।
ललितादिक सखी-वृन्द निरखत वदनारविन्द,
रस-लोलुप मन-मिलिन्द, देत मृदु झकोरे॥

ENGLISH TRANSLATION

[280]

(Raga Malhara - Tina Tala)

The young son of Nanda swings Her with His own hands.
Seated upon the jeweled swing, Rādhā swings, overwhelmed with bliss.
She swings for Her Beloved's happiness and forgets the entire world.
The bees of Her eyes drink the nectar of His lotus face, and Her bliss is boundless.
Seeing the autumn moon of the youthful Lady's smiling face immersed in bliss,
an exceedingly sweet ocean of the nectarean rasa of loving bliss swells within Hari's heart.
The sakhīs and attendants forget body and mind while beholding the sweet colors of līlā-rasa.
Struck in his heart, Love himself swoons and falls upon the earth with his consort Rati.

[281]

(Raga Hamira - Tina Tala)

Śyāmā swings the youthful Śyāma.
Upon a swing made of gold and jewels, She holds its lovely silken cord.
With a greatly delighted heart the fair Lady swings Him, but Her delicate body cannot bear the exertion.
Countless drops of perspiration born of effort shine upon Her graceful cheeks and brow.
Seeing Śrīmatī tired, He leaps down and immediately stops the swing.
Taking Her lotus hand in His own, He seats Her and fills His heart with immense love.
Upon a throne decorated with delicate flower buds, Her infinitely generous Beloved,
the young son of Nanda, wipes away the drops of perspiration with the edge of His own cloth.
With tender coaxing He seats Lalitā and the other sakhīs near the treasure of their lives.
Speaking sweetly and respectfully, they begin creating a fragrant breeze.

[282]

(Raga Adana - Jhapatala)

Enchanting Śyāma and the splendid fair Lady Śyāmā swing
as rasa-filled abodes of beauty upon a jeweled swing.
Lalitā and the assembly of sakhīs behold Their lotus faces;
their minds, bees greedy for rasa, give the swing gentle pushes.

ORIGINAL Braj Bhasha

Continuation of [282]

शरद-इन्दु उदित गगन, बहत विमल मलय-पवन,
अलि-कुल कल-मुखरित वन, शब्द सुधा-बोरे।
विशद लता रही झूल, विकसित रहे विविध फूल,
कालिन्दी कलित कूल, सुखद शुचि हिलोरे॥
शोभित मणि-रत्नहार, गुंजमाल गल विहार,
अंग-अंग वर शृंगार, मुनिन चित्त चोरे।
नव-नीरद-नील श्याम, तड़ित-वर्ण रूप-धाम,
मोहित शत कोटि काम, रहत तृणहि तोरे॥
नागर-नागरि-विलास, सखियन मन अति हुलास,
मधुर अधर मन्द-हास, रसमय झकझोरे॥

[283]

(Rāga Vihāgaḍā - Tāla Dhamāra)

झूलत कुंजन प्रेम-हिंडोरें।
श्यामा-श्याम प्रीति तन पुलकित, हिय रस लेत हिलोरें॥
नैन रसाल, विशाल भाल, कल भौंह-कटाक्ष झकोरें।
तन-मन-प्राण परस्पर अर्पित, परम रसिक रस बोरें॥
ललित सखी ललितादि झुलावत, दै-दै झोंटा झोरें।
श्याम-गौर तन झलकत श्रम-कण, यौवन-मदके जोरें॥
बोलनि मधुर-मधुर मृदु मुसुकनि, निरखि-निरखि तृण तोरें।
मन आनन्द-मगन दोउन के नित नवीन रस घोरें॥

[284]

(Rāga Soraṭha Malāra - Tāla Dhamāra)

झूलत हरित कुंज पिय-प्यारी।
हरित हिंडोरे, हरित डार में, हरित डोर डारे हरिआरी॥
पावस ऋतु तरु-लता हरित सब, हरित भूमि-तृण-छवि अनियारी।
हरित वसन, आभरण हरित सब, आसन हरित, हँसनि हियहारी॥

ENGLISH TRANSLATION

Continuation of [282]

The autumn moon rises in the sky, and the pure Malaya breeze blows.
Swarms of bees make the forest melodious, their sound steeped in nectar.
Bright vines sway, many flowers bloom,
and the lovely bank of the Yamunā moves in pure, bliss-giving waves.
Jeweled necklaces shine, and a guñjā garland plays upon His throat.
Excellent adornments grace every limb and steal sages' minds.
Śyāma is blue as a fresh raincloud, while the abode of beauty beside Him is lightning-gold.
Hundreds of millions of Cupids are enchanted and remain beneath Their feet like blades of grass.
The expert Lady and Lord sport, filling the sakhīs' hearts with immense delight.
Their sweet lips bear soft smiles, and the rasa-filled swing moves.

[283]

(Raga Vihagada - Tala Dhamara)

They swing upon the swing of love within the bowers.
Śyāmā and Śyāma's bodies thrill with love, while rasa rises in waves within Their hearts.
Their luscious eyes, broad brows and graceful sidelong glances push against one another.
Body, mind and life offered mutually, the supreme connoisseurs are immersed in rasa.
Lalitā and the other graceful sakhīs swing Them, giving strong and repeated pushes.
Drops of exertion shine upon the dark and fair bodies, strengthened by the intoxication of youth.
Their words are honey-sweet and Their smiles tender; at every glance They pluck blades of grass in humility.
The minds of the Pair are absorbed in bliss as ever-new rasa thickens.

[284]

(Raga Soratha Malara - Tala Dhamara)

The Beloved Lady and Lord swing within a green bower.
Upon a green swing hanging from a green branch, fresh green cords have been placed.
In the rainy season every tree and vine is green, and the green earth and grass possess incomparable beauty.
Their garments and ornaments are green, Their seat is green, and Their laughter steals the heart.

ORIGINAL Braj Bhasha

Continuation of [284]

हरित सखी दोउ ओर झुलावत, हरित हिये हर्षित अतिभारी।
हरित राग गावत मलार सखि, हरि-हरि मनहारिनि सुखकारी॥
पीत-श्याम मिलि भयो हरित रंग, रूप मदन-कोटिन-मदहारी।
खग-मृग हरित निहारत प्रमुदित, मधुर श्याम-श्यामा सुकुमारी॥

[285]

(Rāga Īmana - Tāla Tritāla)

झूलत सघन कुंज पिय-प्यारी।
घन गरजत, मृदु दामिनि दमकत, रिमझिम बरसत बारी॥
भींजत अम्बर पीत, अलौकिक नील सुरंगी सारी।
मद भर मोर-मोरनी नृतत, कूजत कोकिल-सारी॥
गावत मधुरे सुर मल्हार मिलि सखिजन अरु पिय-प्यारी।
झोंटे देय झुलावत सखि ललितादिक बारी-बारी॥
चितवत श्यामा-श्याम परस्पर, नित नव रस विस्तारी।
उमड़ि रह्यो आनन्द सरस निधि, सबहि जात बलिहारी॥

[286]

(Rāga Gauḍa Malāra - Tāla Tritāla)

भीजत रीझत दोऊ आवत।
रंग हिंडोरे झूलि मुदित मन, सखियन मन सरसावत॥
उमड़ि-उमड़ि घन घनन-घनन धुनि गरजत, भय उपजावत।
चपला चमकि-चमकि छिन-छिनमें घटा-छटा छहरावत॥
नाचत मोर मदन-मदमाते आनन्द-रस बरसावत।
प्रेमरसज्ञ पपीहा पी-पी धुनि करि मोद बढ़ावत॥
कदम्ब-छाँह ठाढ़े भए दोऊ, अंग-अंगनि लपटावत।
प्रिया-देह ढाँपी निज कामरि, नेह तें मेह बचावत॥

ENGLISH TRANSLATION

Continuation of [284]

Green-clad sakhīs swing Them from both sides, their fresh hearts exceedingly joyful.
The sakhīs sing fresh Malhāra melodies, repeatedly enchanting the mind and giving happiness.
Yellow and dark blue meet to produce green, a beauty that destroys the pride of millions of Cupids.
Birds and deer gaze in delight upon the tender, sweet Śyāma and Śyāmā amid the greenery.

[285]

(Raga Imana - Tala Tritala)

The Beloved Lady and Lord swing within a dense bower.
Clouds thunder, soft lightning flashes and rain falls gently.
His yellow garment and Her extraordinary, many-colored blue sari grow wet.
Peacocks and peahens dance in intoxication, while cuckoos and saris call.
The sakhīs and the beloved Pair together sing Malhāra in sweet notes.
Lalitā and the other sakhīs take turns pushing the swing.
Śyāmā and Śyāma gaze upon one another, expanding ever-new rasa.
A luscious treasury of bliss overflows, and everyone surrenders themselves to the sight.

[286]

(Raga Gauda Malara - Tala Tritala)

The delighted Pair return drenched by rain.
Having swung upon the colorful swing with joyful hearts, They fill the sakhīs' minds with rasa.
Swelling clouds thunder ghanana-ghanana, awakening fear.
Lightning flashes moment by moment and spreads the splendor of the cloud bank.
Peacocks dance, intoxicated with love, and shower the rasa of bliss.
The cātaka, knower of love-rasa, increases delight with its cry of pī-pī.
The Pair stand beneath a kadamba tree, limb embracing limb.
He covers His Beloved's body with His own blanket, lovingly protecting Her from the rain.

ORIGINAL Hindi and Braj Bhasha

[287]

(First Lāvanī Tune - Tāla Kaharavā)

आश्विन मास, शरद ऋतु शोभन, शीतल शुभ्र चाँदनी रात।
कालिन्दी-जल निर्मल मनहर, मन्द सुगन्ध रहा बह वात॥
रत्न-सुदीप्त रुचिर नौकापर रहे विराजित श्यामा-श्याम।
करते मधुर विनोद परस्पर, नौ-विलास-रत अति अभिराम॥
श्रीमती बोलीं, 'सुनो प्राणधन! तुम मुरलीकी छेड़ो तान।
सुन्दर-सुमधुर स्वर-लहरीमें मुझे सुनाओ रसमय गान॥
मैं खे लूँगी नाव, प्राण खेलेंगे रसमय खेल महान्।
नयन-मधुप रसमत्त रहेंगे कर मुख-सरसीरुह-रस-पान॥'
यों कह खेने लगी तरी, कर दृष्टि अचंचल पियकी ओर।
दृष्टि जमा श्यामा-मुख, मुरली लगे बजाने नन्द-किशोर॥

[288]

(Rāga Kāfī - Tāla Dīpacandī)

नित्य मधुर ब्रज-धाम, खेल रहे हरि-संग होरी॥

विषय-विराग-राग-रंग लीन भयो, प्रेम-सुधा-रस घोरी।
एक लक्ष्य करि मोहन-आनन भरि पिचकारी छोरी॥
बदन सब अरुण भयो री॥

दंभ-दर्प-मद-मोह-कोह सब राख भए जरि होरी।
काम विशुद्ध भयो, हरि-मुख पे राजि रह्यो बनि रोरी॥
मिटी जग की सब खोरी॥

नाते-नेह खेह भए सारे, नातो एक रह्यो री।
नेह-बिन्दु सब नेह-जलधि मिलि सागर रूप लह्यो री॥
प्रेम-रस-रंग छयो री॥

ENGLISH TRANSLATION

[287]

(First Lavani Tune - Tala Kaharava)

It is the month of Āśvina and the lovely autumn season, a cool night of pure moonlight.
The Yamunā's water is clear and enchanting, and a gentle fragrant breeze blows.
Śyāmā and Śyāma sit upon a lovely boat brilliant with jewels.
They perform sweet pastimes together, absorbed in enchanting water play.
Śrīmatī says, "Listen, treasure of my life. Sound a melody upon Your flute.
Let me hear a song filled with rasa in waves of beautiful, supremely sweet notes.
I shall row the boat while my Life performs a magnificent play filled with rasa.
The bee of my eyes will remain intoxicated with rasa, drinking from the lotus of Your face."
Speaking thus, She begins rowing the boat, Her gaze fixed unwaveringly upon Her Beloved.
Fixing His gaze upon Śyāmā's face, the young son of Nanda begins to play the flute.

[288]

(Raga Kafi - Tala Dipacandi)

In the eternally sweet abode of Vraja, they play Holī with Hari.

Attachment and aversion toward sense objects dissolve into color, thickened with the nectarean rasa of love.
Making Mohana's face their single target, they discharge their filled syringes.
Every face has become crimson.

Hypocrisy, pride, arrogance, delusion and anger all burn to ash in this Holī.
Desire becomes pure and remains joyfully as colored dust upon Hari's face.
Every defect of the world is erased.

All worldly ties and affections become dust, and only one relationship remains.
Every drop of affection merges into the ocean of love and assumes the ocean's own form.
The color of loving rasa spreads everywhere.

ORIGINAL Braj Bhasha

[289]

(Rāga Kāfī - Tāla Dīpacandī)

खेलत सुन्दर श्याम सखिन संग ब्रज रस-होरी॥
भरि पिचकारी चोवा-चन्दन रंग, भरि केसर-रोरी।
डारत सखियन-अंग श्याम, नटवर-तन सब मिलि गोरी।
मच्यो घमसान घनो री॥

भूमि लाल, नभ लाल, ललित रंग सब दिशि लाल छयो री।
लाल लता-तरु, लाल सुमन-फल, निधुवन लाल भयो री॥
आन कोउ रंग न रह्यो री॥

मोर-चकोर लाल भए, अलि-कुल रंग गुलाल लह्यो री।
लाल निकुंज, लाल शुक-कोकिल, लाल रसाल बन्यो री॥
लाल ही बीज बयो री॥

लाल दिवस-निशि, लाल सूर्य-शशि, लाल क्षितिज सु छयो री।
लाल सलिल कालिन्दी शोभित, लाल बयार बह्यो री॥
लाल दधि-दूध-मह्यो री॥

लाल स्वर्णयुत, लाल सु-मरकत, वसन-वेष बन्यो री।
लाल अलक, दृग-पलक लाल भए, लाल सु-वचन कह्यो री॥
लाल ही लाल सुन्यो री॥

ललना-लाल लाल भए दोऊ, सखी लाल रंग बोरी।
नील-पीत पट, चुनरी-पगरी, सबै लाल रंग घोरी॥
सकल जग लाल भयो री॥

ENGLISH TRANSLATION

[289]

(Raga Kafi - Tala Dipacandi)

Beautiful Śyāma plays Vraja's rasa-filled Holī with the sakhīs.
They fill their syringes with scented sandal color and saffron powder.
Śyāma casts it upon the sakhīs' limbs, while all the fair girls color the supreme dancer's body.
A tremendous battle breaks out.

The earth is red, the sky red, and graceful red color covers every direction.
Vines and trees are red, flowers and fruits are red, and Nidhivana has turned red.
No other color remains.

Peacocks and cakoras turn red, while swarms of bees take on the color of red powder.
The bowers are red, parrots and cuckoos red, and mango trees red.
Only the seed of red has been sown.

Day and night are red, sun and moon are red, and the horizon is beautifully covered in red.
The Yamunā shines with red water, a red wind blows,
and curd, milk and buttermilk are red.

Gold and fine emeralds are red, and garments and attire have become red.
Locks of hair are red, eyes and eyelids red, and beautiful words are spoken in red.
Nothing but red is heard.

The beloved Lady and Lord both turn red, and the sakhīs are drenched in red.
Blue and yellow cloth, veils and turbans are all thickly colored red.
The entire world has become red.

ORIGINAL Braj Bhasha

[290]

(Rāga Kāfī - Tāla Dīpacandī)

खेलत श्यामा-श्याम ललित ब्रज में रस-होरी॥
राधा-संग सखी-सहचरी सब मिलि केसर-रंग घोरी।
सुन्दर श्याम-वदन पर डारत भरि-भरि कनक-कटोरी॥
प्रेम-रस-रंग-विभोरी॥ खेलत॥

हेरि-हेरि हरि-मुख पिचकारी छाँड़ि रहीं चहुँ ओरी।
पकरि हाथ सखियन मलि दीन्हीं मुँह गुलाल अरु रोरी॥
श्याम-मुख अरुण भयो री॥ खेलत॥

देखि प्रसन्न वदन सखियन संग रंगिनि नवल किशोरी।
उमग्यो हिय आनन्द-सिन्धु, हरि रंग दीन्हीं सब गोरी॥
सुरस-संग्राम मच्यो री॥ खेलत॥

बाजत ताल-मृदंग, ढोल-ढप, सिंगा-वेणु ढपोरी।
गावत राग धमार नृत्य करि, कर अबीर की झोरी॥
पुकारत हो-हो होरी॥ खेलत॥

[291]

(Rāga Kāfī - Tāla Dīpacandī)

होरी में गये हार सकल खल-दल-संहारी॥
सखी-सहचरी सब कौं लै संग, भरि रस-रंग पिचकारी।
मधुर वदन, कोमल सब तन पर हेरि-हेरि के मारी॥
रंगीली कीर्ति-कुमारी॥

लाल कपोल गुलाल लपेटे, दृग सुरभित जल डारी।
भागि चले मनमोहन सोहन, पोंछत नयननि बारी॥
हँसी सखि दे कर-तारी॥

मुरली कर सों परी धरनि पर, मोर-शिखा महि डारी।
भए श्रमित, मृदु चरण डगमगे, बैठि गये मन मारी॥
घेरि लिए सखिन मुरारी॥

ENGLISH TRANSLATION

[290]

(Raga Kafi - Tala Dipacandi)

The graceful Śyāmā and Śyāma play Vraja's rasa-filled Holī.
With Rādhā, all the sakhīs and attendants mix saffron color.
Filling golden bowls again and again, they throw it upon beautiful Śyāma's face.
They are overwhelmed by the color of loving rasa. They play Holī.

Taking careful aim at Hari's face, they fire syringes from every side.
Seizing Him by the hands, the sakhīs rub red powder and colored dust upon His face.
Śyāma's face turns crimson. They play Holī.

Seeing the joyful faces of the sakhīs, the colorful, ever-youthful Lady joins them.
An ocean of bliss swells within Her heart, and She colors Hari with all the fair girls.
A delightful battle breaks out. They play Holī.

Cymbals and mṛdaṅgas, drums and tambourines, horns and flutes resound.
They sing Dhamāra, dance with bags of colored powder in hand,
and call, "Ho! Ho! Holī!" They play Holī.

[291]

(Raga Kafi - Tala Dipacandi)

The destroyer of every wicked host is defeated in Holī.
Taking all the sakhīs and attendants with Her, colorful Kīrti's daughter fills a syringe with the color of rasa
and, aiming carefully, sprays His sweet face and every tender limb.

Red powder covers His crimson cheeks, and She casts fragrant water into His eyes.
Beautiful mind-enchanting Mohana runs away, wiping the water from His eyes.
The sakhīs clap their hands and laugh.

The flute falls from His hand to the ground, and His peacock feather drops upon the earth.
Exhausted, His soft feet stagger and, dispirited by defeat, He sits down.
The sakhīs surround Murāri.

ORIGINAL Braj Bhasha and Hindi

Continuation of [291]

बोलीं वचन व्यंग सखि मृदु हँसि, ‘बड़े वीर गिरिधारी!
सहि न सके नारी-कोमल-कर-कंजन की पिचकारी॥
लाज सब कहाँ बिसारी?’

सुनि सखि-वचन सकुचि हरि बोले, ‘री वृषभानु-दुलारी!
मैं तो प्रिय! सदा कौ हार्यो, नई हार कहा हारी॥
चरण-रज हौं बलिहारी।’

सुनि मृदु वचन, श्रमित लखि पिय कौं दुःखित भईं हिय भारी।
राधा आइ उठाइ प्राण-धन, सिंहासन बैठारी॥
करन लगीं वसन बयारी॥

सुभग अंग सब पोंछि अरुण निज पट सों राधा प्यारी।
शीतल जल मुख धोइ, अलक निज कर सुलझाई झारीं॥
मुदित भईं लखि ब्रज-नारीं॥

[292]

(Tune: Lāvanī - Tāla Kaharavā)

याद पड़ रहा है, आये थे भोजन करने मोहन श्याम।
परस रही थी मैं उनको अति रुचिकर भोज्य-पदार्थ तमाम॥
यह मेरा भ्रम था, माधव तो खेल रहे कालिन्दी-कूल।
आये क्यों न अभी? क्या क्रीड़ामें वे गये सभी कुछ भूल?॥
भूखे होंगे, कैसे उन्हें बुलाऊँ अब मैं यहाँ तुरन्त?
हृदय विदीर्ण हो रहा, कैसे हो इस मेरे दुःखका अन्त?॥
बना-बनाया भोजन क्या यह नहिं आयेगा प्रियके काम?
क्या वे इसे धन्य करनेको नहीं पधारेंगे सुखधाम?॥
माधव सुन हँस रहे प्रियाका यह मधु प्रेम-विलाप-विलास।
बोले, ‘राधे! चेत करो, देखो, मैं रहा तुम्हारे पास॥
छोड़ दिया क्यों तुमने वस्तु परसना, होकर व्यर्थ उदास?
भूखा मैं यदि रह जाऊँगा, होगी तुम्हें भयानक त्रास।’

ENGLISH TRANSLATION

Continuation of [291]

Smiling gently, the sakhīs tease Him: "What a mighty hero Giridhārī is!
He could not withstand the syringe held by a woman's tender lotus hand.
Where has all Your sense of shame gone?"

Hearing them, Hari replies shyly, "O daughter of Vṛṣabhānu,
Beloved, I have always been defeated by You. What new defeat have I suffered today?
I surrender myself to the dust of Your feet."

Hearing His tender words and seeing Her Beloved exhausted, Rādhā's heart grows heavy with sorrow.
She comes, lifts the treasure of Her life and seats Him upon a throne.
She begins fanning Him with Her cloth.

Beloved Rādhā wipes every beautiful crimson limb with Her own garment.
She washes His face with cool water and untangles and arranges His locks with Her own hands.
Seeing this, the women of Vraja become delighted.

[292]

(Tune: Lavani - Tala Kaharava)

I remember that Mohana Śyāma came to eat.
I was serving Him every kind of exceedingly delicious food.
But that was my delusion. Mādhava is playing on the bank of the Yamunā.
Why has He not come yet? Has He forgotten everything in His play?
He must be hungry. How can I call Him here at once?
My heart is being torn apart. How will this sorrow of mine end?
Will this prepared meal not be of use to my Beloved?
Will the abode of happiness not come and bless it?
Mādhava hears His Beloved's honey-sweet, playful lament of love and laughs.
He says, "Rādhe, regain awareness. Look, I am here beside You.
Why have You stopped serving the food and become needlessly sad?
If I remain hungry, You will suffer terrible distress."

ORIGINAL Hindi and Braj Bhasha

Continuation of [292]

यों कह, मृदु हँस, माधवने पकड़ा राधाका कोमल हाथ।
चौंकी, बोलीं, 'हाय! हो गयी मुझसे बड़ी भूल यह नाथ!॥
कैसी मैं अधमा हूँ, जो मैं भ्रमसे गयी जिमाना भूल।
व्यर्थ मान बैठी, प्रिय! तुम हो खेल रहे कालिन्दी-कूल।'
लगी प्रेमसे पुनः परसने विविध स्वादयुत वस्तु ललाम।
भोग लगाने लगे, मधुर लीला पर हँसकर प्रियतम श्याम॥

[293]

(Tune: Lāvanī - Tāla Kaharavā)

लता-वल्लरी रही प्रफुल्लित, श्याम-तमाल सुशोभित कुंज।
सुमन-समूह सौरभित सुन्दर, मँडरा रहा मुग्ध अलि-पुंज॥
मत्त मयूरी नृत्य कर रहीं, शुक-सारिका निरत कल गान।
कालिन्दी कल्लोल कर रही, मत्त बही जा रही उजान॥
मधुर मुरलि-मुखरित नभ-मण्डल, सकल पूर्ण रस-भरित निनाद।
दिग्-दिगन्त आनन्द-मत्त अति, हटे मिटे भय-शोक-विषाद॥
प्रेम-रस-भरी भानु-नन्दिनी सब कुछ छोड़ चली अभिसार।
कौन? कहाँ मैं चली जा रही? क्यों? सब भूल गयीं संसार॥
पहुँची प्रियतम-पद-पद्मोंमें, देख रूप हो गयीं विभोर।
अधर मधुर मृदु हास्य सुशोभित, नवल श्याम-घन मन-धन-चोर॥
अगणित शरद-इन्दु-मद-हारी, वदन-इन्दु वर विमल विभास।
दृग विशाल मदभरे मनोहर, प्रेमीजन-मन-नयन-विलास॥
सर्वाकर्षक, सर्वाह्लादक, महारसायन रस-भरपूर।
सौन्दर्यामृत-सिन्धु तरंगित, ललना-चित्त-प्लावन-शूर॥
अंग-सुगन्ध दिव्य देती नित प्राणेन्द्रियको सुख स्वच्छन्द।
भाल विशाल, केश घुँघराले, मुकुट मयूर-पिच्छ सुख-कन्द॥
मुग्धा राधा बोल न पायीं, वाणी सहज हुई अवरुद्ध।
चला परस्पर सुखद सरसतम भाव-तरंगोंका शुचि युद्ध॥

ENGLISH TRANSLATION

Continuation of [292]

Speaking thus and smiling gently, Mādhava takes Rādhā's tender hand.
Startled, She says, "Alas, Lord, I have made a terrible mistake!
How fallen I am to have forgotten to feed You because of delusion.
Beloved, I needlessly imagined that You were playing on the bank of the Yamunā."
With love She again begins serving many excellent and flavorful dishes.
Beloved Śyāma begins eating, laughing at the sweetness of the līlā.

[293]

(Tune: Lavani - Tala Kaharava)

Vines and creepers bloom, and dark tamāla trees beautify the bower.
Clusters of lovely fragrant flowers blossom while enchanted swarms of bees hover around them.
Intoxicated peahens dance, and parrots and saris remain absorbed in melodious song.
The Yamunā rises in waves and flows upstream in divine intoxication.
The sweet flute fills the sky with sound, and every resonance is brimming with rasa.
Every direction and horizon becomes intoxicated with bliss, while fear, grief and despondency disappear.
Filled with loving rasa, Bhānu's daughter leaves everything and goes to the tryst.
Who am I? Where am I going? Why? She forgets the entire world.
She reaches Her Beloved's lotus feet and, seeing His form, becomes overwhelmed.
His sweet lips bear a tender smile; the fresh dark cloud Śyāma steals the heart's entire treasure.
The pure and splendid moon of His face destroys the pride of countless autumn moons.
His vast, intoxicating and enchanting eyes are the playground of His lovers' minds and eyes.
All-attracting and all-delighting, He is a great elixir completely filled with rasa.
He is a surging ocean of beauty's nectar, powerful enough to inundate every young woman's heart.
The divine fragrance of His limbs freely delights the life breath and senses.
His brow is broad, His hair curls, and His peacock-feather crown is the root of happiness.
Enchanted Rādhā cannot speak; Her voice naturally becomes obstructed.
A pure battle of mutually bliss-giving, supremely luscious waves of bhāva begins.

ORIGINAL Hindi

Continuation of [293]

हृदय द्रवित हो, उमड़ा दिव्यामृत रस-सागर अमित अथाह।
धैर्य-कूल कर भंग बह चला राधा-दृगसे अश्रु-प्रवाह॥
हुए क्षणोंमें ही प्रक्षालित चरण-युगल अतिशय अभिराम।
जिनकी नख-चन्द्र-द्युति ही है परब्रह्म सच्चित्-सुखधाम॥
सहसा देख प्रियतमाको, उनकी इस लीलाको सुखसार।
विह्वल हुए श्याम, दृग आँसू बहे, उठा लीं भुजा पसार॥
कहने लगे, 'तुम्हारा ही प्रियतमे! कर रहा था मैं ध्यान।
डूब रहा था मैं अगाध सौन्दर्य-सिन्धुमें शुचि निर्मान॥
इतनेमें ही मिला तुम्हारा मुझको अकस्मात् संस्पर्श।
खुले नेत्र, सहसा दीखीं तुम, भरा तुरन्त हृदय अति हर्ष॥'
वचन-सुधा रमणीय दिव्य कर पान राधिका भूली भान।
दशा 'प्रेमवैचित्त्य' उदय हो उठी, मिट गया बाह्य-ज्ञान॥
प्रियतमने सन्निधिमें लेकर रक्खा शुचि मस्तक निज अंक।
अपलक लगे देखने वल्लभ, सुधा-मधुर-श्री-सुमुख-मयंक॥
देख पा रही नहीं राधिका किन्तु श्यामको अपने पास।
दर्शन-हेतु भाग चलनेको राधा करने लगीं प्रयास॥
किन्तु नहीं उठ सकीं, कर उठीं हो व्याकुल अति करुण पुकार।
'हा प्राणेश! प्राणवल्लभ हे! हा हृदयेश्वर! प्राणाधार!॥
कहाँ गये तुम मुझे छोड़कर, एकाकिनी सहज असहाय?
कैसे कहाँ मिलूँ अब? तो ये प्राण नहीं रह सकते, हाय!॥
हाँ, हाँ, मैं अब समझी, तुमको मिलता इससे सुख-आराम।
तो मैं मरती रहूँ, न मिलना मुझसे मेरे प्राणाराम!॥
तुम्हें चाहती मरकर भी मैं सुखी देखना नित्य अनन्त।
पूरी करो साध मेरी यह, मेरे सर्वेश्वर! श्रीमन्त!'॥
यों कहकर हो गयीं राधिका मूर्छित, बाह्य-चेतनाहीन।
छाया अति विषाद मुख-विधुपर, दशा हो रही थी अति दीन॥

ENGLISH TRANSLATION

Continuation of [293]

Her heart melts, and an immeasurable, unfathomable ocean of divine nectarean rasa surges.
Breaking the banks of composure, a stream of tears flows from Rādhā's eyes.
Within moments it washes the exceedingly enchanting pair of feet
whose moonlike toenail radiance is itself Parabrahman, the abode of being, consciousness and bliss.
Suddenly seeing His Beloved and this blissful essence of Her līlā, Śyāma is overwhelmed.
Tears flow from His eyes, and He lifts Her with outstretched arms.
He says, "Beloved, I was meditating upon You alone.
I was immersed in the sacred measureless ocean of Your beauty.
Then suddenly I felt Your touch.
My eyes opened, I saw You before Me, and immense delight instantly filled My heart."
Drinking the delightful divine nectar of His words, Rādhikā forgets outward awareness.
The condition of prema-vaicittya arises, and external consciousness disappears.
Drawing Her near, Her Beloved rests Her pure head upon His lap.
With unblinking eyes He gazes upon the moon of Her beautiful face, sweet with nectar.
Yet Rādhikā cannot perceive that Śyāma is beside Her.
She tries to rise and run in search of His vision.
Unable to stand, She becomes intensely agitated and cries out pitifully:
"Lord of my life! Beloved of my life! Lord of my heart, support of my life!
Where have You gone, leaving me alone and helpless?
How and where shall I meet You now? Alas, this life cannot remain!
Yes, yes, now I understand. This gives You happiness and rest.
Then let me go on dying; do not meet me, delight of my life.
Even after death I wish to see You happy eternally and without end.
Fulfill this longing of mine, my almighty, glorious Lord!"
Speaking thus, Rādhikā faints and loses external consciousness.
Deep sorrow covers the moon of Her face, and Her condition becomes utterly pitiable.

ORIGINAL Hindi

Continuation of [293]

धोये नेत्र सुशीतल जलसे, प्रियने छिड़के मुख जल-बिन्दु।
व्याकुल हुए देख प्यारीका सुखमय मलिन सुमुख-शरदिन्दु॥
बोले, 'प्रिये! उठो तुम सत्वर, करो चेत, मत रहो उदास।
प्राणाधार तुम्हीं हो मेरी, अतः निरन्तर रहता पास॥
गया नहीं मैं कहीं प्रियतमे! जा न सकूँगा तुमको त्याग।
नहीं तुम्हारे सिवा कहीं भी है मेरा किंचित्-सा राग॥
तुम्हें सुखी करनेको ही बस मैं लेता भूपर अवतार।
प्रेम-रसास्वादनमें करता दिव्य तुम्हारा अकथ अपार॥'
कहते-कहते श्याम-हृदय-सागरमें उठीं अनेक तरंग।
बहने लगी अश्रु-सरिता, सब शिथिल हो गये चिन्मय अंग॥
जगीं राधिका, मिटा 'प्रेमवैचित्त्य', हुआ सुस्मृतिका लाभ।
देखा अश्रु बहाते प्रियतम, म्लान नेत्र जो नित अमिताभ॥
आतुर आर्त्त रो पड़ीं, बोलीं, 'प्राणेश्वर! मैं कैसी नीच!
मेरे कारण नित प्रसन्न-मुख आज विषण्ण जगतके बीच॥
कैसे दुःख मिटाऊँ प्यारे! कैसे सुख पहुँचाऊँ आज?
कैसे मुखपर मुक्त हास्य मैं देखूँ, हे मेरे सिरताज!'॥
सुनकर बोले मेरे प्रियतम, 'प्रिये! एक साधन विख्यात।
मुझे हँसाने, सुखी बनानेका अमोघ, यह निश्चित बात॥
सुखी बनो तुम, रहो प्रफुल्लित, रोम-रोम भर दिव्यानन्द।
मृदु मन्दस्मित रहे खेलता अधरोष्ठोंपर नित्य अमन्द॥
प्रिये! तुम्हारा सुख मेरा सुख, प्यार तुम्हारा मेरा प्यार।
सुखी करो, हो सुखी स्वयं तुम, यही एक बस साधन-सार।'॥

(Soraṭhā)

प्रिय-मुखकी सुन बात, राधा अति हर्षित हुईं।
पुलक हो उठे गात, मिले परस्पर हर्षयुत॥

ENGLISH TRANSLATION

Continuation of [293]

Her Beloved washes Her eyes with cooling water and sprinkles drops upon Her face.
He grows distraught seeing the blissful autumn moon of His Beloved's lovely face turned pale.
He says, "Beloved, rise quickly. Regain awareness and do not remain sad.
You alone are the support of My life, and therefore I remain constantly beside You.
I have not gone anywhere, Beloved, and I can never leave You.
Apart from You I possess not even the slightest attachment anywhere.
I descend upon the earth only to make You happy.
In relishing the rasa of love, I perform Your immeasurable and indescribable divine līlā."
As He speaks, many waves rise within the ocean of Śyāma's heart.
A river of tears begins to flow, and every conscious limb grows weak.
Rādhikā awakens; prema-vaicittya subsides and clear awareness returns.
She sees Her Beloved weeping, His ordinarily radiant eyes now dim.
In anguish She begins to cry: "Lord of my life, how base I am!
Because of me, Your eternally joyful face is sorrowful today before the world.
How can I remove Your suffering, Beloved? How can I give You happiness today?
How may I see an unrestrained smile upon Your face, my crowned Lord?"
Her Beloved replies, "Beloved, one celebrated means is known.
It is certain and unfailing for making Me laugh and making Me happy.
Become happy Yourself. Remain radiant, with divine bliss filling every pore.
Let a gentle, soft smile play perpetually and brightly upon Your lips.
Beloved, Your happiness is My happiness, and Your love is My love.
Make Me happy by becoming happy Yourself. This alone is the essence of every means."

(Soratha)

Hearing the words from Her Beloved's mouth, Rādhā becomes exceedingly joyful.
Her body thrills, and the Pair meet one another filled with delight.

ORIGINAL Hindi

[294]

(Rāga Basanta - Tāla Kaharavā)

‘कहाँ गये तुम, कहाँ छिपे? हे नाथ! रमण! जीवन-आधार!’
विरह-प्रेम-वैचित्त्य-विकल राधा कर उठीं करुण चीत्कार॥
‘विषम विरह-दावानलसे हो रहा दग्ध यह दीन शरीर।
प्राण-पखेरू उड़ा चाहता, त्याग इसे, हो परम अधीर॥
यद्यपि मैं अतिशय अयोग्य हूँ, सहज मलिन, गुण-रूप-विहीन।
मान बढ़ाकर तुमने मेरा, मुझे कर दिया धृष्ट, अदीन॥
लगी मानने तुम्हें प्राणवल्लभ, मैं मनमें कर अभिमान।
लगा, तुम्हें मिलता होगा मुझसे कुछ सुख विशेष, रस-खान!॥
परमानन्द-सुधार्णव तुम हो नित्य, अनन्त, अगाध, अपार।
क्या आनन्द तुम्हें दे सकती गुण-दरिद्र मैं, दोषागार?॥
तो भी तुम मुझसे मिलते हो, हृदय लगाते, देते स्नेह।
बरसाते रहते तुम सतत मुझपर प्रेम-सुधा-रस-मेह॥
कोटि-कोटि सुन्दरियाँ हैं गुण-शील-रूप-सौन्दर्य-निधान।
उन्हें छोड़, तुम मुझे निरन्तर देते रहते शुचि रस-दान॥
निश्चय ही मिलता होगा तुमको इससे अतिशय आनन्द।
मुझसे बिछुड़, हो रहे तुम उस सुखसे वंचित, हे स्वच्छन्द!॥
विरह-वेदनासे यदि, प्रियतम! मेरे चले जायेंगे प्राण।
वंचित सदा रहोगे फिर तुम इस सुखसे, प्राणोंके प्राण!॥
करुण विलाप करोगे फिर तुम मेरे लिये नित्य, नन्दलाल!
रह जायेंगे प्राण तो दुःख न होगा तुम्हें, रमण! उर-माल!॥
मिलकर प्राण बचा लो मेरे अभी तुरन्त परम सुकुमार!
करो शीघ्र आनन्द-लाभ फिर, प्रियतम हे ब्रजराज-कुमार!॥
तुम्हें तनिक सुख होता तो रहता न मुझे प्राणोंका मोह।
कोटि-कोटि हैं प्राण निछावर तुमपर, परानन्द-सन्दोह!’

ENGLISH TRANSLATION

[294]

(Raga Basanta - Tala Kaharava)

"Where have You gone and where are You hiding? Lord, Lover, support of my life!"
Tormented by separation and prema-vaicittya, Rādhā utters a pitiful cry.
"This helpless body is burning in the terrible forest fire of separation.
The bird of my life, utterly impatient, wishes to abandon it and fly away.
Although I am exceedingly unworthy, naturally impure and devoid of virtue and beauty,
You increased my honor and made me bold and independent.
Proudly I began considering You the Beloved of my life.
I imagined that You, treasury of rasa, must receive some special happiness from me.
You are the eternal, infinite, unfathomable and boundless ocean of the nectar of supreme bliss.
What happiness can I, destitute of virtues and an abode of faults, give You?
Yet You meet me, embrace me and bestow affection.
You constantly shower upon me a rain of the nectarean rasa of love.
Millions upon millions of beautiful women are treasuries of virtues, character, form and loveliness.
Leaving them aside, You continually give pure rasa to me.
Surely this must give You extraordinary happiness.
Separated from me, independent Lord, You are being deprived of that joy.
Beloved, if my life departs from the pain of separation,
then, life of my life, You will forever be deprived of this happiness.
Nandalāla, You will lament pitifully for me forever.
If my life remains, no such sorrow will come to You, my Lover and garland of my heart.
Come and save my life immediately, supremely tender prince of Vraja.
Quickly obtain Your happiness again, my Beloved.
If You gain even a little happiness, I have no attachment to life.
I surrender millions upon millions of lives to You, treasury of supreme bliss."

ORIGINAL Braj Bhasha and Hindi

[295]

(Rāga Bhinnaṣaḍja - Tīna Tāla)

विरहातुर, अति कातर, सब जग भूलि, गई कालिन्दी-तीर।
पकरि कदम्ब-डारि ठाढ़ी ह्वै बावरी, बहत अमित दृग-नीर॥
चित नहिं धरत धीर नेकहूँ, पल-पल प्रति काँपि रह्यो मृदु गात।
कल न परत, हिय जरत, दाह अति दारुण, भरत आह, बिललात॥
अति आतुर 'प्रिय सखी'* आइ पहुँची तहाँ, देखि दशा तजि धीर।
बोली अति मृदु बैन मनमोहनको, लखि हिय बिंध्यो सु-तीर॥
'सखि! धीरज धरु, तजु गलानि, मैं जाइ तुरत सब हाल सुनाय।
प्रियतम मनमोहन कौं अबहीं हौं अपने संग लाऊँ लिवाय।'॥
प्रिय सखिके मृदु वचन सुनत, भूली प्यारी निज तनको भान।
प्रियतम-रूप भई मन तेहि छिन, करन लगी निज गुण-गण-गान॥
'हा राधे! प्राणेश्वरि! हा मनहरनि! मधुर सुन्दरता-खानि!
सद्गुण-निधि, नित-नव सुखदायिनि, सुमिरत होत सकल दुःख-हानि॥
हौं नित बिकयो हाथ तुव स्वामिनि! बिना मोल कौ चेरो मान।
प्यारी! मधुर दरस-रस कौं तुव तड़पि रहे ये प्यासे प्राण॥
छायो अति दारुण वियोग-विष तुव, सब तन अति विषम अपार।
मुख-शशि-सुधा सींचि सत्वर, विष हरु, अब पिय कौं लेउ उबार।'॥
प्रिय सखी आई हुती, तबहिं प्यारे हू ह्वै पहुँचे तहाँ आइ।
दशा प्रेम-वैचित्त्य मधुर प्यारी की निरखत रहे लुकाइ॥
'हा प्रियतमे! राधिके! प्राणाधिके! प्राण-पुत्तलिके! हाय!'
कहि यों, मूर्छित परी अवनि, ह्वै प्रकट श्याम ने लई उठाय॥

Book Note: A nāyikā-bhāva-bearing equal-affectioned companion such as Śrī Lalitā or Viśākhā is not the "dear sakhī" of secluded bower service. Only Śrī Rūpa-mañjarī and others, who are free of nāyikā-bhāva and regard service to Śrī Rādhā-Mādhava in the secluded grove as the sole fulfillment of life, are eternal dear sakhīs.

ENGLISH TRANSLATION

[295]

(Raga Bhinnasadaja - Tina Tala)

Tormented and utterly helpless in separation, She forgets the entire world and goes to the Yamunā's bank.
Grasping a kadamba branch, She stands like one gone mad while endless tears flow from Her eyes.
Her mind cannot gather the slightest composure, and Her delicate body trembles moment by moment.
She finds no peace; Her heart burns with terrible pain as She sighs and laments.
The exceedingly anxious “dear sakhī” arrives and, seeing Her condition, loses composure.
Her heart pierced by a sharp arrow, she speaks very tender words to mind-enchanting Mohana:
“Friend, take courage and abandon grief. I shall go at once and tell Him everything.
This very moment I shall bring your beloved mind-enchanting Lord back with me.”
Hearing the dear sakhī's tender words, the Beloved Lady forgets awareness of Her body.
At that instant Her mind assumes the form of Her Beloved, and She begins singing Her own virtues in His voice:
“O Rādhe, queen of My life! O enchanter of My mind, treasury of sweet beauty!
Treasury of virtues and giver of ever-new bliss, remembrance of You destroys every sorrow.
Mistress, I am forever sold into Your hands. Regard Me as Your servant bought without a price.
Beloved, this thirsty life longs for the sweet rasa of Your vision.
The terrible poison of separation from You has spread throughout My entire body.
Quickly sprinkle it with the nectar of the moon of Your face, remove the poison and rescue Your Beloved.”
The dear sakhī has come, and at that very moment the Beloved too arrives there.
Remaining hidden, He beholds His sweet Beloved's condition of prema-vaicittya.
“O Beloved! Rādhike, dearer than life, little image of My life, alas!”
As He speaks, She faints and falls to the ground; Śyāma reveals Himself and lifts Her.

Book Note: A nāyikā-bhāva-bearing equal-affectioned companion such as Śrī Lalitā or Viśākhā is not the “dear sakhī” of secluded bower service. Only Śrī Rūpa-mañjarī and others, who are free of nāyikā-bhāva and regard service to Śrī Rādhā-Mādhava in the secluded grove as the sole fulfillment of life, are eternal dear sakhīs.

ORIGINAL Braj Bhasha and Hindi

Continuation of [295]

भुज भरि, निज पट पीत डासि महि, दी ता पर सुवाइ अभिराम।
मस्तक राखि समोद गोद निज, मुख-छवि निरखन लगे ललाम॥
गाल-भाल के घर्म-बिन्दु, दृग-सलिल पोंछि निज पट नन्दलाल।
भए द्रवित मन, तन पुलकित, दृग प्रेम-सलिल छाये तत्काल॥
मृदु मधु निज कर-अँगुरिन तें प्रिय लगे सँवारन कुंचित केश।
प्रियतम लखि प्यारी-सेवा-रत प्रिय सखि भई मुदित सविशेष॥
खोलि नयन छिन, निरखि श्याम-घन, 'हा हृदयेश्वरि!' कहि तेहि काल।
मूँदे पुनि, मुख-पंकज-मधु पी, भए श्याम-दृग-मधुप निहाल॥
भई अर्ध-चेतन प्यारी तब, पुनि-पुनि खोलत-मूँदत नैन।
घोरि अमिय-रस मधुर अमित पिय बोले अति विनम्र शुचि बैन॥
'नयन उघारि तनिक मो तन निरखौ तुम, हे मम जीवन-मूरि!
सेवक हौं तुव चरणनि कौ नित, करौ न मोहि नेकु पल दूरि।'॥
पिय के वचन सुधामय सुनि, करि पूर्ण चेत, उठि बैठी बाल।
दोउन के कण-कण उमग्यो अति प्रेम-सुधा-सागर सुविशाल॥
सुखी भई सखि, नाचि उठ्यो मन, जिमि घन लखि वन नाचत मोर।
भई सफल-जीवन लखि प्यारी-प्रीतम कौं आनन्द-विभोर॥

[296]

(Tune: Lāvanī - Tāla Kaharavā)

अति एकान्त, विकल बैठी थी आतुर मन कालिन्दी-कूल।
श्याम-विरह दुःसह पीड़ासे व्यथित गयी थी सब कुछ भूल॥
'आवेंगे अब नहीं कभी, वे छोड़ गये मुझको मतिमान्।
जान गये मुझको सब विधिसे हीन, मलीन, दोषकी खान॥
नहीं बाह्य सौन्दर्य तनिक भी, नहीं हृदय सुन्दरता-लेश।
अमित दोष-पूरित बाह्यान्तर, कलुषित कठिन कुबुद्धि विशेष॥
इसी हेतु वे गये, किया प्रियतमने समुचित निस्सन्देह।
नहीं कदापि योग्य है उनके कुत्सित अति कुरूप यह देह॥'

ENGLISH TRANSLATION

Continuation of [295]

Gathering Her into His arms, He spreads His yellow cloth upon the ground and gently lays Her upon it.
Joyfully resting Her head in His lap, He begins gazing at Her splendid face.
Nandalāla wipes the drops of perspiration from Her cheeks and brow and the tears from Her eyes with His cloth.
His mind melts, His body thrills and love-filled tears immediately cover His eyes.
With the tender, honey-sweet fingers of His own hand, Her Beloved begins arranging Her curling hair.
Seeing the Beloved Lord absorbed in serving His Beloved Lady, the dear sakhī becomes especially joyful.
For a moment She opens Her eyes and beholds the dark cloud Śyāma, while He cries, “O queen of My heart!”
Then She closes them again; drinking the honey of Her lotus face, the bee of Śyāma's gaze rejoices.
His Beloved becomes half-conscious, repeatedly opening and closing Her eyes.
Mixing immeasurable sweet nectar into His words, Her Beloved speaks with utmost humility and purity:
“Open Your eyes and look upon My form for a moment, embodiment of My life.
I am forever the servant of Your feet. Do not send Me away even for an instant.”
Hearing Her Beloved's nectarean words, the young Lady fully awakens and sits up.
A vast ocean of the nectar of love surges through every particle of the Pair.
The sakhī rejoices, and her mind begins to dance like a peacock seeing a cloud.
Beholding the Beloved Lady and Lord overwhelmed with bliss, she knows her life fulfilled.

[296]

(Tune: Lavani - Tala Kaharava)

In utter solitude She sits distraught on the Yamunā's bank, Her mind intensely anxious.
Tormented by the unbearable pain of separation from Śyāma, She has forgotten everything.
“He will never come again. The wise Lord has abandoned me.
He has recognized me as wholly worthless, impure and a treasury of faults.
I possess not the slightest outward beauty or the faintest beauty of heart.
Within and without I am filled with countless faults, polluted and especially afflicted by harsh, corrupt understanding.
For this very reason He has gone; without doubt my Beloved has acted rightly.
This vile and exceedingly ugly body is never worthy of Him.”

ORIGINAL Hindi

Continuation of [296]

‘सुख पायें वे प्राणनाथ, है अमित मुझे इसमें आनन्द।
प्रिय-वियोग-विष-ज्वाला विषम जलाती रहे मुझे स्वच्छन्द।’॥
करती यों विचार थी, थी वह भाव-मुग्ध सब विधि बाला।
मन-ही-मन जप रही निरन्तर थी वह प्रिय-सुखकी माला॥
प्रिय-सुख-स्मृतिसे एक-एक पल नव-नव हृदय मोद भरता।
किन्तु साथ ही प्रिय-वियोग-दावानल हृदय दाह करता॥
भूल गयी वह कल-कल करती बहती कालिन्दी-धारा।
कूद पड़ी, कमनीय कलेवर सलिल-निमग्न हुआ सारा॥
लगा, किसीने लिया गोदमें, हुआ सुकोमल तनका स्पर्श।
भरा सुधा-रस अंग-अंगमें, मिटा खेद, छाया अति हर्ष॥
हर्षपूर्ण हो गया हृदय अति, रहीं बन्द आँखें कुछ काल।
उठी गुदगुदी तन-मनमें, तब खुले नयन-अरविन्द विशाल॥
देखा बँधी हुई अपनेको प्रियतमके कोमल भुज-पाश।
देखा, देख रहे अपलक प्रिय, छाया अधरोंपर मृदु हास॥
हुआ अमित आनन्द परस्पर, विकसित हृदय-कुसुम तत्काल।
होने लगा प्रिया-प्रियतममें रसालाप अति दिव्य रसाल॥
बोले प्रियतम, ‘भूल गयीं तुम, आये थे हम दोनों साथ।
दोनों ही बैठे यमुना-तट लिये परस्पर कोमल हाथ॥
हुआ प्रेम-वैचित्त्य तुम्हें तब, जागा मन वियोगका ज्ञान।
हुआ विमुग्ध देख मैं अनुपम दिव्य प्रेमकी दशा महान्॥
कूदा मैं भी साथ तुम्हारे, लिया अंकमें भुजा पसार।
मैंने तुमको प्रिये! उसी क्षण, मिला दिव्य आनन्द अपार॥
रहा देखता निर्निमेष मैं प्यारी-मुख-सरोजकी ओर।
उमड़ा प्रेम-सुधा-रस-सागर, रहा कहीं भी ओर न छोर॥
हटा भाव वह पाकर मुझको, हुआ तुम्हें तब बाह्य-ज्ञान।
महिमामयी! नहीं तुमको है किंचित् निज महिमाका भान।’॥

ENGLISH TRANSLATION

Continuation of [296]

“May the Lord of my life be happy; this gives me immeasurable joy.
Let the terrible poisonous flame of separation from my Beloved freely continue burning me.”
The young Lady thinks in this way, completely enchanted by bhāva.
Within Her mind She ceaselessly repeats the rosary of Her Beloved's happiness.
At every moment, remembrance of His happiness fills Her heart with ever-new delight.
Yet at the same time the forest fire of separation from Him burns Her heart.
She forgets the Yamunā flowing beside Her with a murmuring sound.
She leaps in, and Her entire lovely body sinks beneath the water.
She feels someone gather Her into an embrace and a supremely tender body touch Hers.
Nectarean rasa fills every limb, sorrow vanishes and immense delight spreads.
Her heart becomes utterly joyful, though Her eyes remain closed for some time.
A tingling joy rises through body and mind; then Her vast lotus eyes open.
She sees Herself enclosed within Her Beloved's tender arms.
She sees Him gazing at Her without blinking, a gentle smile upon His lips.
Measureless mutual bliss arises, and the flowers of Their hearts blossom at once.
A supremely divine and luscious exchange of rasa begins between the Beloved Lady and Lord.
Her Beloved says, “You have forgotten that We came here together.
We were both seated upon the Yamunā's bank, holding one another's tender hands.
Then prema-vaicittya arose within You, and Your mind conceived separation.
Seeing that incomparable, exalted condition of divine love, I became spellbound.
When You leapt, I leapt with You and extended My arms to gather You into My embrace.
Beloved, the moment I held You, I received boundless divine bliss.
Without blinking I continued gazing upon the lotus of My Beloved's face.
The ocean of love's nectarean rasa surged without boundary or shore.
On finding Me, that bhāva subsided and Your outward awareness returned.
Glorious Lady, You possess not the slightest awareness of Your own glory.”

ORIGINAL Hindi

[297]

(Rāga Īmana - Tīna Tāla)

देखा स्वप्न राधिकाने, हो गयीं दुःखित अतिशय तत्काल।
सुना रहे माधव उद्धवसे अपनी दुर्गतिका सब हाल॥
दुर्बल, अति कृशकाय, मलिन-मुख, श्रान्तिपूर्ण मानस अति दीन।
ढरा रहे थे नेत्र उष्ण जल दोनों, था सब वेष मलीन॥
'मेरे विरह-व्यथित अति राधा करती नित्य विलाप अधीर।
करती सदा स्मरण मेरा निर्दहन, बहाती लोचन-नीर॥
क्षण न भूल सकती वह मुझको, क्षण न कभी पाती वह शान्ति।
बढ़ता नित्य निरतिशय उसका हृदय-दाह भीषणतम क्लान्ति॥
इसका कारण यही एक, मैं भूल नहीं पाता क्षण एक।
रहता सदा धधकता उरमें विरहानल, कर भस्म विवेक॥
मेरे उरकी ज्वाला बढ़ती, नित्य बढ़ाती उसका दाह।
क्योंकि मधुर स्मृति उसकी रहती मेरे उरमें भरी अथाह॥
यह स्मृति ही उसमें नित जाग्रत करती मेरी स्मृति अविराम।
इससे जलता हृदय, सूखता जाता उसका वदन ललाम॥
किसी तरह यदि मैं राधाको, उद्धव! जा पाऊँ भूल,
तो उर-दाह बुझे राधाका, मिटे तभी मेरा उर-शूल॥
इसी भयानक चिन्तासे हो रही दुर्दशा मेरी आज।
इसी हेतु मेरे जीवनमें अद्भुत छाया शोक-समाज॥
कितना मैं निष्ठुर, निर्दय हूँ, सदा कोसता अपने-आप।
इतनी दूर मधुपुरीसे भी देता प्यारीको सन्ताप।'॥
देख दशा प्रियकी, सुन उनकी व्यथापूर्ण वाणी निज कान।
हुई परम व्याकुल श्रीराधा, टूटा स्वप्न, हुआ मुख म्लान॥
स्वप्न स्मरण कर हुई निरतिशय पीड़ित प्रेममयी राधा।
समझा उसने, मैं ही हूँ बस प्रियतमके सुखकी बाधा॥

ENGLISH TRANSLATION

[297]

(Raga Imana - Tina Tala)

Rādhikā has a dream and immediately becomes exceedingly sorrowful.
Mādhava is telling Uddhava the entire story of His wretched condition.
He is weak and emaciated, His face pale, His mind exhausted and desolate.
Both eyes pour hot tears, and all His clothing is soiled.
“My Rādhā, tormented by separation from Me, ceaselessly laments in anguish.
She constantly remembers Me without respite and pours tears from Her eyes.
She cannot forget Me for a moment and never finds a moment's peace.
The burning in Her heart and Her terrible exhaustion increase without limit each day.
There is only one cause: I too cannot forget Her for even a moment.
The fire of separation forever blazes in My heart and burns discrimination to ash.
The flame within My heart rises and daily increases Her burning pain,
because sweet remembrance of Her fills My heart without depth or limit.
That remembrance continually awakens remembrance of Me within Her.
Thus Her heart burns and Her splendid face grows withered.
Uddhava, if somehow I could manage to forget Rādhā,
then Her heart's burning would cease and only then would the thorn in My own heart be removed.
This dreadful anxiety has brought Me to this condition today.
For this reason an extraordinary mass of sorrow has covered My life.
How harsh and merciless I am! I forever condemn Myself.
Even from far-away Mathurā I continue giving pain to My Beloved.”
Seeing Her Beloved's condition and hearing His anguished words with Her own ears,
Śrī Rādhā becomes intensely agitated. The dream breaks and Her face grows pale.
Remembering the dream, love-filled Rādhā suffers beyond measure.
She concludes that She alone obstructs Her Beloved's happiness.

ORIGINAL Hindi

Continuation of [297]

हुआ कलेवर कम्पित कोमल, बही अश्रुओंकी धारा।
छाया मन विषाद भारी अति, विस्मृत हुआ जगत् सारा॥
लगी सोचने, 'क्यों स्मृति होती मेरी उनके हृदय अपार?
इसीलिये, मैं नहीं एक क्षण सकती उनको कभी बिसार॥
मेरी मनकी स्मृतिसे ही उनमें मेरी स्मृति उठती जाग।
इसीलिये उनके अन्तरमें सदा धधकती रहती आग॥
जो मैं उन्हें भूल पाऊँ, जो करूँ नहीं उनको मैं याद,
तो मैं पाऊँ उनके सहज सुखी होनेका प्रिय संवाद।'॥
यों निश्चय कर गयी अम्बिका-मन्दिरमें राधा तत्काल।
आर्द्र हो गये नेत्रोंके अविरत निर्झरसे अरुणिम गाल॥
करने लगी विनय गद्गद वाणीसे, 'हे अम्बा माई!
मेरे उरसे तुरत हटा दे प्रियतमकी स्मृति सुखदाई॥
विरहानल जलता, पर पाती उस स्मृतिसे मैं सुख अनवद्य।
पर प्रियके सुख-हेतु हरण कर, मैया! तू मेरा सुख सद्य॥
प्रियतमकी मधुर स्मृति ही है मेरे प्राणोंका आधार।
चले जायेंगे प्राण, भले, करते भी क्या रहकर बेकार?॥
नहीं रहेंगे प्राण, रहेगा नहीं हृदय स्मृतिका आगार।
हो जायेंगे सुखी सदाके लिये श्रेष्ठतम प्राणाधार।'॥
बोली नहीं अम्बिका कुछ, इतनेमें जगा दूसरा भाव:
'हाय, कितना दुःखप्रद होगा प्रियको मेरा प्राणाभाव!
पता नहीं, कैसी होगी उत्पन्न हृदयमें उनके हूक।
पता नहीं, कैसे बच पायेगा वह बिना हुए दो टूक।'॥
बोली, 'मैया! नहीं चाहिये अब मुझको कुछ भी वरदान।
बना रहे सब कुछ मेरा ज्यों-का-त्यों, बदले नहीं विधान॥'
भावोदय हो उठा विलक्षण सत्वर राधाके उर-देश:
'हम दोनों हैं सदा परस्पर प्राण-प्रिय, प्रियतम प्राणेश॥'

ENGLISH TRANSLATION

Continuation of [297]

Her delicate body trembles and a stream of tears flows.
Immense sorrow covers Her mind, and the whole world is forgotten.
She thinks, “Why does remembrance of me fill His heart without limit?
For that very reason I cannot forget Him for even a moment.
My mind's remembrance of Him alone awakens His remembrance of me.
Therefore fire forever blazes within His heart.
If I could forget Him and cease remembering Him,
then I would receive the cherished news that He has naturally become happy.”
Resolving thus, Rādhā immediately goes to Ambikā's temple.
The ceaseless cataract from Her eyes soaks Her crimson cheeks.
With a choked voice She prays, “Mother Ambā,
remove from my heart at once the bliss-giving remembrance of my Beloved.
The fire of separation burns, yet that remembrance gives me faultless happiness.
But for my Beloved's happiness, Mother, take away my happiness immediately.
Sweet remembrance of my Beloved alone supports my life.
Let life depart; what use is its remaining without purpose?
When life is gone, there will be no heart to house remembrance.
Then the supreme support of my life will be happy forever.”
Ambikā says nothing. Meanwhile another bhāva awakens:
“Alas, how painful the absence of my life will be for my Beloved!
Who knows what pang will arise within His heart?
Who knows how it will avoid being torn in two?”
She says, “Mother, now I want no boon at all.
Let everything remain exactly as it is; let destiny not be changed.”
At once an extraordinary bhāva arises within Rādhā's heart:
“We are eternally each other's life-beloved, Beloved and Lord of life.”

ORIGINAL Hindi

Continuation of [297]

‘सदा एक हैं, सदा साथ हैं, होता नहीं कदापि वियोग।
वे ही एक बने प्रिय-प्यारी, बने वही वियोग-संयोग।’॥
इतना होते ही वह टूटा स्वप्न दूसरा भी तत्काल।
खोले नहीं नेत्र, वह रही सोचती निज मनमें क्षण-काल॥
पूर्व स्वप्नके अन्दर ही यह दीखा था फिर स्वप्न नवीन।
स्वप्न देख जब राधा तुरत हो गयी थीं बेहद गमगीन॥
सोई थीं वस्तुतः कुंजमें सिर रक्खे प्रियतमकी गोद।
नींद आ गयी थी उनको, प्रिय देख रहे थे वदन समोद॥
दीख पड़ी जब प्यारी मुख-आकृतिपर भावोंकी छाया।
हिले जगानेको प्रियतम, था मन उनका कुछ घबराया॥
जगीं, नेत्र खोले, देखा प्रियतमका सुन्दर वदन-सरोज।
जिनके सौन्दर्यांश कोटिपर न्योछावर शत-कोटि मनोज॥
देखा, रहे सहेज स्वयं निज कर-कमलोंसे बिखरे केश।
पोंछ रहे निज वसन स्वेद-कण, हुआ स्वप्नमें था उन्मेष॥
मिटा दुःख, छायी प्रसन्नता, बनीं तुरत प्रियतम गल-हार।
उमड़ा लीलोदधि, लहराने लगीं लहरियाँ मधुर अपार॥
शयन-स्वप्न-जागरण न कुछ था, था बस शुद्ध प्रेम-वैचित्त्य।
लीलारत राधा-माधव थे, रहते हैं वे जैसे नित्य॥

[298]

(Rāga Jogiyā - Tīna Tāla)

विषम बिछुड़नेकी बेलामें राधा हुईं उदास।
अश्रुधार बह चली दृगोंसे, चला दीर्घ निःश्वास॥
बोलीं करती करुणा-क्रन्दन, ‘मेरे प्राणाधार!
निराधार ये प्राण रहेंगे कैसे, क्यों, निस्सार?’॥
बदला भाव तुरन्त, न जाने क्यों पलभरमें अन्य।
बोलीं, ‘हम दोनों स्वरूपतः अविरत नित्य अनन्य॥’

ENGLISH TRANSLATION

Continuation of [297]

“We are eternally one and eternally together; separation never occurs.
That one Reality becomes Beloved and beloved Lady, and itself becomes separation and union.”
As soon as this arises, the second dream also breaks at once.
She does not open Her eyes but remains thinking within Herself for a few moments.
Within the earlier dream this newer dream had appeared.
Seeing it, Rādhā had immediately become profoundly sorrowful.
In truth She is sleeping in a grove with Her head in Her Beloved's lap.
Sleep has overtaken Her while Her Beloved joyfully gazes upon Her face.
When shadows of changing bhāvas appear upon His Beloved's features,
He moves to awaken Her, His mind somewhat alarmed.
She awakens, opens Her eyes and sees the beautiful lotus of Her Beloved's face,
before one ten-millionth part of whose beauty hundreds of millions of Cupids surrender.
She sees Him arranging Her disheveled hair with His own lotus hands
and wiping with His garment the perspiration awakened by the dream.
Her sorrow vanishes and delight spreads; at once She becomes a garland around Her Beloved's neck.
The ocean of līlā surges and immeasurable sweet waves begin to rise.
There is neither sleep, dream nor waking, but only pure prema-vaicittya.
Rādhā-Mādhava are absorbed in līlā, as They eternally remain.

[298]

(Raga Jogiya - Tina Tala)

At the painful hour of parting, Rādhā becomes sad.
A stream of tears flows from Her eyes, and She releases a long sigh.
Weeping pitifully, She says, “Support of my life,
how and why will this unsupported life remain, empty of meaning?”
In an instant, for reasons unknown, Her bhāva changes into another.
She says, “In essential nature We two are eternally and uninterruptedly one.”

ORIGINAL Hindi

Continuation of [298]

‘रहे कहीं भी, देह छूटता नहीं कभी भी संग।
नित्य मिले रहते जीवनके सकल अंग-प्रत्यंग॥
हो पाता न कभी हम दोनोंका यथार्थ विच्छेद।
कर सकते न कभी, कैसे भी, देश-काल-तन भेद॥
बने तुम्हारे देह-प्राण-मन चरणयुगल मम प्राण!
हुआ तुम्हारे ही प्राणोंसे मेरा सब निर्माण॥
नित्य बसे रहते तुम मुझमें सहज मधुर आवास।
तुममें सहज हो रहा मेरा मीठा नित्य निवास॥
नित्य मिलनमें भी जब आती कभी विरहकी बात,
सुनते ही जल उठते सारे तत्क्षण मेरे गात।’॥
इतना कहते ही आकुल हो हुईं पुनः बेहाल।
तन-मनमें सर्वत्र जल उठी ज्वाला कठिन कराल॥
जली लता-सी पड़ीं, उठाकर रखी श्यामने गोद।
कर-कमलोंसे लगे केश सहलाने मधुर समोद॥
वचन-सुधा अति मधुर पिलाकर तन लौटाया चेत।
हृदय लगाकर बोले प्रियतम माधव प्रेम-निकेत॥
‘प्रिये! मधुरतम है यह लीला-रस-वारिधिका रंग।
परम विचित्र तुम्हारा, इसमें उठती विविध तरंग॥
लीला-रसके ही स्वरूप दो विप्रलम्भ-सम्भोग।
नहीं वस्तुतः हुआ, न होगा हममें कभी वियोग॥
दुग्ध-धवलता, अग्नि-दहनता ज्यों रवि-रश्मि अभिन्न।
त्यों मैं-तुम, तुम-मैं, न करो तुम प्रिय! तनिक मन खिन्न॥
मथुरा रहूँ, तुलसीकावन या हो कोई-सा स्थान।
हम दोनोंके बीच न होगा कभी रंच व्यवधान॥
एक, बने दो खेल रहे हम नित्य अनादि अनन्त।
मधुर दिव्य रस-मत्त परस्पर नित्य निरतिशय रन्त।’॥
राधा हुईं प्रसन्न देखकर प्रियतम-वदन प्रसन्न।
तत्सुख-सुखी सदा ही दोनों सहज अभिन्न-विभिन्न॥

ENGLISH TRANSLATION

Continuation of [298]

“Wherever We may remain, the body never loses the other's company.
Every limb of life remains eternally united.
No true separation between Us can ever occur.
Differences of place, time or body can never divide Us.
Your body, life and mind have become the life of My pair of feet.
My whole being has been fashioned from Your own life.
You dwell eternally within Me in a natural, sweet abode,
and within You I naturally possess My sweet eternal dwelling.
Even in eternal union, when mere mention of separation arises,
hearing it sets every limb of Mine aflame.”
Speaking thus, She again becomes distraught and loses awareness.
A dreadful fire blazes throughout body and mind.
She falls like a scorched vine; Śyāma lifts Her into His lap
and tenderly strokes Her hair with His lotus hands.
Giving Her exceedingly sweet nectar-words to drink, He restores bodily awareness.
Embracing Her, beloved Mādhava, the abode of love, says:
“Beloved, this is the sweetest color of the ocean of līlā-rasa.
Your nature within it is supremely wondrous, and many waves arise.
Separation and union are two forms of līlā-rasa itself.
In reality separation has never occurred and never will occur between Us.
As whiteness is inseparable from milk, heat from fire and rays from the sun,
so am I from You and You from Me. Beloved, do not let Your heart grieve.
Whether I remain in Mathurā, Tulasīkāvana or any other place,
not the slightest obstruction will ever stand between Us.
Being one, We become two and play eternally, beginninglessly and endlessly,
forever delighting together, intoxicated with sweet divine rasa.”
Seeing Her Beloved's face joyful, Rādhā becomes joyful.
Finding happiness in the other's happiness, They are eternally and naturally one yet distinct.

ORIGINAL Braj Bhasha

[299]

(Rāga Kāfī - Tāla Dīpacandī)

माधव! हौं तुम्हरे संग जैहौं।
तुम्हरे बिना न इक पल रहिहौं, लोक-लाज कुलकानि नसैहौं॥
बरजी नहिं रहिहौं काहू की, जो बाँधहिं तौ बन्धन खेहौं।
जड़ तनु तजिहौं, यह मम प्रिय संग प्राणहिं अवसि पठैहौं॥
मिलिहौं जाइ तहाँ प्रीतममें, जिमि सागर बीच लहर समैहौं।
श्याम-वदन महँ श्याम रंग रचि, श्याम-रूप लहि अति सुख पैहौं॥

[300]

(Rāga Vihāga - Tīna Tāla)

सखी री! मो सम कौन कठोर?
विदर्यो हियो न वा दिन, सुनि प्रियतम-वाणी अति घोर॥
कह्यो, 'काल्हि जाऊँगो मैं मथुरा निश्चय ही, प्यारी!'
सुनत रही वाणी प्रियतम की निर्भय मैं, अति खारी॥
फिरि-फिरि चितै रहे सन्तत मोहन मो तन मनहारी।
तदपि न गई संग, फिरि आई, करी उपेक्षा भारी॥
पठए प्राण नहीं प्रियतम-संग, अजहूँ रहे अभागे।
जीवन-लोलुप निठुर रहे निर्लज्ज सदा संग लागे॥
प्रीति-सुधा-रस तें सूनो हिय, मिथ्या आँसू ढारौं।
जीवन-मूल मूल पै या तें जीवन कौं नहि वारौं॥
प्राण-मोह-मोहित नित डोलूँ, कपट-विलाप सुनाऊँ।
साँची प्रीति होय तौ सखि! मैं कैसे नहिं मरि जाऊँ॥

[301]

(Rāga Sāraṅga - Tīna Tāla)

श्याम बिनु छिनहूँ नाहिं सरै।
पल-पल युग समान बीतत, नहिं अधम प्राण निसरै॥
बोलनि-चलनि, आवनि-धावनि की सुधि मोद भरै।
नव निकुंज की मिलनि मनोहर कबहूँ नहिं बिसरै॥

ENGLISH TRANSLATION

[299]

(Raga Kafi - Tala Dipacandi)

Mādhava, I shall go with You.
I cannot remain without You for one moment; let public shame and family honor perish.
No one's prohibition will stop me; if they bind me, I shall reduce the bonds to dust.
I shall abandon this inert body and surely send my life to accompany my Beloved.
There I shall merge into Him as a wave merges into the ocean.
Dyed dark within Śyāma's face, I shall obtain His form and immense happiness.

[300]

(Raga Vihaga - Tina Tala)

Friend, who is as hard-hearted as I?
My heart did not split that day when I heard my Beloved's terrible words.
He said, “Beloved, tomorrow I shall certainly go to Mathurā.”
Fearlessly I listened to my Beloved's exceedingly bitter words.
Again and again Mohana, the enchanter of body and mind, continually looked back at me.
Yet I did not go with Him; I turned back and gravely neglected Him.
I did not send my life with my Beloved; the unfortunate thing remains even now.
Greedy to live, cruel and shameless, it still clings to me.
My heart is empty of love's nectarean rasa, and I shed false tears.
Therefore I did not sacrifice life at the very root of life.
Deluded by attachment to life, I wander and utter deceitful lamentation.
Friend, if my love were true, how could I fail to die?

[301]

(Raga Saranga - Tina Tala)

Without Śyāma I cannot endure even a moment.
Each moment passes like an age, yet this base life will not depart.
Remembering His speech and gait, His coming and running, fills me with joy.
I can never forget our enchanting meetings in the fresh bower.

ORIGINAL Braj Bhasha

Continuation of [301]

का कौं कहि कैसे समुझावौं, हिय बिच अगिनि जरै।
बिनु अनुभव कैसे पतियावै, कैसे समझि परै॥
कहिबे में कछु सार न दीखत, उलटो नाम धरै।
को जग ऐसो है, जासों यह जिय की जरनि जरै॥
जौ कहूँ श्याम सुधा-जल आकर मो पर बरसि परै।
तब ही बुझे अनल यह जड़ सों, निर्झर अमृत झरै॥

[302]

(Rāga Malhāra - Tīna Tāla)

श्याम-घन कब बरसैगो आय?
कब अमिलन-सन्ताप मिटैगो, विरह-निदाघ नसाय?
कब मम मन-मयूर नाचैगो, उर आनन्द न समाय?
कब चित-चातक चहकि उठेगो, श्याम स्वाति-जल पाय?
श्याम-मिलन बिनु कछु नहिं भावे, कछु नहिं मोहि सुहाय।
श्याम-मिलन-रस ही साँचे रस जीवनमें सरसाय॥

[303]

(Rāga Bhairavī - Tīna Tāla)

वज्र सम मेरो हियो कठोर।
श्याम-विरह विदरत नहिं, छिन महँ करत अरोर-मरोर॥
जल कौ प्रेम मीन जानत जग, बिछुरत ही मरि जात।
रक्षा हित इत-उत नहिं ताकत, नैन मूँदि रहि जात॥
मेरो हियो प्रेम तैं छूँछो, तातैं प्राण न निकसत।
यद्यपि विरह-व्यथा अति हियमें अधिक-अधिक ही विकसित॥
याकौ एक और ही कारण मेरे मनमें आयो।
तातैं दुःसह दुःख सहन करि, अपनो मरण भुलायो॥

ENGLISH TRANSLATION

Continuation of [301]

Whom can I tell, and how can I explain the fire burning within my heart?
Without experiencing it, who can believe or understand?
I see no value in speaking, for people will only give it a contrary name.
Who in this world is there before whom this heart may pour out its burning pain?
If somewhere Śyāma comes and rains nectarean water upon me,
only then will this fire be quenched and a waterfall of nectar flow from this inert body.

[302]

(Raga Malhara - Tina Tala)

When will the dark cloud Śyāma come and rain?
When will the torment of nonunion end and separation's scorching summer disappear?
When will the peacock of my mind dance, unable to contain the heart's bliss?
When will the cātaka of consciousness cry out on receiving Śyāma's Svāti rain?
Without union with Śyāma nothing pleases or delights me.
Only the rasa of union with Śyāma is true rasa and fills life with sweetness.

[303]

(Raga Bhairavi - Tina Tala)

My heart is hard as a thunderbolt.
Separation from Śyāma does not split and crush it in an instant.
The world knows a fish's love for water: the moment they part, it dies.
It does not look here and there for protection but simply closes its eyes and remains.
My heart is empty of love, and therefore my life does not depart,
although separation's pain grows ever greater within it.
One other reason for this has arisen in my mind:
for that reason I endure unbearable sorrow and have forgotten my own death.

ORIGINAL Braj Bhasha

Continuation of [303]

श्याम कहि गये, 'हौं आवौंगो फेरि तुम्हारे पास।'
तब तैं श्याम-दरस की हियमें लगी पियारी आस॥
मधुर श्याम-दरसन तैं मेरो मन अनुपम सुख पावे।
मोकूँ सुखी देखि प्रियतम-हिय सुख-समुद्र लहरावे॥
या सुख तैं वंचित न रहें वे प्रियवर श्याम सुजान।
या कारण नहिं निकसत तन तैं परम कलंकी प्राण॥

[304]

(Rāga Bilāvala - Tīna Tāla)

तिहारौ विरह दुःख-सुख-रूप।
कबहूँ हँसावत, कबहूँ रुवावत, विविध भाव अनुरूप॥
जब तुम्हरे रस-सुन्दर मोहन-सुख की आवे याद,
तब बहि चले प्रेम-सुख-सरिता, तजि के सब मरजाद॥
जब अमिलन की दुःखद भावना मेरे मनमें आवे,
तब अति दारुण दुःख-अनल प्रगटे, तन-मनहि जरावे॥
जब मन सुमिरन करे अनन्य ह्वै मधुर दिव्य रसराज,
तब उमड़े आनन्द-सुधानिधि, डूबे दुःख-समाज॥
जब मन महँ प्रत्यक्ष दरस की अति उत्कण्ठा जागे,
तब अतिशय सन्ताप विरह कौ उमगे, सब सुख भागे॥

[305]

(Rāga Bhairava - Tīna Tāla)

अहो हरि! मो प्राणनि के प्राण!
अब कब पुनि सुन पाऊँगी मैं मुरली की मधु तान॥
कब मुखचन्द निहारौंगी पुनि, रस-निधि हे रसराज!
कब नव-नीरद तनु परसौंगी, छाँड़ि लोक-कुल-लाज॥
कब त्रिभंग-भंगिमा निरखि पुनि होंगे नैन निहाल?
कब हौं पुनि पहिरावौंगी गल गूँथि मालती-माल?॥

ENGLISH TRANSLATION

Continuation of [303]

Śyāma said before leaving, “I shall return to you again.”
Since then the cherished hope of seeing Śyāma has remained within my heart.
The sweet vision of Śyāma gives my mind incomparable happiness.
Seeing me happy makes an ocean of happiness surge within my Beloved's heart.
May wise and excellent Śyāma not be deprived of that happiness.
For this reason my utterly disgraced life refuses to leave the body.

[304]

(Raga Bilavala - Tina Tala)

Separation from You assumes the forms of both sorrow and happiness.
At times it makes me laugh and at times weep, according to its many bhāvas.
When I remember the happiness of Mohana, beautiful with rasa,
a river of love's happiness flows forth, abandoning every boundary.
When the painful thought of nonunion enters my mind,
a terrible fire of sorrow appears and burns body and mind.
When the mind exclusively remembers the sweet divine Rasarāja,
an ocean of blissful nectar surges and every mass of sorrow drowns.
When an intense longing for His direct vision awakens in the mind,
the extreme torment of separation swells and every happiness flees.

[305]

(Raga Bhairava - Tina Tala)

O Hari, life of my life!
When shall I again hear the honeyed melody of the flute?
O Rasarāja, treasury of rasa, when shall I again behold the moon of Your face?
When shall I abandon social and family shame and touch Your fresh raincloud body?
When will my eyes rejoice again on beholding Your threefold-bending pose?
When shall I weave a jasmine garland and place it around Your neck again?

ORIGINAL Braj Bhasha

Continuation of [305]

कब पुनि ललित पान-बीरी दे अधर करौंगी लाल?
कब मैं पद-पंकज-पराग लै तिलक करौंगी भाल?॥
अब नहिं सह्यो जात मो पै यह तेरौ विषम वियोग।
छटपट करत प्राण निकसेंगे, तजि शरीर-संयोग॥

[306]

(Rāga Kāmoda - Tīna Tāla)

श्याम! मोहिं तुम बिन कछु न सुहाय।
जब तैं तुम तजि ब्रज गये मथुरा, हिय उथल्योई आवे॥
विरह-व्यथा सगरे तनु व्यापी, तनिक न चैन लखावे।
कल नहिं परत निमिष इक मोही, मन-समुद्र लहरावे॥
नन्द-घर सूनो, मधुवन सूनो, सूनी कुंज जनावे।
गोठ, विपिन, यमुना-तट सूनो, हिय सूनो, बिलखावे॥
अति विह्वल वृषभानु-नन्दिनी नैननि नीर बहावे।
सकुच बिहाइ पुकारि कहति सो, ‘श्याम मिले सुख पावे।’॥

[307]

(Rāga Deśī - Tīna Tāla)

श्याम! अब मत तरसाओ जी।
मनमोहन नन्दलाल दया कर दरस दिखाओ जी॥
व्याकुल आज आपकी राधा, माधव आओ जी।
तव दरसन लगि तृषित दृगन कौं सुधा पिआओ जी॥
तुम बिन प्राण रहें अब नाहीं, धाय बचाओ जी।
प्राणाधार! प्राण चह निकसन, बेगि सिधाओ जी॥
राधा कहत, गये राधा के, पुनि पछिताओ जी।
राधा बिना श्याम नहिं ‘राधा-कृष्ण’ कहाओ जी॥

ENGLISH TRANSLATION

Continuation of [305]

When shall I again offer You a lovely betel morsel and redden Your lips?
When shall I take pollen from Your lotus feet and mark my brow with tilaka?
I can no longer endure this terrible separation from You.
Writhing in pain, my life will leave its union with the body.

[306]

(Raga Kamoda - Tina Tala)

Śyāma, nothing pleases me without You.
Since You left Vraja for Mathurā, my heart has continually surged in distress.
The pain of separation pervades my whole body and allows not the slightest peace.
I find no rest for even an instant, while the ocean of my mind rises in waves.
Nanda's home is empty, Madhuyana empty, and every bower appears deserted.
The cowshed, forest and Yamunā's bank are empty; my empty heart laments.
Vṛṣabhānu's daughter, utterly overwhelmed, pours tears from Her eyes.
Abandoning reserve, She cries, “May I meet Śyāma and find happiness.”

[307]

(Raga Desi - Tina Tala)

Śyāma, do not make me yearn any longer.
Mind-enchanting Nandalāla, have mercy and show me Your form.
Your Rādhā is distraught today. Mādhava, please come.
Give the nectar of Your vision to these eyes thirsting for You.
Without You life cannot remain; run here and save it.
Support of my life, my life longs to depart, so hasten here.
Rādhā says: if Rādhā dies, You will later repent.
Without Rādhā, Śyāma, You cannot be called “Rādhā-Kṛṣṇa.”

ORIGINAL Braj Bhasha

[308]

(Rāga Vihāga - Tīna Tāla)

माधव! करौ वचन निज याद।
आज-काल्हि करि काल बितावत, जनम जात बरबाद॥
मग जोहत दृग-दृष्टि गई, नख कुचरत भुवि दिन जात।
दिन-दिन मास-बरस सब बीतत, निशि रोवत बिललात॥
आवें अब, अब ही आवेंगे, यहि आसा दिन बीतै।
आवन-मिलन भए दुर्लभ, दिन बीतत रीतैं-रीतैं॥
जीवन भयो मरन, चेतन हू भयो अचेतन प्यारे!
तन-धन-भूषण-वसन भार हैं, लगत अगिनि-सम सारे॥
मृदु-मधु वचन सुनाइ तबै तुम उपजायो विश्वास।
अब विश्वास-घात करि मोकूँ क्यों करि रहे निरास?॥
विरह-अगिनि अति प्रबल बरि रही, पल-पल युग-सम जात।
अब तौ बेगि मिलौ, जीवनधन! करि साँची निज बात॥

[309]

(Rāga Bhairavī - Tīna Tāla)

प्राणधन सुन्दर श्याम सुजान!
छटपटात तुम बिना दिवस-निशि मेरे दुःखिया प्राण॥
विदरत हियो दरस बिनु छन-छन, दुःसह दुःखमय जीवन।
अमिलन के अति घोर दाह तैं दहत देह-इन्द्रिय-मन॥
कलपत-विलपत ही दिन बीतत, निशा नींद नहिं आवे।
सुपन-दरसहू भयो असम्भव, कैसे मन सुख पावे॥
अब जनि बेर करो मनमोहन! दया नेक हिय धारौ।
सरस सुधामय दरसन दे निज, उर की अगिनि निवारौ॥

ENGLISH TRANSLATION

[308]

(Raga Vihaga - Tina Tala)

Mādhava, remember Your own promise.
Saying “today or tomorrow,” You let time pass while my life is wasted.
Watching the road has exhausted my sight; the days pass as my nails scratch the earth.
Days, months and years all pass, while at night I weep and lament.
“He will come now, this very moment.” My days pass in this hope.
Yet His coming and our meeting remain rare as the days drain away.
Life has become death, and even consciousness unconscious, Beloved.
Body, wealth, ornaments and clothing are burdens, all seeming like fire.
With gentle honeyed words You once awakened trust within me.
Why do You now betray that trust and leave me without hope?
The mighty fire of separation keeps burning, and every moment passes like an age.
Come quickly now, treasure of my life, and make Your own words true.

[309]

(Raga Bhairavi - Tina Tala)

Beautiful and wise Śyāma, treasure of my life,
without You my suffering life writhes day and night.
Without Your vision my heart splits moment by moment, and life is unbearable sorrow.
The terrible burning of nonunion scorches body, senses and mind.
The days pass in anguish and lamentation, and sleep does not come at night.
Even seeing You in dreams has become impossible; how can my mind find happiness?
Do not delay now, mind-enchanting Lord. Hold a little mercy in Your heart.
Grant Your luscious nectarean vision and extinguish the fire within my heart.

ORIGINAL Braj Bhasha

[310]

(Rāga Vihāga - Tīna Tāla)

सखी! मोय कारो नाग डस्यो।
व्यापि गयो विष नस-नस बरबस, उर तैं जगत खस्यो॥
विष बगराय, भुजंगम भीषण मृदु मधु हँसी हँस्यो।
हँसतहिं विष अति भयो मधुर सो, अवसर पाइ धँस्यो॥
विष भयो अमिय, नाग पुनि मोहन, मधु मधुरिमा लस्यो।
करत किलोल कलित अकलन, रस-सुधा-स्रोत निकस्यो॥
श्याम-मनहि सों एकमेक मन अमन होइ विकसित।
को जानै कब लौं यों मोहन मो महँ रह्यो धँस्यो॥
जाके नाम कटत भव-बन्धन, सो स्वयमेव फँस्यो।
है परतन्त्र, स्वतन्त्र परम सो अपनेहि बन्ध कस्यो॥

[311]

(Rāga Āsāvarī - Tīna Tāla)

परत मन छिन नेकहूँ नहिं चैन।
व्याकुल व्यथित चित्त दिन बीतत, परत नींद नहिं रैन॥
घर-धन-परिजन हुते सबहि अति प्यारे, हुतो ममत्व।
अब न सुहात कतहूँ, कोउ कबहूँ, सब महँ भयो समत्व॥
मन न करत कछु तिनके आवन-जावन की परवाह।
एकमात्र प्रियतम-दरसन की बढ़त नित नई चाह॥
सुरति न करत अन्य की मन, तजि सगरी व्याधि-उपाधि।
‘प्रिय-मिलनेच्छा’ रूप भयो बस, लागी सहज समाधि॥
मिटी अशान्ति-व्यथा-व्याकुलता, पायी सब विधि चैन।
इच्छा तीव्र अनन्य मिलन की भई सकल सुख-ऐन॥

ENGLISH TRANSLATION

[310]

(Raga Vihaga - Tina Tala)

Friend, a dark serpent has bitten me.
Its poison forcibly pervades every vein, and the world has fallen from my heart.
Spreading poison, the terrible serpent smiled a tender honeyed smile.
As soon as He smiled, the poison became exceedingly sweet and seized its opportunity to enter deep within.
The poison became nectar, the serpent became Mohana, and honeyed sweetness shone forth.
As He performed immeasurable graceful play, a stream of nectarean rasa flowed.
My mind became one with Śyāma's mind and, becoming mindless, blossomed.
Who knows how long Mohana has remained embedded within me in this way?
He whose name cuts the bonds of worldly existence has Himself become trapped.
The supremely independent Lord is dependent, bound by His own bonds.

[311]

(Raga Asavari - Tina Tala)

My mind finds not a moment's peace.
The days pass with consciousness anguished and distressed, while sleep does not come at night.
Home, wealth and family were all exceedingly dear, and I possessed attachment to them.
Now no one and nothing pleases me anywhere; all have become equal.
The mind no longer cares whether they come or go.
Only the ever-new desire for my Beloved's vision increases daily.
Remembering no other, the mind abandons every illness and limitation.
It assumes only the form of longing to meet the Beloved, and natural samādhi arises.
Restlessness, pain and agitation vanish, and peace is found in every way.
The intense, exclusive longing for union becomes the source of all happiness.

ORIGINAL Hindi and Braj Bhasha

[312]

(Rāga Toḍī - Tīna Tāla)

विरह-दुःख सजनी! अति सुखरूप।
प्रियतम की प्रिय सुधि कौ सुन्दर साधन परम अनूप॥
गृह-धन-जन-परिजन सबकी सुधि विसरावत तत्काल।
हिय महँ लाय बसावत मंजुल मोहन-सुधि सब काल॥
छलकत रहत सदा हिय महँ शुचि प्रेमामृत सुख-सार।
सकल अंग नित रहत रस-भरित, जग की सुरति बिसार॥
विरहानल अति प्रबल करत जग की ज्वाला कौं छार।
करत सुशीतल रूप-सुधा-सागर गम्भीर महँ डार॥
दरसन-रुचि पल-पल बाढ़त, पल-पल उत्कण्ठा-जोर।
निशि-दिन एक मधुर चिन्तन, कब मिलिहें नन्द-किशोर॥

[313]

(Rāga Jaṅgalā - Tāla Kaharavā)

झूर रहे दृग रूप-दरस कौं, रोय रहे अंग परसन अंग।
इन्द्रिय सकल विकल बिलखत, प्रिय इन्द्रिय कौं पाने मधु संग॥
हृदय रही अति आतुर ह्वै पिय-हियके रस-आलिंगन हेतु।
प्राण प्राणमें मिलन चहत उड़ि, सहज तोरि मरजादा-सेतु॥
मन अति आकुल, जाय मिलौं कब प्रियतम-मनमें अतिशय प्रीति।
अंग अधीर मिलन कौं सब अति, तजि स्वभाव, निज-गुण, निज नीति॥

[314]

(Rāga Toḍī - Tāla Kaharavā)

एक-एक पल बना युगों-सा दारुण पीड़ाका आगार।
आँखोंमें छायी वर्षा ऋतु, अविरत बही अश्रु-जल-धार॥
हुआ व्यथामय हृदय, कर उठे प्राण करुण-स्वर हाहाकार।
प्रियतम-विरह विषमसे सूना हुआ सहज सारा संसार॥

ENGLISH TRANSLATION

[312]

(Raga Todi - Tina Tala)

Friend, the sorrow of separation is supremely blissful.
It is the incomparable and beautiful means for cherished remembrance of the Beloved.
It instantly erases memory of home, wealth, people and family
and brings enchanting remembrance of Mohana to dwell forever within the heart.
The pure nectar of love, essence of happiness, forever overflows within the heart.
Every limb remains filled with rasa, forgetting remembrance of the world.
The mighty fire of separation reduces the world's burning flames to ash
and makes one supremely cool by plunging one into the deep ocean of His form's nectar.
Taste for His vision and the force of longing increase moment by moment.
Day and night there is one sweet thought: when shall I meet the young son of Nanda?

[313]

(Raga Jangala - Tala Kaharava)

The eyes pine for the vision of His form, and every limb weeps to touch His limbs.
All the senses lament in distress, longing to attain their Beloved senses in sweet union.
The heart grows intensely eager for the rasa-filled embrace of the Beloved's heart.
Life longs to fly and merge into His life, naturally breaking the bridge of convention.
The mind is deeply restless: when shall I go and meet the Beloved's mind in supreme love?
Every limb is impatient for union, abandoning its nature, qualities and rules.

[314]

(Raga Todi - Tala Kaharava)

Each moment becomes an age, an abode of terrible pain.
The rainy season covers the eyes, and a stream of tears flows without interruption.
The heart fills with anguish, and life cries out in a pitiful wail.
Terrible separation from the Beloved makes the entire world empty.

ORIGINAL Hindi

[315]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

दिन नहिं चैन, रैन नहिं निद्रा, भूख-प्यासका भान नहीं।
हियमें जलती आग अमित, पर उसका भी कुछ ज्ञान नहीं॥
रोती आँखें नित्य, बरसता रहता नित्य नेहका मेह।
याद नहीं, फरियाद नहीं कुछ, तेज उज्ज्वलित जर्जर देह॥

[316]

(Rāga Bāgeśrī - Tāla Kaharavā)

गये श्यामसुन्दर जब मथुरा, छोड़ पवित्र प्रेम-रस-धाम।
विरहातुरा गोप-रमणी सब पागल-सी हो गयीं तमाम॥
एक देखती, कहीं प्रकट हो दर्शन दे दें, नभकी ओर।
एक निराश हुई अति आकुल, भई पूर्व-स्मृति-मग्न, विभोर॥
एक देख कुछ आशा-अंकुर, भरती अति मनमें अनुराग।
एक चकित-सी सोच रही, क्यों किया हमारा प्रियने त्याग॥
सभी खिन्न, विच्छिन्न-हृदय सब, भिन्न-भिन्न कर रहीं विचार।
आठों पहर गोपियाँ करतीं श्याम-संग यों विरह-विहार॥

[317]

(Rāga Vibhāsa - Tīna Tāla)

मधुपुरी गमन करत जीवन-धन।
लै दाऊके संग सुफलक-सुत, सुनि जरि उठी ज्वाल सब मन-तन॥
भई विकल, छायो विषाद मुख, शिथिल भए सब अंग सुशोभन।
उर-रस जर्यो, रहे सूखे द्वय दृग अपलक, तम व्यापि गयो घन॥
लगे आइ समझावन प्रियतम, पै न सके, प्रगट्यो विषाद मन।
वाणी रुकी, प्रिया लखि आरत, स्थिर तन भयो, मनो बिनु चेतन॥
भावी विरहानल प्रिय-प्यारी जरन लगे, बिसरे जग-जीवन।
कौन कहै महिमा या रति की, गति न जहाँ पावत सुर-मुनिजन॥

ENGLISH TRANSLATION

[315]

(Raga Bhimapalasi - Tala Kaharava)

No peace comes by day and no sleep at night; hunger and thirst are forgotten.
An immeasurable fire burns within the heart, yet even that is scarcely known.
The eyes forever weep while the rain of affection continually falls.
There is neither memory nor complaint, only radiance illuminating the worn body.

[316]

(Raga Bagesri - Tala Kaharava)

When Śyāmasundara leaves the sacred abode of loving rasa and goes to Mathurā,
all the cowherd women, tormented by separation, become as if mad.
One gazes toward the sky, hoping He may appear and grant His vision.
Another, despairing and intensely restless, becomes absorbed in memories of the past.
One sees a small sprout of hope and fills her mind with deep love.
Another wonders in astonishment why their Beloved has abandoned them.
All are sorrowful, their hearts shattered, each thinking in a different way.
Through all eight watches, the gopīs thus perform separation-pastimes with Śyāma.

[317]

(Raga Vibhasa - Tina Tala)

The treasure of life departs for Mathurā.
Hearing that Sūraphala's son is taking Him with Dāū, flames rise through every mind and body.
She becomes distraught, sorrow covers Her face and every beautiful limb grows weak.
The rasa within Her heart burns; Her two dry eyes remain unblinking, and dense darkness spreads.
Her Beloved comes to console Her but cannot speak, for grief manifests within His mind.
His voice stops. Seeing His Beloved afflicted, His body becomes still, as though without consciousness.
The Beloved Lady and Lord begin burning in the coming fire of separation and forget world and life.
Who can describe the glory of this love, whose course even gods and sages cannot attain?

ORIGINAL Hindi and Braj Bhasha

[318]

(Rāga Deśa - Tīna Tāla)

जब ते हरि मधुपुरी सिधाये।
तब ते रहत अनमने दोऊ, तन-मन की सब सुधि बिसराये॥
सूखी हृदय-अमी-रस-धारा, सूखे सकल अंग पथराये।
सूखे दृग थिर पलकहीन ह्वै, चढ़े रहत मधुबन-चित लाये॥
भूषण-वसन-असन सब भूले, बाढ़ी जटा, केस अरुझाये।
व्यापी विपुल वेदना अन्तर, सहमे रोम-रोम अकुलाये॥
कर दै चिबुक बिसूरति जसुमति, सुरति करत नँद बदन फिराये।
देखि न सकत परस्पर दोऊ, उर की उर अति व्यथा छिपाये॥
सूनी दृष्टि, सृष्टि सब सूनी, सून जो ब्रज ब्रजनिधि बिछुराये।
अतिहि अकिंचन भए रहत सब, श्याम-राम बिनु कछु न सुहाये॥

[319]

(Rāga Āsāvarī - Tīna Tāla)

ब्रज की सुरत मोहिं बहु आवे।
जसुमति-मैया कर-कमलन की माखन-रोटी भावे॥
बूढ़े बाबा नंद मोहिं लै ललराते निज गोद।
हौं चढ़ि तौंद नाचतो, तब वे भरि जाते अति मोद॥
बालपने के सखा ग्वाल-बालक सब भोरे-भारे।
सब तजि जिन मोहिं कहँ सुख दीन्हों, कैसे जायँ बिसारे॥
ब्रज-जुवतिन की प्रीति-रीति की कहाँ कहा में बात।
लोक-वेद की तज मरजादा, मो हित नित ललचात॥
मेरे नयननि की पुतरी वे, जीवन की आधार।
सुधि आवत ही प्रिय गोपिन की, बही नयन जल-धार॥
आराधिका, नित्य आराध्या राधा को लै नाम।
चुप रहि गए, बोल नहिं पाए, परे धरनि, हिय थाम॥

ENGLISH TRANSLATION

[318]

(Raga Desa - Tina Tala)

Ever since Hari departed for Mathura,
Nanda and Yasoda have remained distraught, forgetting all awareness of body and mind.
The heart's stream of nectarean rasa has dried; every limb has withered and turned to stone.
Their dry, fixed and unblinking eyes remain raised toward Madhuban, where their minds have gone.
They have forgotten ornaments, clothes and food; their hair has grown into tangled locks.
Immense pain fills them within; every hair trembles in distress.
Yasoda rests her chin upon her hand and grieves; remembering Him, Nanda turns away his face.
Neither can look at the other, for each hides the heart's unbearable anguish within the heart.
Their gaze is empty and all creation is empty, for Vraja is desolate after separation from its treasure.
They remain utterly destitute; without Syama and Rama, nothing pleases them.

[319]

(Raga Asavari - Tina Tala)

So many memories of Vraja come to Me.
I cherish the butter and bread from Mother Yasoda's lotus hands.
My aged father Nanda would take Me upon his lap and caress Me.
When I climbed upon his belly and danced, he overflowed with delight.
My childhood companions, the guileless cowherd boys,
abandoned everything to give Me happiness. How could I ever forget them?
What words could ever tell of the cowherd maidens' way of love?
Abandoning worldly and Vedic convention, they forever yearned for My sake.
They are the pupils of My eyes and the very support of My life.
The moment I remember those beloved gopis, streams of tears flow from My eyes.
Taking the name of Radhika, My eternal worshiper and eternally worshipful Lady,
He fell silent, could speak no more and collapsed upon the earth, clutching His heart.

ORIGINAL Braj Bhasha

[320]

(Rāga Bhairavī - Tīna Tāla)

ऊधौ! बिसरत नहिं मनभावनि।
राधा, राधा की मधु लीला हिय-संताप-नसावनि॥
मुक्त हँसनि, मुसुकावनि मधुमय, चोचल करनि, हँसावनि।
व्यंग करनि, मृदु रूठनि, मुख गंभीर करनि, उठि धावनि॥
मान करनि, हिय-ताप जगावनि, नव निकुंज नहिं जावनि।
मन करि रोष, बाष्पपूरित दृग, सिसकि-सिसकि सुबुकावनि॥
रोवनि, स्तब्ध रहनि, मूर्छित ह्वै मो मन भय-उपजावनि।
अकुलावनि अति, दूतिहि देखत आतुर मो ढिग आवनि॥
मिलनि मधुर, कोकिल सम बानी सरस सुधा बरसावनि।
मृदुल मनावनि, सकुच सहित शुचि विनय-भाव दरसावनि॥
मुसुकनि नैकु निरखि मो मुख तन, सहसा अति सरमावनि।
नैन मूँदि, मस्तक नीचौ करि, बदन ढाँपि चुचुकावनि॥
सुनतहि बैन प्रेमपूरित मम, चंचल नैन चलावनि।
संभ्रम-सकुच सकल तजि, हँसि-हँसि नैननि नैन मिलावनि॥
अंग-अंग शुचि गंध विलेपनि, मधुर सुगंध लगावनि।
पुष्पहार, भुजहार मनोहर मुक्त-हृदय पहिरावनि॥
चपल, सुधीर, चतुर-चूड़ामनि, सकल सुकला सिखावनि।
मो मन मोद भरनि, अति भोरी, अति सूधी बतरावनि॥
मो सुख-हेतु विचित्र विविध नित नव-नव रूप रचावनि।
प्राणाधिका, प्राण-प्रतिमा मम, प्राणाधारा पावनि॥
निकसत नाहिं पलक मो मन तैं, सुख-सागर लहरावनि।
प्रीति-सुधा-रस दिव्य मधुर दे, जीवन मधुर बनावनि॥

[321]

(Rāga Vāgeśrī - Tīna Tāla)

ब्रज-बनितनि की महिमा न्यारी।
ऊधौ! उन की मूरति छिन भर मन सौं टरत न टारी॥

ENGLISH TRANSLATION

[320]

(Raga Bhairavi - Tina Tala)

Uddhava, the beloved of My heart is never forgotten.
Radha, Radha, and Her sweet pastimes dispel the anguish of My heart.
Her uninhibited laughter, nectar-filled smile, playful gestures and the way She makes Me laugh;
Her witty barbs, gentle sulking, suddenly grave face and the way She rises and runs away;
Her jealous pride that kindles pain within My heart and Her refusal to enter the new bower;
Her inward anger, tear-filled eyes and broken sobbing;
Her weeping, stunned silence and swoon that fills My heart with fear;
Her intense agitation, and the way She sees the messenger and hurries eagerly to My side;
Our sweet meeting, and Her cuckoo-like voice pouring streams of delicious nectar;
Her gentle conciliation, and the pure humility She reveals with bashful reserve;
Her faint smile as She gazes at My face and body, then suddenly becomes deeply shy;
Her closing Her eyes, lowering Her head, covering Her face and drawing Herself in;
Her restless glances as soon as She hears My love-filled words;
Her casting off all confusion and reserve, laughing as She joins Her eyes with Mine;
Her anointing every limb of My body with pure and fragrant unguents;
Her open-heartedly adorning Me with flower garlands and lovely armlets;
Her playful yet composed nature, Her crown of cleverness and the way She teaches every art;
Her filling My mind with joy while speaking with utter innocence and simplicity;
Her daily fashioning ever-new and wondrous forms solely for My happiness;
She who is dearer than life, the image of My life, its holy and sustaining ground;
She never leaves My mind even for an instant and raises waves in its ocean of happiness.
Giving the divine, sweet nectar-rasa of love, She makes My life itself sweet.

[321]

(Raga Vagesri - Tina Tala)

The glory of the women of Vraja is altogether unique.
Uddhava, their forms cannot be removed from My mind even for an instant.

ORIGINAL Braj Bhasha

Continuation of [321]

वे मेरे हिय बसत निरंतर, हौं नित उन के पास।
सत्य कहौं, वे स्वामिनि मेरी, हौं नित उन कौ दास॥
परम रहस्य, सत्य अति गोपन एक दूसरौ और।
हौं ही राधा बन्यौ रहूँ नित, गोपिन कौ सिरमौर॥
लीलारत राधा ही अगनित गोपीरूप बनाय।
लीला करत रसास्वादन-हित नित्य सहज समुदाय॥
या विधि हौं ही गोपी सब, राधा, राधा कौ प्यारौ।
रसिक, रसास्वादनरत, रसमय, तदपि न कब्हूँ न्यारौ॥
उन के छिन देह कौ दुख-सुख, सब मोकूँ ही होय।
हौं ही विरह, मिलन पुनि हौं ही, वे-हम कबौं न दोय॥

[322]

(Rāga Deśa - Tīna Tāla)

ब्रज-बनिता नहिं मो तैं न्यारी।
मम सुख-हित करि सरबस अरपन, मो में आइ समानी सारी॥
मेरौ मन नित तिन कौ मन बनि, करत मनोहर लीला सब दिन।
मेरे प्राणनि सौं अनुप्राणित, मेरौ जीवन ही तिन जीवन॥
तिन की देह, अंग-अवयव सब मेरी लीलाके आलंबन।
नहीं पृथक कबहूँ कछु तिन कौ, अपनौ अन्य साध्य अरु साधन॥
ग्रहण-त्याग अरु भोग-मोच्छ, नहिं कर्म-अकर्म-भाव तिन के मन।
सब कछु सदा एक मैं ही, बस, नित्य प्राप्त तिन कौ जीवन-धन॥

[323]

(Rāga Khamāja - Tīna Tāla)

राधा की सुधि करत कन्हाई।
कहत रूप-गुण-शील प्रिया के, धीरज चली पराई॥
प्रगटी प्रिया-मूर्ति नभ स्मृति अनुरूप मंजु छवि छाई।
मृदु मुसुकान, तदपि मुख-पंकज रहो मनो कुम्हिलाई॥

ENGLISH TRANSLATION

Continuation of [321]

They dwell forever within My heart, and I remain forever beside them.
In truth, they are My mistresses and I am forever their servant.
There is yet another supreme and deeply hidden mystery:
I Myself eternally become Radha, the crown of all the gopis.
Radha, absorbed in divine play, assumes the countless forms of the gopis
and forms their eternal, natural assembly to perform pastimes and relish rasa.
Thus I Myself am all the gopis, Radha and Radha's Beloved,
the rasika, the relisher of rasa and rasa itself, yet never separate from them.
Whatever pain or happiness touches their bodies comes entirely to Me.
I am separation and I am reunion; they and I are never two.

[322]

(Raga Desa - Tina Tala)

The women of Vraja are not separate from Me.
Offering everything for My happiness, they have all come and merged into Me.
My mind eternally becomes their mind and performs enchanting pastimes every day.
They are animated by My life-breath, and My very life is their life.
Their bodies, limbs and every part are supports for My divine play.
Nothing of theirs is ever separate, nor do they possess any other goal or means.
Their minds hold no ideas of acceptance or rejection, enjoyment or liberation, action or inaction.
For them everything is always Me alone, the eternally attained treasure of their lives.

[323]

(Raga Khamaja - Tina Tala)

Kanhaiya remembers Radha.
As He speaks of His Beloved's beauty, virtues and character, His composure deserts Him.
Her form appears in the sky of memory, and a lovely image suited to remembrance spreads there.
A gentle smile rests upon Her lotus face, yet that face seems withered by sorrow.

ORIGINAL Braj Bhasha

Continuation of [323]

स्थिर सब अंग, नैन नीचे स्थिर, सहज समाधि लगाई।
प्रिय-उर-भाव प्रगट भए सगरे, मूर्तिवंत ह्वै आई॥
लखि लच्छन विरुद्ध-धर्माश्रय, मगन भए जदुराई।
हर्ष-विषाद भरी मुख-छवि वह हरि-हिय माँझ समाई॥
ढरे अश्रु-मुक्ता ऊधौ-दृग, स्नेह-सुधा सरसाई।
अकथ कहानी दिव्य प्रेम की, कैसेहूँ कही न जाई॥

[324]

(Rāga Deśa - Tāla Rūpaka)

ऊधौ! निठुर मो सम कौन?
कोटि कुलिशहू तें कठिन, तेहि छिन रह धरि मौन॥
ले चल्यो बैठारि रथ मोहि क्रूर अति अक्रूर।
दौरि आईं ब्रज-वधू सब, रहीं नेकहिं दूर॥
ध्येय-मूरति राधिका, नहिं राखि पाई धीर।
चली बिलपति करति क्रंदन, बहत दृग द्रुत नीर॥
गिरति, उठति, दहाड़ मारति, उच्च सुर बेहाल।
दौरि आवति अति उतावरि, युग-सदृश पल काल॥
उष्ण अँसुअन ताप तें तरु-लता सब मुरझाय।
सूखि गईं पल माहिं, रोवत विहग-कुल बिलखाय॥
वत्स-गो-वृष भए व्याकुल, रहे करुण डकार।
भए जीवनहीन-से सब, बहि चली दृग-धार॥
लगे रोवन नेह-पूरित वन्यचर तजि धीर।
नभ घटा-घन छई असमय, बढ़्यो जमुना-नीर॥
बाँस-वन में अनल प्रगट्यो, बही बरति बयार।
धरा-हृदय तुरंत विदर्यो, परी प्रचुर दरार॥
रोय दीन्ही प्रकृति सब, बुधजन बिसार्यो बोध।
रोकि लीन्हीं गोपिका गुरुजनन करि पथ-रोध॥

ENGLISH TRANSLATION

Continuation of [323]

Every limb is still and Her lowered eyes remain motionless, as though She has naturally entered samadhi.
All the emotions within the Beloved's heart become manifest and appear embodied before Him.
Beholding the signs of an abode in which contrary qualities coexist, the Lord of the Yadus becomes absorbed.
That countenance, filled at once with joy and sorrow, enters Hari's heart.
Pearls of tears fall from Uddhava's eyes, made tender by the nectar of affection.
The tale of divine love is ineffable and cannot be told by any means.

[324]

(Raga Desa - Tala Rupaka)

Uddhava, who could be as cruel as I?
Harder than ten million thunderbolts, I remained silent at that moment.
The exceedingly pitiless Akrura seated Me in the chariot and carried Me away.
All the women of Vraja came running and remained only a little way behind.
Radhika, the very form of My meditation, could no longer preserve Her composure.
She ran after us, lamenting and crying aloud while swift tears streamed from Her eyes.
She fell, rose again and wailed in a piercing voice, utterly overwhelmed.
She ran in desperate haste while every moment of time became an age.
The heat of Her burning tears made every tree and vine wither.
They dried within a moment, and the flocks of birds wept and lamented.
Calves, cows and bulls grew distraught and uttered piteous cries.
All seemed lifeless as streams poured from their eyes.
The forest creatures, filled with affection, abandoned composure and began to weep.
Dark clouds gathered out of season in the sky, and the Yamuna's waters rose.
Fire broke out in the bamboo forest, and a scorching wind began to blow.
The earth's heart split open at once, and vast cracks appeared.
All nature burst into tears, and the wise forgot their wisdom.
The elders blocked the path and held the gopis back.

ORIGINAL Braj Bhasha and Hindi

Continuation of [324]

राधिका सब सखिन के संग भई अति निरुपाय।
रहीं कातर दृगनि देखत गमन-पथ असहाय॥
हृदय-बेधी देखि यह, नहिं फट्यो हिय हहराइ।
रही देखत हौं मृतक-सो, दियो रथहि चलाइ॥
उतरि रथ तें हौं पलक भर दई ताहि न धीर।
कौन मो-सो निरदई निर्मम निपट बेपीर॥
राधिका की विकल आकृति, अकथ निज अपराध।
छिन न भूलत मोय ऊधौ! जरत हृदय अगाध॥
देखि पावौं सकृत पद-जुग, अश्रु-जल सौं धोय।
करौं कछू हलकौ हियौ, नीरव नयन सौं रोय॥
किंतु डर यह लगत भारी, देखि रोवत मोय।
अमित हिय संताप, ताको अभल नहिं कछु होय॥

[325]

(Rāga Paraja - Tāla Kaharavā)

प्राणेश्वरि! जबसे मैं आया हूँ मथुरा कर तेरा त्याग।
तबसे तुझे भूलकर पलभर भी न पा सका सुख निर्भाग॥
मधुर एक, बस, तेरी ही स्मृति है मेरा जीवन-आधार।
प्रतिपल वह जीवनमें जीवन भरती रहती है अनिवार॥
स्वप्न-जागरणमें जो कुछ भी करते हैं सब इन्द्रिय-मन।
सबमें बस, तेरा मीठा सम्बन्ध बना रहता प्रति छन॥
भोजन-शयन सभीमें तेरी सन्निधि देती परमानन्द।
तेरे बिना सदा भूला रहता मैं सहज स्वरूपानन्द॥
तू ही एकमात्र सुख मेरा, तू ही है प्राणोंकी प्राण।
हृदयेश्वरि! तेरी विस्मृति लवभर न सहन कर सकते प्राण॥

ENGLISH TRANSLATION

Continuation of [324]

Radhika, surrounded by all Her companions, became utterly helpless.
Powerless, She kept gazing with anguished eyes along the road of departure.
My heart should have burst in terror at that heart-piercing sight, yet it did not.
I watched like a dead man and allowed the chariot to move on.
I did not descend from the chariot and give Her courage even for an instant.
Who could be as heartless, merciless and utterly unfeeling as I?
Radhika's distraught form and My unspeakable offense
are never forgotten for a moment, Uddhava; My unfathomable heart keeps burning.
If only I could behold Her two feet once and wash them with My tears,
I might lighten My heart a little and weep silently through My eyes.
Yet this great fear grips Me: if She should see Me weeping,
Her heart would suffer limitless torment, and some terrible harm might befall Her.

[325]

(Raga Paraja - Tala Kaharava)

Sovereign of My life, ever since I abandoned You and came to Mathura,
I, unfortunate as I am, have not found happiness for even a moment by forgetting You.
The one sweetness sustaining My life is remembrance of You alone.
Moment after moment it irresistibly pours life into My life.
Whatever all My senses and mind do in dream or wakefulness,
each act remains sweetly related to You at every instant.
In eating and sleeping, Your presence bestows supreme bliss.
Without You I remain forever oblivious even to the innate bliss of My own true nature.
You alone are My happiness; You are the life of My very life.
Sovereign of My heart, My life-breath cannot endure forgetting You for even the smallest fraction of a moment.

ORIGINAL Hindi

[326]

(Rāga Sohanī - Tāla Dādarā)

मत समझना तुम कभी यह, मैं तुम्हें हूँ छोड़ आया।
नित्य आत्मा मिल रही है, कहीं भी यह रहे काया॥
नित्य अनुभव हो रहा है, हृदयमें है रूप छाया।
एक पलको भी कभी हटता न, वह बलसे हटाया॥
हृदयके प्रत्येक स्तरमें, देहके हर रोममें नित।
स्पर्श मधुमय हो रहा है, दे रहा है सुख अपरिमित॥
इह-परत्र सुमिलन ही, बस, हो चुका नित सत्य निश्चित।
विलग होना है कभी सम्भव नहीं, अब यही सुविहित॥
नित्य नव अनुराग, नित नव रस, विमल आनन्द नित नव।
हो रहे सब एक मिलकर मुदित आभ्यन्तरिक अवयव॥
प्रेम-मिलन वियोग-विरहित, नहीं तनिक विछोह त्रुटि-लव।
सूक्ष्म अणु-अणुमें सदा ही, सर्वथा आनन्द-अनुभव॥
पांचभौतिक देह नश्वरका मिलन-अमिलन सदृश है।
क्योंकि दुष्परिणाम उसका एकमात्र वियोग-विष है॥
आत्म-मिलन अबाध अविनाशी मधुरतम परम रस है।
सदा लहराता अमृत-सागर वहाँ शुचि एकरस है॥

[327]

(Rāga Jaṅgalā - Tāla Kaharavā)

हे राधे! उस दिन जिस क्षणसे तुझसे मेरा हुआ विछोह।
नहीं छूटती स्मृति पलभर भी, बढ़ा अमित शुचितम है मोह॥
जाग्रत-स्वप्न, क्रिया-निष्क्रियता सबमें स्मृति अखण्ड रहती।
तेरी रस-धारा नस-नसमें अतिशय सुखद मधुर बहती॥
रहता मन है सदा तुझीमें, रहती तू नित मेरे पास।
नित्य निरन्तर अनुभव होता, बढ़ता रहता रस-उल्लास॥
व्यथा विछोह-मोहकी मार्मिक करती मुझे सहाय विशेष।
मानस-सन्निधि-सुखका निरुपम अनुभव होता सदा अशेष॥

ENGLISH TRANSLATION

[326]

(Raga Sohani - Tala Dadara)

Never think that I have left You behind.
Our souls meet eternally, wherever these bodies may remain.
The experience is constant: Your form is reflected within My heart.
It never withdraws even for a blink, nor could it be removed by force.
At every level of the heart and within every hair of the body,
Your nectar-sweet touch is forever felt and bestows immeasurable happiness.
Here and hereafter, our perfect union is already an eternal and certain truth.
Separation can never be possible; this alone is now firmly established.
Ever-new love, ever-new rasa and ever-new stainless bliss
all unite, filling every inner faculty with joy.
This union of love is free from separation; not even the smallest trace of distance remains.
Within every subtle atom there is always the experience of complete bliss.
Meeting or not meeting through the mortal body of five elements is much the same,
for its only ultimate consequence is the poison of separation.
The union of souls is unobstructed, imperishable and the sweetest supreme rasa.
There a pure and undivided ocean of nectar forever surges.

[327]

(Raga Jangala - Tala Kaharava)

O Radha, from the very moment on that day when I was separated from You,
remembrance has not left Me for an instant, and immeasurably pure attachment has grown.
In waking and dream, in activity and inactivity, remembrance remains unbroken.
Your current of rasa flows sweetly through every vein, bringing incomparable happiness.
My mind remains forever absorbed in You, and You remain forever beside Me.
This is My constant and continuous experience, and the joy of rasa keeps increasing.
The poignant anguish born of separation and love becomes My special aid,
and I forever experience without limit the matchless joy of Your presence within My mind.

ORIGINAL Hindi and Braj Bhasha

[328]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

राधे! तुम जो अनुभव करती, लीला-रत रहती हो नित्य।
सो कल्पना नहीं है किंचित्, परम तथ्य है अतिशय सत्य॥
लोग देखते हैं केवल मथुरामें मेरा नित्य निवास।
किंतु तुम्हारा प्रियतम मैं रहता हूँ सदा तुम्हारे पास॥
किसी परिस्थिति, किसी स्थानमें होता नहीं कदापि वियोग।
खान-पान, व्यवहार-शयनमें रहता सदा नियत संयोग॥
नहीं घृणा-लज्जा है कोई, नहीं कहीं संकोच-दुराव।
एकरूपतामें कैसे कब रह सकता है भेद-छिपाव॥
नहीं एक पल भी हटता मैं, नहीं छोड़ता मधुमय संग।
अनुपम मधुर ललित लीलाका बढ़ता नित नवीन रस-रंग॥
सदा एक-तन, सदा एक-मन, सदा एक-रस, एकाकार।
सदा बने दो, सदा बहाते पावन प्रीति-सुधा-रस-धार॥
नहीं कभी होता बिछोह है, होता नहीं कभी अलगाव।
बढ़ता नित्य मधुर रस उज्ज्वल, बढ़ता नया-नया नित चाव॥
होती नहीं क्लान्ति, मिलती विश्रान्ति वर सुखमय निर्मल।
रहती सदा अशान्ति, शान्ति अति रस-आस्वादिनि अविचल चल॥
नित्य नयी क्षमता है बढ़ती, नित्य नया उल्लास अथाह।
नित्य नयी आकांक्षा अविरल, बढ़ता नित्य नया उत्साह॥
दोनों दोनोंके प्रिय-प्रियतम, दोनों दोनोंके श्रृंगार।
दोनों दोनोंके शुचि आत्मा, दोनों दोनोंके आधार॥
दोनों दोनोंके नित संगी, दोनों दोनोंके हिय-हार।
दोनों दोनोंमें मिल भूले, भुक्ति-मुक्ति, अग-जग संसार॥

[329]

(Dohā)

ऊधौ! तुम ते कहाँ का गोपी-प्रेम-महत्त्व।
जिन जान्यौ केवल परम शुद्ध प्रेम कौ तत्त्व॥

ENGLISH TRANSLATION

[328]

(Raga Bhimapalasi - Tala Kaharava)

Radha, what You experience as You remain eternally absorbed in divine play
is not imagination in the least; it is the supreme reality and utterly true.
People see only that I now reside in Mathura,
yet I, Your Beloved, remain forever beside You.
In no circumstance and in no place does separation ever occur.
In eating, drinking, daily dealings and sleep, our union remains constant and ordained.
There is no aversion or shame, no reserve or concealment anywhere.
How could distinction or secrecy ever remain within complete oneness?
I do not withdraw for even a moment or abandon our nectar-sweet companionship.
The ever-new colors of rasa in our incomparable, graceful and sweet play continually increase.
Forever one body, one mind, one rasa and one form,
we forever become two and forever pour the sacred stream of love's nectarean rasa.
Parting never occurs, and there is never any separation.
The radiant sweetness of rasa increases eternally, and ever-new delight continually grows.
There is no weariness; instead comes excellent, pure and blissful repose.
An everlasting restlessness abides within an unwavering peace that relishes rasa and is ever in motion.
New capacity grows eternally, and ever-new joy is fathomless.
Ever-new longing flows without cease, and fresh enthusiasm continually increases.
Each is the other's dear one and Beloved; each is the other's adornment.
Each is the other's pure self and sustaining ground.
Each is the other's eternal companion and the garland upon the other's heart.
Merged in one another, both forget enjoyment, liberation and the whole moving and unmoving world.

[329]

(Couplets)

Uddhava, how could you know the greatness of the gopis' love?
They alone have known the principle of supremely pure love.

ORIGINAL Braj Bhasha and Hindi

Continuation of [329]

मो में ही अनुराग शुचि, ममता अमल अनन्य।
सेवत सर्वस्व सौंपि सो, मोय गोपिका धन्य॥
मो मन नित्य मनस्विनी, प्राणवती मम प्राण।
मेरे ही हित कर्म सब करत विगत अभिमान॥
असन-वसन तन-धन सकल धारत मम सुख-काज।
निज सुख-इच्छारहित नित तजि सब विषय-समाज॥
राग न नैकहु कितहूँ कछू, अग-जग ममताहीन।
इह-पर-भोग-विराग नित सहज नेह-रस-लीन॥
मम महिमा, सेवा, परम श्रद्धा, मन की बात।
केवल गोपी-जनन कौं सबे तत्त्वतः ज्ञात॥
तिनमें सब की आत्मा, सब की परमाधार।
महाभावमयि राधिका, रस-पर-पारावार॥
तिनके मन-वच-कर्ममें उमगत नित रस-सिंधु।
धन्य भयो मैं पाय कछु तिन तें मधु-रस-बिंदु॥
परम त्यागमय प्रेम कौ सुख-सागर लहरात।
वा सुख चाखन कौं सदा मम मन अति ललचात॥
बनौं कबौं जो राधिका मैं लै तिन कौ भाव।
कृष्ण मानि सेवौं तिनहिं, तब पूरे मन-चाव॥
जाउ सखा, धनि होउ, लै सिर तिन चरनन-धूरि।
दरसन करि दृग-फल लहौ, जो मम जीवन-मूरि॥

[330]

(Rāga Pīlū - Tāla Kaharavā)

मुझसे करके प्रेम, चाहता जो उसका बदला पाना।
वह भी सुकृती पुण्यजन, जिसने मुझको फलदाता जाना॥
उससे ऊँचा वह प्रेमी है, जो निष्काम प्रेम करता।
सेवा करके मुक्ति चाहता, मायिक जगसे जो डरता॥

ENGLISH TRANSLATION

Continuation of [329]

Her pure love and stainless, exclusive affection are fixed upon Me alone.
That blessed gopi surrenders everything to Me and serves Me.
She is eternally My mind's sovereign, and her life gives life to My very life.
Free from pride, she performs every act solely for My sake.
She wears food, clothing, body and wealth only as instruments of My happiness.
Forever without desire for her own pleasure, she abandons the whole society of sense objects.
She has not the slightest attachment anywhere and no possessiveness toward the moving or unmoving world.
Beyond enjoyment here or hereafter and beyond renunciation, she remains naturally absorbed in the rasa of affection.
My glory, My service, supreme faith in Me and the secrets of My heart
are known in truth only to the gopis.
Among them, the soul and supreme foundation of all
is Radhika, embodiment of mahabhava and the boundless ocean beyond all rasa.
The ocean of rasa forever surges through Her mind, words and deeds.
I become blessed if I receive even one drop of sweet rasa from Her.
The ocean of happiness born of supremely self-renouncing love rises in waves,
and My mind forever yearns intensely to taste that happiness.
At times I Myself become Radhika and assume Her disposition,
and serve Her as Krishna; only then are all the desires of My heart fulfilled.
Go, friend, and become blessed by taking the dust of Her feet upon your head.
Gain the fruit of your eyes by beholding Her, for She is the very form of My life.

[330]

(Raga Pilu - Tala Kaharava)

One who loves Me but seeks a return for that love
is still virtuous and blessed, for such a person has recognized Me as the giver of fruits.
Higher is the lover who loves without selfish desire,
yet serves in pursuit of liberation because he fears the world of maya.

ORIGINAL Hindi

Continuation of [330]

उससे भी ऊँचा वह मेरा प्रेमी शुद्ध हृदय प्यारा।
देते-देते मुझे मधुरतम वस्तु कभी न थका-हारा॥
उससे भी उच्च स्तरपर वह, जो सेवा करता दिन-रात।
सेवाका फल सदा चाहता, सेवाकी बढ़ती अभिजात॥
जो न किसीका दास, किसीको नहीं बनाता दास कभी।
युग-युग सेवा ही जो करता, त्याग अन्य व्यवहार सभी॥
उससे ऊँची प्रेममयी हैं वे सौभाग्यवती गोपी।
जो निज-सुखको भूल सर्वथा सबसे बढ़कर हैं ओपी॥
स्नेह-राग-अनुराग-भावकी उठती जिनमें अमित तरंग।
जिनका मुझसे छाया सारा जीवन, सभी अंग-प्रत्यंग॥
केवल यही चाहतीं, मैं बस, रहूँ देखता उनकी ओर।
बढ़ता रहे नित्य प्रेमार्णव, रहे कहीं भी ओर न छोर॥
पर राधा तो उन सबकी है दिव्याधार-भूमि भावन।
जिसके स्नेह-सुधाका है शुचि एक-एक कण अति पावन॥
निरवधि, नित्य नवीन, नित्य निरुपम, निरुपाधिक, नित्य उदार।
नित्यानन्त-अचिन्त्य-अनिर्वचनीय अतुल रस-पारावार॥
राधा-प्रेम परम उज्ज्वलतम, विधि-हरि-हर-अविगत-गति रूप।
परमहंस-तापस-योगी-मुनि-मति-दुर्गम आश्चर्य-स्वरूप॥
पर इससे उसका न तनिक भी परिचय कभी हुआ होता।
बहता सहज तीव्र-गति मंजुल मधुर दिव्य यह रस-स्रोता॥
चौंसठ-कला-चतुर स्वाभाविक, पर वह मनकी अति भोली।
नहीं जानती दम्भ-कपट वह, नहिं बनावटी कुछ बोली॥
सहज विनम्र, सरल शुचि अन्तर, निश्छल सुधासनी वाणी।
मधुर सुधास्रावी स्वभावसे आप्यायित सब ही प्राणी॥
सदा दीखती रहती उसको निजमें दोषावलि भारी।
समझ न पाती कैसे, क्यों उससे प्रसन्न सब नर-नारी॥

ENGLISH TRANSLATION

Continuation of [330]

Higher still is My beloved devotee of pure heart,
who never tires or grows defeated while giving Me the sweetest things.
On a still higher level stands one who serves day and night,
always seeking only the fruit of service itself as that service becomes ever more noble.
Such a lover is no one's slave and never makes anyone a slave,
but serves age after age, abandoning every other transaction.
Higher even than that are the fortunate gopis, embodiments of love,
who have completely forgotten their own happiness and shine above all others.
Measureless waves of affection, passionate attachment, ever-deepening love and bhava rise within them.
Their entire lives and every limb are wholly pervaded by Me.
They desire only that I should keep looking toward them
and that the ocean of eternal love should forever increase, without shore or limit.
Yet Radha is the divine foundational ground of feeling for them all.
Every pure particle of the nectar of Her affection is supremely holy.
It is without limit, eternally new, forever matchless, unconditional and ever generous,
an eternal, infinite, inconceivable, ineffable and incomparable ocean of rasa.
Radha's love is supremely radiant, a wondrous reality whose course is unknown to Brahma, Visnu and Siva
and inaccessible to the understanding of paramahamsas, ascetics, yogis and sages.
Yet She never possesses even the slightest awareness of it.
This lovely, sweet and divine current of rasa simply flows from Her with natural and tremendous force.
She is naturally accomplished in all sixty-four arts, yet Her heart is utterly innocent.
She knows neither pretense nor deceit and speaks nothing artificial.
Naturally humble, simple and pure within, Her guileless speech is a seat of nectar.
Her very nature pours sweet nectar and brings fulfillment to every living being.
She forever sees only a vast host of faults within Herself
and cannot understand how or why all men and women are pleased with Her.

ORIGINAL Hindi

Continuation of [330]

मेरे प्रति क्यों प्यार उसे है पता नहीं, कैसे इतना?
पता नहीं मैं स्वयं खिंचा रहता क्यों उसके प्रति कितना?
चकित, किंतु अति सहज प्रेमकी बनी दिव्य वह पावन मूर्ति।
करती सदा सहज ही मेरे मनमें नव-नव रसकी स्फूर्ति॥
राधा-गुण-गण विमल अमोलक रत्न-विलक्षण पारावार।
जितना गहरा जभी डूबता, पाता नव-नव रत्न अपार॥
नहीं पा सका, पा न सकूँगा कभी गुण-गणोंकी मैं थाह।
बनी रहेगी राधा-गुण-निधिमें डूबे रहनेकी चाह॥
कैसे मैं क्या-क्या गुण गाऊँ, क्या भेजूँ उसको संदेश?
जीवन ओत-प्रोत सदा है उसमें सभी काल सब देश॥
मेरी उस भोली-भाली प्राणेश्वरिसे यह कहना सत्य।
मधुर तुम्हारी ही स्मृतिमें है जीवन लगा निरन्तर नित्य॥

[331]

(Rāga Deśakāra - Tāla Kaharavā)

माधव-सखा मनीषी उद्धव, सहज ज्ञान-विज्ञान-निधान।
सदाचार-रत शुचितम नैष्ठिक, वाग्मी सुप्रसिद्ध विद्वान॥
हरिसे सुनकर ब्रजकी बातें उनके मन आया आवेश।
कहा, मिटा दूँगा मैं उनका दुःख वहाँ जा, दे उपदेश॥
बतलाया हरिने इंगितसे उद्धवको गोपिका-महत्त्व।
ज्ञान-गर्व कुछ था, इससे वे समझ नहीं पाये पर-तत्त्व॥
पहुँचे ब्रज, बाबा-मैयासे मिले, देख उनका शुचि स्नेह।
देख बालकोंकी गति उद्धव चकित-थकित हो गये विदेह॥
गलित-ज्ञान-गौरव उद्धव ब्रज-बनिताओंके आये पास।
देख श्याम-रसमय शुचि जीवन मन-ही-मन हो गये निराश॥
"क्या सिखलाऊँगा मैं इनको, प्रेम दिव्यतमकी ये मूर्ति।
नहीं अभाव-कामना कुछ जिसकी हो इनको इच्छित पूर्ति॥

ENGLISH TRANSLATION

Continuation of [330]

She does not know why or how She loves Me so greatly,
and I do not know why or how powerfully I Myself remain drawn toward Her.
Wonderstruck yet utterly natural, She is the divine and sacred embodiment of love.
Without effort She forever awakens ever-new rasa within My mind.
Radha's countless virtues are an immeasurable ocean of rare, stainless and priceless jewels.
The deeper I plunge, the more endless and ever-new jewels I discover.
I have never fathomed and never shall fathom the depth of Her virtues.
The longing to remain immersed in Radha's treasury of qualities will endure forever.
How could I sing all Her virtues, and what message could I possibly send Her?
My life is forever permeated by Her in every time and every place.
Tell this truth to that guileless Lady who rules My life:
My life is eternally and ceaselessly absorbed in sweet remembrance of You alone.

[331]

(Raga Desakara - Tala Kaharava)

Madhava's friend Uddhava was wise, a natural treasury of knowledge and realization,
steadfast in pure conduct, disciplined, eloquent and renowned for learning.
Hearing Hari speak about Vraja, an impulse arose within his mind.
He said, "I shall go there, instruct them and remove their sorrow."
Through subtle indications Hari revealed the greatness of the gopis to Uddhava,
but because some pride in knowledge remained, Uddhava could not understand the supreme truth.
He reached Vraja and met Father Nanda and Mother Yasoda; beholding their pure affection,
then seeing the condition of the children, Uddhava became astonished, exhausted and oblivious to his body.
His pride in knowledge melted away as he approached the women of Vraja.
Seeing their pure lives filled with Syama's rasa, he despaired inwardly:
"What could I teach these embodiments of the most divine love?
They lack nothing and desire nothing whose fulfillment they might seek.

ORIGINAL Hindi and Braj Bhasha

Continuation of [331]

त्यागमयी प्रतिमा ये सचमुच, कृष्ण-प्राण-मनसे संयुक्त।
इनके सम्मुख ज्ञान छाँटना है निश्चय अज्ञान, अयुक्त॥"
तदपि गोपिका-मुख-निःसृत रस-सुधा दिव्यका करने पान।
मचल उठे ज्ञानी उद्धवके प्राण-चित्त-मन, दोनों कान॥
अति विनम्र वे बैठ निकट, फिर करने लगे विविध आलाप।
देख-देख गोपीजन-मुख-भंगिमा खो गये निजमें आप॥

[332]

(Rāga Kedāra - Tīna Tāla)

ऊधौ! स्याम बड़े ही धूत।
कारौ तन, मनहू अति कारौ, कारी सब करतूत॥
मीठी तान सुनाइ मुरलि की, मीठी करि-करि बात।
हँसि-हँसि के सरबस हरि लीन्हो, भीतर सौं करि घात॥
बार-बार करि सपथ कह्यो, हौं तुम्हरौ, तुम सब मेरी।
कितव त्याग दीन्हीं नगन्य गनि, बिलपतहू नहिं हेरी॥
मुँह मीठौ, मन भरयो जहर-सौं, निठुर निरदई पूरे।
जरे घावपर नौन लगावन पठयो तुमहिं धतूरे॥
मति तुम गुण बरनौ उन के, मति करो हमहिं उपदेस।
गुण-निधि के सब गुण हम जानें, हिय कठोर, मृदु भेस॥
भयो विधाता वाम, तदपि हिय सुरति टरत नहिं टारी।
दरसन-हित नित रोवत-कलपत बयस बीति रहि सारी॥

[333]

(Rāga Malāra - Tīna Tāla)

ऊधौ! कहा सिखावौ जोग।
हमरो नित्य-जोग प्रियतम सौं, होय न पलक वियोग॥
वे ही हमरे मति-मन-इन्द्रिय, वे ही जीवन-प्राण।
वे ही अंग-अंग सब हमरे, सेवें बिनु व्यवधान॥

This pad and pad 349 are portions of the same līlā.

ENGLISH TRANSLATION

Continuation of [331]

"They are true embodiments of renunciation, joined with Krishna in life and mind.
To display learning before them would surely be ignorance and wholly improper."
Even so, learned Uddhava's life, heart, mind and both ears grew eager
to drink the divine nectar of rasa issuing from the gopis' mouths.
He sat beside them with great humility and began many kinds of conversation.
Gazing again and again at the expressions upon their faces, he lost all awareness of himself.

[332]

(Raga Kedara - Tina Tala)

Uddhava, Syama is a consummate rogue.
His body is dark, His mind is darker still, and all His deeds are dark.
Sounding sweet melodies upon His flute and speaking words of honey,
Hari smiled and stole our everything, ambushing us from within.
Again and again He swore, "I am yours, and all of you are Mine."
That deceiver then abandoned us as worthless and never looked back at us weeping.
His mouth is sweet but His mind is filled with poison; He is utterly hard and merciless.
He has sent you, you thorn apple, to rub salt into our burning wounds.
Do not recite His virtues and do not instruct us.
We know every virtue of that treasury of virtues: a hard heart beneath a gentle disguise.
Fate has turned against us, yet His memory cannot be driven from our hearts.
Our whole lives pass in ceaseless weeping and anguish for the sight of Him.

[333]

(Raga Malara - Tina Tala)

Uddhava, what yoga could you teach us?
Our eternal yoga is with the Beloved, from whom we are not separated even for a blink.
He alone is our understanding, mind and senses; He alone is our life and breath.
He alone is every one of our limbs, which serve Him without interruption.

Book note: This pad and pad 349 are portions of the same lila.

ORIGINAL Braj Bhasha

Continuation of [333]

रहैं सदा हिय माँझ हमारे, भरे परम अनुराग।
रहि न सकैं वे मोहन हमकूँ कबहूँ त्रुटि-भर त्याग॥
वे हममें, हम उनमें निशि-दिन, हम वे सदा अभिन्न।
सूर्य-सूर्य की किरन-सदृश हम, रहें कदापि न भिन्न॥
नित्य विहार, नित्य नव लीला, नित नव सुख-संजोग।
जोग-विधान करौ तुम उनकूँ, जिनके स्याम-वियोग॥

[334]

(Rāga Hamīra - Tīna Tāla)

ऊधौ! मोहन स्याम हमारे।
लिपटे रहत अंग-अंग निशि-दिन, होत न कबहूँ न्यारे॥
मथुरा जाय मिले कुबजा तैं, ये बाहर के खेल।
हमरौ-उनकौ छुटत न कब्हूँ, हिय तें हिय कौ मेल॥
उनके बिना न सत्ता हमरी, छोड़ कहाँ वे जावँ।
वे न रहैं तो हमकूँ जीवित कोई कैसे पावँ॥
ऊधौ! तुम्हरे नहीं नेत्र सो, हमहिं स्याम जो दीन्हें।
या तें भरम परे तुम डोलत, ज्ञान-जोग-पद लीन्हें॥
हममें-उनमें दीखत जो कछू कबहूँ वियोग-विछोह।
रस-वर्धन-हित उदय होत, सो लीला-रस-संदोह॥

[335]

(Rāga Khamāja - Tīna Tāla)

ऊधौ! हम क्यों स्याम-वियोगिनि?
हम तो स्याम-सुहागिनि नित ही, नित ही स्याम-सँजोगिनि॥
स्याम हमारे बाहर-भीतर रहत नित्य ही छाये।
कायामें, मनमें, जीवनमें, केवल स्याम समाये॥
रमत सदा हममें वे मोहन, हम नित उनमें रेलैं।
पै वे रमन न, नहिं हम रमनी, एक बने दो खेलें॥

ENGLISH TRANSLATION

Continuation of [333]

Filled with supreme love, He remains forever within our hearts.
That enchanter cannot abandon us even for the smallest fragment of a moment.
He is within us and we are within Him day and night; He and we are forever one.
Like the sun and the sun's rays, we can never remain separate.
Our play is eternal, the lila forever new, and each union brings fresh happiness.
Teach your discipline of yoga to those who are separated from Syama.

[334]

(Raga Hamira - Tina Tala)

Uddhava, enchanting Syama is ours.
Day and night He clings to every limb and never becomes separate.
His going to Mathura and meeting Kubja are outward games.
The union of His heart with ours can never be severed.
Without Him we have no existence; where could He go after leaving us?
If He did not remain within us, how could anyone find us alive?
Uddhava, you do not possess the eyes Syama has given us.
Therefore you wander in confusion, taking refuge in knowledge and yoga.
Whatever separation or distance sometimes appears between Him and us
arises only to increase rasa and is itself a treasury of lila-rasa.

[335]

(Raga Khamaja - Tina Tala)

Uddhava, why should we be women separated from Syama?
We are eternally Syama's wedded beloveds and eternally united with Him.
Syama forever pervades us outside and within.
Only Syama fills our bodies, minds and lives.
Mohana forever delights within us, and we forever sport within Him,
yet He is no enjoyer and we are not the enjoyed: the One becomes two and plays.

ORIGINAL Braj Bhasha

Continuation of [335]

मथुरा-गमन, कंस-वध, कुबरी तें जो उनको नेह।
हमरे मन न अर्थ कछु इनको, नहिं कछु मन-संदेह॥
स्याम नित्य ही हमरे हैं, हमरे ही नित्य रहेंगे।
बिछुरेंगे न पलक भर हम तें, बिछुरन की न कहेंगे॥
लीला करें कितहूँ वे, कैसी लीलामय मन-मोहन।
यातें परमाह्लाद बढ़े नित, देखि हँसी मुख सोहन॥
सब कूँ वे सुख देयें, सबहि तें वे प्यारे सुख पावँ।
उन के मन की होय सदा, यह अति हमरे मन भावें॥
हम तें होय न बिलग कबहूँ, जब तब हम क्यों रिस मानैं।
हमरे धन कूँ भले अन्य सब अपनो ही धन जानें॥

[336]

(Rāga Madhuvatī - Tāla Dhamāra)

ऊधौ! प्रिय तें कहियो जाय।
है बाहर की बात जदपि यह, पै सुनियो मन लाय॥
ऊधौ कूँ पठाय सुधि लीन्हीं, पठई निज कुसलात।
या तें अति सुख भयो हृदयमें, नहिं आनंद समात॥
कंस मारि, वसुदेव-देवकी कूँ जो तुम सुख दीन्हो।
उग्रसेन कूँ राज दियो, सो सब ही अति भल कीन्हो॥
वृंदावन तजि बसे जाय मथुरा, हो सत्ताधारी।
सुखी देखि यातें तुम कूँ हम सुखी भई अति भारी॥
जदपि वियोग तुम्हारो दुःसह, हृदय आग भभकावत।
पै तुम्हरौ मुख सुखी देखि वह रस-सुखमयी सुहावत॥
कुबरी तें करि नेह प्राण-धन! जो तुम छिन सुख पायो।
हमरे मन उमग्यो सुख-सागर, भयो देखि मन भायो॥
धन्य कूबरी नमन-जोग नित, बनी जु प्रिय-सुख-साधन।
हम तो चरण-सेविका ता की, करें समुद आराधन॥
सुखी रहो तुम प्राणनाथ! नित एक यही हम चाहें।
जो तुम्हरे सुख के कारन हों, तिन कूँ सदा सराहैं॥

ENGLISH TRANSLATION

Continuation of [335]

His journey to Mathura, the killing of Kamsa and His affection for Kubja
have no meaning to our minds and create no doubt within us.
Syama is eternally ours and will eternally remain ours.
He will not part from us even for a blink, nor shall we speak of separation.
Wherever and however that lila-filled enchanter of minds performs His pastimes,
our supreme delight forever increases when we behold His lovely smiling face.
May He give happiness to all and receive from every beloved the happiness they offer.
Our hearts deeply cherish that His every wish should forever be fulfilled.
Since He never becomes separate from us, why should we feel jealous?
Let everyone else freely regard our own treasure as their treasure too.

[336]

(Raga Madhuvati - Tala Dhamara)

Uddhava, go and tell the Beloved this.
Although it concerns the outward world, please listen with your whole heart.
He sent Uddhava to inquire about us and conveyed news of His own welfare.
This brought such happiness to our hearts that their joy could not be contained.
You killed Kamsa and gave happiness to Vasudeva and Devaki,
and You restored the kingdom to Ugrasena; all this was exceedingly good.
Leaving Vrindavana, You settled in Mathura and became its sovereign.
Seeing You happy there, we too became supremely happy.
Although separation from You is unbearable and makes fire blaze within the heart,
beholding Your happy face makes even that separation lovely and filled with the joy of rasa.
Treasure of our lives, if Your affection for Kubja gave You even a moment's happiness,
an ocean of joy surged within our hearts and delighted our minds.
Blessed Kubja is forever worthy of reverence, for she became an instrument of the Beloved's happiness.
We are the servants of her feet and gladly worship her.
Lord of our lives, remain happy: this alone is our eternal desire.
We shall forever praise all who become causes of Your happiness.

ORIGINAL Braj Bhasha

[337]

(Rāga Bhairavī - Tīna Tāla)

ऊधौ! तुम तो बड़े विरागी।
हम तो निपट गँवारि ग्वालिनीं, स्याम-रूप-अनुरागी॥
जेहि छिन प्रथम स्याम-छवि देखी, तेहि छिन हृदय समानी।
निकसत नहिं अब कौनेहू विधि, रोम-रोम उरझानी॥
आठों जाम मगन मन निरखत स्याम-मूरति निज माहीं।
दृग नहिं पेखत अन्य वस्तु जग, बुद्धि विचारत नाहीं॥
ऊधौ! तुम्हरो ज्ञान निरंतर होउ तुमहिं सुखकारी।
हम तौ सदा स्याम-रँग राचीं, ताहि न सकहिं उतारी॥

[338]

(Rāga Jaiminī Kalyāṇa - Tāla Ghumālī)

स्याम तव मूरति हृदय समानी।
अंग-अंग व्यापी, रग-रग राची, रोम-रोम उरझानी॥
जित देखौं तित तू ही दीखत, दृष्टि कहा बौरानी।
श्रवण सुनत नित ही बंसी-धुनि, देह रही लपटानी॥
स्याम-अंग-शुचि-सौरभ मीठी, नासा तेहि रति मानी।
जिह्वा सरस मनोहर मधुमय, हरि-जूठन-रस-खानी॥
ऊधौ कहत सँदेस तिहारौ, हमहिं बनावत ज्ञानी।
कह थल जहाँ ज्ञान कों राखैं, कहा मसखरी ठानी॥
निकसत नाहिं हृदय तें हमरे, बैठ्यो रहत लुकानी।
ऊधौ! स्याम न छाड़त हम कों, करत सदा मनमानी॥

[339]

(Rāga Tilaṅga)

ऊधौ! सो मनमोहन रूप।
जो हम निरख्यो सदा नैन भरि, सुंदर अतुल, अनूप॥
शिव-विरंचि-सनकादिक-नारद-ब्रह्म-वित्त, जग जाने।
सुरगुरु-सुरपति जेहि देखन-हित रहत सदा ललचाने॥

ENGLISH TRANSLATION

[337]

(Raga Bhairavi - Tina Tala)

Uddhava, you are a great renunciant.
We are utterly rustic cowherd women, passionately attached to Syama's form.
The instant we first saw His beauty, it entered our hearts.
Now it cannot emerge by any means, for it is entangled in every hair of our bodies.
Throughout all eight watches, the absorbed mind beholds Syama's form within itself.
The eyes see no other object in the world, and the intellect considers nothing else.
Uddhava, may your knowledge forever bring happiness to you.
We are eternally dyed in Syama's color and cannot wash it away.

[338]

(Raga Jaimini Kalyana - Tala Ghumali)

Syama, Your form has entered my heart.
It pervades every limb, colors every vein and is entangled in every hair.
Wherever I look, I see only You. How could my vision have gone mad?
My ears forever hear the flute's melody, and my body remains clasped to Yours.
My nose delights only in the sweet, pure fragrance of Syama's limbs.
My tongue is charming, nectar-filled and full of rasa from Hari's remnants.
Uddhava repeats Your message and tries to make us wise.
Tell us where we could place this knowledge. Why has he chosen to mock us?
Syama never leaves our hearts but remains seated there in hiding.
Uddhava, Syama will not release us and forever acts according to His own sweet will.

[339]

(Raga Tilanga)

Uddhava, that form enchants the mind.
We have forever gazed upon it with eyes filled to the brim, beautiful, unequaled and incomparable.
Siva, Brahma, Sanaka and the other sages, Narada, knowers of Brahman and the whole world know it.
Brhaspati, teacher of the gods, and Indra forever yearn to behold it.

ORIGINAL Braj Bhasha and Rajasthani

Continuation of [339]

वेद-बुद्धि कुण्ठित भई बरनत, "नेति-नेति" कहि गायो।
सारद-शेष सहसमुख निशि-दिन गावत, पार न पायो॥
जेहि लगि ध्यान-निरत जोगी-मुनि, नित जप-तप-व्रत-धारी।
तदपि सो स्याम त्रिभंग मुरलिधर सकत न नैन निहारी॥
सोई प्रभु दधि-माखन-हित नित प्रति आँगन हमरे आये।
तनिक-तनिक दधि-नवनी दै-दै हम बहु नाच नचाये॥
ऊधौ! सोई माधुरी मूरति अंतर-दृगन समाई।
ज्ञान-विराग तिहारौ बोरौ कालिंदी महँ धाई॥

[340]

(Rāga Sāraṅga - Tīna Tāla)

[Rajasthani dialect]

ऊधो मधुपुरका बासी।
म्हाँरी बिछड़्यो स्याम मिलाय, बिरहकी काट कठण फाँसी॥
स्याम बिन चैन नहीं आवे।
म्हाँरी जबसे बिछड़्यो स्याम, हीवड़ो उझल्यो ही आवै॥
छाय रही व्याकुलता भारी।
म्हारे स्याम बिरहमें आज, नैनसैं रही नीर जारी॥
स्याम बिनु ब्रज सूनो लागे।
सूनी कुंज, तीर जमुनाको, सब सूनो लागे॥
गोठ-बन स्याम बिना सूनो।
म्हारें एक-एक पल जुग सम बीतै, बिरह बढ़े दूनो॥
ऊधौ! अरज सुणो म्हाँरी।
थाँरो गुण नहिं भूलाँ कदे, मिलाद्यौ मोहन बनवारी॥

[341]

(Rāga Vihāga - Tīna Tāla)

ऊधौ! तुम्हरे नैन अधूरे।
पहुँचि न पावत मो उर महँ, जहँ बसत स्याम नित रूरे॥
छिन नहिं छाँड़त उर-मंदिर कौं, समुझि परम निज धाम।
लीला करत विचित्र विविध विधि, पूरित प्रेम ललाम॥

ENGLISH TRANSLATION

Continuation of [339]

The intelligence of the Vedas grows blunted while describing Him and sings, "Not this, not this."
Sarasvati and thousand-mouthed Sesa sing day and night yet cannot reach His limit.
Yogis and sages absorbed in meditation forever practice recitation, austerity and vows for His sake,
yet their eyes cannot behold that threefold-bending Syama who bears the flute.
That very Lord came daily into our courtyards for yogurt and butter.
Giving Him a little yogurt and fresh butter at a time, we made Him dance again and again.
Uddhava, that same embodiment of sweetness has entered our inner vision.
Run and drown your knowledge and renunciation in the Yamuna.

[340]

(Raga Saranga - Tina Tala)

[Rajasthani dialect]

Uddhava, resident of Mathura,
reunite me with Syama, from whom I am separated, and cut the hard noose of separation.
Without Syama no peace comes.
Ever since I was parted from Syama, my heart grows ever more distraught.
A crushing restlessness has spread over me.
Today, in separation from my Syama, tears keep streaming from my eyes.
Without Syama, Vraja appears empty.
The bowers are empty, the bank of the Yamuna is empty, everything appears empty.
The pastures and forest are desolate without Syama.
Each moment passes like an age, and separation grows twice as strong.
Uddhava, hear my plea.
I shall never forget your kindness if you reunite me with forest-garlanded Mohana.

[341]

(Raga Vihaga - Tina Tala)

Uddhava, your eyes are incomplete.
They cannot reach within my heart, where beautiful Syama eternally dwells.
He never leaves the heart's temple for even an instant, regarding it as His own supreme abode.
Filled with the crown of love, He performs wondrous pastimes there in countless ways.

ORIGINAL Braj Bhasha and Hindi

Continuation of [341]

तहँ न प्रवेश करन पावत कोउ विधि-हर-सुर-सिरमौर।
सुख-दुख, भुक्ति-मुक्ति, नहिं ज्ञानाज्ञान रहत तेहि ठौर॥
एक अनन्य स्याम-सुंदर कौ वह नित लीला-धाम।
दिव्य देश, तहँ बसौं नित्य हौं उनके सँग अभिराम॥
ऊधौ! जदपि सखा तुम उन के, रहो निरंतर संग।
अंतरंग पहुँचे नहिं, हरि जहँ क्रीड़त नाना रंग॥
जौ कहूँ हरि कौ रंग-भवन मम हृदय देखि तुम पावौ।
तौ तुम रस-मद-माते ह्वै सब जोग-ज्ञान बिसरावौ॥

[342]

(Rāga Deśa - Tīna Tāla)

ऊधौ! मो में नैकु न नेह।
या तैं निकसत नहिं निष्ठुर प्राण, छाँड़ि यह देह॥
जात रहे मथुरा वे रथपर सुफलक-सुत के संग।
फिरि-फिरि चितवत रहे दूरि तैं मो तन विगत-उमंग॥
फिरि आई मैं जीवित तिन कूँ त्यागि, लियें तन-प्राण।
प्रियतम-सून्य भवन, नहिं विदर्यो हिरदे वज्र-समान॥
मनमें जीवन-लोभ, देहमें अतिसे ममता-मोह।
रहे अभागे प्राण सहत अति दारुन व्यथा-विछोह॥
ऊधौ! तुम ही समुझौ, मेरौ कहाँ स्याममें प्रेम।
दंभ-भरयो रोनौ यह जानत, नाहिं प्रेम कौ नेम॥

[343]

(Rāga Bhairava - Tāla Kaharavā)

उद्धव! तुम मुझको किसका यह सुना रहे कैसा संदेश?
भुला रहे क्यों मिथ्या कहकर? प्रियतम कहाँ गये परदेश?
देखे बिना मुझे, पलभर भी कभी नहीं वे रह पाते!
क्षणभरमें व्याकुल हो जाते, कैसे छोड़ चले जाते?

ENGLISH TRANSLATION

Continuation of [341]

No one can enter there, not Brahma, Siva or the foremost gods.
Neither happiness nor sorrow, enjoyment nor liberation, knowledge nor ignorance exists in that place.
It is the eternal abode of play belonging solely and exclusively to beautiful Syama,
a divine realm where I dwell forever in delightful companionship with Him.
Uddhava, although you are His friend and remain continually beside Him,
you have not reached that innermost chamber where Hari sports in countless colors.
If you could somehow behold within my heart Hari's pleasure-palace,
you would become intoxicated with rasa and forget all yoga and knowledge.

[342]

(Raga Desa - Tina Tala)

Uddhava, there is not the slightest love within me.
That is why my cruel life-breath does not leave this body.
As He traveled toward Mathura in the chariot with the son of Svaphalka,
He repeatedly looked back from afar at my body, emptied of all joy.
Yet I turned back alive after abandoning Him, still clinging to body and breath.
Though my home was empty of the Beloved, my thunderbolt-like heart did not split.
My mind clings to life, and my body holds immense possessiveness and delusion.
This unfortunate breath remains, enduring the terrible anguish of separation.
Uddhava, judge for yourself: where is there any love for Syama within me?
This weeping is filled with pretense; it knows nothing of love's true law.

[343]

(Raga Bhairava - Tala Kaharava)

Uddhava, whose message are you reciting to me, and what kind of message is this?
Why do you confuse me by speaking falsely? When did the Beloved ever go abroad?
He can never remain even for a moment without seeing me.
Within an instant He grows restless, so how could He leave and go away?

ORIGINAL Hindi

Continuation of [343]

मैं भी उनसे ही जीवित हूँ, वे ही हैं प्राणोंके प्राण।
छोड़ चले जाते तो कैसे तनमें रह पाते ये प्राण?
देखो, वह देखो, कैसे मृदु-मृदु मुसकाते नन्द-किशोर।
खड़े कदम्ब-मूल, अपलक वे झाँक रहे हैं मेरी ओर॥
देखो, कैसे मत्त हो रहे, मेरे मुखको पंकज मान।
प्राण-प्रियतमके दृग-मधुकर मधुर कर रहे हैं रस-पान॥
भ्रुकुटि चलाकर, दृग मटकाकर मुझे कर रहे वे संकेत।
अति आतुर एकान्त कुंजमें बुला रहे हैं प्राण-निकेत॥
कैसे तुम भौंचक-से होकर देख रहे कदम्बकी ओर?
क्या तुम नहीं देख पाते? या देख रहे हो प्रेम-विभोर?
हैं! यह क्या? सहसा वे कैसे, कहाँ हो गये अन्तर्धान?
हाय! क्यों नहीं दीख रहे मुझको मन-मोहन मोद-निधान?
आँखमिचौनी लगे खेलने क्या वे लीलामय फिर आज?
दिखा दिया मैंने तुमको, क्या इससे उन्हें आ गयी लाज?
नहीं, नहीं! तब क्या वे चले गये सचमुच ही मुझको छोड़?
मुझे बनाकर अमित अभागिनि, हाय! गये मुझसे मुख मोड़?
सच कहते हो, उद्धव! तुम, हो सत्य सुनाते तुम संदेश।
चले गये, हा! चले गये वे, छोड़ गये रोना अवशेष॥
प्रतिपल जो अपलक नयनोंसे मुझे देखते ही रहते।
सुखमय मुझे देखनेको जो सभी द्वन्द्व सुखसे सहते॥
मेरा दुःख दुःख अति उनका, मेरा सुख ही अतिशय सुख।
वे कैसे मुझको दुख देकर खो देते निज जीवन-सुख?
मुझे परम सुख देनेको ही गये मधुपुरीमें, बस, श्याम।
समझ गयी, मैं सुखी हो गयी, निरख सुखद प्रियतमका काम॥
याद आ गयी मुझको सारी मेरी-उनकी बीती बात।
जान गयी कारण, इससे हो रही प्रफुल्लित, पुलकित-गात॥

ENGLISH TRANSLATION

Continuation of [343]

I too live through Him alone; He is the life of my very life.
If He had left me, how could this breath remain within my body?
Look, there He is! See how gently the young son of Nanda smiles.
Standing beneath the kadamba tree, He gazes unblinkingly toward me.
See how intoxicated He becomes, taking my face to be a lotus.
The bee-like eyes of the Beloved of my life sweetly drink its rasa.
Moving His brows and casting playful glances, He signals to me.
The abode of my life calls me with intense eagerness into a secluded bower.
Why do you stare toward the kadamba tree in such astonishment?
Can you not see Him, or are you beholding Him overwhelmed by love?
Ah, what is this? How and where did He suddenly disappear?
Alas, why can I no longer see the mind-enchanter, the treasury of delight?
Has the playful Lord begun another game of hide-and-seek today?
Did He become shy because I showed Him to you?
No, no! Then did He truly leave me and go away,
turning His face from me after making me infinitely unfortunate?
You speak the truth, Uddhava. The message you tell is true.
He has gone, alas, He has gone, leaving only weeping behind.
He who gazed upon me every moment with unblinking eyes,
who gladly endured every duality simply for the joy of seeing me,
for whom my sorrow is the deepest sorrow and my happiness the highest joy,
how could He give me pain and thereby lose the happiness of His own life?
Syama has gone to Mathura solely to bestow supreme happiness upon me.
Now I understand and am happy, beholding the Beloved's joy-giving purpose.
Every incident that passed between us has returned to memory.
I know the reason now, and therefore my body blooms with joy and horripilation.

ORIGINAL Hindi

Continuation of [343]

सद्गुणहीन, रूप-सुषमासे रहित, दोषकी मैं थी खान।
मोह-विवश मोहनको होता मुझमें सुन्दरताका भान॥
न्योछावर रहते मुझपर, सर्वस्व समुद कर मुझको दान।
कहते, थकते नहीं कभी, "प्राणेश्वरि!" "हृदयेश्वरि!" "मतिमान!"॥
"प्रियतम! छोड़ो इस श्रमको तुम," बार-बार मैं समझाती।
नहीं मानते, उर भरते, मैं कण्ठहार उनको पाती॥
गुण-सुन्दरता-रहित, प्रेमधन-दीन, कला-चतुराईहीन।
मूर्खा, मुखरा, मान-मद-भरी मिथ्या, मैं मतिमन्द-मलीन॥
मुझसे कहीं अधिकतर सुंदर, सद्गुण-शील-सुरूप-निधान।
सखी अनेक योग्य, प्रियतमको कर सकतीं अतिशय सुख-दान॥
प्रियतम कभी भूलकर भी, पर नहीं ताकते उनकी ओर।
सर्वाधिक क्यों प्यार मुझे देते अनन्यप्रियतम सब ओर॥
रहता अति संताप मुझे, प्रियतमका देख बढ़ा व्यामोह।
देव मनाया करती मैं, "प्रभु! हर लें सत्वर उनका मोह"॥
मेरा अति सौभाग्य, देवने सुन ली मेरी करुण पुकार।
मिटा मोह मोहनका, अब वे प्राप्त कर रहे मोद अपार॥
पाकर सुन्दर चतुरा किसी नागरीको वे प्राणाराम।
भोग रहे होंगे अनुपम सुख, पूर्ण हुआ मेरा मन-काम॥
परम सुखवती आज हुई मैं, खुले भाग्य मेरे हैं आज।
सुनकर श्याम-संदेश सुखाकर, मुद-मंगलमय जीवन-साज॥
नहीं, नहीं! ऐसा हो सकता नहीं कभी प्रियतमसे काम।
मेरा-उनका अमिट, अनोखा, प्रिय, अनन्य सम्बन्ध ललाम॥
मुझे छोड़ "वे", उन्हें छोड़ "मैं", रह सकते हैं नहीं कभी।
"वे मैं," "मैं वे," एक तत्त्व हैं; एक रूप हैं भाँति सभी॥
अरे, अरे उद्धव! देखो तो पुनः प्रकट हो गये सुजान।
प्रेमभरी चितवन सुंदर, छायी अधरोंपर मृदु मुसुकान॥

ENGLISH TRANSLATION

Continuation of [343]

I lacked every virtue and all beauty of form; I was a mine of faults.
Overcome by delusion, Mohana imagined beauty within me.
He remained wholly offered to me and gladly gave me His everything.
He never tired of saying, "Sovereign of My life! Sovereign of My heart! Wise one!"
Again and again I explained, "Beloved, abandon this exertion."
He would not listen but clasped me to His breast, and I found Him as the garland around my neck.
Devoid of virtue and beauty, poor in the treasure of love and bereft of skill in the arts,
I am foolish, outspoken, falsely filled with pride and vanity, dull-minded and impure.
Many companions are far more beautiful than I, treasuries of virtue, character and lovely form,
worthy women who could bestow immeasurable happiness upon the Beloved.
Yet even by mistake the Beloved never looks toward them.
Why does my uniquely beloved Lord give me the greatest love of all?
Seeing the Beloved's delusion increase caused me intense anguish.
I used to propitiate the gods: "Lord, quickly remove His delusion."
How greatly fortunate I am that the gods heard my anguished prayer.
Mohana's delusion has ended, and now He receives limitless joy.
Having found some beautiful and clever woman of the city, the delight of my life
must be relishing incomparable happiness; the desire of my heart is fulfilled.
Today I have become supremely happy, and today my fortune has opened.
Hearing Syama's happiness-giving message has adorned my life with joy and auspiciousness.
No, no! The Beloved could never act in such a way.
The bond between Him and me is indelible, wondrous, dear, exclusive and supreme.
He cannot remain after leaving me, nor can I remain after leaving Him.
"He is I" and "I am He": we are one reality and one form in every way.
Oh, Uddhava, look! The wise Lord has appeared again.
His beautiful gaze is filled with love, and a gentle smile rests upon His lips.

ORIGINAL Hindi and Braj Bhasha

Continuation of [343]

ललित त्रिभंग, कुटिल कुन्तल, सिर मोर-मुकुट, कल कुण्डल कान।
धर मुरली मुरलीधर अधरोंपर हैं छेड़ रहे मधु तान॥
प्रेम-सुधा-सागर राधामें उठतीं विविध-विचित्र तरंग।
देखि विमुग्ध हुए उद्धव अति, बरबस विवश हुए सब अंग॥
उदित नवीन प्रेम-सरिता शुभ बढ़ी अचानक, ओर न छोर।
भू-लुण्ठित तन धूलि-धूसरित शुचि, उद्धव आनन्द-विभोर॥

[344]

(Rāga Īmana - Tīna Tāla)

ऊधौ! सोई प्रीति अनन्य!
सोई जनम सफल, जेहि कबहूँ आवत नहिं सुधि अन्य॥
हमरे प्राणनाथ मनमोहन, हम सौं उनकी प्रीति।
तुम का जानौ या रहस्य कौं, निपट अटपटी रीति॥
विरह-विकल यह देह दुबरी, दीखति गत-लावण्य।
सुधानन्द-सागर हिय लहरत, विकसित नित तारुण्य॥
कहाँ तिहारौ जोग-ज्ञान-सीकर अति तुच्छ नगण्य।
कहाँ अतुल सौन्दर्य-सुधारस-वारिधि सुमधुर धन्य॥

[345]

(Rāga Śivarañjanī - Tāla Kaharavā)

उद्धव! राधा-सी अभागिनी, दुःखभागिनी, पापिनि कौन?
जिसको छोड़, मधुपुरी जाकर माधव मधुर हो गये मौन!
ऐसी प्रिय-वियोगिनी तरुणी मेरे सिवा न कोई और।
प्रिय-विछोहमें शून्य दीखते जिसको सभी काल, सब ठौर॥
पल-पलमें बढ़ता जाता है दारुण-से-दारुण उर-दाह।
सूखे कण्ठ-तालु सब जिसके, निकल न पाती मुखसे आह॥
प्रियतमके वियोगकी ज्वालामें कैसा भीषण उत्ताप।
कर न सकेगा उसका कोई, कभी कल्पनासे भी माप॥

ENGLISH TRANSLATION

Continuation of [343]

Gracefully curved in three places, with curling locks, a peacock-feather crown upon His head and lovely earrings at His ears,
the flute-bearer holds His flute to His lips and sounds a nectar-sweet melody.
Many wondrous waves rise within Radha, the ocean of love's nectar.
Beholding Her, Uddhava becomes utterly spellbound, and all his limbs are overcome beyond his control.
A sacred, new-born river of love suddenly rises and expands without shore or limit.
Uddhava falls upon the earth, his pure body covered with dust, overwhelmed by bliss.

[344]

(Raga Imana - Tina Tala)

Uddhava, that alone is exclusive love!
That life alone is fulfilled in which no awareness of anything else ever arises.
The enchanter of minds is the Lord of our lives, and His love is fixed upon us.
What could you know of this mystery and its utterly bewildering way?
This frail body, distressed by separation, appears to have lost all beauty,
yet an ocean of nectarean bliss surges within the heart and youthfulness forever blossoms.
How can the trifling, insignificant droplet of your yoga and knowledge compare
with this blessed and supremely sweet ocean of the nectarean rasa of matchless beauty?

[345]

(Raga Sivaranjani - Tala Kaharava)

Uddhava, who is as unfortunate, sorrow-destined and sinful as Radha,
whom Madhava abandoned to go to Mathura, falling sweetly silent?
There is no other young woman separated from her Beloved as I am,
for whom every time and every place appears utterly empty in separation from Him.
The heart's terrible burning grows more terrible at every moment.
Her throat and palate are wholly dry, and no sigh can escape her mouth.
How fierce is the torment within the flames of separation from the Beloved!
No one could ever measure it even in imagination.

ORIGINAL Hindi

Continuation of [345]

मेरे मनकी विषम वेदना रहती मनमें ही अव्यक्त।
भाषा नहीं पहुँच पाती है, शब्द नहीं कर पाते व्यक्त॥
कैसे किसे सुनाऊँ, उद्धव! मैं अपने मनकी यह बात।
कौन बोध देकर कर सकता शीतल मेरे जलते गात॥
दुखी न होओ देख मुझे तुम, जाओ, उद्धव! हरिके पास।
झुलसा दें न कहीं ये मेरे तुम्हें घोर संतापी श्वास॥

[346]

(Rāga Āsāvarī - Tīna Tāla)

उद्धव! मुझमें तनिक नहीं है प्रियतमके प्रति सच्चा स्नेह।
इसीलिये ये नहीं निकलते निष्ठुर प्राण छोड़कर देह॥
रथपर चढ़े जा रहे थे वे मथुरा जब अक्रूरके संग।
फिर-फिर देख रहे थे मेरी ओर दूरसे विगत-उमंग॥
मैं जीवित ही लौटी प्रियतम-शून्य भवनमें लेकर प्राण।
हुआ न हृदय विदीर्ण उसी क्षण मेरा पामर वज्र समान॥
मनमें भरा लोभ जीवनका, तनमें अतिशय ममता-मोह।
इसीलिये ये प्राण अभागे सहते दारुण व्यथा-विछोह॥
दम्भपूर्ण यह रोना-धोना है सब मेरा करुण विलाप।
भोले माधव समझ नहीं पाते हैं मेरे मनका पाप॥
प्रियतमके वियोगमें भी मैं चला रही निज योग-क्षेम।
उद्धव! तुम ही समझो मेरा कहाँ श्यामसुन्दरमें प्रेम॥
सत्य, हृदय छिदता है, होते नहीं किंतु उसके दो टूक।
जिससे विरह-मुक्त हो जाती, मरकर मन हो जाता मूक॥
विरह-विकल मूर्छा होती है, पर न चेतना करती त्याग।
अन्तर सदा जलाती रहती, भीषण बढ़ती उरमें आग॥
मेरे प्रियतमके समीपसे आये हो, उद्धव! बड़भाग।
कुशल और संदेश सुनाओ, यदि भेजा हो कर अनुराग॥

ENGLISH TRANSLATION

Continuation of [345]

The unbearable pain within my mind remains unexpressed there.
Language cannot reach it, and words cannot reveal it.
How and to whom can I speak of this condition of my mind, Uddhava?
What instruction could cool my burning limbs?
Do not become sorrowful on seeing me. Go, Uddhava, to Hari's side,
lest these breaths, scorched by terrible anguish, burn you too.

[346]

(Raga Asavari - Tina Tala)

Uddhava, I possess not the slightest true affection for the Beloved.
That is why this cruel life-breath does not leave the body.
When He mounted the chariot and traveled toward Mathura with Akrura,
He repeatedly looked toward me from afar, emptied of all joy.
Yet I returned alive to a home empty of the Beloved, still carrying body and breath.
My base, thunderbolt-like heart did not split at that very moment.
The mind is full of greed for life, and the body of immense possessiveness and delusion.
Therefore this unfortunate breath endures the terrible anguish of separation.
All my piteous lamentation and weeping are filled with pretense.
In His innocence, Madhava cannot understand the sin within my mind.
Even in separation from the Beloved, I continue attending to my own preservation and welfare.
Uddhava, judge for yourself: where is there any love for Syamasundara within me?
It is true that the heart is pierced, yet it does not break in two,
which would free me from separation and silence the mind in death.
I swoon in the distress of separation, yet consciousness does not depart.
Within, the terrible fire continues to burn and grow in my heart.
Fortunate Uddhava, you have come from beside my Beloved.
Tell me of His welfare and any message He has lovingly sent.

ORIGINAL Hindi

[347]

(Rāga Jaunapurī - Tīna Tāla)

राधे! क्या संदेश सुनाऊँ, क्या कहलाऊँ मनकी बात।
छिपा नहीं तुमसे कुछ भी जब घुला-मिला रहता दिन-रात॥
नित्य अहेतुक हम दोनोंका, प्रिये! प्रेम यह अति पावन।
नित्य-निरन्तर बढ़ता रहता, सहज मधुरतम मन-भावन॥
नहीं घटा सकते इसको हैं कैसे भी शत-शत अपराध।
अनुनय-विनय, विषय-सुख मिथ्या नहीं बढ़ा सकते कर साध॥
निष्कारण, निरुपाधिक, निर्मल, नीरव, नित्य इयत्ताहीन।
अपरिमेय, अनवद्य, अनिर्वचनीय, अनन्त, अकाम, अदीन॥
अति शुचि गुरुतर प्रेम दिव्य यह दुर्लभ सुधा-विनिन्दक स्वाद।
वाणीमें ला कैसे कर दूँ इसे अशुचि, लघु मैं अस्वाद॥
मथुरामें रहकर रहता मैं, प्रिये! तुम्हारे संतत पास।
इसी प्रेमसे बँधा, न पाता मैं अन्यत्र कदापि सुपास॥
पर मैं करता नित्य प्रेममें अपने अति अभावका बोध।
राधे! बढ़ते ऋण अपारका कभी न कर पाऊँगा शोध॥

[348]

(Rāga Vihāga - Tīna Tāla)

उद्धव! सत्य सुनाया तुमने, मुझको प्रियतमका संदेश।
घुले-मिले रहते मुझमें वे प्रियतम सर्व काल, सब देश॥
पर मैं प्रेमशून्य, रस-वर्जित, रसमय दिव्य चक्षुसे हीन।
उन्हें निरन्तर रहते भी मैं देख न पाती मलिना दीन॥
कभी विरह-व्याकुल हो जाती, कर उठती तब करुण पुकार,
"हा प्राणोंके प्राण! दयित हे! दीनदयार्द्र-हृदय सुकुमार!
यमुना-पुलिन नाचते सुन्दर नटवर वेश धरे घनश्याम।
नहीं दिखाओगे क्या दुःखिनिको अब वह मुख-चन्द्र ललाम?"॥

ENGLISH TRANSLATION

[347]

(Raga Jaunapuri - Tina Tala)

Radha, what message can I tell You, and what thoughts of My heart can I ask him to convey?
Nothing is hidden from You when I remain merged and mingled with You day and night.
Beloved, our eternal and causeless love is supremely sacred.
It continually increases, natural, sweetest and enchanting to the mind.
Even hundreds of offenses of every kind cannot diminish it.
Entreaty, supplication and false sensory pleasure cannot increase it by any contrivance.
It is causeless, unconditional, stainless, silent and eternally without boundary,
immeasurable, faultless, ineffable, infinite, desireless and never impoverished.
This deeply sacred and weighty divine love has a rare taste that puts nectar to shame.
How could I bring it into speech and thereby make it impure, slight and tasteless?
Though dwelling in Mathura, Beloved, I remain forever beside You.
Bound by this very love, I can never find repose anywhere else.
Yet within this love I forever perceive My own profound insufficiency.
Radha, I shall never be able to discharge this limitless and ever-growing debt.

[348]

(Raga Vihaga - Tina Tala)

Uddhava, you have truthfully delivered the Beloved's message to me.
The Beloved remains mingled and merged within me at every time and in every land.
Yet I am empty of love and rasa, lacking the divine, rasa-filled vision.
Though He remains forever, impure and wretched as I am, I cannot see Him.
At times I become distraught by separation and cry out piteously:
"O life of my life! O Beloved, tender-hearted Lord whose heart melts for the lowly!
Dark Syama dances upon the Yamuna's bank in the beautiful attire of the supreme dancer.
Will You not show this sorrowing woman that glorious moon of Your face?"

ORIGINAL Hindi

Continuation of [348]

कोटि-कोटि विधु-सुधा मधुर हो सहसा उदय श्याम रस-सार।
लगते सतत अमित बरसाने शीतल परम सुधाकी धार॥
युगपत् बाह्याभ्यन्तर होता उनका मधुर मिलन अश्रान्त।
विरह-यन्त्रणाकी सब ज्वाला हो जातीं तुरंत ही शान्त॥
उठती प्रेम-सुधा-रस-सागरमें उत्ताल अनन्त तरंग।
हो जाते प्रफुल्ल सब अवयव पाकर प्रिय आलिंगन-संग॥
उठता नाच प्रेम-सागर तब, बढ़ जाती रस-राशि अपार।
विस्मृत हो जाता तब सब कुछ, कौन, कहाँ, शरीर-संसार॥
इसी समय सहसा फिर मनमोहन हो जाते अन्तर्धान।
जल उठती फिर वही विरहकी ज्वाला, अति मन होता म्लान॥
फिर मनमें आती, मैं क्यों हूँ जलती उनकी करके याद?
नहीं योग्य मैं उनके किंचित्, दोषमयी नित भरी विषाद॥
रूप-शील-गुणहीन कहाँ मैं, कहाँ रूप-गुण-शील-निधान!
कहाँ प्रेम-सागर सुविज्ञ वे, कहाँ प्रेम-विरहित अज्ञान॥
उद्धव! इसी दुःख-सुख-सागरमें मैं रहती नित्य निमग्न!
इतना है संतोष, वृत्ति अविरत रहती उनमें संलग्न॥
सुनते ही उद्धवके अन्तरमें उमड़ा अतिशय अनुराग।
पड़े मुग्ध हो श्रीराधा-चरणोंमें तुरत चेतना त्याग॥

[349]

(Rāga Deśakāra - Tāla Kaharavā)

कहने लगे राधिकासे फिर कर अभिनन्दन आदर-मान,
"हरिने भेजा मुझे आपको देने यह संदेश महान।
गये साथ अक्रूर चचाके मथुरा कंस-यज्ञके हेतु।
राज-रजक वधकर पहने सब नूतन वसन, उड़ा यश-केतु॥
धनुष-भंग कर, मारे मुष्टिक तथा मल्ल चाणूर विशाल।
गज कुवलयापीडन कर, मारे मामा कंस वीर विकराल॥

ENGLISH TRANSLATION

Continuation of [348]

Syama, the essence of rasa, suddenly appears sweeter than the nectar of millions upon millions of moons
and begins ceaselessly pouring limitless streams of supreme and cooling nectar.
Our sweet union occurs simultaneously outside and within, without fatigue,
and every flame of separation's torment is instantly stilled.
Infinite towering waves rise upon the ocean of love's nectarean rasa.
Every limb blossoms upon receiving the Beloved's embrace.
The ocean of love begins to dance, and the boundless wealth of rasa increases.
Then everything is forgotten: who and where I am, the body and the world.
At that very moment the mind-enchanter suddenly disappears once more.
The same flame of separation rises again, and the mind becomes deeply dejected.
Then the thought arises: why do I burn while remembering Him?
I am not worthy of Him in the least, forever full of faults and sorrow.
Where am I, devoid of beauty, character and virtue, and where is He, their perfect treasury?
Where is He, the wise master of the ocean of love, and where am I, ignorant and empty of love?
Uddhava, I remain forever immersed in this ocean of sorrow and happiness.
My one consolation is that the current of my mind remains ceaselessly joined to Him.
As soon as Uddhava heard this, overwhelming love surged within him.
Enraptured, he fell at Sri Radha's feet and immediately lost consciousness.

[349]

(Raga Desakara - Tala Kaharava)

Then, honoring and reverently greeting Radhika, he began to speak:
"Hari sent me to deliver this great message to You.
He went with Uncle Akrura to Mathura for Kamsa's sacrificial festival.
After killing the royal washerman, He put on new garments and raised the banner of His fame.
He broke the bow and killed Mustika and the mighty wrestler Canura.
After destroying the elephant Kuvalayapida, He killed His formidable warrior-uncle Kamsa.

ORIGINAL Hindi

Continuation of [349]

माता-पिता देवकीजी-वसुदेव हुए फिर कारामुक्त।
प्रणत हुए उनके श्रीचरणोंमें हरि आदर-श्रद्धायुक्त॥
उग्रसेनका किया कृष्णने फिर सिंहासनपर अभिषेक।
त्राण किया द्विज-साधुवर्गका, रखी धर्मकी पावन टेक॥
अज, अविनाशी, अखिल भुवनपति, ब्रह्म परात्पर सर्वाधार।
दुष्कृत-नाश, साधु-संरक्षण-हित लेकर मानव अवतार॥
करते धर्म-स्थापना वे, पर रहते सदा स्वमहिमा-लीन।
चिदानन्दघन घट-घटवासी सम माया-ममतासे हीन॥
कहलाया है, 'मोह त्याग कर करो निरन्तर मनमें ध्यान
ब्रह्म रूपका जो व्यापक निर्गुण निरुपाधि नित्य निर्मान'॥"

(Soraṭhā)

सुन उद्धवकी बात विस्मय-विधकित राधिका।
हर्ष-प्रफुल्लित गात बोलीं मधुर सरल वचन॥

(Rāga Deśakāra - Tāla Kaharavā)

"उद्धवजी! हम समझ न पायीं आप सुनाते किसका हाल।
कौन ब्रह्म व्यापक निर्गुण निरुपाधि कुवलयाके हैं काल॥
आकर श्रीअक्रूर ले गये जिनको मथुरा अपने संग।
रजक-प्राण हर, वसन पहनकर, किया जिन्होंने धनुका भंग॥
होंगे कोई वीर जिन्होंने मार दिये मुष्टिक-चाणूर।
वधकर कंस नरेश किये वसुदेव-देवकीके दुःख दूर॥
नहीं जानते उद्धवजी! वे प्रियतम श्याम नित्य मनचोर।
रहते आठों याम हमारे भीतर-बाहर शुचि सब ओर॥
ललित त्रिभंग-अंग, सुषमा-निधि, गुण-निधि, शुचि सौन्दर्य-निधान।
नव-नव नित माधुर्य, मुरलिधर, मोर-मुकुटधर, शोभा-खान॥
गुंजमाल, लकुटी कर शोभित, अधरोंपर मधुमय मुसकान।
वन-वन विचरण कर, देते वे जीवमात्रको शुचि रस-दान॥

ENGLISH TRANSLATION

Continuation of [349]

His parents, Devaki and Vasudeva, were then freed from prison.
With reverence and faith, Hari bowed at their sacred feet.
Krishna then consecrated Ugrasena upon the throne.
He protected the brahmanas and saints and upheld the sacred foundation of dharma.
Unborn and imperishable, Lord of every realm, the supreme Brahman and support of all,
He assumed human form to destroy evildoers and protect the holy.
He establishes dharma yet remains eternally absorbed in His own glory.
The solid essence of consciousness and bliss dwelling in every heart, He is impartial and free from maya and possessiveness.
He has sent this instruction: 'Abandon delusion and meditate continually within the mind upon the all-pervading form of Brahman, without qualities or limiting conditions, eternal and free from pride.'"

(Soratha)

Hearing Uddhava's words, Radhika was struck with astonishment.
Her body blossoming with joy, She spoke these sweet and simple words.

(Raga Desakara - Tala Kaharava)

"Uddhavaji, we could not understand whose story you are telling.
Who is this all-pervading, qualityless and unconditioned Brahman who killed Kuvalayapida?
Whom did Sri Akrura come and take with him to Mathura?
Who killed the washerman, put on his clothes and broke the bow?
There must be some hero who killed Mustika and Canura
and, after slaying King Kamsa, removed the sorrow of Vasudeva and Devaki.
You do not know Him, Uddhavaji. Our Beloved Syama is the eternal thief of hearts.
Through all eight watches He remains within and outside us, pure and present everywhere.
His graceful body bends in three places; He is a treasury of loveliness, virtue and stainless beauty,
forever new in sweetness, bearer of the flute and peacock crown, a mine of splendor.
Adorned with a gunja garland and a staff in His hand, a nectar-filled smile rests upon His lips.
Wandering from forest to forest, He bestows the sacred gift of rasa upon every living being.

ORIGINAL Hindi

Continuation of [349]

आते सदा घरोंमें प्यारे, खाते वे नित माखन चोर।
देख-देख उनकी लीला हम रहतीं नित आनन्द-विभोर॥
कालिन्दीके कूल खेलते, मधुर मनोहर रचते रास।
निभृत निकुंजोंमें लीला कर मधुर बढ़ाते अति उल्लास॥
नहीं जानतीं हम वे क्या हैं, ब्रह्म परात्पर, अज, अखिलेश!
हम तो नित्य देखतीं-पातीं उनको निज प्रियतम हृदयेश!
श्रीवसुदेव-देवकीके हैं कौन सुपुत्र तेज-बल-धाम?
नन्द-यशोदाके लाला हैं मधुर हमारे तो घनश्याम!
वे न छोड़ सकते हैं हमको, हम न छोड़ सकतीं पल एक।
रहते सदा मिले वे प्रियतम, भूल सभी कुछ त्याग-विवेक॥
नहीं चाहतीं भोग-मोक्ष कुछ, करतीं नहीं धारणा-ध्यान।
जब प्रियतमका संग प्राप्त है नित्य मधुरतम अव्यवधान॥
प्रियतम श्याम हमारे वे कर रहे यहींपर नित्य निवास।
किनका क्या संदेश सुनें हम, हों फिर किसके लिये उदास?
किसका ध्यान करें, क्यों? हम क्यों जानें किसी ब्रह्मका रूप,
मन-छाये, तन-मिले निरन्तर जब प्राणप्रिय श्याम अनूप॥"
सुनकर राधाकी रस-वाणी, पाकर पावन प्रेम-समीर।
ज्ञान-गर्व उड़ गया, हो उठे उद्धव सहसा प्रेम-अधीर॥
"कैसा अनुपम त्याग परम है, कैसा परम दिव्य अनुराग!
कैसी प्रिय-उपलब्धि सहज है, नहीं कहीं भी कुछ भी दाग॥
धन्य-धन्य इन गोपी-जनको, सफल इन्हींका जीवन श्रेष्ठ।
बने प्रेमवश सर्वात्मा भगवान् स्वयं हैं जिनके प्रेष्ठ॥
श्रुतियाँ ढूँढ़ रहीं नित जिसको, पाती नहीं कहीं संधान।
उस दुर्लभ मुकुन्द-पदवीको पा प्रत्यक्ष भजा अम्लान॥
दुस्त्यज स्वजन-समूह, आर्य-पथका कर त्याग बिना आयास।
पाया माधवके शुचि हृदय-भवनमें इसीलिये शुभ वास॥

ENGLISH TRANSLATION

Continuation of [349]

The beloved butter thief forever comes into our homes and eats butter there.
Watching His pastimes again and again, we remain eternally overwhelmed by bliss.
He plays upon the bank of the Kalindi and creates sweet and enchanting rasa dances.
Performing pastimes in secluded bowers, He greatly increases our sweet delight.
We do not know what He may be: supreme Brahman, unborn Lord of all.
We forever see and attain Him simply as our Beloved and sovereign of our hearts.
Who is this illustrious and mighty son of Vasudeva and Devaki?
Our dark Syama is the sweet child of Nanda and Yasoda.
He cannot abandon us, nor can we leave Him for a single moment.
The Beloved remains forever united with us, while we forget all else, including renunciation and discrimination.
We seek neither enjoyment nor liberation and practice no concentration or meditation,
for we possess uninterrupted and eternally sweetest companionship with the Beloved.
Our own beloved Syama resides eternally right here.
Whose message should we hear, and for whom should we then be sad?
Upon whom should we meditate, and why? Why should we know the form of any Brahman
when incomparable Syama, dearer than life, forever fills the mind and meets the body?"
Hearing Radha's rasa-filled words and receiving the sacred breeze of Her love,
Uddhava's pride in knowledge flew away, and he suddenly became restless with love.
"What matchless and supreme renunciation! What utterly divine attachment!
How natural is their attainment of the Beloved, without the slightest stain anywhere.
Blessed, blessed are these gopis; their excellent lives alone are fulfilled.
Overcome by their love, the indwelling Lord of all has Himself become their dearest Beloved.
The revealed scriptures search eternally for Him yet cannot discover Him anywhere.
These women have directly attained and worshiped the stainless and rarely gained station of Mukunda.
Effortlessly abandoning the nearly impossible bonds of family and the path of respectable society,
they have therefore gained an auspicious dwelling within Madhava's pure heart."

ORIGINAL Hindi

Continuation of [349]

मेरे लिये यही सर्वोत्तम लाभ, यही है परम श्रेय।
पड़ती रहे चरण-रज मेरे मस्तकपर इनकी, यह ध्येय॥
बन जाऊँ मैं वृन्दावनमें लता-गुल्म-औषधि सामान्य।
मिलती रहे सतत मुझको इनकी पद-धूलि नित्य सुर-मान्य॥"
दिव्य मनोरथ कर यों मनमें, कर राधा-पदमें प्रणिपात।
चले नमन कर गोपी-जनको उद्धव हर्षित-पुलकित गात॥

[350]

(Rāga Lalita - Tīna Tāla)

माधव! दशा सुनाऊँ कैसे मैं उस प्रेममयीकी आज।
जुड़ा वहाँ है विषम विरहकी व्यथा-व्याधिका सभी समाज॥
रोती, करती करुणा-क्रन्दन, कर उठती वह हाहाकार।
करती अति विलाप कातर हो, "चले गये तुम प्राणाधार!
रुग्णा मरणासन्ना आज तुम्हारी यह सेविका सुजान।
अभी बचाओ, परम महौषध अधरामृतका देकर दान॥"
कभी देखती निर्निमेष हो, उन्मत्ता-सी नभकी ओर।
"हा प्रियतम!" पुकार कर उठती, "हा! हा! प्यारे नन्द-किशोर!"
कभी बैठती ध्यान-मग्न हो, हो जाते दोनों दृग बंद।
लग जाती समाधि शुचि अनुपम, होते सभी अंग निस्पन्द॥
बनती वह वियोगिनी, योगिनि, धरकर मौन, त्याग व्यवहार।
बैठी रहती उदासीन एकान्त शून्य अविरत अविकार॥
खान-पान-तन-वसन सभीकी स्मृतिका कर अतिशय उच्छेद।
एक अनन्य वृत्तिमें रहती नित्य निमग्न, भूल सब भेद॥
कभी दौड़ती धैर्य छोड़कर व्याकुल हो अति भुजा पसार।
आलिंगनके लिये, न पाकर रोने लगती कर चीत्कार॥
दोनों कर कपालपर रखकर, विरहानलसे हो संतप्त।
बार-बार मूर्छित होती वह, चलता दीर्घ श्वास उत्तप्त॥

ENGLISH TRANSLATION

Continuation of [349]

For me this alone is the highest attainment and the supreme good:
may the dust of their feet forever fall upon my head.
May I become some ordinary vine, shrub or healing herb in Vrindavana
and continually receive the dust of their feet, eternally revered even by the gods."
Holding this divine aspiration within his mind, Uddhava bowed at Radha's feet.
He departed after reverencing the gopis, his body joyful and thrilled with horripilation.

[350]

(Raga Lalita - Tina Tala)

Madhava, how can I describe today the condition of that embodiment of love?
The whole host of painful afflictions born of terrible separation has gathered around Her.
She weeps and cries piteously, then bursts into loud lamentation.
Overwhelmed, She wails, "You have gone away, O support of my life!
Today this wise servant of Yours lies sick and near death.
Save her now by bestowing the supreme medicine, the nectar of Your lips."
At times She gazes unblinkingly toward the sky like a madwoman.
She suddenly cries, "O Beloved! Alas, alas, dear young son of Nanda!"
At times She sits absorbed in meditation, and both eyes close.
She enters matchless and sacred samadhi, and every limb becomes motionless.
The woman of separation becomes a yogini, embracing silence and abandoning all dealings.
Indifferent and changeless, She sits ceaselessly within solitary emptiness.
She utterly cuts away remembrance of food, drink, body and clothing.
Forgetting every distinction, She remains forever immersed in one exclusive current of mind.
At times She casts composure aside and runs with arms outstretched in desperate anguish,
seeking an embrace; failing to find You, She screams and begins to weep.
Placing both hands upon Her brow, tormented by the fire of separation,
She repeatedly swoons while long, burning breaths continue to escape.

ORIGINAL Hindi

Continuation of [350]

निद्रारहित बीतती रजनी, क्षीण धूसरित धूलि सुअंग।
हृदय-दाह दारुण, अति पीड़ित, दंशित द्वारा विषम भुजंग॥
श्वास निदाघ, नेत्र पावस ऋतु, वदन शरद, पुलकोद्गम शीत।
बुद्धि शिशिर, चन्दन-तन मधु, षड्ऋतु राधा-तन प्रकट पुनीत॥
कोमल कमल-सेज शीतल हो उठी तप्त राधा-तन-स्पर्श।
हरी लता जल गयी स्पर्श पा, नासा-पवन-अनल दुर्धर्ष॥
इसी भाँति विरह-ज्वर पीड़ित हैं ब्रजकी गोपिका तमाम।
कितने तुम निष्ठुर निर्दय हो, मिथ्या धरे मधुरतम नाम!
कर सर्वस्व समर्पण तुमको, पीड़ा-निधि-निमग्न वे आज।
व्यथित न हो उनकी पीड़ासे, भोग रहे मथुराका राज॥
जाओ शीघ्र धैर्य दो मिलकर, दो तुरंत शुचि जीवन-दान।
करो विलम्ब न एक पलक अब, रखो त्याग-प्रेमका मान॥"
करुण वचन सुनते ही उद्धवके हरि हुए व्यथित अति दीन।
सिहर उठा सहसा मंगल-वपु, विधु-निन्दक मुख-चन्द्र मलीन॥
रुका कण्ठ, कुछ बोल न पाये, आँखें लगीं बहाने नीर।
बढ़ा विरह-दावानल दारुण, लगा दहकने दिव्य शरीर॥
बोले गद्गद गिरा धैर्य धर, दीर्घकालतक रहकर मौन,
"उद्धव! मेरी विषम व्यथाको है जग सुननेवाला कौन?
बता नहीं सकता मैं, कैसा विषम हृदयमें दारुण दाह।
कैसी मर्मवेधिनी पीड़ा, कैसी प्रबल मिलनकी चाह॥
सुधा-समान सरस शुचि सुन्दर स्निग्ध राधिकाके मधु बोल।
अतुलनीय अनवद्य नित्य सौन्दर्य, मधुर माधुर्य अतोल॥
सरल हृदय, सेवा, सहिष्णुता, त्याग, समर्पण, दैन्य अनूप।
भूल नहीं सकता मैं अगणित गुण-गण-संयुक्त राधा-रूप॥
मधुर मनोहर महिमामय वह रसमय शुचितम रास-विलास।
पावन विविध विनोद, सुधा-रसपूर्ण मधुर मुख-पंकज-हास॥

ENGLISH TRANSLATION

Continuation of [350]

Her nights pass without sleep, Her beautiful body emaciated, gray and covered with dust.
Her heart burns terribly, as though grievously afflicted by the bite of a deadly serpent.
Her breath is summer, Her eyes the rainy season, Her face autumn and Her rising horripilation the cool season.
Her intellect is winter and Her sandalwood-anointed body spring: all six seasons manifest in Radha's sacred form.
The cool bed of soft lotuses grows hot at the touch of Radha's fevered body.
A green vine burns when touched by the unconquerable fire-wind of Her breath.
In the same way, all the gopis of Vraja suffer the fever of separation.
How hard and merciless You are, falsely bearing the sweetest name!
Having surrendered everything to You, they are now submerged in an ocean of pain,
yet You feel no anguish at their suffering and enjoy sovereignty in Mathura.
Go quickly, meet them and give them courage; immediately bestow the sacred gift of life.
Do not delay even for a blink. Honor their self-renouncing love."
As soon as Hari heard Uddhava's piteous words, He became deeply afflicted and forlorn.
His auspicious form suddenly trembled, and the moon of His face, which shames the moon, grew pale.
His throat closed and He could not speak; His eyes began streaming tears.
The terrible forest fire of separation intensified, and His divine body began to blaze.
After remaining silent for a long time, He steadied Himself and spoke in a broken voice:
"Uddhava, who in this world could listen to My unbearable anguish?
I cannot tell you how fierce the terrible burning within My heart is,
how deeply the pain pierces My core, or how powerful is My longing for union.
Radhika's sweet words are lovely, pure, tender and delicious as nectar.
Her eternal beauty is incomparable and flawless, Her sweet charm unfathomable.
Her simple heart, service, forbearance, renunciation, surrender and matchless humility,
and Radha's form endowed with countless virtues, I can never forget.
That sweet, enchanting, glorious, rasa-filled and supremely pure rasa play,
Her many sacred amusements and the sweet, nectar-rasa-filled smile upon Her lotus face,

ORIGINAL Hindi

Continuation of [350]

परम मधुरतम निभृत निकुंजोंका वह शुचि आनन्द-विहार।
भूल नहीं सकता पल, होती मधुर-स्मृति मन बारम्बार॥
सर्वत्याग कर, मनमें केवल रखती मेरा सुख-अभिलाष।
इसी हेतु ये जीतीं जगमें, करतीं नित वृन्दावन-वास॥
खान-पान-परिधानाभूषण, जगके भोग-त्याग-व्यवहार।
मेरे ही सुख-हेतु एक, वे करतीं सदा सभी आचार॥
त्यागमयी गोपीजन-मण्डित उस राधाका विषम वियोग।
प्रतिपल है संतप्त कर रहा, चाह रहा मन नित संयोग॥
पर उद्धव! यह विप्रलम्भ ही करता अति सुखका संचार।
मिलनानन्द-रसामृतका यह करता शुचि विचित्र विस्तार॥
प्रेम-राज्यमें विप्रलम्भ-सम्भोग उभय रस नित्य स्वतन्त्र।
विविध रूप-भावोंमें नित करते रहते संयोग विचित्र॥
किंतु साथ ही रहते हैं ये आश्रित एक दूसरेके सब काल।
अविनाभाव बने, सरसाते नव-नव रस-पीयूष रसाल॥
किंतु तत्त्वतः मेरा-उसका रहता नित्य सतत संयोग।
एक बने दो लीला करते नित्य वियोग, नित्य सम्भोग॥
आना-जाना कहीं कभी भी रखता नहीं तत्त्वतः अर्थ।
मिले हुए हैं सदा, सर्वथा नित्य अभिन्न सत्य परमार्थ॥
देख कहीं पाते तुम उद्धव! हम दोनोंका तात्त्विक रूप।
सदा एक-तन, सदा एक-मन, सदा एक-रस तत्त्व अनूप॥
मिट जाते संदेह सभी, तुम पाते भगवदीय आनन्द।
राधा-शरण-ग्रहण कर अब भी, प्राप्त करो इसको स्वच्छन्द॥"

[351]

(Rāga Khamāja - Tīna Tāla)

प्यारे कान्ह सखाकी मीठी स्मृतिमें सखा सभी लवलीन।
रहते सदा सोचते बात उसीकी, केवल मन अति दीन॥
डूबा अति आश्चर्य सोचता एक, चिबुकपर अँगुलि टेक।
शोक-सिन्धु डूबा, विवेक तज, आँखें फाड़ देखता एक॥

ENGLISH TRANSLATION

Continuation of [350]

and the sacred, supremely sweet play of bliss within secluded bowers,
I cannot forget for a moment. Their sweet memory returns again and again within My mind.
Renouncing everything, they hold only the desire for My happiness within their minds.
For this alone they remain alive in the world and continually dwell in Vrindavana.
Food, drink, dress, ornaments, enjoyment, renunciation and every worldly dealing,
all their conduct is performed for the single purpose of My happiness.
Terrible separation from that Radha, surrounded by self-renouncing gopis,
torments Me at every moment, and My mind forever longs for union.
Yet Uddhava, this very separation in love carries an abundance of happiness.
It wondrously and sacredly expands the nectar of rasa born of the bliss of union.
Within the kingdom of love, the rasas of separation and union are both eternally independent.
In diverse forms and feelings, they forever create wondrous conjunctions.
At the same time, each remains eternally dependent upon the other.
Inseparable, they enrich one another with ever-new and nectarean rasa.
Yet in truth, Her union with Me remains eternal and unbroken.
The One becomes two and performs the play of eternal separation and eternal union.
Coming and going anywhere never has ultimate meaning.
We remain forever united, wholly and eternally one in the supreme truth.
If somehow you could behold the essential form of Us both, Uddhava,
forever one body, one mind and one rasa, a matchless single reality,
all your doubts would vanish and you would attain divine bliss.
Even now, take shelter of Radha and freely attain it."

[351]

(Raga Khamaja - Tina Tala)

All the cowherd friends are absorbed in sweet remembrance of their dear companion Kanhaiya.
They forever think only of Him, their minds utterly forlorn.
One, immersed in astonished thought, rests a finger upon his chin.
Another, submerged in an ocean of grief and bereft of judgment, stares with eyes wide open.

ORIGINAL Hindi and Braj Bhasha

Continuation of [351]

आशा एक दिलाता, उड़ता नभमें देख विहग-समुदाय।
कहता एक, जियें कैसे हम, हाय! कृष्ण-विरहित असहाय॥
खड़ा लकुटिया टेक भूमिपर एक अपार विषाद-विभोर।
दीन-हीन मुख मलिन सखा सब आज बिना मोहन मनचोर॥

[352]

(Rāga Bhūpālī - Tīna Tāla)

स्याम! तुम परम निठुर हम जाने।
कबहूँ न सुरति करत प्रेमिन की, करत करम मन-माने॥
हौं ब्रज जाय देखि आयो निज आँखिन सब करतूत।
चित चुराय तजि आये रोवत-बिलपत, ऐसे धूत॥
ब्रज-जुवतिन कै देख्यो मैंने सतत नयन नित नीर।
छिनहूँ भूलि न सकौं लाड़िली कौ अति छीन सरीर॥
जो तुम्हरे जिय नैक प्रेम है, जो उर करुना-लेस।
तौ ब्रज जाय, मिलौ उन सौं पुनि, तजि यह माथुर भेस॥

[353]

(Rāga Vihāga - Tīna Tāla)

तुम सम निठुर दूजो कौन?
राधिका-सी प्रेम-पुतरी रुदित छाड़ी भौन॥
बिंधि गयो नहिं हियौ तेहि छिन कुटिल, वज्र-कठोर।
बीच धारा नाव तजि दई, लै गये नहिं छोर॥
देखि आयो मलिन धूमिल स्वर्ण-तन कृश छीन।
विकल तड़पत दीन दिन-निशि, जल-रहित जिमि मीन॥
तजे भूषण, सकल सुवसन, अंगराग-सिंगार।
शिथिल बेनी, सुमन बिखरे, केस रूखे झार॥

ENGLISH TRANSLATION

Continuation of [351]

One gives the others hope when he sees flocks of birds flying through the sky.
Another says, "Alas, helpless without Krishna, how shall we live?"
One stands leaning upon his staff, overwhelmed by boundless grief.
Without Mohana, the thief of minds, all the friends' destitute faces are dark with sorrow today.

[352]

(Raga Bhupali - Tina Tala)

Syama, I now know You to be supremely hard-hearted.
You never remember those who love You and act only according to Your own will.
I went to Vraja and saw all Your deeds with my own eyes.
What a rogue You are: You stole their hearts and abandoned them weeping and lamenting.
I saw endless tears forever streaming from the eyes of the women of Vraja.
Not even for an instant can I forget the exceedingly frail body of Your cherished Radhika.
If there is the slightest love in Your heart or even a trace of compassion within Your breast,
then abandon this Mathura attire, go to Vraja and meet them again.

[353]

(Raga Vihaga - Tina Tala)

Who else could be as cruel as You?
You left an embodiment of love like Radhika weeping at home.
Crooked and hard as diamond, Your heart was not pierced at that moment.
You abandoned the boat in midstream and did not carry it to the shore.
I saw Her once-golden body now tarnished, pale, emaciated and frail.
Day and night She writhes in helpless misery like a fish without water.
She has abandoned ornaments, every lovely garment, unguents and adornment.
Her braid hangs loose, its flowers scattered, and Her hair is rough and disheveled.

ORIGINAL Braj Bhasha and Hindi

Continuation of [353]

बोध नहिं कछु रात-दिन कौ, नहीं जल-थल-ज्ञान।
आत्म-पर, मानव-अमानव की न कछु पहचान॥
"हा दयित! हा हृदय-वल्लभ! हाय प्राणाधार!"
अश्रु-धारा बहत अविरत, करत करुण पुकार॥
विरह-ज्वाला जरत मन, तन दहत दारुन पीर।
जरी परसत कुसुम-शय्या, साँस-अनल-समीर॥
रस-रहित उर भयो, सूख्यो तप्त आँसू-स्रोत।
रुकत पुनि-पुनि प्राण, पुनि छिन पुनर्जीवन होत॥
"सकल सुख कारण" कहावौ, "जगत-जीवन" नाम।
प्राण अबलनि के हरत, यह कहा तुम्हरौ काम॥
धाइ पहुँचौ बेगि, माधव! करौ जीवन-दान।
मिलि अबाधित विरह-पीड़ा हरौ सपदि महान॥
भई कोउ न राधिका-सी, है, न आगें होय।
प्रेम-मूरति भजति तुम कौं लोक-वेदहि खोय॥

[354]

(Tune: Lāvanī - Tāla Kaharavā)

मैं छोड़, प्रिये! तुमको मथुरामें आया।
तुमपर दुःख अति घनघोर घटा बन छाया॥
तुम प्रतिपल मनही-मन हो अविरत रोती।
मिथ्या ही खाती, मिथ्या निद्रा सोती॥
तुम एक पलक भी नहीं चैन चित पाती।
अंदरही-अंदर घुलती नित बिलखाती॥
भीतर जो भीषण अग्नि तुम्हारे जलती।
वह बिना जलाये नहीं किसीसे टलती॥
छू जाय किसीकी वृत्ति भूलसे जाकर,
जल जाती वह भी ताप भयानक पाकर॥

ENGLISH TRANSLATION

Continuation of [353]

She has no awareness of night or day and no knowledge of water or land.
She cannot distinguish self from other, human from nonhuman.
"O Beloved! O darling of my heart! Alas, support of my life!"
She cries piteously while an unbroken stream of tears flows.
The flame of separation burns Her mind, and terrible pain consumes Her body.
The flower bed burns at Her touch beneath the fire-wind of Her breath.
Her heart has become empty of rasa, and the stream of burning tears has dried.
Again and again Her life-breath stops, then revives after a moment.
You are called "the cause of all happiness" and named "the life of the world,"
yet You take away the lives of helpless women. What kind of work is this?
Run swiftly to Her, Madhava, and bestow the gift of life.
Meet Her at once and remove the immense, unbroken pain of separation.
There has never been, is not and never will be another like Radhika.
That embodiment of love worships You after casting away both worldly and Vedic convention.

[354]

(Tune: Lavani - Tala Kaharava)

Beloved, I left You and came to Mathura.
A dense and terrible cloud of sorrow descended upon You.
At every moment You weep inwardly without cease.
Your eating is unreal, and the sleep You take is no true sleep.
Your heart finds no peace even for the blink of an eye.
You forever waste away and lament within.
The terrible fire burning inside You
cannot be averted from anyone without first burning them.
If anyone's current of thought touches it even by mistake,
that person too is consumed by its dreadful heat.

ORIGINAL Hindi

Continuation of [354]

तुम पीड़ा अन्तरकी न किसीसे कहती।
ऊपरसे हँसती-सी दुःख दारुण सहती॥
मैं जान गया यह दुःख तुम्हारा, प्यारी!
है भड़क उठी इससे उर-ज्वाला भारी॥
था पहलेसे ही अति वियोग-दुःख दुस्सह।
अब दोनोंने मिलकर धर दी तह-पर-तह॥
मेरी क्या दशा तुम्हें, प्यारी! बतलाऊँ?
कैसे भीषण संताप तुम्हें दिखलाऊँ?
बढ़ रही सुदारुण पल-पल उरकी ज्वाला।
है पहनी जलते अंगारोंकी माला॥
कैसे तुमको धीरज दूँ, मैं समझाऊँ,
जब अपनेको ही नित्य धधकता पाऊँ॥
पर उस दिन मैंने देखी बात अनोखी।
तुम बैठी मेरे पास उल्लसित चोखी॥
हँस बोली, "प्यारे! क्यों उदास तुम होते?
तुम तो नित मेरे साथ जागते-सोते॥
दिन-रात कदापि न होते मुझसे न्यारे।
करते तुम आठों याम काम सँग सारे॥
मैं रहती तुमको नित्य किये आलिंगन।
तुम कभी न होते विलग पलक, जीवनधन!
रोती मैं बाहर, हूँ अंदर नित हँसती।
मेरी बढ़ती रहती शुचि रसकी मस्ती॥
प्रिय! दृष्टि लौकिकीमें तुम भले न आओ।
पर रहो नित्य ही पास, न पलभर जाओ॥
विलसो ऐसे ही नित्य, मुझे विलसाओ।
तुम हँसो, प्राणधन! मुझको सदा हँसाओ॥"

ENGLISH TRANSLATION

Continuation of [354]

You speak to no one of the pain within.
Outwardly seeming to smile, You endure terrible sorrow.
Beloved, I have come to know this suffering of Yours,
and it has made the mighty flame within My heart blaze higher.
The unbearable pain of separation was already present;
now both our sufferings have united, layer upon layer.
How can I describe My condition to You, Beloved?
How could I show You the terrible torment I endure?
The dreadful flame within My heart grows at every moment.
It is as though I wear a garland of burning coals.
How can I console You or make You understand
when I find Myself forever aflame?
Yet that day I witnessed something wondrous.
You sat beside Me, radiant and full of joy.
Smiling, You said, "Beloved, why do You become sad?
You forever wake and sleep beside me.
Day and night You are never separate from me.
Through all eight watches You perform every act together with me.
I forever hold You in My embrace.
Treasure of my life, You are never apart from me even for a blink.
Outwardly I weep, yet inwardly I forever laugh.
My pure intoxication with rasa continually increases.
Beloved, even if You do not enter my worldly sight,
remain forever beside me and never go away for even a moment.
Play eternally in this way and make me rejoice.
Smile, treasure of my life, and forever make me smile."

ORIGINAL Hindi

Continuation of [354]

हो कभी न पलक-वियोग तुम्हारा-मेरा।
दोनोंका गोपन रहे एक ही डेरा।।"
हँस उठा हृदय यों सुनकर प्यारी वाणी।
हँस उठे सभी, मुरझाये थे जो प्राणी।।
तबसे तुम मेरे पास सदा ही रहती।
मीठा ही करती, सब मीठा ही कहती।।
विष-रहित हुआ दोनोंका सुखमय जीवन।
नित खिले रहेंगे अब तो अपने तन-मन।।
हम दोनों हैं नित एक, वियोग न सम्भव।
है, हुआ, न होगा कभी विलग प्रेमार्णव।।
है लीला यह संयोग-वियोग दिखाती।
ये प्रेमोदधिमें रस-लहरें लहराती।।

[355]

(Rāga Darabārī - Tīna Tāla)

जबसे सुना सुधामय सुन्दर "श्याम" नाम, अतिशय सुख-धाम।
हुए मुग्ध मन-बुद्धि-प्राण सब, चलने लगा नाम अविराम।।
नाम-माधुरीने प्राणोंमें कर दी जाग्रत दर्शन-प्यास।
हुआ चित्त उत्कण्ठित आकुल, चला सुतप्त दीर्घ निश्वास।।
स्नेहमयी शुचि सखी विशाखा देख राधिकाको बेहाल।
चित्रकला-निपुणा, अंकित कर लाई श्याम-चित्र तत्काल।।
निरख चित्र अति मधुर मनोहर, नख-शिख रूप परम रमणीय।
मानो मिले मदन-मद-हर मनमोहन प्राणकान्त कमनीय।।
हुई हर्ष-विह्वल, विस्मित-मन, करने लगी गंभीर विचार।
नहीं त्रिकाल, तीन लोकोंमें ऐसा दिव्य रूप रस-सार।।
जिसके क्षुद्र एक कणको ले सुमनोंका सारा संसार।
सबको सुख दे रहा अमित, कर रूप-माधुरीका विस्तार।।

ENGLISH TRANSLATION

Continuation of [354]

"May there never be even a blink of separation between You and me.
May our hidden dwelling forever remain one."
Hearing the Beloved's words, My heart laughed with joy.
Every creature that had withered began to laugh again.
Since then You have remained forever beside Me,
performing only sweetness and speaking only sweet words.
The poison has left our blissful lives.
Now our bodies and minds will blossom forever.
We are eternally one; separation is impossible.
The ocean of love is not separate now, never was and never shall be.
This lila merely displays apparent union and separation,
causing waves of rasa to rise upon the ocean of love.

[355]

(Raga Darabari - Tina Tala)

From the moment She heard the beautiful, nectar-filled name "Syama," the supreme abode of happiness,
Her mind, understanding and life became enchanted, and the Name began flowing without cease.
The sweetness of the Name awakened within Her life an intense thirst for His vision.
Her heart became restless with longing, and long, burning sighs began to flow.
Seeing Radhika overwhelmed, Her pure and affectionate companion Visakha,
skilled in painting, immediately drew and brought Her a portrait of Syama.
Gazing upon that supremely sweet and enchanting image, lovely from head to foot,
She felt as though She had met Her charming life-Beloved, the mind-enchanter who shatters Cupid's pride.
Overcome with joy and filled with wonder, She began to ponder deeply:
there is no such divine, rasa-filled form in the three times or the three worlds.
Taking only one tiny particle from it, the entire realm of flowers
expands its sweetness of form and bestows limitless happiness upon all.

ORIGINAL Hindi and Braj Bhasha

Continuation of [355]

जिसके कोटि अंशका लेकर एक अंश शुचि नीलाकाश।
विश्व-विमोहित करता विधु-मुख भरकर रूप-सुधामय हास॥
जिसकी एक बूँद-सुषमासे प्रकृति-सुन्दरी कर श्रृंगार।
अगणित विश्व सजाती रहती संतत विविध विचित्र प्रकार॥
अतल रूप-सागर जिसमें नित उठती अतुल अनन्त तरंग।
है न्योछावर जिसके एक-एक कणपर नित अमित अनंग॥
कैसे किया सुअंकित उसको लघुतम पटपर सखिने आज?
कैसे एक-एक अवयवपर सजा सकी वह सुन्दर साज?
कैसे द्रवित न हृदय हो गया, कैसे रहा धैर्यका बन्ध?
कैसे खिसी न हस्त-तूलिका पाकर श्याम-रूप-सम्बन्ध?
कैसे क्षुद्र तूलिकामें वह आया रूप-समुद्र महान?
मन-अतीत, नित बुद्धि-अगोचर, कैसे उसे सकी सखि जान?
जाग उठी सुस्मृति, उर-अन्तर लगा दीखने रूप ललाम।
जो चिर अंकित था, अब प्रकटी पूर्ण मिलन-इच्छा अभिराम॥
पर न हो सकी पूर्ण सदिच्छा, अमित यन्त्रणा बढ़ी तुरन्त।
बड़वानल अति विषम जल उठा, उठी हृदयमें हूक दुरन्त॥
हुआ युगों-सा एक-एक पल, रहा न रंचक धैर्य-विवेक।
सूखा हृदय, अश्रु-दृग सूखे, एकमात्र प्रिय-दर्शन-टेक॥
सहसा प्रगट हो गये प्रियतम, अनुपम मधुर लिये मुसकान।
चकित-प्रहर्षित लगी देखने, उमड़ा सुख-समुद्र निर्मान॥

[356]

(Rāga Īmana - Tīna Tāla)

चित्रपट देखत भूली भान।
कैसो रूप मनोहर-मंजुल, सुंदरता की खान॥
आँकि सकीं सखि! छवि यह कैसे, कैसे राख्यो धीर?
कैसे रही तूलिका कर, जब उर उपजी तस्वीर॥

ENGLISH TRANSLATION

Continuation of [355]

Taking a millionth portion of one fraction of His beauty, the pure blue sky
fills the moon's face with a nectar-filled smile of beauty that enchants the world.
With a single drop of His loveliness, beautiful Nature adorns herself
and ceaselessly decorates countless universes in many wondrous ways.
He is a fathomless ocean of beauty in which matchless and infinite waves forever rise.
Countless Cupids eternally offer themselves to every particle of that form.
How did Her companion portray Him so perfectly today upon this tiny canvas?
How could she arrange such lovely adornment upon each and every limb?
How did her heart not melt, and how did the bond of composure remain?
How did the brush not slip from her hand upon coming into relation with Syama's form?
How did that vast ocean of beauty enter this tiny brush?
How could Her friend know Him, beyond mind and forever inaccessible to understanding?
Sacred memory awakened, and the glorious form became visible within Her heart.
The delightful wish for complete union with Him, long inscribed there, now became manifest.
Yet the holy wish could not be fulfilled, and limitless torment increased at once.
A terrible submarine fire blazed, and an uncontrollable pang arose within Her heart.
Each moment became an age, and not a trace of composure or judgment remained.
Her heart dried, Her tear-filled eyes dried, and only the hope of the Beloved's vision remained.
Suddenly the Beloved appeared with an incomparable, nectar-sweet smile.
Startled and overjoyed, She gazed at Him while a guileless ocean of happiness surged within.

[356]

(Raga Imana - Tina Tala)

Gazing upon the painted cloth, I forgot all awareness.
How enchanting and lovely is this form, a mine of beauty!
Friend, how could you paint this image, and how did you preserve your composure?
How did the brush remain in your hand when this form arose within your heart?

ORIGINAL Braj Bhasha

Continuation of [356]

सखि! मैं कैसे कहूँ हृदयकी कलित कसक की बात।
छिन आमोद, जरत छिन हिय, अति विषम जरनि दिन-रात॥
चित्र देखि जब भई दशा यह, भयो सहज सब त्याग।
निरखूँ नैन चित्रवारे कौं, कब जागैंगे भाग॥
कल नहिं परत एक पल मोकूँ, भए चित्र-छवि नैन।
दरस-परस की लगी चटपटी, छायो मन शुचि मैन॥

[357]

(Rāga Khamāja - Tīna Tāla)

श्रीमती मूरति अंकित करती।
मधुर तूलिका कोमल करनमें ले नाना रँग भरती॥
विविध भाँति अति मधुर मनोहर रूप बनाती जाती।
तन्मय मन, दृग-दृष्टि अचंचल, उमंग न हृदय समाती॥
नव-नीरद-शुचि-नील-श्याम तनु उज्ज्वल आभा आँकी।
भाल विशाल तिलक मृग-मदके, भ्रुकुटि मनोहर बाँकी॥
सरस नयन शोभाके आकर, मोहन आँजे अंजन।
अतिशय चपल, चोर मन-धनके, सुर-ऋषि-मुनि मन-रंजन॥
मुख मुसकान, नासिका नीकी, कानन कुण्डल झलकें।
केश कृष्णघन घुँघरवारे, इत-उत बिथुरीं अलकैं॥
मणिमय मुकुट मयूर-पिच्छ-युत सुन्दर सिरपे साजे।
कम्बुकण्ठ वनमाल विराजै, रत्नहार उर राजै॥
पीत वसन दमकत दामिनि-सो, कटि किंकिणि अति सोहै।
निरखि-निरखि निज अंकित मूरति भामिनि निज मन मोहै॥
लई तूलिका खींचि अचानक, भई सशंकित भारी।
चरण उभय आँके नहिं पियके, गहरी बात विचारी॥
भागि जायें जीवनधन पाछें, जो चरणनके पाये।
तो फिर कहा बनेगो मेरो, यही सोच उर छाये॥
ठाढ़े निरखि रहे मनमोहन प्रीति-रीति अति पावन।
प्रकट भये, विहँसे, पुलकित तनु भई देखि मनभावन॥

ENGLISH TRANSLATION

Continuation of [356]

Friend, how can I describe the exquisite ache within my heart?
One moment brings delight, the next the heart burns; this terrible fire blazes day and night.
If merely seeing His portrait has brought me to this state and made me naturally renounce everything,
when will fortune awaken so that these eyes may behold the One portrayed?
I find no peace for even a moment, for my eyes have become the image in the painting.
An intense craving for His vision and touch has arisen, and sacred desire has covered my mind.

[357]

(Raga Khamaja - Tina Tala)

Srimati paints the Beloved's form.
Holding a delicate brush in Her tender hand, She fills it with many colors.
In many ways She gradually creates a supremely sweet and enchanting form.
Her mind is wholly absorbed, Her gaze motionless, and joy cannot be contained within Her heart.
She paints a dark-blue body like a fresh rain cloud, surrounded by a brilliant radiance,
a broad brow marked with musk tilaka and gracefully curving brows.
She outlines with collyrium Mohana's liquid eyes, treasuries of splendor,
supremely restless thieves of the mind's wealth that delight gods, seers and sages.
A smile rests upon His face, His nose is lovely and earrings shimmer at His ears.
His curling hair is dark as rain clouds, with locks scattered here and there.
A jeweled crown adorned with peacock feathers beautifies His head.
A forest garland adorns His conch-like neck, and a necklace of gems shines upon His breast.
His yellow garment flashes like lightning, and little bells shine beautifully at His waist.
Gazing again and again upon the form She has painted, the radiant Lady enchants Her own mind.
Suddenly She draws back the brush, seized by deep apprehension.
She does not paint the Beloved's two feet, having pondered a profound concern:
if the treasure of Her life were to obtain feet and run away,
what would become of Her? This thought fills Her heart.
The mind-enchanter stands watching this supremely sacred way of love.
He appears and laughs; seeing the Beloved of Her heart, Her body thrills with joy.

ORIGINAL Hindi

[358]

(Rāga Vilāsa - Tīna Tāla)

कृष्ण-सुखैक-वासना, केवल कृष्ण-सुखैक-रूप सब काल।
काम-भोग-वर्जित स्वाभाविक राधा-हृदय रहित जग-जाल॥
महामोह-तम-रजनी-विरहित, प्रकट प्रेम-रवि-ज्योति अपार।
कृष्ण-स्मरणपूर्ण शुचि जीवन, अर्पित सहज अखिल आचार॥
प्रियतम परम श्यामकी स्मृतिमें हुई राधिका अति तल्लीन।
स्वयं हो गयी "स्मृतिरूपा" वह अपनी सुधिसे हुई विहीन॥
श्यामा, श्याम, श्यामकी स्मृति, इस त्रिपुटीका हो गया अभाव।
रहे नहीं आस्वाद्य-आस्वादन, रहा न आस्वादकका भाव॥
स्मृति, स्मृतिकर्ताके अभावमें उपजा मनमें भाव नवीन।
विस्मय परम हुआ जब दीखा खाली हृदय सहज स्वाधीन॥
जानें कैसे दीं दिखलायी भावभरी आँखें पल एक।
पता नहीं क्यों जाग उठा कुछ, हार चला सब बुद्धि-विवेक॥
दीखा नेत्र-भावमें उसको रसका बहता विमल प्रवाह।
उसके प्रति आया द्रुत गतिसे, भरा शून्य उर अमित अथाह॥
उदय हुई जिज्ञासा, थे ये किसके नेत्र सुधा-रस-पूर।
रस-विन्यासे किया उसे अति विवश, विचित्र मधुर मद चूर॥
बसे नेत्र, नेत्रोंके द्वारा आकर उर-मंदिर तत्काल।
बता दिया उन नेत्रोंने, वे नेत्रवान हैं श्रीनन्दलाल॥
टूट गया तब मनका बन्धन, बरबस तुरत हुआ अभिसार।
कहाँ, कौन, वह क्यों जाती है, रहा न इसका तनिक विचार॥
चली तीरकी तरह लक्ष्यपर, मिला स्वयं प्रियका संधान।
पहुँच गयी वह प्रिय चरणोंमें, देखे चरण-जलज रस-खान॥
देख मृदु स्मित, दृष्टि-भंगिमा, चित्त-वित्तहारी सुभ्रू-भंग।
बाह्य चेतना गयी, पड़ी प्रिय-अंक, शिथिल सब अवयव-अंग॥

ENGLISH TRANSLATION

[358]

(Raga Vilasa - Tina Tala)

Her sole desire is Krishna's happiness; at every moment She is the very form of Krishna's happiness alone.
Naturally free from lust and enjoyment, Radha's heart is untouched by the world's net.
The dark night of great delusion is absent, and the limitless radiance of love's sun shines forth.
Her pure life is filled with remembrance of Krishna, and all Her conduct is naturally offered to Him.
Radhika becomes utterly absorbed in remembrance of supremely beloved Syama.
She Herself becomes the very form of remembrance and loses all awareness of Herself.
Syama, Syama's beloved and the remembrance of Syama: this triad disappears.
Nothing remains to be relished, no relishing remains and no sense of a relisher remains.
When memory and the one who remembers disappear, a new feeling arises within the mind.
Supreme wonder comes when the heart is seen to be naturally free and entirely empty.
Somehow, for one moment, a pair of emotion-filled eyes reveals itself.
No one knows why, but something awakens, and all reason and discrimination begin to fail.
Within the feeling carried by those eyes She sees a pure current of rasa flowing.
She rushes toward it, and Her immeasurably empty heart is filled.
Curiosity arises: whose eyes are these, filled with the nectar of rasa?
Their arrangement of rasa makes Her utterly helpless and intoxicated with a wondrous sweetness.
Those eyes come through Her own eyes and immediately dwell within the temple of Her heart.
They reveal that their owner is Sri Nandalala.
Then the mind's bond breaks, and She is irresistibly driven at once toward the tryst.
She gives not the slightest thought to where She is going, who She is or why She goes.
She flies like an arrow toward its target and finds the Beloved Himself.
She reaches His feet and beholds those lotus feet, treasuries of rasa.
Seeing His gentle smile, the gesture of His gaze and the graceful movement of His lovely brows that steals the heart's wealth,
She loses outer consciousness and falls into the Beloved's lap, every limb relaxed.

ORIGINAL Hindi

Continuation of [358]

सिर कर धर, कर पवन, कराया प्यारीको प्रियतमने चेत।
सहमी, उठी दूर जा बैठी, देख रही माधुर्य-निकेत॥
देख वदन मोहन रसवर्षी, हुआ हृदय साहस-संचार।
बोली मधुर विनम्र वचन शुचि, बनकर स्वयं "दैन्य" साकार॥
मिटे अहंता-ममता, आशा-तृष्णा, भोग-वासना-काम।
हो समत्व सर्वत्र सर्वदा, मिटे द्वन्द्वका भेद तमाम॥
रह न जाय जब कल्पित-सा भी भुक्ति-मुक्ति-इच्छाका लेश।
परम शान्तिका अनुभव हो जब, तब खाली हो हृदय अशेष॥
जिसका हृदय हो गया खाली पूरा, यों न रही कुछ चीज।
उसमें पड़ता पावन रसमय "प्रिय-सुख-सुखी प्रेम" का बीज॥
पा वह प्रेमी जन-मनके मधुमय निर्मल रस-जलका संग।
वचनावलि-अनुकूल-पवन पा, बीज बदलता अपना रंग॥
होता वह अंकुरित, पल्लवित, पुष्पित, देता मधु फल-दान।
मिलता परमाह्लाद मुझे, मन बढ़ता अति लालच निर्मान॥
इसीलिये मैं सदा चाहता रहे नित्य वह मेरे पास।
पलभर, तिलभर भी न परे हो, रस-समुद्र आह्लाद-निवास॥
केवल परमाह्लाद-लालसा ही न मुझे करती लाचार।
प्रेम वहीं बन जाता मेरे जीवनका केवल आधार॥
पर उस रसका उदय कठिन अति, नहीं सहज सम्भव संसार।
हार गये ऋषि-मुनि, योगी-त्यागी, सुरपति, विधि, मर्दनमार॥
राधे! तुम स्वरूपतः ही हो सहज उसी रसकी भंडार।
तुममें सदा उमड़ता रहता दिव्य प्रेम-रस-पारावार॥
रखती तुम मुझको जीवन, मन-तन-धन दिव्य गुणोंसे युक्त।
देकर निज सर्वस्व बढ़ाती महिमा नित सुषमा-संयुक्त॥
मेरे जीवनकी आशा तुम, मेरी एक सहाय उदार।
मेरे प्राणोंकी स्पन्दन तुम, परम हृदय-गति प्राणाधार॥

ENGLISH TRANSLATION

Continuation of [358]

The Beloved places a hand beneath Her head and fans Her until She regains awareness.
Startled, She rises and sits at a distance, gazing upon the abode of sweetness.
Seeing Mohana's rasa-showering face, courage enters Her heart.
She speaks pure, sweet and humble words, becoming humility itself embodied.
When ego and possessiveness, hope and craving, enjoyment, desire and lust have vanished;
when equality prevails everywhere and always, and every distinction born of duality is erased;
when not even an imagined trace of desire for enjoyment or liberation remains;
when supreme peace is experienced, only then does the heart become entirely empty.
When a person's heart has become so completely empty that nothing remains,
the sacred, rasa-filled seed of "love that is happy in the Beloved's happiness" falls within it.
Receiving the honeyed, stainless rasa-water of that loving person's mind
and the favorable wind of streams of words, the seed begins to transform.
It sprouts, puts forth leaves, blossoms and bestows nectar-filled fruit.
I receive supreme delight, and My guileless mind grows intensely eager.
Therefore I forever desire that such a lover should remain eternally beside Me,
never distant even for an instant or a sesame seed's breadth, for that ocean of rasa is the dwelling of delight.
It is not merely longing for supreme delight that makes Me helpless.
That very love becomes the sole support of My life.
Yet the awakening of that rasa is exceedingly difficult and cannot easily occur in this world.
Seers and sages, yogis and renunciants, Indra, Brahma and Siva have all failed to attain it.
Radha, by Your very nature You are the spontaneous treasury of that rasa.
The boundless ocean of divine love-rasa forever surges within You.
You sustain My life and endow My mind, body and wealth with divine qualities.
Giving Your everything, You forever increase My glory and loveliness.
You are the hope of My life and My one generous support.
You are the pulsation of My life-breath, the supreme movement of My heart and the ground of My life.

ORIGINAL Hindi and Braj Bhasha

Continuation of [358]

न हो दाहिका शक्ति अग्निमें, न हो सूर्यमें ताप-प्रकाश।
अग्नि-सूर्य तब नहीं कहाते, हो जाता अस्तित्व-विनाश॥
इसी भाँति मैं, शक्ति-राधिका! हो जाऊँ यदि तुमसे हीन।
रहे न कुछ भी सत्ता मेरी, बन जाऊँ अस्तित्व-विहीन॥
शक्तिमान मैं बना तुम्हींसे, तुम्हीं नित्य हो मेरी शक्ति।
हटती नहीं हृदयसे मेरे किसी तरह तुममें आसक्ति॥
जैसे चाहे खेल खिलाओ, जैसे जँचे कराओ नृत्य।
तुम स्वामिनि सब भाँति एक नित, मैं नित सहज तुम्हारा भृत्य॥

[359]

(Rāga Īmana - Tāla Rūpaka)

स्वर्ण-पिंजरस्थित मगन मन शुक सुनावत बैन।
नीलमणि-सौन्दर्य-सुषमा कोटि मर्दन-मैन॥
मधुरतम मनहरन लीला सुनि चकित चित चैन।
लगीं निरखन छवि परम सुख, रहे अपलक नैन॥
मुख-कमल, कर-पद अचंचल, अंग आनन्द-ऐन।
मुक्त चंचु, सुमौन मुख, लखि लाड़िली सुख-दैन॥

[360]

(Rāga Dhanāśrī - Tīna Tāla)

राधिका आई कुंज-बिहार।
रही जहाँ कौ, जैसो, जो संकेत-समय निर्धार॥
आशा हुती, मिलेंगे मोहन तहँ संकेत-अनुसार।
पर वे नहीं मिले, नहिं आये, घरी बीति गईं चार॥
भई अनिष्टाशंका जाग्रत, मिले न दूत-संवाद।
कहा भयो, कैसे नहिं आये, छायो विषम विषाद॥
भई अबेर, चलन लागी लू, प्रगट्यो निपट निदाघ।
आ न जायें एहि काल स्याम कहुँ, कठिन भयानक दाघ॥

ENGLISH TRANSLATION

Continuation of [358]

If fire possessed no power to burn, or the sun no heat and light,
they would no longer be called fire and sun; their existence itself would be destroyed.
In the same way, O Radhika, My divine power, if I were deprived of You,
nothing of My being would remain and I would cease to exist.
I am the possessor of power only through You, for You are eternally My power.
My attachment to You cannot be removed from My heart by any means.
Make Me play whatever games You desire and make Me dance however You please.
You alone are eternally My mistress in every way, and I am eternally and naturally Your servant.

[359]

(Raga Imana - Tala Rupaka)

Absorbed within a golden cage, a parrot begins to speak.
The splendor of the sapphire Lord's beauty crushes the pride of millions of Cupids.
Hearing the sweetest, mind-stealing lila, the heart becomes astonished and still.
She begins gazing upon the supremely blissful form, Her eyes unblinking.
Her lotus face, hands and feet become motionless; every limb is an abode of bliss.
Its beak released and mouth beautifully silent, the parrot beholds the Beloved who bestows happiness.

[360]

(Raga Dhanasri - Tina Tala)

Radhika came to sport in the bower,
to the place and at the appointed time fixed for the tryst.
She hoped Mohana would meet Her there according to their signal,
but He did not come and could not be found, though four watches passed.
Fear of misfortune awoke, and no word arrived from any messenger.
What had happened? Why had He not come? Crushing sorrow descended.
It grew late, the burning wind began to blow and the fierce summer heat revealed itself.
What if Syama came at such a time and suffered this terrible, fearsome burning?

ORIGINAL Braj Bhasha

Continuation of [360]

पठई एक सखी कौं देखन, जानन प्रिय-कुशलात।
कह्यो सँदेसो, "मत अइयो अब, दाघ जरैंगे गात॥"
अति उदास, शंका अनिष्ट की, भय-विह्वलता संग।
ह्वै निरास बैठी निकुंजमें, जरत अंग-प्रत्यंग॥

[361]

(Rāga Kedāra - Tīna Tāla)

स्याम पाकर निकुंज-संकेत।
कह्यो, "काल्हि मैया! जाऊँगो मैं इक सखा-निकेत।
बहुत सिदौसी तहाँ जुरैगी, बहुत सखनि की भीर।
होंगी भाँति-भाँति की क्रीड़ा, खेलेंगे सब वीर॥
दाऊऐ रखि लीजौ मैया! घरहीं तुम परभात।
हैं तिनके संकोच खेलमें, खा जाऊँगो मात॥"
मैया तैं हाँ करवा लीनी, उठे सिदौसी भोर।
चले कलेऊ करि, लै सँग इक सखा कुंजकी ओर॥
मारगमें भिड़ रहे मत्त दो दीखे साँड़ विशाल।
छाय रही नभ धूलि-राशि, जुरि रहे वृद्ध अरु बाल॥
पकरि गये मोहन मगमें ही, कहि न सके कछु बात।
रुकनो पर्यो विवश, भय-चिंता-वश कुम्हिलाये गात॥
प्यारी देखि रही होगी उत मेरी व्याकुल बाट।
कौन जुगुति भाजूँ कैसे हौं, रचूँ कौन-सो ठाट॥
सखी आय पहुँची इतनेमें, कह्यो प्रिया-संदेश।
सुनत स्याम ह्वै चकित-व्यथित अति, रहे नैन अनिमेष॥
कह्यो, "सखी नीकी! तुम जाकर प्यारी तैं यों कहियो,
अटक्यो हौं मारगमें बरबस, चूक मती तुम गहियो॥
तुम निषेध कीन्हो आवन कौ, मो पै रह्यो न जाय।
आय रह्यो, अब ही पहुँचूँगो तुम्हरे चरननि धाय॥"

ENGLISH TRANSLATION

Continuation of [360]

She sent a companion to look for Him and learn whether the Beloved was safe,
with the message, "Do not come now, for the burning heat will scorch Your limbs."
Deeply dejected, fearing disaster and overwhelmed with dread,
She sat hopelessly within the bower while every limb burned.

[361]

(Raga Kedara - Tina Tala)

Receiving the signal for the bower tryst, Syama said,
"Mother, tomorrow I shall go to a friend's home.
Many provisions will be gathered there and a great crowd of friends.
There will be games of many kinds, and all the boys will play.
Keep Dau at home tomorrow morning, Mother.
His presence makes them shy in play, and I shall eat there."
He obtained His mother's consent and arose very early at dawn.
After breakfast He set out toward the bower with one companion.
On the road He saw two enormous, maddened bulls fighting.
Clouds of dust covered the sky while old and young gathered around.
They caught Mohana there upon the road, and He could say nothing.
Forced to remain, His body withered under fear and worry.
"My Beloved must be watching the road for Me in anguish.
What device can I use to escape, and what plan can I form?"
Just then the companion arrived and conveyed the Beloved's message.
Hearing it, Syama became astonished and deeply pained, His eyes motionless.
He said, "Good friend, go and tell My Beloved this:
I was helplessly detained upon the road; do not hold this failure against Me.
You forbade Me to come, but I cannot remain away.
I am coming now and shall run straight to Your feet."

ORIGINAL Braj Bhasha

[362]

(Rāga Gauḍa Sāraṅga - Tīna Tāla)

सखीने आकर बात कही।
सुनत प्रिया प्रियतम कौ निश्चय, अतिशय हृदय दही।
सुखी भई प्रिय-कुशल जानि, सुनि आवन की जू कही॥
ग्रीष्म की बरती बयारमें भई विषम असही।
भई रीस पियपर सुनि आवन, दया संग उमही॥
कह्यो, "छाँह बैठइयो, करि शीतल बयार तबहीं।
शीतल-सुरभित सलिल पियइयो, करियो हृदय-चही॥
पुनि रिसाइ बैठी हौं तिन तैं, बोलूँगी न कही।
घाम सहत आये, क्यों मेरी मानी बात नहीं॥"
भरि विषाद-अभिमान, मान करि रही, कुरेदि मही।
बैठी हर्ष-विषाद भरे हिय, सोच न सकति सही॥

[363]

(Rāga Vilāvala - Tīna Tāla)

स्याम आ पहुँचे तुरत निकुंज।
सहमे देखि विषाद भरयो अभिमान प्रिया-मुख-कंज॥
नीचे नैन गड़े भूतलपर, सलिल-रहित गंभीर।
कर अवलंब कपोल बामपर, मन अधीर धरि धीर॥
शिथिल शरीर, पीर अभ्यंतर, गये तुरत सब जान।
मेरे दुःख दुखी ह्वै प्यारी करि बैठी है मान॥
आ समीप अति आर्तभाव सौं, चरननि दृष्टि जमाय।
अति अपराधी-से संभ्रम अति, मन संकोच सुभाय॥
कहन लगे मृदु बचन, बोलि नहिं पाये, उमड़्यो नेह।
गद्गद कंठ, लगे बरसन दोउ नयन अमित रस-मेह॥

ENGLISH TRANSLATION

[362]

(Raga Gauda Saranga - Tina Tala)

The companion returned and told Her what had happened.
Hearing of the Beloved's resolve, the Beloved Lady's heart burned intensely.
She became happy to know He was safe and to hear that He was coming.
Yet the fierce summer wind was blowing unbearably.
Hearing He would come, anger toward Him arose together with compassion.
She said, "Seat Him in the shade and fan Him with cool air.
Give Him cool, fragrant water to drink and fulfill every wish of His heart.
Then I shall sit offended with Him and will not speak a word.
Why did He refuse My request and come while suffering the blazing sun?"
Filled with sorrow, pride and loving displeasure, She scratched the earth.
She sat with joy and grief filling Her heart, unable to think clearly.

[363]

(Raga Vilavala - Tina Tala)

Syama immediately reached the bower.
He became fearful on seeing the Beloved's lotus face filled with sorrow and wounded pride.
Her eyes were lowered and fixed upon the earth, grave and without tears.
Her left cheek rested upon Her hand; restraining Her restless mind, She maintained composure.
Seeing Her weakened body and inward pain, He understood everything at once:
"My Beloved is hurt by My suffering and has therefore assumed loving displeasure."
He approached in deep anguish, fixing His gaze upon Her feet.
Like a great offender, He was overcome with confusion, reserve and natural shame.
He tried to speak gentle words but could not, for love surged within Him.
His throat choked, and both eyes began pouring an immeasurable rain of rasa.

ORIGINAL Braj Bhasha

Continuation of [363]

देखि दशा प्रियतम की, भूली राधा सारो मान।
कंठहार बनि लगी मनावन, उलटे तजि अभिमान॥
बोली, "भई अनिष्टाशंका मेरे मन लखि देर
तुम्हरे आवनमें, बिलपी मैं, क्यों ह्वै गई अबेर॥
हौं इहि डर तैं डी भयानक, देखि दाघ विकराल।
आ न जायें कहूँ वे मेरे ढिंग इहाँ विषम एहि काल॥
सुनी बात तुमने नहिं प्यारे! तब मन उपज्यो रोष।
देखि तुम्हारो बदन क्लान्त अति, बढ़्यो रोषपर रोष॥
पर एहि रोष देखि तुम कूँ पिय! अब एहि भाँति उदास,
उदय भयो अति दाह हृदय, जग उठी भयानक त्रास॥
थके-थकाये, प्यासे-झुलसे आये तुम करि प्यार,
स्वागत दूर, कियो मैंने तुम्हरो अपमान अपार॥
मीठी बात कही नहिं, पूछी, करी न तनिक बयार।
मैं निर्दई मान कर बैठी, बढ़ा दियो दुःख-भार॥
कैसे कहा करूँ अब प्रियतम! जा तैं तव मुख-कंज
देखूँ परम प्रफुल्लित, सुरभित, सुषमामय, सुख-पुंज?"
हँसि बोले, "प्यारी! तुम्हरौ सुख ही मेरी सुख-मूल।
होउ सुखी तुम, देखु, रह्यो हौं सुख-झूले पै झूल॥"

[364]

(Rāga Sāraṅga - Tīna Tāla)

स्याम-सरोज-वदन शुचि सुन्दर, नयन-जुगल चंचल सुविशाल।
भ्रुकुटि कुटिल आकर्षति मुनि-मन, मृगमद-कुंकुम तिलक सुभाल॥
झूमि रहीं अलकावलि कारी, घुँघुरारी घन रुचिर विचित्र।
कानन कुण्डल ज्योति छिटक रहि, कलित कपोलनि रचना चित्र॥

Pads 360 through 363 form a single līlā episode.

ENGLISH TRANSLATION

Continuation of [363]

Seeing the Beloved's condition, Radha forgot all Her wounded pride.
Abandoning Her own dignity, She became the garland around His neck and began consoling Him.
She said, "When Your coming was delayed, fear of disaster arose within My mind.
I lamented, wondering why You were so late.
Seeing the terrible heat, I sent word out of this dreadful fear
that My Beloved might come toward Me during such a dangerous time.
Beloved, You did not heed My request, and anger arose within My mind.
Seeing Your face so exhausted, My anger increased upon anger.
Yet now, Beloved, seeing You so dejected because of that anger,
intense burning arises within My heart and terrible fear awakens.
You came out of love, tired, thirsty and scorched,
yet far from welcoming You, I dishonored You beyond measure.
I spoke no sweet word, asked nothing and did not fan You even slightly.
Heartless, I sat in offended pride and increased the burden of Your sorrow.
What can I do now, Beloved, so that I may behold Your lotus face
supremely blossoming, fragrant, lovely and filled with happiness?"
Smiling, He replied, "Beloved, Your happiness alone is the root of My happiness.
Be happy. See, I am swinging upon the swing of joy."

[364]

(Raga Saranga - Tina Tala)

Syama's pure and lovely lotus face, His two restless and enormous eyes,
His curving brows that draw the minds of sages, and the musk and saffron tilaka upon His fine brow;
His dark rows of curling locks sway like lovely and wondrous rain clouds.
The earrings at His ears scatter light, painting designs upon His graceful cheeks.

Book note: Pads 360 through 363 form a single lila episode.

ORIGINAL Braj Bhasha

Continuation of [364]

सीस मुकुट मणि-मोर-सिखा-जुत लसत मंजु वर बिनु उपमान।
अरुण अधर, विकसित दशनावलि, छायी मंद मधुर मुसुकान॥
उर विशाल शोभित मुक्ता-मणि, सुरभित कुसुम तुलसिका-हार।
कटि किंकिणि-रव सुमधुर बाजत, झनकत पग नूपुर-झनकार॥
रूप अनूप अपार अलौकिक धरे चल रहे मारग स्याम।
राधा निरखि रही अपलक दृग, बैठि झरोखे वदन ललाम॥
नेत्र अतृप्त निरखि सुंदरता, आनन्द-सागर उर न समात।
बही दृगन धारा अबाध गति, प्लावित कर शुचि मुख-जलजात॥
देखि राधिका मुख-शशि सुखमय, हर्षित भये मोहन रस-मग्न।
सहसा एक नयो भय उपज्यो, तातें भयो स्याम-सुख-भग्न॥
"देखि मोहिं प्रियतमा राधिका कितनी सुखी भई एहि काल।
आँखिन ओझल होत अदर्शन तें कैसी होगी बेहाल!
सहि पावैगी कैसे राधा हृदय-विदारक सो उर-शूल?"
"हाय!" पुकार रो उठे मोहन, सहसा गये सकल सुख भूल॥
देखि विषाद भरयो प्रियतम-मुख, काँपि उठ्यो राधा-तन धीर।
उठी हृदय तें हूक, बिंधि गयो मानों विषम विष-बुझ्यो तीर॥
निज सुख-हेतु स्याम-सन्मुख मैं आई क्यों अपराधिनि आज?
जो सुख स्याम-दुःख कौ कारण, ता पर परी क्यों नहीं गाज?
नहीं आवती जो सन्मुख मैं, होती नहिं आनन्द-विभोर।
मेरी भावी दुःख-शंका तें तो न दुःखी होते चित-चोर॥
मेरे दुःख-दुखी वे प्रियतम, मेरे सुख तें सुखी अमान।
तिन कूँ नित्य दुःखी मैं करती, निज-सुख-इच्छामें बेभान॥
कबहूँ न मैं देखूँ अब तिन कूँ, देख जु पाऊँ रहूँ सचेत।
सुख-लहरी आवे न वदनपर, प्रगट न होवे सुख-संकेत॥

[365]

(Rāga Pīlū - Tāla Kaharavā)

कृष्ण-प्रिया राधा-चरन चिपकी रज बड़भाग।
छाड़ि ताहि चलन न चहति, राधा अति अनुराग॥

ENGLISH TRANSLATION

Continuation of [364]

Upon His head shines a lovely, matchless jeweled crown adorned with a peacock plume.
His lips are rosy, His rows of teeth revealed, and a gentle, nectar-sweet smile rests upon them.
Pearls and gems adorn His broad chest, together with fragrant flower and tulasi garlands.
The little bells at His waist sound sweetly, and the anklets upon His feet ring and chime.
Bearing an incomparable, boundless and unearthly beauty, Syama walks along the path.
Seated at a window, Radha gazes upon His glorious face with unblinking eyes.
Her eyes remain unsatisfied while drinking His beauty, and the ocean of bliss cannot fit within Her heart.
A ceaseless stream flows from Her eyes and floods Her pure lotus face.
Seeing the blissful moon of Radhika's face, Mohana becomes joyful and immersed in rasa.
Suddenly a new fear arises, and Syama's happiness is shattered:
"Seeing Me, My beloved Radhika is so happy at this moment.
How distraught will She become when I pass from Her sight and can no longer be seen?
How will Radha endure that heart-rending thorn within Her breast?"
Crying "Alas!" Mohana bursts into tears and suddenly forgets all happiness.
Seeing sorrow fill the Beloved's face, Radha's composed body begins to tremble.
A pang rises from Her heart as though it were pierced by a terrible, poison-tipped arrow.
"Why did I, an offender, come before Syama today for the sake of my own pleasure?
Why did lightning not strike this happiness, which has become the cause of Syama's sorrow?
Had I not come before Him, I would not have become overwhelmed by joy,
and the thief of hearts would not have suffered from fear of my future sorrow.
The Beloved suffers from my sorrow and receives boundless happiness from my happiness,
yet, unconscious in desire for my own pleasure, I forever make Him suffer.
I shall never look upon Him again; if I do see Him, I shall remain vigilant.
No wave of happiness will reach my face, and no sign of joy will appear."

[365]

(Raga Pilu - Tala Kaharava)

Blessed is the dust clinging to the feet of Radha, Krishna's Beloved.
Because of Radha's profound love, it refuses to leave Her and move away.

ORIGINAL Braj Bhasha and Hindi

[366]

(Dohā)

प्यारी-पग काँटो चुभ्यो, निकसी मुख सिसकार।
सुनि बेसुध दौरे तुरत, अति सुध रहे निकार॥

[367]

(Dohā)

कदम्ब-वृक्ष-छाया सुखद, राजत स्यामा-स्याम।
करत परस्पर रुचिर मधु विविध विनोद ललाम॥
खेलत-खेलत ही लई राधा मुरलि छिपाय।
लाड़िलि की लीला ललित, समुझे स्वामी सुभाय॥
छिपे तुरत, राधा विकल, विरहाकुल गंभीर।
ठाढ़ी भरे विषाद मन, रस-सागरके तीर॥
औचक कैसे प्रियतम गये, चिंता चित्त अपार।
भ्रुकुटि कुटिल भई मान-वश, मगन विचित्र विचार॥

[368]

(Rāga Māṇḍa - Tāla Kaharavā)

लै मुरली प्रिय छिप गये, विरहाकुल गंभीर।
मानिनि-सी बैठी विकल, रस-सागरके तीर॥

[369]

(Rāga Khamāja - Tīna Tāla)

विरह-व्यथा-पीड़ित, विषाद-मुख, बैठी निज एकान्त निकुंज।
प्रियतम-स्मृति-रत, विरत जगत सब, विस्मृत सकल विषय-सुख-पुंज॥
श्याम-वियोग-अनल जलते सब अंग, अनलसे उपजा जल।
बही अश्रुधारा अजस्र अति उष्ण, जलाती सारा स्थल॥
उदय हुआ उच्चाट घोर उर, निकली मुखसे करुण पुकार,
"हा प्राणेश! प्राणवल्लभ! हे प्राण-प्राण! हा प्राणाधार!"

ENGLISH TRANSLATION

[366]

(Couplet)

A thorn pierces the Beloved's foot, and a gasp escapes Her lips.
Hearing it, He instantly runs to Her, losing all awareness while remaining supremely attentive to Her alone.

[367]

(Couplets)

Beneath the pleasant shade of a kadamba tree, Syama and Syama's Beloved shine together, performing many lovely, nectar-sweet and delightful amusements with one another.
In the midst of play, Radha takes the flute and hides it.
The Lord naturally understands the Beloved Lady's graceful game.
He immediately conceals Himself. Radha becomes distraught, grave and tormented by separation.
She stands at the shore of the ocean of rasa, Her mind filled with sorrow.
How did the Beloved suddenly disappear? Limitless worry fills Her heart.
Her brows curve beneath loving displeasure, and She becomes absorbed in wondrous thought.

[368]

(Raga Manda - Tala Kaharava)

Taking the flute, the Beloved has hidden Himself, leaving Her grave and afflicted by separation.
Like an offended beloved, She sits distraught upon the shore of the ocean of rasa.

[369]

(Raga Khamaja - Tina Tala)

Afflicted by the pain of separation, Her face sorrowful, She sits in Her secluded bower.
Absorbed in remembrance of the Beloved, detached from the world, She forgets every mass of sensory pleasure.
Every limb burns in the fire of separation from Syama, and water arises from that fire.
An endless stream of burning tears flows, scorching the whole ground.
Terrible desolation rises within Her heart, and a piteous cry escapes Her lips:
"O Lord of my life! O Beloved of my life! O life of my life! O support of my life!"

ORIGINAL Hindi

Continuation of [369]

वचन रुद्ध हो गया अचानक, सूखे नेत्र, स्तब्ध सब अंग।
हुए, तभी दीखे मनमोहन, विजयी अमित अनन्त अनंग॥
मधुर-सुमधुर, मधुर उससे भी, परम मधुर, उससे भी और।
मधुर-मधुरतम, नित्य-निरन्तर वर्धनशील मधुर सब ठौर॥
अंग-अंग माधुर्य-सुपूरित, मधुर अमृतमय पारावार।
अखिल विश्व-सौन्दर्य, मधुर माधुर्य सकलके मूलाधार॥
नील कमल कमनीय कलेवर, सहज सौरभित मधुर अपार।
नेत्रद्वय, मुख, नाभि, करद्वय, चरणद्वय द्युति-सुषमागार॥
विविध वर्ण, सौरभ विभिन्न-युत अष्ट-कमल ये अति अभिराम।
यों विकसित नव कमल मिलित हो, अनुपम शोभा हुई ललाम॥
देख छबीली छटा, देख छरहरा वदन, छाया आनन्द।
छकी, लुभाई, लगी देखने अपलक अति अतृप्त अद्वन्द्व॥
उमड़ा उर आनन्द-सुधा-निधि, बही नेत्र शीतल रस-धार।
देख अतुल छवि, माधव मृदु हँस बोले अमृत वचन सुख-सार॥
"प्रिये! तुम्हारा तन-मनका यह दिव्य अतुल लीला-विस्तार।
सहज निरीहरूप मुझमें भी करता इच्छाका संचार॥
परमानन्दरूप मैं पाता इसे देख अतिशय आनन्द।
इसीलिये मैं छिप-छिपकर अविरत देखा करता स्वच्छन्द॥
परमसिद्ध योगीन्द्र, ब्रह्मवेत्ता मुनीन्द्र, शुचितम सब संत।
छू सकते न तुम्हारी छाया, पा सकते न भावका अन्त॥
ललचाते नित रहते, कहते, धन्य! धन्य!! गोपीजन-भाव!
चरण-धूलि-कण सदा चाहते, सेवाका अति रखते चाव॥
इसीलिये वे पशु-पक्षी-द्रुम बन ब्रजमें लेते अवतार।
पद-रज-कण लै गोपीजनका होते धन्य सिरोंपर धार॥"

ENGLISH TRANSLATION

Continuation of [369]

Her speech suddenly stops, Her eyes dry and every limb motionless.
Then the mind-enchanter appears, victorious over countless and infinite Cupids.
Sweet, sweeter than sweetness, supremely sweet and sweeter still,
sweetest of the sweet, His sweetness eternally increases everywhere without cease.
Every limb is filled with sweetness, a boundless ocean of sweet nectar.
He is the beauty of the entire universe and the original foundation of every sweet charm.
His lovely body resembles a blue lotus, naturally fragrant with immeasurable sweetness.
His two eyes, face, navel, two hands and two feet are treasuries of radiance and loveliness.
These eight enchanting lotuses possess diverse colors and distinct fragrances.
Together with the lotus of His blossoming body, the nine lotuses create incomparable splendor.
Seeing His graceful beauty and slender form, bliss descends upon Her.
Intoxicated and captivated, free from duality yet wholly unsatisfied, She gazes without blinking.
An ocean of nectarean bliss surges within Her heart, and a cooling stream of rasa flows from Her eyes.
Seeing Her matchless beauty, Madhava smiles gently and speaks nectar-filled words, the essence of happiness:
"Beloved, this divine and incomparable unfolding of lila through Your body and mind
awakens desire even within Me, whose nature is naturally free from desire.
Though I am the embodiment of supreme bliss, beholding it gives Me extraordinary joy.
Therefore I hide and forever watch You freely from concealment.
Supremely perfected lords of yoga, sages who know Brahman and all the purest saints
cannot touch even Your shadow or reach the limit of Your feeling.
They forever yearn and cry, 'Blessed, blessed is the feeling of the gopis!'
They eternally desire a particle of the dust of their feet and cherish an intense longing to serve.
Therefore they take birth in Vraja as animals, birds and trees,
becoming blessed by taking a particle of the gopis' foot-dust and bearing it upon their heads."

ORIGINAL Hindi

[370]

(Tune: Lāvanī - Tāla Kaharavā)

मलयज पवन, उल्लसित पुलकित लता-गुल्म-तरु क्षुद्र विशाल।
कानन कलित सुशोभित, पिक-शुक-कूजित, मुकुलित मधुर रसाल॥
निर्मल जल-पूरित सर-सरिता करती शीतलता संचार।
कुंज-कुटीर कुसुम नव-पल्लव, करते अलि-कुल मधुर गुंजार॥
आयी अतिशय प्रमुदित राधा, अन्तरंग सखियाँ ले साथ।
हँस-हँस थी कर रही मधुर आलाप, हिलाती कोमल हाथ॥
बता रही थी, कैसे वह कल आ न सकी थी कुंज-कुटीर।
कैसे बेसुध थी, कैसे था रहा अचेतन स्थूल शरीर॥
प्रियतम-ध्यान-जनित-सुख-सागरमें वह कैसे रही निमग्न।
रहा न था कुछ भी, थी वह बस केवल प्रियतमसे संलग्न॥
बाह्य-ज्ञान-विरहित बरबस, वह याद न रख पायी संकेत।
इसीलिये वह बाहर देख न पायी प्रिय आनन्द-निकेत॥
सखियोंसे कह रही लाड़िली थी यों, इसी बीच शुचि एक
श्याम-सखी आ बोली, "राधा! सुनो बात मेरी सविवेक।
अखिल-रसामृत-सिन्धु रसिक-प्रिय यहाँ पधारे थे कल श्याम,
बड़ी मधुर आशा ले मनमें तुमसे मिलनेकी अभिराम॥
पर न प्राप्त कर तुम्हें हुए अति कातर-दुःखी स्वयं सुख-धाम।
भूल अन्न-जल-निद्रा, रहे प्रतीक्षामें आतुर वसु-याम॥
अन्तरंग सखियोंने प्रातः देखा, पड़े अचेत-उदास।
किसी तरह ले गयीं उठा वे उनको सत्वर कुंज-विलास॥
छिड़क गुलाब कराया चेतन, मनमें भरे विषाद अपार।
'हा राधे! हा प्राणवल्लभे! प्रिये!' तभीसे रहे पुकार॥"
श्याम-सखीसे सुनते ही दुःखप्रद समाचार यह घोर,
अधोमुखी हो सुधामुखी श्रीराधा हुई विषाद-विभोर॥

ENGLISH TRANSLATION

[370]

(Tune: Lavani - Tala Kaharava)

The sandal-scented breeze blows while vines, shrubs and trees, small and great, rejoice and thrill.
The lovely forest shines, cuckoos and parrots call, and sweet mango trees open their buds.
Ponds and rivers filled with stainless water spread coolness everywhere.
Flowers and new leaves cover the bower cottages, while swarms of bees hum sweetly.
Radha arrives in supreme joy, accompanied by Her intimate friends.
Laughing, moving Her tender hands and speaking sweetly, She explains
why She could not come to the bower cottage the previous day,
how She had lost all awareness while Her physical body remained unconscious.
She had been submerged in an ocean of happiness born of meditation upon the Beloved.
Nothing else remained; She was joined only to Him.
Irresistibly deprived of outer awareness, She could not remember their appointed signal
and therefore could not look outward and see the Beloved, the abode of bliss.
As the cherished Lady spoke thus to Her friends, one pure companion of Syama arrived and said,
"Radha, listen thoughtfully to what I tell You.
Yesterday Syama, the rasika Beloved and ocean of all nectarean rasa, came here
with a beautiful, sweet hope within His mind of meeting You.
Unable to find You, the very abode of happiness became deeply distressed and miserable.
Forgetting food, water and sleep, He waited eagerly through all eight watches.
At dawn His intimate companions found Him lying unconscious and dejected.
Somehow they lifted Him and quickly carried Him to the pleasure bower.
Sprinkling rosewater, they revived Him, but limitless sorrow filled His mind.
Ever since then He has cried, 'O Radha! O Beloved of My life! O Beloved!'"
Hearing this terrible and painful news from Syama's companion,
nectar-faced Sri Radha lowered Her face and became overwhelmed by grief.

ORIGINAL Hindi

Continuation of [370]

राधा-हृदय-विषाद क्षणोंमें निकला, फैला चारों ओर।
मुरझाये तरु-लता, हो गये अति विषण्ण शुक-पिक-अलि-मोर॥
मलिन हुई सब वन्य-प्रकृति अति, छाया सभी ओर अनुताप।
तुरत जल उठा बड़वानल-सा सर-सरिता-जल अपने-आप॥
हो व्याकुल अर्धोन्मत्त-सी उठी, न तनकी तनिक सँभाल।
नेत्रोंसे बह चली उष्ण धारा, था मन चंचल बेहाल॥
दिव्य सुकोमल काँप उठा सुकुमार मधुर वह स्वर्ण-शरीर।
करने लगी करुण क्रन्दन वह, सिसक-सिसककर बनी अधीर॥
"हूँ मैं कैसी नीच पापिनी, हुई ध्यान-सुखमें जो लीन।
भूली प्रियतम-सुख, मैं बनकर स्व-सुख-वासना-जलकी मीन॥
दुःख-हेतु मैं हूँ प्रियतमकी, नीच स्वार्थमें सनी असार।
ऐसे पतित घृणित जीवनको बार-बार अतिशय धिक्कार॥
मेरे लिये प्राणवल्लभको सहना पड़ा घोर संताप।
भूखे-प्यासे रहे, न सोये, किया भयानक मैंने पाप॥
प्रेम-नामको किया कलंकित, काम-पापसे मैं भरपूर।
प्रियतम-सुख-घातिनि मैं, दुःख-विधायिनी, सदा मोह-मद-चूर॥
कैसे, क्या मैं करूँ घोर इस पातकका अब प्रायश्चित्त?
नहीं त्याग, तप, शुचिता मुझमें, नहीं तनिक भी साधन-वित्त॥
डूबी रहूँ दुःख-सागरमें नित्य-निरन्तर काल अनन्त,
यदि इस पातक-बीज स्वसुख-अभिलाषा-पातकका हो अन्त॥
प्रभो! कृपाकर करो आज तुम मुझे, वरद! दे यह वरदान:
कभी नहीं छोड़ूँ प्रियतमको, करूँ न कभी भूलकर ध्यान॥
जहाँ बुलावें, जब जो चाहें, जाऊँ, करूँ वही मैं काम।
मनकी छोड़ सभी, मैं चिपटी रहूँ चरण-युग आठों याम॥"
इतना कह पड़ गयी धरणिपर अकस्मात होकर अज्ञान।
प्रकट हुए वे प्रेमरसार्णव प्रियतम तुरत स्वयं भगवान॥

ENGLISH TRANSLATION

Continuation of [370]

Within moments, the grief in Radha's heart emerged and spread in every direction.
Trees and vines withered; parrots, cuckoos, bees and peacocks became deeply sorrowful.
All forest nature grew dull, and anguish covered every side.
The waters of ponds and rivers suddenly began burning like a submarine fire.
Distraught and half-mad, She rose without the slightest care for Her body.
A burning stream flowed from Her eyes, and Her restless mind was utterly overwhelmed.
That divine, supremely tender, lovely golden body began to tremble.
She sobbed and cried piteously, overcome with impatience:
"How base and sinful I am to have become absorbed in the happiness of meditation!
I forgot the Beloved's happiness and became a fish in the water of desire for my own pleasure.
I am the cause of the Beloved's suffering, worthless and steeped in vile selfishness.
Again and again, shame upon such a fallen and contemptible life!
Because of me, the Beloved of my life had to endure terrible anguish.
He remained hungry, thirsty and sleepless. I have committed a dreadful sin.
Filled with the sin of selfish desire, I have stained the very name of love.
I destroy the Beloved's happiness, inflict sorrow and remain intoxicated with delusion and pride.
How and by what act can I now atone for this terrible sin?
I possess no renunciation, austerity or purity, not the slightest wealth of spiritual practice.
Let me remain submerged in an ocean of sorrow forever and through endless time,
if only the sinful seed, the sin of longing for my own pleasure, may thereby end.
Lord, graciously grant me this boon today, O giver of blessings:
may I never leave the Beloved and never forget to meditate upon Him.
Wherever He calls, whenever and whatever He desires, let me go and perform that very act.
Abandoning every wish of my own, let me cling to His two feet through all eight watches."
Saying this, She suddenly lost awareness and fell upon the earth.
At once the Beloved Himself, the Lord who is an ocean of loving rasa, appeared.

ORIGINAL Hindi

Continuation of [370]

उठा, भुजा भर ले निजांकमें, किया भाल कोमल कर-स्पर्श।
जगी चेतना, देख प्राण-प्रियतमको हर्षित, उमड़ा हर्ष॥
उठी, पार्श्वमें बैठी, दोनों लगे देखने अपलक नैन।
फिर बरसाने लगे नेत्र दोनोंके शीतल रस-सुख-ऐन॥
लगे परस्पर क्षमा माँगने, दोनों दोनोंके आराध्य।
धन्य प्रेम! हो जाता जिसमें साध्य सुसाधक, साधक साध्य॥

[371]

(Rāga Madhuvantī - Tīna Tāla)

विरहाकुल अति व्यथित-हृदय है, छाया है सब ओर विषाद।
एक परम सुख है, प्रियकी है बनी निरन्तर प्यारी याद॥
"श्याम आ गये," इसी समय यह सखिने दिया सुखद संवाद।
सुनते ही उर-व्यथा मिट गयी, बना विषाद परम आह्लाद॥
उठी, दर्शनातुर विह्वल हो, भाग चली प्रियतमकी ओर।
कौन, कहाँ, क्यों भाग रही मैं, भूली होकर प्रेम-विभोर॥
मदमाती डगमगती दौड़ी, पहुँची तुरत कुंजके द्वार।
देखा, खड़े मधुर मुसकाते वहाँ प्रेम-धन नन्द-कुमार॥
देख परस्पर मुख-शशि अनुपम, अगणित विधु-निन्दक सुख-सार।
हुए निमग्न प्रेम-सुख-रसनिधि, दृगसे बही प्रेम-रस-धार॥
जगी तुरत अपनी अयोग्यता, प्रेमहीनताकी अनुभूति।
दीखी उधर रूप-गुण-निधिकी अतुल पवित्र प्रेम-अभिभूति॥
उपजा मन संकोच, बढ़ी फिर प्रियता प्रियतमपर सविशेष।
कहाँ अतुल ये सर्वगुणाश्रय, कहाँ हीन मैं सद्गुण-लेश॥
कितने अमित प्रेममय प्रियतम, कितने सहज असीम उदार,
जो मिलने मुझ-सी मलिनासे आये स्वयं तुच्छता धार॥
इतनेमें प्रियतमने उसको स्नेह-भरे हाथोंसे खींच,
अति निषेध करते-ही-करते लिया उसे निज उरमें भींच॥

ENGLISH TRANSLATION

Continuation of [370]

He lifted Her, filled His arms with Her and drew Her into His lap, gently touching Her brow with His hand.
Consciousness awoke; seeing the Beloved of Her life joyful before Her, joy surged within Her.
She rose and sat beside Him, and both gazed at one another with unblinking eyes.
Then both pairs of eyes began showering cooling rasa, the abode of happiness.
Each began asking forgiveness of the other, for each was the other's worshipful Lord.
Blessed is love, in which the goal becomes the perfect seeker and the seeker becomes the goal.

[371]

(Raga Madhuvanti - Tina Tala)

Tormented by separation, Her heart is deeply pained and sorrow covers every side.
One supreme happiness remains: tender remembrance of the Beloved has become continuous.
At that moment a companion brings the joyful news, "Syama has come."
The moment She hears it, the heart's anguish vanishes and grief becomes supreme delight.
Overwhelmed and longing for His vision, She rises and runs toward the Beloved.
Immersed in love, She forgets who is running, where She goes and why.
Intoxicated and staggering, She runs and immediately reaches the bower's door.
There She sees the young son of Nanda, Her treasure of love, standing with a sweet smile.
Each beholds the other's matchless moonlike face, essence of joy that puts countless moons to shame.
Both become submerged in the treasury of loving happiness and rasa, while streams of love-rasa flow from their eyes.
At once awareness of Her own unworthiness and lovelessness awakens.
Before Her She sees the unequaled, sacred manifestation of love in the treasury of beauty and virtue.
Reserve arises within Her mind, and Her love for the Beloved grows especially intense.
Where is this incomparable refuge of every virtue, and where am I, destitute of even a trace of goodness?
How immeasurably loving and naturally, infinitely generous is the Beloved,
who humbled Himself and came to meet an impure woman like me!
Just then the Beloved draws Her toward Him with affectionate hands.
Though She protests intensely, He gathers Her and presses Her to His breast.

ORIGINAL Hindi and Braj Bhasha

Continuation of [371]

मिलनेपर निषेध शुचि होता, अमिलनमें मिलनेकी चाह।
पावन परम प्रेम-रस-निधिकी मिलती नहीं किसीको थाह॥
अपने दोष दीखते अगणित, उसका सद्गुण-सिन्धु अपार।
उदय नहीं हो पाता इससे कहीं कभी गर्वाहंकार॥
भरता रहता प्रेम-सिन्धु नित, पर न कभी भर पाता पूर्ण।
प्रेम-वृद्धिकी सहज होड़ दिखलाती अपना प्रेम अपूर्ण॥

[372]

(Rāga Bhairava - Tīna Tāla)

सखी! वह कैसो मीठो सपनो।
देखत ही प्रेमाम्बुधि उमग्यो, बिसर्यो तन-मन अपनो॥
ठाढ़ी हुती भोरकी बेला हौं निकुंजके द्वार।
अति अनमनी, विरह-दुःख-पीड़ित, लखि जीवन निस्सार॥
आय अचानक पाछे सौं मेरे ढिंग वे चुपचाप।
कोमल करतल सौं ढाँके दृग दोऊ अपने-आप॥
कर परसत बिजुरी-सी दौरी, बढ़्यो अति अनुराग।
हौं पहचानि गई प्रियतम-कर, प्राण उठे पुनि जाग॥
आय गये सन्मुख जीवन-धन प्रियतम हरि अनवद्य।
हिय-सरोज बिकस्यो दरसन करि प्रिय-दिनकर के सद्य॥
मिले नयन सौं नयन, हृदय सौं हृदय, बिना व्यवधान।
शान्त भयो विरहानल करि कै प्रेम-सुधा-रस-पान॥
इतने महँ कोउ आय जगाई मो कहँ कुलिश-कठोर।
जरत हियौ तबही सौं सजनी! बिछुरे प्राण-किशोर॥

[373]

(Rāga Jaṅgalā - Tāla Kaharavā)

नियत समयपर पहुँच न पायी मैं संकेत-स्थान।
आये विविध विघ्न-बाधा मिल, लज्जा-भय-अज्ञान॥

ENGLISH TRANSLATION

Continuation of [371]

When union comes, sacred refusal arises; when union is absent, longing for union arises.
No one can fathom the supremely holy treasury of loving rasa.
Each sees countless faults in the self and an immeasurable ocean of virtue in the other.
Therefore pride and ego can never arise anywhere.
The ocean of love forever fills yet never becomes completely full.
Their natural contest to increase love reveals each one's own love as incomplete.

[372]

(Raga Bhairava - Tina Tala)

Friend, what a sweet dream it was!
The moment I saw Him, the ocean of love surged and I forgot my own body and mind.
At dawn I stood at the entrance of the bower,
utterly distraught, tormented by separation and seeing life as worthless.
Suddenly He came silently from behind and stood beside me.
With His tender palms He covered both my eyes.
At the touch of His hands, lightning coursed through me and love greatly increased.
I recognized the Beloved's hands, and my life awoke again.
Hari, the flawless Beloved and treasure of my life, came before me.
Beholding the beloved sun, the lotus of my heart instantly blossomed.
Eyes met eyes and heart met heart without obstruction.
The fire of separation became still after drinking the nectarean rasa of love.
Just then someone as hard as a thunderbolt came and awakened me.
Friend, ever since the young Lord of my life departed, my heart has burned.

[373]

(Raga Jangala - Tala Kaharava)

I could not reach the trysting place at the appointed time.
Many obstacles and impediments arose together with shame, fear and confusion.

ORIGINAL Hindi

Continuation of [373]

घन-विद्युत् गर्जन-तर्जन, अति वर्षा झंझावात।
अन्धकारमय पथ, दिनमें हो गयी भयानक रात॥
इतनेपर भी पहुँच गये प्रिय, क्षणभर हुई न देर।
हो अधीर, कर रहे प्रतीक्षा, लगा रहे मन टेर॥
पहुँची अति विलम्बसे, प्यारे लगे पूछने बात।
मृदु कर-कमलोंसे सहलाने लगे स्वयं मम गात॥
बोले, "क्यों आयी तुम इस दुर्दिनमें कर परिताप?
सुख पहुँचाने मुझको तुम नित ही सहती संताप॥"
मैंने कहा, "प्राणधन! तुम तो सदा यही हो कहते।
पता नहीं तुम मेरे सुख-हित कितने संकट सहते॥
कितना तुम्हें सताती, कितना देती कष्ट अपार।
पर तुम क्षुब्ध न हो कदापि, करते नित नूतन प्यार॥
गिनते मम दूषणको भूषण, तमको विमल विकास।
मेरे अघको पुण्य मानते, कटुताको उपहास॥
सदा देखते रहते, प्यारे! मेरे मुखकी ओर।
देख जरा-सा मलिन, तुरत हो जाते दुःख-विभोर॥
मुझको सुखी देखनेको ही करते सारे काम।
एक इसी चिन्तामें रहते, प्यारे! आठों याम॥"
तरुण तमाल, कनक-लतिका सम नित्य मिलित तजि निज-पर।
घन-दामिनि सम, मोहन-मोहनि मोहत सतत परस्पर॥

[374]

(Rāga Guṇakalī - Tāla Rūpaka)

जग रही थी रातभर सुधिहीन मैं।
थी सुखी प्रियके स्मरणमें लीन मैं॥
नित्य ही जगते निशा यों बीतती।
श्यामकी स्मृति-खान तदपि न रीतती॥

ENGLISH TRANSLATION

Continuation of [373]

Clouds and lightning thundered and threatened; rain and tempest raged.
The path was dark, and a fearsome night descended in the middle of day.
Even so, the Beloved arrived without a moment's delay.
Growing restless, He waited and called to me within His mind.
I arrived exceedingly late. The Beloved began asking what had happened
and Himself stroked my body with His tender lotus hands.
He said, "Why did You come and torment Yourself in such terrible weather?
You forever endure suffering simply to bring Me happiness."
I replied, "Treasure of my life, You always speak this way.
No one knows how many dangers You endure for my happiness.
How greatly I trouble You and cause You limitless pain,
yet You never become disturbed and forever offer new love.
You count my faults as ornaments, my darkness as stainless radiance,
my sins as virtue and my harshness as gentle play.
Beloved, You forever gaze toward my face.
The moment You see it slightly pale, You become overwhelmed by grief.
You perform every act only to see me happy.
Beloved, this one concern fills all eight watches of Your day."
Like a young tamala tree and a golden vine, they remain forever entwined, abandoning self and other.
Like a rain cloud and lightning, Mohana and His enchantress forever captivate one another.

[374]

(Raga Gunakali - Tala Rupaka)

I remained awake all night, oblivious to everything.
Absorbed in remembrance of the Beloved, I was happy.
Night after night passes while I remain awake in this way,
yet the treasury of Syama's remembrance never becomes empty.

ORIGINAL Hindi

Continuation of [374]

आज प्रातः सहज झपकी आ गयी।
वह मुझे मधुपुरीमें पहुँचा गयी॥
देखकर मैं दशा विचलित हो गयी।
उसी क्षण मन-शान्ति मेरी खो गयी॥
वाटिकामें घूमते वे श्याम थे।
दुःखी व्याकुल हो रहे अविराम थे॥
नेत्र थे आँसू-सलिल बरसा रहे।
विकलताको और भी सरसा रहे॥
"हा प्रिय! हा राधिके! हृदयेश्वरी!
हा सकल सुखसाधिके! प्राणेश्वरी!
लोग कहते यहाँ अति सुख-साज है।
देखता मैं, छा रहा दुःख-राज है॥
है नहीं तेरे बिना सुख एक पल।
चित्त अधिकाधिक हुआ जाता विकल॥"
बिलखते यों पड़े सहसा भूमिपर।
दौड़ मैंने ले लिया निज गोद सिर!
हाय! इतनेमें तुरत मैं जग गयी!
अग्नि दारुण प्राणमें बस लग गयी॥
सोचती हूँ तभीसे मैं मन दिये,
हो रहे क्यों विकल प्रिय मेरे लिये॥
रूप-गुणसे हीन तुच्छ नगण्य मैं,
कुमति, कुत्सित भाव, नित्य जघन्य मैं॥
है रिझानेको नहीं गुण एक भी,
निन्दनीय नितान्त, दोष भरे सभी॥
हूँ नहीं मैं कभी उनको भूलती,
इसी कारण बस जो रहती झूरती॥

ENGLISH TRANSLATION

Continuation of [374]

This morning I naturally drifted into a brief sleep.
It carried me to Mathura.
Seeing His condition, I became distraught.
At that very moment the peace of my mind was lost.
Syama was wandering through a garden,
ceaselessly sorrowful and distressed.
His eyes were showering streams of tears
and making His anguish still more tender.
"O Beloved! O Radhika, sovereign of My heart!
O fulfiller of every happiness, sovereign of My life!
People say this place is richly furnished with happiness,
but I see only the kingdom of sorrow spreading everywhere.
Without You there is not a moment of happiness.
My heart grows ever more distressed."
Lamenting thus, He suddenly fell upon the earth.
I ran to Him and took His head into my lap.
Alas, at that very moment I awoke!
A terrible fire took hold within my life.
Ever since, I have pondered with concentrated mind:
why should the Beloved suffer such anguish for me?
I am insignificant and worthless, devoid of beauty and virtue,
always wicked-minded, base in feeling and contemptible.
I possess not a single quality that could please Him,
but am utterly blameworthy and filled with faults.
I never forget Him,
and this alone is why I remain forever pining.

ORIGINAL Hindi

Continuation of [374]

सदा उनके सरल मनमें मैं बुरी।
यह स्मृति ही आघात करती बन छुरी॥
भूल उनको मैं अगर जाऊँ अभी,
तो न हो फिर दुःख प्रियतमको कभी॥
प्राणका आधार है प्रियका स्मरण।
प्राण हर लेगा तुरत ही विस्मरण॥
किन्तु दुःख-विमुक्त हों यदि प्राणधन,
लाख ऐसे प्राण दूँगी सुखी मन॥
श्यामकी स्मृति अभी तुम हर लो प्रभो!
मरूँ सुखसे, हों सुखी प्रियतम विभो!॥

[375]

(Rāga Vilāsakhānī - Tāla Kaharavā)

सखी! न कोई और जगतमें मुझ-सा कहीं अघी दुःख-धाम,
जिसके कारण रहते प्रियतम दुःखी, नहीं पाते विश्राम॥
भूल न सकती मैं प्रियतमको एक पलक भी आठों याम।
इसीलिये वे मेरी स्मृतिमें रहते सदा व्यथित घनश्याम॥
सुख-साधन समग्र, सेवक शुचि, सु-प्रासाद, रम्य आराम,
ललना गुण-सौन्दर्य परम माधुर्यमयी सेविका ललाम॥
सब कुछ होनेपर भी रहती मेरी स्मृति छायी उर-धाम।
इससे कुछ न सुहाता उनको, पाते नहीं तनिक आराम॥
मैं यदि भूल सकूँ तो वे भी भूल जायें मुझको सुखधाम।
पाकर सब अनुकूल, बनें वे सुखी सहज प्रिय प्राणाराम॥
प्यारी सखी! करो तुम ऐसा कोई तुरत सिद्धिप्रद काम।
मेरे मनसे मृत-संजीवनि स्मृति उनकी मिट जाय तमाम॥
मुझे बताओ या मैं जिसको करूँ अभी मनसे अविराम,
जिससे हों वे सुखी प्राणधन, खिले वदन-पंकज अभिराम॥

ENGLISH TRANSLATION

Continuation of [374]

Within His guileless mind I am forever a source of pain.
This very remembrance strikes Him like a knife.
If I could forget Him now,
the Beloved would never again suffer sorrow.
Remembrance of the Beloved is the support of my life.
Forgetting Him would instantly take that life away.
Yet if the treasure of my life could thereby become free from suffering,
I would gladly give a hundred thousand such lives.
Lord, remove Syama's memory from me now!
Let me die happily, and let the almighty Beloved be happy!

[375]

(Raga Vilasakhani - Tala Kaharava)

Friend, nowhere in the world is there another sinner and abode of sorrow like me,
because of whom the Beloved remains unhappy and finds no rest.
I cannot forget the Beloved for even a blink through all eight watches.
Therefore dark Syama forever remains afflicted by remembering me.
He possesses every means of happiness, pure servants, excellent palaces and lovely pleasure gardens,
and beautiful attendants who are treasuries of virtue, beauty and supreme sweetness.
Yet despite possessing everything, memory of me continues to cover the abode of His heart.
Therefore nothing pleases Him and He finds not the slightest rest.
If I could forget, then He too could forget me, O abode of happiness.
Finding everything favorable, the beloved delight of my life would then naturally become happy.
Dear friend, perform at once some effective act
that will wholly erase from my mind His life-restoring memory.
Tell me what unceasing practice I should now undertake within the mind
so that the treasure of my life may be happy and the lovely lotus of His face may blossom.

ORIGINAL Braj Bhasha and Hindi

[376]

(Rāga Aḍānā - Tīna Tāla)

नाथ! अब मो पै कृपा करौ!
जसुमति मैयाके नारायन! मो पै आजु ढरौ॥
मोरे मन तैं मधुर स्यामकी सुधि तत्काल हरौ,
जातैं भूलि सकैं वे मो कूँ, सुख हो बिनैं खरौ॥
प्रिय-सुख-काज प्राण जो जावें, मेरो काज सरौ।
या तैं अधिक लाभ नहिं दूजो मो कूँ समुझि परौ॥

[377]

(Rāga Varāḍī - Tāla Mūla)

मधुर मनोहर नील-श्याम-तन, अनुपम छबिमय।
कोटि-कोटि मन्मथ-मन्मथ, सौन्दर्य सुधामय॥
कहाँ दिव्य गुण-रूप-राशि वह मुनि-मन-हारिणि,
कहाँ कुरूपा मैं अति कुत्सित तन-मन-धारिणि॥
यद्यपि बाहर नहीं दीखते चिह्न बुरे अति,
पर चल रही अहं-क्षत-धारा हृदय तीव्र गति॥
ममता मनमें भरी, नहीं समता है किंचित्।
सदा रागमें रँगी, रागसे संतत सिंचित॥
दीख रही ऊपर छायी ठंढक सुख-व्यापिनि,
भीतर जलती अग्नि कामनाकी संतापिनि॥
सहज हृदयका क्रोध छा रहा भीतर-बाहर,
लोभ हृदयमें भरा, कर्म करवाता दुःखकर॥
हुए प्रकट सब दोष भयानक मेरे सम्मुख,
काँपी, डरी, निराशा-सी छायी मेरे मुख॥

Pads 374 through 376 form a single līlā episode.

ENGLISH TRANSLATION

[376]

(Raga Adana - Tina Tala)

Lord, show me Your grace now!
O Narayana of Mother Yasoda, let Your compassion flow upon me today.
Immediately remove sweet Syama's remembrance from my mind
so that He may forget me and find unalloyed happiness.
If my life departs for the Beloved's happiness, my purpose will be fulfilled.
I understand that no greater attainment than this could ever come to me.

[377]

(Raga Varadi - Tala Mula)

His enchanting dark-blue body is sweet and filled with matchless beauty,
nectarean loveliness that bewilders millions upon millions of Cupids.
Where is that divine treasury of beauty and virtues that steals the minds of sages,
and where am I, ugly and bearing a thoroughly base body and mind?
Although no terribly evil marks appear outwardly,
a violent stream issuing from wounded ego rushes through my heart.
Possessiveness fills the mind, and there is not the slightest equality.
It is forever dyed in attachment and continually watered by attachment.
Outwardly, an all-pervading coolness of happiness appears to cover me,
while inwardly the tormenting fire of desire burns.
The heart's natural anger spreads within and without,
and greed fills the heart and drives it to painful actions.
All my dreadful faults became manifest before me.
I trembled in fear, and despair covered my face.

Book note: Pads 374 through 376 form a single lila episode.

ORIGINAL Hindi

Continuation of [377]

किस साहससे प्रियतमके समीप मैं जाऊँ?
तन-मन मलिन अपार, किस तरह मुख दिखलाऊँ?
किस मुख उनसे कहूँ, मुझे दो पद-पंकज प्रिय!
शुचि पद-रज दे, मुझे बना दो शुद्ध सत्त्वमय॥
मान नहीं मन रहा किंतु, मचला वह अतिशय,
चलो, चलो प्रियकी सन्निधिमें, छोड़ो श्रम-भय॥
उठने लगी, गिरी फिर अपनी ओर देखकर,
घृणित दोषसे पूर्ण, हाय! मैं जाऊँ क्योंकर?
रूप-शील-सौन्दर्य-सद्गुणोंके वे सागर,
अतुलनीय, अनुपम सब विधि, प्रियतम नट-नागर॥
मेरे सदृश न कोई पामर, नीच, घृणित जन।
मिलनेच्छाका त्याग तदपि करता न हठी मन॥
तम-घन इच्छा करे सूर्यसे मिलनेकी ज्यों,
मेरा मन भी श्याम-मिलन-इच्छा करता त्यों॥
पर साहस न जुटा पायी, स्थिति हुई भयानक,
मर्मव्यथा अति असहनीय जग उठी अचानक॥
बाह्य चेतना गयी, पड़ी अब सुध-बुध खोकर।
अंदर प्रकटे श्याम, रूप-गुण-निधि मुनि-मन-हर॥

ENGLISH TRANSLATION

Continuation of [377]

With what courage can I approach the Beloved?
My body and mind are immeasurably impure; how can I show Him my face?
With what face can I ask Him, "Beloved, give me Your lotus feet?
Bestow their pure dust and make me wholly pure in being."
Yet the mind will not submit and grows exceedingly restless:
"Come, come into the Beloved's presence. Abandon exhaustion and fear."
She begins to rise, then falls again after looking upon Herself:
"Alas, filled with contemptible faults, how can I go?
He is an ocean of beauty, character, loveliness and noble virtues,
the Beloved, master of divine play, incomparable and matchless in every way.
There is no one as base, low and contemptible as I.
Yet this stubborn mind refuses to abandon its desire to meet Him.
As a mass of darkness might desire to meet the sun,
so my mind desires union with Syama."
She cannot gather courage, and the situation becomes terrible.
Suddenly an unbearable pain piercing the heart awakens.
Outer consciousness leaves, and She falls, losing all awareness.
Within, Syama appears, treasury of beauty and virtue, stealer of sages' minds.

ORIGINAL Hindi

Continuation of [377]

करने लगे दुलार, सहज मनुहार अपरिमित।
नहलाने बस लगे प्रेम-धारामें अविरत॥
कहने लगे, "तुम्हारे जो कुछ बाहर-भीतर
है, होता है, छिपा न है मुझसे रत्तीभर॥
अहं, ममत्व, सुराग, कामना, क्रोध, लोभ सब
है नित मेरे लिये, नहीं कुछ उनमें तब-अब॥
किंतु तुम्हारा प्रेम शील, निज-गुण न मानकर,
गुणमें करता दोष-बुद्धि नित सत्य जानकर॥
प्रिये! तुम्हारा दैन्य सहज, पावन अति सुखकर।
अतः नित्य रहता मैं सुख-सम्पादन-तत्पर॥"
अन्तर्धान हुए सहसा शुचि रस-वर्षा कर।
खुले नेत्र अविलम्ब, चेतना आयी सत्वर॥
देखा खड़े सामने मृदु मुसकाते प्रियवर।
हुई कृतार्थ विशुद्ध रसभरी पद-रज पाकर॥

[378]

(Tune: Lāvanī - Tāla Kaharavā)

बैठी राधा थीं यमुना-तट, मनही-मन कर रहीं विचार:
मेरे कारण प्रियतमको होता है कितना कष्ट अपार॥
आते मेरे पास सभी आवश्यक कार्योंका कर त्याग।
सहते हिम-आतप-वर्षा अति, रखते नहीं कहीं कुछ राग॥
बड़े-बड़े तार्किक, सिद्धान्ती, तत्त्वज्ञानी, सिद्ध, विदेह
निन्दा करते, खण्डन करते, कर भगवत्तामें संदेह॥
महान ईश्वर सब लोकोंके, सबके एकमात्र आधार,
सर्वातीत, सर्वमय, जिनसे सबका होता है विस्तार॥
वही परात्पर प्रभु करते हैं मुझमें कैसा पावन मोह!
नहीं पलकभर भी सह सकते मेरा कभी नितान्त बिछोह॥
परम प्रेममय, प्रेम-रसिक-वर, प्रेम-विवश वे प्रेमाधार,
मेरे मनके तोष-हेतु वे करते सब कुछ अंगीकार॥
कहाँ नगण्य, तुच्छ मैं, रूप-गुणोंसे विरहित, दोषागार;
कहाँ सर्व सद्गुण-सुषमा-सौन्दर्य अप्रतिमके भंडार॥
मेरे दोषोंपर प्रियतमकी नहीं कदापि दृष्टि जाती।

> लगता, उनके सुखकी मुझमें सब गुणराशि स्थान पाती।।
> सब भगवत्ता भूल, वरण करते वे कुत्सा, कष्ट, कलंक।
> देख तनिक मुख म्लान, तुरत हो आतुर वे भर लेते अंक।।

ENGLISH TRANSLATION

Continuation of [377]

He begins caressing Her and offering limitless, natural endearments.
He simply bathes Her without cease in streams of love.
He says, "Whatever exists or occurs within or outside You
is not hidden from Me by even the slightest fraction.
Ego, possessiveness, passionate attachment, desire, anger and greed
are all forever directed toward Me; there is nothing else in them, now or ever.
Yet such is the nature of Your love that, refusing to regard its own virtues as virtues,
it forever judges those virtues to be faults and accepts that judgment as truth.
Beloved, Your natural humility is sacred and brings supreme happiness.
Therefore I remain eternally intent upon creating Your happiness."
Showering sacred rasa, He suddenly disappears.
Her eyes open at once and consciousness quickly returns.
She sees the Beloved standing before Her with a gentle smile.
Receiving the pure, rasa-filled dust of His feet, She becomes wholly fulfilled.

[378]

(Tune: Lavani - Tala Kaharava)

Radha sat upon the Yamuna's bank, pondering inwardly:
"How much limitless suffering the Beloved endures because of me!
Abandoning every necessary duty, He comes to my side.
He endures cold, burning sun and heavy rain without attachment to anything.
Great logicians, doctrinal scholars, knowers of truth, perfected beings and those beyond bodily awareness
criticize and refute Him, doubting His divinity.
He is the great Lord of every realm, the sole support of all,
beyond everything yet present as everything, the source from which all expands.
What sacred enchantment with me does that transcendent Lord possess!
He cannot endure complete separation from me even for a blink.
Supremely filled with love, foremost relisher of loving rasa, overcome by love and foundation of love,
He accepts everything solely to satisfy my mind.
Where am I, insignificant and worthless, devoid of beauty and virtue, an abode of faults;
and where is He, the incomparable treasury of every noble virtue, loveliness and beauty?
The Beloved never directs His gaze toward my faults.
It seems that within me He finds the whole treasury of virtues that bring Him happiness.

Forgetting all His divinity, He accepts disgrace, hardship and scandal.
If He sees my face even slightly pale, He immediately becomes distressed and gathers me into His lap.

ORIGINAL Hindi

Continuation of [378]

नहीं तनिक भी लज्जा करते, करते नहीं तनिक संकोच।
ध्यान नहीं देते कदापि वे, कोई कहे भला या पोच॥
मेरे वे सर्वस्व एक ही, वे ही मेरे इह-परलोक।
गति-मति-रति, मन-जीवन वे ही, एकमात्र वे ही आलोक॥
इस मेरी बाह्याभ्यन्तर स्थितिका उनको है पूरा ज्ञान।
इसीलिये वे मुझपर सदा निछावर रहते हैं भगवान॥
कैसे भी मैं क्षणभर भी इस स्थितिका त्याग न कर पाती।
सहते उन्हें देख पर-निन्दा-श्रम, जलती मेरी छाती॥
यद्यपि उनको होता अति सुख मुझे देखकर सुखी अपार,
पर मुझको लगता, वे सहते कष्ट नित्य अति प्राणाधार॥
कैसे, मैं क्या करूँ, मिटे जिससे यह प्रियका कष्ट तुरंत?
मेरे कारण होनेवाले कष्टोंका हो कैसे अन्त?"
इस दुश्चिन्ताकी ज्वालासे जला हृदय, वे हुईं अचेत।
स्वर्ण-देह वे पड़ीं भूमिपर, मलिन-वदन सौन्दर्य-निकेत॥
प्यारे वहीं खड़े थे, गिरते देख तुरंत ले लिया गोद।
सिर सहलाने लगे स्व-कर, मुखचन्द्र देखने लगे समोद॥

[379]

(Rāga Bhairava - Tīna Tāla)

नित्य उन्होंने चाहा मुझको, मैंने सदा किया अपमान।
नित्य उन्होंने मान दिया, पर मैंने किया सदा अभिमान॥
मेरे ही सुख-हेतु नित्य ही दिया उन्होंने सारा प्यार।
पर मैंने अवहेला की नित, देती रही सदा दुतकार॥
बार-बार वे मुझको सुखी बनाने आये मेरे पास।
मधुर बोल, सत्कार न करके, लौटा दिया निराश-उदास॥
पर वे तनिक न हुए रुष्ट, मुझपर न कदापि किया कुछ रोष।
उनके मनको कभी न दीखा मेरा सहज अल्प-सा दोष॥
देते-देते थके न पलभर, देते रहे सदा सर्वस्व।
मानिनि, किंतु उन्हें क्या देती मैं दरिद्र स्वाभाविक निःस्व॥

ENGLISH TRANSLATION

Continuation of [378]

He feels not the slightest shame or hesitation.
He never cares whether anyone speaks well or badly of Him.
He alone is my everything, my world here and hereafter.
He alone is my path, understanding, love, mind and life; He alone is my light.
He knows completely this condition of mine, within and without.
Therefore the Lord remains forever wholly offered to me.
I cannot abandon this condition for even a moment by any means.
Seeing Him endure others' criticism and such hardship makes my breast burn.
Although seeing me happy gives Him immeasurable joy,
I feel that the support of my life forever endures suffering.
What can I do to end the Beloved's pain at once?
How can the sufferings He bears because of me be brought to an end?"
The flame of this terrible anxiety burns Her heart, and She loses consciousness.
Her golden body falls upon the earth, Her face pale, though She is the abode of beauty.
The Beloved is standing there and, seeing Her fall, immediately takes Her into His lap.
With His own hand He caresses Her head and joyfully gazes upon the moon of Her face.

[379]

(Raga Bhairava - Tina Tala)

He has eternally desired me, yet I have always dishonored Him.
He has forever shown me honor, while I have always displayed pride.
Solely for my happiness He has forever given all His love,
yet I continually neglect Him and always rebuff Him.
Again and again He came to me to make me happy,
but I offered neither sweet words nor hospitality and sent Him back dejected and sad.
Yet He did not become even slightly angry and never showed any resentment toward me.
His mind never perceived even the smallest natural fault within me.
He never tired for even a moment of giving and eternally offered His everything.
Yet what can I, a proud beloved, poor by nature and possessing nothing, give Him?

ORIGINAL Hindi and Braj Bhasha

Continuation of [379]

अब रो रही अभागिनि, पतिता, दीना मैं अविरत दिन-रात।
याद आ रही मुझको उनकी एक-एक अब मीठी बात॥
इसी योग्य हूँ मैं, मिलता है उचित मुझे बस यह परिणाम:
रोना, अश्रु बहाना, व्याकुल स्मृतिमें रहना आठों याम॥
पर मैं मर न सकूँगी, कारण मृत्यु रहेगी मुझसे दूर।
होता नित्य रहेगा उनका स्मरण-सुधा-सिंचन भरपूर॥
यों कहती, रोती वह करती सिसक-सिसककर करुण विलाप।
मूर्छित हुई, लगी गिरने, ली थाम भुजामें प्रियने आप॥
हुए प्रकट, रखा सिर अपनी मधुर मनोहर कोमल गोद।
पीताम्बरसे पोंछ वदन, वे करने लगे पवन मन-मोद॥
गिरे अचानक मुखपर प्रियतम-प्रेमामोद-सुधाके बिन्दु।
चेत हुआ, पा प्रिय-गोदीमें, उमड़ा उरमें आनन्द-सिन्धु॥
देखा, प्रियतम अपने कर-कमलोंको फिरा रहे सब गात।
अश्रुपूर्ण दृग देख रहे प्रिय अपलक प्यारी-मुख अवदात॥
उठीं, हृदयसे लगीं, बही दोनोंके नेत्रोंसे शुचि धार।
वाणी रुद्ध, अमन मन, सारा हुआ निरुद्ध सहज व्यापार॥

[380]

(Rāga Vihāga - Tīna Tāla)

प्रियतम-भामिनि, मधुमय जामिनि, विहरत जमुना-तीर।
अलिकुल गुंजत, कोकिल कूजत, मलयज बहत समीर॥
सखी-सहचरी मृदुल मंजरी, गावत वाद्य सुतान।
गोपी-चातकिगण निरखत घनश्याम, अतुल आनन्द।
चतुर चकोरी निरखत गोरी, रङ्ग चाँदनी चन्द॥
श्रम-जल-बिन्दु, सुरूप-सिन्धु दोऊ, नील-पीत रुचि रङ्ग।
रसनिधि अमित अगाध तरंगित, विविध विचित्र तरंग॥

ENGLISH TRANSLATION

Continuation of [379]

Now unfortunate, fallen and lowly, I weep without cease day and night.
Every one of His sweet words returns to my memory.
This alone befits me, and this result alone is just:
to weep, shed tears and remain restless in remembrance through all eight watches.
Yet I shall not be able to die, for death will remain distant from me.
The nectar of His remembrance will forever shower me abundantly and preserve my life.
Speaking thus, She weeps and sobs in piteous lamentation.
She faints and begins to fall, but the Beloved Himself catches Her in His arms.
Manifesting before Her, He rests Her head within His sweet, enchanting and tender lap.
He wipes Her face with His yellow cloth and joyfully begins to fan Her.
Drops of the nectar of the Beloved's loving joy suddenly fall upon Her face.
Awareness returns; finding Herself in the Beloved's lap, an ocean of bliss surges within Her heart.
She sees the Beloved passing His lotus hands over all Her limbs.
His tear-filled eyes gaze unblinkingly upon the Beloved Lady's stainless face.
She rises and presses Herself to His heart; pure streams flow from both pairs of eyes.
Speech stops, the mind becomes still and every natural activity is restrained.

[380]

(Raga Vihaga - Tina Tala)

The Beloved and His radiant Lady wander upon the Yamuna's bank in the nectar-filled night.
Swarms of bees hum, cuckoos call and the sandal-scented breeze blows.
Tender companions and maidservants sing while instruments sound in beautiful melody.
The gopis, like cataka birds, gaze upon dark Syama in incomparable bliss.
The clever cakori-like fair Lady gazes upon Her moon, delighting in His moonlight.
Drops of perspiration adorn both oceans of lovely form, radiant in blue and gold.
The limitless and fathomless treasury of rasa surges with many wondrous waves.

ORIGINAL Hindi and Braj Bhasha

[381]

(Rāga Toḍī - Tīna Tāla)

एक दिन मिलि प्यारी-प्रीतम कुसुम-सरोवर गये नहान।
सखी-मंजरी चलीं संग ले वसनाभूषण अति अवधान॥
गुप्त-घाट जल अमल सुगंधित, प्रविशे दोउ अति सुख स्वच्छंद।
रहीं बाहर सखिगण चर्चा-रत, भई प्रिया-प्रिय की सुख-कंद॥
लागे करन परस्पर दोऊ जलमें विविध भाँति कल्लोल।
अन्हवाये दोऊ दोउन कौं, बढ़्यो अमित रंग-रस-रोल॥
भूले निज-निज रूप, भई विपरीत दुहुन कौं निज प्रतीति।
प्रीतम प्यारी, प्यारी प्रीतम, समझे हो विभोर रस-रीति॥
लगी सजावन प्यारी पिय कौं, उन्हें समझि प्यारी अति नेह।
पहिरायो निज नील वसन, कंचुकी, रुचि आभूषण सब देह॥
यही भाँति पिय प्यारी कौं पहिराये अपनो पट रंग पीत।
पुरुष समान लाँग दै, सब आभरण सजाये सुंदर रीत॥
स्याम बने स्यामा सब विधि सौं, बनी मनोहर स्यामा स्याम।
निकसे, निरखि सखी विहँसीं सब, अति विपरीत वेष अभिराम॥
सहमि गये प्यारी-प्रीतम, लखि हँसिबे कौ रहस्य अज्ञात।
"क्यों तुम हँसी देखि हमरे तन?" पूछीं सखियन सौं यह बात॥
हँसि बोली सखि, "देखौ पिय-प्यारी! तुम निज वसनन की ओर।"
देखत ही सकुचे दोउ, विहँसे, छूटी हँसी अमित सब छोर॥

[382]

(Second Lāvanī Tune - Tāla Kaharavā)

खड़े हुए थे लिये सहारा तरुका, था सौन्दर्य अनूप।
दृष्टि चौंधियायी, मैं देख न सकी प्रथम वह द्युतिमय रूप॥
खुले नयन, देखे मैंने तब अरुण-चरण-जलजात नवीन।
नूपुर सुभग सुसज्जित सुन्दर, नृत्य-कुशल वे कला-प्रवीण॥

ENGLISH TRANSLATION

[381]

(Raga Todi - Tina Tala)

One day the Beloved Lady and Her Beloved met and went to bathe in Kusuma-sarovara.
Their companions and maidservants followed attentively, carrying garments and ornaments.
The two freely and joyfully entered the fragrant, stainless water at a secluded bathing place.
The companions remained outside, conversing and delighting in the happiness of the Beloved Pair.
The two began splashing and playing with one another in the water in many ways.
Each bathed the other, and boundless festivity of color and rasa arose.
They forgot Their respective forms, and each gained the opposite awareness of self.
Overwhelmed by the way of rasa, the Beloved thought Himself the Beloved Lady and She thought Herself the Beloved.
With deep affection, the Beloved Lady began adorning Her Beloved while regarding Him as Herself.
She dressed Him in Her own blue garment and bodice and placed beautiful ornaments upon every limb.
In the same way, the Beloved dressed Her in His yellow cloth,
tying it in a man's style and arranging every ornament beautifully.
Syama became Syama's fair Beloved in every way, and the enchanting Syama became Syama.
When They emerged, all the companions laughed on seeing Their lovely and completely reversed attire.
The Beloved Pair became alarmed, unable to understand the mystery of the laughter.
They asked the companions, "Why do you laugh when you look at Our bodies?"
Laughing, one friend replied, "Beloved and Beloved Lady, look at Your own clothes."
The moment They looked, both became shy and laughed, and limitless laughter broke out everywhere.

[382]

(Second Lavani Tune - Tala Kaharava)

He stood leaning against a tree, His beauty incomparable.
My vision was dazzled, and at first I could not behold that radiant form.
When my eyes opened, I saw His fresh, rosy lotus feet,
beautifully adorned with lovely anklets, accomplished in dance and expert in every art.

ORIGINAL Hindi and Braj Bhasha

Continuation of [382]

नील-श्याम वदनारविन्द, नव-नागर, कृष्ण सुकुंचित केश।
पीताम्बर विद्युत-द्युति, आभूषणयुत अंग, मनोहर वेष॥
मुक्ता-गुंजा हार सुशोभित, झूल रही वनमाला वक्ष।
कुटिल भ्रुकुटि, अति दीर्घ नेत्र, रसमय दोनों मनहरण सुदक्ष॥
देख रूप मैं भूली अग-जग, लोचन रहे स्तब्ध अनिमेष।
हुई कठिन अति स्थिति, न रही स्मृति, हूँ मैं कौन, कहाँ, किस देश॥
देखा मधुर वक्र नयनोंसे नागरने हँस मेरी ओर।
मिले नेत्र-तारे, उमड़ा रस-उदधि हृदयमें ओर न छोर॥
प्रेमधाम सौन्दर्य-वाण, सखि! बिंधा हृदयमें आ सुख-रूप।
हुई तुरंत विकल घायल मैं, सुखमय पीड़ा बढ़ी अनूप॥
लज्जा-भय-संकोच-शील सब रमणी-गुण-गौरव शुचि भाव
मिटा तुरंत किया आकर्षण, रहा एक दर्शनका चाव॥
छल-छल विमल सुकोमल नयन, अरुण रस-पूरित हृदय महान।
नाना भाव तरंगित-विस्मित, कम्पित, मोहित, गत तन-ज्ञान॥
उठी लहर, मन हुआ, भाग अब चलूँ, नहीं पर उठते पैर।
बजे मधुर नूपुर, आये वे निकट तुरंत मनोहर गैर॥

[383]

(Rāga Bhūpālī - Tīna Tāla)

उस कैतवके लिये कर रही क्यों तुम सखी! विलाप?
माया-ममता-रहित, गूढ़तम जिसके कार्य-कलाप॥
निराकांक्ष, निर्भय, निज-निर्भर, निरवधि भाव-निमग्न,
परम स्वतन्त्र सदा जो सस्मित मुख मुरली-संलग्न॥
नहीं किसीके मरने-जीनेकी जिसको परवाह,
अपने मनकी ही करनेमें जिसको परमोत्साह॥
काला, कुटिल-भ्रुकुटि, कपटी अति, कुलिश-हृदय, निर्मोह,
मोहितकर, हर मन-धन सत्वर, देता विषम विछोह॥

ENGLISH TRANSLATION

Continuation of [382]

His lotus face is dark blue; this ever-fresh gallant has black, curling hair.
His yellow garment shines like lightning, His limbs are ornamented and His attire enchants.
Pearl and gunja garlands beautify Him, while a forest garland swings upon His breast.
His brows curve and His exceedingly long, rasa-filled eyes are supremely skilled at stealing the mind.
Beholding His form, I forgot the moving and unmoving world; my eyes remained fixed and unblinking.
My condition became unbearable; no memory remained of who or where I was, or in what land.
The gallant Lord smiled and looked toward me through sweet, sidelong eyes.
The stars of our eyes met, and a shoreless ocean of rasa surged within my heart.
Friend, an arrow of beauty from the abode of love entered and pierced my heart as the very form of happiness.
At once I became wounded and distraught, while an incomparable, blissful pain increased.
Shame, fear, reserve, character, the dignity of womanly virtue and every pure feeling
were instantly erased by His attraction; only the desire for His vision remained.
My stainless, supremely tender eyes overflowed, and my great heart filled with rosy rasa.
Waves of countless feelings rose; astonished, trembling and enchanted, I lost awareness of the body.
A wave arose and my mind cried, "Run away now," yet my feet would not move.
Sweet anklets rang, and the enchanting stranger immediately came near.

[383]

(Raga Bhupali - Tina Tala)

Friend, why do you lament for that deceiver,
whose deeply mysterious deeds are free from maya and possessiveness?
Desireless, fearless, self-dependent and immersed in feeling without limit,
He is supremely independent, forever smiling with flute pressed to His lips.
He cares nothing for anyone's living or dying
and takes supreme delight in doing only as He pleases.
Dark, with crooked brows, exceedingly deceitful, diamond-hearted and detached,
He enchants, swiftly steals the mind's wealth and then inflicts terrible separation.

ORIGINAL Hindi

Continuation of [383]

पुष्प-पुष्पपर मधुकर जो मँडराता नव-रस-हेतु,
भूल भरोसा करना उसका, रखेगा श्रुति-सेतु॥
परम राग-रति-रहित रमण, उसका करके विश्वास
ठगी गयी सरला तुम, रसवति, रोती अब भय-त्रास॥
प्रेमरहित वह निष्ठुर निरुपम, नहीं भरोसे जोग।
भूलो उसे, छोड़ सब आशा, क्यों करती दुःख-भोग?॥

[384]

(Rāga Khamāja - Tāla Kaharavā)

सखि! सुख-दान करो, कह मोहन मनहरकी मधु बात।
प्रियतमकी निन्दा कर तुम मत करो हृदयपर घात॥
मेरे प्राणनाथ वे गुण-निधि, रस-निधि, परम उदार,
परम प्रेम-रस-सुधा अमितके पावन पारावार॥
मेरे प्रति अति प्रीति विलक्षण, चिर दिन नित्य नवीन,
रस-रहस्यमयी, अन्तर्निहिता, अनुपम, अवधि-विहीन॥
उन मेरे प्रिय प्रियतमके प्राणाभ्यन्तर रस-धार,
मधुर सुधामयी अन्तःसलिला-सी बह रही अपार॥
मैं उस परम पावनी अन्तर्मधुरा धारा बीच
रहती नित्य निमग्न, न छू पाता मुझको तट-कीच॥
अन्तर्दृष्टिहित तुम उनका देख न पायी भाव।
कर बैठी संदेह, परम शुचि रसका समझ अभाव॥
समझ लिया तुमने, वे करते मुझको दुःख-प्रदान।
दोष-छिद्र इससे ला-लाकर करने लगी बखान॥
सखि! मैं कैसे तुम्हें बताऊँ, मैं ही सदा सदोष।
प्रियमें बस, यह एक दोष है, वे नितान्त निर्दोष॥
सहते मेरे लिये नित्य वे विविध भाँति संताप,
कटु कुवाच्य, कुत्सा, तथापि वे क्षुब्ध न होते आप॥

ENGLISH TRANSLATION

Continuation of [383]

Like a bee hovering from flower to flower in search of ever-new rasa,
if you mistakenly trust Him, He will certainly preserve only the boundary laid down by scripture.
Simple and rasa-filled as you are, you trusted that lover who is utterly free from attachment and passion.
Now you have been deceived and weep in fear and distress.
That loveless and uniquely hard-hearted Lord is unworthy of trust.
Forget Him, abandon every hope. Why continue suffering this sorrow?

[384]

(Raga Khamaja - Tala Kaharava)

Friend, give me happiness by speaking sweetly of Mohana, the stealer of minds.
Do not strike my heart by reviling the Beloved.
The Lord of my life is a treasury of virtue and rasa, supremely generous,
the sacred and boundless ocean of immeasurable nectar from the highest loving rasa.
His extraordinary love for me is ancient yet eternally new,
filled with rasa's mystery, inwardly hidden, matchless and without limit.
Within the life of that dear Beloved, an immense current of rasa
flows like a sweet, nectarean subterranean river.
I remain eternally immersed within that supremely holy and inwardly sweet stream,
and no mud from its banks can touch me.
Because you lack inner vision, you could not see His feeling.
You fell into doubt and mistook the absence of outward display for absence of the supremely pure rasa.
You concluded that He causes me suffering
and therefore began collecting and proclaiming every supposed flaw.
Friend, how can I tell you? I alone am forever at fault.
The Beloved has only this one fault: He is utterly faultless.
For my sake He eternally endures suffering of many kinds,
harsh abuse and slander, yet He Himself never becomes disturbed.

ORIGINAL Hindi and Braj Bhasha

Continuation of [384]

देते मुझे नित्य सुख अतुलित, बाहर रहते मौन।
सदा उपेक्षा-सी दिखलाते, मनकी जाने कौन?॥
रोती मैं न दुःखसे किंचित्, नहीं मुझे भय-त्रास।
मेरे नयन-सलिलका प्रियतम मर्म समझते खास॥
सत्य, प्रीतिवश ही तुम करती प्रियके अवगुण-गान।
चुभते किंतु हृदयमें आकर अति विष-बाण समान॥
एक तरफ दुस्सह प्रिय-निन्दा, एक ओर तव प्यार।
सखी! क्षमा करना, न समझना इसे कहीं दुत्कार॥
पर जिनको तुम बता रही हो निन्द्य दोषमय काम,
ऋषि-मुनि-वांछित वे सद्गुण हैं श्लाघ्य विशुद्ध ललाम॥

[385]

(Rāga Toḍī - Tīna Tāla)

मग जोहति मन व्यथित भामिनी!
प्रियतम अजहुँ कुंज नहिं आये, बीति रही मधुमयी जामिनी॥
छटपटात अति प्राण मिलन कौं, चन्द-वदनि सौन्दर्य-धामिनी।
प्रेममयी प्राणेश्वरि राधा, साधारण नहिं जगत-कामिनी॥
हाय! हाय! क्यों प्रिय नहिं आये, बिलखि विसूरति हृदय-स्वामिनी।
छायो अति विषाद उर-अन्तर, मति भई संतत शोक-गामिनी॥

[386]

(Rāga Sāraṅga - Tīna Tāla)

आय दूतीने बात कही:
"चन्द्रावलि की कुंज सिधारे साँवर आजु सही।"
सुनत प्रफुल्लित भई राधिका, धीरज सहज गही॥
उठी अमित आनन्द-लहर उर, मानस-सिद्धि लही।
चन्द्रावलि सम नहीं कितहूँ कोउ सुन्दरि अन्य मही॥

ENGLISH TRANSLATION

Continuation of [384]

He eternally gives me incomparable happiness while remaining outwardly silent.
He forever displays what seems like indifference, but who can know His mind?
I do not weep from the slightest sorrow and possess no fear or distress.
The Beloved alone understands the special mystery of the water flowing from my eyes.
It is true that love for me moves you to sing of the Beloved's supposed faults,
yet those words enter and pierce my heart like deadly poisoned arrows.
On one side is the unbearable reviling of the Beloved, and on the other your love.
Friend, forgive me and do not mistake my words for rejection.
The acts you describe as blameworthy and filled with faults
are praiseworthy, stainless and glorious virtues desired by seers and sages.

[385]

(Raga Todi - Tina Tala)

The radiant Lady watches the path, Her mind afflicted.
The Beloved has not yet come to the bower, while the nectar-filled night passes.
Her life writhes in longing for union; the moon-faced Lady is an abode of beauty.
Radha, sovereign of life and embodiment of love, is no ordinary woman of this world.
"Alas, alas, why has the Beloved not come?" The sovereign of His heart laments and grieves.
Deep sorrow covers Her heart, and Her mind moves continually through grief.

[386]

(Raga Saranga - Tina Tala)

A messenger arrived and said,
"Today dark Syama has truly gone to Candravali's bower."
Hearing this, Radhika blossomed with joy and naturally regained composure.
An immeasurable wave of bliss arose within Her heart, and Her wish was fulfilled.
Nowhere on earth is there another beautiful woman equal to Candravali.

ORIGINAL Braj Bhasha and Hindi

Continuation of [386]

मधुर सुहासिनि चतुर विलासिनि, गुन-समूह उमही।
मैं नित ही कहती पिय तैं, 'तुम क्यों न जाउ उतही'॥
सुनी नायें पिय बिनय कबहूँ उलटे मो कूँ उलही।
दूती! भयो विधाता दच्छिन मन की होय रही॥

[387]

(Rāga Jauḍa Sāraṅga - Tīna Tāla)

निरखि न्यौछावर प्रानपियारे॥
भाव प्रिया के परम मनोहर जग की बिधि तैं न्यारे।
पठई हुती स्वयं दूती, छिपि ठाढ़े एक किनारे॥
ब्याकुल दसा देखि प्यारी की निज वियोग मन हारे।
निरखि नयन तैं भाव प्रिया के आँसू ढारत प्यारे॥
प्रिया-हृदय के भाव मधुरतम, सुचि, प्रिय, सुखमय सारे।
देखने कौं मन जग्यो मनोरथ नहीं टर्‌यौ सो टारे॥
देखि प्रिया कौ सुखमय मुख अब, छूटे प्रेम-फुहारे।
पिय कौं सनमुख देखि सलज भये प्रिया-नयन अरुनारे॥

[388]

(Rāga Pīlū - Tīna Tāla)

साँझ लौं रह कैसैं जाय?
गाय चरावन गए हरि बन, चित्त अति अकुलाय।
निमिष एक अनेक जुग सम दीर्घ मोहि लखाय॥
छिनहिं-छिन मन होय आतुर, मिलन कौं उड़ि धाय।
स्याम-दरसन बिना सबहि मसान-सौ दरसाय॥

[389]

(Rāga Pīlū - Tīna Tāla)

अनुपम मोरें मन अभिलास।
नव निकुंज सुख-सज्या बिरची, कान्ह-मिलन की आस॥

Book note: Pads 385 through 387 form a single līlā episode.

ENGLISH TRANSLATION

Continuation of [386]

She is sweetly smiling, clever in play and overflowing with hosts of virtues.
I am forever telling my Beloved, "Why do You not go there?"
He never heeds my entreaty and instead reproaches me.
Messenger, providence has at last become favorable, and my heart's desire is being fulfilled.

[387]

(Raga Jauda Saranga - Tina Tala)

The Beloved of my life was wholly overcome as He gazed.
The Beloved Lady's supremely enchanting feelings are unlike the ways of this world.
He Himself had sent the messenger and then stood hidden to one side.
Seeing His Beloved distraught in separation from Him, His heart was overcome.
As He beheld Her feelings with His own eyes, the Beloved shed tears.
Every feeling within His Beloved's heart was most sweet, pure, dear and filled with joy.
The wish to witness them awakened in His heart and could not be turned away.
Now, seeing His Beloved's blissful face, fountains of love burst forth.
When She saw Her Beloved standing before Her, Her eyes reddened with bashful love.

[388]

(Raga Pilu - Tina Tala)

How can I possibly endure until evening?
Hari has gone to the forest to graze the cows, and my heart is deeply restless.
A single moment appears to me as long as countless ages.
Moment after moment my heart grows desperate and would fly to meet Him.
Without Syama's vision, everything appears like a cremation ground.

[389]

(Raga Pilu - Tina Tala)

Incomparable is the longing within my heart.
Hoping to meet Kanha, I have prepared a delightful bed in a new bower.

Book note: Pads 385 through 387 form a single lila episode.

ORIGINAL Braj Bhasha and Hindi

Continuation of [389]

मंगल कलस धरे नव पल्लव, रोपे रंभा-खंभ।
निभृत निकुंज करत नित जगमग रतन-दीप-सुस्तंभ॥
बिबिध भोग, बिंजन सुहद्य, फल मधुर, सुधा-संभार।
सुरभित सलिल धर्‌यौ भरि झारी, बिबिध भाँति उपहार॥
मृगमद-चंदन-गंध, सुलेपन, विकसित चंपा-फूल।
संपुट भरि राखे अति रुचिकर सुचि कपूर-तंबूल॥
तुलसि-मंजरी-सहित सुमन सुंदर सुगंध बर हार।
मन में ललित लालसा लसि रहि, करन मधुर मनुहार॥
एक-एक पल बीतत जुग-सम, चित्त परत नहिं चैन।
धधकत मन बिरहानल भीषन, छिन-छिन बाढ़त मैन॥

[390]

(Rāga Dhanāśrī - Tīna Tāla)

सखी! यह कैसी भूल भई।
लिखन लगी पाती पिय कौं ले दाड़िम-कलम नई॥
भूली निज सरूप हौं तुरतहिं, बन घनस्याम गई।
बिरह-बिकल बोली पुकार - 'हा राधे! किते गई?'
पाती लिखी - 'प्रिये हृदयेस्वरि! सुमधुर सु-रसमयी।
प्रानाधिके! बेगि आओ तुम नेह-कलह-बिजयी'॥
ठाढ़े हुते आय मनमोहन, मो तन दृष्टि दई।
हँसे ठठाय, चेतना जागी, हौं सरमाय गई॥

[391]

(Rāga Hamīra - Tīna Tāla)

कान्ह बर धर्‌यौ बिनोदिनि रूप।
रूप-सुधा बरसावन भावन अति कमनीय सरूप॥
केस सँवारि, रम्य बेनी रचि, सुरभित सुमन गुँथाए।
बेंदी सुभ सिंदूर भाल पर, मृगमद चित्र बनाए॥

ENGLISH TRANSLATION

Continuation of [389]

I placed auspicious vessels with fresh leaves and erected pillars of plantain trees.
Splendid pillars bearing jeweled lamps make the secluded bower sparkle constantly.
There are many offerings, pleasing delicacies, sweet fruits and stores of nectar.
I filled a ewer with fragrant water and arranged gifts of many kinds.
There are musk, sandalwood fragrance and fine unguents, along with blossoming champaka flowers.
In a casket I placed especially pleasing, pure betel rolls prepared with camphor.
Beautiful, fragrant garlands of flowers with tulasi blossoms are ready.
A graceful longing shines within my heart as I prepare to entreat Him sweetly.
Each passing moment is like an age, and my heart finds no rest.
The terrible fire of separation blazes within my mind, and desire grows every moment.

[390]

(Raga Dhanasri - Tina Tala)

Friend, what strange forgetfulness came over me!
Taking a fresh pomegranate-twig pen, I began to write a letter to my Beloved.
At once I forgot my own identity and became dark Syama.
Distraught by separation, I cried aloud, "Ah Radhe, where have You gone?"
I wrote, "Beloved mistress of my heart, supremely sweet and filled with beautiful rasa, dearer than life, come quickly, for You triumph in every loving quarrel."
Manamohana had come and was standing nearby, gazing upon me.
He burst into laughter; my awareness returned, and I became ashamed.

[391]

(Raga Hamira - Tina Tala)

Kanha assumed the exquisite form of a playful woman,
a most lovely form made to shower the nectar of beauty.
He arranged His hair, fashioned a charming braid and wove fragrant flowers into it.
He placed an auspicious bindi and sindura upon His brow and drew designs with musk.

ORIGINAL Hindi and Braj Bhasha

Continuation of [391]

श्रवण झूमका, नासा में नथ, गल मोतियन कौ हार।
घूँघट काढ़ि चले गज-गति सौं, मंदस्मित सुख-सार॥
काजर रेख नयन अति सोभित, आभूषन सब अंग।
नूपुर छमछमात चरननि महँ मूर्छित होत अनंग॥

[392]

(Rāga Pīlū - Tāla Kaharavā)

मेरे हे जीवन-जीवन! मेरे हे जीवनके रस!
मेरे हे भीतर-बाहर! मेरे हे केवल सरबस!
मैं नहीं जानती कुछ भी अतिरिक्त तुम्हारे प्रियतम!
मैं नहीं मानती कुछ भी बस, तुम्हें छोड़कर प्रियतम!
हर सभी पृथकता, मेरे रह गये एक तुम-ही-तुम।
कर आत्मसात् 'मैं-मेरा' सब कुछ अपनेमें ही तुम॥
अब तुम्हीं सोचते-करते सब 'मैं' 'मेरा' मुझमें बन।
नित तुम्हीं खेलते रहते बन मेरे चित्त-बुद्धि-मन॥
आनन्द मुझे तुम देते नित बने पृथक लीलामय!
अपनेमें अपनेसे ही तुम होते प्रकट कभी लय॥
नित मिलन बिरहकी लीला चलती यों सतत अपरिमित।
होते सब खेल अनोखे नित सुख-वाञ्छासे विरहित॥
मैं कहूँ अलग क्या प्रियतम! कहते हो तुम ही सब कुछ।
सुनते भी तुम ही हो सब, तुम ही हो, मैं हूँ जो कुछ॥
बैठी निकुंजमें आली! थी ध्यानमग्न सब कुछ तज।
एकान्त हृदय-मन्दिरमें यों थी मैं रही उन्हें भज॥
मेरे मनकी ये बातें सुनकर वे प्यारे मोहन।
हो गये प्रकट यमुना-तटकी उस निकुंजमें सोहन॥
उरसे अन्तर्हित सहसा हो गये प्राण जीवनधन।
व्याकुलता उदय हुई अति, खुल गये नेत्र बस, तत्क्षण॥

ENGLISH TRANSLATION

Continuation of [391]

Jhumka earrings adorned His ears, a ring His nose and a pearl necklace His throat.
Drawing a veil over His face, He walked with an elephant's gait, the essence of bliss in His gentle smile.
Lines of collyrium made His eyes exceedingly beautiful, and ornaments graced every limb.
The anklets chimed upon His feet, causing even the god of love to swoon.

[392]

(Raga Pilu - Tala Kaharava)

O life of my life! O rasa of my life!
O my within and without! O my sole and entire treasure!
Beloved, I know nothing whatsoever apart from You.
Beloved, I acknowledge nothing at all except You.
You removed every separation, and only You upon You remained for me.
You absorbed all of "I" and "mine" into Yourself.
Now it is You who think and do everything, becoming the "I" and "mine" within me.
You eternally play as my consciousness, intellect and mind.
You give me joy by appearing separate and filled with lila,
while within Yourself You manifest from Yourself and sometimes become absorbed again.
Thus the play of meeting and separation proceeds forever without limit.
All these wondrous sports are ever free from the desire for personal happiness.
Beloved, what can I say separately? It is You who speak everything.
You too are the one who hears it all; You are whatever I am.
Friend, I was seated in a bower, absorbed in meditation and having abandoned everything.
Thus I worshiped Him within the solitary temple of my heart.
Hearing these thoughts of my heart, that dear, enchanting Mohana
appeared beautifully in that bower on the bank of the Yamuna.
Then the treasure and life of my life suddenly vanished from within my heart.
Great anguish arose, and at that very instant my eyes opened.

ORIGINAL Hindi and Braj Bhasha

Continuation of [392]

वे देख रहे थे मुझको रसभरे दृगोंसे अपलक।
मिलनेकी उठी हृदयमें अत्यन्त तीव्रतम सु-ललक॥
बस, मुझे लगा ली उरसे निज स्वयं भुजाओंमें भर।
रसभरे दृगोंसे आँसू बह चले प्रेमके झर-झर॥

[393]

(Rāga Vasanta - Tīna Tāla)

प्राण-प्राण! हे प्राणनाथ! हे प्राण-प्रियतम! हे प्राणेश!
परम रमण! हे मधुर मधुरता, सुन्दर सुन्दरताके देश॥
बिना तुम्हारे दर्शनके अब परमाकुल ये पीड़ित प्राण।
पाना सहज चाहते अब ही दुस्सह विरहानलसे त्राण॥
निकल भागनेको आतुर ये दर्शन-हेतु त्याग तन-धाम।
सुन्दर-सुन्दर कोटि-कोटि शशि-निन्दक मुख-चन्द्रमा ललाम॥
अंग-अंग जल रहा तापसे, मनमें भरा विषाद-विमर्श।
शीतल-शान्त-सुखी हो सकता नहीं, बिना पाये संस्पर्श॥
हरी-भरी हिय-लता सुधा-सी सूखी-जली विरहके ताप।
दर्शन-स्पर्श-सुधा बरसाकर जीवन-दान करो, निष्पाप॥
पल-पलमें मूर्छित होती, फिर करती जाग करुण-क्रन्दन।
हा गोविन्द, गोपिका-वल्लभ, गोपति, प्रियतम, नन्द-नन्दन॥
प्रकटी मिलन-सुधा-धारा उस विरहानलसे अपने-आप।
अकस्मात् पलभरमें ही सब पलटा भाव, मिटा संताप॥
एक अनन्य तीव्र विरहानल जल उठता जब उर अन्तर।
होते प्रकट उसी क्षण प्रियतम स्वयं वहाँ व्याकुल होकर॥
उदय हुए वे मन्मथ-मन्मथ, लिये मधुर मुख-पंकज हास।
मुरली मधुर लिये कर, छाया सभी दिशाओंमें उल्लास॥
मिटी व्यथा, भूली स्मृति सारी, मानो था संतत संयोग।
मानो नित्य-प्राप्त था प्रियका चिद्रूप दिव्य सम्भोग॥

ENGLISH TRANSLATION

Continuation of [392]

He was gazing at me unblinkingly with rasa-filled eyes.
An exceedingly intense longing to meet Him arose within my heart.
Then He drew me to His breast and enclosed me within His own arms.
From His rasa-filled eyes, tears of love streamed in torrents.

[393]

(Raga Vasanta - Tina Tala)

O life of my life! O Lord of my life! O life-beloved! O sovereign of my life!
O supreme lover, sweet essence of sweetness, realm of all beautiful beauty!
Without Your vision, these afflicted lives are now utterly distraught
and long at once to find deliverance from the unbearable fire of separation.
Eager to escape the body's abode for the sake of Your vision,
they seek Your lovely moon-face, which puts millions upon millions of beautiful moons to shame.
Every limb burns with fever, and the mind is filled with sorrowful reflection.
It cannot become cool, peaceful and happy without receiving Your touch.
The verdant vine of my heart, once like nectar, has withered and burned in separation's heat.
Sinless Lord, shower the nectar of Your vision and touch and grant it life.
Moment by moment I faint, then awaken and lament piteously:
"Ah Govinda, beloved of the gopis, Lord of the cows, my Beloved, son of Nanda!"
From that very fire of separation, a stream of the nectar of union manifested by itself.
In a single sudden moment, every feeling was transformed and anguish disappeared.
Whenever an exclusive and intense fire of separation ignites within the heart,
the Beloved Himself appears there that very instant, overcome with longing.
He arose as the bewilderer of the god of love, a sweet smile upon His lotus face.
Holding His sweet flute in His hand, He filled every direction with delight.
Pain vanished and every memory was forgotten, as though union had been uninterrupted,
as though the divine conscious union with the Beloved had been eternally attained.

ORIGINAL Hindi and Braj Bhasha

Continuation of [393]

'गया न कहीं कभी था मैं, जा सकता कहीं न तुमको त्याग।'
बोले प्रिय - 'मैं पान कर रहा था छिप तव रसमय अनुराग॥'
कहा श्रीमतीने - 'हाँ-हाँ, सच, तुम न गये थे मुझको छोड़।
जा सकते न कभी अपने ही बँधे स्नेह-बन्धनको तोड़॥
लुका-छिपी-लीलामें जब तुम हो जाते प्रिय! अन्तर्धान।
ब्याकुलता लख मन-नैनोंको स्वयं बता देते संधान॥
जहाँ-जहाँ जाते फिर मेरे नेत्र ढूँढ़ने तुमको श्याम।
जहाँ-जहाँ जाता मन पाने तुम्हें, छोड़कर सारे काम॥
वहाँ-वहाँ तुम खड़े दीखते, मोहन! मधुर नचाते नैन।
बरबस हरते चित्त सुधा-से सुना-सुनाकर मीठे बैन॥
मधुर-मधुर मुसकाते, हृदय लगाते, कर मोहन भ्रूभंग।
परम सुखद संस्पर्श प्राप्तकर होते धन्य, सुखी सब अंग॥
सदा साथ रहते तुम मेरे, हो चाहे समीप या दूर।
जीवनमें भीतर-बाहर तुम, बस, छाये रहते भरपूर॥
यों संयोग सुख-सुधा-रस-सागरमें दोनों हुए निमग्न।
उदित प्रेम निर्मल भास्कर हो मोह-निशा कर देता भग्न॥
प्रेमास्पद-सुख-रूप त्यागमय प्रेमराज्यके ये दो तत्त्व।
मिलन-वियोग नित्य रसवर्धक, दोनों रखते परम महत्त्व॥

[394]

(Rāga Āḍānā - Tīna Tāla)

तुम बिनु बीतत छिन-छिन जुग-सम जीवनधन! बनवारी।
जरत रहत नित हिय दावानल दारुन दहत देह सारी॥
पै या तैं सुख होत जु तुमकूँ आवत जब यह सुधि प्यारी।
तब अति उपजत मो चित महँ सुख मिटत मरम पीरा सारी॥
धन्य वियोग-जनित मेरौ दुख जो तुम्हरे हित सुखकारी।
वा दुख पै हौं नित्य निछावर पल-पल जाऊँ बलिहारी॥

ENGLISH TRANSLATION

Continuation of [393]

"I never went anywhere," said the Beloved. "How could I ever abandon You and go?
Hidden from sight, I was drinking Your rasa-filled love."
Srimati replied, "Yes, yes, it is true. You did not leave me.
You could never break the bonds of affection that bind You to Your own self.
Beloved, whenever You disappear during the play of hide-and-seek,
You see my mind and eyes grow distraught and reveal Your whereabouts Yourself.
Wherever my eyes travel in search of You, Syama,
and wherever my mind goes to find You, abandoning every other task,
there You appear standing, Mohana, making Your eyes dance sweetly.
By speaking nectar-like, honeyed words, You irresistibly steal my heart.
You smile so sweetly, draw me to Your heart and make enchanting movements of Your brows.
Receiving Your supremely delightful touch, every limb becomes blessed and happy.
You remain forever with me, whether near or far.
Within and without my life, You alone pervade everything in fullness."
Thus both became immersed in the ocean of rasa, nectar and bliss of union.
The stainless sun of love arose and shattered the night of delusion.
These two principles of love's realm are self-renunciation embodied as the Beloved's happiness.
Meeting and separation eternally increase rasa, and both possess supreme importance.

[394]

(Raga Adana - Tina Tala)

Without You, each passing moment is like an age, treasure of my life, Banavari.
The wildfire within my heart blazes constantly, fiercely consuming my whole body.
Yet when the dear remembrance of this reaches You and gives You happiness,
great joy arises within my heart and all its deepest pain disappears.
Blessed is my sorrow born of separation when it brings happiness to You.
I offer myself eternally to that sorrow and sacrifice myself to it every moment.

ORIGINAL Braj Bhasha and Hindi

Continuation of [394]

जुग-जुग जनम-जनम रोवत मोय मिलत रहे यह सुख भारी।
तुम्हरौ सुख ही है मेरौ सुख केवल, मन्मथ-मनहारी॥
या सिवाय नहिं जगै कबहूँ कछू कोउ अभिलाषा अघहारी।
बिछुरन-रोवन, मिलन-हँसन सब तुअ सुख-हित गिरिधारी॥
सुनि मृदु मधुर बचन प्यारी के पुलकित तन मुरलीधारी।
निज सुख हेतु त्याग लखि सखि कौ उमग्यौ हिय रस सुधि-हारी॥
निकस्यौ दृग-द्वारनि मधु-रस सो अमृत अनुत्तम बिस्तारी।
दोउ अति विह्वल भये प्रेमबस उदई प्रीति-रीति न्यारी॥
रहे मौन कछु काल रसिक प्रभु तब रस-बानी उच्चारी।
'मो पे प्रिये! बस्तु नहिं कोऊ तुम्हरे रसकी अनुहारी॥
कैसें करि सुख पहुँचावों तोय, त्याग-रस-मतवारी।
जुग-जुगको मैं रिनी, न मो पे वा रति रिन-सोधनवारी'॥
सुनि प्रिय बचन परी चरननि में प्रेमातुर सर्बस हारी।
लई उठाय तुरत प्रियतम ने भरी नेह भरि अँकवारी॥

[395]

(Rāga Bāgeśrī - Tāla Kaharavā)

कोटि-कोटि कंदर्प-दर्पहर हैं माधव सौन्दर्य-निधान।
तुम्हें देखते ही बढ़ आयी इनमें सुन्दरता सुमहान॥
माधव हैं सौन्दर्य अतुल-माधुर्य-रस-सुधा पारावार।
शशि-ज्योत्स्नासे सागरकी ज्यों उठती आनन्दोर्मि अपार॥
देखो! कैसे विह्वल हो, ये भूल स्वरूपानन्द पवित्र।
तव मुख-कमल-निरीक्षण-सुखमें खड़े विभोर लिखे-से चित्र॥

[396]

(Rāga Vihāga - Tīna Tāla)

श्रीमती! छमा करौ, तजि मान।
हौं तो सदा तिहारौ सेवक, तुम स्वामिनी सुजान॥
बेर भई या कारन मोकूँ, करत रहो तव ध्यान।
देखत रह्यौ निरंतर अति समीप तुम कूँ रसखान॥

ENGLISH TRANSLATION

Continuation of [394]

May I receive this immense joy of weeping through age after age and birth after birth.
Your happiness alone is my happiness, O enchanter of the god of love.
Apart from this, may no other desire, destroyer of sin, ever arise within me.
Separation and weeping, meeting and laughter, all are solely for Your happiness, Giridhari.
Hearing His Beloved's soft and sweet words, the flute-bearer's body thrilled with joy.
Seeing His companion renounce everything for His happiness, a rasa that stole all awareness surged within His heart.
Honeyed rasa streamed through the gateways of His eyes and spread as incomparable nectar.
Both were utterly overwhelmed under love's power, and a wondrous way of affection arose.
The rasika Lord remained silent for a while, then spoke these words filled with rasa:
"Beloved, I possess nothing that could equal the rasa of Your love.
How can I bring happiness to You, who are intoxicated by the rasa of renunciation?
I am Your debtor for age after age, and I have no love capable of discharging that debt."
Hearing Her Beloved's words, She fell at His feet, overcome with love and having surrendered all.
Her Beloved immediately lifted Her and clasped Her tightly in a loving embrace.

[395]

(Raga Bagesri - Tala Kaharava)

Madhava, the abode of beauty, shatters the pride of millions upon millions of Cupids.
The instant He saw You, an immeasurably greater beauty arose within Him.
Madhava is a shoreless ocean of incomparable beauty and the nectar of sweetness and rasa.
As moonlight raises endless waves of joy upon the sea, so Your sight stirs His beauty.
Look how overwhelmed He is, forgetting the pure bliss of His own being.
Absorbed in the joy of gazing upon Your lotus face, He stands as motionless as a painted image.

[396]

(Raga Vihaga - Tina Tala)

Srimati, forgive Me and abandon Your wounded pride.
I am forever Your servant, and You are my wise and sovereign mistress.
I was delayed because I remained absorbed in meditation upon You,
continually beholding You, the treasure-house of rasa, very near to Me.

ORIGINAL Braj Bhasha and Hindi

Continuation of [396]

करत रहीं नव-नव नाना-बिधि लीला तुम मो संग।
अति प्रत्यच्छ मिलन-माधुरि अति, रसमय कथा-प्रसंग॥
मधुर अमिय-रस-बरसी बचन, मनोहर मधुरालाप।
सुनत, निहारत रूप-माधुरी, देखत क्रिया-कलाप॥
आनंदामृत परम दिव्य पाकर हौं भूल्यो भान।
रह्यौ तिहारे सुख-सेवा-रत, तुमहि निकट निज जान॥
टूट्यौ ध्यान, छिपी मन मूरति, उदयौ बाहर-ग्यान।
तब हौं दौरि चल्यौ आतुर हल, मन महँ अति भय मान॥
छमहू छमा-मन्दिर! मेरौ यह मोह-जनित अपराध।
बाहर-भीतर सदा रह्यौ हौं तो तव ढिंग निर्बाध॥

[397]

(Lāvanī Tune - Tāla Kaharavā)

"तुम कुछ भी कहो भले, कहकर सुख पाओ।
डाँटो, दुत्कारो, पर निकुंजमें आओ॥
अब देखे बिना न मैं पलभर रह पाता।
तुमसे क्या कहूँ - न कुछ भी मुझे सुहाता॥
मुरली, लकुटी, प्रिय सखा, वत्स, गो-माता।
है नहीं किसीसे मेरा मन हरषाता॥
मैयाका मिश्री-माखन मुझे न भाता।
मन अधर-सुधा-रस-पान-हेतु बिलखाता॥
क्या भेजूँ तुम्हें सँदेश, न मैं लख पाता।
तुम मिलो तुरत, बस, एक यही मन आता॥
है प्रेम नहीं मुझमें, जो मन सरसाता।
दृग-मधुप-युगल तव मुख-पंकज मँडराता॥
तुम हो प्राणोंकी प्राण न अब तरसाओ।
मैं पैरों पड़ता, मुझे न यों छिटकाओ॥

ENGLISH TRANSLATION

Continuation of [396]

You performed ever-new lilas of countless kinds with Me.
The sweetness of our meeting was vividly present, along with rasa-filled stories and exchanges.
Your words showered the sweet rasa of nectar, and Your charming conversation was exceedingly sweet.
I listened, gazed upon the sweetness of Your form and watched all Your acts and gestures.
Receiving that supremely divine nectar of bliss, I lost all outward awareness.
I remained absorbed in serving Your happiness, knowing You to be close beside Me.
Then the meditation broke, the image within My mind vanished and awareness of the outer world arose.
I immediately ran here in desperate haste, greatly afraid within My heart.
Abode of forgiveness, forgive this offense born of bewilderment.
Within and without, I have always remained unobstructedly beside You.

[397]

(Lavani Tune - Tala Kaharava)

"Say whatever You wish, if speaking it gives You happiness.
Scold Me and cast Me off, but please come to the bower.
Now I cannot remain even a moment without seeing You.
What can I tell You? Nothing at all gives Me pleasure.
My flute and staff, dear companions, calves and mother cows,
none of them can gladden My heart.
Mother's rock sugar and butter no longer please Me.
My heart laments to drink the nectar-rasa of Your lips.
I cannot discover what message I should send You.
Only this one thought arises: meet Me at once.
I possess no love within Me that could make My heart tender.
The twin honeybees of My eyes hover around the lotus of Your face.
You are the life of My life, so do not make Me pine any longer.
I fall at Your feet; do not cast Me away like this.

ORIGINAL Hindi and Braj Bhasha

Continuation of [397]

प्राणेश्वरि! विनती सुनो, मुझे अपनाओ।
दर्शन दे मुझको प्राण-दान दो, आओ॥
आना न रुचे तो मुझको ही बुलवाओ।
दे अनुमति, मुझपर प्रिये! दया दिखलाओ॥
तुम अब भी यदि मुझपर न दया लाओगी।
तो मुझे प्राण-संकटमें तुम पाओगी'॥
दूतीने आ जब यह संदेश सुनाया।
राई रो पड़ी, पड़ी हो मूर्छित काया॥
दौड़ी सखियाँ, कर यत्न चेत करवाया।
बोली - 'मैं कितनी हूँ निर्दयी, अमाया॥
मैं प्राणनाथको हूँ कितना दुख देती?
उनसे केवल मैं निज सुखको ही लेती'॥
हो आतुर अति, दूतीको ले सँग आयी।
देखी प्रियतमकी बुरी दशा अकुलायी॥
निज पटसे पोंछे नेत्र मधुर-मृदु हँसकर।
फिर प्राणनाथसे मिली बाहुमें कसकर॥
सब मिटी व्यथा मुखपर मुसकाहट छायी।
कर अधर-सुधा-रस-पान गले लपटायी॥
सब हुए प्रफुल्लित अंग, बही रस-धारा।
सुख अन्तहीनने सारे दुखको मारा॥

[398]

(Rāga Āsāvarī - Tīna Tāla)

स्याम-मन उमग्यौ आनंद-सिंधु।
निरखत मधुर, मनोहर, सुन्दर राधा-मुख-सरदिंदु॥
तन अति पुलक, मुलक मधु अधरन, हृदे प्रेम-रस-पूर।
चंचल नयन अचंचल, अपलक ठिठकि रहे लखि नूर॥

ENGLISH TRANSLATION

Continuation of [397]

"Sovereign of My life, hear My plea and accept Me as Your own.
Come, grant Me Your vision and give Me the gift of life.
If You do not wish to come, then summon Me to You.
Give Me permission, Beloved, and show mercy to Me.
If even now You will not show Me mercy,
You will find Me in mortal peril."
When the messenger came and delivered this message,
Rai burst into tears and fell unconscious.
The companions ran to Her and labored to restore Her awareness.
She said, "How merciless and unfeeling I am!
How much suffering I cause the Lord of my life.
I only take my own happiness from Him."
Utterly anxious, She brought the messenger with Her and came.
Seeing Her Beloved's terrible condition, She became distraught.
Smiling sweetly and gently, She wiped His eyes with Her veil.
Then She met the Lord of Her life and clasped Him tightly in Her arms.
All anguish disappeared and a smile spread across His face.
Drinking the nectar-rasa of Her lips, He clung to Her neck.
Every limb blossomed and a stream of rasa flowed.
Endless happiness destroyed every sorrow.

[398]

(Raga Asavari - Tina Tala)

An ocean of bliss surged within Syama's heart
as He gazed upon Radha's sweet, enchanting and beautiful autumn-moon face.
His body thrilled intensely, honey blossomed upon His lips and His heart filled with the rasa of love.
His restless eyes became motionless and remained fixed and unblinking upon Her radiance.

ORIGINAL Braj Bhasha and Hindi

Continuation of [398]

बही सुधा-धारा अति सीतल, भीगे मधुर कपोल।
गदगद कंठ, गिरा नहिं आवत, बोले रसमय बोल॥
प्रान प्रियतमे! तुम हो मेरे जीवन की आधार।
कबहूँ न बिछुरौ मन-नयननि तैं सहज कृपा उर धार॥

[399]

(Rāga Vihāga - Tīna Tāla)

मो तें भईं चूक अनगिनती राधे! जान-अजान।
अजहूँ होति रहति पद-पद पर पल-पल बिनु-परिमान॥
दीन्हे, देत रहूँ मैं तुमकौं दुःख अनेकन भाँति।
लखि न लखीं, न तजौं मैं कबहूँ अपनी अवगुन-पाँति॥
तुम-सी परम सती कहाँ, पावन सखियन की सिरताज।
स्वसुख-वासनारहित, सुखाकर, जियन-मरन मम काज॥
कहाँ मैं अज्ञ, विशुद्ध-प्रीति-रस-रहित, अकृतज्ञ, गँवार।
कितव, नित्य नूतन रस-लोभी, लंपट, लँगर, लबार॥
तुम्हरौ प्रेम परम सुचि, पावन अति, अनन्य एकान्त।
जुग-जुग हौं मन राखौं सबकौ, कोटि कामिनी-कांत॥
नहीं तुम्हारी मेरी राधे! तुलना काहु प्रकार।
तुम उज्ज्वल प्रकास-गुन-निधि, हौं कारौ, निरगुन झार॥
तुम सौं करौं प्रीति जो कबहूँ सो अपने सुख-काम।
नहीं त्याग रंचक वा में, नहि निरमल प्रीति ललाम॥
तदपि न चढ्यौ दोष एकहु मन, गुन करि जाने दोस।
बढ़त न रुकी, प्रेम-रस-सरिता अमित नित नये जोस॥
तुम्हरे बिमल हृदय-रस कौ मैं करूँ नित्य अपमान।
तदपि बढ़त देखौं मैं तुम्हरी पावन प्रीति अमान॥
सर्व त्यागमय अति महान यह तुम्हरो दुरलभ भाव!
तदपि दैन्य तें सन्यौ सहज नित, तनिक न मान-लगाव॥

ENGLISH TRANSLATION

Continuation of [398]

An exceedingly cooling stream of nectar flowed and bathed His lovely cheeks.
His throat choked and speech would not come, yet He spoke words filled with rasa:
"Beloved of My life, You are the support of My existence.
By Your natural grace, never become separated from My mind or eyes."

[399]

(Raga Vihaga - Tina Tala)

Radhe, I have committed countless errors, knowingly and unknowingly.
Even now they continue without measure at every step and every moment.
I have caused You, and continue to cause You, sorrow in many ways.
Though I see them, I do not truly see them, nor do I ever abandon the multitude of My faults.
Where is there another supremely faithful Lady like You, the sacred crown of all companions, free from every desire for personal happiness, a giver of joy and the purpose of My living and dying?
And where am I: ignorant, devoid of the rasa of pure love, ungrateful and uncultured,
a deceiver, forever greedy for fresh rasa, wanton, shameless and boastful?
Your love is supremely pure, sacred, exclusive and one-pointed.
Age after age I seek to please everyone, the lover of millions of women.
There can be no comparison of You and Me in any way, Radhe.
You are radiant light and a treasury of virtues; I am dark and a barren heap without virtue.
Whenever I love You, it is from desire for My own happiness.
It contains not the slightest renunciation and is no crown jewel of stainless love.
Yet not one fault ever arose in Your mind; You regarded My faults as virtues.
The boundless river of the rasa of Your love never ceased to swell with ever-new vigor.
I eternally dishonor the rasa of Your stainless heart,
yet I behold Your immeasurable, sacred love continually increasing.
This rare feeling of Yours is supremely great and consists wholly of renunciation,
yet it is naturally and eternally joined with humility, without the slightest attachment to pride.

ORIGINAL Hindi and Braj Bhasha

Continuation of [399]

भाव-सुधा-रस-बारिधि या कौ मिले जु सीकर एक।
बने धन्य मेरौ जीवन, तब रहे प्रेम की टेक॥
सहम गई, लज्जित भई भारी, राधा सुनि प्रिय बैन।
धरती लगी कुरेदन, धारा बही सलिल दोउ नैन॥
बानी रुकी, कंठ भये गदगद, काँपी कंचन देह।
बरसन लग्यौ अमित उर अंतर सहज दैन्य-रस-मेह॥
अधम, निपट गुनरहित, मलिन-मन, औगुन की आगार।
विरहित नित सौन्दर्य, रहित माधुर्य कुरूपाकार॥
लेती रही नित्य सुख तिन्ह तें, निज सुख कौ नित चाव।
इतनौ ही प्रेमार्थ लह्यौ मन, यही मम महाभाव॥
बोली अति धीरज धर राधा - 'सुनो, जीवनाधार!
हौं अति नीच मान की भूखी, मन अति तुच्छ बिचार॥
निकसे नहीं बिषम बानी सुन, या तें ये पंच-प्रान।
विदर्‌यौ नहीं हियौ कुलिसाधिक तुम तें लहि सम्मान॥
निश्चै ही प्रानेस्वर हौ तुम इतने अर्थ गँवार।
देख रहे जो मो-सी नीच अधम में गुन-संभार॥
इसी भाँति तुम निश्चै ही हौ इतने अर्थ लबार।
जो गुन-रूप-हीन मेरे गुन गाते बारंबार॥
निश्चै ही लंपट हो जो तुम करौ सबहिं सुख-दान।
नित नव-रस-लोभी तुम, तुम कूँ प्रेम-तत्त्व-कौ ग्यान॥
कितव, लँगर, साँचे तुम छल सब ठगत फिरत संसार।
सुखमय निज निरमल रस दे तुम लेते स्वयं उबार॥
कोटि-कोटि हैं सक्ति-सरूपा प्यारिन कौ बिस्तार।
मन रख, बने कांत तुम सबके प्रियतम एक उदार॥
मो तें अधिक सकल सुंदर सुचि, मधुर सील गुनधाम।
सहज समर्पित जीवन, अति सुखदायिनि परम ललाम॥

ENGLISH TRANSLATION

Continuation of [399]

If I could receive even one drop from this ocean of the nectar-rasa of Your feelings,
My life would become blessed and love would then have a foundation."
Hearing Her Beloved's words, Radha trembled and became deeply ashamed.
She began scratching the earth while streams of water flowed from both eyes.
Her speech stopped, Her throat choked and Her golden body trembled.
Within Her heart, a limitless rain of the rasa of natural humility began to fall.
"I am fallen, utterly without virtue, impure of mind and an abode of faults.
I am forever bereft of beauty and sweetness, my form ugly.
Yet I have continually taken happiness from Him, forever seeking my own delight.
My mind has understood only this much as the meaning of love, and this alone is my mahabhava."
Gathering great composure, Radha said, "Listen, support of my life!
I am exceedingly base, hungry for honor, and my mind's thoughts are utterly petty.
That these five life-airs did not depart on hearing Your terrible words,
and that this heart, harder than a thunderbolt, did not split on receiving praise from You!
Surely, sovereign of my life, You are uncultured in this sense:
You behold a treasury of virtues in someone as low and fallen as me.
In the same way, You are surely boastful in this sense:
You repeatedly sing the virtues of me, who possess neither virtue nor beauty.
Surely You are wanton, for You give happiness to everyone.
You are forever greedy for fresh rasa, for You know the truth of love.
Deceiver and shameless rogue, in truth You wander through the world tricking everyone.
Giving them Your own pure, blissful rasa, You Yourself rescue them.
Your beloveds, embodiments of Your potency, expand into millions upon millions.
Pleasing the heart of each, You become the one generous lover of them all.
Every one of them is more beautiful and pure than me, a sweet abode of character and virtue,
her life naturally surrendered, supremely glorious and a giver of immense happiness.

ORIGINAL Braj Bhasha and Hindi

Continuation of [399]

सब तें दीन-हीन हौं कलुषित, मो में इतनो मोह?
बिनु गुन मानत गुन, स्वभाव बस परानंद-संदोह!॥
तुम्हरे मुख गुन-सुंदरता सुन सुख मानत मम चित्त।
काम, कलंक, बासना मन की, यहे एक है बित्त॥
मुँह न दिखाऊँ तुमहि, कहा मैं करूँ किंतु असहाय।
हिय विदरत तुव दरसन बिन छिन, जरत जोर जिय हाय!'॥

[400]

(Rāga Naṭa - Tīna Tāla)

नहीं तुम्हारा अन्तर देखा, देखे नहीं भीतरी भाव।
भूलभरी अपनी आँखोंसे देखा बाहरका बर्ताव॥
भूल गयी मैं शील तुम्हारा सहज नित्य निर्मल निर्दोष।
अपने दृष्टि-दोषसे मुझको दिये दिखायी तुममें दोष॥
जाने लगे श्यामसुन्दर जब तुम मथुरा, हो रथ-आरूढ़।
लगी समझने निष्ठुर निर्दय प्रेमशून्य मैं तुमको मूढ़॥
यद्यपि तुम निज आत्मा-मनको छोड़ गये थे मेरे पास।
लोक-दिखाऊ तनसे जाते भी, थे अतिशय खिन्न, उदास॥
मेरे शुद्ध प्रेमका करके जान-बूझकर तुम अपमान।
जाते हो, माना, अकुलायी, लगी चोट, भड़का अभिमान॥
प्रेमरहित मिथ्या अभिमानिनि मुझ कुटिलाका यह दुर्भाव।
डाल न सका तुम्हारे निर्मल प्रेम-सूर्यपर किंतु प्रभाव॥
हुए प्रकट, नित नव-वर्धन-सौन्दर्य कमल-मुख किये मलान।
अपराधी-से खड़े हो गये, मस्तक नीचा किये अमान॥
नित्य अधर मुस्कान मधुरयुत मदन-मनोहर नित्य किशोर।
क्यों हो रहे खिन्न यों? परमानन्द-सिन्धु मुनि-मानस-चोर॥
देख सहम मैं गयी, मलिन मुख-शशि, मन उमड़ा दुःख अपार।
बोल न सकी, बह चली नेत्रोंसे उत्तप्त अश्रुकी धार॥

ENGLISH TRANSLATION

Continuation of [399]

I am the lowest, most destitute and impure of all, so why this fascination with me?
By Your own nature, O treasury of supreme bliss, You see virtues where none exist.
Hearing beauty and virtue praised from Your lips gives pleasure to my heart.
This is lust, disgrace and the craving of my mind; it is my sole possession.
I should never show You my face, but what can I do? I am helpless.
Without Your vision, my heart splits in a moment and my life burns fiercely. Alas!"

[400]

(Raga Nata - Tina Tala)

I did not see what lay within You or behold Your inner feelings.
Through my error-filled eyes, I saw only Your outward conduct.
I forgot Your naturally and eternally stainless, faultless character.
Because of the defect in my own vision, faults appeared to me within You.
When You mounted the chariot and began to leave for Mathura, Syamasundara,
in my foolishness I began to regard You as hard, merciless and devoid of love.
Yet You had left Your very self and mind beside me,
and though only Your visible body departed for the world's sake, You were deeply afflicted and sad.
Thinking that You were deliberately insulting my pure love by leaving,
I became distraught, felt wounded and let pride flare up.
But this evil feeling of mine, crooked and filled with false, loveless pride,
could have no effect upon the sun of Your stainless love.
You appeared, Your ever-new and ever-increasing beauty dimming Your lotus face.
You stood like an offender, without pride, Your head bowed.
Eternally youthful and enchanting even to Cupid, with lips forever adorned by a sweet smile,
why are You so dejected, ocean of supreme bliss and thief of the sages' minds?
Seeing the moon of Your face so pale, I trembled and immeasurable sorrow surged within me.
I could not speak, and a stream of burning tears flowed from my eyes.

ORIGINAL Hindi

Continuation of [400]

बोले - 'अति अगाध प्रेमोदधि-रूपे हे राधे! सुख-खान।
तेरे गुण-सौन्दर्य-सुधा अनुपमसे पोषित मेरे प्राण॥
तेरे बिना नहीं क्षण भर भी है मेरा सम्भव अस्तित्व।
तू ही मेरी जीवन-जीवन, तू ही मेरी जीवन-तत्त्व॥
आत्मा तो तू ही है मेरी, तू ही मेरी है आधार।
तुझसे ही मैं हूँ, तुझसे ही चलते ये सारे व्यापार॥
नहीं गया था तुझे त्याग मैं, नहीं कहीं जा सकता त्याग।
मेरे प्राणोंका है बस, परमाश्रय, तेरा ही अनुराग॥
देह गया था मथुरा, सो भी लोक-दृष्टिसे ही केवल।
पर कर दिया उसीने आह्लादिनि! तुझको अत्यन्त विकल॥
तेरी इस व्याकुलतासे ये प्राण रो उठे, हो उद्विग्न।
प्राणरूप-अनुराग इसीसे हुआ तुरंत शोक-संलग्न॥
शोकाकुल अनुराग-प्राणमें उठी त्वरित आतुरता जाग।
खड़ा कर दिया मुझे उसीने तेरे सम्मुख ला, बड़भाग॥
कर अपराध क्षमा हे करुणामयी! क्षमामयि! स्नेहागार!
निज-स्वरूप-महिमामयि स्वामिनि! नित्य सहज ही रहित विकार॥
हो प्रसन्न-मुख देख सकृत इस अपने आश्रित तनकी ओर।
आह्लादिनि! मुझे हँसा दे, हँसकर, रससागरे! न जिसका छोर॥
नहीं समझना कभी मुझे रंचकभर भी अपनेसे भिन्न।
दिव्य अभिन्न प्रेमरस-सागर नित्य-निरन्तर अपरिच्छिन्न'॥
प्रियतमके सुन वचन, भाव दर्शन कर, मैं हो गयी निहाल।
सदा बिकी बेमोल, पड़ी आतुर प्रिय-पद-पंकज तत्काल॥

[401]

(Rāga Bhairavī - Tāla Kaharavā)

स्याम बतावत प्रेम-मूर्ति मोहि, सदा सुनावत आदर-बैन।
हौं निज हृदय देखि सरमाऊँ राखूँ नित्य झुकाये नैन॥
इत-उत दृष्टि जाय नहिं मेरी, सुनती रहूँ स्याम के बैन।
यासौं ध्यान-निरत हौं रहती, रखती निसि-दिन नीचे नैन॥

ENGLISH TRANSLATION

Continuation of [400]

He said, "O Radhe, embodiment of an unfathomably deep ocean of love, treasury of happiness!
My life is nourished by the incomparable nectar of Your virtues and beauty.
Without You, My existence is impossible even for a moment.
You are the life of My life and the very principle of My existence.
You alone are My self, and You alone are My foundation.
I exist through You, and through You every one of My activities proceeds.
I did not abandon You and go, nor can I ever leave You.
Your love alone is the supreme refuge of My life.
Only the body went to Mathura, and that merely for the world's eyes,
yet even this made You, My delighting potency, utterly distraught.
Your anguish caused My life to cry out in distress,
and therefore love, which is My very life, immediately became joined with grief.
Within that grief-stricken life of love, desperate longing swiftly awakened
and, greatly blessed, brought Me here to stand before You.
Forgive My offense, compassionate Lady, embodiment of forgiveness and abode of affection!
Mistress glorious with the majesty of Your true nature, eternally and naturally free from all change!
With a joyful face, look just once upon this body that depends upon You.
O delighting potency, smile and make Me laugh; O shoreless ocean of rasa!
Never regard Me as separate from You by even the slightest degree.
We are one divine, indivisible and boundless ocean of the rasa of love, eternally and without interruption."
Hearing Her Beloved's words and beholding His feeling, I became fulfilled.
Forever sold without price, I immediately fell in longing at His lotus feet.

[401]

(Raga Bhairavi - Tala Kaharava)

Syama calls me the embodiment of love and forever speaks words of honor to me.
When I look within my own heart, I feel ashamed and keep my eyes forever lowered.
My gaze does not wander here and there; I continue listening to Syama's words.
Thus I remain absorbed in meditation, keeping my eyes lowered night and day.

ORIGINAL Braj Bhasha

Continuation of [401]

रूप-सुधा प्रिय स्याम-रूप की पीकर मस्त हो रहे ऐन।
और न कछ देखन चाहत यासौं लाड़िलि के नीचे नैन॥
प्रियतम की मुख-छवि मनहर पे नित्यहि मोहित रहते नैन।
दीठि न लगे, याहि डर सों वह सदा झुकाये रखती नैन॥

[402]

(Rāga Bāgeśrī - Tīna Tāla)

स्याम-स्यामा दोउ करत बिहार।
नव निकुंज सौरभित सुमनकी छाई छटा अपार॥
खेलत हँसत लसत अति प्रमुदित बहत सुधा रस धार।
बढ़त अमित अनुराग परस्पर लोचन ललित निहार॥
सुचि रसपान-प्रमत्त परस्पर सुख सागर लहरात।
उठत तरंग बिबिध बिधि अनुपम फूले अँग न समात॥
रस-सागर रस-सरिता दोऊ, मिलि, करि प्रेम विकास।
अंग-अंग राजत सुषमा श्री माधुरि अमित विकास॥
रहत निहारत पल-पल दोऊ निरखि न नैन अघात।
उदित प्रेम प्रमुदित मन अतिसय पुलकित मधुमय गात॥

[403]

(Rāga Chāyā Naṭa - Ekatāla)

नव-निकुंज सुख-पुंज बिराजित, मोहनि मोहन मधुर महान।
सुन्दर बदन, सदन रसमाधुरि, बंकिम भृकुटि उभय रसखान॥
प्रिय-अनुरागिनि नित बड़भागिनि निरखत नित नव रूप सुजान।
करत स्याम-दृग मधुप निरन्तर लाड़िलि-मुख-पंकज-मधुपान॥
कुटिल कटाच्छ बिसिख तन जरजर, पाइ सुधा-मधु मृदु बर हास।
भये परस्पर सबल रम्य तन, रचे रुचिर सुचि सुखद बिलास॥
प्रेम सुधारस-उदधि मध्य मृदु तीब्र उठत रस बिबिध तरंग।
सहज तरंगायित मन-मति सब पुलकित ललित अंग-प्रत्यंग॥

ENGLISH TRANSLATION

Continuation of [401]

Her eyes become intoxicated drinking the nectar of the Beloved Syama's form.
They wish to see nothing else, and therefore the Darling Lady keeps them lowered.
Her eyes remain eternally enchanted by the captivating beauty of Her Beloved's face.
Fearing that Her gaze might cast the evil eye upon Him, She always keeps them lowered.

[402]

(Raga Bagesri - Tina Tala)

Syama and His fair Beloved both sport together.
The endless splendor of fragrant blossoms covers the fresh bower.
Playing, laughing and shining in supreme delight, They send forth a stream of nectar-rasa.
Their boundless mutual love increases as Their lovely eyes gaze upon one another.
Intoxicated by drinking each other's pure rasa, They make the ocean of happiness surge.
Incomparable waves of countless kinds arise, and Their blossoming limbs cannot contain them.
He is the ocean of rasa and She the river of rasa; meeting, They expand love.
Splendor and grace adorn every limb as infinite sweetness unfolds.
Moment after moment They continue gazing, and Their eyes are never satisfied.
Love arises, Their minds rejoice intensely and Their honey-filled bodies thrill.

[403]

(Raga Chaya Nata - Ekatala)

In the new bower, a mass of bliss, sits the great, sweet and enchanting Enchanter.
His lovely face is an abode of rasa-filled sweetness; His curved brows are twin treasuries of rasa.
His wise and ever-fortunate Beloved, filled with love for Him, beholds His ever-new form.
The honeybees of Syama's eyes continually drink honey from the lotus face of His Darling Lady.
The arrows of crooked sidelong glances pierce Their bodies, which find nectar and honey in each other's gentle, exquisite smiles.
Their lovely forms regain strength through one another, and They create beautiful, pure and delightful sports.
Within the ocean of the nectar-rasa of love, gentle and intense waves of many rasas arise.
Mind and understanding naturally undulate, and every lovely limb and sub-limb thrills.

ORIGINAL Braj Bhasha and Hindi

[404]

(Rāga Āsāvarī - Tāla Kaharavā)

मुरली ली, प्रिय छिप गये, बिरहाकुल गंभीर।
मानिनिसी बैठी, विकल रससागर के तीर॥

[405]

(Rāga Vasanta - Tīna Tāla)

बच रहे थे दो, नहीं जग-भान था।
लोक-सत्ताका मिटा सब ज्ञान था॥
नहीं कुछ कर्तव्य मनमें शेष था।
नहीं तिलभर जगत्-स्मृतिका लेश था॥
मिट गया सब भोगका अस्तित्व था।
कर्म था न कहीं तनिक कर्तृत्व था॥
मैं तथा मेरे हृदय-धन श्याम थे।
खेलते रहते सदा अविराम थे॥
थी नहीं मनमें कहीं कुछ वासना।
थी नहीं कुछ भी किसीकी त्रासना॥
अखिल प्राणि-पदार्थ थे मनसे हटे।
सभी ममता-रागके बन्धन कटे॥
श्याम शेषी, मैं उन्हींकी शेष थी।
एक यह प्यारी अहंता शेष थी॥
एक प्रिय हैं, प्रिया उनकी एक मैं।
एक वे बस, दूसरी हूँ एक मैं॥
नहीं दोसे भिन्न कुछ भी था कहीं।
सब सिमट मिटकर समाया था यहीं॥
चल रही दोमें सदा रँगरेलियाँ।
हो रही थीं सुखमयी रस-केलियाँ॥

ENGLISH TRANSLATION

[404]

(Raga Asavari - Tala Kaharava)

Taking His flute, the Beloved hid Himself, solemn with separation.
Like a proud lover, He sat distressed upon the shore of the ocean of rasa.

[405]

(Raga Vasanta - Tina Tala)

Only two remained, and there was no awareness of the world.
All knowledge of worldly existence had disappeared.
No duty remained within the mind.
Not even the slightest trace of worldly memory remained.
The existence of every object of enjoyment had vanished.
There was no action anywhere, nor the slightest sense of agency.
There were only I and Syama, the treasure of my heart.
We played together forever without interruption.
No desire of any kind remained within the mind.
There was no fear or distress arising from anyone.
Every living being and object had withdrawn from the mind.
All bonds of possessiveness and attachment had been cut.
Syama was the possessor, and I was wholly His possession.
Only this dear sense of "I" remained.
There is one Beloved, and I alone am His one beloved.
There is only He, and I alone am the second.
Nothing anywhere existed apart from these two.
Everything else contracted, dissolved and became absorbed here.
Festive play proceeded forever between the two.
Blissful sports of rasa continually unfolded.

ORIGINAL Hindi and Braj Bhasha

Continuation of [405]

था नहीं व्यवधान कोई भी कहीं।
एक ही दो बने लीलारत वहीं॥
दो मिटे, फिर एक ही बस हो गये।
भेद सारे सब तरहके खो गये॥
मैं समायी श्याममें हो श्याम ही।
प्रिया बन मुझमें समाये श्याम भी॥
कौन जाने श्याम हैं या राधिका?
नहीं अब आराध्य हैं, आराधिका॥
सब तरह घुल-मिल हुए बस, एक हैं।
इन्द्रियाँ, मन, चित्त, मति न अनेक हैं॥
सभी अवयव अंग आपसमें मिले।
एक ही प्रिय मधुरिमासे हैं खिले॥
एक थे पहले, अभी भी एक हैं।
यही दोनोंकी मधुमयी टेक है॥

[406]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

महामहिम मुनि-मनहर, मंजुल, मधुर परम मंगलमय श्याम।
पल-पल वर्धमान शुचि अनुपम दिव्य रूप-लावण्य ललाम॥
कुटिल भ्रुकुटि करती आकर्षित बरबस मनको अपनी ओर।
उमड़ उठा रस-सागर परमानन्द, कहीं भी ओर-न-छोर॥
रूप सिन्धुमें मन निमग्न था, पर न तनिक-सा जगा विकार।
जगना दूर रहा, स्वाभाविक चित्त हो गया शुचि अविकार॥
तन्मयता हो गयी, तनिक भी रहा न तनका बाह्य ज्ञान।
प्रलय नहीं, पर मिटी जगत्‌की सारी रचना, सारा भान॥
इतनेमें हो गया अचानक आँखोंसे ओझल वह रूप।
सहसा व्यथा-वियोग-वह्नि जल उठी, बढ़ गयी विपुल अनूप॥

ENGLISH TRANSLATION

Continuation of [405]

There was no obstruction anywhere.
The one had become two and sported there.
Then the two disappeared and became only one again.
Every distinction of every kind was lost.
I became absorbed in Syama and became Syama Himself.
Syama too entered me, becoming His Beloved Lady.
Who can tell whether this is Syama or Radhika?
There is now neither worshiped Lord nor worshiper.
They have blended completely and are simply one.
Senses, mind, consciousness and understanding are no longer many.
Every limb and component has united with its counterpart.
All blossom through the sweetness of the one Beloved.
They were one before and remain one even now.
This is the honey-filled foundation of the two.

[406]

(Raga Bhimapalasi - Tala Kaharava)

Syama is supremely glorious, captivating to sages' minds, lovely, sweet and wholly auspicious.
His pure and incomparable divine form and beauty increase at every moment.
His curved brows irresistibly draw the mind toward Him.
A shoreless ocean of rasa and supreme bliss surged up.
The mind was immersed in the ocean of His form, yet not the slightest disturbance arose.
Far from arising, every disturbance ceased and consciousness naturally became pure and changeless.
Complete absorption came, and not the slightest outer awareness of the body remained.
It was not dissolution, yet the entire construction of the world and all awareness of it disappeared.
Then suddenly that form vanished from my eyes.
At once the fire of painful separation blazed up, growing vast beyond compare.

ORIGINAL Hindi and Braj Bhasha

Continuation of [406]

पर आश्चर्य, विरह-दावानलमें प्रियतम-स्मृति रही अभंग।
ले अगणित शीतल सुधांशुकी सुधामयी शीतलता संग॥
घोर तापमें थी विचित्र अनुपम शीतलताकी अनुभूति।
सहज विरोधी धर्म प्रकट थे, युगपत थी अद्भुत आकूति॥
सखी! बताऊँ मैं कैसे प्रियतमके प्रतिदिनके वे छन्द।
प्रियतम हैं स्वच्छन्द सदा, ये लीलाएँ भी हैं स्वच्छन्द॥

[407]

(Rāga Jogiyā - Tīna Tāla)

खड़ा यह कौन कुंजके द्वार?
देखो ललिते! अरी विसाखे! करो न तनिक अबार॥
है घनश्याम वारिधर? है या गिरधर स्याम सुजान?
उमड़ा घन नूतन? या आये घर मोहन रस-खान?॥
नव-जलधर में इंद्रधनुष है? या है सिर सिखि-पक्ष?
बक-पाँती उड़ रही? हिल रही मुक्त-माल या वक्ष?॥
घन-तन-पर बिजली है? या है मोहन-तन पट पीत?
मंद मेघ-गर्जन है? या है प्रियका मुरली-गीत?॥
सजनी! जाओ तुरत, बताओ आ मुझको सब बात।
हँस बोलीं - 'सखि! माधोसे मिल करो सुसीतल गात'॥

[408]

(Rāga Śivarañjanī - Tāla Kaharavā)

प्रिय-बियोगमें अबिरत स्मृति सौं भयौ नित्य मानस-संयोग।
भई बियोगिनि, नित्य स्याम-संजोगिनि, भूली दुःख-बियोग॥
रह्यौ न मन कछु देस-काल-कुल-लोक-बेद के भय कौ भाव।
नित निरवधि निर्बाध मिलन मनभर प्रिय कौ, चित नित नव चाव॥
उदय भई रति पूर्ण तीब्रतम, छाई सब दिसि, ओर-न-छोर।
बितरत नित्य नवीन अमित रस-सुख पिय, नित्य-रमन मन-चोर॥
भंगुर-भयद मिलन सुख सीमित, सुख-बियोग अतिसय अबिराम।
या तैं रहीं गोपिका ब्रज में, तजि भजनीय द्वारका-धाम॥

ENGLISH TRANSLATION

Continuation of [406]

Yet wondrously, within the wildfire of separation, remembrance of the Beloved remained unbroken,
bearing the nectar-filled coolness of countless cooling moons.
Within that terrible heat was the strange and incomparable experience of coolness.
Naturally opposed qualities manifested together in one wondrous condition.
Friend, how can I describe the Beloved's daily ways?
The Beloved is eternally free, and these lilas too are entirely free.

[407]

(Raga Jogiya - Tina Tala)

Who is this standing at the entrance to the bower?
Look, Lalite! Visakhe, do not delay even a moment!
Is it the rain-bearing dark cloud Syama, or wise Giridhara?
Has a fresh cloud arisen, or has Mohana, the treasury of rasa, come home?
Is that a rainbow in the new rain cloud, or a peacock feather upon His head?
Does a flight of cranes pass by, or does a pearl necklace sway upon His breast?
Is that lightning upon the cloud-body, or yellow cloth upon Mohana's form?
Is it the gentle rumble of a cloud, or the Beloved's flute-song?
Friend, go at once, then return and tell me everything.
Laughing, they said, "Friend, meet Madho and make your body completely cool."

[408]

(Raga Sivaranjani - Tala Kaharava)

Through unbroken remembrance in separation from the Beloved, perpetual union arose within the mind.
Though separated, she remained eternally united with Syama and forgot the sorrow of separation.
No feeling of fear from place, time, family, society or the Vedas remained within the mind.
Her heart held ever-new delight in unrestricted, uninterrupted union with the Beloved to its full capacity.
Complete and supremely intense love arose, covering every direction without boundary.
The Beloved, the ever-sporting thief of the mind, bestowed immeasurable and ever-fresh happiness of rasa.
The happiness of union is limited, fragile and fear-filled, while the joy of separation is exceedingly unbroken.
Therefore the gopis remained in Vraja, leaving aside worshipable Dvaraka-dhama.

ORIGINAL Hindi

[409]

(Ghazal Tune - Rūpaka Tāla)

सूखकर काँटा हुआ तन था बिकल बेहाल मन।
बाल बिखरे शुष्क थे मुरझा हुआ था विधु-वदन॥
मुख निकलती आह थी, थीं आँख आँसूसे भरी।
बसन अस्तव्यस्त थे, थी दुख-लता पूरी हरी॥
सखी समझाने लगी, 'तुम हो रही हो क्यों विकल?
भूल जाओ उसे अब क्यों रट रही प्रत्येक पल?'
'भूल जाना चाहती हूँ, भूल पर सकती नहीं।
ज्यों हटाना चाहती मन, दौड़कर जाता वहीं॥
नहीं लेना चाहती मैं उस निठुरका नाम भी।
जीभ पर रटती सदा, नहिं मानती मेरी कभी॥
रोकती हूँ कानको, पर वे न मेरी मानते।
प्रियवचन मुरली-सुधा ही सिर्फ पीना जानते॥
बंद करती हूँ निगोड़ी नासिकाको मैं सदा।
श्याम-अंग-सुगंधको, पर, नहीं तजती वह कदा॥
कब चरणरज सिर चढ़ाकर धन्य हूँगी मैं अमर।
कब करूँगी नेत्र शीतल निर्निमिष मुख देखकर॥
कब लगाऊँगी अगर-मृगमद-चुआ-चन्दन शरीर।
कब चढ़ाऊँगी सुमन सुरभित चरण, होकर अधीर॥
फट रहा है हृदय मेरा, जल रही ज्वाला अमित।
कहाँ जाऊँ? क्या करूँ? पाऊँ कहाँ प्रियतम अजित?'॥
आ गये नटवर अचानक लिये मुरली मधुर कर।
वितरते आनन्द, छायी मुसकराहट मृदु अधर॥
देखते ही मिट गये संताप तन-मनके सकल।
सुख-सुधोदधि उमड़ आया, हो गया जीवन सफल॥

ENGLISH TRANSLATION

[409]

(Ghazal Tune - Rupaka Tala)

Her body had withered to a thorn, and Her mind was distraught and helpless.
Her dry hair lay disheveled, and Her moon-face had faded.
Sighs escaped Her mouth, and Her eyes were filled with tears.
Her garments were disordered, while the vine of sorrow flourished in full.
A companion tried to console Her: "Why are You becoming so distraught?
Forget Him now. Why repeat His name every moment?"
"I want to forget Him, but I cannot.
Whenever I try to turn my mind away, it runs straight back to Him.
I do not even wish to speak that cruel One's name,
yet my tongue repeats it forever and never obeys me.
I restrain my ears, but they refuse to listen to me.
They know only how to drink the nectar of His loving words and flute.
I forever close this wretched nose,
yet it never abandons the fragrance of Syama's limbs.
When shall I become eternally blessed by placing the dust of His feet upon my head?
When shall I cool my eyes by gazing unblinkingly upon His face?
When shall I apply aguru, musk, fragrant resin and sandalwood to His body?
When, restless with longing, shall I offer fragrant flowers at His feet?
My heart is splitting and an immeasurable flame burns within.
Where shall I go? What shall I do? Where can I find my unconquered Beloved?"
Suddenly Natavara arrived, holding His sweet flute in His hand.
Bestowing bliss, He wore a gentle smile upon His lips.
The instant She saw Him, every affliction of body and mind disappeared.
An ocean of the nectar of happiness surged up, and Her life became fulfilled.

ORIGINAL Hindi

Continuation of [409]

ली तुरंत मधुर हृदयमें मिली खोयी निधि ललाम।
सह न पायी तनिक-सा अवकाश, भूली निरख श्याम॥
हुई विस्मृति सकल जगकी, 'मैं' तथा 'मेरा' गये।
एक लीलामय मधुर रस-रसिक रसनिधि रह गये॥

[410]

(Rāga Jaijaiwantī - Tāla Kaharavā)

समझ रही मैं लाभ चित्त-इन्द्रिय-निग्रहका सहित बिबेक।
रोके भी रखती हूँ इनको, सदा-सर्वदा रखकर टेक॥
मर्त्य-भोग सब असत्, तुच्छ अति सभी नगण्य स्वर्गके भोग।
अपुनर्भवमें भी आकर्षित हो न चित्त करता संयोग॥
पर प्रिय-गुणगण, मुरली-रव कर देते सभी अंग चंचल।
श्रोत्र मानते नहीं, चित्त हो जाता विकल परम विह्वल॥
मन करता - यदि रोम-रोम हो जाता केवल श्रोत्र-स्वरूप।
पीता वह अविरत प्रिय-गुण-गण मुरली-रव-रस मधुर अनूप॥
कभी देख पाती यदि प्रियको मनमें उठती एक तरंग।
हो जाता यदि तुरत नयनमय मेरे तनका अँग-प्रत्यंग॥
फिर तो डूबी रहती मैं उस रूप अनन्त सिन्धुमें नित्य।
उठ जाती मायाकी सारी मोहमयी यह हाट अनित्य॥
प्रियकी प्रिय इच्छासे मैं करती यदि उनसे वार्तालाप।
मनमें आता बने तुरत, सारा तन मुखमय अपने-आप॥
करती रहूँ बात प्रियतमसे मधुर-मधुर मैं अनियत काल।
दिव्य प्रेमरस रहूँ पिलाती-पीती, होती रहूँ निहाल॥
सखिसे यों कह, ध्यानमग्न हो, राधा मौन हुई तत्काल।
प्रकट हो गये तभी अमित सौन्दर्य-सुधा-सागर नन्द-लाल॥

ENGLISH TRANSLATION

Continuation of [409]

She immediately drew Him into Her sweet heart and recovered the priceless treasure She had lost.
Unable to bear even the slightest interval, She forgot everything on seeing Syama.
The whole world passed from memory, and "I" and "mine" disappeared.
Only the lila-filled, sweet rasika and treasury of rasa remained.

[410]

(Raga Jaijaiwanti - Tala Kaharava)

With discrimination, I understand the benefit of restraining the mind and senses.
Taking this as my perpetual foundation, I continually hold them back.
All mortal pleasures are unreal and petty, and every pleasure of heaven is insignificant.
Even liberation from rebirth cannot attract my mind or bring it into attachment.
Yet the Beloved's hosts of virtues and the sound of His flute make every limb restless.
My ears refuse to obey, and my consciousness becomes utterly distracted and overwhelmed.
The mind wishes that every pore of my body might become an ear,
so that it could ceaselessly drink the incomparable, sweet rasa of His virtues and flute-song.
If ever I behold the Beloved, a wave rises in my mind:
if only every limb and sub-limb of my body could instantly become an eye!
Then I would remain forever submerged in the infinite ocean of His form,
and this entire impermanent, deluding marketplace of maya would vanish.
If, by the Beloved's dear wish, I speak with Him,
the thought arises that my entire body should at once become all mouth.
Then I could speak sweetly with my Beloved for immeasurable time,
forever drinking and giving Him the divine rasa of love, forever fulfilled.
Having spoken thus to Her companion, Radha immediately became silent and absorbed in meditation.
At that very moment Nanda's son, the boundless ocean of beauty's nectar, appeared.

ORIGINAL Hindi

[411]

(Rāga Gunakalī - Tīna Tāla)

मेरे इस प्रणको सुन लो, हे मेरे प्राण-प्राण! सर्वस्व!
छोड़ूँगी अब मैं न परम निधि बहुत दिनोंपर मिला निजस्व॥
तुम-मैं एक हृदय हैं दोनों, एक प्राण हैं दोनों नित्य।
जान रही मैं इसे - यही है हम दोनोंका तात्त्विक सत्य॥
पर मैं नहीं जानती, नहीं बता सकती क्यों हुआ वियोग?
अति संतप्त जल रही थी, कर रही भयानक पीड़ा-भोग॥
यह भी सत्य, सदा देते रहते थे तुम दर्शन-आनन्द।
खेल रहे लीलामय तुम छिपने-दिखनेका खेल अमन्द॥
अब तो बाहर भी मैं तुमको सहज पा गयी हूँ प्रिय! आज।
भीतर-बाहर, पद-तलमें अब पड़ी रहूँगी तज सब लाज॥
खाने-पीने, सोने-उठनेमें मैं सदा रखूँगी साथ।
कभी नहीं हटने दूँगी, मैं नहीं हटूँगी, मेरे नाथ!॥
मिटी सभी ममता अग-जगसे, हुई सभीमें समता प्राप्त।
रहा एक बस, तुममें ही मेरा सम्बन्ध मधुर नित व्याप्त॥
नहीं कामना भोग-मोक्षकी किंचित् भय-लज्जा न विषाद।
हुई मत्त पीकर मैं प्रियतम-प्रेम-सुधा-मद दिव्य प्रसाद॥
बोले प्रियतम - 'राधे! हम-तुम नित संयुक्त नित्य हैं एक।
अमिलन-मिलन रस-सुधास्वादन कर रखते सुप्रेमकी टेक'॥

[412]

(Rāga Āsāvarī - Tīna Tāla)

सखी! मैं भई अति असहाय।
त्रिभुवन-मोहन स्याम हमारे भए बावरे हाय!
सहज चतुर-चूड़ामनि चिन्मय, सहज महामतिमान।
सकल ज्ञान-आधार, ज्ञान-निधि, आप स्वयं भगवान॥

ENGLISH TRANSLATION

[411]

(Raga Gunakali - Tina Tala)

Hear this vow of mine, O life of my life, my all in all!
Having recovered my own supreme treasure after so many days, I will never release it now.
You and I are one heart, and both are eternally one life.
I know this to be the essential truth of us both.
Yet I do not know and cannot explain why separation occurred.
I burned in terrible anguish and endured dreadful pain.
It is also true that You continually granted me the bliss of Your vision.
Filled with lila, You played the vigorous game of hiding and appearing.
But today, Beloved, I have easily found You outwardly as well.
Abandoning all shame, I shall now remain at Your feet within and without.
While eating, drinking, sleeping and rising, I shall always keep You beside me.
I will never let You move away, nor will I move away, my Lord!
Every possessive attachment to the moving and unmoving world has vanished, and equality toward all has arisen.
Only one relationship remains, my sweet and eternal relationship with You alone.
I desire neither enjoyment nor liberation and possess not the slightest fear, shame or sorrow.
I am intoxicated by drinking the divine grace of the nectar-wine of my Beloved's love.
The Beloved said, "Radhe, You and I are eternally united and forever one.
By tasting the nectar-rasa of non-meeting and meeting, We preserve the foundation of perfect love."

[412]

(Raga Asavari - Tina Tala)

Friend, I have become utterly helpless.
Alas, our Syama, enchanter of the three worlds, has gone mad!
He is naturally the conscious crown jewel of cleverness and naturally possessed of supreme intelligence,
the foundation of all knowledge, the treasury of knowledge and Bhagavan Himself.

ORIGINAL Braj Bhasha and Hindi

Continuation of [412]

संभव भयौ असंभव, तिन कौं निश्चै भयौ विकार।
भूले भले-बुरे के सगरे या तें सोच-बिचार॥
मो में सदा रूप-गुन-सुन्दरता कौ सहज अभाव।
मो प्रति बढ़त रहत तिनके मन तदपि नित नयौ चाव॥
मो में बृथा प्रेम करि मोहन रहे दुखहि सुख जान।
कैसे मिटे मोह-ब्याधी यह तिनकी विषम महान॥
नहिं कोऊ दैवज्ञ, बैद जो करे जथार्थ निदान।
होय चिकित्सा, जासौं प्रियतम बने स्वस्थ धीमान॥
मेरे कारन सुख-वंचित जो अग-जग के सुख-मूल।
कहा करूँ, कछु बस नहिं मेरौ, चुभत रहत हिय सूल॥
चतुर-भुजा नारायन कौं मैं पूजूँगी सबिधान।
करुन पुकार सुनतहीं तिन के पिघरि जायेंगे प्रान॥
दै बरदान करेंगे मो कूँ कृपा-निधान निहाल।
वरन करेंगे रस-सुखदायिनि सुंदरि कोउ नन्द-लाल॥
सुख साँचिलौ मिलैगौ तिन कौं, पाइ सरस रस-खान।
सुखी होयगौ तब मन मेरौ, तिन कौं सुखिया जान॥
यौं निश्चै करि करन लगी वह जप-तप परमानंद।
एक लालसा - पावें प्रियतम अनुपम सुख स्वच्छंद॥

[413]

(Rāga Jaṅgalā - Tāla Kaharavā)

मधुर-मधुर, सुन्दर-सुन्दर प्रियतमके मोह-नाश के काज।
करन लगी राधा आराधन नारायन कौ सब बिधि साज॥
ब्रत-उपवास-नेम तन-धारे, एकहि रही लालसा जाग।
त्याग करें मोहन, जो करते मोहबिबस मोमें अनुराग॥
अतुलनीय सुख लाभ करें वे, पाय जोग्य संगिनि कौ संग।
तब मैं परम सुखी होऊँगी, नाच उठेंगे सगरे अंग॥
एक लगन सौं चली साधना प्रियतम-सुख-बांछा मन लीन।
परमत्यागमय स्व-सुख-कल्पना-लेश-गन्ध-सम्बन्ध-विहीन॥

ENGLISH TRANSLATION

Continuation of [412]

The impossible has become possible; surely some disorder has afflicted Him.
Because of it, He has forgotten every consideration of good and bad.
I naturally and eternally lack beauty of form and every virtue,
yet His mind's ever-new attraction toward me continually increases.
Loving me in vain, Mohana regards sorrow itself as happiness.
How can this terrible disease of His delusion be cured?
There is no astrologer or physician who can diagnose it correctly
and prescribe a treatment by which my wise Beloved might become well.
Because of me, the source of happiness for the moving and unmoving world is deprived of happiness.
What can I do? Nothing lies within my power, and this thorn continually pierces my heart.
I shall worship four-armed Narayana with every prescribed rite.
The moment He hears my piteous cry, His heart will melt.
The treasury of compassion will be pleased and grant me a boon:
Nanda's son will choose some beautiful companion who can give Him the happiness of rasa.
On finding such a delightful treasury of rasa, He will receive true and abundant happiness.
Then my mind will become happy, knowing Him to be happy.
Resolving thus, She began supreme japa and austerity
with one longing alone: that Her Beloved attain incomparable, unrestricted happiness.

[413]

(Raga Jangala - Tala Kaharava)

To destroy the delusion of Her sweet and beautiful Beloved,
Radha began worshiping Narayana with every proper arrangement.
She undertook vows, fasting and disciplines, with only one longing awake:
that Mohana abandon the love He bears Her under delusion's power.
May He gain incomparable happiness by obtaining the company of a worthy beloved.
Then I shall be supremely happy, and every limb will dance.
With one-pointed devotion Her practice continued, Her mind absorbed in the wish for Her Beloved's happiness.
It consisted entirely of supreme renunciation, without the slightest trace, scent or relation to thoughts of Her own happiness.

ORIGINAL Braj Bhasha and Hindi

[414]

(Rāga Lalita - Tīna Tāla)

प्रानप्रिय मथुरा जाय बसे।
भयौ मनोरथ सफल पुरानौ हिरदे के संताप खसे॥
जद्यपि ज्वाला जरी हिये बिच स्याम-बिरह की भारी।
दियौ परम सुख तदपि स्याम-सुख-काम-जरनि कौं जारी॥
पाइ सुयोग्य संगिनी सुख सौं करत होइँगे लीला।
बिसरि गये होंगे हरि मो कौं जो गुन-रहित असीला॥
नारायन की परम कृपा तें मन की आसा पूरी।
राधा सुखी भई अब सब बिधि करि पिय-सुख-सुधि रूरी॥
काल अनंत जरौं बिरहानल, कह्यौ सखिन सौं राधा।
प्रियतम सुखी रहें, नित नव सुख-लाभ करें बिनु बाधा॥

[415]

(Rāga Mālakauṃsa - Tīna Tāla)

औचक चौंकि उठे हरि बिलखत।
'हा राधा प्रानेस्वरि! इकलौ छाँड़ि मोहि भाजी कित॥
ललिता! अरी बिसाखा! धावौ, रंगमंजरी! धावौ।
मेरी प्रानाधिका राधिका कौं झट लाय मिलावौ'॥
लंबे साँस लेहिं, प्रलपहिं, बिलपहिं, दृग आँसू ढारैं।
रुकमिनि सहमि बहुत समुझावति, तदपि न होस सँभारैं॥
पटरानी सब जुरि आईं, लखि दसा, मनहिं भय मानी।
कहा भयौ, पिय भए बावरे, कहा देव नै ठानी॥
रानी एक दौरि ले आई श्रीमति की छवि मनहर।
देखत ही हँसि उठे स्याम, लीन्हीं लगाय आतुर उर॥

Book note: Pads 412 through 414 are parts of a single līlā.

ENGLISH TRANSLATION

[414]

(Raga Lalita - Tina Tala)

The Beloved of my life has gone to reside in Mathura.
My ancient wish has been fulfilled, and the anguish of my heart has fallen away.
Although the mighty flame of separation from Syama burns within my heart,
the desire for Syama's happiness continues to blaze and has bestowed supreme joy.
Having found a worthy companion, He must now be happily performing lilas.
Hari must have forgotten me, who am without virtue or character.
By Narayana's supreme grace, my heart's hope has been fulfilled.
Radha is now happy in every way, having firmly established Her Beloved's happiness.
"May I burn in separation's fire for endless time," Radha told Her companions.
"May my Beloved remain happy and attain ever-new happiness without obstruction."

[415]

(Raga Malakaunsa - Tina Tala)

Suddenly Hari awoke with a start, lamenting:
"Ah Radha, sovereign of My life! Where have You fled, leaving Me all alone?
Lalita! Visakha, run! Ranga-manjari, run!
Bring My Radhika, dearer than life, and unite Her with Me at once!"
He drew long breaths, raved, lamented and poured tears from His eyes.
Rukmini, frightened, tried earnestly to console Him, yet He could not recover awareness.
All the chief queens assembled, and seeing His condition, they became afraid within.
"What has happened? Our Beloved has gone mad. What has providence ordained?"
One queen ran and brought a captivating image of Srimati.
The moment Syama saw it, He laughed and eagerly pressed it to His heart.

Book note: Pads 412 through 414 are parts of a single lila.

ORIGINAL Braj Bhasha and Hindi

Continuation of [415]

'मेरे हिय सौं लगी रही तुम निसि-दिन राधा प्यारी।
जीवन-मूरि! छाँड़ि मोहि, छिन भर रही न कबहूँ न्यारी'॥
देखि विचित्र दसा प्रियतम की, बिस्मित सब पटरानी।
निज प्रेमहि धिक्कारन लागीं, भई उदय मन ग्लानी॥
कियौ चेत हरि नै, पोंछे पट नैन मृदुल-अरुनारे।
पटरानी पद-पदुम परीं, सब विलखि रही मन मारे॥
कर-कमलनि हरि नै उठाइ निज, धीरज दे चुचकारी।
मृदु हँसि कह्यौ - 'नैकु सकुचौ मति, छाड़ौ चिंता भारी॥
सपनौ देखि भयौ हौं आतुर, सुध-बुध बिसरी सारी।
करौ हृदय बिस्वास, सदा हौं प्राननाथ, तुम प्यारी'॥
आस्वासन दे या बिधि रानिन कौं हरि नै समुझाई।
राखी हृदय गोय राधा-रति, अनुपम, परम सुहाई॥

[416]

(Rāga Deśa - Tīna Tāla)

नव-निकुंजमें कृष्ण प्रेष्ठतम थके शरीर पधारे आज।
श्रान्त कलेवर था, सुभालपर श्रम-कण-बिन्दु रहे थे भ्राज॥
राधा श्रमित देख प्रियतमको हुई दुखी, कर मधु मनुहार।
सुला दिया कोमल कुसुमोंकी शय्यापर प्रियको, दे प्यार॥
करने लगी तुरत सुरभित पंखेसे उनको मधुर बयार।
श्रम कम हुआ, स्वेद-कण सूखे, राधाको सुख हुआ अपार॥
करने लगी पाद-संवाहन मृदु कर-कमलोंसे अति स्नेह।
श्रान्ति मिटी, मोहन-मुखपर बरसा मृदु-मधुर हास्यका मेह॥
राधाने चाहा - 'प्रियतम अब कर लें निद्राको स्वीकार।
सो जायें कुछ काल, बढ़े जिससे शरीरमें स्फूर्ति-सँभार'॥

ENGLISH TRANSLATION

Continuation of [415]

"Dear Radha, You remain pressed to My heart night and day.
Embodiment of My life, You never leave Me or remain apart for even a moment."
Seeing their Beloved's extraordinary state, all the chief queens were astonished.
They began condemning their own love, and remorse arose within their minds.
Hari recovered awareness and wiped His soft, reddened eyes with His cloth.
The chief queens fell at His lotus feet, all lamenting with crushed hearts.
Hari raised them with His lotus hands, comforted them and restored their composure.
Smiling gently, He said, "Do not feel the slightest hesitation; abandon this heavy worry.
I saw a dream and became distraught, losing all awareness.
Trust within your hearts: I am always your Lord of life, and you are dear to Me."
Giving such reassurance, Hari consoled the queens.
He kept His incomparable, supremely beautiful love for Radha concealed within His heart.

[416]

(Raga Desa - Tina Tala)

Today the most beloved Krishna arrived at the fresh bower with His body fatigued.
His form was weary, and drops of perspiration shone upon His lovely brow.
Seeing Her Beloved tired, Radha became distressed and entreated Him sweetly.
With love, She laid Him upon a bed of soft flowers.
She immediately began sending Him a gentle breeze with a fragrant fan.
His fatigue diminished and the drops of perspiration dried, giving Radha immeasurable joy.
With intense affection, She began massaging His feet with Her tender lotus hands.
His exhaustion disappeared, and a rain of soft, sweet smiles fell across Mohana's face.
Radha wished, "Let my Beloved now accept sleep.
May He sleep for a while so that abundant vigor returns to His body."

ORIGINAL Hindi

Continuation of [416]

नेत्र निमीलित हुए श्यामके, सोये सुखकी नींद मुकुन्द।
शायित प्रियको देख परम सुख, बढ़ा अमित राधा-आनन्द॥
होने लगे उदय तनमें आनन्द-चिह्न फिर विविध प्रकार।
हुआ उदय जब स्तम्भ, पाद-संवाहन छूटा तब क्षण बार॥
प्रकट हुआ सेवाव्रत, तत्क्षण बोला श्रीराधासे आप।
'सेवानन्द-विभोर! किया कैसे सेवा तजनेका पाप?'॥
चौंकी, सजग हो गयी राधा, मनसे निकली करुण पुकार।
बना विघ्न सेवाका सेवानन्द जान, देकर धिक्कार॥
तिरस्कार कर उसका बोली - 'मैं मन रख निज सुखकी चाह।
आनन्द-मग्न हुई, सेवाकी मैंने की न तनिक परवाह॥
सचमुच मैंने किया आज यह घोर पाप, अतिशय अपराध।
सेवा-त्याग रखी मन मैंने सेवानन्द-विघ्नकी साध॥
कौन स्वार्थसे सनी जगतमें मेरे-जैसी होगी अन्य।
जो न कर सकी प्रियतम-सेवा रख सेवाव्रत-भाव अनन्य'॥

ENGLISH TRANSLATION

Continuation of [416]

Syama's eyes closed, and Mukunda slept a blissful sleep.
Seeing Her Beloved asleep gave Radha supreme happiness, and Her joy increased without limit.
Then signs of bliss of many kinds began to arise within Her body.
When stunned immobility manifested, the massage of His feet ceased for a moment.
Her vow of service appeared in person and immediately said to Sri Radha,
"Overwhelmed by the bliss of service, how did You commit the sin of abandoning service?"
Radha started and became alert, and a piteous cry arose from Her heart.
Realizing that the bliss of service had become an obstacle to service, She condemned it.
Rejecting it, She said, "I kept the desire for my own happiness within my mind.
Absorbed in bliss, I paid not the slightest attention to service.
Truly, today I have committed this terrible sin and exceedingly grave offense.
Abandoning service, I cherished the obstacle called the bliss of service within my mind.
Who in all the world could be as steeped in selfishness as I,
who could not serve my Beloved while preserving an exclusive vow of service?"

CHAPTER 6

प्रेम-समुद्रकी मधुर तरंगें
Sweet Waves of the Ocean of Love

Source scan pages 289–350

ORIGINAL Hindi

प्रेम-समुद्रकी मधुर तरंगें

[417]

(Rāga Bhūpālī - Tāla Kaharavā)

प्रियतमसे मिलनेको जिसके प्राण कर उठे हाहाकार।
गिना नहीं उसने पथकी दूरीको, भयको किसी प्रकार॥
विकल, चल पड़ी वह निर्भय हो, बीहड़ वनमें बिना विचार।
दुःख-कष्ट बन गये सभी पथके पाथेय, सुखद आहार॥
नहीं ताकती किसी ओर वह, नहीं किसीसे भी डरती।
नहीं प्रलोभनमें पड़ती वह, नहीं चाह कुछ भी करती॥
पद-पदपर, पल-पल प्रियतमकी प्रिय सुधिमें आहें भरती।
चली जा रही अटल लक्ष्यपर, वह जगमें जीवित मरती॥
वस्तुमात्रसे मेरापन उठ गया, मिट गया जगका राग।
नहीं किसीसे द्वेष रह गया, जाग उठा मन विमल विराग॥
मिटी कामना विषयमात्रकी, रहा न असत् अहंका भाग।
ममता पूरी प्रभु-चरणोंमें, अपनापन, अनन्य अनुराग॥
तन-मन-भोग, स्वर्ग-अपुनर्भवकी सुधि सारी सहज विसार।
प्रिय-आकर्षणसे खिंच वह जा पहुँची प्रियतमके दरबार॥
प्रेम-सुधाकी मधु धारासे प्रियतमके पद-पद्म पखार।
वह गिर पड़ी अचेतन-सी हो चेतन-चरणोंमें अनिवार॥
उठे प्राणधन, उसे उठाया, प्रेमविकल भरकर अँकवार।
लगा लिया निज वक्षःस्थलसे, बही अश्रुओंकी शुचि धार॥
कोमल कर धर शीश, प्राणधन मधुर दृष्टिसे उसे निहार।
अमिय-मधुर वाणीसे फिर वे करने लगे सरस सत्कार॥
दुर्लभ-दर्शन-स्पर्श प्राप्तकर, प्रियतमके सुन प्रेमालाप।
आनन्दोदधि उछला, उसमें उठी तरंगें अमित, अमाप॥
धन्य हुई वह, मिटा सदाके लिये सकल विरहानल-ताप।
रखा उसे निज हृदय-देशके मधु-मन्दिरमें प्रभुने आप॥

ENGLISH TRANSLATION

Sweet Waves of the Ocean of Love

[417]

(Raga Bhupali - Tala Kaharava)

Her life cried out in anguish to meet the Beloved.
She neither counted the road's distance nor feared anything.
Distraught yet fearless, she set out unthinking into the trackless forest.
Every pain and hardship of the road became provisions and delightful food.
She looked nowhere else and feared no one.
She fell for no temptation and desired nothing.
At every step and moment, she sighed in dear remembrance of the Beloved.
She moved toward her unwavering goal, living dead within the world.
The sense of "mine" toward every object vanished, and attachment to the world disappeared.
No hatred for anyone remained; stainless detachment awakened in the mind.
Every desire for sense objects ended, and no share of false ego remained.
All possessiveness, belonging and exclusive love rested at the Lord's feet.
She naturally forgot body, mind, enjoyment, heaven and freedom from rebirth.
Drawn by the Beloved's attraction, she reached His court.
With the honeyed stream of love's nectar, she bathed the Beloved's lotus feet.
As though unconscious, she fell irresistibly at those conscious feet.
The treasure of her life arose, lifted her and, overcome with love, enclosed her in His arms.
He pressed her to His breast, and a pure stream of tears flowed.
Placing His tender hand upon her head, the treasure of her life gazed upon her sweetly.
Then with nectar-sweet words He offered her a gracious welcome.
Receiving His rare vision and touch and hearing her Beloved's loving speech,
the ocean of bliss surged, raising limitless, immeasurable waves.
She became blessed, and all the heat of separation's fire vanished forever.
The Lord Himself placed her in the honeyed temple within the realm of His heart.

ORIGINAL Rajasthani (Marwari) and Braj Bhasha

[418]

(Lāvanī Tune - Tāla Kaharavā)

अब तो कुछ भी नहीं सुहावै, एक तुँ ही मन भावै है।
तने मिलणने आज मेरो हिवड़ो उछल्यौ आवै है॥
तड़फ रहो ज्यूँ मछली जल बिन, अब तूँ क्यूँ तरसावै है।
दरस दिखाणैमें देरी कर क्यूँ अब और सतावै है?॥
पण, जो इसी बातमैं तेरौ चित राजी होतो होवै।
तौ कोई भी आँट नहीं, मने चाहै जितणौ दुख होवै॥
तेरे सुखसैं सुखिया हूँ मैं, तेरे लिये प्राण रोवै।
मेरी खातिर प्रियतम! अपणै सुखमैं मत काँटा बोवै॥
पण या निश्चै समझ, तनैं मिलणैकी खातर मेरा प्राण।
छिण-छिणमें व्याकुल होवै है, दरसणकी है भारी टाण॥
बाँध तुड़ाकर भाग्या चावै, मानै नहीं किसीकी काण।
आठों पहर उड़्या-सा डोलै, पलक-पलककी समझै हाण॥
पण प्यारा! तेरी राजीमें है नित राजी मेरौ मन।
प्राणधिक, दोनूँ लोकाँकौ तूँ ही मेरौ जीवन-धन॥
नहीं मिले तौ तेरी मरजी, पण तन-मन तेरे अरपन।
लोक-वेद है तूँही मेरौ, तूँ ही मेरौ परम रतन॥
चातककी ज्यूँ सदा उड़ीकूँ कदे नहीं मुहनैं मोड़ूँ।
दुख देवै, मारै, तड़पावै तो भी नेह नहीं तोड़ूँ॥
तरसा-तरसाकर जी लेवै तो भी तनैं नहीं छोड़ूँ।
झाँकूँ नहीं दूसरी कानी तेरैमैं ही जी जोड़ूँ॥

[419]

(Rāga Kāfī - Tīna Tāla)

छलकि रहि गोपी मन अति प्रीती।
चली छाँडि लज्जा सब कुल की, त्याग लोककी नीती॥

ENGLISH TRANSLATION

[418]

(Lavani Tune - Tala Kaharava)

Now nothing pleases me; You alone delight my heart.
Today my heart leaps up to meet You.
I writhe like a fish without water, so why do You make me pine?
Why delay showing me Your face and torment me further?
But if Your heart is pleased by this very thing,
I have no objection, however much sorrow comes to me.
I am happy through Your happiness, while my life weeps for You.
Beloved, do not plant a thorn in Your own happiness for my sake.
Yet know this with certainty: my life longs to meet You.
Moment after moment it grows distraught, for the pull of Your vision is immense.
It would break its bonds and flee, heeding no one's restraint.
All eight watches it wanders as though airborne, regarding every blink as loss.
Yet, dear One, my heart is eternally pleased by Your pleasure.
Dearer than life, You alone are the treasure of my life in both worlds.
If we do not meet, that is Your will, yet body and mind are offered to You.
You alone are society and scripture to me; You alone are my supreme jewel.
Like the cataka bird, I shall wait forever and never turn my face away.
Though You give pain, strike me and make me writhe, I shall not break my love.
Though You torment me and take my life, I shall not abandon You.
I shall not glance elsewhere; I join my life to You alone.

[419]

(Raga Kafi - Tina Tala)

Immense love overflowed within the gopi's heart.
Abandoning all family shame and worldly convention, she set forth.

ORIGINAL Braj Bhasha and Hindi

Continuation of [419]

भई बावरी, दृग अपलक, सिर बिथुरे कुंचित केस।
सुधि नहीं कछू मन-तन-बसननि की, कौन सँवारे बेस॥
भटकि रही मद-छकी-सदृस अति, नहीं बाह्य कछु चेत।
रुकि-रुकि बोलि उठत गदगद - 'हा प्यारे! प्रान-निकेत!'॥
नाचि उठी करि हास्य मनोहर - 'आय गए प्रानेस'।
कह, पुनि पकरन भुजा पसारी, परम प्रीति-आबेस॥
नहीं पाय, संकुचित बाहु करि, परी धरनि बेहाल।
मन-भावन गोपी-प्रानाधिक आय गये तत्काल॥
लई उठाइ, अंक सिर राख्यौ, करि निज बसन बयार।
भयौ चेत, आनंद हृदय अति, मिली सुभुजा पसार॥

[420]

(Rāga Kāliṅgaḍā - Tīna Tāla)

प्रितमकौ अति मधुर मनोहर कृष्ण नाम जब सुन्यौ ललाम।
भर्‌यौ अमिय रस तबहिं हृदय में, भरत रहत तब तें सुख-धाम॥
अग-जग के बिसरी मैं तब तें सगरे मीठे-खारे नाम।
कृष्ण नाम धुनि मंजु गूँज रहि सब दिस सकल काल अभिराम॥
सज्जन-सेवित वेद-लोक की मिटी सकल मरजादा-लाज।
पिघल्यौ हियौ, बही दृग-धारा, अधर नाम सुचि रह्यौ विराज॥
रही न सुधि कछ कहन-करन की, समुझि न परत कहा यह रोग।
कृष्ण नाम-रस उपजावत हिय नित नूतन वियोग-संयोग॥
कबहूँ हँसावत, कबहूँ रुलावत, कबहूँ करावत करुन पुकार।
चेत-अचेत करावत पुनि-पुनि, कबहूँ मौन, कबहूँ चीत्कार॥
कहा करूँ, जाऊँ कहाँ मैं अब, पाऊँ जहाँ प्राननिके प्रान।
मिलूँ हृदय भर तिन्ह तें मैं सखि! पाऊँ तुरत दुःख तें त्रान॥
सखि समुझावन लगी - 'सुनो हे राधा! धरौ हृदय में धीर।
स्वयं कृष्ण मिलि सपदि हरेंगे सगरी तुम्हरे हिय की पीर'॥
इतने ही में सहसा प्रगटे, राधा-प्रिय हरि प्रेमाधार।
विह्वल परी चरन राधा, ली तुरत उठाय, भरी अँकवार॥

ENGLISH TRANSLATION

Continuation of [419]

She became mad, her eyes unblinking and her curly hair disheveled.
She retained no awareness of mind, body or garments; who could arrange her attire?
She wandered like one deeply intoxicated, possessing no outward consciousness.
Again and again she stopped and cried through a choked throat, "Ah Beloved, abode of my life!"
Then she danced and laughed enchantingly: "The Lord of my life has come!"
Saying this, she stretched out her arms to catch Him, overwhelmed by supreme love.
Failing to find Him, she drew back her arms and fell helpless upon the earth.
At once the heart-enchanting Lord, dearer than the gopis' lives, arrived.
He lifted her, placed her head in His lap and fanned her with His garment.
She recovered awareness, immense bliss filled her heart, and she met Him with outstretched arms.

[420]

(Raga Kalingada - Tina Tala)

When I heard the supremely sweet and captivating name Krishna, crown jewel of my Beloved, my heart immediately filled with nectar-rasa and has remained an abode of happiness ever since.
From that moment I forgot every sweet and bitter name in the moving and unmoving world.
The lovely resonance of Krishna's name resounds delightfully in every direction and at every time.
All shame and convention of scripture and society honored by the virtuous disappeared.
My heart melted, streams flowed from my eyes and the pure Name remained enthroned upon my lips.
No awareness of speaking or acting remained, and I cannot understand what this illness is.
The rasa of Krishna's name creates ever-new separation and union within my heart.
Sometimes it makes me laugh, sometimes weep and sometimes cry out piteously.
Again and again it makes me conscious and unconscious, sometimes silent and sometimes screaming.
What shall I do, and where shall I go now to find the life of my life?
Friend, let me meet Him to my heart's content and at once gain deliverance from sorrow.
Her companion consoled Her: "Listen, Radha, hold firm within Your heart.
Krishna Himself will meet You and immediately remove all Your heart's pain."
At that very moment Hari, Radha's Beloved and foundation of love, suddenly appeared.
Overwhelmed, Radha fell at His feet; He immediately lifted Her and enclosed Her in His arms.

ORIGINAL Braj Bhasha

[421]

(Rāga Jaijaiwantī - Tīna Tāla)

भई गति कैसी सुनु सजनी!
धुनि मनोहर कृष्ण नाम की, जब तैं मधुर सुनी॥
अचरज भर्‌यौ अमृत हियमें, तातें प्रगटी अगिनी।
तुझे न बिनु पाये यह दरसन-सुधा दाह-समनी॥
नित्य निरंतर तड़फत मन, नहिं चैन दिवस-रजनी।
सार-हीन जीवन बिनु प्रियतम सु-मिलन नीलमनी॥
सखी! सुदौसी लै चलु, हौं जहँ माधव नाम-धनी।
नहिं उपकार बिसारूँ पल-छिन, रहूँ कृतज्ञ-रिनी॥

[422]

(Rāga Āsāvarī - Tīna Tāla)

लग्यौ तब हिय मीठौ आघात।
जब वनितोत्सवरूप-सील की दूती ने कहि बात॥
तब तें घाव हरौ ही है सखि! पल-पल बढ़ती पीर।
देखन कौं वा रूप-सील-छवि मैं अति भई अधीर॥
नव-नीरद-दुति, नटवर सुंदर मोरपिच्छ सिर सोह।
मुरली मधुर अधर पर सोभित चिदानन्द-संदोह॥
मृदु मुसकान नैन-भौं बाँकी, घन घुँघरारे केस।
बिजुरी-बरन बसन तन राजत सुर-मुनि-मोहन भेस॥
कटि करधनि, पग नूपुर बाजत, गल गुंजा-बनमाल।
कैसे करि सखि! सपदि बिलोकूँ मैं वह रूप रसाल॥
नहिंतर, टीस मिटै नहिं कबहूँ, सूखै कबहुँ न घाव।
विषम वेदनामें स्मृति-सुख अति रहत बढ़ावत चाव॥

ENGLISH TRANSLATION

[421]

(Raga Jaijaiwanti - Tina Tala)

Listen, friend, what a condition has befallen me
since I sweetly heard the enchanting resonance of Krishna's name.
Wondrous nectar filled my heart, and from that nectar a fire arose.
Its burning can be calmed only by attaining You and the nectar of Your vision.
My heart writhes constantly and finds no peace by day or night.
Life has no essence without blessed union with the sapphire Beloved.
Friend, take me as a gracious messenger to where Madhava, the possessor of the Name, dwells.
I shall not forget this kindness for even a moment but remain gratefully indebted.

[422]

(Raga Asavari - Tina Tala)

Then a sweet wound struck my heart
when the messenger spoke of His form and character, which are a festival for women.
Since then the wound has remained fresh, friend, and its pain grows every moment.
I have become utterly impatient to behold the beauty of that form and character.
He shines like a fresh rain cloud; lovely Natavara wears a peacock feather upon His head.
The sweet flute adorns His lips, and He is a treasury of conscious bliss.
His smile is gentle, His eyes and brows charmingly curved and His dark hair thick and curling.
Lightning-colored cloth adorns His body, whose attire enchants gods and sages.
A jeweled girdle encircles His waist, anklets ring upon His feet and gunja and forest garlands adorn His neck.
Friend, how may I behold that rasa-filled form at once?
Otherwise this pang will never end and the wound will never dry.
Within terrible pain, the happiness of remembrance continually increases my longing.

ORIGINAL Braj Bhasha

[423]

(Rāga Naṭa - Tīna Tāla)

बंदीजन आए गुन गावत।
मोद-भरे मन मोहन-प्रिय गुन-रूप रुचिर बहुभाँति सुनावत॥
अतुलनीय गुन-रूप-सुधा-निधि कितहूँ न कछु उपमा कवि पावत।
बिबिध बिचित्र बिमल गुन बरनन करत, सबनि कौ मोद बढ़ावत॥
भाग्यवान उन बंदीजन कूँ देखि मधुरतम रस बरसावत।
प्रेम-अगिनि प्रगटी उर-अंतर भोग-राग-अभिलाष जरावत॥
मधुर रूप गुन-निधि कौं सुनि, मो लगी न बेर हृदय में लावत।
कर एकाधिपत्य मो मन में आइ बसे पिय हँसत-हँसावत॥
तब तैं सखी! मैं भई बावरी रही न सुधि कछू करत-करावत।
कब वे मिलैं प्रान-धन मोकूँ, सरस हृदय सौं हिय सरसावत॥

[424]

(Rāga Divya Hiṇḍola - Tīna Tāla)

सखी सौं सुनि वा दिन गुन-गान।
रंग-रूप-रस-जस परिपूरन रसिकराज रसखान॥
ता दिन तें उर बसी माधुरी मूरति मोद-निधान।
चलत-खात, सोवत-जागत नित, पल न परत व्यौधान॥
सखि! तुम कहो सब मेरे हित, चहौ सदा कल्यान।
किंतु बिबस, मोहि सुधि न रही कछु, रह्यौ न जग कौ ध्यान॥
बिसरी लोक-बेद-मरजादा, ममता कुल की कान।
मिलिबे कौ अति आतुर मन, पल बीतत जुगनि समान॥
मोहि न मुक्ति की बाँछा सजनी! नहीं नरक भय-भान।
अब तौ मिलौं स्याम-प्रिय निधरक गाय, बजाय निसान॥

[425]

(Rāga Paṭadīpa - Tīna Tāla)

स्याम विमल गुन सुनत गोपिका तन-धन सकल भुलानी हो।
मन हर लियौ स्याम-गुन ताकौ, सो बिनु मोल बिकानी हो॥

ENGLISH TRANSLATION

[423]

(Raga Nata - Tina Tala)

Court bards came singing His virtues.
Their hearts filled with joy, they described the Beloved Mohana's lovely virtues and form in many ways.
No poet anywhere could find any comparison for that incomparable treasury of the nectar of form and virtue.
Describing His many wondrous and stainless qualities, they increased everyone's delight.
Seeing those fortunate bards shower the sweetest rasa,
a fire of love appeared within my heart and burned desire and attachment to enjoyment.
The moment I heard of the treasury of sweet form and virtue, I brought Him into my heart.
Establishing sole sovereignty over my mind, the Beloved came to dwell there, smiling and making me smile.
Since then, friend, I have become mad and retain no awareness of doing or causing anything.
When will the treasure of my life meet me and make my heart delightful with His rasa-filled heart?

[424]

(Raga Divya Hindola - Tina Tala)

That day I heard a companion sing His virtues:
"The king of rasikas, treasury of rasa, is full of color, form, rasa and glory."
From that day the embodiment of sweetness, the treasury of joy, has dwelt within my heart.
While walking and eating, sleeping and waking, not a moment's interruption occurs.
Friend, everything you say is for my good, and you forever desire my welfare.
Yet I am helpless; no awareness remains and attention to the world is gone.
I have forgotten society, scripture, convention, family attachment and reputation.
My heart is desperate to meet Him, and each moment passes like an age.
Friend, I desire no liberation and possess no awareness or fear of hell.
Now let me fearlessly meet dear Syama, singing aloud and beating the drum.

[425]

(Raga Patadipa - Tina Tala)

Hearing Syama's stainless virtues, the gopi forgot body, wealth and everything else.
Syama's virtues stole her mind, and she was sold to Him without price.

ORIGINAL Braj Bhasha

Continuation of [425]

रंग-भरे, रस-भरे, गुन-भरे मोहन रस के खानी हो।
करी ताहि सब भाँति अकरमी, दुख-सुख रहित दिवानी हो॥
रोवत कबहूँ, हँसत, बिलपत अति, निरतत, रहत चुपानी हो।
कबहुँ प्रेम-रस बरनत बहु बिधि भाव निमग्न सयानी हो॥
कबहूँ असंबद्ध बोलत, बहु करत प्रलाप, परानी हो।
भई बिचित्र दसा गोपी की प्रेम-समुद्र समानी हो॥
पूर्वराग के परम प्रेम की मूरति प्रिय-मन मानी हो।
धन्य-धन्य रसमयी गोपिका दिव्य प्रेम सहदानी हो॥

[426]

(Rāga Kāfī - Mūla Tāla)

सुनि सहसा सुर मधुर भई हौं बावरी।
बिंध्यौ प्रेम कौ बान भयौ हिय घाव री॥
मधुर कसक कमनीय भर्‌यौ रस भाव री।
मिट्यौ सकल अभिमान, गयौ सब ताव री॥
भोग-राग मिटि गयौ, न रहो झुकाव री।
भयौ समरपन निराबरन, न दुराव री॥
मन-गति सूधी भई, न रहे पड़ाव री।
भय-बिषाद-लज्जा कौ भयौ अभाव री॥
जाग्यौ अमिट अमाप मिलन कौ चाव री।
सखि! अब मो कूँ माधव बेगि मिलाव री॥

[427]

(Rāga Mālakauṃsa - Tīna Tāla)

गयौ मन मेरौ, सब कछु त्याग।
मुरली की सुनि मधुर तान मन उमग्यौ अति अनुराग॥
अधर-सुधा-रस-सनी सुनाई गाय मधुरतम राग।
मधुर दिव्य रस भर्‌यौ हृदय में, अग-जग छयौ विराग॥
जिनसे सोक-मोह-मद-लज्जा-गर्ब चल्यौ भय भाग।
मिटी सकल ममता, अभिलाषा, भुक्ति-मुक्ति की माँग॥

ENGLISH TRANSLATION

Continuation of [425]

Mohana, treasury of rasa, is filled with color, rasa and virtues.
He made her wholly inactive, mad and beyond both sorrow and happiness.
Sometimes she wept, laughed or lamented bitterly; sometimes she danced or remained silent.
Sometimes the wise Lady, immersed in feeling, described the rasa of love in many ways.
Sometimes she spoke incoherently and raved at length, beside herself.
The gopi's condition became wondrous as she merged into the ocean of love.
She is the embodiment of supreme love in purva-raga, honored within the Beloved's heart.
Blessed, blessed is the rasa-filled gopi, a natural giver of divine love.

[426]

(Raga Kafi - Mula Tala)

Suddenly hearing that sweet note, I went mad.
Love's arrow pierced me and wounded my heart.
A lovely, sweet pang filled me with rasa and feeling.
Every pride disappeared and every fever left.
Attachment to enjoyment vanished, and no inclination remained.
Surrender became open and uncovered, without concealment.
The mind's course became straight and found no resting place.
Fear, sorrow and shame ceased to exist.
An indelible and immeasurable longing for union awoke.
Friend, unite me with Madhava quickly now!

[427]

(Raga Malakaunsa - Tina Tala)

My mind departed, abandoning everything.
Hearing the flute's sweet melody, immense love surged within it.
Steeped in the nectar-rasa of His lips, it sang a supremely sweet raga.
Sweet divine rasa filled my heart, and detachment covered the moving and unmoving world.
Through it, sorrow, delusion, intoxication, shame, pride and fear fled.
All possessiveness, desire and demand for enjoyment or liberation disappeared.

ORIGINAL Braj Bhasha

Continuation of [427]

मधुर मिलन की एक लालसा उठी तीब्रतम जाग।
दे दरसन कृतार्थ करिहें कब मन-मोहन बड़भाग॥

[428]

(Rāga Kāliñjaḍā - Tīna Tāla)

जा दिन तैं मुरली-धुनि मेरे श्रवननि आइ समानी री।
ता दिन तैं हौं भई बावरी, पिय के हाथ बिकानी री॥
कछ न सुहावै, भावै मो कूँ, ना कछु घर कौ सोच री।
जस-अपजस कौ मोहि न डर कछु, भई मति अति ही पोच री॥
रात-दिनाँ बिरमत मो मन में, वा मुरली कौ राग री।
हौं तो मिलि मुरलीवारे सौं, पायी सहज सुहाग री॥
सब बिधि सौं हौं भई अकिंचन, कछ नहिं मेरे पास री।
मोहन मुरलीधर माधौ सौं लगी प्रेम की फाँस री॥

[429]

(Rāga Suhā Bilāvala - Tīna Tāla)

सोवत रही सखी! मैं अति सुख।
कोटि भानु-दुति राजत, सीतल प्रगट्यौ मधुर मनोहर श्रीमुख॥
अधर मधुर मृदु मुसुकनि मोहनि, ऋषि, मुनि, ग्यानी-तापस-मन-हर।
भ्रुकुटि कुटिल सुचि चंचल दृग-जुग, मोहन बेनु विमल राजत कर॥
मुक्ता-मनि-गुंजा-तुलसी-बन-सुमन-हार सोभित सुंदर गल।
पग नूपुर छमकार चित्तहर, बाजत कटि किंकिनि घूँघर कल॥
पाय रूप-सौन्दर्य-सुधा में छकी, थकी-सी रही चकित मन।
भुजा पसार चली अति आतुर बिह्वल तुरत चरन-जुग पकरन॥
टूट्यौ सुपन, जगी औचक, रहि भौंचक दीखे नहिं नन्द-नंदन।
तब तैं दारुन जरत जरनि जिय, निसि-दिन दहत रहत सखि! मन-तन॥

[430]

(Rāga Kedāra - Tīna Tāla)

सखी! मैं कहा कहूँ मन की।
जागत बनै न सोवत मो तें, भई बौरी, सनकी॥

ENGLISH TRANSLATION

Continuation of [427]

One longing alone awoke with supreme intensity: sweet union.
When will greatly blessed Manamohana grant His vision and fulfill me?

[428]

(Raga Kalinjada - Tina Tala)

From the day the flute's melody entered and merged into my ears,
I became mad and was sold into the Beloved's hands.
Nothing pleases or attracts me, nor do I think of home.
I do not fear fame or infamy; my reason has become utterly feeble.
Night and day that flute's raga circles within my mind.
Meeting the flute-player, I attained my natural good fortune.
In every way I have become possessionless; nothing remains with me.
The snare of love binds me to Mohana, flute-bearing Madho.

[429]

(Raga Suha Bilavala - Tina Tala)

Friend, I slept in profound happiness.
A sweet, enchanting and cooling blessed face appeared, radiant as millions of suns.
His lips were sweet, His gentle smile enchanting and stealing the minds of sages, seers, knowers and ascetics.
His brows were curved, His pure, restless eyes lovely, and a stainless, enchanting flute shone in His hand.
Garlands of pearls, jewels, gunja, tulasi and forest flowers adorned His beautiful neck.
Mind-stealing anklets chimed at His feet, and lovely bells rang upon His waist.
Drunk on the nectar of His form and beauty, I remained astonished and almost exhausted.
Spreading my arms, I rushed in desperate longing to grasp His twin feet.
The dream broke. I awoke suddenly and stared in shock, for Nanda's son was nowhere to be seen.
Since then, friend, a terrible flame burns within my life and consumes mind and body night and day.

[430]

(Raga Kedara - Tina Tala)

Friend, how can I express what is in my heart?
I can neither remain awake nor sleep; I have become mad and deranged.

ORIGINAL Braj Bhasha

Continuation of [430]

गई हुती वा दिन मैं बन कूँ, सुध बिसरी तन की।
जा पहुँची प्रेरित-सी लीला-भुवि मन-मोहन की॥
देखी तहाँ बिचित्र बिलच्छन सुषमा श्रीबन की।
परस्यौ पवन तहाँ कौ तन, भई संगति रज-कन की॥
बे-सुध, फिरि आई मैं भूली संग्या जीवन की।
तब तैं कछु न सुहावै, लगि रहि ललक सु-दरसन की॥

[431]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

आजु देखि आई हौं सजनी! उन कौं जमुना-तीर री।
निरखे अतिहि निकट सौं नख-सिख, तब तैं भई हौं अधीर री॥
मैंने सुन्यौ, नाम लै मेरौ मुरली माँहि सुजान री।
मो कूँ टेरि बुलावत निज ढिग, मो प्राननि के प्रान री॥
जा बिधि चुंबक के आकरषन लोह चलत अनयास री।
ता बिधि हौं दौरी आतुर ह्वै, पहुँची उनके पास री॥
जमुना-कूल कदंब की छाया, ठाढ़े मोहन बेस री।
मृदु मुसकानि देखि बौरी भई, रह्यो न मति कौ लेस री॥
ठाढ़ी माटी की पुतरी-ज्यौं, नाहिं काल कौ ग्यान री।
रूप-सुधा पी-पी अति माती, मिटि गयौ तन कौ भान री॥
मोतै कही - 'जाहु घर अपने, मन महँ भरि अनुराग री'।
चली देह तब अभिमंत्रित-सी, प्रियतम कौ संग त्याग री॥
मन रहि गयौ स्याम-चरननि महँ, सरबस आई सौंप री।
तन ब्याकुल, उपाय नहिं सूझत, मिलिबे की अति चौंप री॥

[432]

(Rāga Paraja - Tāla Kaharavā)

देखे जब मन-मोहन मोहन, प्रेमानन्द-सुधा-सागर।
नित-नवरूप-महोदधि, गुण-निधि सकल कलामय, नट-नागर॥
शब्द एक निकला नहिं मुखसे, नेत्र एकटक रहे निहार।
बिगलित हुआ हृदय क्षण भरमें, बही आँसुओंकी शुचि धार॥

ENGLISH TRANSLATION

Continuation of [430]

That day I went to the forest, forgetting awareness of my body.
As though impelled, I reached the realm of Manamohana's lila.
There I saw the wondrous and extraordinary splendor of the blessed forest.
Its breeze touched my body, and I came into contact with particles of its dust.
Unconscious, I returned, having forgotten the very awareness of life.
Since then nothing pleases me, and longing for His blessed vision clings to me.

[431]

(Raga Kalingada - Tala Kaharava)

Friend, today I saw Him on the bank of the Yamuna.
I beheld Him from very near, from toenails to crown, and ever since I have been restless.
I heard the wise One take my name upon His flute.
The life of my lives was calling me to His side.
As iron moves effortlessly under a magnet's attraction,
so I ran in desperate longing and reached Him.
Mohana stood beneath a kadamba tree on the Yamuna's bank.
Seeing His gentle smile, I went mad and not a trace of reason remained.
I stood like a clay doll, without awareness of time.
Drinking the nectar of His form, I became deeply intoxicated and lost awareness of the body.
He told me, "Return to your home with love filling your heart."
Then, as though enchanted, my body departed and left the Beloved's company.
My mind remained at Syama's feet, having surrendered everything there.
My body is distraught; no remedy appears, so intense is its longing to meet Him.

[432]

(Raga Paraja - Tala Kaharava)

When I saw the mind-enchanting Mohana, ocean of the nectar of love's bliss,
the ever-fresh ocean of form, treasury of virtues, master of every art and gallant dancer,
not one word emerged from my mouth; my eyes remained fixed upon Him.
In a moment my heart melted, and a pure stream of tears flowed.

ORIGINAL Hindi and Braj Bhasha

Continuation of [432]

अंग-अंग आकुलता छायी, सबके एक यही अभिलाष -
कर स्वीकार हमें सेवामें, देते रहें नित्य उल्लास॥
नव-नीरद-नीलाभ श्याम, विद्युत-सी शोभित भानु-लली।
मुख-पंकज-रस-मत्त परस्पर दोनोंके शुभ नेत्र-अली॥
सखी-सहचरी राधाकी सब कायव्यूहरूपा सुख-सार।
नित्य युगल-सुख-सेवा-रत निर्मल रति की मूरति साकार॥
निरखि श्याम-श्यामा छबि अनुपम व्रज-वनितागण सहित ललाम।
धन्य हो गया जीवन मेरा, पूर्ण हुए मनके सब काम॥

[433]

(Rāga Toḍī - Tīna Tāla)

मन की मन ही माँहि रही।
मनमोहन-मुख निरखत भूली, एकौ नायें कही॥
भई बिमुग्ध, सब्द नहिं निकस्यौ, नैनन सुधा बही।
तब तें हिए-हिंडोरें निसि-दिन पिय-छबि झूलि रही॥

[434]

(First Lāvanī Tune - Tāla Kaharavā)

हौं जल भरन गई री सजनी! सजि वा दिन कालिंदी-कूल।
देखि तहाँ ठाढ़े नटवर नंद-लाल, गई सारी सुध भूल॥
अंग-अंग रस-सुधा बरसि रहि, नव किसोर, लावन्य ललाम।
कुंचित कच, त्रिभंग तनु-भंगिम, सिर मयूर-चंद्रिका सुठाम॥
चंचल दृग तिरछे-अरुनारे, स्रवत प्रेम-रस की मधु धार।
बरबस करषि लियौ मन मेरौ कोटि मनोज लजावनहार॥
सुस्मित अधर बदन मुनि-मन-हर, बरन नील, उर मुकता-पाँति।
मधुर मुरलि मधु-नाद-निनादिनि हरत मदन-मानस सब भाँति॥
वा दिन तैं मोहि कछू न सुहावै, काँपत सकल अंग दिन-रात।
कब निरखौं मन भरि मन-मोहन, कब परसौं सुचि पद-जलजात॥

ENGLISH TRANSLATION

Continuation of [432]

Longing covered every limb, and everyone possessed only this one desire:
may He accept us in service and forever bestow delight.
Syama is dark blue like a fresh rain cloud, while the sun's daughter shines like lightning.
The blessed honeybees of Their eyes are mutually intoxicated by the rasa of each other's lotus faces.
All Radha's friends and companions are expansions of Her form and the essence of happiness.
Forever absorbed in serving the Divine Pair's happiness, they embody stainless love.
Beholding Syama and His fair Beloved's incomparable beauty with the glorious women of Vraja, my life became blessed and every purpose of my heart was fulfilled.

[433]

(Raga Todi - Tina Tala)

What was in my mind remained within my mind.
Gazing upon Manamohana's face, I forgot and could not utter even one thing.
I became utterly enchanted; no word emerged, while nectar flowed from my eyes.
Ever since, the Beloved's image swings night and day upon the swing within my heart.

[434]

(First Lavani Tune - Tala Kaharava)

Friend, that day I went adorned to fetch water from the bank of the Kalindi.
There I saw Natavara, Nanda's son, standing, and every awareness vanished.
Nectar-rasa showered from every limb of the ever-young crown of beauty.
His hair curled, His body bent threefold and a splendid peacock-moon adorned His head.
His restless, sidelong and reddened eyes poured a honeyed stream of love's rasa.
The One who shames millions of Cupids irresistibly drew away my mind.
His smiling lips and face steal the sages' minds; His complexion is blue and pearls adorn His breast.
His sweet flute resounds with honeyed notes and steals even Cupid's mind in every way.
Since that day nothing pleases me, and all my limbs tremble day and night.
When shall I behold Manamohana to my heart's content, and when shall I touch His pure lotus feet?

ORIGINAL Hindi and Braj Bhasha

[435]

(Lāvanī Tune - Tāla Kaharavā)

जब तैं मैं देखे मन-मोहन ठाढ़े रबि-तनया के तीर।
तब तैं कल न परत पलभर मोहि, मन अति बिकल, धरत नहिं धीर॥
नैननि झरत सलिल निसि-बासर, नींद नैकु नहिं आवति रात।
बिरमत मन न कितहूँ छिन एकहु, घर-आँगन-बन कछु न सुहात॥
अधर मधुर मृदु हास, सरद-ससि लजत बदन-बिधु अनुपम देखि।
बिधि-रचना-अतीत, अतुलित, अतिसय रसमय, सुषमा अवरेखि॥
कुटिल भ्रुकुटि, कटि पीत बसन, सिर मुकुट मोर, कल कुंचित-केस।
झलमलात श्रुति-कुंडल-दुति दमकत कपोल, सुचि नटवर बेस॥
मधुर दृष्टि मानौ बरछी-सी करि घायल पियूष भरती।
घाव हरौ ही रहत नित्य, मधु-तीखी कसक मोद करती॥
परसन कौं अँग-अंग बिसूरत, तिलमिलात तन, होत अधीर।
तरफरात ये प्रान नित्य, ढूँढ़त उड़ि मिलिबे की तदबीर॥
देखन कौं पुनि सुखद स्याम-घन बने पपीहा हैं ये नैन।
पल-पल पीउ रटत, न हटत मन, बिकल सुनन कौं मधुरे बैन॥
सखि! तुम जतन करौ, काहू बिधि दरसन करि पावें चितचोर।
प्रान रहैं, मन नाचि उठे भरि मोद, नचत जिमि घन लखि मोर॥

[436]

(Rāga Āsāvarī - Tīna Tāla)

सखी! मैं स्याम लुभानी हो।
बिबस भई, बिनु गथ मन-मोहन हाथ बिकानी हो॥
सखियन सँग इक दिनाँ गई हौं भरवे पानी हो।
रबि-तनया-तट मिल्यौ मदन-मद-हर रसखानी हो॥
तिरछी भौंह भँवाय ठगौरी मो पर ठानी हो।
तब तैं कहा भयौ, को जानें, भाव भुलानी हो॥
बिसरी तन-मन की सुध-बुध, सब लोक-कहानी हो।
आठौं जाम लगत यौं, ज्यों तिन तन लपटानी हो॥

ENGLISH TRANSLATION

[435]

(Lavani Tune - Tala Kaharava)

Ever since I saw Manamohana standing on the bank of the sun's daughter,
I have had not a moment's peace; my mind is distraught and cannot remain composed.
Water falls from my eyes night and day, and not the slightest sleep comes at night.
My mind rests nowhere for even a moment; neither home, courtyard nor forest pleases me.
His lips are sweet, His smile gentle and His incomparable moon-face shames the autumn moon.
His beauty surpasses creation, unequaled and filled beyond measure with rasa.
His brows curve, yellow cloth encircles His waist, a peacock crown rests upon His head and His lovely hair curls.
The radiance of His earrings sparkles, His cheeks shine and His pure attire is that of Natavara.
His sweet glance is like a spear that wounds and then fills the wound with nectar.
The wound remains forever fresh, while its honey-sharp pang gives joy.
Every limb longs to touch Him; the body burns and grows impatient.
These lives writhe continually, searching for a way to fly and meet Him.
To see the blissful dark cloud Syama again, these eyes have become cataka birds.
Moment after moment they cry "Beloved"; the mind will not turn away and longs desperately to hear His sweet words.
Friend, make some effort so that by any means we may behold the thief of hearts.
Then life may remain and the mind dance with delight as a peacock dances on seeing a cloud.

[436]

(Raga Asavari - Tina Tala)

Friend, I have been enchanted by Syama.
Helpless, I was sold into Manamohana's hands without even a knot to bind the bargain.
One day I went with my companions to fetch water.
On the bank of the sun's daughter I met the treasury of rasa who shatters Cupid's pride.
Moving His slanting brows, He cast an enchantment upon me.
Who knows what happened after that? I forgot all awareness.
Awareness of body and mind and every worldly tale disappeared.
All eight watches feel as though I remain clasped to His body.

ORIGINAL Braj Bhasha

[437]

(Rāga Bhairavī - Tīna Tāla)

जब तैं मैं देखे नंद-नंदन, खेलत जमुना-कूल री।
तब तैं कुल कौ कूल बहि गयौ, गई सब सुध-बुध भूल री॥
तन-मन-प्रान पलटि गए सगरे, भए कान्ह के रूप री।
निसि-दिन अनुभव करत आपु मेंह मोहन रूप अनूप री॥
घर-बाहर, जल-थल, नभ-कानन, जहाँ-तहाँ दृष्टि-पसार री।
तहाँ-तहाँ हौं नित निरतत निरखौं प्यारौ नंद-कुमार री॥
हौं बौरी, की दृष्टि पलट गई, की जग छायौ श्याम री।
नैन-प्रान-मन सब जा अटके रूप-सुधा-रस-धाम री॥

[438]

(Rāga Bhūpālī - Tīna Tāla)

आजु इन नयनन्हि निरखे श्याम।
निकसे ही मेरे मारग तैं नव नटवर अभिराम॥
मो तन देखि मधुर मुसुकाने मोहन-दृष्टि ललाम।
ताही छिन तैं भए तिनहिं के तन-मन-मति-धन-धाम॥
हौं बिनु मोल बिकी तिन चरनन्हि, रह्यौ न जग कछ काम।
माधव-पद-पंकज पायी नित मन-मधुकर बिश्राम॥

[439]

(Rāga Āsāvarī - Tīna Tāla)

कहाँ का मन-नयननि की बात।
देखन-हित नित नंद-नंदन कौं छन-छन अति अकुलात॥
बिनु देखें तिन जो पल बीतत, कलप समान लखात।
बिरहानल नित बरत हिए महँ, छार करत सब गात॥
आवत रही मायके सौं हौं एक दिनाँ परभात।
गैयन के सँग देखे मैंने मंद-मंद मुसुकात॥

ENGLISH TRANSLATION

[437]

(Raga Bhairavi - Tina Tala)

Ever since I saw Nanda's son playing upon the Yamuna's bank,
the shore of family honor was swept away, and all awareness was lost.
Body, mind and life were wholly transformed and became Kanha's own form.
Night and day I experience Mohana's incomparable form within myself.
At home or outside, in water or on land, in sky or forest, wherever my gaze extends,
there I continually behold dear Nanda-kumara dancing.
Either I have gone mad and my vision has changed, or Syama has covered the world.
Eyes, life and mind are all fastened to that abode of the nectar-rasa of beauty.

[438]

(Raga Bhupali - Tina Tala)

Today these eyes beheld Syama.
The enchanting, ever-fresh Natavara emerged upon my path.
Seeing my body, He smiled sweetly with His supreme, enchanting glance.
From that moment, body, mind, understanding, wealth and home became His.
I was sold without price at His feet, and no worldly purpose remained.
Having attained Madhava's lotus feet, the honeybee of my mind rests there eternally.

[439]

(Raga Asavari - Tina Tala)

What can be said of mind and eyes?
Moment after moment they grow desperate to behold Nanda's son.
Each moment that passes without seeing Him appears like an age.
The fire of separation forever burns within my heart and reduces every limb to ash.
One dawn I was returning from my mother's home.
I saw Him among the cows, smiling gently.

ORIGINAL Hindi and Braj Bhasha

Continuation of [439]

वा दिन तैं मोहि लग्यौ रोग यह, मच्यौ घोर उतपात।
अष्टजाम हौं रहौं अनमनी, घर-बाहर न सुहात॥
रैन-दिवस प्रतिपल देखन कौं नयन रहें ललचात।
हौं कुलबधू रहूँ सँग कैसें तिन के सब दिन-रात॥
मैं मनाय हारी मन-नयननि समुझाए बहु भाँत।
ये हठि परे, न मानें, बीतत काल सदा बिललात॥

[440]

(Fifth Lāvanī Tune - Tāla Kaharavā)

गई हुती वा दिनाँ किसोरी, ले मटकी जमुना के तीर।
ता दिन सौं ह्वै रही अनमनी, रहति निरंतर अबुध-अधीर॥
नयन मूँदि, निज कर कपोल धरि, बैठि इकंत करति कछु ध्यान।
नित उदास, उल्लास-रहित, मुख-कंज संकुचित, सदा मलान॥
सिथिल अंग, सावन-भादौं-ज्यों बहती सदा दृगन जल-धार।
छन-छन कंप, अचेतन तन, अति दीर्घ साँस, अधरनि फुतकार॥
अस्त-व्यस्त भए अति रूखे, धूरि भरे सुचि कुंचित केस।
बसन मलिन, सिंगार-हीन-तन, छीन-दीन अति दारुन बेस॥
ललिता आइ भई अति पीड़ित, देखि किसोरी कौं बेहाल।
गोद लेइ, मृदु कर निज आँचल सौं आँसू पौंछे ततकाल॥
प्रीति-सुधामय मीठी बानी सौं ललिता नैं पूँछी बात।
'सदा सुखी, हँस-मुखी, आज सखि! सूखि रहा क्यों रसमय गात?
क्यों तू बिलखि रही अति आतुर, क्यों तेरे अति आकुल प्रान?'॥
ललिता समुझि गई मन, निश्चै बिंध्यौ हियौ मोहन के बान॥

[441]

(Rāga Toḍī - Tāla Kaharavā)

देखा मैंने उस दिन प्रातः प्रियको कालिन्दीके कूल।
सिरपर मोर-पिच्छ था, चूड़ामें थे गुम्फित मालति-फूल॥

ENGLISH TRANSLATION

Continuation of [439]

From that day this illness seized me, and terrible turmoil arose.
All eight watches I remain absent-minded, pleased by neither home nor outside.
Day and night, at every moment, my eyes yearn to see Him.
How can I, a daughter-in-law of a respectable family, remain with Him day and night?
I have exhausted myself coaxing and explaining to mind and eyes in many ways.
They remain obstinate and refuse to obey, lamenting continually as time passes.

[440]

(Fifth Lavani Tune - Tala Kaharava)

That day the young Lady went with Her water pot to the bank of the Yamuna.
Ever since, She has remained absent-minded, continually unknowing and restless.
Closing Her eyes and resting Her cheek upon Her hand, She sits alone in meditation.
Forever sad and without delight, Her lotus face is contracted and perpetually pale.
Her limbs are weak, while streams flow from Her eyes like the rains of Sravana and Bhadra.
She trembles moment by moment, Her body unconscious, breaths exceedingly long and lips gasping.
Her pure, curling hair is disordered, very dry and filled with dust.
Her garments are soiled, Her body without ornament, Her form emaciated, pitiable and severe.
Lalita came and was deeply pained to see the young Lady helpless.
Taking Her in her lap, she immediately wiped Her tears with a tender hand and her own veil.
With sweet words filled with the nectar of affection, Lalita asked,
"Friend, always happy and smiling, why is Your rasa-filled body withering today?
Why do You lament so desperately, and why are Your life-airs so agitated?"
Lalita understood within: surely Mohana's arrow had pierced Her heart.

[441]

(Raga Todi - Tala Kaharava)

That morning I saw my Beloved upon the bank of the Kalindi.
A peacock feather rested upon His head, and malati flowers were woven into His topknot.

ORIGINAL Hindi and Braj Bhasha

Continuation of [441]

श्यामवर्ण छिटकी आभा थी, तनपर पीत वस्त्र द्युतिमान।
मधुर-मनोहर मुख था, छायी थी मृदु अधरोंपर मुसकान॥
गले झूलता था सुरभित वन-कुसुमोंका तुलसीयुत हार।
भ्रमर-समूह कर रहा था उसपर अति मधुर-स्वर गुंजार॥
छेड़ रहे थे मुरलीमें मोहन मुनि-मोहिनि मीठी तान।
रूप-छटाको निरख, सखी! मैं भूल गयी सत्वर निज भान॥
तबसे सखी! हुई मैं पगली, रहा न तन-मनका कुछ ज्ञान।
कब देखूँगी पुनः मुख-कमल मधुर-मनोहर मैं रस-खान॥

[442]

(Rāga Jogiyā - Tīna Tāla)

मेरौ मन रूप-समुद्र पर्‌यौ।
बदन-सुधानिधि इकटक निरखत नैकहु नायें टर्‌यौ॥
नैन बिसाल रसाल बस्यौ मन छिनहु नायें निसर्‌यौ।
अमल अधर मृदु हास मधुर छवि आनँद अमित भर्‌यौ॥
अलक-झलक मधुकर मदहारी लखि निज सुधि बिसर्‌यौ।
अंग-अंग नख-सिखकी माधुरि, बरबस रहत हर्‌यौ॥

[443]

(Rāga Paṭadīpa - Tīna Tāla)

मेरौ मन मोहन छबि पे अटक्यौ।
छायौ अति आनंद जबहिं तें रूप-सुधा-रस गटक्यौ॥
जग के हास-विलास-त्रास तें रहत सदा ही सटक्यौ।
स्वर्ग-मोच्छकी मिटी कलपना, रूप-डोर-मन लटक्यौ॥
तड़फड़ात दरसन-हित निसि-दिन नैकु न मानत हटक्यौ।
नित नव-नव उतकंठा जागत रहत सदा ही मटक्यौ॥

ENGLISH TRANSLATION

Continuation of [441]

A dark radiance spread from His complexion, and luminous yellow cloth adorned His body.
His face was sweet and enchanting, with a gentle smile resting upon His lips.
A fragrant garland of forest flowers woven with tulasi hung around His neck.
A swarm of bees hummed upon it in exceedingly sweet tones.
Mohana played upon His flute a honeyed melody that enchants even sages.
Friend, beholding the splendor of His form, I instantly forgot myself.
Since then, friend, I have gone mad and possess no awareness of body or mind.
When will I again behold that sweet and captivating lotus face, the treasury of rasa?

[442]

(Raga Jogiya - Tina Tala)

My mind has fallen into the ocean of His form.
Gazing fixedly upon the nectar-treasure of His face, it will not turn away even slightly.
Those large, rasa-filled eyes dwell within my mind and do not leave even for a moment.
His stainless lips, gentle smile and sweet beauty fill me with immeasurable joy.
Seeing the glimmer of His curls, which steals the intoxication of honeybees, I forgot myself.
The sweetness of every limb from toenails to crown continually steals me by force.

[443]

(Raga Patadipa - Tina Tala)

My mind is caught upon Mohana's beauty.
Immense bliss has covered it ever since it swallowed the nectar-rasa of His form.
It forever withdraws from the laughter, pleasure and distress of the world.
Thoughts of heaven and liberation have vanished; the mind hangs from the cord of His form.
Night and day it writhes for His vision and will not heed restraint.
Ever-new longing continually awakens, and the mind remains forever restless.

ORIGINAL Hindi and Braj Bhasha

[444]

(Rāga Dhanāśrī - Tīna Tāla)

बरजी मैं काहू की न रहूँ।
जा तें सुखी होय जीवन-धन सोई पंथ गहूँ॥
कीरति-जस सब नसैं अबहि, मैं घोर कलंक लहूँ।
सगरौ मान जाय, मन प्रमुदित मैं अपमान सहूँ॥
मन की बात मनहि में राखूँ, काहूँ तें न कहूँ।
प्रियतम प्यारे तें मैं कबहूँ निज-सुख नायें चहूँ॥
कैसी हू स्थिति होय, न मन में जगै छोभ कबहूँ।
एकमात्र प्यारे के बल, मैं निबहूँ बहुरि निबहूँ॥

[445]

(Rāga Bhairava - Tīna Tāla)

श्याम ने कहा ठगोरी डारी।
बिसरे धरम-करम, कुल-परिजन, लोक-लाज गई सारी॥
गई हुती मैं जमुना-तटपर, जल भरिबे ले मटकी।
देखत स्याम कमल-दल-लोचन, दृष्टि तुरतहीं अटकी॥
मो तन मुरि मुसुकाए मनसिज-मोहन नंद-किसोर।
तेहि छिन चोरि लियौ मन बरबस परम चतुर चित-चोर॥
देह-गेह की सुध न रही कछु, खान न पान सुहाय।
एक मधुर छबि रसिक स्याम की रही हृदय में छाय॥

[446]

(Rāga Bhairavī - Tīna Tāla)

निरखु सखि! कैसौ मोहन रूप।
निरखत नैन रहे अपलक हे, बाढ़यौ प्रेम अनूप॥
नव जलधर, मरकत मनि, नील सरोरुह-सम तन स्याम।
मनसिज-सर-सम तिरछे लोचन, कुंचित केस ललाम॥

ENGLISH TRANSLATION

[444]

(Raga Dhanasri - Tina Tala)

I shall not remain subject to anyone's restraint.
I shall take only the path that makes the treasure of my life happy.
Let all reputation and honor perish now, and let me bear terrible disgrace.
Let every dignity depart; with a delighted heart I shall endure humiliation.
I shall keep the matter of my heart within and tell no one.
I shall never seek my own happiness from my dear Beloved.
Whatever condition comes, may agitation never arise within my mind.
Relying solely upon my Beloved, I shall remain faithful again and again.

[445]

(Raga Bhairava - Tina Tala)

Syama cast such an enchanting spell
that I forgot religion and duty, family and relations, and every worldly shame.
I had gone to the bank of the Yamuna with a pot to fetch water.
The moment I saw lotus-eyed Syama, my gaze became fixed.
Turning toward me, Nanda's young son who enchants Cupid smiled.
In that very instant, the supremely clever thief of hearts stole my mind by force.
No awareness of body or home remained, and neither food nor drink pleased me.
Only one sweet image of rasika Syama remained spread across my heart.

[446]

(Raga Bhairavi - Tina Tala)

Friend, behold how enchanting His form is!
As my eyes gazed unblinkingly, incomparable love increased.
Syama's body resembles a fresh rain cloud, an emerald jewel and a blue lotus.
His sidelong eyes are like Cupid's arrows, and His curling hair is glorious.

ORIGINAL Braj Bhasha

Continuation of [446]

कंठ सुसोभित गुंज-हार, सुंदर सुरभित बनमाल।
गुंजत मधुर मधुप मधु-लोभी, मृगमद-तिलक सुभाल॥
ब्रज-जुबतिन मुनि-मनहर कोमल अरुन चरन-अंभोज।
पूजन चहत नित्य तिन कौं मन, दे निज कमल-उरोज॥

[447]

(Lāvanī Tune - Tāla Kaharavā)

जल भरिबे कूँ आज भोर में लै गागर निकसी आली।
मारग में औचक ही आ मेरे दृग-मग चढ़ि गयौ बनमाली॥ १ ॥
गुंजमाल गल, तिलक भाल भल, काली घुँघरारी अलकैं।
नैन नुकीले, सरस रसभरी जादूगरनी-सी पलकें॥ २ ॥
मोर मुकुट, मकराकृत कुंडल, मुरलि-धुनि मुनिमन-हारी।
पीत बसन, मृदु हँसन मनोहर, नील-स्याम तन छबि प्यारी॥ ३ ॥
गोपीचंदन-चर्चित बपु, सुषमा अचित, मधु बोल अमोल।
बिंबाफलसे अधर, दसन दाडिमसे द्युतिमय गोल कपोल॥ ४ ॥
अटके दृग अनिमेष, भूलि रहि देह-गेह की सुधि सारी।
प्रतिमा-सी ठाढ़ी हिय उलझ्यौ, अपलक नैन बह्यो बारी॥ ५ ॥
या विधि मन मेरो हरि आली! ज्यों ही चल्यौ स्याम चित चोर।
काँप्यौ बदन, उठी उर ज्वाला, आकुलता की ओर-न-छोर॥ ६ ॥
बौरी-सी दौरी तिन पाछे, सिरकी लै गागर पटकी।
कहा भयौ, मो कहूँ सुधि नाहीं, कहाँ-कहाँ लौं हौं भटकी॥ ७ ॥
चेत भयौ, देख्यौ, हौं ठाढ़ी हुती ठेठ जमुना के तीर।
निज कर कमल धरत मोहन मो सिर पर गागर भरकर नीर॥ ८ ॥
सकुची, ले गागर सिर मेली, चली भवन मन जानि अबेर।
वा छिन की मुसक्यान स्यामकी हियो हिलोरति बेरहि बेर॥ ९ ॥
कहा करौं सखि, कैसे राखौं अब मैं धरम-करम आचार।
स्याम भयो सरबस बस मोरे, मैं सरबस दियो तिनपर वार॥ १० ॥

ENGLISH TRANSLATION

Continuation of [446]

A gunja garland beautifully adorns His neck, along with a lovely, fragrant forest garland.
Honey-greedy bees hum sweetly, and a musk tilaka graces His fine brow.
His tender, rosy lotus feet steal the minds of Vraja's young women and of sages.
My heart forever wishes to worship them by offering the lotuses of my breasts.

[447]

(Lavani Tune - Tala Kaharava)

Friend, at dawn today I set out with a water pot to fetch water.
Suddenly Vanamali appeared on the path and climbed the road of my eyes. (1)
A gunja garland hung at His neck, a fine tilaka adorned His brow and His dark locks curled.
His eyes were sharp, and His rasa-filled eyelids were like enchantresses. (2)
He wore a peacock crown and makara-shaped earrings, while His flute-song stole sages' minds.
His cloth was yellow, His gentle smile enchanting and His dark-blue body's beauty lovely. (3)
Gopi-candana anointed His form; His beauty was inconceivable and His honeyed speech priceless.
His lips resembled bimba fruit, His teeth pomegranate seeds and His round cheeks shone. (4)
My eyes became fixed and unblinking; I forgot every awareness of body and home.
I stood like an image, my heart entangled, while water flowed from my unblinking eyes. (5)
Friend, in this way Syama, the thief of hearts, stole my mind the instant He moved away.
My body trembled, a flame arose in my heart and boundless anguish spread. (6)
Like a madwoman I ran behind Him, throwing down the pot from my head.
I know nothing of what happened or how far and where I wandered. (7)
Awareness returned and I saw that I stood at the very bank of the Yamuna.
Mohana was placing upon my head, with His own lotus hand, the pot He had filled with water. (8)
Embarrassed, I settled the pot upon my head and set out for home, thinking it late.
Syama's smile in that moment makes my heart surge again and again. (9)
Friend, what shall I do? How can I now preserve religious conduct and convention?
Syama has become my sole possession, and I have offered everything to Him. (10)

ORIGINAL Hindi

[448]

(Rāga Yamana - Tāla Kaharavā)

मेरे जीवन-धन प्यारे! मैं कबसे तुम्हें बुलाऊँ।।
आओ नैनोंके तारे! मैं चरण-कमल सहलाऊँ।।
यसुमति मैयाके बारे! मैं माखन तुम्हें खिलाऊँ।
ब्रजपति के परम दुलारे! मैं सुललित लाड़ लड़ाऊँ।।
आओ नयनोंके तारे।।
हे सखा-प्राण-आधारे! मैं मनहर खेल खिलाऊँ।।
ब्रज-युवतिन प्राण-पियारे! मैं हिय-रस तुम्हें पिलाऊँ।।
आओ नयनोंके तारे।।
राधा-आराधनवारे! मैं सरबस चरण चढ़ाऊँ।
अर्पितकर तन-मन सारे, मैं तुमपर बलि-बलि जाऊँ।।
आओ नयनोंके तारे।।
तुम रहो प्रेम-मतवारे, मैं प्रेम-सुधा ढलकाऊँ।
तुम रहो न मुझसे न्यारे, मैं हियमें आय समाऊँ।।
आओ नयनोंके तारे।।
अनुपम सुषमा-श्री धारे! मोहन! मैं तुम्हें रिझाऊँ।
हियकी सब जाननहारे! तुमसे मैं कहा छिपाऊँ।।
आओ नयनोंके तारे।।

[449]

(Rāga Yamana - Tāla Kaharavā)

प्यारे मोहन मनभावन! अमिलन-संताप-नसावन।
सब कुछ करनेको पावन, तुम मेरे मनमें आओ।।
यह नित्य तुम्हारा घर है, इसमें न कहीं कुछ पर है।
यह तुमपर ही निर्भर है, तुम स्वयं इसे अपनाओ।।

ENGLISH TRANSLATION

[448]

(Raga Yamana - Tala Kaharava)

Dear treasure of my life, how long have I been calling You?
Come, star of my eyes, and let me caress Your lotus feet.
Dear child of Mother Yasoda, let me feed You butter.
Supremely darling son of the lord of Vraja, let me fondle You tenderly.
Come, star of my eyes.
O foundation of Your friends' lives, let me engage You in enchanting play.
Beloved life of Vraja's young women, let me give You the rasa of my heart to drink.
Come, star of my eyes.
You who worship Radha, let me offer everything at Your feet.
Offering body and mind in full, let me sacrifice myself to You again and again.
Come, star of my eyes.
Remain intoxicated with love, and let me pour out the nectar of love.
Never remain apart from me; come and enter my heart.
Come, star of my eyes.
Bearer of incomparable splendor and beauty, Mohana, let me delight You.
Knower of everything within my heart, what can I hide from You?
Come, star of my eyes.

[449]

(Raga Yamana - Tala Kaharava)

Dear, enchanting, heart-delighting Mohana, destroyer of the anguish of non-meeting,
holy One capable of doing all things, come into my mind.
This is eternally Your home; nothing within it belongs to another.
It depends upon You alone, so claim it as Your own.

ORIGINAL Hindi

Continuation of [449]

तुम हटो न इससे पलभर, खेलो तुम इसमें खुलकर।
नाचो-गाओ घुल-मिलकर, इसको रस-धाम बनाओ।।
जब सारी वस्तु तुम्हारी, मैं भी न कभी कुछ न्यारी।
क्या करूँ पृथक तैयारी, यह तुम ही मुझे बताओ।।
तुम मेरे तन-मन-धन हो, तुम मेरे शुचि जीवन हो।
तुम मेरे प्राण-पवन हो, इसको अब नहीं छिपाओ।।
तुम 'मैं-मेरे'-के मेरे, क्यों रहते छिपे अनेरे?
निज परमानन्द बिखेरे तुम नित्य रूप प्रकटाओ।।

[450]

(Rāga Yamana - Tāla Kaharavā)

मैं तुमको श्याम बुलाऊँ, सादर घरमें पधराऊँ।
नयनोंसे स्वागत गाऊँ, सरबस दे तुम्हें रिझाऊँ।।
अँखियन-जल पैर धुलाऊँ, हिय-झूले तुम्हें झुलाऊँ।
प्रेमामृत-रस नहलाऊँ, भोजन रस-मधुर कराऊँ।।
हिय कोमल सेज सुलाऊँ, सुरभित अति पवन डुलाऊँ।
कोमल कर चरण दबाऊँ, छवि निरख-निरख सुख पाऊँ।।
छन-छन मन मोद बढ़ाऊँ, नाचूँ गाऊँ हरषाऊँ।
नख-सिखपर बलि-बलि जाऊँ, मैं न्योछावर हो जाऊँ।।

[451]

(Ghazal Tune - Tāla Kaharavā)

चतुर चंचल चपल चित-चोरको जो पकड़ पाऊँ मैं।
छबीले छैल छरहरको तुरत छाती छिपाऊँ मैं।।
रसीली रस भरी रसकी उसे चर्चा सुनाऊँ मैं।
मधुर मिश्री-मिला माखन उसे ताजा खिलाऊँ मैं।।
जड़ाऊ जेवरों, जामों, जरीसे शुचि सजाऊँ मैं।
सुमन सुरभित सुपल्लव मृदुलकी शय्या रचाऊँ मैं।।

ENGLISH TRANSLATION

Continuation of [449]

Do not leave it even for a moment; play freely within it.
Dance and sing, blend Yourself into it and make it an abode of rasa.
Since everything is Yours and I too am never separate,
what distinct preparation should I make? You alone must tell me.
You are my body, mind and wealth; You are my pure life.
You are the vital breath of my life, so conceal this no longer.
You are the One who is mine within "I" and "mine"; why remain hidden in darkness?
Scattering Your supreme bliss, manifest Your form eternally.

[450]

(Raga Yamana - Tala Kaharava)

I shall call You, Syama, and respectfully welcome You into my home.
With my eyes I shall sing Your welcome, and giving everything, I shall delight You.
With the water of my eyes I shall wash Your feet and swing You upon my heart's swing.
I shall bathe You in the rasa of love's nectar and serve You a rasa-filled, sweet meal.
I shall lay You upon my heart's tender bed and waft a deeply fragrant breeze.
With tender hands I shall massage Your feet and find joy by gazing upon Your beauty.
Moment after moment I shall increase the heart's delight, dancing, singing and gladdening You.
From toenails to crown I shall sacrifice myself again and again and become wholly offered.

[451]

(Ghazal Tune - Tala Kaharava)

If I could catch that clever, restless and playful thief of hearts,
I would immediately hide the handsome, slender gallant against my breast.
I would tell Him a juicy, rasa-filled discourse on rasa.
I would feed Him fresh butter mixed with sweet rock sugar.
I would adorn Him purely with jeweled ornaments, robes and brocade.
I would prepare a bed of fragrant flowers and soft, tender leaves.

ORIGINAL Hindi

Continuation of [451]

श्रम हरूँ स्वयं सेवा कर, उसे सादर सुलाऊँ मैं।
प्रेममय प्रेमके पथपर उसे पावन चलाऊँ मैं॥
मान कर ले मनस्वी, तो उसे मनसे मनाऊँ मैं।
सरस सुख दे उसे संतत, परम सुखमय बनाऊँ मैं॥

[452]

(Rāga Vihāga - Tīna Tāla)

सखी! मैं जाऊँ जमुना-तीर।
बिरह-निदाघ दही दिन भर की, न्हाऊँ सीतल नीर॥
बिरमूँ जमुना-तट, सेऊँ सुचि सुरभित मंद समीर।
मिलूँ तीर सरि में नित की ज्यों, मेटूँ हिय की पीर॥
नौका-बिहरन करूँ स्याम-सँग, गाऊँ गीत अधीर।
मुरली मधुर बजाय हरैं हरि तन-मन की सब पीर॥

[453]

(Rāga Bhairavī - Tāla Kaharavā)

प्यारे आकर हँसकर तुरत खड़े होंगे वे मेरे पास।
देख उन्हें मैं सकुचित होकर मुँह ढक लूँगी, कर मृदु हास॥
रस-सागर नटनागर वे यह देख धरेंगे बसनांचल।
उछलेगा तब हृदय, बहेगा नेत्रोंसे शुचि प्रेम-सलिल॥
कर को पकड़ सुनायेंगे वे मृदु वाणी होकर गदगद।
अवश बरनूँगी मैं प्रेमातुर, बह जायेगा सारा मद॥
प्रेम-आर्त वे देख प्राण-प्रिय मुझे मनायेंगे मन खोल।
खोलेंगे रहस्य सब मधुमय शुचि बचनोंमें मिश्री घोल॥
देख सुअवसर प्यारे मेरी पूरेंगे सब मनकी आस।
मुझे सदाके लिये स्नेह दे, रख लेंगे अपने ही पास॥

ENGLISH TRANSLATION

Continuation of [451]

Serving Him myself, I would remove His fatigue and respectfully lay Him down to rest.
I would lead Him purely upon the love-filled path of love.
If the strong-minded One became offended, I would conciliate Him with all my heart.
Continually giving Him rasa-filled happiness, I would make Him supremely happy.

[452]

(Raga Vihaga - Tina Tala)

Friend, let me go to the bank of the Yamuna.
Scorched all day by separation's summer heat, let me bathe in its cooling water.
Let me rest upon the Yamuna's bank and receive the pure, fragrant and gentle breeze.
Let me merge into the river at its bank as I do each day and erase my heart's pain.
Let me voyage by boat with Syama and sing songs in restless longing.
Playing His sweet flute, Hari will remove every pain of body and mind.

[453]

(Raga Bhairavi - Tala Kaharava)

The Beloved will come smiling and immediately stand beside me.
Seeing Him, I shall become shy, cover my face and smile gently.
Observing this, the gallant dancer and ocean of rasa will take hold of my veil.
My heart will leap, and pure water of love will flow from my eyes.
Taking my hand, He will speak with a choked throat in tender words.
Helpless and desperate with love, I shall answer, and every pride will wash away.
Seeing me afflicted by love, the Beloved of my life will console me with an open heart.
Mixing rock sugar into pure words, He will disclose every honey-filled secret.
Seeing the favorable moment, the Beloved will fulfill every hope within my heart.
Giving me His affection forever, He will keep me beside Him.

ORIGINAL Hindi

[454]

(Rāga Bāgeśrī - Tīna Tāla)

सौंप दिये मन प्राण तुम्हींको, सौंप दिये ममता अभिमान।
जब जैसे जी चाहे बरतो, अपनी वस्तु सर्वथा जान॥
मत सकुचाओ मनकी करते, सोचो नहीं दूसरी बात।
मेरा कुछ भी रहा न अब तो, तुमको सब कुछ पूरा ज्ञात॥
मान-अमान, दुःख-सुखसे अब मेरा रहा न कुछ सम्बन्ध।
तुम्हीं एक कैवल्य मोक्ष हो, तुम ही केवल मेरे बन्ध॥
रहूँ कहीं, कैसे भी, रहती बसी तुम्हारे अंदर नित्य।
छूटे सभी अन्य आश्रय अब, मिटे सभी सम्बन्ध अनित्य॥
एक तुम्हारे चरणकमलमें हुआ विसर्जित सब संसार।
रहे एक स्वामी बस, तुम ही, करो सदा स्वच्छन्द विहार॥

[455]

(Rāga Bhairava - Tīna Tāla)

होय पद-कंज-प्रीति स्वच्छन्द।
करत रहे रस-पान नित्य मम मन-मधुकर मकरंद॥
हानि-लाभ, निंदा-स्तुति, अति अपमान महा सनमान।
प्रेम-पगे जीवन में इन कौ रहे न कछ मन-भान॥
रसना रटे नाम प्रिय पिय कौ, हिय हो लीला-धाम।
परसे प्रभु के अंग-अंग, दृग निरखें रूप ललाम॥
मिटे मोह-तम, जनम-मरन की रहे न कछ परवाह।
पल-पल बाढ़े प्रीति अहेतुक, पल-पल रस की चाह॥
डर न रहे परलोक-लोक कौ, बाढ़े प्रेम अबाध।
जनम-जनम में बनौ रहे तव पावन प्रेम अगाध॥
मिटिबे, घटिबे, थमिबे कौ नहिं होय कबहूँ संकल्प।
उमगत रहे प्रेम-रस-सरिता प्रतिपल बिना बिकल्प॥

ENGLISH TRANSLATION

[454]

(Raga Bagesri - Tina Tala)

I have entrusted mind and life to You alone, and entrusted possessiveness and pride.
Treat them whenever and however You please, knowing them completely as Your own property.
Do not hesitate to do what is in Your heart, and think of nothing else.
Nothing remains mine now, and You know everything fully.
I no longer have any relation with honor or dishonor, sorrow or happiness.
You alone are absolute liberation, and You alone are my only bond.
Wherever and however I remain, I eternally dwell within You.
Every other refuge has fallen away, and every impermanent relationship has ended.
The entire world has been dissolved into Your lotus feet alone.
Only one master remains, You alone; sport forever in complete freedom.

[455]

(Raga Bhairava - Tina Tala)

May love for Your lotus feet flow freely.
May the honeybee of my mind eternally drink the rasa of their nectar.
Loss and gain, blame and praise, extreme humiliation and great honor,
may the mind possess no awareness of these in a life steeped in love.
May the tongue repeat the dear Beloved's name and the heart become an abode of lila.
May it touch every limb of the Lord, while the eyes behold His glorious form.
May the darkness of delusion disappear, with no concern for birth or death.
May causeless love increase every moment, and every moment the longing for rasa.
May fear of this world and the next disappear and unobstructed love increase.
May Your sacred, unfathomable love remain through birth after birth.
May there never arise a thought that it should cease, diminish or stop.
May the river of love's rasa surge every moment without alternative.

ORIGINAL Hindi

Continuation of [455]

काहु लोक में, कहूँ जाय जौ जीव करम-आधीन।
बसौ रहे पिय-प्रेम-सरित में, जिमि जल-सरिता मीन॥
चहौं न दुरलभ इंद्र-ब्रहमा-पद, चहौं न गति निरबान।
प्रीतम-पद-पंकज में अनुदिन बाढ़े प्रेम महान॥
नरक-प्राप्ति, नीची गति तें मैं डरौं न रंचक मान।
रहूँ प्रेम-मद में मतवारी, तज मति कौ अभिमान॥

[456]

(Rāga Māṇḍa - Tīna Tāla)

सजनी! चलु वा पिय के देस।
जहँ न मोह-ममता की रजनी, जहँ न बिछोह-कलेस॥
जहँ नहिं आवन-जावन कितहूँ, पिय सँग नित्य मिलाप।
जहँ न ग्राम्य-चर्चा कौ डर कछु, जहँ न अजस कौ पाप॥
जहँ नहिं होत अंग-सँग कबहूँ, मिले रहें दिन-रैन।
बिछुरत नाहिं एक पल मन सौं, मृतक-सजीवन-मैन॥
सहज अकिंचन तन-मन सगरे भरे रहें पिय-नेह।
आठों जाम धाम प्रियतम के बरसत रस कौ मेह॥

[457]

(Rāga Bāgeśrī - Tāla Kaharavā)

बनी रहे नित बिरह-वेदना, जिससे आती प्रियकी याद।
अति ही मीठी, दिव्य रसमयी, हर लेती सारा कटु स्वाद॥
जिससे मिट जाते अशान्तिमय जगत्-जनित भय-मोह-विषाद।
जो नित देती रहती प्रियके रसका परम मधुर आस्वाद॥

[458]

(Rāga Khamāja - Tāla Kaharavā)

तरस रहीं अँखियाँ देखन कौं, दरसन कबहूँ न दीन्हे।
अब आवेंगे, अब दीखेंगे, आसा उर में लीन्हे॥
देखत रहूँ बाट हौं निसि-दिन, प्यारे! छिन-छिन तेरी।
सुखदायिनी प्रतीच्छा की यह बृत्ति रहे नित मेरी॥

ENGLISH TRANSLATION

Continuation of [455]

Whatever world the soul may enter under karma's power,
may it dwell in the river of the Beloved's love like a fish in flowing water.
I desire neither the rare stations of Indra and Brahma nor the state of nirvana.
May great love for the Beloved's lotus feet increase every day.
I do not fear the slightest attainment of hell or lowly destination.
Abandoning the pride of intellect, may I remain intoxicated with love's wine.

[456]

(Raga Manda - Tina Tala)

Friend, let us go to that land of the Beloved
where there is no night of delusion and possessiveness and no anguish of separation;
where there is no coming or going anywhere, but eternal meeting with the Beloved;
where there is no fear of worldly gossip and no sin of infamy;
where bodily union never occurs, yet we remain together day and night;
where He never leaves the mind for even a moment, reviving the dead heart;
where body and mind, naturally possessionless, remain wholly filled with love for Him,
and through all eight watches a rain of rasa falls in the Beloved's abode.

[457]

(Raga Bagesri - Tala Kaharava)

May the pain of separation remain forever, for through it remembrance of the Beloved comes.
It is exceedingly sweet and filled with divine rasa, removing every bitter taste.
Through it the fear, delusion and sorrow born of this restless world disappear.
It continually gives the supremely sweet taste of the Beloved's rasa.

[458]

(Raga Khamaja - Tala Kaharava)

My eyes pine to see You, for You have never granted Your vision.
"Now He will come, now He will appear"; I preserve this hope within my heart.
Beloved, may I watch Your path night and day, moment after moment.
May this disposition of bliss-bestowing expectation remain mine forever.

ORIGINAL Hindi

Continuation of [458]

ठाढ़ी तेरे द्वार भिखारिन, कृपा नेक तुअ चाहै।
द्वार खुलेंगे, भीख मिलैगी, मन में अमित उमाहै॥
पल-पल बीतत जुग-समान है, उर बिच आस घनेरी।
बनी रहे मेरे मन में, बस, चाह कृपा की तेरी॥
जग में कोउ न संगी-साथी, कोउ न बूझनहारौ।
अपने-अपने पंथ चलत सब, पंथ सबनि कौ न्यारौ॥
कृपा एक सब दिन, सब दिसि तुअ सदा सहायक मेरी।
होतौ रहे सदा अनुभव यह, बढ़त कृपा नित तेरी॥

[459]

(Rāga Bhairavī - Tāla Kaharavā)

हों चाहे वे परम अनिर्वचनीय, मधुर, सौन्दर्य-निधान।
हों नव-यौवनके सखि! सरवर सुखद, नयन-मन-हरण महान॥
नहीं चाहती, जाकर करूँ कभी मैं उसमें अवगाहन।
सुख-उपभोग करूँ मैं उनसे, नहीं चाहता मेरा मन॥
इच्छा एक यही मन मेरे - कभी सुअवसर मैं पाऊँ।
ऊँचे स्वरसे रोकर, तज लज्जा, 'हा प्रिय! हा प्रिय!' गाऊँ॥
रोऊँ, रोती रहूँ सदा, वह रुके नहीं मेरा क्रन्दन।
हो अनन्त सुखमय वह मेरा क्रन्दन ही, हे जीवनधन!॥

[460]

(Lāvanī Tune - Tāla Kaharavā)

बने रहें प्रभु एकमात्र मेरे जीवनके जीवन-धन।
प्राणों के प्रियतम वे मेरे, प्राणाधार, प्राण-साधन॥
स्वप्न-जागरणमें प्रमादसे भी न कभी हो भूल विभोर।
नहीं जाय मेरा मन उनको छोड़ कदापि दूसरी ओर॥
जैसा, जो कुछ भला-बुरा, सब रहे सदा प्रिय-सेवा-लीन।
रहे देह भी सदा एक प्रियकी पूजामें ही तल्लीन॥

ENGLISH TRANSLATION

Continuation of [458]

I stand as a beggar at Your door, seeking a little of Your grace.
The doors will open and alms will come; immeasurable joy fills my mind.
Each passing moment is like an age, yet abundant hope remains within my heart.
May only the desire for Your grace remain within my mind.
No companion exists in this world, and no one truly understands.
Each travels upon a separate path, and everyone's path is distinct.
Your grace alone is forever my helper on every day and in every direction.
May this experience remain always: Your grace increases eternally.

[459]

(Raga Bhairavi - Tala Kaharava)

He may indeed be supremely indescribable, sweet and the abode of beauty.
Friend, He may be a delightful lake of fresh youth, a great ravisher of eyes and mind.
Yet I never wish to go and immerse myself within that lake.
My mind does not desire to enjoy happiness from Him.
My heart has only this one wish: may I someday find a favorable moment
to abandon shame, weep loudly and sing, "Ah Beloved! Ah Beloved!"
May I weep and continue weeping forever; may my lament never cease.
O treasure of my life, may that very lament become filled with endless happiness.

[460]

(Lavani Tune - Tala Kaharava)

May the Lord remain the one and only treasure of the life of my life.
He is the Beloved of my lives, their foundation and their sole means.
Whether dreaming or waking, may I never forget Him even through careless bewilderment.
May my mind never abandon Him and turn elsewhere.
Whatever is good or bad, may all forever remain absorbed in serving the Beloved.
May this body too remain forever immersed in worshiping the one Beloved.

ORIGINAL Hindi

Continuation of [460]

पूजाकी बन शुचि सामग्री होते रहें नित्य सब धन्य।
रहूँ किसी भी स्थितिमें, कैसे भी, पर मानस रहे अनन्य॥
कुछ भी करें, रहे नित तन-मन-धन सबपर उनका अधिकार।
रस-चिन्तनमें लगा रहे मन, नित्य करे गुण-गान उदार॥
घुली-मिली मैं रहूँ नित्य प्रियतमसे, रहूँ दूर या पास।
बाहर-भीतर मेरे प्रियतम, करें सदा-सर्वत्र निवास॥

[461]

(Rāga Bhairavī - Tāla Kaharavā)

नहीं चाहती मनोनाश मैं, नहीं चाहती चित्तनिरोध।
श्याम-सिन्धुमें सुरसरिवत् नित वृत्ति प्रवाहित हो अविरोध॥
जैसे सुर-सरिता बहती नित करती सब विघ्नोंका नाश।
वैसे ही सब भूल दौड़ता रहे चित्त प्रियतमके पास॥
नहीं चाहती इन्द्रिय-संयम, बनी रहें वे सक्रिय सत्य।
शब्द-स्पर्श-रस-रूप-गन्ध प्रियतमके सेवन-रत हों नित्य॥
नहीं चाहती हटे कभी मेरे मनसे किंचित् आसक्ति।
बढ़ती रहे सदा प्रियतममें दिन-प्रतिदिन अतिशय अनुरक्ति॥
नहीं चाहती मिटे कामना, कभी वासनाका हो अन्त।
तीव्र कामना नित्य वासना प्रियकी बढ़ती रहे अनन्त॥
नहीं चाहती मैं जीवनभर ममताका हो अन्त कभी।
सबसे हटकर रहे सदा प्रियतममें पूर्ण अनन्य सभी॥
नहीं चाहती मिटे कभी भी मेरा अहंकार भारी।
'मैं प्रियतमकी नित्य सहचरी' - रहे सदा यह सुखकारी॥
नहीं चाहती कोई भी मैं कभी - समाधि, राज-लय योग।
बना रहे प्रियतमसे मेरा नित्य अनन्य मधुर संयोग॥
नहीं चाहती कभी मिटे यह अति वैचित्र्य-भरा संसार।
प्रियतम ही दीखें सबमें, सर्वत्र सदा शुचि लीलाकार॥

ENGLISH TRANSLATION

Continuation of [460]

May all things become pure articles of worship and thus remain eternally blessed.
Whatever my condition and however I remain, may my mind stay exclusive.
Whatever He does, may His authority forever rest over body, mind, wealth and all else.
May the mind remain absorbed in contemplating rasa and eternally sing His noble virtues.
Whether far or near, may I remain forever blended and united with the Beloved.
May my Beloved dwell everywhere, forever, within and without me.

[461]

(Raga Bhairavi - Tala Kaharava)

I do not desire the destruction of mind, nor do I desire the restraint of consciousness.
May its current flow unobstructed into the ocean of Syama like the celestial Ganga.
As that divine river flows forever, destroying every obstacle,
so may consciousness forget everything else and continually run to the Beloved.
I do not desire restraint of the senses; may they remain truly active.
May sound, touch, taste, form and fragrance be eternally engaged in serving the Beloved.
I do not desire the slightest attachment ever to leave my mind.
May supreme attachment to the Beloved increase day after day forever.
I do not desire desire to disappear or craving ever to end.
May intense desire and longing for the Beloved increase eternally.
Throughout my life I do not desire possessiveness ever to end.
Withdrawn from everyone else, may it remain wholly and exclusively in the Beloved.
I do not desire my immense ego ever to disappear.
May this blissful identity remain forever: "I am the Beloved's eternal companion."
I never desire any samadhi, royal yoga or yoga of dissolution.
May my sweet and exclusive union with the Beloved remain eternal.
I do not desire this world of immense variety ever to vanish.
May the Beloved alone appear in everyone, eternally manifesting pure lila everywhere.

ORIGINAL Hindi

[462]

(Rāga Toḍī - Tāla Kaharavā)

स्वर्ग जायें या पड़ी रहें हम घोर नरकमें आठों याम।
यश पायें या कहलायें व्यभिचारिणि-कुलटा, हों बदनाम॥
सुख पायें या घिरी रहें हम नित दुःखोंमें ही अविराम।
देखे बिना न रह सकतीं पल हम मोहन-मुख-चन्द्र ललाम॥
पड़ें पैर-हाथोंमें बेड़ी-कड़ी, बँधे बन्धन विकराल।
पीना पड़े हलाहल विष, फिर पड़े खिंचानी कच्ची खाल॥
रहे झूलती जीवन-उरपर नित भीषण दुःखोंकी माल।
भूलें नहीं भूलकर पलभर हम प्राण-प्रियतम नंदलाल॥
तन-धन-परिजन रहें, जायें या मिटे रहे सुन्दर संसार।
धर्म-कर्म-लज्जा-कुल-मर्यादाका हो चाहे संहार॥
मिटें मान-सम्मान, मिले अपमान, छिनें सारे अधिकार।
उतरें नहीं हृदयसे पलभर चित्त-वित्त-हर नन्द कुमार॥
आयें काले-काले बादल, आये भीषण झंझावात।
घन गरजे, घन बरसे पत्थर, बार-बार हो विद्युत्-पात॥
कष्ट-अशान्ति-क्लेश सब आकर करें नित्य नूतन उत्पात।
डूबी रहें मधुरतम प्रियकी मधुमय स्मृतिमें हम दिन-रात॥
पुण्य बने या लगे पाप भीषण, हो चाहे कर्म-अकर्म।
हो अतिशय यातना घोर, सब मिट जायें वांछित सुख-शर्म॥
चुभती रहे शूल उर संतत, बिंधता रहे सदा ही मर्म।
छूटें नहीं कभी मन-मोहन - यही परम सुख, यही सुधर्म॥
प्रियतम स्वयं न चाहें चाहे, चाहे करें नहीं स्वीकार।
विनय-प्रार्थना करने पर भी मिले मार, चाहे दुत्कार॥
पहरेदार भले बैठा दें, बंद करा दें सारे द्वार।
तनिक न दोष-दृष्टि हो, पल-पल प्रिय-पद बढ़े प्रेम अविकार॥

ENGLISH TRANSLATION

[462]

(Raga Todi - Tala Kaharava)

Whether we go to heaven or lie through all eight watches in terrible hell;
whether we gain fame or are called adulterous and unchaste and become infamous;
whether we receive happiness or remain forever surrounded by sorrow,
we cannot live even a moment without seeing the glorious moon of Mohana's face.
Let iron shackles bind our hands and feet, and terrible bonds restrain us.
Let us be forced to drink halahala poison and then have our living skin torn away.
Let a garland of dreadful sorrows forever hang upon the breast of life.
May we never forget, even accidentally for a moment, Nandalala, Beloved of our lives.
Whether body, wealth and family remain or depart, or the beautiful world itself disappears;
whether religion, duty, shame and family honor are destroyed;
whether dignity and respect vanish, humiliation comes and every right is taken away,
may Nanda-kumara, thief of mind and wealth, never leave the heart for a moment.
Let black clouds gather and terrible storms arise.
Let clouds thunder, hailstones fall and lightning strike again and again.
Let hardship, unrest and anguish come and create ever-new turmoil.
May we remain immersed day and night in honey-filled remembrance of the sweetest Beloved.
Whether merit arises or dreadful sin attaches, whether action or inaction comes;
whether terrible torment descends and every desired happiness and dignity disappears;
let a thorn continually pierce the heart and forever wound its core.
May we never leave Manamohana: this is supreme happiness and true dharma.
Even if the Beloved Himself does not want us and refuses to accept us,
even if humble prayer earns blows and rejection,
even if He posts guards and closes every door,
may we never see the slightest fault, and may pure love for His feet increase every moment.

ORIGINAL Hindi and Braj Bhasha

[463]

(Rāga Mālakauṃsa - Mūla Tāla)

मन की बात मन हि भर जाने, गोपन अति नहिं कहिबे जोग।
एकमात्र प्रियतम सौं मेरौ भयौ मधुर नित कौ संजोग॥
मिटी सकल ममता अग-जग की, खुले सकल माया के बंध।
रहा न कितहूँ, कबहूँ, कछू अपनौ, रहौ एक पिय कौ संबंध॥
निज-पर कोउ न रह्यौ अब जग में तिन बिनु मेरो प्रानि-पदार्थ।
वे ही परम स्वार्थ हैं मेरे, वे ही मेरे सब पुरुषार्थ॥
मन तिन कौ, मति तिन की, रति में तिन की ही बिसर्‌यौ सब ग्यान।
निसि-दिन करत रहत छिप-छिप, सुचि तिन की ही पूजा ये प्रान॥
पल-पल नव-नव पूजन-पद्धति, पल-पल नव-नव रस-आस्वाद।
पल-पल बढ़त सहज सुख, सुख-रुचि, सुख-रति नव-नव बिनु मरजाद॥
प्रियतम अजहुँ जानि नहिं पाये - है यह मूक पुजारिन कौन।
अर्चन-रत नित, अर्पित जीवन, छिपी निरंतर, रहती मौन॥
सखि! मैं भई बावरी, या बिधि करौं नित्य अभिलाषा एक।
प्रियतम देख न पावैं कबहूँ मो कूँ पूजा-रत सबिबेक॥
समुझैं सदा मोय वे प्यारे श्रद्धा-प्रीति-अर्चना-हीन।
करत रहें वे करुना मो पर जानि मोय अति दीन-मलीन॥
पूजा कौ फल मो कूँ बस, यह मिलतौ रहे एक अनिवार।
बढ़त रहे अर्चा नित मेरी, छिन-छिन रति बढ़े अपार॥
जान न पावें तदपि प्रानप्रिय मेरी पूजा की कछू बात।
रहे सदा ही तिन कौं मेरी यह प्रियतम-पूजा अज्ञात॥
जानि जायेंगे जो सखि! प्रियतम सरस हृदय सुचि परम उदार।
मानेंगे न दिये बिनु मो कूँ अपनौ नेह सुधा-रस-सार॥
या तैं जौ जगि उठै कबहुँ मो मन प्रिय-सुख-मिलिबे की चाह।
या बिधि पूजा-रति न रहेगी, नहीं रहेगौ यह उत्साह॥

ENGLISH TRANSLATION

[463]

(Raga Malakaunsa - Mula Tala)

Let the heart alone know the heart's secret, for it is deeply hidden and unfit to be spoken.
An eternal and sweet union has arisen between me and the Beloved alone.
Every possessive tie to the moving and unmoving world has vanished, and all bonds of maya have opened.
Nothing anywhere or at any time remains mine; only my relationship with the Beloved remains.
No distinction of mine and another remains in the world; apart from Him no person or thing is mine.
He alone is my supreme self-interest, and He alone is every goal of life.
The mind is His, the understanding His, and in love for Him all knowledge has been forgotten.
Night and day these life-airs secretly and purely worship Him alone.
At every moment there is an ever-new method of worship and an ever-new taste of rasa.
Every moment natural happiness, delight in His happiness and love for His happiness increase without limit.
The Beloved still does not know who this silent worshiper is.
Forever engaged in worship with life offered, she remains continually hidden and silent.
Friend, I have become mad and eternally possess this one desire:
may the Beloved never see me consciously engaged in worship.
May the Beloved always regard me as devoid of faith, love and worship.
Knowing me as utterly poor and impure, may He continue showing compassion toward me.
May I inevitably receive only this one fruit of worship:
may my worship continually increase and love grow boundless every moment.
Yet may the Beloved of my life never learn anything of my worship.
May this worship of my Beloved remain forever unknown to Him.
For if the sweet-hearted, pure and supremely generous Beloved learned of it,
He would not consent without giving me the essential nectar-rasa of His love.
Then the desire to obtain my Beloved's happiness might awaken within my mind.
Such love of worship would no longer remain, nor would this enthusiasm endure.

ORIGINAL Braj Bhasha and Hindi

Continuation of [463]

सुख न मिलै प्रियतम तैं मो कूँ, जा तैं जगै न मन सुख-काम।
पूजा सदा छिपाऊँ या तैं, छिप-छिप छबि निरखूँ अभिराम॥
चलै सदा यह पूजा मेरी, प्रियतम-सुख-हित काल अनंत।
मिलै सदा प्रिय कौं सुख नव-नव, नवता कौ नहिं आवै अंत॥

[464]

(Rāga Yamana - Tāla Kaharavā)

मेरे जीवनके जीवन, मैं तुमपर नित बलिहारी।
मेरे तन-मन-धन सब तुम, मैं सरबस तुमपर वारी॥
मेरे प्राणोंके स्पन्दन, मैं कभी न तुमसे न्यारी।
मेरे तुम मादक मधु हो, मैं नित्य रहूँ मतवारी॥
मेरे तुम फुल्ल कमल हो, मैं रस-मधुकरी तुम्हारी।
मेरे तमाल तरु हो तुम, मैं कनकलता रस-धारी॥
मेरे तुम चन्द्र कलाधर, मैं हूँ कुमुदिनि बनवारी।
मेरे प्रीतम तुम जलधर, मैं तृषित चातकी भारी॥
मेरेमें घुले-मिले तुम, मैं नित्य मिली गिरिधारी।
मेरे तुम हो प्रेमास्पद, मैं नित्य तुम्हारी प्यारी॥

[465]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

राजी रहो सदा प्यारे! तुम, अपने मनकी करो तमाम।
हम राजी हैं सदा तुम्हारी राजीमें ही प्रिय सुख-धाम॥
रहना-जाना, जीना-मरना, कुछ भी रखता अर्थ नहीं।
एक तुम्हारे मनकी हो, बस यही स्वार्थ, परमार्थ यही॥

[466]

(Rāga Paraja - Tāla Kaharavā)

तुम ही मेरे प्राण-प्राण हो, तुम ही मेरे जीवन-धन।
तुम ही अहंकार-ममता हो, तुम ही मेरे हो मति-मन॥
तुम ही मेरे एक साध्य हो, तुम ही एकमात्र साधन।
तुम ही मेरी हो अनन्य गति, तुम ही मेरे आनन्द-घन॥

ENGLISH TRANSLATION

Continuation of [463]

May I receive no happiness from the Beloved, so that desire for happiness never awakens in my mind.
Therefore may I forever hide my worship and secretly behold His enchanting beauty.
May this worship continue eternally for the Beloved's happiness.
May He forever receive ever-new happiness whose freshness never ends.

[464]

(Raga Yamana - Tala Kaharava)

Life of my life, I eternally sacrifice myself to You.
You are all my body, mind and wealth, and I offer everything to You.
Pulse of my lives, I am never separate from You.
You are my intoxicating honey, and may I remain forever intoxicated.
You are my blossoming lotus, and I am Your honeybee of rasa.
You are my tamala tree, and I am the golden vine filled with rasa.
You are my moon bearing all its digits, and I am Your night-blooming lily, Banavari.
Beloved, You are my rain cloud, and I am Your deeply thirsty cataka bird.
You are blended and united within me, and I am eternally united with Giridhari.
You are the object of my love, and I am eternally Your beloved.

[465]

(Raga Kalingada - Tala Kaharava)

Dear One, remain forever pleased and do everything Your heart desires.
Abode of happiness, we are always pleased solely in Your pleasure.
Staying or going, living or dying, none of these has meaning.
May only Your heart's wish be fulfilled; this alone is self-interest and the highest good.

[466]

(Raga Paraja - Tala Kaharava)

You alone are the life of my lives and the treasure of my life.
You alone are my ego and possessiveness, my understanding and mind.
You alone are my one goal and my sole means.
You alone are my exclusive destination and my dense mass of bliss.

ORIGINAL Hindi

Continuation of [466]

तुम ही हो सम्पत्ति अतुल, तुम ही हो मेरी कीर्ति धवल।
तुम ही मेरे वर्तमान हो, तुम ही हो भविष्य उज्ज्वल॥
तुम ही हो सर्वस्व, तुम्हीं हो मेरे नित्य पराक्रम-बल।
तुम ही नित्य रहोगे मेरे, तुम ही हो मेरे केवल॥

[467]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

मेरा मन, मनके सारे संकल्प तुम्हीं शुचितम हो एक।
बुद्धि, बुद्धिके पावन निश्चय - सभी तुम्हीं हो, पूर्ण विवेक॥
तुम ही धर्म-कर्म सब मेरे, तुम्हीं हृदयके शुचि सुख-धाम।
धन-सम्पदा अमूल्य तुम्हीं हो, प्राण, प्राण-प्रियतम अभिराम॥
तुम्हीं एक हो आवश्यकता, तुम्हीं पूर्तिकी उसकी चाह।
तुम्हीं चाहकी पूर्ति मधुर हो, जीवन-जीवनके निर्वाह॥
परमधाम वैकुण्ठ तुम्हीं हो; शुचि गोलोक, तुम्हीं हो ज्ञान।
मोक्ष तुम्हीं, बन्धन तुम ही हो; तुम्हीं भोग, तुम ही भगवान॥
निराकार-निर्गुण तुम ही हो; सगुण अरूप, सगुण साकार।
सद्गुण-निधि; सौन्दर्य-सुधानिधि; तुम ही श्रीपति, विश्वाधार॥
तुम ही अज, भव, रवि, गणपति हो; तुम्हीं शक्ति-बल-वीर्य-निधान।
एक उपास्य तुम्हीं इन सबमें, विविध वेष-लीला-रस-खान॥
सहज समेट सभी निज रूपोंको अपनेमें, बने अनूप।
सिर शिखिपिच्छ, त्रिभंग, द्विभुज, चंचल-दृग, मधु मुरलीधर-रूप॥
इसी रूपमें तुम उपास्य हो, मेरे नित रहते हो साथ।
रखते मुझे निकट अति नित ही, मधुर मनोहर मेरे नाथ!॥
रस उँडेलकर तुम अपना ही, रस-सागर हो बने महान।
मुझे मिला उसमें, नित नव-रस करते, स्वयं कराते पान॥

ENGLISH TRANSLATION

Continuation of [466]

You alone are incomparable wealth and my stainless glory.
You alone are my present and my radiant future.
You alone are everything, my eternal courage and strength.
You alone will remain mine forever; You alone are mine.

[467]

(Raga Bhimapalasi - Tala Kaharava)

You alone are my mind and every resolve within it, supremely pure.
You are the understanding and all its sacred certainties, complete discrimination itself.
You are all my religion and action and the pure abode of happiness within my heart.
You are priceless wealth and treasure, my life and enchanting Beloved of my life.
You alone are the one necessity and the desire for its fulfillment.
You are the sweet fulfillment of that desire and the sustenance of the life of my life.
You are Vaikuntha, the supreme abode; pure Goloka and knowledge itself.
You are liberation and bondage; You are enjoyment and Bhagavan.
You are formless and without qualities; You are the qualified formless and the qualified embodied form.
You are the treasury of noble virtues and the nectar-treasure of beauty, Sripati and support of the universe.
You are Brahma, Siva, the sun and Ganapati; You are the treasury of potency, strength and vigor.
Within all these, You alone are worshiped, the treasury of lila and rasa in countless guises.
Naturally gathering every form of Yours into Yourself, You become the incomparable form: peacock feather upon Your head, body bent threefold, two arms, restless eyes and honeyed flute.
In this form You are worshiped and remain with me eternally.
My sweet and enchanting Lord, You keep me forever very near.
Pouring out Your own rasa, You have become the vast ocean of rasa.
Blending me into it, You Yourself drink and make me drink ever-new rasa.

ORIGINAL Hindi

[468]

(Lāvanī Tune - Tāla Kaharavā)

हो चाहे तुम खुद ब्रह्मा, ब्रह्मसे न्यारे।
हो चाहे तुम भगवान भक्तके प्यारे॥
हो चाहे नित्य अखण्ड तत्त्व अविनाशी।
हो चाहे तुम सच्चिदानन्द सुख-राशी॥
हो चाहे तुम हरि, पालक, सबके स्वामी।
हो चाहे तुम निज भक्तोंके अनुगामी॥
हो चाहे तुम औढरदानी शिव शंकर।
हो चाहे तुम प्रलयंकर रुद्र भयंकर॥
हो चाहे लोक-पितामह सृष्टि-विधाता।
हो चाहे वेदोंके वक्ता सुख-दाता॥
हो चाहे तुम क्षेत्रज्ञ सभीके द्रष्टा।
हो चाहे तुम इस अखिल विश्वके स्रष्टा॥
हो चाहे योगी-हृदय-ज्योति परमात्मा।
हो चाहे तुम ही जीवमात्रके आत्मा॥
हो राम, कृष्ण, हो बुद्ध, भले दत्तात्रय।
हो वेदव्यास-वसिष्ठ ज्ञानके आश्रय॥
हो चाहे तुम ऋषि, सिद्ध सफल, मुनि साधक।
हो चाहे तुम अति योगिराज भव-बाधक॥

[469]

(Lāvanī Tune - Tāla Kaharavā)

हो चाहे शंकर शुचि अद्वय-ज्ञान-ज्योति-विस्तारक।
हो चाहे चैतन्य मधुरतम प्रेम-प्रवाह-प्रसारक॥
हो चाहे आचार्य अन्य कोई, जग-तमके नाशक।
हो चाहे तुम किसी अन्य प्रभु-पथके परम प्रकाशक॥
हो चाहे तुम देव, पितर, गन्धर्व, भले हो दानव।
हो चाहे तुम योगिराज, हो सत्पथगामी मानव॥

ENGLISH TRANSLATION

[468]

(Lavani Tune - Tala Kaharava)

You may be Brahma himself or distinct from Brahman.
You may be Bhagavan, beloved of devotees.
You may be the eternal, indivisible and imperishable Reality.
You may be sat-cit-ananda, a mass of happiness.
You may be Hari, preserver and Lord of all.
You may be the follower of Your own devotees.
You may be open-handed Siva Sankara,
or the terrible Rudra who brings dissolution.
You may be the grandsire of the worlds and creator of the cosmos,
speaker of the Vedas and giver of happiness.
You may be the knower of the field and witness of all,
or the creator of this entire universe.
You may be Paramatma, the light within yogis' hearts,
or the very self of every living being.
You may be Rama, Krishna, Buddha or Dattatreya,
Vedavyasa or Vasistha, abodes of knowledge.
You may be a sage, accomplished siddha or practicing muni,
or the supreme king of yogis who destroys worldly bondage.

[469]

(Lavani Tune - Tala Kaharava)

You may be Sankara, spreading the pure light of nondual knowledge,
or Caitanya, spreading the sweetest current of love.
You may be some other acarya who destroys the world's darkness,
or the supreme revealer of another path to the Lord.
You may be a god, ancestor, gandharva or even a demon.
You may be a king of yogis or a human who walks the righteous path.

ORIGINAL Hindi

Continuation of [469]

हो चाहे तुम अतिमानव, हो चाहे कोई कारक।
हो चाहे तुम महापुरुष, हो संत लोक-उद्धारक॥
हो चाहे सामान्य मनुज, जो कर्म भोगने आये।
हो चाहे कोई भी प्राणी, जिसपर तम घन छाये॥
नहीं जानना मुझको - तुम हो कौन? कहाँ क्या परिचय?
तुम मेरे हो, अपने हो, बस, यही सदा दृढ़ प्रत्यय॥
हो चाहे तुम सद्गुण-निधि, चाहे दोषोंके सागर।
मेरे वैसे ही हो, जैसे राधाके नट-नागर॥
मेरा प्रेम तुम्हारा यह शुचि सदा परम निर्गुण है।
बढ़ता रहता प्रतिपल - इसमें यही विलक्षण गुण है॥

[470]

(Rāga Pīlū - Tāla Kaharavā)

दृढ़ रति, मन विश्वास अति, श्रद्धा सरल सुभाव।
माधव-विग्रह-अर्चना करती मन अति चाव॥
प्रतिदिन नियमित समयपर ले पूजा-सम्भार।
सरस-हृदय नित पूजती सुमन विविध उपचार॥
नमस्कार करती सदा, कर पूजा सम्पन्न।
सर्व-समर्पण भाव शुचि होता मन उत्पन्न॥

[471]

(Rāga Bhairavī - Tāla Kaharavā)

'मैं, बस, उनकी ही', 'वे ही, बस, मेरे' - यह सम्बन्ध अनूप।
निश्चय नित्य अनन्त बन गया जीवनका स्वाभाविक रूप॥
मेरे सभी विचार, भाव, व्यवहार हुए उनके अनुरूप।
कर न मुझे सकती अब विचलित जगकी कोई छाया-धूप॥
जली ज्योति निरुपम निर्मल अति अमर प्रेम प्रभु-पदकी नित्य।
हिला न सकती इसको दुःख-सुखोंकी आँधी कभी अनित्य॥
हुए सहज निर्मूल जगतके द्वन्द्व दुःखमय सभी असत्य।
हुई नित्य आत्यन्तिक सुखमय, पीकर प्रेम-सुधा-रस सत्य॥

ENGLISH TRANSLATION

Continuation of [469]

You may be superhuman or some agent of action.
You may be a great soul or a saint who delivers the world.
You may be an ordinary human who has come to undergo karma,
or any creature covered by dense darkness.
I do not need to know who You are, where You are from or what Your identity is.
You are mine and belong to me; this alone is my eternal, firm conviction.
You may be a treasury of virtues or an ocean of faults.
You are mine exactly as Natavara is Radha's.
This pure love of mine for You is forever beyond all qualities.
It increases every moment; this is its extraordinary virtue.

[470]

(Raga Pilu - Tala Kaharava)

Her love was firm, her mind deeply trusting and her faith simple and natural.
With immense delight, she worshiped Madhava's sacred image.
Every day at the appointed time she brought the articles of worship.
With a rasa-filled heart, she worshiped Him with flowers and many offerings.
She continually bowed and completed the worship.
Within her mind arose the pure feeling of offering everything.

[471]

(Raga Bhairavi - Tala Kaharava)

"I belong only to Him" and "He alone is mine": this relationship is incomparable.
Eternal and infinite certainty became the natural form of her life.
Every thought, feeling and action conformed to Him.
No light or shadow of the world could now disturb her.
The incomparable, stainless and immortal flame of love for the Lord's feet burned eternally.
No impermanent storm of sorrow or happiness could shake it.
All the false and painful dualities of the world were naturally uprooted.
Drinking the true nectar-rasa of love, she became eternally and utterly blissful.

ORIGINAL Hindi

[472]

(Rāga Bhīmapalāsī - Mūla Tāla)

हुआ समर्पण प्रभु-चरणोंमें जो कुछ था सब - मैं-मेरा।
अग-जगसे उठ गया सदाको चिर-संचित सारा डेरा॥
मेरी सारी ममताका अब रहा सिर्फ प्रभुसे सम्बन्ध।
प्रीति, प्रतीति, सगाई सबही मिटी, खुल गये सारे बन्ध॥
प्रेम उन्हींमें, भाव उन्हींका, उनमें ही सारा संसार।
उनके सिवा, शेष कोई भी बचा न जिससे हो व्यवहार॥
नहीं चाहती जाने कोई मेरी इस स्थितिकी कुछ बात।
मेरे प्राणप्रियतम प्रभुसे भी यह सदा रहे अज्ञात॥
सुन्दर सुमन सरस सुरभित मृदुसे मैं नित अर्चन करती।
अति गोपन, वे जान न जायें कभी, इसी डरसे डरती॥
मेरी यह शुचि अर्चा चलती रहे सुरक्षित काल अनन्त।
रहूँ कहीं भी कैसे भी, पर इसका कभी न आये अन्त॥
इस मेरी पूजासे पाती रहूँ नित्य मैं ही आनन्द।
बढ़े निरन्तर रुचि असीम, बढ़े नित्य ही परमानन्द॥
बढ़ती अर्चा ही अर्चाका फल हो एकमात्र पावन।
नित्य निरखती रहूँ रूप मैं उनका अतिशय मनभावन॥
वे न देख पायें पर मुझको, मेरी पूजाको न कभी।
देख पायेंगे वे यदि, होगा भाव-विपर्यय पूर्ण तभी॥
रह नहिं पायेगा फिर मेरा यह एकांगी निर्मल भाव।
फिर तो नये-नये उपजेंगे प्रिय से सुख पानेके चाव॥

[473]

(Rāga Lāvanī - Tāla Kaharavā)

वे प्रियतम मेरे श्याम प्राणधन प्यारे।
रहते नित मेरे पास, न होते न्यारे॥
खाने-पीने-सोने-जगनेके सारे।
करते वे मेरे साथ कर्म, ध्रुव-तारे॥

ENGLISH TRANSLATION

[472]

(Raga Bhimapalasi - Mula Tala)

Everything that was "I" and "mine" was surrendered at the Lord's feet.
The entire ancient encampment of attachment withdrew forever from the moving and unmoving world.
All her possessiveness now had a relationship only with the Lord.
Every other love, confidence and kinship disappeared, and every bond opened.
Love rested in Him, feeling belonged to Him and the entire world existed within Him.
Apart from Him, no one remained with whom she could transact.
She did not want anyone to know anything of this condition.
May it remain forever unknown even to the Lord, Beloved of her life.
Every day she worshiped with beautiful, fresh, fragrant and tender flowers.
Her worship was deeply hidden, and she feared only that He might discover it.
May this pure worship continue safely for endless time.
Wherever and however she might remain, may it never end.
Through this worship may she alone eternally receive bliss.
May boundless taste continually increase, and supreme bliss increase forever.
May increasing worship itself be worship's one sacred fruit.
May she eternally behold His deeply enchanting form.
Yet may He never see her or her worship.
If He saw it, her feeling would be completely reversed.
Her stainless, one-sided devotion could no longer remain,
and ever-new desires to receive happiness from the Beloved would arise.

[473]

(Raga Lavani - Tala Kaharava)

That Beloved is my Syama, dear treasure of my life.
He remains forever beside me and never becomes separate.
Eating, drinking, sleeping and waking,
He performs every act with me, constant as the pole star.

ORIGINAL Hindi

Continuation of [473]

वे घुले-मिले रहते हैं मुझसे प्रतिपल।
जो देख न पायें पलभर, होते व्याकुल॥
मेरा सुख ही है उनका सुख अति निर्मल।
वे रहते नित्य निमग्न उसीमें अविचल॥
यों नित्य पास रहते भी मैं खो जाती।
खोकर फिर उनको मैं दुखिया हो जाती॥
रोती, विलाप करती, पर उन्हें न पाती।
मैं नित्य प्राप्त उन प्रियतम-हित बिलखाती॥
लगता, वे रहते दूर, पास नहिं आते।
मुझ प्रेमहीनको क्यों वे पास बुलाते॥
मैं रोती रहती नित्य, न वे लख पाते।
वे नहीं इसीसे खुद संयोग लगाते॥
वे हँसते मुझको देख भूलमें भारी।
लख नित्य मिलनमें अमिलन-गति हिय-हारी॥
कहते - 'देखो, मैं पास तुम्हारे, प्यारी!
इस प्रेम-दशा विचित्रपर मैं बलिहारी'॥
सुधि होती, खुलते नेत्र, चेत हो जाता।
रस-स्रोत मधुरमें दुःख सभी बह जाता॥
बढ़ता रसका अति वेग, परम सुख छाता।
प्रियको नित पाकर साथ न हर्ष समाता॥

[474]

(Rāga Khamāja - Dādarā Tāla)

कृष्ण उठत, कृष्ण चलत, कृष्ण शाम-भोर है।
कृष्ण बुद्धि, कृष्ण चित्त, कृष्ण मन विभोर है॥
कृष्ण रात्रि, कृष्ण दिवस, कृष्ण स्वप्न-शयन है।
कृष्ण काल, कृष्ण कला, कृष्ण मास-अयन है॥
कृष्ण शब्द, कृष्ण अर्थ, कृष्णहि परमार्थ है।
कृष्ण कर्म, कृष्ण भाग्य, कृष्णहि पुरुषार्थ है॥

ENGLISH TRANSLATION

Continuation of [473]

He remains blended and united with me at every moment.
If He cannot see me for even a moment, He becomes distraught.
My happiness alone is His supremely pure happiness.
He remains forever and unwaveringly immersed in it.
Yet though He is eternally near, I lose Him.
Having lost Him, I again become sorrowful.
I weep and lament but cannot find Him.
For the sake of the eternally attained Beloved, I cry out.
It seems that He remains far away and will not come near.
Why would He call one as loveless as me to His side?
I weep forever, and He does not notice.
Therefore He Himself does not establish union.
Seeing me in such deep error, He laughs,
beholding the heart-stealing condition of non-meeting within eternal meeting.
He says, "Look, Beloved, I am beside You!
I sacrifice Myself to this wondrous state of love."
Awareness returns, the eyes open and consciousness awakens.
Every sorrow flows away in the sweet current of rasa.
Rasa's current grows immensely powerful and supreme happiness spreads.
Eternally attaining the Beloved beside me, my joy knows no bounds.

[474]

(Raga Khamaja - Dadara Tala)

Krishna rises, Krishna walks, Krishna is evening and dawn.
Krishna is understanding, Krishna consciousness, Krishna the enraptured mind.
Krishna is night, Krishna day, Krishna dream and sleep.
Krishna is time, its divisions, month and half-year.
Krishna is word, Krishna meaning and Krishna the supreme meaning.
Krishna is action, Krishna fortune and Krishna the goal of life.

ORIGINAL Hindi

Continuation of [474]

कृष्ण स्नेह, कृष्ण राग, कृष्णहि अनुराग है।
कृष्ण कली, कृष्ण कुसुम, कृष्ण ही पराग है॥
कृष्ण भोग, कृष्ण त्याग, कृष्ण तत्त्व-ज्ञान है।
कृष्ण भक्ति, कृष्ण प्रेम, कृष्णहि विज्ञान है॥
कृष्ण स्वर्ग, कृष्ण मोक्ष, कृष्ण परम साध्य है।
कृष्ण जीव, कृष्ण ब्रह्म, कृष्णहि आराध्य है॥

[475]

(Rāga Vihāga - Dādarā Tāla)

देश कृष्ण, काल कृष्ण, दिवस कृष्ण, रात कृष्ण।
जन्म कृष्ण, मरण कृष्ण, संरक्षण-घात कृष्ण॥
दुःख कृष्ण, सुख कृष्ण, तम औ प्रकाश कृष्ण।
हानि कृष्ण, लाभ कृष्ण, विलय औ विकास कृष्ण॥
काम कृष्ण, क्रोध कृष्ण, लोभ कृष्ण, मोह कृष्ण।
हर्ष कृष्ण, शोक कृष्ण, दम्भ-दर्प-द्रोह कृष्ण॥
तोष कृष्ण, क्षमा कृष्ण, समता, विवेक कृष्ण।
विनय कृष्ण, ऋजुता कृष्ण, सुहृदता-टेक कृष्ण॥
लेन कृष्ण, देन कृष्ण, ग्रहण कृष्ण, दान कृष्ण।
स्तुति कृष्ण, निन्दा कृष्ण, मान-अपमान कृष्ण॥
तिक्त कृष्ण, मधुर कृष्ण, सुन्दर-वीभत्स कृष्ण।
घोर विष-कुण्ड कृष्ण, मधुर अमृत-उत्स कृष्ण॥
पतित कृष्ण, उन्नत कृष्ण, निर्धन-धनवान कृष्ण।
पापी-पुण्यवान कृष्ण, अज्ञ-ज्ञानवान कृष्ण॥
सब विधि स्वतन्त्र कृष्ण, कारागार-बद्ध कृष्ण।
नित्य सहज मुक्त कृष्ण, माया-सम्बद्ध कृष्ण॥
दण्ड-पुरस्कार कृष्ण, बन्धन कृष्ण, मुक्ति कृष्ण।
युक्ति-सिद्धान्त कृष्ण, विषम-अयुक्ति कृष्ण॥

ENGLISH TRANSLATION

Continuation of [474]

Krishna is affection, Krishna attachment and Krishna deep love.
Krishna is bud, Krishna flower and Krishna pollen.
Krishna is enjoyment, Krishna renunciation and Krishna knowledge of truth.
Krishna is devotion, Krishna love and Krishna realized wisdom.
Krishna is heaven, Krishna liberation and Krishna the supreme goal.
Krishna is the living being, Krishna Brahman and Krishna the worshiped Lord.

[475]

(Raga Vihaga - Dadara Tala)

Krishna is place, Krishna time, Krishna day and Krishna night.
Krishna is birth, Krishna death, preservation and destruction.
Krishna is sorrow, Krishna happiness, darkness and light.
Krishna is loss, Krishna gain, dissolution and development.
Krishna is desire, anger, greed and delusion.
Krishna is joy, grief, hypocrisy, pride and hostility.
Krishna is contentment, forgiveness, equality and discernment.
Krishna is humility, straightforwardness and the foundation of friendship.
Krishna is taking, Krishna giving, receiving and donation.
Krishna is praise, Krishna blame, honor and dishonor.
Krishna is bitter, Krishna sweet, beautiful and repulsive.
Krishna is the terrible pool of poison and the sweet fountain of nectar.
Krishna is fallen and exalted, poor and wealthy.
Krishna is sinner and virtuous, ignorant and wise.
Krishna is wholly free and Krishna is bound in prison.
Krishna is eternally and naturally liberated and Krishna is bound to maya.
Krishna is punishment and reward, bondage and liberation.
Krishna is reasoning and conclusion, contradiction and unreason.

ORIGINAL Hindi

Continuation of [475]

विप्र कृष्ण, शूद्र कृष्ण, अन्त्यज-अस्पृश्य कृष्ण।
गोपन रहस्य कृष्ण, इदमित्थं दृश्य कृष्ण॥
नर कृष्ण, नारी कृष्ण, बालक औ वृद्ध कृष्ण।
बुद्धिहीन मूढ़ कृष्ण, शुद्ध मति समृद्ध कृष्ण॥
त्यागी, महायोगी कृष्ण, कुलटा औ सती कृष्ण।
वर्णी-गृहस्थ कृष्ण, वानप्रस्थ-यती कृष्ण॥
भोग कृष्ण, त्याग कृष्ण, राग औ विराग कृष्ण।
खरधुनि कठोर कृष्ण, मधु रसमय राग कृष्ण॥
सम कृष्ण, विषम कृष्ण, मलिन कान्तिमान कृष्ण।
शेष कृष्ण, शेषी कृष्ण, भक्त-भगवान कृष्ण॥
शिव कृष्ण, विष्णु कृष्ण, सगुण कृष्ण, निर्गुण कृष्ण।
कृष्ण कृपा, कृष्ण-कृष्ण, कृष्ण कृपा, कृपा कृष्ण॥

[476]

(Rāga Jaṅgalā - Tīna Tāla)

श्याम हमारे तन-मन-धन हैं, श्याम हमारे जीवन-प्रान।
श्याम हमारे अंग-अंगमें, रोम-रोममें बसे महान॥
श्याम मिले ही रहते हैं नित, नहीं छोड़ते हैं पल एक।
घरमें, वनमें, भीतर-बाहर, सदा साथ रहते रख टेक॥
स्वप्न-जागरण, भोग-योगमें घुले-मिले रहते हैं नित्य।
साथ खेलते, साथ विहरते, सदा साथ सोते हैं सत्य॥
होता नहीं वस्तुतः उनसे क्षणभर मेरा कभी वियोग।
रहता सदा श्यामसे मेरा सुखमय परम मधुर संयोग॥
कभी-कभी ये अंधी आँखें उनको नहीं देख पातीं।
विरह-अग्निसे इसीलिये मैं हूँ तत्काल जली जाती॥
एक साथ सम्मिलित, एकरस, बिना तनिक-से भी व्यवधान।
मिले-मिलाये रहते हैं वे प्रियतम मेरे श्रीभगवान॥

ENGLISH TRANSLATION

Continuation of [475]

Krishna is brahmana and sudra, outcaste and untouchable.
Krishna is the hidden secret and the clearly visible fact.
Krishna is man and woman, child and elder.
Krishna is mindless fool and one enriched with pure understanding.
Krishna is renunciant and great yogi, unchaste woman and faithful wife.
Krishna is celibate student and householder, forest-dweller and ascetic.
Krishna is enjoyment and renunciation, attachment and detachment.
Krishna is a harsh, grating sound and a honeyed, rasa-filled raga.
Krishna is equal and unequal, impure and radiant.
Krishna is the dependent and possessor, devotee and Bhagavan.
Krishna is Siva and Vishnu, with qualities and beyond qualities.
Krishna is grace, Krishna is Krishna, Krishna is grace and grace is Krishna.

[476]

(Raga Jangala - Tina Tala)

Syama is our body, mind and wealth; Syama is our life and vital breath.
Great Syama dwells in every limb and every pore.
Syama remains eternally united with us and never leaves for even a moment.
At home and in the forest, within and without, He remains forever beside us.
In dream and waking, enjoyment and yoga, He is eternally blended and united.
He plays, sports and sleeps with us always, in truth.
In reality I am never separated from Him for even a moment.
My supremely sweet and blissful union with Syama remains forever.
Sometimes these blind eyes cannot see Him,
and therefore I immediately burn in the fire of separation.
Joined together, one in rasa and without the slightest obstruction,
my Beloved, blessed Bhagavan, remains eternally united with me.

ORIGINAL Hindi

[477]

(Fourth Lāvanī Tune - Tāla Kaharavā)

श्याम नित्य सुन्दर मेरे मन, श्याम नाम नित नव सुख सार।
श्याम स्मरण, श्याम ही जीवन, श्याम प्राण, शुचि प्राणाधार॥
श्याम प्राणधन, श्याम बुद्धि-मन, श्याम करण, तन सोहन श्याम।
श्याम सुकण्ठहार, सिर-भूषण, कर्ण फूल, नकबेसर श्याम॥
श्याम केश सिर, श्याम वेश वर, श्याम नील सारी श्रृंगार।
श्याम जाति-कुल, श्याम अर्थ-बल, श्याम भजन-पूजन-सम्भार॥
श्याम भोग-सुख, श्याम आत्म-सुख, प्राणनाथ हैं मेरे श्याम।
श्याम स्वप्न, जागरण श्याम ही, श्याम सुषुप्ति, तुरीया श्याम॥
श्याम जन्ममें, श्याम मृत्युमें, श्याम भरे सारे संसार।
श्याम बसे हैं नित्य हृदयमें, श्याम सटे तनमें साकार॥

[478]

(Rāga Pīlū - Tāla Kaharavā)

श्याम हमारे वस्त्राभूषण, श्याम हमारे भोजन-पान।
श्याम हमारे घर, घरके सब, श्याम हमारे ममता-मान॥
श्याम हमारे भोग्य, सुभोक्ता, श्याम हमारे कर्त्ता, कर्म।
श्याम हमारे तन-मन-धन सब, श्याम हमारे केवल धर्म॥
श्याम हमारे त्याग, भोग सब, श्याम हमारे श्वासोच्छ्वास।
श्याम हमारे स्व-पर सभी कुछ, श्याम हमारे सब अभिलाष॥
श्याम हमारे परम गुप्त निधि, श्याम हमारे प्रकट विभूति।
श्याम हमारे भूत भविष्यत्, वर्तमानकी वांछित भूति॥
श्याम लोक-परलोक हमारे, बन्धन-मोक्ष हमारे श्याम।
श्याम हमारे चरम परम गति, श्याम हमारे चिन्मय धाम॥
श्याम-प्रीति-रुचि-सुख ही केवल एक हमारा सहज सु-रूप।
श्याम-सुखार्थ सभी कुछ होता रहता उनके मन-अनुरूप॥
श्याम करावें पूर्ण त्याग, या खूब करावें इन्द्रिय-भोग।
श्याम रखें सब भाँति स्वस्थ, या दे दें चाहे कठिन कुरोग॥

ENGLISH TRANSLATION

[477]

(Fourth Lavani Tune - Tala Kaharava)

Syama is eternally beautiful within my mind, and Syama's name is the essence of ever-new happiness.
Syama is remembrance and life itself; Syama is vital breath and its pure foundation.
Syama is the treasure of life, understanding and mind, every instrument and the lovely body.
Syama is the fine necklace, ornament of the head, flower at the ear and nose jewel.
Syama is the hair upon my head, excellent attire, blue sari and every adornment.
Syama is caste and family, wealth and strength, worship and all its articles.
Syama is the happiness of enjoyment and the happiness of the self; my Syama is Lord of my life.
Syama is dream, waking, deep sleep and the fourth state.
Syama is in birth and death, and Syama fills the entire world.
Syama dwells eternally within my heart and rests embodied against my body.

[478]

(Raga Pilu - Tala Kaharava)

Syama is our clothing and ornaments, our food and drink.
Syama is our home and everything within it, our possessiveness and honor.
Syama is what we enjoy and the perfect enjoyer, our agent and action.
Syama is all our body, mind and wealth; Syama alone is our dharma.
Syama is all our renunciation and enjoyment; Syama our inhalation and exhalation.
Syama is everything ours and another's; Syama is every desire.
Syama is our supremely secret treasure and our manifest glory.
Syama is our past and future and the desired prosperity of the present.
Syama is this world and the next, our bondage and liberation.
Syama is our final supreme destination and conscious abode.
Love, taste and happiness in Syama alone are our one natural and beautiful form.
Everything occurs for Syama's happiness, according to His heart.
Syama may cause complete renunciation or abundant enjoyment of the senses.
Syama may keep us healthy in every way or give us a severe illness.

ORIGINAL Hindi

Continuation of [478]

श्याम कहें तो प्राण त्याग दें सुखपूर्वक अति मन उत्साह।
श्याम कहें तो अमर रहें हम, पूरी हो प्रियतमकी चाह॥
श्याम भले अपमान करावें, करें, करावें या सम्मान।
श्याम सुखी हों जिससे, केवल वही हमारा सच्चा मान॥
श्याम मिले नित रहें, एक पल भी न हमें छोड़ें, रख राग।
श्याम कभी भी मिलें न हमसे, जीवनमें निज भरें विराग॥
श्याम सुखी हों जैसे ही, है हमें उसीमें परमानन्द।
श्याम-चित्त विपरीत न रहता मनमें कभी कहीं आनन्द॥
श्याम-सुखार्थ त्याग यदि होता, उसका रहता हमें न भान।
श्याम प्रेमसे ही सब होता सहज, सरल, सुखमय, गत-मान॥
श्याम-प्रीतिसे भरा हृदय तब कौन करे, कैसा अभिमान।
श्याम बन रहे जीवन ही तब किसपर कौन करे अहसान॥
श्याम-प्रेम-फल प्राप्त सर्वथा, कौन परम फल अब अवशेष।
श्याम-हेतु सब काम, त्यागका कौन महत्त्व बचा अब शेष॥
श्याम हमारे हैं सब कुछ, हम सदा श्यामकी सुख-साधन।
श्याम स्वयं हमसे करवाते रहते निज-सुख-आराधन॥

[479]

(Rāga Sohanī - Dādarā Tāla)

श्यामकी चर्चा हमारा प्राण है।
श्यामकी चर्चा सुखोंकी खान है॥
श्यामकी चर्चा हमारी शान है।
श्यामकी चर्चा हमारा मान है॥
श्याम-चर्चा है सुखद हमको परम॥
श्यामकी चर्चा सुनाता जो हमें।
श्यामकी चर्चा बताता जो हमें॥
श्याम-परिपाटी सिखाता जो हमें।
श्यामकी रतिमें लगाता जो हमें॥
हैं कृतज्ञ सदैव हम उसके परम॥

ENGLISH TRANSLATION

Continuation of [478]

If Syama commands, we shall joyfully abandon life with immense enthusiasm.
If Syama commands, we shall remain immortal so that the Beloved's wish is fulfilled.
Syama may cause humiliation, perform it Himself or bestow honor.
Whatever makes Syama happy is our only true honor.
Syama may remain eternally united, never leaving us for a moment and preserving attachment.
Or Syama may never meet us and fill His life with detachment from us.
However Syama becomes happy, our supreme bliss rests in that alone.
No joy ever exists within the mind contrary to Syama's heart.
If renunciation occurs for Syama's happiness, we possess no awareness of it.
Everything arises naturally, simply, joyfully and without pride solely through love for Syama.
When the heart is filled with love for Syama, who could feel what pride?
When Syama has become life itself, who could claim to favor anyone?
The fruit of Syama's love has been wholly attained; what supreme fruit remains?
When every act is for Syama, what importance remains in renunciation?
Syama is everything to us, and we are eternally the means of Syama's happiness.
Syama Himself continually makes us worship His happiness through us.

[479]

(Raga Sohani - Dadara Tala)

Talk of Syama is our life.
Talk of Syama is a treasury of happiness.
Talk of Syama is our glory.
Talk of Syama is our honor.
Talk of Syama is supremely delightful to us.
Whoever recites talk of Syama to us,
whoever explains talk of Syama to us,
whoever teaches us Syama's way
and engages us in love for Syama,
to that person we remain eternally and supremely grateful.

ORIGINAL Hindi

[480]

(Fifth Lāvanī Tune - Tāla Kaharavā)

राधा घर, काननमें राधा, राधा नित यमुनाके तीर।
राधा मोद, प्रमोद राधिका, राधा बहै नयन बन नीर॥
राधा प्राण, बुद्धि-मन राधा, राधा नयनोंकी तारा।
राधा तन-इन्द्रियमें, राधा प्रेमानन्द-सुधा-धारा॥
राधा मन है, राधा धन है, नाम-धाम सब है राधा।
राधा भजन, ध्यान राधा ही, जप-तप-यजन सभी राधा॥
राधा जगते, सोते राधा, खान-पानमें है राधा।
राधा उठने और बैठनेमें भी, हँसनेमें राधा॥
राधा नव बसन्त-मलयानिल, राधा हरे सभी बाधा।
राधा सदा स्वामिनी मेरी, परमाराध्या है राधा॥

[481]

(Rāga Jaṅgalā - Tāla Kaharavā)

प्रियतम नित्य प्राण हैं मेरे, मैं हूँ उनके अपने प्राण।
विधनाने क्यों रचे देह दो, क्या सोचा इसमें कल्याण॥
उनका जैसा होता है मेरे प्रति अति-विचित्र व्यवहार।
नहीं चुका सकती मैं उसका बदला कुछ भी, किसी प्रकार॥
प्रियतमका व्यवहार देख मैं हूँ लज्जासे गड़ जाती।
विविध भाँति विनती करती, पर नहीं उन्हें समझा पाती॥
कभी देख पाते जो मुझको खाते पथमें भी ताम्बूल।
हाथ पसार माँगते मंगनकी ज्यों, सब मर्यादा भूल॥
मेरे तनका वर्ण देख वे पीताम्बर धारण करते।
मुरलीमें ले नाम सदा मेरा ही प्यारे सुर भरते॥
मेरी अंग-सुगन्ध जिधरसे आती प्रियतम लख पाते।
उसी ओर पागल-से हो वे अलि समान उड़-उड़ जाते॥
सेवाको ललचातीं शत-शत रूप-गुणवती नारि ललाम।
नहीं किसीकी ओर ताकते मेरे सिवा कभी भी श्याम॥

ENGLISH TRANSLATION

[480]

(Fifth Lavani Tune - Tala Kaharava)

Radha is at home and in the forest; Radha is eternally on the Yamuna's bank.
Radha is delight, Radhika supreme delight, and Radha flows as water from the eyes.
Radha is life, Radha understanding and mind, Radha the star of the eyes.
Radha is in body and senses; Radha is the nectar-stream of love's bliss.
Radha is mind and wealth; name and abode are all Radha.
Radha is worship and meditation; japa, austerity and sacrifice are all Radha.
Radha is in waking and sleeping, in eating and drinking.
Radha is in rising and sitting and in laughter.
Radha is the fresh spring breeze from Malaya; Radha removes every obstacle.
Radha is eternally my mistress; Radha is supremely worshipable.

[481]

(Raga Jangala - Tala Kaharava)

The Beloved is eternally my life, and I am His own life.
Why did providence create two bodies? What welfare did it envision?
His conduct toward me is so exceedingly extraordinary
that I can never repay it in any way.
Seeing my Beloved's conduct, I sink into shame.
I entreat Him in many ways, yet cannot make Him understand.
If He ever sees me chewing betel, even on the road,
He forgets every convention, extends His hand and begs like a mendicant.
Seeing the color of my body, He wears yellow cloth.
Taking my name upon His flute, the Beloved forever fills it with melody.
Whenever He detects the fragrance of my limbs from some direction,
He becomes like a madman and flies that way like a bee.
Hundreds of glorious women endowed with beauty and virtue long to serve Him,
yet Syama never looks toward anyone but me.

ORIGINAL Hindi

Continuation of [481]

छोड़ दिया सारा प्रियतमने मेरे लिये जाति-कुल-मान।
कैसे ऋणका शोध करूँ मैं, गुण-दरिद्र, दोषोंकी खान॥
नहीं रोकनेमें समर्थ मैं, हूँ सहनेमें भी असमर्थ।
जो जी चाहे करें प्राणधन, वे ही समझें अपना अर्थ॥

[482]

(Rāga Jaṅgalā - Tāla Kaharavā)

हटे वह सामनेसे, तब कहीं मैं अन्य कुछ देखूँ।
सदा रहता बसा मनमें तो कैसे अन्यको लेखूँ?
उसीसे बोलनेसे ही मुझे फुरसत नहीं मिलती।
तो कैसे अन्य चर्चाके लिये फिर जीभ यह हिलती?
सुनाता वह मुझे मीठी रसीली बात है हरदम।
तो कैसे मैं सुनूँ किसकी, छोड़ वह रस मधुर अनुपम?
समय मिलता नहीं मुझको टहलसे एक पल उसकी।
छोड़कर मैं उसे, कैसे करूँ सेवा कभी किसकी?
रह गयी मैं नहीं कुछ भी किसीके कामकी हूँ अब।
समर्पण हो चुका मेरा, जो कुछ भी था उसीके सब॥

[483]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

प्यारे प्रियतम प्रभु अवश्य ही रहते हैं नित मेरे पास।
खाते-पीते, सोते-जगते, चलते-फिरते कर मृदु हास॥
मेरी नजर खींचते, मुझे रिझाते वे रहते प्रिय नित्य।
विविध भाँतिसे लीला करते, हृदय लगाते निश्चय सत्य॥
आलिंगन कर बात पूछते, अन्तरंग कहते निज बात।
निज कर मेरे केश सजाते, मृदु-मृदु खुद सहलाते गात॥
जब मेरा भावान्तर होता, नहीं दीखते मुझको तब।
होती विरह-वेदना भारी, व्याकुल तन-मन होते सब॥
एक-एक पल युग-सम जाता, उठती हृदय विषम ज्वाला।
तब हो प्रकट तुरत बन जाते मेरी मधुर कण्ठमाला॥

ENGLISH TRANSLATION

Continuation of [481]

For my sake the Beloved abandoned every honor of caste and family.
How can I, destitute of virtue and a treasury of faults, repay this debt?
I am unable either to restrain Him or endure it.
Let the treasure of my life do whatever His heart desires; He alone understands His purpose.

[482]

(Raga Jangala - Tala Kaharava)

Only if He moved from before me could I behold anything else.
When He dwells forever within my mind, how could I take account of another?
Speaking with Him alone leaves me no leisure.
How then could this tongue move to discuss another?
He forever tells me sweet and rasa-filled things.
Leaving that incomparable, sweet rasa, whom else could I hear?
His service gives me not one moment of spare time.
Abandoning Him, how could I ever serve anyone else?
Nothing of me remains useful to anyone now.
Whatever I possessed has been wholly surrendered to Him.

[483]

(Raga Kalingada - Tala Kaharava)

My dear Beloved Lord surely remains forever beside me.
Eating and drinking, sleeping and waking, walking and moving, He smiles gently.
The Beloved eternally draws my gaze and delights me.
He performs lilas in many ways and truly presses me to His heart.
Embracing me, He asks questions and intimately tells me His own thoughts.
With His own hands He arranges my hair and tenderly caresses my body.
When my inner feeling changes, I can no longer see Him.
Heavy pain of separation arises, and body and mind become distraught.
Each moment passes like an age, and a terrible flame rises within the heart.
Then He appears at once and becomes a sweet garland around my neck.

ORIGINAL Hindi

Continuation of [483]

रहते सदा मिले मुझसे वे हर स्थितिमें प्यारे घनश्याम।
मिलन और बिछुड़नकी लीलाका सुख देते सदा ललाम॥

[484]

(Rāga Kalyāṇa - Tāla Kaharavā)

रहते नित हृदयमें मेरे, कभी न ओझल होते।
वहाँ अचल डेरा डाले, बस, रहते सुखसे सोते॥
नहीं किसीको घुसने देते, नहीं झाँकने देते।
पूरा निज अधिकार जमाये, पूरा आनंद लेते॥
बाहर भी वे रहते मेरे चारों ओर निरन्तर।
नहीं किसीको आने देते इन्द्रिय-सीमा भीतर॥
रहते सदा दृगोंमें छाये, वे नयनोंके तारे।
कानोंमें मधु-वचन-सुधा, संगीत सुनाते प्यारे॥
नासाको मीठी अति अंग-सुगन्ध सुँघाते अनुपम।
सरस प्रसाद-सुधा रसनाको मधुर चखाते हरदम॥
अंग-अंगको स्पर्श-दान कर, धन्य सदा वे करते।
अन्य सभी जगके सम्बन्धोंको वे बिलकुल हरते॥
यों मतिमें, मनमें, इन्द्रियमें सदा बसे वे रहते।
एकछत्र अधिकार किये वे दृढ़ स्वरमें यों कहते -
"तुमपर, वस्तु तुम्हारी सबपर पूरा कब्जा मेरा।
मेरे सिवा अन्यको तुम भी कभी न कहती 'मेरा'॥"
यों मैं सिर्फ तुम्हारी, तुम हो केवल मेरे प्यारे।
एक, सदा ही एक रहेंगे, कभी न न्यारी-न्यारे॥

[485]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

नहीं छोड़ते हैं पलभर भी, करते रहते मनमानी।
नटखट निपट निरन्तर मुझसे करते मधुर छेड़खानी॥
अपने मनकी मुझे कभी वे तनिक नहीं करने देते।
कभी रुलाते, कभी हँसाते, कभी नचाकर सुख लेते॥

ENGLISH TRANSLATION

Continuation of [483]

Dear Ghanasyama remains forever united with me in every condition.
He continually grants the happiness of the lila of meeting and separation.

[484]

(Raga Kalyana - Tala Kaharava)

He dwells eternally within my heart and never disappears.
There He has established an immovable camp and rests in happiness.
He lets no one enter or even look within.
Establishing His complete authority, He enjoys complete bliss.
Outwardly too He remains continually all around me.
He permits no one to enter within the boundary of my senses.
He forever covers my vision, the star of my eyes.
The Beloved pours the nectar of honeyed words and music into my ears.
He gives my nose the incomparable sweetness of His bodily fragrance.
He forever gives my tongue the sweet taste of His rasa-filled, nectarean prasada.
Giving His touch to every limb, He eternally blesses them.
He completely removes every other worldly relationship.
Thus He dwells forever in understanding, mind and senses.
Holding absolute sovereignty, He declares firmly:
"You and everything Yours are wholly My possession.
Apart from Me, You too must never call anyone else 'mine.'"
Thus I belong only to You, and You alone are my Beloved.
We are one and shall remain eternally one, never separate.

[485]

(Raga Bhimapalasi - Tala Kaharava)

He never leaves me even for a moment and continually acts as He pleases.
Utterly mischievous, He forever teases me sweetly.
He never allows me to act according to my own mind even slightly.
Sometimes He makes me weep, sometimes laugh and sometimes dances me for His pleasure.

ORIGINAL Hindi and Braj Bhasha

Continuation of [485]

हृदय लगाते कभी मोद भर, कभी हटाते कर दुर-दुर।
सुधा पिलाते मधुर कभी, भर मुरलीमें अपना ही सुर॥
इसीलिये इस जीवनमें, बस उनका ही सुर है बजता।
उनके ही रससे रसमय मन सदा सहज उनको भजता॥
मेरे मनकी रही न कुछ भी, उनके मनकी सब मेरी।
करें-करायें वे चाहे सो, मिटी सभी हेरा-फेरी॥

[486]

(Rāga Jaṅgalā - Tāla Kaharavā)

नित्य सुदारुण विरह भयानक, उत्कट मिलनेच्छा, उर दाह।
नित्य मिलन-सुख मधुर-मनोहर, नित उत्सव, शुचि नित उत्साह॥
दोनों ही शुभ, दोनों ही सुख, दोनोंमें रहता संयोग।
भीतर एक भरा नित रहता, देता एक बाहरी भोग॥
बाहर-भीतर दोनोंमें ही रहते युगपत् नित एकत्र।
दोनोंमें ही होती नित ही रस-वर्षा शुचि विविध विचित्र॥
हुआ न कभी, न है, हो सकता क्षणभर नहीं कदापि बिछोह।
नित्य एक ही, नित्य बने दो रसमय चिदानन्द-संदोह॥

[487]

(Rāga Vihāga - Tīna Tāla)

स्याम मो मन में आय बस्यौ।
निकसत नायें एक छिन कबहूँ, संतत रहत धँस्यौ॥
करत सदा मनमानी, चाहत पलभर नायें खस्यौ।
झकझोरत, हिय-कली मरोरत, अति आनंद गस्यौ॥
राखत मोय नेह-परिपूरन निज भुज-पास कस्यौ।
मिल्यौ रहत नित अंग-अंग सौं, निर्मल रसहिं रस्यौ॥
ज्यौं-ज्यौं कली मरोरत, त्यौं-त्यों हिय मम रहत हँस्यौ।
स्याम-सनेह-जाल मेरौ मन निरबधि काल फँस्यौ॥

ENGLISH TRANSLATION

Continuation of [485]

Sometimes He presses me to His heart in delight, and sometimes pushes me away with "Go, go."
Sometimes He gives sweet nectar to drink, filling His flute with His own melody.
Therefore His melody alone resounds throughout this life.
Filled with His rasa, the rasa-filled mind naturally worships Him forever.
Nothing remains according to my mind; everything in His heart is mine.
Let Him do and cause whatever He wishes; every calculation has ended.

[486]

(Raga Jangala - Tala Kaharava)

Eternally there is terrible, dreadful separation, fierce longing to meet and burning within the heart.
Eternally there is the sweet and enchanting happiness of union, continual festival and pure enthusiasm.
Both are auspicious and both are happiness; union abides within both.
One eternally fills the inner being, while the other gives outward experience.
Within and without, both remain eternally present together.
In both there continually falls a pure and wondrous rain of diverse rasas.
Separation never occurred, does not exist and cannot exist even for a moment.
The mass of rasa-filled conscious bliss is eternally one and eternally becomes two.

[487]

(Raga Vihaga - Tina Tala)

Syama has come to dwell within my mind.
He never leaves for even a moment but remains continually sunk within it.
He forever acts as He pleases and does not wish to move away even briefly.
Shaking me and twisting the bud of my heart, He sings in supreme delight.
He keeps me filled with love, bound tightly within His arms.
United with every limb, He relishes stainless rasa.
The more He twists the bud, the more my heart continues to laugh.
My mind is caught for endless time in Syama's net of affection.

ORIGINAL Hindi

[488]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

कहाँ असीम अनन्त परम आनन्द मधुर रसके सागर।
अमित अपार महत्त्व दिव्य गुण-श्री-यशके अतुलित आगर॥
कहाँ असीम नगण्य तुच्छ मैं, दीन-हीन सूखी बागर।
पर आश्चर्य! मिले ही रहते नित मुझसे वे नट-नागर॥

[489]

(Rāga Jaṅgalā - Tāla Kaharavā)

सखी! हो गयी क्या मैं पगली, बदल गया या तेरा रूप।
तेरी जगह दिखायी देते मुझको मोहन रूप-अनूप॥
ऊपर-नीचे, दायें-बायें, जिधर फिराती हूँ मैं नैन।
सभी जगह हैं मुझे दीखते मोहन नट-नागर सुख दैन॥
कानोंसे भी मुझे सुनायी देती मधु मुरलीकी तान।
केवल वह बज रही सर्वदा, अथवा हुए विमोहित कान॥
नासा नित्य पा रही उनकी अंग-सुगन्ध मधुर चहुँ ओर।
चखा रहे रसनाको वे नित मधुर सुधा निज नन्द-किशोर॥
अंग सदा पाते रहते हैं प्रियतमका प्रिय अंग-स्पर्श।
जीभ सदा गाती है उनके नाम गुणोंका ही उत्कर्ष॥
कौन कहे किससे क्या कैसे, मिटे सभी माया के द्वन्द्व।
चलती रहती अब तो लीलामयकी नित लीला स्वच्छन्द॥

[490]

(Dohā)

हरि मेरे प्रियतम सदा रहते मेरे पास।
देखा करते वे मुझे छाया मुख मृदु हास॥
एक पलक होते नहीं प्रियतम मुझसे दूर।
सदा दिखाते वे मुझे मुख-मयंकका नूर॥

ENGLISH TRANSLATION

[488]

(Raga Kalingada - Tala Kaharava)

Where is He, the boundless and infinite ocean of supreme bliss and sweet rasa,
the incomparable treasury of immeasurable greatness, divine virtues, splendor and glory?
And where am I, infinitely insignificant and petty, poor, destitute and a dried-up garden?
Yet wonder of wonders, Natavara remains eternally united with me!

[489]

(Raga Jangala - Tala Kaharava)

Friend, have I gone mad, or has your form changed?
In your place I see Mohana's incomparable form.
Above and below, to right and left, wherever I turn my eyes,
everywhere I see the bliss-bestowing gallant dancer Mohana.
With my ears too I hear the honeyed melody of His flute.
Either it alone resounds forever, or my ears have become enchanted.
My nose continually receives His sweet bodily fragrance from every direction.
Nanda's young son eternally gives my tongue His sweet nectar to taste.
Every limb continually receives the dear touch of the Beloved's limbs.
My tongue forever sings only the greatness of His name and virtues.
Who can say what, to whom or how? Every duality of maya has disappeared.
Now the free lila of the lila-filled Lord proceeds eternally.

[490]

(Doha)

Hari, my Beloved, remains forever beside me.
He continually gazes upon me, a gentle smile spread across His face.
The Beloved is never distant from me for even a blink.
He forever shows me the radiance of His moon-face.

ORIGINAL Hindi and Braj Bhasha

Continuation of [490]

देते रहते नित्य सुख निज संनिधिका पूर्ण।
हुए अन्य संकल्प सब मेरे मनके चूर्ण॥
लगी हृदयमें एक ही मीठी लगन ललाम।
रहूँ निरखती मैं सदा मनहर-छवि सुख-धाम॥

[491]

(Rāga Kāliṅgaḍā - Tāla Kaharavā)

नहीं चाहती याद रखूँ मैं, वर चाहती जाऊँ भूल।
पर हटता वह नहीं हृदयसे, सदा चुभाता रहता शूल॥
कठिन नुकीला शूल, किंतु वह बन जाता तुरंत मृदु फूल।
मुझे सदा असीम सुख देता, काट बहाता दुखका मूल॥

[492]

(Rāga Mālava - Tīna Tāla)

दीर्घकालके बाद हुआ प्रियतमका सुखद मिलाप।
बुझीं हृदयकी ज्वालाएँ सब, मिटे सभी संताप॥
पूर्ण चन्द्र हो उदित गगनमें, करे कोकिला कूक।
नहीं उठेगी ज्वाला तनमें, नहीं हृदयमें हूक॥
मलय मन्द हो पवन प्रवाहित, करें मधुप गुंजार।
प्राणनाथके साथ नहीं अब होगा दुख-संचार॥
हुए क्लेश सब दूर, मिले चिर-बिछुड़े मोहन श्याम।
जीवन हुआ मोदमय, मेरे पूर्ण हुए सब काम॥

[493]

(Rāga Kāfī - Tīna Tāla)

लालची लोचन मधुप हमारे।
पियत रूप-रस मधुर निरंतर, होत न छिनहूँ न्यारे॥
जिमि प्रति लाभ लोभ बाढ़े अति, त्यों ही ये ललचाने।
पल-पल बढ़त लालसा इन की, करत काम मनमाने॥
लोक-वेद की मरजादा तजि, रहत स्याम-रँग राते।
मानत नहीं नैक कछू हटके, गटकि-गटकि रस-माते॥

ENGLISH TRANSLATION

Continuation of [490]

He continually grants the complete happiness of His presence.
Every other resolve within my mind has been shattered.
One sweet and glorious devotion alone has seized my heart:
may I forever behold the enchanting beauty that is the abode of happiness.

[491]

(Raga Kalingada - Tala Kaharava)

I do not wish to remember Him; rather I wish to forget.
Yet He will not leave my heart and continually pierces it like a thorn.
That hard, sharp thorn instantly becomes a tender flower.
It gives me boundless happiness forever, cutting away and carrying off sorrow's root.

[492]

(Raga Malava - Tina Tala)

After a long time, blissful union with the Beloved occurred.
Every flame within the heart was extinguished, and all anguish disappeared.
Let the full moon rise in the sky and the cuckoo call;
no flame will now arise in the body and no pang in the heart.
Let the gentle Malaya breeze blow and honeybees hum;
beside the Lord of my life, sorrow will no longer spread.
Every affliction departed when long-separated Mohana Syama met me.
Life became filled with delight, and every purpose was fulfilled.

[493]

(Raga Kafi - Tina Tala)

Our greedy eyes are honeybees.
They continually drink the sweet rasa of His form and never separate for even a moment.
As greed increases with each gain, so these eyes grow more covetous.
Their longing increases every moment, and they act as they please.
Abandoning the conventions of society and scripture, they remain dyed in Syama's color.
They heed no restraint at all, gulping rasa and becoming intoxicated.

ORIGINAL Hindi

Continuation of [493]

मोहन कौ मुख-कमल मधुर नहिं हटे पलक दृग-मन तैं।
निरखत रहें दिवस-निसि, बाहर-भीतर नित्य जतन तैं॥

[494]

(Rāga Jaṅgalā - Tāla Kaharavā)

हुआ मधुर सम्बन्ध प्रेमका, नित्य अभिन्न परम शुचि भाव।
खुले हृदयके द्वार, मिट गये मिलकर सारे दूर-दुराव॥
जान गये दोनों दोनोंके अन्तरका रहस्यमय मर्म।
बने परस्पर जीवनके वे चिर अपृथक सब धर्मी-धर्म॥
सदा एकरस, सदा एक मन, सदा एक अभिलाष अनूप।
सदा एक, पर सदा बने दो, दोनों के आकर्षक रूप॥
देह-गेहके टूट गये प्यारे-खारे सारे सम्बन्ध।
नित्य मुक्त कर मुक्त बँध गये स्वयं प्रेमके स्थायी बन्ध॥
विगत हुए दोके अभावमें भय-लज्जा-विषाद-मद-मान।
दो परंतु नित बने कराते-करते आपसमें रस-पान॥
जीवन-मरण-भरे द्वन्द्वोंका हुआ अतुल अत्यन्ताभाव।
लगा विशुद्ध त्यागमय सुख पहुँचानेका आपसमें चाव॥
उठा सभी शासन, न रहा अब कर्मोंका कुछ भी अवशेष।
मिला लिया प्रियतमने पूरा, रखा न तनिक पृथकता-लेश॥

[495]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

रहते हैं प्यारे नित सारे लिये मधुर गुण मेरे पास।
सुमधुर स्पर्श-शब्द, सुन्दर छवि, मधुर सु-रस, अति मधुर सुवास॥
करते नित रहते मुझको वे अपनी सभी वस्तुएँ दान।
नहीं अदेय मानते कुछ भी मेरे प्रियतम वे भगवान॥
मैं अति सकुचाती, शरमाती, देख-देखकर अपनी ओर।
बोली मधुर बोल, शरमाता देख पैर निज जैसे मोर॥
लालायित-से हुए सतत देते रहते आलिंगन-दान।
होते परम प्रसन्न देख वे मेरे ओठोंपर मुसकान॥

ENGLISH TRANSLATION

Continuation of [493]

Mohana's sweet lotus face never leaves eyes or mind for even a blink.
Day and night, within and without, they strive eternally to behold it.

[494]

(Raga Jangala - Tala Kaharava)

A sweet relationship of love arose, eternally indivisible and supremely pure.
The doors of the heart opened, and every distance and concealment vanished.
Each understood the mysterious inner core of the other.
They became eternally inseparable as the possessor and quality of one another's life.
Forever one in rasa, one in mind and one in incomparable desire,
They remain forever one yet eternally become two through Their captivating forms.
Every sweet and bitter relation of body and home broke away.
Eternally liberated, They freely bound Themselves in love's enduring bond.
In the absence of two, fear, shame, sorrow, intoxication and pride vanished.
Yet They eternally became two to give and receive rasa from each other.
Every duality filled with life and death ceased completely.
Each desired to give the other pure happiness filled with renunciation.
Every rule fell away and no residue of action remained.
The Beloved united Her wholly, preserving not the slightest trace of separation.

[495]

(Raga Bhimapalasi - Tala Kaharava)

The Beloved remains forever beside me bearing every sweet virtue:
supremely sweet touch and sound, lovely beauty, sweet rasa and exceedingly sweet fragrance.
He continually gives me everything that belongs to Him.
My Beloved Bhagavan considers nothing unfit to be given.
Looking at myself, I become deeply shy and embarrassed.
He speaks sweet words and, seeing me shy, looks toward His own feet like a peacock.
Filled with longing, He continually grants embraces.
Seeing a smile upon my lips, He becomes supremely pleased.

ORIGINAL Hindi

Continuation of [495]

पर वे नहीं देखते कुछ भी भली-बुरी जीवनकी चाल।
दे अपना सर्वस्व मुदित मन, सदा कर रहे मुझे निहाल॥
पता नहीं, ये रीझ रहे क्यों गुणनिधि परम चतुर रसराज।
क्या देखा प्रियतमने मुझमें छिपा विलक्षण सुन्दर साज॥
यह सब अनुभव करके भी मैं नहीं स्पष्ट अनुभव करती।
अतः तरसती, बिलखाती नित, रोती, नित आहें भरती॥
नित्य मिलनमें भी अमिलनका कटु अनुभव कर दुख पाती।
मृदु हँस, कर संस्पर्श जगाते, प्रिय-मुख देख लजा जाती॥

[496]

(Dohā)

कैसे देखूँ दूर मैं, प्रभु जब रहते पास।
करती मैं इससे सदा प्रभु-चरणोंमें बास॥
निरख रहे मुझको सदा प्रभु नित निज रस-नैन।
मेरे दृग भी लग रहे, भोग रहे सुख-चैन॥
रस-वर्षा करते मधुर प्रिय मुझपर दिन-रात।
रहती रसमें मग्न, सब डूबे रहते गात॥
मिले नित्य रहते सभी - मन-मति, इन्द्रिय-अंग।
बिना किसी व्यवधानके, नित नव-नव रस-रंग॥
भुक्ति-मुक्ति-वांछा मिटी, रही न देहासक्ति।
प्रियतममें नित बढ़ रही अति निर्मल अनुरक्ति॥

[497]

(Rāga Khamāja - Tāla Kaharavā)

हो गया उनका सब संसार, उठ गया मेरा कुल अधिकार॥
मिटा सब 'मेरे' पनका भान, मिट गया 'मैं' पनका अभिमान॥
मिटा सब अलग-अलग व्यापार, हुआ सब उनमें एकाकार॥
रह गये वही एक अब शेष, सभी हैं उनके अपने वेष॥
दुःख-सुख सब उनके ही रूप, छा रहे सबमें वही अनूप॥
कर रहे लीला अपने आप, दिखाते अपनेको ही आप॥

ENGLISH TRANSLATION

Continuation of [495]

Yet He sees nothing of life's good or bad conduct.
Giving His entire self with a delighted heart, He continually fulfills me.
I do not know why this supremely clever king of rasa, treasury of virtues, is so pleased.
What extraordinary hidden beauty has the Beloved seen within me?
Even experiencing all this, I do not experience it clearly.
Therefore I continually pine, lament, weep and sigh.
Even within eternal union, I suffer the bitter experience of non-meeting.
Smiling gently, He awakens me with His touch, and seeing His face I become shy.

[496]

(Doha)

How could I see Him far away when the Lord remains near?
Therefore I dwell forever at the Lord's feet.
The Lord eternally gazes upon me with His rasa-filled eyes.
My eyes too remain fixed upon Him, enjoying happiness and peace.
The sweet Beloved showers rasa upon me day and night.
I remain immersed in rasa, and every limb stays submerged.
Mind, understanding, senses and limbs remain eternally united.
Without obstruction, ever-new colors of rasa arise forever.
Desire for enjoyment and liberation has disappeared, along with attachment to the body.
Supremely pure attachment to the Beloved continually increases.

[497]

(Raga Khamaja - Tala Kaharava)

The whole world became His, and my total authority vanished.
Every sense of "mine" ended, and the pride of "I" disappeared.
Every separate activity ceased, and all became one with Him.
He alone remains; everything is His own guise.
Sorrow and happiness are both His forms; He alone covers everything.
He performs lila by Himself and shows only Himself.

ORIGINAL Hindi

Continuation of [497]

मधुर अति, कभी भयानक घोर, भरा उनका मधु-रस सब ओर॥
रही मैं घुल-मिल उनके साथ, नित्य दासी, वे मेरे नाथ॥

[498]

(Rāga Gunakalī - Tāla Kaharavā)

मिल्यौ स्याम कौ मधु-संयोग।
मिटे जगतके सारे रोग॥
मिल्यौ एक फिर मीठौ रोग।
बढ़्यौ, खाय सो सारे भोग॥
बढ़्यौ रहे यह प्यारौ रोग।
बढ़ती रहे सदा यह रोग॥
होय न याकौ कबहूँ वियोग।
मिल्यौ स्याम कौ मधु-संयोग॥

[499]

(Rāga Mālaśrī - Mūla Tāla)

सजनी! जो कटा अँग-अंग मेरा, खिला कुछ और ही तब रंग मेरा॥
अंदरका पूरा बंध काट डाला, तनको सुरोंके लिये छेद डाला॥
छेदोंसे मेरा सीना भरा है, तुम देखो कैसा यह माजरा है॥
मैं कुछ न कह कर नित मौन रहती, छेदोंसे प्रियकी मधुर तान बहती॥
वे अपने मनसे गायें जो चाहें, मुझे भले कोई कितना सराहे॥

[500]

(Rāga Jaṅgalā - Tāla Kaharavā)

मिटे सब शोक, मोह, भय, मान, कामना, ममता, मद, अभिमान॥
जन्मका चक्र, मरणकी भीति, मिटी सब राग-वैरकी रीति॥
मिटे सब अग-जगके जंजाल, हो गयी मैं सब भाँति निहाल॥
रह गये प्यारे केवल एक, मिट गयी सभी दूसरी टेक॥
भरा सर्वत्र प्रेम स्वच्छन्द, रहा केवल मधुमय आनन्द॥
बही रस-सुधा मधुरकी धार, रह गया, बस, प्रियतमका प्यार॥

ENGLISH TRANSLATION

Continuation of [497]

Exceedingly sweet and sometimes terribly dreadful, His honeyed rasa fills every direction.
I remain blended and united with Him, His eternal maidservant, while He is my Lord.

[498]

(Raga Gunakali - Tala Kaharava)

Sweet union with Syama was attained,
and every disease of the world disappeared.
Then one sweet illness was found,
which grew and consumed every enjoyment.
May this beloved illness continue to grow.
May it increase forever.
May it never suffer separation.
Sweet union with Syama was attained.

[499]

(Raga Malasri - Mula Tala)

Friend, when every limb of mine was cut, an altogether different color blossomed within me.
He cut through every inner bond and pierced the body for His melodies.
My breast is filled with holes; behold what has happened.
I say nothing and remain forever silent, while the Beloved's sweet melody flows through those openings.
Let Him sing through me whatever He wishes, however greatly anyone may praise me.

[500]

(Raga Jangala - Tala Kaharava)

All grief, delusion, fear, honor, desire, possessiveness, intoxication and pride disappeared.
The cycle of birth, fear of death, attachment and enmity all ended.
Every entanglement of the moving and unmoving world vanished, and I became fulfilled in every way.
Only the Beloved remained, and every other support disappeared.
Love freely filled everything, and only honeyed bliss remained.
A sweet stream of nectar-rasa flowed; only the Beloved's love remained.

ORIGINAL Hindi and Braj Bhasha

[501]

(Rāga Sāraṅga - Tīntāla)

पलभर नहीं छोड़ते प्यारे, पलभर नहीं छोड़ते साथ।
सदा-सदा समीप रहते वे, घुले-मिले प्राणोंमें नाथ॥
देख-देखकर मैं उनका वह पल-पल बढ़ता नूतन रूप।
नित्य-निरन्तर पावन पाती हूँ प्रमोद अति मधुर अनूप॥

[502]

(Rāga Khamāja - Tīna Tāla)

कान्ह बर मेरे जीवन-प्रान।
देखि रूप छूट्यौ जग सारौ, रह्यौ न कछु संधान॥
वे ही अब सब तन-मन मेरे, वे ही जीवन-जीवन।
नयननि की पुतरी वे मेरी, वे ही हिय कौ स्पंदन॥
मोहि सिख दैबे में सखि! क्यों तुम करौ समय बरबाद।
रूप-सुधा पी भई बावरी हौं, टूटी मरजाद॥
भूलि जाहु मो कूँ तुम सब अब, कुल की जानि कलंक।
हौंहूँ परी रहूँ पगली ह्वै, प्रियतम के प्रिय अंक॥
कट्यौ लोक-बंधन सब सहजहिं, रह्यौ न कोउ परलोक।
चरननि नित्य बसाय लई प्रिय, रह्यौ न चिंता-सोक॥
पास रहूँ वा दूर, नित्य वे रहते मेरे पास।
भयौ नित्य संबंध तिनहिं तैं अमिट-अटूट-अनास॥

[503]

(Rāga Khamāja - Tāla Kaharavā)

बिछुरे होयें जु मिलैं प्रान-धन, गये होयें तौ आवैं।
आठों जाम बसैं उर-मंदिर, कबहुँ न इत-उत जावैं॥
जब मन होय प्रगट ह्वै बाहर, रूप-सुधा बरसावैं।
भाँति-भाँति रस-दान-पान करि मधुर-मधुर मुसुकावैं॥
करें अचगरी, अधरामृत-रस अबिरल पियें-पियावैं।
सब बिघन दूर करि मोकौं मोहन अंग लगावैं॥

ENGLISH TRANSLATION

[501]

(Raga Saranga - Tintala)

The Beloved never leaves me for even a moment and never abandons my side.
He remains forever near, blended and united with my life.
Continually beholding His ever-new form increasing moment by moment,
I eternally receive sacred, incomparable and supremely sweet delight.

[502]

(Raga Khamaja - Tina Tala)

Kanha is the chosen Lord, life of my life.
Seeing His form, the whole world fell away and no other awareness remained.
He alone is now all my body and mind, the life of my life.
He is the pupil of my eyes and the pulse of my heart.
Friend, why waste time trying to instruct me?
Drinking the nectar of His form, I have gone mad and convention has broken.
Forget me now, all of you, and regard me as the disgrace of the family.
Mad, I shall remain lying within the Beloved's dear embrace.
Every worldly bond was naturally cut, and no other world remained.
I eternally placed the Beloved within His own feet, and concern and sorrow vanished.
Whether near or far, He remains eternally beside me.
An indestructible, unbreakable and unforced relationship with Him has arisen forever.

[503]

(Raga Khamaja - Tala Kaharava)

Only those separated can meet, and only those departed can return.
He dwells all eight watches in the heart's temple and never goes elsewhere.
Whenever He wishes, He manifests outwardly and showers the nectar of His form.
Giving and drinking rasa in many ways, He smiles sweetly.
He performs wondrous play and ceaselessly drinks and gives the nectar-rasa of His lips.
Removing every obstacle, Mohana presses me to His body.

ORIGINAL Braj Bhasha and Hindi

Continuation of [503]

जब मन होय छिपें पुनि उर-घर, लीला ललित रचावैं।
सुपन-जागरन रहें संग नित, अंग-अंग बिलसावैं॥
समुझैं नायें रहस्य अज्ञ जन, आय-आय समुझावैं।
जानि बियोगिनि ज्ञान-दान दै, धीरज मोय बँधावैं॥
मेरौ पलहू कौ बियोग वे प्यारे सहि नहीं पावैं।
सखि! तुम तौ रहस्य सब जानौ, हम न कबहूँ अरगावैं॥

[504]

(Rāga Deśa - Tāla Kaharavā)

सरबस छीन ले गयौ मेरौ वो लंपट अति धूत।
परम चतुर ठग लंगर छलिया वो जसुमति कौ पूत॥
प्याय रूप-मद मधुर मोय मादक कीन्ही बेभान।
लूट लई, कीन्ही मनमानी ता पाछे सैतान॥
अब का करौं, कहौं का सौं, कछु रह्यौ न मेरे पास।
मन-मति-गति-रति लूटि कितव मोहि दई दासता खास॥
अब तो हौं नहिं रही आपु में, सभी अपनपौ लूट्यौ।
घुली-मिली सबरी मैं वा सँग, सब सौं नातौ टूट्यौ॥

[505]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

पता नहीं कुछ रात-दिवसका, पता नहीं कब संध्या-भोर।
जागत-स्वप्न दिखायी देता श्याम सदा मेरा चितचोर॥
भूल गयी मैं नाम-धाम निज, भूल गयी सुधि हूँ मैं कौन।
नयन नचाकर, प्राण हरण कर, खड़ा हँस रहा धरकर मौन॥
कैसी मधुर मूर्ति, वह कैसा था विचित्र मनहारी रूप!
आँखें झूर रहीं, झरतीं नित, करतीं स्मृति सौन्दर्य अनूप॥
मर्म बेधकर धर्म मिटाया, किया चूर सारा अभिमान।
लोक-लाज, कुल-कान मिटी सब, रहा न कुछ निज-परका भान॥
हा! कैसा बिधु-वदन सुधामय, विचर रहा कालिन्दी-कूल।
हर सर्वस्व, बाँध सब तोड़े, मिटे सभी मर्यादा-कूल॥

ENGLISH TRANSLATION

Continuation of [503]

Whenever He wishes, He hides again within the heart's home and creates lovely lilas.
In dream and waking He remains forever beside me and sports within every limb.
Ignorant people cannot understand this secret and repeatedly come to instruct me.
Thinking me separated, they give knowledge and try to restore my composure.
Yet the Beloved cannot endure separation from me for even a moment.
Friend, you know the entire secret; we never remain apart.

[504]

(Raga Desa - Tala Kaharava)

That wanton and exceedingly cunning rogue stole everything of mine.
Yasoda's son is a supremely clever thief, shameless deceiver and trickster.
Giving me the sweet wine of His form, He intoxicated me into unconsciousness.
Then the rascal plundered everything and acted as He pleased.
What shall I do, and whom shall I tell? Nothing remains with me.
The deceiver stole mind, understanding, direction and love, and gave me special servitude.
Now I no longer remain within myself; every sense of selfhood has been plundered.
I am wholly blended into Him, and every other relationship has broken.

[505]

(Raga Bhimapalasi - Tala Kaharava)

I know nothing of night or day, nor when evening or dawn comes.
In waking and dream I forever see Syama, thief of my heart.
I have forgotten my own name and abode and forgotten who I am.
Making His eyes dance, stealing my life, He stands smiling silently.
How sweet was that form, how wondrous and captivating that beauty!
My eyes pine and continually stream as memory recreates His incomparable beauty.
Piercing my core, He destroyed propriety and shattered every pride.
Worldly shame and family convention vanished, along with all awareness of mine and another's.
Ah, what a nectar-filled moon-face wanders upon the Kalindi's bank!
Stealing everything and breaking every bond, He erased every shore of convention.

ORIGINAL Hindi

Continuation of [505]

मनसा मिल रहते मेरे सब अंग नित्य प्रियतमके अंग।
नहीं छूटता कभी, सभी विधि रहता सदा श्यामका संग॥
रसमय हुई नित्य रस पाकर रसिक-रसार्णवका सब ओर।
बही रस-सुधा-सरिता-धारा प्लावित कर सब, रहा न छोर॥
श्याम रहे या रही मैं - कहीं, कुछ भी नहीं रहा संधान।
श्याम बने मैं, श्याम बनी मैं, एकमेक हो रहे महान॥

[506]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

सखि! क्या हुआ? मुझे अब नहीं दिखायी देता तन तेरा।
दीख रहा मुस्काता केवल मधुर श्यामसुन्दर मेरा॥
अनल-अनिल-आकाश-धरा-जल - सबमें मधुर कराता स्पर्श।
मनुज-दनुज-सुर-पशु-पक्षीमें छिपा दिखा मुख देता हर्ष॥
स्वप्न-जगत्‌में भी रहता नित मधुर श्यामसुन्दर छाया।
मोहन मुख दिखलाता, हरकर मिथ्या सभी मोह-माया॥
रहा नहीं कुछ भी, कोई भी, एक श्यामसुन्दरको छोड़।
सबमें सभी ओर दिखता है मधुर मुस्कुराता रणछोड़॥

[507]

(Rāga Hijāza - Tīna Tāla)

सुनौ सखि! यह अनुभव की बात।
घुली-मिली मैं रहूँ स्याम प्रियतम सौं सब दिन-रात॥
मन-मति-इंद्रिय धन्य होत नित, करत स्याम-संस्पर्श।
जग के सब मिटि गए दुःख-सुख-द्वन्द्व, विषाद-प्रहर्ष॥
मैं हूँ अथवा हैं वे प्यारे, रह्यौ न तनिकहु ज्ञान।
'मैं'-'तू' की मिटि गई कलपना, रह्यौ न निज-पर-भान॥
करिबेवारी रही न अब मैं, न्यारी तिन तें नेक।
कौन, कहा सुख दे अब काकौं, भए निरंतर एक॥

ENGLISH TRANSLATION

Continuation of [505]

Inwardly every limb of mine remains eternally united with the Beloved's limbs.
Syama's company never breaks but remains forever in every way.
Receiving rasa from the rasika ocean of rasa everywhere, I became eternally rasa-filled.
A river of nectar-rasa flowed, flooding everything without shore.
Whether Syama remained or I remained, no awareness of anything persisted.
I became Syama, and Syama became me; the two became one magnificent whole.

[506]

(Raga Bhimapalasi - Tala Kaharava)

Friend, what has happened? I can no longer see your body.
I see only my sweet Syamasundara smiling.
In fire, air, sky, earth and water, He gives His sweet touch.
Hidden within humans, demons, gods, animals and birds, He shows His face and gives delight.
Even in the world of dream, sweet Syamasundara remains eternally spread.
Mohana shows His face and removes every false delusion of maya.
Nothing and no one remains apart from Syamasundara alone.
Within everyone and everywhere, Ranchor appears smiling sweetly.

[507]

(Raga Hijaza - Tina Tala)

Listen, friend, this is a matter of experience.
Day and night I remain blended and united with my Beloved Syama.
Mind, understanding and senses become eternally blessed by touching Syama.
All worldly dualities of sorrow and happiness, grief and delight have disappeared.
Whether I remain or the Beloved remains, not the slightest knowledge persists.
The conception of "I" and "You" has vanished, along with awareness of self and other.
I no longer remain an agent, even slightly separate from Him.
Who could give what happiness to whom, when the two have become eternally one?

ORIGINAL Braj Bhasha and Hindi

[508]

(Rāga Pīlū - Tīna Tāla)

नैन-मन जब तैं आइ बसे।
तब तैं आठों जाम, दिवस-निसि, निमिषौ नाहिं खसे॥
सब के नैन प्रपंचहि निरखत, सब के मन संसार।
इहाँ जगत आवन पावत नहिं, निरतत नंद-कुमार॥
ललित त्रिभंग पीत पट सोभित, गल गुंजन की माल।
मुकुट मयूर-पिच्छ, कुंचित कच, मृगमद-तिलक सुभाल॥
कर मुरली, कटि किंकिनि राजत, पग नूपुर-झनकार।
नील-स्याम-बदनारविंद पर काम कोटि सत बार॥
अधर मधुर मुसक्यान मनोहर, तिरछी चितवनि जाल।
मुनि-मन-विहग अगम्य निरखि छवि आइ फँसत तत्काल॥
नित्य प्रकाशित स्याम-सूर्य, तहँ जग-तम जात डराय।
दुस्साहस करि जाय कबहुँ जौ, बिनु मारें मरि जाय॥

[509]

(Rāga Bhairavī - Tīna Tāla)

सखी री! यह अनुभव की बात।
प्रतिपल दीखत नित नव सुंदर, नित नव मधुर लखात॥
छिन-छिन बढ़त रूप-गुन-माधुरि, छिन-छिन नूतन रंग।
छिन-छिन नित नव आनँद-धारा, छिन-छिन नई उमंग॥
नित नव अलकनि की छवि निरखत अलि-कुल नित नव लाजै।
नित नव सुकुमारता मनोहर अंग-अंग प्रति राजै॥
नित नव अंग-सुगंध मधुर अति मनहि मत्त करि डारत।
नित नव दृष्टि सुधामय जन के ताप असेष निवारत॥
नित नव अरुनाई अधरन की, नित नूतन मुसक्यान।
नित नूतन रस-सुधा-प्रवाहिनि मधु मुरली की तान॥

ENGLISH TRANSLATION

[508]

(Raga Pilu - Tina Tala)

Ever since He came to dwell within eyes and mind,
He has not moved even for a blink through all eight watches, day and night.
Everyone else's eyes behold the world-show and their minds contain the world.
Here the world cannot enter; Nanda-kumara dances within.
His graceful body bends threefold, yellow cloth shines, and a gunja garland adorns His neck.
A crown of peacock feathers, curling hair and a musk tilaka grace His fine brow.
The flute shines in His hand, bells at His waist and anklets ring upon His feet.
Hundreds of millions of Cupids sacrifice themselves to His dark-blue lotus face.
His lips bear a sweet, enchanting smile, and His sidelong glance is a net.
The birds of sages' minds, unable to reach Him, see His beauty and are caught at once.
The Syama-sun shines eternally, and worldly darkness flees in fear.
If it ever dares approach, it dies without being struck.

[509]

(Raga Bhairavi - Tina Tala)

Friend, this is a matter of experience.
At every moment He appears ever-new and beautiful, ever-new and sweet.
His form, virtues and sweetness increase moment by moment, with ever-new color.
Every moment brings a fresh stream of bliss and new enthusiasm.
Seeing the ever-new beauty of His curls, swarms of bees feel ever-new shame.
Ever-new and enchanting tenderness adorns every limb.
The ever-new sweetness of His bodily fragrance intoxicates the mind.
His ever-new nectar-filled glance removes every affliction.
His lips possess ever-new redness and His smile eternal freshness.
His honeyed flute-song forever carries a fresh stream of nectar-rasa.

ORIGINAL Hindi and Braj Bhasha

Continuation of [509]

नित नूतन तारुण्य, ललित लावण्य नित्य नव बिकसै।
नित नव आभा बिबिध बरन की पिय के तनु तैं निकसै॥
कछुवै होत न बासी कबहूँ, नित नूतन रस बरसत।
देखत-देखत जनम सिरान्यौ, तऊ नैन नित तरसत॥
वे ही आत्मा के प्रिय आत्मा, मम प्राननि के प्रान।
मेरे परम प्रानवल्लभ वे, प्रानाराम सुजान॥
तेरे अनुभव की तू जाने, तेरी बुद्धि बिसाल।
मैं तौ अपने मन नित निरखौं नित-नूतन नंदलाल॥
एक बेर तू नैकु निरखि लै वा जादू की झाँकी।
फिरि तौ तू नहिं मानैगी बिनु देखे वा छबि बाँकी॥

[510]

(Rāga Vihāga - Tīna Tāla)

निरखि सखि! मोहनकी मुसक्यान।
निरखत ही सुधि बिसरि जायगी, भूलि जायगौ मान॥
सुर-मुनि, मनुज-दनुज, पसु-पंछी, को अस जो जग जायौ।
लखि के मृदु मुसक्यान ललन की, सुध-बुध नहिं बिसरायौ॥
जोगी, परम तपस्वी, ग्यानी, जिन निज-निज मन मार्‌यौ।
तनिक निरखि मुसक्यान मधुर तिन बरबस जीवन हार्‌यौ॥
बिसर्‌यौ सहज बिराग, ब्रह्म-सुख, थकित बिलोचन ठाढ़े।
तनु पुलकित, दृग प्रीति-सलिल, द्रुत हृदय, प्रेम-रस बाढ़े॥
तेरौ हियौ नेह-परिपूरन, तेरी कौन बिसात।
कछु न बचेगौ, निरखेगी जब मोहन कौं मुसकात॥
जौ कहूँ कबहूँ लई सुनि तैंने वा मुरली की तान।
तौ सब छूटि जायगी ममता, लोक-लाज कुल-कान॥
जौ लौं दृष्टि परे नहिं तेरी वा मधुरी मुसक्यान।
तौ लौं बके-झके, हिय राखे भलें अधम अभिमान॥

ENGLISH TRANSLATION

Continuation of [509]

Ever-new youth and graceful beauty continually unfold.
Ever-new radiance of countless colors emerges from the Beloved's body.
Nothing ever grows stale; ever-new rasa forever rains.
A lifetime ends while gazing, yet the eyes remain eternally thirsty.
He alone is the self dear to the soul, the life of my lives.
He is my supremely beloved life, the wise delight of my life.
You know your experience, for your understanding is vast.
Within my own mind I eternally behold ever-new Nandalala.
Look just once upon a glimpse of that magic.
Then you will never consent to live without seeing that charming beauty.

[510]

(Raga Vihaga - Tina Tala)

Friend, behold Mohana's smile!
The instant you see it, awareness will vanish and pride be forgotten.
Among gods, sages, humans, demons, animals and birds, who has ever been born
who did not lose all awareness on seeing the young Lord's gentle smile?
Yogis, supreme ascetics and sages who conquered their minds
glimpsed that sweet smile and helplessly lost their lives.
Natural detachment and the bliss of Brahman were forgotten; their exhausted eyes stood fixed.
Their bodies thrilled, loving tears filled their eyes, hearts melted and love's rasa increased.
Your heart is filled with affection, so what power have you to resist?
Nothing will remain when you see Mohana smiling.
If you ever hear even a little of that flute's melody,
all possessiveness, worldly shame and family convention will fall away.
Only while that sweet smile has not entered your sight
may you continue babbling and preserve low pride within your heart.

ORIGINAL Braj Bhasha and Hindi

[511]

(Rāga Pīlū - Tīna Tāla)

सखी! हौं स्याम-रंग-रँगी।
बिनु गथ बिकी स्याम कर चिर दिन, प्रेम-पराग पगी॥
रूप-छटा मोहन की मन-मंदिर मम आय खगी।
तिरछी नजर मधुर बरछी-सी उर-बिच आन लगी॥
चोट गंभीर भयौ उर, तामें सुखमय जोत जगी।
भयौ सुखद दुख, पीरा में मधु रस-धारा उमगी॥
भूली अग-जग की सुध सारी, ममता सब बिलगी।
देखि विचित्र दसा तन-मन की, हौं रहि गई ठगी॥
काहू सौं न रही रति, मति-गति मोहन-बदन लगी।
प्रेमानंद छकी संतत, माया की फौज भगी॥

[512]

(Rāga Āsāvarī - Tīna Tāla)

सखी! हौं प्रीतम-प्रीति पगी।
गति-मति-रति सब स्याम, रहीं हौं उनमें सगी-बगी॥
कौन काम कैसें कब करिबौ, कहाँ कौन के संग।
सब कछ करें-करावें बेई, रचें नित नये ढंग॥
पालन-परिचालन-चिंतन, सब भले-बुरे ब्यौहार।
बेई करें, जहाँ जब जैसौ उनकौ होय बिचार॥
दोष, अभाव, भूल, भ्रम, त्रुटि कौ मोय न कछू मन भान।
सोच-विचार करन कौं मोकूँ नहिं कछू ज्ञानाज्ञान॥
कठपुतरी उनके कर की हौं, निज मन मोहि नचावें।
खेल खिलावें, जो कछ मेरे तिन पिय के मन भावे॥
मोय बनाय बावरी राखी, सुध-बुध रही न नेक।
तन-मन-धन चेतन मेरे सब मुरलीवारे एक॥

ENGLISH TRANSLATION

[511]

(Raga Pilu - Tina Tala)

Friend, I am dyed through and through in Syama's color.
Long ago I gave myself to Syama without a bargain, steeped in the pollen of love.
Mohana's radiant beauty entered and settled in the temple of my mind.
His sidelong glance came like a sweet spear and struck within my heart.
The heart received a deep wound, and within it a blissful light arose.
Pain became delightful, and a stream of honeyed rasa welled up within the wound.
I forgot all awareness of the moving and unmoving world; every attachment fell away.
Seeing the strange condition of body and mind, I remained utterly astonished.
No attraction to anyone remained; thought and movement fastened upon Mohana's face.
Forever intoxicated with the bliss of love, I watched maya's army flee.

[512]

(Raga Asavari - Tina Tala)

Friend, I am steeped in love for the Beloved.
My course, understanding and affection are all Syama; I remain wholly immersed in Him.
What task is to be done, how and when, and where or with whom?
He alone does and causes everything, forever devising new ways.
Sustaining, directing and contemplating, every conduct called good or bad,
He performs it all wherever, whenever and however He wills.
I retain no inward awareness of fault, lack, mistake, confusion or error.
I possess neither knowledge nor ignorance with which to deliberate.
I am a puppet in His hand; He makes me dance according to His own mind.
He makes me play whatever games please the heart of my Beloved.
He has made and kept me mad; not a trace of ordinary awareness remains.
My body, mind, wealth and consciousness are all the flute-player alone.

ORIGINAL Hindi

[513]

(Rāga Bhairavī - Tāla Kaharavā)

प्रियतम मेरे, मैं प्रियतमकी, रहती सदा उन्हींके पास।
एकमेक रहते नित घुल-मिल, नित्य बना रहता सहवास॥
हैं हम दोनों सदा एकरस, एक दूसरेके आधार।
सुख सुखके, जीवन जीवनके, मन मनके एकान्त उदार॥
मिलना और बिछुड़ना कैसा, कैसा हम दोनोंका भेद।
कैसा सुख संयोग-जनित, फिर कैसा वह वियोगका खेद॥
एक तत्त्वका एक तत्त्वमें होता शुचि लीला-विस्तार।
नित्य बने दो करते हैं हम अपनेमें ही नित्य विहार॥

[514]

(Rāga Kāliṅgaṛā - Tīna Tāla)

रूप अनूप सुधा-रस-सागर निरुपम प्रियतम नन्द-किशोर।
अगणित ब्रह्मानन्द-विनिन्दक परमानन्द चरम चित-चोर॥
मन्द मधुर मुसकाते मुझको दीखे जब वे ललित त्रिभंग।
धुले सभी मल, शान्त हुआ मन, तत्क्षण हुआ आवरण-भंग॥
टूटी हृदय-ग्रन्थि तत्क्षण ही, खुला कंचुकी-बन्ध तुरंत।
निरावरण सब अंग हो गये, आया व्यवधानोंका अन्त॥
अनिमिष, स्पन्दनरहित लोचन-अलि करते रूप-जलज-मधु-पान।
सेवा-सुख-निमग्न देहेन्द्रिय, सहज भूल सब जगका भान॥
चिदानन्द-रसमय प्रियतममें मिल मैं हुई सदेह विदेह।
रहा नहीं संकल्प जगत्‌का, नष्ट हुए समूल संदेह॥

[515]

(Rāga Kalyāṇa - Tīna Tāla)

स्याम-सो साँचौ स्नेही कौन?
को चित देइ सुने सब मन की, मन की राखे कौन?
को मो दृगन सलिल-कन देखत ही ह्वै जाय अधीर।
को निज कर सौं पौंछि अश्रु-जल, सुहृद बँधावे धीर॥

ENGLISH TRANSLATION

[513]

(Raga Bhairavi - Tala Kaharava)

The Beloved is mine and I am the Beloved's; I remain forever beside Him.
We stay eternally blended into one another, dwelling always together.
The two of us are forever one rasa, each the support of the other.
We are the happiness of happiness, the life of life, the mind of mind, boundlessly intimate.
What could meeting and parting mean, and what distinction could stand between us?
What happiness could union produce, and what sorrow could separation bring?
One reality unfolds its pure lila within that same one reality.
Becoming two forever, we eternally sport within our own single being.

[514]

(Raga Kalingara - Tina Tala)

Nanda-kisora, my incomparable Beloved, is an ocean of nectar-rasa and peerless beauty, the supreme bliss that puts countless experiences of Brahman-bliss to shame, the ultimate thief of the heart.
When I beheld His graceful threefold-bending form smiling gently and sweetly at me, every impurity was washed away, the mind grew still and its covering broke at once.
The knot of the heart immediately snapped and the bodice's fastening instantly opened.
Every limb became unveiled, and all obstruction came to an end.
The bees of my unwinking, motionless eyes drank the honey of the lotus of His form.
Body and senses sank into the happiness of service and naturally forgot the entire world.
Blending into the Beloved made of conscious bliss and rasa, I became bodiless while still embodied.
No conception of the world remained, and every doubt was destroyed at its root.

[515]

(Raga Kalyana - Tina Tala)

Who is as true a friend as Syama?
Who gives His whole heart to hear everything within mine, and who protects every wish of my heart?
Who grows restless the moment He sees a drop of water in my eyes?
Who wipes away my tears with His own hand and, as a loving friend, restores my courage?

ORIGINAL Braj Bhasha and Hindi

Continuation of [515]

कोमल हाथ पीठ पर फेरे, धीरज दे पुचकारे।
मम आसा-लतिका की जड़ में मधुर अमी-रस ढारै॥
मीठें-मीठें बोलि सिहावै, हिय सौं नित सुख साधे।
कितनौ बड़ौ, भूलि सब बड़पन मेरौ मन आराधे॥
जाके पद-पराग-परसन-हित नित सुरपति ललचावे।
मो-सी अधम गाँव की ग्वारिनि केहि लेखे महँ आवे॥
तदपि मोहि भूलत नहिं कबहूँ, खरौ अपनपौ जाने।
मेरे सुख सौं सुखी होय, मो दुख में अति दुख माने॥
जाके चरन-कमल निर्मल मुनि-मानस में नहिं आवे।
सो अति अगम प्रेम-परबस मोहि अपने हृदय बसावे॥

[516]

(Rāga Bhairavī - Tāla Kaharavā)

शुद्ध सच्चिदानन्द, परम निज महिमामें स्थित, नित्य अकाम।
मेरे सुख-हित वे करते स्वीकार समुचित अपने मन काम॥
सहज वासना-राग-रहित जो, ममता-रहित नित्य अविकार।
करते मेरे लिये मुझे वे 'प्रिया' रूपमें अंगीकार॥
एक-एक गुणपर जिनके मोहित सब सुर-ऋषि-मुनि-संसार।
प्रेम-रूप वे रहते नित्य विमोहित मुझपर बिना विकार॥
जिनके अंग-अंगपर नित्य निछावर कोटि-कोटि-शत काम।
वे मेरा सौन्दर्य निरखते नित्य, न ले पाते विश्राम॥
जिनको कभी न पलभर लगती भूख-प्यास, जो रहते तृप्त।
मेरे रस-प्रसाद कण-हित शुचि वे रहते हैं नित्य अतृप्त॥
रति-रसमय, रस-रूप, रसिक वे दिव्य प्रेम-रस-पारावार।
प्रेम-सुधा-रस-पान-निरत नित दिव्य प्रेम-विग्रह साकार॥

ENGLISH TRANSLATION

Continuation of [515]

He strokes my back with a tender hand, comforts me and speaks affectionately.
He pours sweet nectar at the root of the vine of my hope.
With words sweeter than sweet He delights me and forever seeks my happiness from His heart.
Though infinitely great, He forgets all greatness and adores my heart.
The king of the gods forever longs to touch the pollen of His feet,
yet why should He take account of a lowly village cowherd girl like me?
Even so, He never forgets me and regards me as truly His own.
He rejoices in my joy and feels profound sorrow in my pain.
His lotus feet do not enter even the stainless minds of sages,
yet that supremely inaccessible Lord, overcome by love, seats me within His own heart.

[516]

(Raga Bhairavi - Tala Kaharava)

Pure existence, consciousness and bliss, supremely established in His own glory and eternally without desire,
He nevertheless accepts fitting desires within His mind for the sake of my happiness.
Naturally free of craving and attachment, free of possessiveness and eternally changeless,
for my sake He accepts me in the form of His beloved.
Gods, seers, sages and the world are enchanted by each one of His qualities,
yet He, love embodied, remains eternally and faultlessly enchanted by me.
Countless hundreds of millions of Cupids forever sacrifice themselves before each of His limbs,
yet He continually gazes upon my beauty and cannot take rest.
He never feels hunger or thirst even for an instant and remains forever fulfilled,
yet for a particle of the pure prasada of my rasa He is eternally unsatisfied.
Made of the rasa of love, rasa embodied and the supreme rasika, He is an ocean of divine love-rasa.
Forever drinking the nectar-rasa of love, He stands embodied as divine love itself.

ORIGINAL Hindi

[517]

(Rāga Vasanta - Tīna Tāla)

मैं तो सदा वस्तु हूँ उनकी, उनकी ही हूँ भोग्य महान।
मेरी पीड़ा, मेरे सुखका इसीलिये उनको ही ज्ञान॥
मेरे तनका घाव तथा मेरे मनकी जो व्यथा अपार।
उसके सारे दुःख-दर्दका वे ही वहन करते हैं भार॥
अगर किसी मेरे सद्गुणसे होता है उनको आह्लाद।
तो वह सद्गुण भी है दिया उन्हींका अपना कृपा-प्रसाद॥
जीवन उनका, मति उनकी, मन उनका, तन उनका ही धन।
वे ही इन्हें सुरक्षित रक्खें, तोड़ें-फोड़ें, मारें घन॥
जैसे, जब, जो कुछ करवावें और नचावें थनन-थनन।
कटु बुलवावें, गीत गवावें, कहलावें अति मधुर वचन॥
सुग्गा नहीं जानता कुछ भी अर्थ, बोलता 'राधेश्याम'।
जिसने उसे सिखाया है, उसका ही अर्थ जानना काम॥
स्वयं मधुर संगीत सिखाकर सुनते, करते यदि यश-गान।
वह यशगान उन्हींका अपना, करे किस तरह शुक अभिमान॥
जीवनमें अपना मधु भर वे करें स्वयं उस मधुका पान।
यों अपने सुखसे ही हों वे सुखी, व्यर्थ दें मुझको मान॥
पर जब मेरा नहीं कहीं भी कुछ भी रहा पृथक अस्तित्व।
तब सुख-मान सभी हैं उनके, क्योंकि सभी उनका कर्तृत्व॥
मेरा यह 'सम्बन्ध' श्यामसे, श्याम बने मेरे आकार।
तन-मन-वचन, भोग्य-भोक्ता सब, वे ही हैं आधेयाधार॥
यदि मेरा अपना कुछ भी हो, छिपा कहीं भी हो कुछ भाव।
आग लगे उसमें इसी क्षण, हो जाये अत्यन्ताभाव॥

ENGLISH TRANSLATION

[517]

(Raga Vasanta - Tina Tala)

I am forever His possession, the great object of His enjoyment alone.
Therefore He alone knows my pain and my happiness.
The wounds of my body and the boundless anguish of my mind,
He alone bears the weight of all their pain and sorrow.
If some good quality of mine gives Him delight,
that virtue too is His own gift, the prasada of His grace.
My life is His, my understanding His, my mind His, and my body His wealth.
Let Him alone protect them, break them, shatter them or strike them hard.
However, whenever and whatever He makes me do, let Him make me dance resoundingly.
Let Him make me speak harshly, sing songs or utter exceedingly sweet words.
A parrot understands no meaning when it says, "Radhe-Syama."
The one who taught it is the only one who needs to know the meaning.
If He teaches sweet music Himself, then listens and receives praise,
that praise is His own; how could the parrot take pride in it?
Filling my life with His own honey, He Himself drinks that honey.
Thus He is happy only through His own happiness and needlessly gives me honor.
But when no separate existence of mine remains anywhere,
all happiness and honor are His, because everything is His action.
This is my relationship with Syama: Syama has become my very form.
Body, mind and speech, enjoyed and enjoyer, container and contained, are all He alone.
If anything of my own remains, if any private feeling lies hidden anywhere,
may it catch fire this very instant and pass into utter nonexistence.

ORIGINAL Braj Bhasha

[518]

(Rāga Kalyāṇa - Tīna Tāla)

मेरे इक जीवन-धन घनस्याम।
चोखे-बुरे, दयालु-निरदई, वे मम प्रानाराम॥
चाहे वे अति प्रीति करैं, नित राखें हिय लिपटाय।
रास-बिलास करैं नित मो सँग अन्य सबै छिटकाय॥
मेरे सुख तैं सुखी रहें नित, पलक-पलक सुख देहिं।
मो कारन सब अन्य सखिन महँ दारुन अपजस लेहिं॥
आठौं जाम रहें मेरे ढिंग, नित नूतन रस चाखें।
नित नूतन रस मोहि चखावें, मधुरी बानी भाषें॥
अथवा वे अति बनें निरदई, मेरे दुख सुख मानें।
मोय दिखाइ-दिखाइ अन्य जुबतिन कौं नित सनमानें॥
जो वे प्राननाथ सुख पावें मेरे दुख तें सजनी।
तो मैं अति सुख मानि चहाँ वह बनौ रहे दिन-रजनी॥
प्राननाथ कौ जिय जेहि चाहै, सो जदि करे गुमान।
मेरे हेतु करें नहिं कुटिला प्रियतम कौ सनमान॥
तौ मैं जाइ, चरन परि ताके, करि मनुहार मनावौं।
दासी बनी रहूँ जीवनभर, कबौं न मान जनावाँ॥
जा बिधि तिन्हैं होय सुख, ताही बिधि मैं अति सुख पाऊँ।
प्राननाथ कौं सुखी देखि पल-पल मैं मन हरषाऊँ॥
जो तिय निज-इंद्रिय सुख चाहै, इहि कारन प्रिय सेवे।
गाज गिरै ताके सिर, जो इहि बिधि पिय तैं सुख लेवे॥
मैं तौ तिन कें सुख सुख पाऊँ, वे मम जीवन-प्रान।
केहि बिधि होयें सुखी वे प्यारे, एक यही मम ध्यान॥

ENGLISH TRANSLATION

[518]

(Raga Kalyana - Tina Tala)

Ghansyama alone is the treasure of my life.
Whether good or bad, compassionate or merciless, He is the delight of my life.
He may love me deeply and forever hold me tightly against His heart.
He may sport in the rasa dance with me alone, sending everyone else away.
He may forever rejoice in my happiness and give me joy at every moment.
For my sake He may bear terrible disgrace among all the other friends.
He may stay beside me through all eight watches, tasting ever-new rasa,
giving me ever-new rasa to taste and speaking sweet words.
Or He may become utterly merciless, regarding my pain as pleasure,
and honor other young women before my eyes again and again.
Friend, if the Lord of my life finds happiness in my pain,
I shall consider that supreme joy and pray that it remain day and night.
If some woman cherished by the Lord of my life should grow proud
and, because of me, fail to honor my Beloved,
I shall go and fall at her feet, entreating and conciliating her.
I shall remain her servant all my life and never reveal wounded pride.
Whatever way gives Him happiness gives me the greatest happiness.
Seeing the Lord of my life joyful, my heart will rejoice moment by moment.
May lightning strike the woman who serves her beloved merely to obtain pleasure for her own senses,
who takes happiness from him in that way.
I find my happiness only in His happiness, for He is my life and breath.
How may that Beloved be happy? This alone is my meditation.

ORIGINAL Hindi

[519]

(Tune of Lāvanī - Tāla Kaharavā)

मैं हूँ एकमात्र उनकी ही, वे ही एकमात्र मेरे।
रहा न मेरे मन कोई, जो मुझको अपनी कह टेरे॥
इसी भाँति उठ गया सभीपरसे अब मेरा भी अधिकार।
जबसे हुई समर्पित, जबसे की प्रियतमने अंगीकार॥
देह कहीं भी रहे, इसे दे कोई चाहे मनका प्यार।
अथवा इसे सताये कोई, देता रहे सदा दुत्कार॥
कोई कैसे भी माने, बरते इसको इच्छा अनुसार।
मुझसे मतलब नहीं, देहसे ही यह सारा है व्यवहार॥
मैं तो बन सकती न किसीकी ममताकी अब वस्तु कभी।
'मेरे'-'तेरे' के द्वन्द्वात्मक नष्ट हुए सम्पर्क सभी॥
वे मेरे, मैं उनकी अब, बस, रहा एक ही यह सम्बन्ध।
कटे मोह-ममताके सारे छोटे-बड़े विविध-विध बन्ध॥

[520]

(Tune of Lāvanī - Tāla Kaharavā)

सखि! संयोग-वियोग श्यामका मेरे लिये सुखद सब काल।
पल-पल वर्द्धनशील प्रेममें बाधाको न स्थान भर बाल॥
जब होता दर्शन है प्रियकी रूप-माधुरीका प्रत्यक्ष।
जब मैं अपलक उन्हें निरखती हूँ मुसकाते मधुर समक्ष॥
जब उनका आलिंगन कर मैं पाती हूँ मन परमानन्द।
तब माना जाता है वह शुचितम सुखमय संयोग अमन्द॥
जब मैं देख न पाती प्रियको लगता चले गये वे दूर।
व्याकुल हो अधीर हो उठता चित्त दुःखसे हो भरपूर॥
यद्यपि विरहानलकी ज्वाला होती अति संतापिनि घोर।
लपटें अमित निकलतीं उससे विविध भाँतिकी नित सब ओर॥
पर उन ज्वाला-लपटोंमें सुस्पर्श सुशीतल सुधा अपार।
सदा निकलती रहती, करती शुचि शीतलताका विस्तार॥

ENGLISH TRANSLATION

[519]

(Tune of Lavani - Tala Kaharava)

I belong solely to Him, and He alone is mine.
No one remains in my mind who may call me his or her own.
In the same way, all my claim over everyone else has disappeared
since I surrendered myself and the Beloved accepted me.
The body may remain anywhere; someone may give it the love of his heart,
or someone may torment it and continually reject it.
However anyone regards or treats it according to his desire,
that has nothing to do with me; the entire transaction concerns only the body.
I can never again become an object of anyone's possessiveness.
Every relationship founded on the duality of "mine" and "yours" has been destroyed.
He is mine and I am His; this one relationship alone remains.
All the small and great bonds of delusion and possessiveness have been cut.

[520]

(Tune of Lavani - Tala Kaharava)

Friend, both union with and separation from Syama are always delightful to me.
In love that increases moment by moment, not even a hair's breadth remains for obstruction.
When the sweetness of the Beloved's form becomes directly visible,
when I behold Him before me, smiling sweetly, without blinking,
and when embracing Him I receive supreme bliss within the mind,
that is regarded as the purest, blissful and abundant union.
When I cannot see the Beloved, it seems that He has gone far away.
The mind becomes restless, impatient and filled with pain.
Although the flame of separation's fire is terribly and fiercely tormenting,
and countless tongues of many kinds forever leap from it in every direction,
within those very flames an immeasurable, tenderly touching, cooling nectar
continually emerges and spreads immaculate coolness.

ORIGINAL Hindi

Continuation of [520]

अगणित शारदीय शशधरका सुधा-सुवर्षी ज्योत्स्ना-जाल।
कर सकता न कदापि सदृशता उस शीतलताकी तत्काल॥
हो जाती रति और तीव्रतम, बढ़ जाता स्मृति-सुख-सम्भार।
मनोवृत्ति हो जाती प्रियमय; बढ़ जाता आनन्द अपार॥
बाह्य भोग-विरहित जीवनमें होता तुरत आन्तरिक योग।
विप्रलम्भमें अतुलनीय हो जाता प्रकट दिव्य संयोग॥
अन्तर्ज्वाला बुझती, बहने लगती अमित अमृत-रस-धार।
क्रन्दन हो उठता सुख-रस-सागर, न दीखता आर, न पार॥
सदा चाहती सखि! मेरा यह बढ़ता रहे दिव्य क्रन्दन।
करते रहें सुशीतल अन्तर आ-आकर प्रिय नन्द-नन्दन॥
मैं उनमें, वे मुझमें रहते सदा बसे, वास्तविक अभिन्न।
दो रूपोंमें लीला करते, पर न कभी होते विच्छिन्न॥
सखि! जो नहीं जानते पावन प्रेमदेवका रूप-महत्त्व।
काम-कलुष-मन देख न पाते वे वियोगमें सुमिलन-तत्त्व॥
विषयासक्त देह-सुख-कातर कभी न पाते यह आनन्द।
देह-वियोग उन्हें करता ही रहता नित्य दग्ध स्वच्छन्द॥

[521]

(Rāga Bhairava - Tāla Kaharavā)

तुम उनकी, वे नित्य तुम्हारे, रहते नित्य तुम्हारे साथ।
तुम्हें नित्य रखते अपनेसे मिली, श्याम अपनी ही पाथ॥
'उनसे तुम हो अलग' - करो मत ऐसा कभी भूल संदेह।
घुला-मिला एकत्व सत्य है, भले पृथक दिखते दो देह॥
देश-कालका कोई भी हो सकता कभी नहीं व्यवधान।
सभी देश-कालोंमें निश्चित नित्य संगका बना विधान॥
तुम स्वरूपतः और तत्त्वतः दोनों सचमुच नित्य अभिन्न।
करते तत्सुख-सुखी परस्पर लीला मधुर, बने-से भिन्न॥
विरह-मिलन हैं प्रेममयी इस लीलासरिताके दो छोर।
इनमें नित बहती वह दिव्य सुधा-रसकी धारा सब ओर॥

ENGLISH TRANSLATION

Continuation of [520]

Even the nectar-raining net of moonlight from countless autumn moons
could never equal that coolness.
Love grows still more intense, and the treasury of happiness born of remembrance increases.
Every movement of mind becomes filled with the Beloved, and immeasurable bliss expands.
In a life bereft of outward enjoyment, inward union immediately occurs.
Within separation, incomparable divine union becomes manifest.
The inner blaze is extinguished and an immeasurable stream of nectar-rasa begins to flow.
Weeping itself becomes an ocean of bliss-rasa, without visible shore or limit.
Friend, I always desire that this divine weeping of mine continue to increase
and that the beloved son of Nanda return again and again to cool my heart.
I dwell in Him and He in me; we remain eternally and truly nondifferent.
We perform lila in two forms but are never severed.
Friend, those who do not know the nature and greatness of the holy deity of love,
their minds stained by lust, cannot see the reality of perfect union within separation.
Those attached to objects and anxious for bodily pleasure can never receive this bliss.
Bodily separation keeps burning them without relief.

[521]

(Raga Bhairava - Tala Kaharava)

You are His and He is eternally yours; He forever remains beside you.
Syama always keeps you united with Himself, upon His own path.
Never mistakenly doubt, "You are separate from Him."
Blended oneness is the truth, although two bodies may appear distinct.
Neither place nor time can ever create an obstruction.
In every place and time, eternal companionship is assured.
In form and in essential reality, you two are truly and eternally nondifferent.
Appearing as though distinct, you each find happiness in the other's happiness and perform sweet lila.
Separation and meeting are the two banks of this love-filled river of lila.
Between them, the divine current of nectar-rasa eternally flows everywhere.

ORIGINAL Braj Bhasha and Hindi

[522]

(Rāga Māṇḍa - Tāla Kaharavā)

सखी! यह अतुल अनोखी बात।
भीतर कोटि-कोटि रवि राजत, बाहर घोर अँधेरी रात॥
भीतर खुले द्वार रस-गृह के, बाहर लगे कठोर कपाट।
बाहर निर्जनता-नीरवता, भीतर लगी रूप की हाट॥
असती परम सती प्रवेश कर भीतर, रही नित्य सत-संग।
बिनु जल, स्नान किये नित रहती, भींगी प्रीतम के रस-रंग॥
परस-रहित तन परस-परायण, परसत स्याम सलोने गात।
अग-जग-रहित दिव्य तहँ गोपन माधव मधुर-मधुर मुसुकात॥
पति तजि तप-मूरति, पर-पति-रत करत दाँत अस्त्रांत विहार।
भोग-विराग-राग नित रंजित सहज विराग-विराग बहार॥
शिव-अज-शेष-व्यास-शुक-नारद-शारद सतत करत गुण-गान।
नित निर्ग्रन्थ मुक्त मुनि-जन-मन अति सिहात लखि लीला-तान॥

[523]

(Rāga Pīlū - Tīna Tāla)

श्रवणनि भरि निज गिरा मनोहर, मधु मुरली की तान।
सुनन न दे कछू और शब्द, नित बहिरे कीन्हे कान॥
लिपट्यौ रहे सदा तन सौं मम, रह्यौ न कछु विधान।
अन्य परस की स्मृति न रही कछु, भयौ चित्त इकतान॥
अँखियन की पुतरिन में मेरे निसि-दिन रह्यौ समाय।
देखन दै न और कछु कबहूँ, एके रूप रमाय॥
रसना बनी नित्य नव रसिका चाखत चारु प्रसाद।
मिटे सकल परलोक-लोक के खारे-मीठे स्वाद॥
अंग-सुगंध नासिका राची, मिटी सकल मधुबास।
भई प्रमत्त, गई अग-जग की सकल सुबास-कुबास॥
मन में भरि दीन्ही मोहन निज मुनि-मोहनि मुसकान।
चित्त करयौ चिंतन-रत चिन्मय चारु चरण छविमान॥

ENGLISH TRANSLATION

[522]

(Raga Manda - Tala Kaharava)

Friend, this is an incomparable wonder.
Millions upon millions of suns shine within, while outside lies a profoundly dark night.
Within, the doors of rasa's chamber stand open; outside, hard shutters are fastened.
Outside are loneliness and silence; within, a marketplace of beauty flourishes.
One called unchaste enters within as supremely chaste and remains forever in holy company.
Without water or bathing, she remains forever soaked in the Beloved's color of rasa.
Though her body is untouched, it is wholly devoted to touch and touches lovely Syama's limbs.
There, hidden beyond the moving and unmoving world, divine Madhava smiles sweetly.
Abandoning the husband who is an image of austerity, she delights in the other Husband beyond all bounds.
Renunciation of enjoyment is colored by love, and natural detachment blossoms beyond detachment.
Siva, Brahma, Sesa, Vyasa, Suka, Narada and Sarasvati forever sing its virtues.
Seeing the melody of this lila, the minds of unbound, liberated sages eternally yearn for it.

[523]

(Raga Pilu - Tina Tala)

Filling my ears with His enchanting voice and the melody of His honeyed flute,
He lets me hear no other sound and has made my ears forever deaf to all else.
He remains always pressed against my body, leaving no separation.
No memory of any other touch remains, and consciousness has become one-pointed.
Day and night He dwells within the pupils of my eyes.
He never lets me see anything else and enchants me with His form alone.
The tongue has become an ever-new rasika, tasting His beautiful prasada.
Every salty and sweet flavor of this world and the next has disappeared.
The nose is absorbed in the fragrance of His limbs, and every other sweet scent has vanished.
It has become intoxicated, and all the world's fragrances and foul odors have gone.
Mohana has filled my mind with His smile, which enchants the sages.
He has made consciousness absorbed in contemplation of His beautiful, luminous feet.

ORIGINAL Hindi

Continuation of [523]

दई डुबाय बुद्धि रस-सागर, उछरन की नहिं बात।
आय मिल्यौ चेतन में मोहन, भयौ एक संघात॥

[524]

(Rāga Pīlū - Tāla Kaharavā)

मिले रहते मुझसे दिन रात। कराते-करते मनकी बात॥
न करने देते कुछ भी और। लगे रहते पीछे सब ठौर॥
स्वप्नमें भी न छोड़ते साथ। वहाँ भी पकड़े रहते हाथ॥
तुड़ाकर जगके सब सम्बन्ध। बाँधकर निज ममताके बन्ध॥
दान कर अपना रसमय प्यार। नचाते निज इच्छा-अनुसार॥
प्राप्तकर मैं अपूर्व आनन्द। अतीन्द्रिय निर्मलतम स्वच्छन्द॥
न कुछ भी भाता मुझको अन्य। अनुग मैं रहती नित्य अनन्य॥
स्वयं भी रहते नहीं स्वतन्त्र। बने नित मेरे ही परतन्त्र॥
दुःख-सुख रहे न पृथक नितान्त। हो गया भेद-भाव सब शान्त॥
इसीसे मेरे सुखके हेतु। उड़ाते दिव्य प्रेमका केतु॥
स्वयं बन मेरे मनकी मूर्ति। प्रकट कर मधुर नित्य नव स्फूर्ति॥
विलक्षण देते नित रस-दान। स्वयं भी करते शुचि रस-पान॥
अनोखी उनकी लीला सर्व। दूर कर सारे मिथ्या गर्व॥
खींचती नित अपनी ही ओर। सदा रखती आनन्द-विभोर॥
एक ही बने नित्य दो रूप। कर रहे लीला मधुर अनूप॥

[525]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

हृदय-भवनमें बसे निरन्तर करते खेल मधुर अविराम।
देते नित्य महासुख मुझको दिखा रूप-सौन्दर्य ललाम॥
आ सकता न कल्पनासे भी उसमें कोई भी कुछ और।
क्यों कि सदा छाये रहते प्रियतम मेरे माधव सब ठौर॥
जो चाहे सो करते और कराते वे प्यारे स्वच्छन्द।
नित्य बढ़ाते रहते नव-नव शुचि चिन्मय रसमय आनन्द॥

ENGLISH TRANSLATION

Continuation of [523]

He submerged the understanding in the ocean of rasa, with no possibility of surfacing.
Mohana entered and united with consciousness, and the two became one mass.

[524]

(Raga Pilu - Tala Kaharava)

Day and night He remains united with me, doing everything my heart desires.
He lets me do nothing else and follows me everywhere.
Even in dreams He does not leave my side; there too He keeps hold of my hand.
Breaking every worldly relationship, He binds me with the bonds of His possessive love.
Giving His rasa-filled love, He makes me dance according to His will.
I receive unprecedented bliss, transcendent, utterly pure and free.
Nothing else pleases me; I remain His eternally exclusive follower.
He too does not remain independent but is forever dependent upon me alone.
Sorrow and happiness are no longer separate, and every sense of distinction has grown still.
Therefore, for the sake of my happiness, He raises the banner of divine love.
Becoming the very image within my mind, He manifests ever-new sweet vitality.
He forever bestows extraordinary rasa and Himself drinks that pure rasa.
All His lila is wondrous, removing every false pride.
It continually draws me toward Him alone and keeps me forever overwhelmed with bliss.
The One eternally assumes two forms and performs incomparable, sweet lila.

[525]

(Raga Bhimapalasi - Tala Kaharava)

Dwelling continually in the mansion of my heart, He performs uninterrupted sweet play.
Showing me the exquisite beauty of His form, He forever grants me supreme happiness.
Nothing else can enter there even in imagination,
because my Beloved Madhava always pervades every place.
That free Beloved does and causes whatever He wishes,
forever increasing ever-new, pure, conscious, rasa-filled bliss.

ORIGINAL Braj Bhasha and Hindi

Continuation of [525]

नहीं लोक-परलोक रह गये, रहा न कोई प्राणि-पदार्थ।
भोग-त्याग कुछ रहा न मेरे, रहे एक प्रियतम परमार्थ॥
मिटा जगत्, मिट गये जगत्के सारे द्वन्द्व दुःख-सुखरूप।
छलक रहा आनन्द-रसार्णव श्याम ऊर्मिमय मधुर अनूप॥

[526]

(Rāga Pīlū - Tīna Tāla)

सखी री! तू क्यों भई उदास।
जो गिरिराज-धरन नहिं पूजी मेरे मन की आस॥
वे अति रस-रति-चतुर, रसिक-उर-शेखर, परम सुजान।
हौं रस-अज्ञ, गँवार ग्वालिनी, छायौ हिय अज्ञान॥
वे सब गुण-सागर, नव नागर, उन कौ रूप अपार।
हौं गुण-गरिमा-हीन, कृपण, ग्रामीण, कुरूपाधार॥
या बिधि हौं अजोग सब ही बिधि, सब बिधि हीन-मलीन।
तदपि सदा तिन के ही मृदु पद-पंकज की रज दीन॥

[527]

(Rāga Gaurī - Tīna Tāla)

सखी! जो रूठे स्याम सुजान।
कहा बस मेरौ, सुखी रहें वे मो प्राननि के प्रान॥
रूप-सुधा-रस मधुर पान-हित नित्य नयन-मन तरसत।
आकुल प्रान रहन नहिं चाहत, छिन-छिन मरनहि करषत॥
जो सरीर पाँवर प्रीतम ने दीन्ही या बिधि त्याग।
सो अब निश्चै ही छूटैगौ महामंद, हतभाग॥
एक बात सखि! मेरी रखियो, पूरी करियो साध।
स्याम तमाल-तरोवर दीजौ बाहु-लता सौं बाँध॥
नित्य सँभारत रहियो, जासौं खान न पावें काग।
कबौं आइ प्रिय के देखत पुनि प्रान उठेंगे जाग॥

ENGLISH TRANSLATION

Continuation of [525]

Neither this world nor the next remains, nor any creature or object.
Neither enjoyment nor renunciation remains for me; the Beloved alone remains as supreme reality.
The world has disappeared, along with all its dualities in the form of sorrow and happiness.
The ocean of bliss-rasa overflows, filled with the incomparable sweet waves of Syama.

[526]

(Raga Pilu - Tina Tala)

Friend, why have you become sad
because the lifter of Govardhana did not fulfill my heart's hope?
He is supremely skilled in rasa and love, the crown of rasika hearts and perfectly wise.
I am ignorant of rasa, a rustic cowherd girl whose heart is covered by ignorance.
He is an ocean of every virtue, an ever-fresh lover, and His beauty is boundless.
I am devoid of noble qualities and greatness, poor, rustic and a dwelling place of ugliness.
Thus I am unfit in every way, deficient and impure in every respect.
Even so, I remain forever a humble particle of dust from His tender lotus feet.

[527]

(Raga Gauri - Tina Tala)

Friend, if wise Syama has become displeased, what power have I?
May the life of my lives remain happy.
My eyes and mind forever yearn to drink the sweet nectar-rasa of His form.
My restless life refuses to remain and is drawn toward death moment by moment.
The wretched body that the Beloved abandoned in this way
will surely fall away now, most dull and unfortunate.
Friend, grant me one request and fulfill this longing:
bind this body to the dark tamala tree with the vines of its arms.
Keep watch over it forever so the crows cannot eat it.
If the Beloved should someday come and see it, perhaps life will awaken again.

ORIGINAL Braj Bhasha

[528]

(Rāga Pīlū - Tīna Tāla)

अरी सखि! मेरे तन, मन, प्रान -
धन, जन, कुल, गृह - सब ही वे हैं, शील-मान-अभिमान॥
आँसू-सलिल छाँड़ि नहिं कछु धन है राधा के पास।
जा के विनिमय मिले प्रेम-धन नीलकांत-मनि खास॥
जानि लेहु सजनी! निश्चै यह, परम सार कौ सार।
स्याम-प्रेम कौ मोल अमोलक शुचि अँसुवन की धार॥

[529]

(Rāga Vihāga - Tīna Tāla)

सखी! जनि करौ अयानी बात।
प्राननाथ की निंदा करि जनि करो हिए आघात॥
मेरे जीवन के जीवन वे सुखी रहें दिन-रात।
मोय सुनावौ तुम तिन के गुण मधुर, कलित कुशलात॥
दूर रहें या पास, न मो तैं वे पलहू बिलगात।
अंतर मेरे बसे निरंतर रहत, न इत-उत जात॥
ताप जु रहे नैकु मो अंतर, जरैं सुकोमल गात।
तातैं रहैं मोद-शीतलता, सुख नहिं हिएँ समात॥
मोय दुखी जो देखें छिनहू, रहें सतत बिललात।
तिन कें सुख सखि! मेरे हिय नित सुख-सागर लहरात॥

[530]

(Rāga Bhairavī - Tāla Kaharavā)

सुनु प्यारी मम बैन, सुने जु पिय-मुख तैं सरस।
आजु भोर सुख-दैन जमुना-तट सब सखिन ने॥
बोले अति सुख मानि - 'राधा-सी नहिं कतहूँ कोउ।
रूप-शील-गुण-खानि, परम प्रेमिका विश्व महँ'॥
खिले तुरंत अमान सुनि सखियन के मुख-कमल।
निज सखि के गुण-गान प्रियतम के मुख-कमल तैं॥

ENGLISH TRANSLATION

[528]

(Raga Pilu - Tina Tala)

Friend, my body, mind and life,
wealth, people, family and home, character, honor and pride, are all He alone.
Apart from the water of her tears, Radha possesses no wealth
to exchange for the treasure of love, that rare sapphire jewel.
Know this for certain, friend; it is the supreme essence of every essence:
the priceless price of love for Syama is a stream of pure tears.

[529]

(Raga Vihaga - Tina Tala)

Friend, do not speak foolishly.
Do not wound my heart by criticizing the Lord of my life.
May He, the life of my life, remain happy day and night.
Tell me instead His sweet virtues and beautiful well-being.
Whether far or near, He is not separated from me for even a moment.
He dwells continually within me and never goes here or there.
If even a little heat should remain within me, it would burn His tender limbs.
Therefore only joyful coolness remains, and happiness cannot be contained within my heart.
If He sees me unhappy even for a moment, He continually laments.
Friend, in His happiness an ocean of joy forever surges within my heart.

[530]

(Raga Bhairavi - Tala Kaharava)

Beloved friend, listen to the delightful words we friends heard from the Beloved's own mouth
on the joy-giving bank of the Yamuna at dawn today.
With immense happiness He said, "Nowhere is there anyone like Radha,
the treasury of beauty, character and virtue, the supreme lover in all the world."
At once the humble lotus faces of the friends blossomed
on hearing their own friend's virtues sung from the lotus mouth of the Beloved.

ORIGINAL Hindi and Braj Bhasha

Continuation of [530]

धन्य-धन्य, अति धन्य, प्यारे प्रियतम के वचन।
सखी राधिका धन्य, जिनहि प्रशंसत आपु पिय॥

[531]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

याद आ रही थी मुझको वह मधुर-मनोहर मृदु मुसकान।
भूला नहीं जा रहा था मुझसे वह मुरलीका मधु-गान॥
तना जा रहा था मन बेहद, मिटा जा रहा था तन-भान।
उड़ा जा रहा था जीवन शुचि विहग श्याम प्रति गति निर्माण॥
इतनेमें मद-मादनि मुरलीकी दी मधुर सुनायी तान।
औचक चौंक उठी, दौड़ी उस ध्वनिको लक्ष्य बना, तज मान॥
दीख पड़े तुम खड़े चलाते विकट भ्रुकुटिके सायक तान।
मत्ता हुई चली भुज भरने, भरा प्राण उल्लास महान॥
पहुँच न पायी निकट, हुए तुम सहसा प्रियतम! अन्तर्धान।
जल-वियोगिनी मछलीकी ज्यों तड़प उठी, मुख-मण्डल म्लान॥
चल न सकी, विषण्ण-वदना मैं बैठ गयी बन दुखकी खान।
बाँध लिया आ भुज-पाशोंमें मुझे किसीने दे सुख-दान॥
स्पर्श-जनित सुख मिला अपरिमित, खुले नेत्र, प्रिय मिले सुजान।
दीखा मुझे अंकभर प्रियतम करने लगे मधुर रस-पान॥
मिला हृदयसे हृदय, हुए सब अंग मत्त, रस-सुधा-निधान।
बढ़ी अमित रस-सुधा-तरंगिणि, बहा समस्त ज्ञान-विज्ञान॥
भूला विश्व, हुआ सब विस्मृत, रही एक मधुरिमा अमान।
मैं हूँ या तुम हो, इसका मुझको न रहा किंचित् भी ध्यान॥

[532]

(Rāga Āsāvarī - Tīna Tāla)

सखी री! हौं अवगुण की खान।
तन गोरी, मन कारी, भारी पातक-पूरन प्रान॥
नहीं त्याग रंचकहू मन में, भरयौ अमित अभिमान।
नहीं प्रेम कौ लेस, रहत नित निज सुख कौ ही ध्यान॥

ENGLISH TRANSLATION

Continuation of [530]

Blessed, blessed, supremely blessed are the words of the dear Beloved.
Blessed is friend Radhika, whom the Beloved Himself praises.

[531]

(Raga Kalingara - Tala Kaharava)

That sweet, enchanting, gentle smile was returning to my memory.
I could not forget the honeyed song of the flute.
The mind was stretched beyond limit and awareness of the body was disappearing.
Life, a pure bird, was flying away, forming its course toward Syama.
Just then the intoxicating flute sounded its sweet melody.
Suddenly startled, I abandoned pride and ran toward the sound.
I saw You standing there, drawing the terrible arrows of Your curved brows.
Intoxicated, I advanced to fill my arms with You, and immense delight filled my life.
Before I could draw near, Beloved, You suddenly vanished.
Like a fish parted from water I writhed, and my face grew pale.
Unable to walk, despondent, I sat down in the forest as a mine of sorrow.
Someone came, bound me in the snare of His arms and bestowed happiness.
Immeasurable joy arose from His touch; my eyes opened, and I found the wise Beloved.
I saw Him filling my lap and beginning to drink sweet rasa.
Heart met heart, every limb became intoxicated, and nectar-rasa overflowed.
An immeasurable river of nectar-rasa swelled and swept away all knowledge and discrimination.
The world was forgotten and everything vanished; only boundless sweetness remained.
I retained not the slightest awareness whether I existed or You did.

[532]

(Raga Asavari - Tina Tala)

Friend, I am a mine of faults.
My body is fair but my mind is dark, and my life is filled with terrible sin.
There is not the slightest renunciation in my mind; it is filled with immeasurable pride.
Not a trace of love is present, for I remain forever concerned only with my own happiness.

ORIGINAL Braj Bhasha

Continuation of [532]

जग के दुःख अभाव सतावें, हो मन पीरा-भान।
तब तेहि दुख दृग स्त्रवै अश्रु-जल, नहिं कछु प्रेम निदान॥
तिन दुख-अँसुवन कौं दिखरावौं हौं शुचि प्रेम महान।
करौं कपट, हिय-भाव दुरावौं, रचौं स्वाँग सज्ञान॥
भोरे मम प्रियतम विमुग्ध ह्वै करें विमल गुण-गान।
अतिशै प्रेम सराहैं, मो कूँ परम प्रेमिका मान॥
तुमहू सब मिलि करौ प्रशंसा, तब हौं भरौं गुमान।
करौं अनेक छद्म तेहि छिन हौं, रचौं प्रपंच-वितान॥
स्याम सरल-चित ठगौं दिवस-निशि, हौं करि विविध विधान।
धिक जीवन मेरौ यह कलुषित, धिक यह मिथ्या मान॥

[533]

(Rāga Āsāvarī - Tīna Tāla)

सखी! तुम इतनौ करियो काम।
मेरे मृत सरीरकी या विधि करियो गति ललाम॥
प्रानाधिका सखी तुम सगरी मंत्र दीजियो कान।
'कृष्ण' नाम अति मधुर सुनइयो, जब निकसें ये प्रान॥
मरनोत्तर भी कृष्ण-नाम की अमित मधुर धुनि करियो।
लिखियो 'कृष्ण' नाम सब अंगनि, मन महँ धीरज धरियो॥
मत जमुना-जल देह डारियो, मती जरैयो आग।
ब्रज-रज में लुढ़कावत ही लै जड़ियो देय सुभाग॥
दोनों बाहु बाँध रखियो तुम शुचि तमाल की डाल।
कृष्ण-बरन अति रुचिर परस करि तनु नित होय निहाल॥
प्रतिदिन सब मिलि आय देखियो पावन ऊषा-काल।
क्रीड़ा-भूमि स्याम की रज लै तिलक दीजियो भाल॥
जुगल-श्रवण मधु नाम सुनइयो 'कृष्ण-कृष्ण' अभिराम।
कृष्ण-कृष्ण कौ कीर्तन करियो चहूँ दिशि नित्य ललाम॥
भुज-ललाट-मुख-उर पै लिखियो प्रियतम कौ प्रिय नाम।
तुलसी-माल गले पहिरैयो हरिप्रिया सुख-धाम॥

ENGLISH TRANSLATION

Continuation of [532]

Worldly sorrow and deprivation torment me, and the mind becomes aware of pain.
Then twice as many tears stream from that sorrow, but they arise from no love at all.
I display those tears of suffering as though they were great and pure love.
I practice deceit, conceal the heart's true feeling and knowingly stage a performance.
My innocent Beloved becomes enchanted and sings my stainless virtues.
He praises my supposed excess of love and regards me as the supreme lover.
All of you join in praising me, and then I swell with pride.
At that very moment I devise countless disguises and spread a whole web of deception.
Day and night I cheat simple-hearted Syama through many contrivances.
Shame upon this polluted life of mine, and shame upon this false honor.

[533]

(Raga Asavari - Tina Tala)

Friends, perform this one service:
grant my dead body a beautiful destiny in the following way.
Friends dearer than life, whisper the mantra into my ears.
Let me hear the exceedingly sweet name "Krishna" as this life departs.
Even after death, sound the immeasurably sweet melody of Krishna's name.
Steady your minds and write "Krishna" upon every limb.
Do not cast the body into the Yamuna, and do not burn it in fire.
Roll it through the dust of Vraja and carry it there to be fastened, blessed by that dust.
Bind its two arms around the branch of a pure tamala tree.
Touching that lovely Krishna-colored tree, may the body remain forever blessed.
Every day, all of you come together to see it at the holy hour of dawn.
Take dust from Syama's playground and place it as tilaka upon the forehead.
Into both ears sound the honeyed, delightful name "Krishna, Krishna."
Forever perform beautiful kirtana of Krishna's name in all four directions.
Write the Beloved's dear name upon the arms, forehead, face and breast.
Place a tulasi garland around the neck of Hari's beloved, the abode of joy.

ORIGINAL Braj Bhasha

Continuation of [533]

कबौं जो प्रियतम कछू कारन तैं पुनि वृन्दावन आवें।
दरस-परस-संजीवनि पावत देह प्रान पुनि छावें॥
या विधि मैं पुनि जीवन-धन कौं सकृत देखि जो पाऊँ।
चरन पकरि राखौं नित सन्निधि करि अति विनय मनाऊँ॥

ENGLISH TRANSLATION

Continuation of [533]

If for some reason the Beloved should ever return to Vrindavana,
His life-restoring sight and touch may cause life to enter the body again.
If in this way I could behold the treasure of my life once more,
I would grasp His feet, keep Him forever near and implore Him with utmost humility.

CHAPTER 7

श्रीकृष्णके प्रेमोद्गार

Śrī Kṛṣṇa's Outpourings of Love

Source scan pages 351–391

ORIGINAL Braj Bhasha and Hindi

श्रीकृष्णके प्रेमोद्गार

[534]

(Rāga Māṇḍa - Tāla Kaharavā)

बरबस करषौं मुनि-मनहि निज गुण-रूप दिखाय।
मेरौ मन सो राधिका करष्यौ सहजहि आय॥
दोऊ हम नित एक हैं, दोऊ एक-सरूप।
पै राधा विभु-प्रेम की महिमा अमित अनूप॥

[535]

(Rāga Bhairavī - Tāla Kaharavā)

राधा बिना अशोभन नित मैं रहता केवल कोरा कृष्ण।
राधा-संग सुशोभित होकर बन जाता हूँ मैं श्रीकृष्ण॥
राधा बिना बना रहता मैं क्रियाहीन, निश्चल, निःशक्ति।
राधा-संग बनाता मुझको सक्रिय, सचल, अपरिमित शक्ति॥
राधा मेरी परम आत्मा, जीवन-प्राण नित्य आधार।
राधासे मैं प्रेम प्राप्तकर करता निज जनमें विस्तार॥
राधा मैं हूँ, राधा मैं है, राधा-माधव नित्य अभिन्न।
एक सदा ही बने सरस दो करते लीला ललित विभिन्न॥

[536]

(Tune of Lāvanī - Tāla Kaharavā)

मैं हूँ पूर्णानन्द परम शुचि, मैं हूँ नित्य सच्चिदानन्द।
मैं रसमय, रसराज, सदा रसपूर्ण, रसिकजन-मन-आनन्द॥
मुझ आनन्द-सिन्धुका पाकर सीकर एक अखिल संसार।
पाता रहता नित्य-निरन्तर विविध भाँति आनन्द अपार॥
मुझसे भी हो जिसमें निर्मल शत-शतगुना अधिक आनन्द।
एक वही, बस, दे सकता है मेरे मनको परमानन्द॥
ऐसी एक राधिका ही है, जो मुझको देती आह्लाद।
लेता रहता हूँ अतृप्त मैं मधुर निरन्तर उसका स्वाद॥

ENGLISH TRANSLATION

Sri Krishna's Outpourings of Love

[534]

(Raga Manda - Tala Kaharava)

By displaying My qualities and form, I forcibly draw the minds of sages.
Yet Radhika came and effortlessly drew away this mind of Mine.
We two are eternally one, both of a single nature,
but the glory of Radha's all-pervading love is boundless and incomparable.

[535]

(Raga Bhairavi - Tala Kaharava)

Without Radha I remain forever unadorned, merely bare Krishna.
Adorned by Radha's company, I become Sri Krishna.
Without Radha I remain inactive, motionless and without power.
Radha's company makes Me active and moving, filled with limitless power.
Radha is My supreme self, My life and breath, My eternal foundation.
Receiving love from Radha, I extend it among My own people.
I am Radha and Radha is Me; Radha and Madhava are eternally nondifferent.
Forever one, We become two filled with rasa and perform varied, beautiful lila.

[536]

(Tune of Lavani - Tala Kaharava)

I am complete bliss and supremely pure; I am eternal existence, consciousness and bliss.
I am made of rasa, the king of rasa, forever filled with rasa and the joy of rasika hearts.
Receiving a single spray from Me, the ocean of bliss, the whole universe
forever receives boundless happiness in countless ways.
Only one whose pure bliss is hundreds upon hundreds of times greater than Mine
can bestow supreme bliss upon My mind.
Radhika alone is such a one, and She gives Me delight.
Forever unsatisfied, I continually taste Her sweetness.

ORIGINAL Hindi

Continuation of [536]

कोटि-कोटि कंदर्प-दर्पका करता मर्दन मेरा रूप।
सकल जगत्‌को मोहित, आप्यायित करता वह नित्य अनूप॥
वह मैं छविकी छवि राधाका सौन्दर्यामृत करके पान।
नहीं अघाता कभी, विकल दर्शन-हित रहते मेरे प्रान॥
मेरी मुरलीकी स्वर-लहरी त्रिभुवनको कर्षित करती।
राधा-वचन-सुधाकी माधुरी अविरत मेरा मन हरती॥
मेरे तनकी मधुर गन्धसे अखिल विश्व होता सुरभित।
राधा-अंग-सुगन्ध हरण करती बरबस मेरा मन नित॥
अग-जगको है आदि सृष्टिसे सरस बनाता मेरा रस।
राधा-अधर-सुधारसने कर रक्खा मुझे सदा निज वश॥
यद्यपि मेरा स्पर्श कोटि शरदिन्दु-सदृश अति है शीतल।
राधा-अंग-स्पर्श-सुख मेरा तुरत बुझाता हृदयानल॥
मेरा सुख-कण पाकर सुख अनुभव करता जगका जन-जन।
राधाके गुण-रूप सुरक्षित रखते नित मेरा जीवन॥

[537]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

मुझ 'रस' को, मेरे 'रसके जीवन' को अपने 'रस' से भरकर।
सरस किया, माधुर्य भर दिया, हुआ पूर्णसे परम पूर्णतर॥
'रस' में जगी पिपासा 'रस' की नित्य बढ़ रही उत्तरोत्तर।
इस 'विशेष सुख' की इच्छा करता नित 'सच्चित्-सुख निरीह वर'॥

[538]

(Tune of Lāvanī - Tāla Kaharavā)

नहीं चुका सकता मैं बदला, कर सकता न कभी ऋण-शोध।
बँधा प्रेम-बन्धन, मैं करता स्वतन्त्रताका कभी न बोध॥
सहज स्वतन्त्ररूप मैं रहता स्वयं-रचित सुखमय परतन्त्र।
नहीं छूटना कभी चाहता, नहीं चाहता बनूँ स्वतन्त्र॥
मधुर प्रेम-परवशता मेरी प्रभुतापर प्रभुत्व करती।
रस-स्वरूप मुझमें यह पल-पल मधुर नित्य नव रस भरती॥

ENGLISH TRANSLATION

Continuation of [536]

My form crushes the pride of millions upon millions of Cupids.
It eternally enchants and nourishes the entire world in incomparable ways.
Yet I drink the nectar of Radha's beauty, the beauty of beauty itself,
and never become satisfied; My life remains restless to behold Her.
The waves of sound from My flute draw the three worlds,
but the sweetness of the nectar of Radha's words continually steals My mind.
The sweet fragrance of My body perfumes the whole universe,
yet the fragrance of Radha's limbs forever carries My mind away by force.
From the beginning of creation, My rasa has filled the moving and unmoving world with savor,
but the nectar-rasa of Radha's lips keeps Me forever under Her control.
Although My touch is as cooling as millions of autumn moons,
the happiness of touching Radha's limbs immediately extinguishes the fire in My own heart.
Every creature in the world experiences happiness by receiving a particle of My joy,
yet Radha's form and virtues forever preserve My life.

[537]

(Raga Bhimapalasi - Tala Kaharava)

Filling My "rasa" and the very "life of My rasa" with Her own "rasa,"
She made it flavorful, filled it with sweetness, and made the Complete more perfectly complete.
A thirst for "rasa" arose within "rasa" and increases forever.
The desireless Lord of conscious bliss eternally desires this "special happiness."

[538]

(Tune of Lavani - Tala Kaharava)

I cannot repay Her, nor can I ever discharge My debt.
Bound by the bonds of love, I never feel Myself independent.
Though naturally independent, I remain happily dependent by My own making.
I never wish to escape and never wish to become free.
My sweet subjection to love rules even over My sovereignty.
Moment by moment it fills Me, who am rasa embodied, with sweet, ever-new rasa.

ORIGINAL Hindi and Braj Bhasha

Continuation of [538]

भूल सभी सत्ता-भगवत्ता मैं रस-सागर बन जाता।
नयी-नयी रस-सरिताओंसे भर, मैं रससे सन जाता॥
यह मेरा रस-लुब्ध, नित्य रस-मत्त, सदा रस-पूर्ण स्वरूप।
ब्रह्म सच्चिदानन्द पूर्णसे नित्य विलक्षण, परम अनूप॥
अतः सिद्ध-मुनि, परमहंस-योगी-विज्ञानी-आत्माराम।
इसे जाननेके प्रयत्नमें रहते लगे सदा अविराम॥
किंतु न पाते इस सागरकी गहराईका थाह कभी।
हार मान, ऊपर आ जाते परम सिद्ध वे लोग सभी॥
निर्मल प्रेम-बन्धसे जो मेरा रसरूप बाँध पाते।
वही विलक्षण इस स्वरूपको रसिक सुजान देख पाते॥
वे फिर इसमें अवगाहन कर करते मधुमय रसका पान।
वे ही फिर मुझको देते मेरा अभिलषित मधुर रस-दान॥

[539]

(Rāga Pīlū - Tīna Tāla)

कहत स्याम निज मुख सदा - हौं चिन्मय पर-तत्त्व।
पूर्व ज्ञानमय, पै न लखि पायौ प्रिया-महत्त्व॥
रहे सदा बरबस लग्यौ, राधा में मन मोर।
रहीं प्रेम-विह्वल सदा, लखि राधा चित-चोर॥
राधा-प्रेम अगाध निधि परयौ रहौं दिन-रात।
विविध वीचि सँग मधुर नित नाचौं प्रमुदित गात॥
रहत लोभ मो मन सदा, पाऊँ राधा-प्रेम।
दुर्लभ, दोष-रहित, परम शुचि ज्यों निर्मल हेम॥
राधा-प्रेमास्वाद की महिमा अमित अपार।
मो सुख तें कोटिन गुनौ वामें सुख-विस्तार॥

ENGLISH TRANSLATION

Continuation of [538]

Forgetting all authority and divinity, I become an ocean of rasa.
Filled by ever-new rivers of rasa, I become saturated with rasa.
This form of Mine, greedy for rasa, eternally intoxicated by rasa and always filled with rasa,
is forever distinct from the complete Brahman of existence, consciousness and bliss, supremely incomparable.
Therefore perfected sages, paramahamsas, yogis, realized knowers and self-satisfied souls
remain ceaselessly engaged in the attempt to know it.
Yet they can never fathom the depth of this ocean.
Admitting defeat, all those supremely perfected souls return to the surface.
Only those who bind My form of rasa with the bond of stainless love
can behold this extraordinary form as wise rasikas.
They immerse themselves in it and drink honeyed rasa.
They alone then give Me the sweet gift of rasa for which I long.

[539]

(Raga Pilu - Tina Tala)

Syama forever says from His own mouth, "I am the conscious supreme reality.
Formerly I was filled with knowledge, yet I could not perceive the Beloved's greatness.
Now My mind remains helplessly fastened to Radha.
Seeing Radha, thief of My heart, I remain forever overwhelmed with love.
Day and night I lie within the fathomless treasury of Radha's love.
With its varied waves, My delighted body forever dances sweetly.
My mind always remains greedy to obtain Radha's love,
rare, faultless and supremely pure, like stainless gold.
The glory of tasting Radha's love is boundless and immeasurable.
Its expanse of happiness is millions of times greater than My own joy."

ORIGINAL Hindi

[540]

(Rāga Bhairavī - Tāla Kaharavā)

अन्त-विहीन, अनादि, नित्य हम दोनों एक सनातन-रूप।
बने सदा दो लीला करते, सहज अनन्त अचिन्त्य-अनूप॥
नित्य पुरातन, नित नूतन हम, सदा एकरस, एक अभिन्न।
पर भिन्नतामयी रस-लीला-धारा बहती नित अविच्छिन्न॥
सुखमय मिलन सहज, नित दारुण विरह-वियोग नित्य उर दाह।
नित्य मधुर-मृदु-हास्य-मनोहर, करुण-रुदन नित आह-कराह॥
है अनादि क्रन्दन यह मेरा, हैं अनन्त सुखमय दुख-भार।
अमिलन-मिलन, मिलन-अमिलन नित परम अतर्क्य मधुर सुख-सार॥

[541]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

दूर रहें या पास, नित्य ही रहते एक साथ निर्बाध।
लहराता अनन्त सागर है, भरा प्रेम-रस-अमृत अगाध॥
उठती रहतीं विविध भाँतिकी ऊपर लहरें क्षुद्र-महान।
लोग देखकर उन्हें लगाते दूर-पासका मन अनुमान॥
हम दोनों नित एकरूप हैं, एक तत्त्व हैं नित संयोग।
नित्य मिलन रहता अटूट, हो चाहे विप्रलम्भ-सम्भोग॥
नित्य मिलन, नित रस-आस्वादन, नित्य अतृप्ति, नित्य नव चाह।
मिलन विरहमय, विरह मिलनमय, लीलोदधि विचित्र अवगाह॥
मोद-विषाद, हास्य मृदु, रोदन, निपट निराशा, अति उत्साह।
परम मधुरतम, परम दिव्य, शुचि लीला रस-माधुरी-प्रवाह॥

[542]

(Rāga Bhairavī - Tāla Kaharavā)

कैसे किसे बताऊँ अब मैं अपने मनकी अकथ कहानी।
मेरे अभ्यन्तरमें नित्य समायी मेरी राधा रानी॥
नूतन नित्य ललित लीलाओंका करती उद्भव रस-खानी।
बाहर भी उसका ही मिलता मधुमय स्पर्श सरस सुख-दानी॥

ENGLISH TRANSLATION

[540]

(Raga Bhairavi - Tala Kaharava)

Without end, beginningless and eternal, We two are one everlasting form.
Forever becoming two, We perform lila that is naturally infinite, inconceivable and incomparable.
Eternally ancient and ever-new, We are always of one rasa, one and nondifferent,
yet an unbroken current of rasa-lila filled with difference forever flows.
There is natural, blissful meeting and forever-fierce separation that continually burns the heart.
There are eternally sweet and gentle enchanting smiles, compassionate weeping, sighing and lamentation.
This crying of Mine is beginningless, and these bliss-filled burdens of sorrow are infinite.
Nonmeeting within meeting and meeting within nonmeeting are eternally the utterly inconceivable essence of sweet happiness.

[541]

(Raga Bhimapalasi - Tala Kaharava)

Whether far or near, We remain eternally together without obstruction.
An infinite ocean surges, filled with fathomless nectar of love-rasa.
Small and great waves of many kinds continually rise upon its surface.
Seeing them, people mentally imagine nearness and distance.
We two are eternally of one form and one reality, forever united.
Our eternal meeting remains unbroken, whether the lila appears as separation or union.
There is eternal meeting, eternal tasting of rasa, eternal dissatisfaction and ever-new longing.
Meeting is filled with separation and separation with meeting; the wondrous ocean of lila cannot be fathomed.
Joy and sorrow, gentle laughter and weeping, utter despair and immense enthusiasm
form the supremely sweet, divine and pure current of the sweetness of lila-rasa.

[542]

(Raga Bhairavi - Tala Kaharava)

How and to whom can I tell the ineffable story of My heart?
My Queen Radha is eternally contained within Me.
That mine of rasa forever gives rise to ever-new, beautiful lilas,
and outside too I encounter only Her honeyed, flavorful, joy-giving touch.

ORIGINAL Braj Bhasha and Hindi

[543]

(Rāga Jaunapurī Toḍī - Tīna Tāla)

मो मन राधा-छबि पै अटक्यौ।
मिलत नाहिं, छोड़त न बनत पुनि, रहत सदा ही लटक्यौ॥
प्रथमहिं निरखि सफल भए लोचन, मन न कतहूँ फिरि भटक्यौ।
सुख-सागर लहरात तबहि तैं, रूप-सुधा-रस गटक्यौ॥
पद-पल्लव उदार सेवन-हित मम मानस अति मटक्यौ।
पद-पराग पाएं बिनु मो मन-मधुकर कबहूँ न सटक्यौ॥

[544]

(Rāga Vāgeśrī - Tāla Kaharavā)

राधासे भी लगता मुझको अधिक मधुर प्रिय 'राधा' नाम।
'राधा' शब्द कान पड़ते ही खिल उठती हिय-कली तमाम॥
मूल्य नित्य निश्चित है मेरा - 'प्रेम-प्रपूरित राधा-नाम'।
चाहे जो खरीद ले, ऐसा मुझे सुनाकर राधा-नाम॥
नारायण, शिव, ब्रह्मा, लक्ष्मी, दुर्गा, वाणी मेरे रूप।
प्राण-समान सभी प्रिय मेरे, सबका मुझमें भाव अनूप॥
पर राधा प्राणाधिक मेरी, अतिशय प्रिय, प्रियजन-सिरमौर।
राधा-सा कोई न कहीं है मेरा प्राणाधिक प्रिय और॥
अन्य सभी ये देव-देवियाँ बसती हैं नित मेरे पास।
प्रिया राधिकाका है मेरे वक्षःस्थलपर नित्य निवास॥

[545]

(Rāga Bhairavī - Tāla Kaharavā)

जिह्वाके मम अग्रभागपर रहे विराजित राधा-नाम।
मेरी आँखोंके सम्मुख नित रहे राधिका-रूप ललाम॥
कानोंमें नित रहे गूँजती राधा-कीर्ति-कथा अभिराम।
बना रहे श्रीश्रीराधाका गुण-गण-चिन्तन मन अविराम॥

ENGLISH TRANSLATION

[543]

(Raga Jaunapuri Todi - Tina Tala)

My mind is caught upon Radha's beauty.
It cannot attain Her, yet cannot withdraw, and so remains forever suspended there.
At the very first sight My eyes became fulfilled, and the mind never wandered elsewhere again.
Since then an ocean of joy has surged as I swallowed the nectar-rasa of Her form.
My mind sways intensely in longing to serve the generous tender shoots of Her feet.
Without receiving their pollen, the bee of My mind never moves away.

[544]

(Raga Vagesri - Tala Kaharava)

Even sweeter and dearer to Me than Radha is the name "Radha."
The instant the word "Radha" enters My ears, every bud of My heart blossoms.
My eternal fixed price is "Radha's name overflowing with love."
Anyone may purchase Me simply by making Me hear Radha's name in that way.
Narayana, Siva, Brahma, Lakshmi, Durga and Sarasvati are forms of Mine.
All are as dear as life, and each has a wonderful relation within Me.
But Radha is dearer than My life, supremely beloved and the crown of all My dear ones.
Nowhere is there another as dear to Me as Radha, more precious than life.
All these other gods and goddesses eternally dwell near Me,
but beloved Radhika forever resides upon My breast.

[545]

(Raga Bhairavi - Tala Kaharava)

May Radha's name forever shine upon the tip of My tongue.
May Radhika's exquisite form remain eternally before My eyes.
May the delightful account of Radha's glory forever resound within My ears.
May My mind remain ceaselessly absorbed in contemplating Sri Sri Radha's countless virtues.

ORIGINAL Hindi and Braj Bhasha

[546]

(Rāga Jaṅgalā - Tāla Kaharavā)

मानो या मत मानो, मुझको भी न मनानेकी कुछ चाह।
करो पूर्ण विश्वास भले, या मुझे जान लो बेपरवाह॥
मेरे पास 'प्रेम' नामक था जो कुछ, जैसा विमल पदार्थ।
उसको मैं दे चुका पूर्ण तुमको, मैं कहता तुम्हें यथार्थ॥

[547]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

'मैं प्रियतम, तू प्रेयसि मेरी' - यों कहना है निरा प्रवाद।
'तू मम प्राण, प्राण मैं तेरे' - यह भी है प्रलाप-संवाद॥
'तू मेरी, मैं तेरा' - राधे! यह भी नहीं साधु व्यवहार।
समुचित नहीं कभी हममें - 'तू-मैं' का कोई भेद-विचार॥

[548]

(Tune of Lāvanī - Tāla Kaharavā)

प्रिये! लखौ तुम सर्व-विलक्षण अपनौ रूप अनूप।
दोउ अनादि विहरत-विलसत हम, नव पद्धति, नव रूप॥
हम न रमण-रमणी यथार्थमें, न स्वकीय-परकीय।
प्रकृति-पुरुषहू नहीं, निरत नित शुचि क्रीड़ा कमनीय॥
निराकार-साकार न हम हैं, निर्विशेष-सविशेष।
नहीं सगुण-निर्गुण हम दोऊ, नहिं शेषी, नहिं शेष॥
माया-ब्रह्म, न मायामय हम, नहीं व्यक्त-अव्यक्त।
प्रेम पूर्णतम, प्रेम-रस-रसिक, रसमय, रस-आसक्त॥
नित नव विकसित मधुर हमारौ रूप अनन्त, अपार।
बढ़त नित्य निष्काम कामना, नित्य नवीन विहार॥
द्विभुज रूप, लावण्य ललित अति, अतुल, अनिर्वचनीय।
प्रेम-मूर्ति शुचि रूप-सुधा, सौन्दर्य नित्य रमणीय॥
प्रेम आत्मा, प्रेम बुद्धि-मन, इंद्रिय पूरण प्रेम।
स्थूल-सूक्ष्म-कारण-विरहित नित देहहू चिन्मय प्रेम॥

ENGLISH TRANSLATION

[546]

(Raga Jangala - Tala Kaharava)

Believe it or do not believe it; I have no desire to persuade you.
Place complete faith in Me if you wish, or regard Me as careless.
Whatever pure substance called "love" I possessed,
I have given entirely to you. I am telling you the truth.

[547]

(Raga Kalingara - Tala Kaharava)

To say, "I am the beloved and you are My lover," is merely a popular tale.
To say, "You are My life and I am your life," is also only the speech of delirium.
"You are Mine and I am yours," Radhe, is likewise not proper language.
No thought of a distinction between "you" and "I" is ever fitting between Us.

[548]

(Tune of Lavani - Tala Kaharava)

Beloved, behold Our incomparable nature, utterly distinct from everything.
We two, beginningless, eternally sport and shine in ever-new ways and ever-new forms.
In truth We are neither lover and beloved, nor wedded and unwedded lovers.
We are not even nature and spirit, though forever absorbed in pure and beautiful play.
We are neither formless nor formed, neither without attributes nor possessed of distinction.
We two are neither qualified nor unqualified, neither the whole nor a dependent part.
We are neither maya and Brahman nor made of maya, neither manifest nor unmanifest.
We are love at its fullest, rasikas of love-rasa, made of rasa and attached to rasa.
Our sweet, infinite and boundless form unfolds ever-new.
Desireless longing forever increases, and Our play is eternally fresh.
Our two-armed forms possess exceedingly graceful beauty, incomparable and indescribable.
They are embodiments of love, pure nectar of form and eternally enchanting beauty.
Love is Our self, love Our understanding and mind, and all Our senses are filled with love.
Without gross, subtle or causal bodies, even Our eternal bodies are conscious love.

ORIGINAL Hindi

Continuation of [548]

लीला सकल प्रेम-रसरूपा, नित नव प्रेमानन्द।
नित्य अबाध, अपरिमित, नव-नव लीला-गति स्वच्छन्द॥
सुर-मुनि समझि न पाये या कौं, गये जतन करि हार।
नित्य अचिन्त्यानन्त, अनिर्वचनीय विचित्र विहार॥

[549]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

सुन्दर-मधुर सदा मैं मुनि-मनको भी करता आकर्षण।
ऋषि-मुनि, मनुज-दनुज-सुर - सबपर करता सदा सुधा-वर्षण॥
वह मैं खिंचा नित्य रहता तव मुख-शशि-सुधा-पानके हेतु।
ललचाता, मैं सदा तरसता, करता भंग स्वयं श्रुति-सेतु॥
जिसके गुण-गण गाते नहीं अघाते अज-भव-शारद-शेष।
वही समुचित करता गुण-गान तुम्हारा मैं साग्रह सविशेष॥
जिसकी महिमाका न पा सका अबतक कोई कहीं न अन्त।
वही तुम्हारी महिमाका अनुभव करता अज्ञात, अनन्त॥
जो सब लोक-महेश्वर, अतुलैश्वर्य विश्व-भर्ता-धर्ता।
वह मैं तव पद-सेवनरत सुख-गौरवका अनुभव करता॥
नित्य सच्चिदानन्द-रूपकी भी वे वाञ्छित भाव-तरंग।
लहरातीं जब मुझे दीखतीं अति शुचि, पुलकित होते अंग॥
बह जाता मैं उनमें, प्यारी! रहता नहीं भिन्न कुछ तत्त्व।
कौन बता सकता कैसा, क्या अतुल तुम्हारा मर्म-महत्त्व॥

[550]

(Rāga Mālakauṃsa - Tīna Tāla)

राधिके! तुम मम जीवन-मूल।
अनुपम अमर प्राण-संजीवनि, नहिं कहूँ कोउ समतूल॥
जस सरीर में निज-निज थानहिं सबही शोभित अंग।
किंतु प्रान बिनु सबहि व्यर्थ, नहिं रहत कतहूँ कोउ रंग॥
तस तुम प्रिये! सबनि के सुख की एकमात्र आधार।
तुम्हरे बिना नहीं जीवन-रस, जासौं सब कौ प्यार॥

ENGLISH TRANSLATION

Continuation of [548]

Every lila is made of love-rasa and ever-new bliss of love.
Its course is eternally unobstructed, immeasurable and freely assumes ever-new movements.
Gods and sages could not understand it and abandoned their efforts in defeat.
Its wondrous play is eternally inconceivable, infinite and indescribable.

[549]

(Raga Bhimapalasi - Tala Kaharava)

Forever beautiful and sweet, I attract even the minds of sages.
I eternally shower nectar upon seers, sages, humans, demons and gods.
Yet I remain forever drawn to drink the nectar of the moon of Your face.
I continually yearn and thirst, Myself breaking the boundaries of revealed scripture.
Brahma, Siva, Sarasvati and Sesa never tire of singing My countless virtues,
yet I am the one who earnestly and especially sings Your virtues as they deserve.
No one anywhere has yet discovered an end to My glory,
yet I experience Your glory as unknowable and infinite.
I am the great Lord of every realm, of incomparable sovereignty, sustainer and bearer of the world,
yet absorbed in serving Your feet I experience happiness and honor.
When I see those supremely pure waves of feeling, desired even by the eternal form of existence, consciousness and bliss,
surging before Me, every limb thrills.
Beloved, I am swept into them and no separate reality remains.
Who can describe the incomparable nature and greatness of Your mystery?

[550]

(Raga Malakaunsa - Tina Tala)

Radhike, You are the root of My life,
the incomparable, immortal, life-restoring elixir, without an equal anywhere.
Just as all the limbs adorn the body, each in its own place,
yet without life all are useless and no beauty remains anywhere,
so, Beloved, You alone are the foundation of everyone's happiness.
Without You there is no rasa of life, through which all become dear.

ORIGINAL Hindi

Continuation of [550]

तुम्हरे प्राननि सौं अनुप्रानित, तुम्हरे मन मनवान।
तुम्हरौ प्रेम-सिन्धु-सीकर लै करौं सबहि रसदान॥
तुम्हरे रस-भंडार पुण्य तैं पावत भिक्षुक चून।
तुम सम केवल तुमहि एक हौ, तनिक न मानौ ऊन॥
सोऊ अति मरजादा, अति सम्भ्रम-भय-दैन्य-सँकोच।
नहिं कोउ कतहूँ कबहुँ तुम-सी रसस्वामिनि निःसंकोच॥
तुम्हरौ स्वत्व अनन्त नित्य, सब भाँति पूर्ण अधिकार।
कायव्यूह निज रस-वितरण करवावति परम उदार॥
तुम्हरी मधुर रहस्यमई मोहनि माया सौं नित्य।
दक्षिण वाम रसास्वादन हित बनतौ रहूँ निमित्त॥

[551]

(Rāga Bhairavī - Tīna Tāla)

हे आराध्या राधा! मेरे मनका तुझमें नित्य निवास।
तेरे ही दर्शन कारण मैं करता हूँ गोकुलमें वास॥
तेरा ही रस-तत्त्व जानना, करना उसका आस्वादन।
इसी हेतु दिन-रात घूमता मैं करता वंशीवादन॥
इसी हेतु स्नानको जाता, बैठा रहता यमुना-तीर।
तेरी रूपमाधुरीके दर्शनहित रहता चित्त अधीर॥
इसी हेतु रहता कदम्बतल, करता तेरा ही नित ध्यान।
सदा तरसता चातककी ज्यों, रूप-स्वातिका करने पान॥
तेरी रूप-शील-गुण-माधुरी मधुर नित्य लेती चित चोर।
प्रेमगान करता नित तेरा, रहता उसमें सदा विभोर॥

[552]

(Rāga Paraja - Tīna Tāla)

हे वृषभानुराजनन्दिनि! हे अतुल प्रेम-रस-सुधा-निधान!
गाय चराता वन-वन भटकूँ, क्या समझूँ मैं प्रेम-विधान!
ग्वाल-बालकोंके सँग डोलूँ, खेलूँ सदा गँवारू खेल।
प्रेम-सुधा-सरिता तुमसे मुझ तप्त धूलका कैसा मेल!

ENGLISH TRANSLATION

Continuation of [550]

All lives are animated by Your life, and all minds receive mind from Yours.
Taking a droplet from Your ocean of love, I bestow rasa upon everyone.
Through the merit of Your treasury of rasa, beggars receive a pinch.
You alone are equal to Yourself; never consider Yourself lacking in the slightest.
Even the highest beloved remains restrained by decorum, awe, fear, humility and reserve.
Nowhere and never is there another fearless sovereign of rasa like You.
Your ownership is eternally infinite and Your authority complete in every way.
Supremely generous, You distribute Your rasa through expansions of Your own body.
By Your sweet, mysterious and enchanting maya,
I eternally become the instrument for tasting the submissive and contrary moods of rasa.

[551]

(Raga Bhairavi - Tina Tala)

O worshipful Radha, My mind dwells eternally in You.
Only to behold You do I reside in Gokula.
To know the reality of Your rasa and taste it,
I wander day and night playing the flute.
For that same purpose I go to bathe and sit upon the Yamuna's bank.
My heart remains restless to behold the sweetness of Your form.
For that purpose I remain beneath the kadamba tree and forever meditate only upon You.
Like a cataka bird I continually thirst to drink the Svati rain of Your beauty.
The sweetness of Your form, character and virtues eternally steals My heart.
I forever sing Your song of love and remain always absorbed within it.

[552]

(Raga Paraja - Tina Tala)

O daughter of King Vrsabhanu, O incomparable treasury of the nectar of love-rasa!
I wander from forest to forest herding cows; what can I understand of love's ordinance?
I roam with cowherd boys and always play rustic games.
What kinship could there be between You, a river of love's nectar, and Me, heated dust?

ORIGINAL Hindi

Continuation of [552]

तुम स्वामिनि अनुरागिणि! जब देती हो प्रेमभरे दर्शन।
तब अति सुख पाता मैं, मुझपर बढ़ता अमित तुम्हारा ऋण॥
कैसे ऋणका शोध करूँ मैं, नित्य प्रेम-धनका कंगाल!
तुम्हीं दया कर प्रेमदान दे मुझको करती रहो निहाल॥

[553]

(Rāga Bhairavī, tune - Tīna Tāla)

हे प्रियतमे राधिके! तेरी महिमा अनुपम अकथ अनन्त।
युग-युगसे गाता मैं अविरत, नहीं कहीं भी पाता अन्त॥
सुधानन्द बरसाता हियमें तेरा मधुर वचन अनमोल।
बिका सदाके लिये मधुर दृग-कमल कुटिल भ्रुकुटीके मोल॥
जपता तेरा नाम मधुर अनुपम मुरलीमें नित्य ललाम।
नित अतृप्त नयनोंसे तेरा रूप देखता अति अभिराम॥
कहीं न मिला प्रेम शुचि ऐसा, कहीं न पूरी मनकी आश।
एक तुझीको पाया मैंने, जिसने किया पूर्ण अभिलाष॥
नित्य तृप्त, निष्काम नित्यमें मधुर अतृप्ति, मधुरतम काम।
तेरे दिव्य प्रेमका है यह जादूभरा मधुर परिणाम॥

[554]

(Rāga Jūjharī - Tāla Kaharavā)

राधे, हे प्रियतमे, प्राण-प्रतिमे, हे मेरी जीवन-मूल!
पलभर भी न कभी रह सकता, प्रिये मधुर! मैं तुमको भूल॥
श्वास-श्वासमें तेरी स्मृतिका नित्य पवित्र स्रोत बहता।
रोम-रोम अति पुलकित तेरा आलिंगन करता रहता॥
नेत्र देखते तुझे नित्य ही, सुनते शब्द मधुर यह कान।
नासा अंग-सुगन्ध सूँघती, रसना अधर-सुधा-रस-पान॥
अंग-अंग शुचि पाते नित ही तेरा प्यारा अंग-स्पर्श।
नित्य नवीन प्रेम-रस बढ़ता, नित्य नवीन हृदयमें हर्ष॥

ENGLISH TRANSLATION

Continuation of [552]

O loving sovereign, when You grant a vision filled with love,
I receive immense happiness, and My immeasurable debt to You increases.
How can I repay that debt when I am eternally impoverished of love's wealth?
Be merciful and forever bless Me by giving the gift of love.

[553]

(Raga Bhairavi, tune - Tina Tala)

O most beloved Radhike, Your glory is incomparable, ineffable and infinite.
Age after age I sing it without cease, yet nowhere find its end.
Your priceless sweet speech rains the bliss of nectar within My heart.
I have sold Myself forever for the price of Your sweet lotus eyes and curving brows.
Within My flute I continually repeat Your incomparable sweet name.
With eternally unsatisfied eyes I behold Your supremely delightful form.
Nowhere else have I found such pure love, and nowhere else was My heart's hope fulfilled.
I found You alone, and You fulfilled every longing.
Within Me, eternally fulfilled and eternally desireless, are sweet dissatisfaction and the sweetest desire.
This is the magical, honeyed result of Your divine love.

[554]

(Raga Jujhari - Tala Kaharava)

Radhe, O most beloved, image of My life, root of My existence!
Sweet Beloved, I cannot forget You even for a moment.
With every breath, the eternally pure current of Your remembrance flows.
Every hair, thrilled with joy, remains engaged in embracing You.
My eyes forever see You, and these ears hear Your sweet words.
The nose inhales the fragrance of Your limbs, and the tongue drinks nectar-rasa from Your lips.
Every limb eternally receives the pure touch of Your beloved limbs.
Ever-new love-rasa increases, and ever-new joy arises within the heart.

ORIGINAL Hindi

[555]

(Rāga Śivarañjanī - Tīna Tāla)

मेरा तन-मन सब तेरा ही, तू ही सदा स्वामिनी एक।
अन्योंका उपभोग्य न भोक्ता है कदापि, यह सच्ची टेक॥
तन समीप रहता न स्थूलतः, पर जो मेरा सूक्ष्म शरीर।
क्षणभर भी न विलग रह पाता, हो उठता अत्यन्त अधीर॥
रहता सदा जुड़ा तुझसे ही, अतः बसा तेरे पद-प्रान्त।
तू ही उसकी एकमात्र जीवनकी जीवन है निश्चित॥
हुआ न होगा अन्य किसीका उसपर कभी तनिक अधिकार।
नहीं किसीको सुख देगा, लेगा न किसीसे किसी प्रकार॥
यदि वह कभी किसीसे किंचित् दिखता करता-पाता प्यार।
वह सब तेरे ही रसका बस, है केवल पवित्र विस्तार॥
कह सकती तू मुझे सभी कुछ, मैं तो नित तेरे आधीन।
पर न मानना कभी अन्यथा, कभी न कहना निजको दीन॥
इतने पर भी मैं तेरे मनकी न कभी हूँ कर पाता।
अतः बना रहता हूँ संतत तुझको दुखका ही दाता॥
अपनी ओर देख तू मेरे सब अपराधोंको जा भूल।
करती रह कृतार्थ मुझको दे पावन पद-पंकजकी धूल॥

[556]

(Rāga Vāgeśrī - Tīna Tāla)

राधे! तू ही चित्तरंजनी, तू ही चेतनता मेरी॥
तू ही नित्य आत्मा मेरी, मैं हूँ बस, आत्मा तेरी॥
तेरे जीवनसे जीवन है, तेरे प्राणोंसे हैं प्राण।
तू ही मन, मति, चक्षु, कर्ण, त्वक्, रसना, तू ही इन्द्रिय-घ्राण॥
तू ही स्थूल-सूक्ष्म इन्द्रियके विषय सभी मेरे सुखरूप।
तू ही मैं, मैं ही तू बस, तेरा-मेरा सम्बन्ध अनूप॥
तेरे बिना न मैं हूँ, मेरे बिना न तू रखती अस्तित्व।
अविनाभाव विलक्षण यह सम्बन्ध, यही बस, जीवन-तत्त्व॥

ENGLISH TRANSLATION

[555]

(Raga Sivaranjani - Tina Tala)

My body and mind belong wholly to You; You alone are forever My sovereign.
They can never be enjoyed by or enjoy another; this is a true and steadfast vow.
Though My gross body does not remain physically near You, My subtle body
cannot remain apart for even a moment and becomes intensely restless.
It remains always joined only to You and therefore dwells at the border of Your feet.
You alone are certainly the single life of its life.
No one else has ever had the slightest right over it.
It will give pleasure to no one, nor receive pleasure from anyone in any way.
If it ever appears to give or receive even a little love from someone,
that is only a pure extension of Your own rasa.
You may say anything to Me, for I am eternally under Your rule.
But never misunderstand, and never call Yourself poor or subordinate.
Even so, I can never act fully according to Your heart,
and therefore continually remain the giver of sorrow to You.
Look toward Your own goodness and forget all My offenses.
Keep blessing Me with the dust of Your holy lotus feet.

[556]

(Raga Vagesri - Tina Tala)

Radhe, You alone delight My heart; You alone are My consciousness.
You alone are eternally My self, while I am only Your self.
My life comes from Your life, and My breath from Your breath.
You are mind, understanding, eyes, ears, skin, tongue and the power of smell.
You are every gross and subtle object of the senses, each a form of My happiness.
You are Me and I am You; the relationship of Yours and Mine is incomparable.
Without You I do not exist, and without Me You do not retain existence.
This extraordinary, inseparable relationship alone is the reality of life.

ORIGINAL Hindi

[557]

(Rāga Bhairavī - Tīna Tāla)

राधा! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और।
लहराता अत्यन्त सुधा-रस-सागर, जिसका ओर न छोर॥
मैं नित रहता डूबा उसमें, नहीं कभी ऊपर आता।
कभी तुम्हारी ही इच्छासे हूँ लहरोंमें लहराता॥
पर वे लहरें भी गाती हैं एक तुम्हारा रम्य महत्त्व।
उनका सब सौन्दर्य और माधुर्य तुम्हारा ही है स्वत्व॥
तो भी उनके तदाकार रूपमें ही बस, मैं हूँ लहराता।
केवल तुम्हें सुखी करनेको सहज कभी ऊपर आता॥
एकछत्र स्वामिनि तुम मेरी अनुकम्पा अति बरसाती।
रखकर सदा मुझे सन्निधिमें जीवनके क्षण सरसाती॥
अमित नेत्रसे गुण-दर्शन कर, सदा सराहा ही करती।
सदा बढ़ाती सुख अनुपम, उल्लास अमित उरमें भरती॥
सदा सदा मैं सदा तुम्हारा, नहीं कदा कोई भी अन्य।
कहीं जरा भी कर पाता अधिकार दासपर सदा अनन्य॥
जैसे मुझे नचाओगी तुम, वैसे नित्य करूँगा नृत्य।
यही धर्म है, सहज प्रकृति यह, यही एक स्वाभाविक कृत्य॥

[558]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

राधे! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और।
रहता मैं तुममें ही निशि-दिन, अन्य कहीं भी मुझे न ठौर॥
सदा तुम्हारा ही मैं पूरा, तब भी नित ललचाता चित्त।
तुम ही मेरी नित्य सम्पदा, तुम ही मेरा जीवन-वित्त॥
सदा मानती रहो प्रियतमे! अपना ही तुम मुझको दास।
सदा तुम्हारा ही मैं केवल, रखो प्रिये! यह दृढ़ विश्वास॥
नहीं वासना किसी तरहकी, नहीं मुझे कोई भी चाह।
नहीं मुझे किंचित् भी कैसी भी कुछ स्थितिकी है परवाह॥

ENGLISH TRANSLATION

[557]

(Raga Bhairavi - Tina Tala)

Radha, You alone are like Yourself; nowhere is there another comparison.
An immense ocean of nectar-rasa surges without shore or limit.
I remain forever submerged within it and never rise to the surface.
Only by Your desire do I sometimes move among its waves.
Yet even those waves sing only of Your lovely greatness.
All their beauty and sweetness belong to You alone.
Even then I move only within their forms, which are shaped entirely like You.
Only to make You happy do I sometimes naturally rise above them.
You are My sole sovereign and shower immense compassion.
Keeping Me always near, You fill every moment of life with rasa.
Beholding My virtues with countless eyes, You forever praise them.
You continually increase incomparable joy and fill the heart with limitless delight.
Always and forever I am eternally Yours; no other can ever
exercise even the slightest right over this eternally exclusive servant.
However You make Me dance, so shall I dance forever.
This is My dharma, My natural disposition and My one spontaneous act.

[558]

(Raga Kalingara - Tala Kaharava)

Radhe, You alone are like Yourself; nowhere is there another comparison.
Day and night I dwell only within You; nowhere else have I a place.
I am always wholly Yours, yet My heart remains forever eager.
You are My eternal wealth and the treasure of My life.
Most beloved, always regard Me as Your own servant.
I am forever Yours alone; hold this firm faith, Beloved.
I have no craving of any kind and no desire whatever.
I do not care in the slightest about any condition whatsoever.

ORIGINAL Hindi

Continuation of [558]

तुम्हें छोड़ यदि अन्य कहीं भी, कभी दीखता मेरा वास।
उस क्षण भी यथार्थमें रहता तुममें मेरा नित्य निवास॥
किसी रूप-गुण-शील-महत्ताका न कभी मेरे मन चाव।
एक तुम्हारे सिवा दीखता सब कुछ मुझे अवस्तु, अभाव॥
अतः कहीं भी, कभी न होता मेरा सत्य प्रेम, सद्भाव।
मिलना-जुलना, कहना-सुनना होते सभी बाहरी भाव॥
एक तुम्हारा ही होता शुचि उसमें भी महत्त्व-विस्तार।
जिससे तव पद-कमलोंमें आ झुक जाये सारा संसार॥
समझ सकें सब विषय-वासना-रहित विशुद्ध प्रेमका तत्त्व।
जान सकें सब पूर्ण त्यागमय रतिका जिससे पूत महत्त्व॥
यह भी गौण, सहज ही केवल होता लीलाका उन्मेष।
केवल एक तुम्हारे अंदर, तुमसे ही सब शेषी-शेष॥
तुममें कभी, कहीं कैसी भी नहीं वासनाका लवलेश।
स्व-सुख-वाञ्छारहित परम शुचि मत्सुख-सुखी भाव सविशेष॥
इसी परम रस मधुर सदा शुचितमका करता मैं आस्वाद।
नहीं अघाता, नित्य नयी बढ़ती रहती आशा अविवाद॥

[559]

(Rāga Jaṅgalā - Tāla Kaharavā)

हे राधे वृषभानुनन्दिनी, मम मन-नन्दिनि सुषमागार।
तेरी परम सुखद सुस्मृति ही है मेरी जीवन-आधार॥

ENGLISH TRANSLATION

Continuation of [558]

If I ever appear to dwell anywhere apart from You,
even at that moment My eternal dwelling truly remains within You.
My mind never longs for anyone's form, virtues, character or greatness.
Apart from You alone, everything appears to Me unreal and absent.
Therefore nowhere and never do My true love and pure feeling arise elsewhere.
Meeting, social exchange, speaking and listening are all merely outward actions.
Even within them only Your pure greatness expands,
so that the entire world may come and bow before Your lotus feet.
Thus all may understand pure love free from craving for sense objects
and know the holy greatness of affection composed of complete renunciation.
Even this is secondary, merely a spontaneous unfolding of lila.
Within You alone, and only through You, all relations of whole and part exist.
Within You there is never, anywhere, even the slightest trace of craving.
Yours is the distinctive, supremely pure mood free of desire for Your own happiness, finding joy only in My joy.
I forever taste this sweetest, purest and supreme rasa.
I am never satisfied, and ever-new longing continually increases.

[559]

(Raga Jangala - Tala Kaharava)

O Radhe, daughter of Vrsabhanu, delight of My mind and treasury of beauty,
Your supremely blissful remembrance alone is the foundation of My life.

ORIGINAL Hindi

Continuation of [559]

कुटिल नयन कज्जल-अनुरंजित, अति विशाल, रसभरे ललाम।
बंकिम भ्रुकुटि पंचशर-शर-सी, सुघड़ नासिका शोभा-धाम॥
परमाह्लादिनि ह्लादिनि श्यामा प्रेम-सुधा-रस-उदधि अपार। तेरी०
मधुकर-कृष्ण, मनोहर, चिक्कण चिकुर सुशोभित वेणि अनूप।
सुमन सुगन्धित गुँधे मनोरम, मणिमय मुकुट, विलक्षण रूप॥
नित नव अनुरागिनि, बड़भागिनि, भूषण विविध विराजित अंग।
वक्ष उतुंग कंचुकी-शोभित, शीश चूनरी मोहन रंग॥
चिबुक मनोहर, कम्बु-कण्ठ, कमनीय कुसुम-मुक्ता-मणिहार। तेरी०
मन्द उदर रेखात्रय-राजित, नाभि गभीर-मधुर-अभिराम।
कृश कटि सुन्दर किंकिणि शोभित, कर-पद मेंहदी रची सुठाम॥
सकल कला-निधि, गुण-निधि, गुण-वर्णन-अक्षम श्रुति-शारद-शेष।
मन्मथ-मन्मथ-मानस-मन्थिनि सदा सुहागिनि सुन्दर वेष॥
नित्य निकुंजेश्वरी नव-कुंजविहारिणि करती नित्य विहार। तेरी०

[560]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

प्रिये! तुम्हारा-मेरा यह अति निर्मल परम प्रेम-सम्बन्ध।
सदा शुद्ध आनन्दरूप है, इसमें नहीं काम-दुर्गन्ध॥
कबसे है, कुछ पता नहीं, पर जाता नित अनन्तकी ओर।
पूर्ण समर्पण किसका किसमें, कहीं नहीं मिलता कुछ छोर॥
सदा एक, पर सदा बने दो करने लीला-रस-आस्वाद।
कभी न बासी होता रस यह, कभी नहीं होता विस्वाद॥
नित्य नवीन मधुर लीला-रस भी न भिन्न, पर रहता भिन्न।
नव-नव रस-सुख सर्जन करता, कभी न होने देता खिन्न॥
परम सुहृद, धन परम, परम आत्मीय, परम प्रेमास्पदरूप।
हम दोनों दोनोंके हैं नित, बने रहेंगे नित्य अनूप॥
कहते नहीं, जनाते कुछ भी कभी परस्पर भी यह बात।
रहते बसे हृदयमें दोनों दोनोंके पुनीत अवदात॥

ENGLISH TRANSLATION

Continuation of [559]

Your curving eyes, darkened with collyrium, are vast, exquisite and filled with rasa.
Your arched brows are like the arrows of the five-arrowed god, and Your graceful nose is an abode of beauty.
O supreme giver of delight, dark Hladini, boundless ocean of the nectar of love-rasa, Your...
Your dark, enchanting, glossy curls are beautifully braided in an incomparable plait.
Fragrant flowers are woven through it, and a jeweled crown gives it extraordinary beauty.
Ever-fresh in love and greatly blessed, Your limbs shine with varied ornaments.
Your high breast is adorned by a bodice, and a captivating veil covers Your head.
Your chin is lovely, Your neck conch-like, and charming garlands of flowers, pearls and jewels adorn You. Your...
Your gentle abdomen is graced by three lines, and Your deep navel is sweet and delightful.
A beautiful girdle of bells adorns Your slender waist, and henna elegantly colors Your hands and feet.
You are the treasury of every art and virtue; scripture, Sarasvati and Sesa cannot describe Your qualities.
You churn the mind of Him who agitates Cupid, forever auspiciously married and beautifully dressed.
Eternal queen of the bowers, You forever sport within ever-new groves. Your...

[560]

(Raga Bhimapalasi - Tala Kaharava)

Beloved, this supremely pure relationship of love between You and Me
is forever a form of pure bliss, without the foul odor of lust.
No one knows when it began, yet it moves eternally toward infinity.
Whose complete surrender is within whom? No boundary can be found anywhere.
Forever one yet eternally becoming two, We taste lila-rasa.
This rasa never grows stale and never becomes tasteless.
The ever-new sweet rasa of lila is not different, yet remains distinct.
It creates ever-new happiness of rasa and never permits weariness.
Each is the other's supreme friend, greatest treasure, closest intimate and highest object of love.
We two belong eternally to one another and shall remain forever incomparable.
We never tell or indicate this even to each other.
Each dwells in the other's pure and stainless heart.

ORIGINAL Hindi

Continuation of [560]

नहीं किसीसे लेन-देन कुछ, जगमें नहीं किसीसे काम।
नहीं कभी कुछ इन्द्रिय-सुखकी कलुष-कामना अपगति-धाम॥
नहीं कर्मका कहीं प्रयोजन, नहीं ज्ञानका तत्त्वादेश।
नहीं भक्ति-साधन विधि-संगत, नहीं योग अष्टांग विशेष॥
नहीं मुक्तिका स्थान कहीं भी, नहीं बन्ध-भयका लवलेश।
आत्मसात् सब हुआ प्रेम-सागरमें, कुछ भी बचा न शेष॥
प्रेम-उदधि वह तल गभीरमें रहता शान्त, अडोल, अतोल।
पर उसमें उन्मुक्त उठा करते हैं नित्य अमित हिल्लोल॥
उठती वहीं असंख्य रूपमें ऊपर उसमें विपुल तरंग।
पर उन तरुण तरंगोंमें भी उसकी शान्ति न होती भंग॥
अडिग, शान्त, अक्षोभ सदा गम्भीर सुधामय प्रेम-समुद्र।
रहता नित्य उच्छलित, नित्य तरंगित, नृत्य-निरत अक्षुद्र॥
शान्त नित्य नव-नर्तनमय वह परम मधुर रस-निधि सविशेष।
लहराता रहता अनन्त वह नित्य हमारे शुचि हृद्देश॥
उसकी विविध तरंगें ही करतीं नित नव-लीला-उन्मेष।
वही हमारा जीवन है, है वहीं हमारा शेषी-शेष॥
कौन निर्वचन कर सकता, जब सुर-मुनि-परमहंस असमर्थ।
भोक्ता-भोग्य-रहित विचित्र अति गति, कहना-सुनना सब व्यर्थ॥

[561]

(Rāga Jaṅgalā - Tāla Kaharavā)

प्राणेश्वरि! निश्चय ही तू ही है मेरी आत्मा अभिराम।
तुममें सदा रमण करता मैं, इससे कहते 'आत्माराम'॥
मेरे तन-मन, मति-गतिकी है एकमात्र तू ही आधार।
तू ही जीवनका मधुमय रस, तू ही है बस, जीवन-सार॥
तू ही है सर्वस्व प्रिये! है तू ही मेरी जीवन-मूल।
तब कैसे यह है सम्भव मैं लवभर तुझको जाऊँ भूल॥

ENGLISH TRANSLATION

Continuation of [560]

There is no transaction with anyone and no worldly business with another.
Never is there a polluted desire for sensory pleasure, that abode of degradation.
There is no purpose for action, no instruction in the principles of knowledge,
no regulated practice of devotion and no special eight-limbed yoga.
Liberation has no place, and there is not the slightest fear of bondage.
Everything has been absorbed into the ocean of love; nothing remains.
At its profound depth that ocean of love stays peaceful, motionless and immeasurable,
yet immeasurable surges rise freely within it forever.
Countless abundant waves in many forms rise upon its surface,
but even those youthful waves do not disturb its peace.
Steady, peaceful, unagitated and profound, that nectar-filled ocean of love
forever overflows, eternally waves and remains absorbed in a boundless dance.
Peaceful yet filled with ever-new dancing, that supremely sweet treasury of rasa
surges infinitely and eternally within the pure region of Our hearts.
Its varied waves alone unfold ever-new lilas.
It is Our life, and within it rests every relation of whole and part.
Who can define it when gods, sages and paramahamsas are powerless?
Its movement, devoid of enjoyer and enjoyed, is utterly wondrous; speaking and hearing are futile.

[561]

(Raga Jangala - Tala Kaharava)

Sovereign of My life, You alone are certainly My delightful self.
Because I forever delight within You, I am called Atmarama, one who delights in the self.
You alone are the foundation of My body and mind, understanding and movement.
You are the honeyed rasa of life; You alone are life's essence.
Beloved, You are My everything and the very root of My life.
How then could it be possible for Me to forget You even for an instant?

ORIGINAL Hindi

[562]

(Rāga Bhinnaṣaḍja - Tāla Kaharavā)

प्रिये! तुम्हारी महान महिमा मन-वाणीसे परे अनन्त।
लाख देव-जीवनमें गानेपर भी कहीं न आता अन्त॥
दिव्य रूप-सौन्दर्य, भाव, गुण, दिव्य-मधुर माधुर्य महान।
पूर्ण अनन्त सहज पावन तुम, इन सबकी अनन्त हो खान॥
तुम्हें दीखता किंतु न निजमें तनिक रूप, गुण, भाव, महत्त्व।
यह है शुचितम दैन्य प्रेम-पावनका, जो स्वाभाविक तत्त्व॥
देती रहती मुझे अमित सुख नित्य-निरन्तर परम उदार।
होता कभी विराम न पलभर, बहती नित्य अमृत रस-धार॥
सहज समर्पण किया सहित मन-बुद्धि दिव्य आत्मा सर्वस्व।
रखा एक मेरी स्मृतिको, मेरे सुखको ही बना निजस्व॥
सतत दे रही रत्न दिव्य सुख नित्य नवीन, नवीन प्रकार।
घटता नहीं तथापि तुम्हारा रंचक दिव्य रत्न-भण्डार॥
पर न देखती, नहीं जानती इस अनवरत दानकी बात।
वस्तु-योग्यता हीन-दीन लखती रहती निजको दिन-रात॥
मिलता तुमसे मुझे अनोखा सुख, मिलता नित नव रस-भाव।
बढ़ता ऋण, पर बढ़ता तुमसे नित नव सुख पानेका चाव॥
मूल-व्याज दोनों नित बढ़ते - यों नित ऋण बढ़ रहा अपार।
सदा रहूँगा ऋणी तुम्हारा मैं प्रियतमे! जीवनाधार॥

[563]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

मिली सदा रहतीं तुम मुझमें, मैं तुममें रहता नित युक्त।
प्रेम-हेतु दो बने परस्पर रहते लीलासे अनुरक्त॥
दोके बिना न हो पाता यह लीला-रस-वितरण-आस्वाद।
इसीलिये दो बने हुए नित लीला-रत रहते अविवाद॥

ENGLISH TRANSLATION

[562]

(Raga Bhinnasadja - Tala Kaharava)

Beloved, Your great and infinite glory lies beyond mind and speech.
Even if sung through a hundred thousand divine lifetimes, its end could not be reached.
Divine beauty of form, feeling and virtue, great divine and honeyed sweetness,
You are complete, infinite and naturally pure, the boundless treasury of them all.
Yet You perceive not the slightest beauty, virtue, feeling or greatness within Yourself.
This is the purest humility, the natural essence of love's holiness.
Supremely generous, You bestow immeasurable happiness upon Me eternally and without cease.
The current of nectar-rasa forever flows, never pausing even for a moment.
You naturally surrendered everything: mind, understanding, divine self and all possessions.
You retained only remembrance of Me and made My happiness Your sole property.
You continually give jewels of divine happiness, ever-new and of ever-new kinds,
yet Your divine treasury of jewels does not diminish in the slightest.
You neither see nor know that this ceaseless giving occurs.
Day and night You regard Yourself as poor, unworthy of the gift and without substance.
From You I receive extraordinary happiness and ever-new moods of rasa.
My debt increases, yet My desire to receive ever-new joy from You also grows.
Principal and interest both continually increase; thus the boundless debt grows forever.
Beloved foundation of My life, I shall remain eternally indebted to You.

[563]

(Raga Bhimapalasi - Tala Kaharava)

You remain forever united within Me, and I eternally dwell joined within You.
For love's sake We become two and remain mutually absorbed in lila.
Without two, the distribution and tasting of lila-rasa could not occur.
Therefore We eternally remain as two, indisputably absorbed in lila.

ORIGINAL Hindi

[564]

(Rāga Vāgeśrī - Tāla Kaharavā)

सुमधुर स्मरण तुम्हारा - मेरा बना आजकल पूरा जीवन।
पलभर बिना तुम्हारे रहना नहीं मानता है मचला मन॥
जाग्रत्-स्वप्न - सभीमें, राधे! भरी सदा रहती तुम अंदर।
बना तुम्हारे लिये मधुर यह मेरा अति सुखमय मन-मन्दिर॥
रहती सदा बसी तुम इसमें, निज अधिकार पूर्ण इसपर कर।
क्षण-क्षणमें नव-नव सुख देती मुझको, राधे! परम मधुरतर॥
मधुर, मधुरतम मिलन तुम्हारा नित्य बना रहता है प्रतिपल।
परम पवित्र भाव-मुख-दर्शन कर मैंने पाया वाञ्छित फल॥

[565]

(Rāga Toḍī - Tāla Kaharavā)

तेरी चिन्ता, तेरी पीड़ा, तेरा दुःख, विषम उर-दाह।
तेरे मनकी सभी असुन्दर-सुन्दर मीठी-खारी चाह॥
सभी, प्रिये! वे मुझमें होतीं, होंगी आगे भी अनुभूत।
तन-मन तेरे सारे मुझमें मिलकर परम हो गये पूत॥
मेरे पावन पूत हृदयकी पूत वासना तुममें जाग।
करती सदा मुझे प्रतिभावित, प्रकटाती विशुद्ध अनुराग॥
वही परम अनुराग-भाव बन सदा खेलता नाना रंग।
महाभावमें परिणत हो, वह करता उदय अनन्त तरंग॥
ये विशुद्धतम विपुल तरंगें हैं सब मेरा मधुमय रूप।
मैं ही तू-मैं दोनों बन नित करता रास-विलास अनूप॥
बन जाता मैं दारुण दुःख-वियोग, परम सुखमय संयोग।
तेरे अंदर रोकर-हँसकर करता नित निज रस-सम्भोग॥
इस अनुपम लीला-रहस्यको समझ, पृथकताका तज भान।
लीला, लीलाकर्ता-भोक्ता, मैं-तू सदा एक भगवान॥

ENGLISH TRANSLATION

[564]

(Raga Vagesri - Tala Kaharava)

These days, Your supremely sweet remembrance has become My entire life.
My restless mind refuses to remain without You even for an instant.
In waking and dream, Radhe, You forever fill My interior.
This sweet and exceedingly blissful temple of My mind was made for You.
You always dwell within it, exercising complete authority.
Supremely sweet Radhe, You give Me ever-new happiness moment by moment.
Your sweet, sweetest meeting remains eternally present at every moment.
Beholding the face of Your supremely pure mood, I have received the fruit I desired.

[565]

(Raga Todi - Tala Kaharava)

Your anxiety, Your pain, Your sorrow and the fierce burning of Your heart,
all the ugly and beautiful, sweet and bitter desires within Your mind,
Beloved, all are experienced within Me and will be experienced hereafter.
Your entire body and mind, blended into Me, have become supremely pure.
The pure longing of My holy, stainless heart awakens within You,
forever making Me manifest in You and revealing stainless love.
That same feeling becomes supreme attachment and forever plays in countless colors.
Transforming into mahabhava, it gives rise to infinite waves.
All these abundant and utterly pure waves are My honeyed form.
I alone eternally become both You and Me and perform incomparable rasa play.
I become the terrible sorrow of separation and the supremely blissful union.
Weeping and laughing within You, I eternally enjoy My own rasa.
Understand this incomparable secret of lila and abandon awareness of separateness.
The lila, the performer and enjoyer of lila, I and You, are eternally the one Bhagavan.

ORIGINAL Hindi

[566]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

आतुर मैं अत्यन्त सदा तुमसे मिलनेको रहता।
मनकी बात किसीसे पर मैं कभी नहीं कुछ कहता॥
मेरी वह आत्यन्तिक आतुरता आकर्षित करती।
तुमको तुरत खींचकर मेरे तन-मनमें है भरती॥
भीतर-बाहर तुम्हें प्राप्तकर मैं निहाल हो जाता।
मधुमय स्पर्श तुम्हारा पाकर मेरा 'मैं' खो जाता॥
रह जाती हो एक तुम्हीं अपनी ही महिमा लेकर।
मुझे मिला लेती अपनेमें अपना सब कुछ देकर॥
हो जाते हम एक उसी क्षण, पृथक भान मिट जाता।
अतुल, अनिर्वचनीय, अचिन्त्यानन्त प्रेम छा जाता॥
किससे कौन मिले हैं, किसके कौन प्रिया-प्रियतम हैं?
जान नहीं पाते, कह पाते नहीं, कौन तुम-हम हैं?
सदा एक थे, सदा एक हैं, एक सदैव रहेंगे।
नहीं सुनेंगे कभी किसीकी, कुछ भी नहीं कहेंगे॥

[567]

(Dohā)

विषय-कामना, भोग-रति इन्द्रिय-सुखका चाव।
नहीं तुम्हारे हृदयमें ये तीनों दुर्भाव॥
इह-परके सुख-भोगसे तुमको सहज विराग।
मेरे सुखमें ही सदा पूर्ण नित्य अनुराग॥
छोड़ न सकता इसीसे प्रिये! तुम्हारा संग।
अनुपम रस मिलता मुझे, मधुर नित्य नव रंग॥
रहता प्यारी! सदा मैं बसा तुम्हारे पास।
क्षणभर भी हटता नहीं, करता नित्य निवास॥
हर स्थितिमें, हर समयमें, शुचि आनन्द-निधान।
लेता प्रेमानन्द-रस स्वयं बिना व्यवधान॥

ENGLISH TRANSLATION

[566]

(Raga Kalingara - Tala Kaharava)

I remain eternally and intensely restless to meet You,
yet I never tell anyone what lies within My heart.
That extreme restlessness of Mine exerts its attraction,
immediately draws You and fills My body and mind with You.
Attaining You within and without, I become completely blessed.
Receiving Your honeyed touch, My "I" disappears.
You alone remain with Your own glory.
Giving everything of Yourself, You blend Me into You.
At that instant We become one and awareness of separation vanishes.
Incomparable, indescribable, inconceivable and infinite love pervades all.
Who has met whom, and whose beloved and lover are whose?
We cannot know or say who are You and I.
We were always one, are always one and shall remain one forever.
We shall never listen to anyone and shall say nothing at all.

[567]

(Doha)

Desire for objects, attachment to enjoyment and longing for sensory pleasure,
these three corruptions do not exist within Your heart.
You are naturally detached from pleasures and enjoyments here and hereafter.
Your eternal and complete attachment rests only in My happiness.
Therefore, Beloved, I cannot leave Your company.
From You I receive incomparable rasa in sweet, ever-new colors.
Dearest, I remain forever dwelling beside You.
I do not move away even for a moment but reside there eternally.
In every condition and at every time, as a pure treasury of bliss,
I personally taste the rasa of love's bliss without obstruction.

ORIGINAL Braj Bhasha and Hindi

Continuation of [567]

देख-देख तुम रीझतीं, करतीं मधु रस-दान।
तुम ही मेरी हो परम शुचितम सुखकी खान॥
बिका तुम्हारे हाथ में, इन भावोंके मोल।
तो भी ऋण न चुका सका, कैसे तुले अतोल॥

[568]

(Dohā)

प्रिये! तुम्हारी मूर्ति नित अपृथक, हिय कौ अंग।
जुड़ी रहत हिय सौं सदा सुधा-सरस लै संग॥
मधुर मनोहर परम यह पै न कबहूँ जड़-तत्त्व।
चेतन घन आनन्दमय लिये विचित्र शिवत्व॥
नित अभिन्न, पै भिन्न नित, लै सँग सखिन समूह।
खेलत मो सँग लै तिनहि, जो निज काय-व्यूह॥
नित्य मिलन नव, नित्य नव लीला-रस-संचार।
बढ़त विलक्षण नित्य नव, सुख-सौंदर्य उदार॥
सखिदल सकल दुराइ जब खोलि सुरस-भंडार।
पियौ-पियावौ रस अमित नित बिनु प्रकृति-विकार॥
मो सुख-निधि में परम सुख उपजत नित्य नवीन।
बढ़त नित्य सुख-लालसा, नव-नव अवधि-विहीन॥
नित अतृप्ति नित तृप्त में, नित कामना अकाम।
सुख-घन में सुख की स्पृहा, अकथ प्रेम के धाम॥

[569]

(Rāga Sāraṅga - Tīna Tāla)

राधे! क्यों मैं रीझा तुमपर, क्यों मैं तुममें हूँ आसक्त।
आज बताता हूँ - रहस्य कुछ, क्यों मैं सदा तुम्हारा भक्त॥
तुममें जो सौन्दर्य अतुल है निर्मल मधुर विचित्र अपार।
वैसा कहीं न देखा मैंने, वर्द्धनशील सतत सुकुमार॥
तनका भी सौन्दर्य तुम्हारा सर्व-विलक्षण परम अनूप।
पर मैं देख पा रहा, उत्तम परम तुम्हारा मानस रूप॥

ENGLISH TRANSLATION

Continuation of [567]

Beholding Me again and again, You become delighted and give honeyed rasa.
You alone are My supremely pure treasury of happiness.
I have sold Myself into Your hands for the price of these feelings,
yet still could not repay My debt. How could the immeasurable be weighed?

[568]

(Doha)

Beloved, Your form is eternally inseparable, a limb of My heart.
Forever joined to the heart, it brings nectar and rasa with it.
It is supremely sweet and enchanting, yet never inert matter.
It is a compact mass of consciousness and bliss, possessing extraordinary auspiciousness.
Eternally nondifferent yet forever distinct, You bring a company of friends,
Your own bodily expansions, and play with Me together with them.
There is ever-new eternal meeting and ever-new circulation of lila-rasa.
Generous happiness and beauty continually increase in extraordinary new ways.
When all the friends are hidden away and the treasury of exquisite rasa is opened,
We drink and give each other limitless rasa without any material transformation.
Ever-new supreme happiness arises within My treasury of joy.
Longing for happiness grows eternally, ever-new and without limit.
I am eternally unsatisfied and eternally fulfilled, desireless yet forever desiring.
Within condensed happiness arises longing for happiness, O abode of ineffable love.

[569]

(Raga Saranga - Tina Tala)

Radhe, why am I delighted by You, and why am I attached to You?
Today I reveal something of the secret of why I am forever Your devotee.
The incomparable beauty within You is pure, sweet, wondrous and boundless.
I have seen nothing like it anywhere, ever-increasing and eternally tender.
Even the beauty of Your body is utterly distinct and supremely incomparable,
but I can perceive that the beauty of Your mind is still higher and supreme.

ORIGINAL Hindi

Continuation of [569]

पावन मन है बना तुम्हारा शुद्ध प्रेमका पारावार।
नहीं कहीं कुछ मिश्रण उसमें, नहीं तनिक-सा कहीं विकार॥
नहीं मलिन ममता, मैं-पन कुछ, नहीं मोह कुछ राग-द्वेष।
नहीं कहीं अभिमान तनिक, निज-सुख-इच्छाका कहीं न लेश॥
सर्व त्यागकर, मेरे सुखके लिये किया जो आत्मोत्सर्ग।
नहीं कहीं भी तुलना उसकी सहज, विमलतम वर्जित-वर्ग॥
अग-जग भुक्ति-मुक्ति सबसे तुम, हृदय-देशको खाली कर।
रक्खा केवल शुद्ध हृदयमें नित्य निरन्तर मुझको भर॥
यह मानस-सौन्दर्य तुम्हारा, प्रकट नित्य अंग-प्रत्यंग।
मुग्ध बनाता रहता मुझको, नव-नव नित्य दिखाता रंग॥

[570]

(Rāga Paraja - original Tāla)

है कर्तव्य नहीं कुछ मुझको, नहीं कहीं कुछ पाना शेष।
सत्य, तुम्हारी किंतु रूप-सुषमासे मैं खिंच रहा अशेष॥
सत्य, सभीका आत्मा हूँ मैं, करते हैं सब मुझमें प्रेम।
किंतु 'अहं' से भरे, चाहते सभी 'अहं' का 'योगक्षेम'॥
अतुल गुणवती रूपवती तुम, अनुपम पावन रससे पीन।
रहती अहंकारसे विरहित, नित्य मानती निजको दीन॥
तुम फिर जो वह नहीं जानती अपने शुद्ध सत्त्वका तत्त्व।
मानरहित नित भूली रहती अपना उपमा-रहित महत्त्व॥
इससे पल-पल और निखरता पावन रूप तुम्हारा सत्य।
पल-पल मुझे खींचता रहता, यह नव-नव आकर्षण नित्य॥
ललचाता रहता मेरा मन, करनेको इस रसका पान।
शुचितम, परम सुखाकर, सुन्दर, मधुर-मधुर, अति दिव्य महान॥
इसीलिये मैं रहता करता नित्य प्रलुब्ध रसास्वादन।
मेरी आत्माकी तुम आत्मा, मेरी एक साध्य-साधन॥
रहता बसा तुम्हारे मन-मन्दिरमें, सन्निधिमें दिन-रैन।
इसी हेतु मैं तुम्हें छोड़कर पलक नहीं पा सकता चैन॥

ENGLISH TRANSLATION

Continuation of [569]

Your holy mind has become a boundless ocean of pure love.
Nothing is mixed within it, and nowhere is there the slightest corruption.
There is no impure possessiveness or ego, no delusion, attachment or aversion,
not the least pride anywhere, nor any trace of desire for Your own happiness.
Renouncing everything, You offered Yourself entirely for My happiness.
Nothing anywhere can compare with that natural and stainless act, beyond every category.
Emptying the realm of Your heart of enjoyment and liberation in the moving and unmoving world,
You filled the pure heart only with Me, eternally and without cease.
This beauty of Your mind appears eternally through every limb,
continually enchants Me and reveals ever-new colors.

[570]

(Raga Paraja - original Tala)

I have no duty and nothing anywhere remains for Me to attain.
Yet in truth I am drawn without limit by the splendor of Your form.
I am indeed the self of everyone, and all direct their love toward Me,
but filled with ego, they all seek the preservation and gain of that ego.
You possess incomparable beauty and virtues and are full of peerless, pure rasa,
yet remain free of ego and forever regard Yourself as lowly.
Moreover, You do not know the reality of Your own pure being.
Without pride, You eternally forget Your incomparable greatness.
Therefore Your true and holy form becomes more radiant at every moment,
and this ever-new attraction draws Me moment by moment.
My mind continually yearns to drink this rasa,
supremely pure, joy-giving, beautiful, sweet beyond sweetness, divine and great.
Therefore I remain forever enticed to taste this rasa.
You are the self of My self, My one goal and means.
Day and night I dwell within the temple of Your mind, in Your presence.
Therefore I cannot find peace for even a blink apart from You.

ORIGINAL Hindi

Continuation of [570]

विवश, प्रेमवश हूँ मैं, तुमपर नहीं कहीं कुछ भी एहसान।
सहन नहीं कर सकता मैं हूँ, कैसा कभी क्षणिक व्यवधान॥

[571]

(Rāga Bhairavī - Tīna Tāla)

एक तुम्हारे सिवा न राधे! अन्य किसीकी चाह।
बिगड़े-सुधरे, उजड़े-बने न कुछ मुझको परवाह॥
रहो पास तुम सदा, रहूँ मैं सदा तुम्हारे पास।
समझो तुम चाहे निज प्रियतम या समझो निज दास॥
मिले रहें हम, सब स्थितियोंमें बना रहे संयोग।
देह कहीं भी रहे, न हो पर अपना कभी वियोग॥
इतने दूर द्वारका-ब्रज, पर रहते हम नित संग।
कभी नहीं हटते, न बदलता पक्का प्यारा रंग॥

[572]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

नहीं जानता मैं भगवत्ता, नहीं मुझे प्रभुताका ध्यान।
मेरे तो, बस, एकमात्र हो तुम ही मन-मति जीवन-प्रान॥
रहता सदा तुम्हारे पावन प्रेम-सुधा-रस-निधिमें मग्न।
इसी हेतु रहता मैं तुमसे हूँ प्रियतमे! सदा संलग्न॥
सुखी देखता हूँ जब तुमको, मिलता मुझको मोद-महान।
इसी स्वार्थ-रक्षामें रहता, नहीं तनिक तुमपर एहसान॥
स्थान तुम्हारे सदा सुरक्षित, सदा तुम्हारा ही अधिकार।
एकमात्र तुम ही हो स्वामिनि, तुम ही उनकी हो आधार॥
तुमने दिव्य मनोहर अपना देकर प्रेम-सुधा-रस-दान।
ऋणी बनाया मुझे सदाके लिये सहज ही, हे रसखान!

ENGLISH TRANSLATION

Continuation of [570]

I am helpless and ruled by love; I confer no favor upon You.
I cannot endure any momentary obstruction of any kind.

[571]

(Raga Bhairavi - Tina Tala)

Radhe, apart from You alone I desire no one else.
Whether things improve or worsen, are ruined or restored, I do not care.
Remain forever near Me, and let Me remain forever near You.
Regard Me as Your beloved if You wish, or regard Me as Your servant.
May We remain united in every condition and Our union endure.
Wherever the bodies may be, let Us never be separated.
Although Dvaraka and Vraja are so far apart, We remain eternally together.
We never move away and the firm, beloved color of love never changes.

[572]

(Raga Kalingara - Tala Kaharava)

I know nothing of divinity and retain no awareness of sovereignty.
For Me You alone are mind, understanding, life and breath.
I remain forever immersed in the treasury of the nectar-rasa of Your holy love.
For this reason, most beloved, I remain eternally joined to You.
When I see You happy, I receive immense delight.
I act only to protect this self-interest and bestow not the slightest favor upon You.
Your place is forever secure, and the right over it belongs always to You.
You alone are its sovereign and sole foundation.
By giving the divine, enchanting gift of the nectar-rasa of Your love,
O treasury of rasa, You naturally made Me indebted forever.

ORIGINAL Hindi

[573]

(Rāga Lāvanī - Tīna Tāla)

कभी न होता, कभी न होगा मेरा-तेरा सुखद बिछोह।
तो भी नित मिलनेच्छा बढ़ती रहती, यह कैसा प्रिय मोह॥
नित्य मिलन-अनुभूति साथ ही, तदपि दीखता कभी वियोग।
नित्य मिलनमें अमिलन दिखता, अमिलनमें दिखता संयोग॥
रहती लगी प्रतीक्षा मधुर स्मृतियुत, बढ़ता रहता वेग।
बढ़ती असहिष्णुता उत्तरोत्तर, बढ़ता मनका संवेग॥
मिलन-विरहके इसी परम सुखमें रहता मन सदा विभोर।
अविरत चलता रहता यह नित शुचि प्रवाह अनन्तकी ओर॥

[574]

(Rāga Bhairava - Tāla Tritāla)

जिससे मुझ 'आनन्द-रूप' को मिलता है अति परमानन्द।
सदा-खिला जिससे खिल उठता है, वह मधुर कौन-सा छन्द?
जिससे नित्य-तृप्त मुझमें जग उठती सहज अतृप्ति अपार।
मचला नित रहता मन मेरा जिसके लिये अमन अविकार॥
मैं रस-रूप स्वयं जिसके रस-आस्वादनको बना अधीर।
रहते नित्य देखते मेरे नेत्र अतृप्त बहाते नीर॥
राधे! एक तुम्हीं हो मेरी वही मधुरतम मञ्जुल मूर्ति।
हो सकती न कदापि किसीसे रंचक मात्र तुम्हारी पूर्ति॥
नहीं बजारू सौदा हो तुम, नहीं लेन-देन व्यापार।
शुद्ध प्रेमका मधुर उछलता हो अनन्त रस-पारावार॥

[575]

(Rāga Paraja - original Tāla)

प्रिये! तुम्हारी मधुर मनोहर स्मृतिका होता नहीं विराम।
सदा तुम्हारी मूर्ति-माधुरी रहती मुझसे मिली ललाम॥
मुझे बनानेको अपना, अति तुमने किया अनोखा त्याग।
जाग्रत्-स्वप्न-सुषुप्ति-तुरीयमें रक्खा मुझमें ही अनुराग॥

ENGLISH TRANSLATION

[573]

(Raga Lavani - Tina Tala)

The delightful separation of Yours and Mine has never occurred and never will,
yet the desire to meet continually increases. Beloved, what enchantment is this?
The experience of eternal meeting remains present, yet sometimes separation appears.
Nonmeeting appears within eternal meeting, and union appears within nonmeeting.
Sweet waiting joined with remembrance remains, and its force continually increases.
Impatience grows more and more, and the mind's momentum intensifies.
The heart remains forever absorbed in this supreme happiness of meeting and separation.
This pure current flows ceaselessly and eternally toward infinity.

[574]

(Raga Bhairava - Tala Tritala)

What sweet meter gives supreme bliss to Me, the form of bliss?
What makes the eternally blossomed One blossom anew?
What naturally awakens boundless dissatisfaction within Me, eternally fulfilled?
For what does My changeless, desireless mind remain forever restless?
I am rasa embodied, yet become impatient to taste its rasa.
My unsatisfied eyes behold it forever and stream with tears.
Radhe, You alone are that sweetest, lovely form of Mine.
No one else could fulfill even the smallest part of You.
You are not merchandise in a marketplace and no transaction of exchange.
You are the sweet, surging, infinite ocean of pure love-rasa.

[575]

(Raga Paraja - original Tala)

Beloved, Your sweet and enchanting remembrance never pauses.
The exquisite sweetness of Your form remains forever united with Me.
To make Me Your own, You performed an extraordinary renunciation.
In waking, dream, deep sleep and the fourth state, You kept Your love fixed only upon Me.

ORIGINAL Hindi

Continuation of [575]

नहीं लिया देनेपर भी कुछ जगका सुख-वैभव-सौभाग्य।
दिव्य लोक, कैवल्य मुक्तिमें भी रक्खा अनुपम वैराग्य॥
फिर, उस शुचि वैराग्य विलक्षणमें भी नहीं रखा कुछ राग।
उसकी भी परवाह न की, करके मुझमें विशुद्ध मधु-राग॥
नहीं तुम्हारे मनमें भोगासक्ति, नहीं वैराग्यासक्ति।
भोग-त्याग कर त्याग सभी, की मुझमें ही अनन्य अनुरक्ति॥
बना तुम्हारा शुचि सेवक मैं, बना ऋणी रहता मैं सत्य।
रहती बसी प्रियतमे! तुम मेरे बाह्याभ्यन्तरमें नित्य॥
रसमय मैं अति सरस तुम्हारा निर्मल रस चखनेके हेतु।
रहता नित्य प्रलुब्ध छोड़ मर्यादा, तोड़ सभी श्रुति-सेतु॥
प्रिये! तुम्हारे लिये सहज बन रहता मैं कामी, निष्काम।
सहज तुम्हारे रसका लोभी - मैं रस-रत रहता अभिराम॥
भोग मोक्षकी शुद्ध कामनाका भी जिसमें रहा न शेष।
वही मधुर रस निर्मल मुझको आकर्षित करता सविशेष॥
तुम अति, और तुम्हारी व्यूह-स्वरूपा गोपीगण भी धन्य।
जिनमें भरा समुद्र इसी रसका लहराता नित्य अनन्य॥

[576]

(Rāga Bhairavī - Tāla Kaharavā)

अन्तरकी रस-धाराकी हो मेरी तुम्हीं मूर्ति प्रत्यक्ष।
स्मृतिकी क्या चर्चा, जब हो तुम जीवन-रस, जीवनका लक्ष्य?
जहाँ वचन हैं पहुँच न पाते, जहाँ न खिंच पाता है चित्र।
मुझमें वही स्थान हो तुम ही, नित अनुभवकी वस्तु विचित्र॥
कैसे कोई कहे किसीसे, इस स्थितिकी कैसी क्या बात।
रसलीला-सागर मधुमयमें, होता दिव्य रास दिन-रात॥
अपने अंदर तुम्हीं देख लो, कहीं न कभी अन्य अस्तित्व।
यही हमारे दिव्य नित्य-जीवनकी लीलाका है चित्र॥

ENGLISH TRANSLATION

Continuation of [575]

Even when offered, You accepted none of the world's happiness, splendor or good fortune.
You maintained incomparable detachment even toward divine realms and absolute liberation.
Then within that extraordinary pure detachment You retained no attachment even to detachment.
You disregarded it too and placed pure, honeyed love solely in Me.
Within Your mind there is neither attachment to enjoyment nor attachment to renunciation.
Renouncing enjoyment and then renouncing all renunciation, You placed exclusive love in Me alone.
I have become Your pure servant and truly remain Your debtor.
Most beloved, You dwell eternally within and without Me.
Though made of rasa, I remain deeply enticed to taste Your supremely flavorful, stainless rasa, abandoning propriety and breaking every boundary of revealed scripture.
Beloved, for You I naturally remain both desirous and desireless,
naturally greedy for Your rasa and delightfully absorbed in it.
That stainless sweet rasa, in which even the pure desire for enjoyment or liberation leaves no remainder,
draws Me with special force.
Supremely blessed are You and the gopis who are expansions of Your form,
within whom an ocean filled with this very rasa eternally surges in exclusive love.

[576]

(Raga Bhairavi - Tala Kaharava)

You alone are the visible embodiment of the current of rasa within Me.
Why speak of remembrance when You are the rasa of life and life's goal?
Where words cannot reach and no picture can be drawn,
You are that very place within Me, the wondrous object of eternal experience.
How could anyone tell another what this state is like?
Within the honeyed ocean of rasa-lila, divine rasa dance occurs day and night.
Look within Yourself: nowhere and never does another existence appear.
This is the picture of the lila of Our divine eternal life.

ORIGINAL Hindi

[577]

(Rāga Śivarañjanī - Tāla Kaharavā)

एक तुम्हींमें मन अटका है, एक तुम्हारी ही है याद।
ललचाता रहता पानेको नव-नव नित्य मधुर-रस-स्वाद॥
प्राण-इन्द्रियाँ बुद्धि-चित्त - सब तुममें ही संतत संलग्न।
अतल अथाह प्रेम-रस-सागरमें ही हूँ मैं नित्य निमग्न॥
मिलती परम प्रेरणा तुमसे, मिलता अमित शक्तिका दान।
बना हुआ हूँ जिसको पाकर मैं नित अतुलित शक्ति-निधान॥
जीवन-मूल तुम्हीं हो, केवल तुम्हें देखता हूँ नित पास।
मधुर मनोहर तुममें ही, बस, रहता मेरा नित्य निवास॥

[578]

(Rāga Vāgeśrī - Tīna Tāla)

प्रिये! प्राण-प्रतिमे! मैं कबसे आया बैठा तेरे पास।
कबसे तुझे निहार रहा हूँ, देख रहा शुचि प्रेमोच्छ्वास॥
धन्य पवित्र प्रेम यह तेरा, हूँ मैं धन्य, प्रेमका पात्र।
नित्यानन्द-विधायिनि मेरी, तू ही एक ह्लादिनी मात्र॥

[579]

(Tune of Lāvanī - Tāla Kaharavā)

प्रिये! तुम्हारी वाणी सुननेको जी हरदम ललचाता।
तुम्हें बोलनेको उकसाने, सुनी अनसुनी कर जाता॥
जब मैं नहीं बोलता कुछ, तब तुम उत्तेजित हो जाती।
प्रणय-कोपमें हरदम मुझको युक्त-अयुक्त सुना जाती॥
तब मुझको होता प्रमोद अति, भर उठता मनमें उल्लास।
विनय-विनम्र मनाने लगता, करने लगता हास-विलास॥
तब तुम प्रेम-सुधा-रस-पूरित अतिशय मधुर सुनाती बैन।
जिन्हें न सुन पाता पलभर तो हो उठता बिल्कुल बेचैन॥

ENGLISH TRANSLATION

[577]

(Raga Sivaranjani - Tala Kaharava)

My mind is caught in You alone, and remembers only You.
It continually longs to receive ever-new tastes of sweet rasa.
Life, senses, understanding and consciousness are all continually joined only to You.
I remain eternally submerged in the bottomless, fathomless ocean of love-rasa.
From You I receive the highest inspiration and the gift of immeasurable power.
Receiving it, I have become an eternally incomparable treasury of strength.
You alone are the root of life; I behold only You eternally near.
My eternal dwelling remains solely within sweet and enchanting You.

[578]

(Raga Vagesri - Tina Tala)

Beloved, image of My life, how long have I sat here beside You?
How long have I gazed at You, beholding the pure sighs of love?
Blessed is this holy love of Yours, and blessed am I as its recipient.
You alone are My Hladini, the sole bestower of eternal bliss.

[579]

(Tune of Lavani - Tala Kaharava)

Beloved, My heart always longs to hear Your voice.
To provoke You into speaking, I pretend not to hear.
When I say nothing, You become excited
and in loving anger continually tell Me what is fitting and unfitting.
Then I feel immense delight and My heart fills with joy.
Humbly and submissively I begin to conciliate You and engage in laughing play.
Then You speak exceedingly sweet words filled with the nectar-rasa of love.
If I cannot hear them even for a moment, I become completely restless.

ORIGINAL Hindi

[580]

(Tune of Lāvanī - Tāla Kaharavā)

पल भर नहीं छोड़ते बनता मुझसे प्रिये! तुम्हारा संग।
देख-देख नव-नव ललचाता मैं सागर-रस-सुधा-तरंग॥
नित्य चाहता मन मेरा करना अविरत अवगाहन-पान।
तनिक सह नहीं सकता मैं तुमसे पलभरका भी व्यवधान॥
भरता नहीं कभी मन मेरा, बढ़ती ही रहती नित चाह।
नहीं देखता द्वन्द्व एक भी, करता नहीं कभी परवाह॥
तुमसे घुला-मिला रहता मैं हर हालतमें हूँ दिन-रैन।
अमिलनका कल्पना-लेश भी कर देता मुझको बेचैन॥
रहो कहीं तुम, कभी किसी भी स्थितिमें, कैसे भी प्यारी।
सदा रहूँगा मिला साथ मैं, हो न सकोगी तुम न्यारी॥

[581]

(Rāga Bhairavī - Tāla Kaharavā)

तेरे उरकी शुचि सुन्दरता, पावन वह माधुर्य महान।
तेरा शोभा-शील-भरा वह सरल हृदय सद्गुणकी खान॥
तेरी अनुपम वह अनन्यता, तेरा वह पवित्रतम त्याग।
तेरा वह सम्पूर्ण समर्पण, आत्मनिवेदन, शुचितम राग॥
तेरा वह संकोच सुधामय, तेरा वह आदर्श सु-भाव।
तेरी अमर्याद मर्यादा, गोपनीय उत्सुकता, चाव॥
सभी पवित्र, सभी सुषमामय, सहज दिव्य आचार-विचार।
उज्ज्वल, त्यागपूर्ण, प्रेमामृत-पूरित, परमानन्दाधार॥
कभी विस्मरण हो न पा रहा, बनी विलक्षण स्मरणासक्ति।
तेरे पद-कमलोंमें मेरी बढ़ती रहे सदा अनुरक्ति॥

ENGLISH TRANSLATION

[580]

(Tune of Lavani - Tala Kaharava)

Beloved, I cannot leave Your company even for a moment.
Seeing ever-new waves of nectar-rasa within the ocean, I continually long for more.
My mind eternally wishes to immerse itself and drink without cease.
I cannot bear even the slightest interruption from You for an instant.
My heart is never filled; its desire continually increases.
I see not a single duality and never care about any circumstance.
Day and night, in every condition, I remain blended with You.
Even the slightest conception of nonmeeting makes Me restless.
Beloved, wherever You may be and in whatever condition,
I shall remain forever united beside You; You can never become separate.

[581]

(Raga Bhairavi - Tala Kaharava)

The pure beauty of Your heart and its great holy sweetness,
Your simple heart filled with beauty and noble character, a treasury of virtues,
Your incomparable exclusivity, Your supremely pure renunciation,
Your complete surrender, self-offering and purest love,
Your nectar-filled reserve, Your ideal noble feeling,
Your boundless propriety, secret eagerness and longing,
all are pure and filled with beauty, naturally divine in conduct and thought,
radiant, renunciation-filled, overflowing with love's nectar and the foundation of supreme bliss.
They can never be forgotten; an extraordinary attachment to remembrance has arisen.
May My attachment to Your lotus feet forever continue to increase.

ORIGINAL Hindi

[582]

(Rāga Kāliṅgaṛā - Tāla Kaharavā)

देख छबीली छटा, देख छरहरा बदन छाया आनन्द।
छकी-लुभाई लगी देखने अपलक, अति अतृप्त, अद्वन्द्व॥
उमड़ा उर आनन्द-सुधानिधि, बही नेत्र शीतल रस-धार।
देख अतुल छवि, माधव मृदु हँस बोले अमृत-वचन सुख-सार॥
'प्रिये! तुम्हारा तन-मनका यह दिव्य अतुल लीला-विस्तार।
सहज निरीहरूप मुझमें भी करता इच्छाका संचार॥
परमानन्दरूप मैं पाता इसे देख अतिशय आनन्द।
इसीलिये मैं छिप-छिपकर अविरत देखा करता स्वच्छन्द॥
परमसिद्ध योगीन्द्र, ब्रह्मवेत्ता मुनीन्द्र, शुचितम सब संत।
छू सकते न तुम्हारी छाया, पा सकते न भावका अन्त॥
ललचाते नित रहते, कहते धन्य, धन्य गोपी-जन-भाव।
चरण-धूलि-कण सदा चाहते, सेवाका अति रखते चाव॥
इसीलिये वे पशु-पक्षी-द्रुम बन व्रजमें लेते अवतार।
पद-रज-कण ले गोपीजनका होते धन्य सिरोंपर धार॥

[583]

(Rāga Bhīmapalāsī - Tāla Kaharavā)

कैसे तुम्हें दिखाऊँ, हे वृषभानुलली! मेरा मन खोल।
कैसे तुम्हें बताऊँ मनके भावोंका स्वरूप अनबोल॥
तुम्हें देखता जब वियोगपीड़ित, मन व्यथित कभी क्षण एक।
दारुण पीड़ार्णव उरमें अति पड़ता उमड़, छोड़ सब टेक॥
कितनी व्यथा भयानक, कितनी मर्मघातिनी वह पीड़ा।
नहीं बता सकता, बतलाना चाहूँ भी यदि तज व्रीड़ा॥
किंतु इसीके साथ अनोखा मिलन सदा होता रहता।
उससे एक अजस्र विलक्षण मधुमय रस-सोता बहता॥
अति गम्भीर अमल उस सुधा-स्रोतमें कर अवगाहन-पान।
सुख अनुपम अनवद्य प्राप्तकर निरवधि शीतल होते प्राण॥

ENGLISH TRANSLATION

[582]

(Raga Kalingara - Tala Kaharava)

Seeing Her charming radiance and slender form, bliss spread everywhere.
Intoxicated and captivated, He gazed without blinking, utterly unsatisfied and beyond duality.
An ocean of blissful nectar surged within His heart, and cooling streams of rasa flowed from His eyes.
Beholding that incomparable beauty, Madhava smiled gently and spoke nectarous words, the essence of happiness:
"Beloved, this divine and incomparable unfolding of lila through Your body and mind
awakens desire even within Me, whose nature is naturally desireless.
Though I am supreme bliss embodied, beholding it gives Me immense delight.
Therefore I continually hide and freely gaze upon You.
Supremely perfected masters of yoga, sages who know Brahman and all the purest saints
cannot touch even Your shadow or discover the limit of Your feeling.
They continually yearn and proclaim, 'Blessed, blessed are the feelings of the gopis.'
They eternally seek particles of dust from their feet and intensely desire service.
Therefore they incarnate in Vraja as animals, birds and trees.
Receiving particles of the gopis' foot-dust upon their heads, they become blessed."

[583]

(Raga Bhimapalasi - Tala Kaharava)

Daughter of Vrsabhanu, how can I open My heart and show it to You?
How can I describe the unspoken nature of its feelings?
When I see You tormented by separation and Your mind anguished even for a moment,
a terrible ocean of pain surges within My heart, abandoning every restraint.
How dreadful is that anguish and how deeply that pain pierces the core!
I cannot describe it, even if I wished to cast aside reserve and speak.
Yet together with it, extraordinary meeting continually takes place,
and from that union an unbroken, wondrous, honeyed spring of rasa flows.
Immersing Myself and drinking from that profoundly deep, stainless stream of nectar,
My life receives incomparable, faultless happiness and becomes endlessly cool.

ORIGINAL Hindi

Continuation of [583]

अनुभव होता प्रिये! तुम्हारा रहता नित अभिन्न संयोग।
होता नहीं तुम्हारा मुझसे राधे! पलभर कभी वियोग॥
सदा मिले रहते हम दोनों सूर्य-सूर्यकी रश्मि समान।
विलग नहीं हो सकते तुम-हम दोनों भगवत्ता-भगवान॥
इतनेपर भी होता रहता सदा मिलन-बिछुड़नका भान।
ललित लहरि-लीलोत्सव प्रेम-सुधा-सरिता यह दिव्य महान॥
अथवा प्रेम-तटिनिके ये दो सुन्दरतम तट अति पावन।
विप्रलम्भ, प्रिय-मिलन विमल रसवर्द्धक प्रियजन-मन-भावन॥
विरह-तप्त हो जब तुम दिखलाया करती हो मुझपर रोष।
मुझे दिखायी देने लगते तब मुझमें अति अगणित दोष॥
सोचा करता तब मैं, हे प्राणेश्वरि! तुम कर सोच-विचार।
त्याग क्यों नहीं कर देती हो, क्यों सहती यों अत्याचार?
कर जाता प्रवेश तब शुचितम उर-मन्दिरमें मैं तत्काल।
देख वहाँका दृश्य दुःख सब मिटते, होता तुरत निहाल॥
सुन्दर विकसित सुमनावलि सुरभितसे सज्जित नवल निकुंज।
रस-साधन समस्त आपूरित मधुर मनोहर सुषमा-पुंज॥
बाह्य रोषको देखा मैंने वहाँ मधुर-रस प्रेमाधार।
दोष-कल्पना-शून्य नित्य निरवधि गुण-दर्शन सहज अपार॥
बिछी कुसुम-कोमल सुख-शय्या, प्रिये कर रही आलिंगन।
परम सुखास्वादन-रत, अति व्यवधान-रहित सुस्मित तन-मन॥
नहीं लेशभर क्लेश-कल्पना, नहीं कदापि वियोग-विछोह।
नहीं जगतकी-भोगोंकी स्मृति, नहीं विषय-ममता-मद-मोह॥
इसी तरह बाह्याभ्यन्तरमें रहता सदा तुम्हारा संग।
करते शुभ संस्पर्श परस्पर सदा-सर्वदा ही सब अंग॥
कभी तुम्हारे सिवा किसीको यदि देता मनमें कुछ स्थान।
विमल तुम्हारे रसका केवल अधिकाधिक करनेको पान॥
सभी जानती हो तुम मेरे मनकी छोटी-मोटी बात।
क्योंकि स्वामिनी बन तुम उसमें करती हो निवास दिन-रात॥

ENGLISH TRANSLATION

Continuation of [583]

Beloved, I experience that Our nondifferent union remains eternal.
Radhe, You are never separated from Me even for a moment.
We two remain forever united like the sun and its rays.
You and I, divinity and Bhagavan, can never be divided.
Even so, awareness of meeting and separation continually arises.
This is the great divine river of love's nectar, its graceful waves a festival of lila.
Or these are the two beautiful and holy banks of love's river:
separation and pure meeting with the Beloved, increasing rasa and enchanting loving hearts.
When burned by separation You display anger toward Me,
I begin to see countless faults within Myself.
Then I wonder, "Sovereign of My life, after careful thought,
why do You not abandon Me? Why do You endure such mistreatment?"
At once I enter the supremely pure temple of Your heart.
Seeing the scene within, every sorrow vanishes and I am immediately blessed.
A new grove is adorned with beautiful blooming rows of fragrant flowers,
a sweet and enchanting mass of beauty, filled with every instrument of rasa.
There I see that the outward anger rests upon sweet rasa and love,
without any conception of faults, eternally and naturally beholding endless virtues.
A soft bed of flowers is spread, and You embrace Me there, Beloved.
Body and mind smile without obstruction, absorbed in tasting supreme joy.
There is not the slightest conception of pain, never any separation or severance,
no memory of the world or its enjoyments, no possessiveness, pride or delusion toward objects.
Thus within and without, Your company remains forever.
All Our limbs continually touch one another auspiciously.
If I ever give anyone besides You some place within My mind,
it is only to drink more and more of Your stainless rasa.
You know every small and great matter within My heart,
because as its sovereign You dwell there day and night.

ORIGINAL Hindi

Continuation of [583]

करो प्रशंसा-निन्दा या दुत्कारो, करो परम सत्कार।
नित नव-रस-आस्वादन, नित्य नवीन मधुर लीला-विस्तार॥

[584]

(Rāga Jaṅgalā - Tāla Kaharavā)

जब तुम कहती हो - 'हे छलिया, जादूगर, निष्ठुर, शठराज'!
कहती - 'हृदय छीनकर अब यों नहीं रुलाते आती लाज॥
समझ न सकी तुम्हें मैं, भूली देख मधुरतम मोहन वेश।
वज्र-कठोर हृदय है, जिसमें नहीं तनिक करुणाका लेश॥
व्याकुल-विह्वल होती मैं अति, पाती नहीं पलकभर चैन।
नित रहते सावन-भादों-से सतत बरसते दुखिया नैन॥
भूले, नहीं बुलाते मुझको, आनेकी न चलाते बात।
जलती रहूँ विरह-ज्वालामें मैं चाहे अविरत दिन-रात॥
होने लगी तुम्हें क्यों मेरी कितव! तनिक-सी भी अब चाह।
डूबे रहते सुख-सागरमें, क्यों मेरी करते परवाह॥
करना था यदि यही तुम्हें, तो क्यों मुझसे जोड़ा था नेह।
मनमें आता, कर दूँ तुमसे त्यक्त भस्म यह पापी देह'॥
सम्बोधन अति लगते मीठे, सुनता रहूँ चाहता मन।
पर जब उनके साथ देखता मलिन-विषण्ण सुधांशु-वदन॥
यद्यपि करता सदा तुम्हारे ही पावन तन-मनमें वास।
छोड़ नहीं जा सकता पलभर अन्य किसीके भी मैं पास॥
पर जब हृदय-सुधोदधिमें भड़का तव विरहज बड़वानल।
मेरे जुड़े हृदयमें भी जल उठी तुरत विरहाग्नि प्रबल॥
सुनकर दुःखभरे फिर भीषण प्रिये! तुम्हारे ये उद्गार।
मर्म-वेदना बढ़ी भयानक, उमड़ा दुःखका पारावार॥
दीर्घ कालसे सहन कर रहा मानो मैं वियोग-संताप।
मानो लगा मुझे है कोई दारुण अति विछोह-अभिशाप॥
कितनी पीड़ा है अन्तरमें, कितना है भीषण उर-दाह।
नहीं बता सकता कैसे भी, करनेपर भी शत-शत चाह॥

ENGLISH TRANSLATION

Continuation of [583]

Praise or criticize Me, reject or supremely honor Me:
each brings ever-new tasting of rasa and eternally fresh expansion of sweet lila.

[584]

(Raga Jangala - Tala Kaharava)

When You say, "O deceiver, magician, merciless king of rogues!"
and say, "After stealing my heart, are You not ashamed to make me weep like this?
I could not understand You and was deceived by Your sweetest enchanting dress.
Your heart is hard as diamond, without the slightest trace of compassion.
I become intensely restless and overwhelmed and find no peace even for a blink.
My sorrowful eyes pour continually like the rains of Sravana and Bhadra.
You have forgotten me and do not summon me or even speak of coming.
I may burn without cease in the flame of separation day and night.
Deceiver, why should even the slightest desire for me arise in You now?
Immersed in an ocean of happiness, why would You care for me?
If this is what You intended, why did You join me to You in love?
I feel like reducing this sinful body abandoned by You to ashes."
These forms of address taste exceedingly sweet, and My heart wishes to hear them forever.
But together with them I see Your moon-face darkened and despondent.
Although I eternally dwell only within Your holy body and mind
and cannot leave for even a moment to go near anyone else,
when the submarine fire born of separation flares within the nectar-ocean of Your heart,
the powerful fire of separation immediately ignites within My joined heart too.
Beloved, hearing these fierce outpourings filled with sorrow,
pain at the core grows terrible and an ocean of grief surges.
It seems I have endured the torment of separation for a very long age,
as though a dreadful curse of utter severance has fallen upon Me.
How much pain lies within and how fierce is the burning of the heart!
I cannot describe it, even after a hundred attempts.

ORIGINAL Hindi

Continuation of [584]

अब तो तुम्हीं मिटाओ, प्यारी! दे दर्शन, मधु आलिंगन।
बिना तुम्हारे अब तो सम्भव नहीं पलकभर यह जीवन॥
प्यारी! किंतु तुम्हारा-मेरा सम्भव नहीं कदापि वियोग।
मैं तुम, तुम मैं, कभी न न्यारे - नित्य ऐक्य संतत संयोग॥

[585]

(Tune of Lāvanī - Tāla Kaharavā)

तुम्हें क्या कहूँ, क्या न कहूँ, कुछ नहीं उपजती मनमें बात।
रहता हूँ अधिकांश समय मैं पास तुम्हारे ही दिन-रात॥
दूर रहे या पास रहे तन, इसका कुछ भी है न महत्त्व।
नित्य मिलनमें नित्य बना है सुखमय पूर्ण नित्य अस्तित्व॥
अनुभव जब होगा, तब तुमको भी यह दीखेगा अति सत्य।
मिट जायेगी भ्रमयुत सब अमिलनकी यह धारणा असत्य॥
संशय त्याग, करो तुम मनमें दृढ़ निश्चय, दृढ़तम विश्वास।
दर्शन होंगे तुम्हें सत्यके, मैं जो रहता हूँ नित पास॥
विस्मृतिकी है नहीं कल्पना, जहाँ न होता कभी वियोग।
सदा सर्वदा रहता है जब मधुर मनोहर शुचि संयोग॥

[586]

(Ghazal tune - Tāla Dādarā)

मैं न तुमसे एक क्षण भी दूर हूँ।
नित्य ही तुममें निरत भरपूर हूँ॥
नित्य तुम रहतीं मुझीसे हो मिली।
नित्य ही रहती कलित कलि है खिली॥
चल रही है ललित लीला सर्वदा।
बह रही है मधुर-रस-सरिता सदा॥
उसीमें नित डुबकियाँ हैं लग रही।
नित्य आस्वादन-स्पृहा नव जग रही॥
रस-सुधा-निधि अमित है, परितृप्त है।
किंतु आस्वादन सदा अवितृप्त है॥

ENGLISH TRANSLATION

Continuation of [584]

Beloved, dispel it now by granting Your vision and honeyed embrace.
Without You, life is no longer possible even for a moment.
Yet, Beloved, separation between You and Me can never occur.
I am You and You are Me; We are never distinct, forever one and eternally united.

[585]

(Tune of Lavani - Tala Kaharava)

What shall I say to You and what leave unsaid? No thought arises within the mind.
Most of the time, day and night, I remain only beside You.
Whether the body is distant or near has no importance.
Within eternal meeting, complete and blissful eternal existence forever remains.
When You experience it, You too will see that this is perfectly true.
Every false conception of nonmeeting, filled with delusion, will disappear.
Abandon doubt and establish firm resolve and the strongest faith within the mind.
You will behold the truth: I remain eternally near.
Where separation never occurs, forgetfulness cannot even be imagined,
for sweet, enchanting and pure union remains forever and always.

[586]

(Ghazal tune - Tala Dadara)

I am not distant from You even for a moment.
I am eternally absorbed and completely filled within You.
You forever remain united only with Me.
The blossoming bud remains eternally adorned and open.
Beautiful lila continues forever,
and the river of sweet rasa flows eternally.
Within it We continually immerse Ourselves,
and ever-new longing to taste it forever awakens.
The treasury of nectar-rasa is immeasurable and fully satisfied,
yet the act of tasting remains forever unsatisfied.

ORIGINAL Hindi

Continuation of [586]

चल रहा पर रास नित्य अबाध है।
रासकी नित नयी मनमें साध है॥

[587]

(Rāga Jaṅgalā - Tāla Kaharavā)

तुमने मुझे दिया सुख नित ही, मैंने तुम्हें सताया।
तुमने निर्मल प्रेम दिया, मैंने उसको ठुकराया॥
तुमने अपनी शुद्ध हँसी-सेवासे मुझे हँसाया।
मैंने तुमको तुरत तिरस्कृत कर अविराम रुलाया॥
तुमने सर्व-समर्पण कर मुझको सब भाँति सजाया।
मैंने तुमपर बुरी तरहसे वाग्बाण बरसाया॥
तुमने सदा सहा, अब भी सह रही छोड़ मद-माया।
तुम्हें दुःख देनेमें मैं कर रहा सदा मनभाया॥
इतनेपर भी तुमने मुझको रखा सदा अपनाया।
नहीं तुम्हारे चरणोंकी मैं छूने लायक छाया॥
तुम-सी तुम्हीं एक हो, मुझ-सा मैं हूँ एक अभाया।
रहता सदा तुम्हारे शुचि मधु-रससे मैं सरसाया॥

(Dohā)

नहीं देखना तुम कभी मेरे अगणित दोष।
स्थित निज महिमामें सदा रहना तजकर रोष॥
देना अपने प्रेमका मधुर सुधा-रस-बिंदु।
बने अमृतमय हृदय यह मेरा, जो विष-सिन्धु॥
कहता क्या, मैं कह गया, देख तुम्हें अति खिन्न।
प्रेम-सिन्धुकी हैं सभी ये लहरियाँ विभिन्न॥
इस रस-वारिधिमें सदा डूबी रहो अनन्त।
मिटा सभी प्रतिकूलता, भय-श्रमका कर अन्त॥

ENGLISH TRANSLATION

Continuation of [586]

Yet the rasa dance proceeds eternally and unobstructed.
Ever-new longing for rasa continually arises within the mind.

[587]

(Raga Jangala - Tala Kaharava)

You forever gave Me happiness, while I tormented You.
You gave stainless love, and I rejected it.
Through the service of Your pure laughter, You made Me laugh.
I immediately scorned You and made You weep without cease.
Surrendering everything, You adorned Me in every way.
I cruelly showered arrows of words upon You.
You always endured it and still endure, abandoning pride and illusion,
while I continually please My mind by giving You sorrow.
Even after all this, You always kept Me as Your own.
I am not worthy even to touch the shadow of Your feet.
You alone are like Yourself, and I alone am shameless like Me.
I remain forever flavored by Your pure, honeyed rasa.

(Doha)

Never look upon My countless faults.
Abandon anger and remain forever established in Your own glory.
Give Me one sweet drop of the nectar-rasa of Your love,
so that this heart of Mine, now an ocean of poison, may become nectar-filled.
What did I intend to say, and what have I said on seeing You deeply distressed?
These are all different waves of the ocean of love.
Remain forever and infinitely submerged in this ocean of rasa.
Destroy every adversity and bring fear and weariness to an end.

ORIGINAL Hindi and Braj Bhasha

[588]

(Rāga Sohanī - Tāla Kaharavā)

रोजकी आदत मेरी यह छूटनी सम्भव नहीं।
भूल जाओ तुम मुझे, यदि चाहती हो सुख कहीं॥
भरा दोषोंसे, तुम्हारे साथ कुछ तुलना नहीं।
रूप-गुण-माधुर्यमें तुम-सी नहीं ललना कहीं॥
दिव्य प्रतिमा प्रेमकी तुम त्यागकी शुचि मूर्ति हो।
इस अभावोंसे भरे जीवनकी मधुमय पूर्ति हो॥
अतुल निज गुणसे मुझे गुणवान ही तुम जानती।
प्रेम-गुण-माधुर्य-पूरित हो, मुझे तुम मानती॥
गुण अमल अति, पर असलमें है तुम्हारा भ्रम महान।
भूलसे तुम जानती हो मुझे नित शुचि प्रीतिमान॥
प्रेम निर्मलसे रहित, शुचि रूप सद्गुणहीन मैं।
मधुरिमा मुझमें न कुछ, हूँ कलुष-पूरित दीन मैं॥
योग्यताकी दृष्टिसे मैं अनधिकारी हूँ सदा।
पर न करती तुम मधुर निज प्रीतिसे वंचित कदा॥
इस तुम्हारे एक-अंगी प्रेमका मैं दास हूँ।
इसीसे रहता तुम्हारे पद-युगलके पास हूँ॥
चाहता, तुम छोड़कर मुझको बनो, बस, सुखी अब।
देखकर तुमको सुखी होगा मुझे सुख परम तब॥
पर सकोगी छोड़ तुम, सम्भव नहीं लगता मुझे।
तुम्हीं प्राणाधार, भारी दुःख भी होगा मुझे॥

[589]

(Rāga Deśa - Tīna Tāla)

प्रियतमे! मैं नित ऋणी तिहारौ।
तेरे प्रेमरसाम्बुधि के सीकर कौ मोय सहारौ॥
प्रेम-सुधा पावन अति तेरी, मो नित जीवन देत।
तन-मन-इंद्रियगन की ज्वाला सब छिन-छिन हरि लेत॥

ENGLISH TRANSLATION

[588]

(Raga Sohani - Tala Kaharava)

This daily habit of Mine cannot possibly be abandoned.
Forget Me if You wish to find happiness anywhere.
I am filled with faults and bear no comparison with You.
Nowhere is there a young woman like You in form, virtue and sweetness.
You are the divine image of love and the pure embodiment of renunciation,
the honeyed fulfillment of this life filled with deficiency.
Through Your own incomparable virtue, You regard Me as virtuous.
Filled with love, virtue and sweetness, You imagine Me the same.
Your virtues are utterly pure, yet in truth Your delusion is immense.
By mistake You regard Me as eternally pure and loving.
I am devoid of stainless love, pure form and noble virtue.
No sweetness exists within Me; I am lowly and filled with corruption.
From the standpoint of qualification, I am eternally unworthy,
yet You never deprive Me of Your sweet love.
I am the servant of this one-sided love of Yours.
Therefore I remain beside Your pair of feet.
I want You to abandon Me now and simply become happy.
Seeing You happy would then give Me supreme happiness.
But I do not think You could leave Me,
and because You alone sustain My life, that too would bring Me profound sorrow.

[589]

(Raga Desa - Tina Tala)

Most beloved, I am eternally indebted to You.
A droplet from Your ocean of love-rasa is My sole support.
Your nectar of love is supremely pure and continually gives Me life,
removing moment by moment every flame within body, mind and senses.

ORIGINAL Braj Bhasha and Hindi

Continuation of [589]

हौं तेरे अति विमल प्रेम के हौं सर्वथा अयोग।
तू उदार-चूड़ामणि निज दिशि देखि देय संयोग॥
तू अनन्य, हौं घर-घर डोलौं, मेरौ प्रेम अपावन।
तौहू तू मेरी आराध्या, करत रहत मोहि पावन॥
तेरौ प्रेम सदा ही निर्मल, नित्य परम सुख-मूल।
तू नित ही अति क्षमा-परायण, नित्य करौं मैं भूल॥
मत मेरी दिशि कबौं देखियो, नित अनुकंपा रखियौ।
अपने पावन पद-कमलनि महँ मोय निरंतर लखियौ॥

[590]

(Rāga Sohanī - Tāla Dādarā)

तुम कभी मनमें तनिक भी नहीं दुःख-विषाद करना।
कभी तुमसे पृथक हूँ मैं, भूल मन यह भ्रम न भरना॥
नित्य दोनों एक हैं, दो थे न, दो होने असम्भव।
प्रकृतिमें होता रहे कुछ भी, कहीं भी नाश-उद्भव॥
नित्य आत्माका मिलन है, नित्य सुखमय स्पर्श-अनुभव।
हृदय-अभ्यन्तर सतत चलता मिलनका मधु-महोत्सव॥
नित्य नव रस, नित्य नव अनुराग, निर्मल नित्य सुख नव।
नित्य मिलन-वियोग-विरहित, नहीं पलक विछोह त्रुटि-लव॥
भावमय यह मिलन अविनाशी, अबाधित, नित्य निर्भय।
मधुरतम, अति दिव्य, अमृत, पवित्र, परमानन्द-रसमय॥
पंचभौतिक देहकी इसमें न कुछ भी है महत्ता।
भावकी पावन समुज्ज्वल अमल छायी नित्य सत्ता॥
प्रकृति-नियमोंका न बन्धन, देशकालातीत स्तर है।
शुद्ध सच्चित्-सुधामय यह भाव-तत्त्व परात्पर है॥
परम दुर्लभ, अति सुलभ है, मिली भाव-ज्योति शुचितम।
तनिक भी आने न देता पापमय संदेहका तम॥

ENGLISH TRANSLATION

Continuation of [589]

I am wholly unfit for Your utterly stainless love.
You are the crown of generosity and, looking only toward Yourself, grant union.
You are exclusive, while I wander from house to house and My love is impure.
Even so, You are My worshipful beloved and continually purify Me.
Your love is forever stainless and eternally the root of supreme happiness.
You are always devoted to forgiveness, while I continually make mistakes.
Never look in My direction; maintain only Your eternal compassion.
See Me continually within Your holy lotus feet.

[590]

(Raga Sohani - Tala Dadara)

Never allow even the slightest sorrow or despondency within Your mind.
Do not mistakenly fill it with the delusion that I am ever separate from You.
We two are eternally one, were never two, and becoming two is impossible,
whatever destruction or arising may occur anywhere in material nature.
There is eternal union of the self and eternal experience of blissful touch.
Within the heart, a honeyed festival of meeting proceeds without cease.
There is ever-new rasa, ever-new attachment and eternally fresh stainless happiness.
Union is eternal and free from separation; not even a blink or smallest instant of severance exists.
This feeling-filled meeting is imperishable, unobstructed and eternally fearless,
sweetest, supremely divine, nectarous, holy and made of supreme bliss-rasa.
The body of five material elements has no importance within it.
The holy, radiant and stainless reality of feeling forever pervades it.
It is not bound by the laws of nature and exists beyond place and time.
This principle of feeling, made of pure conscious nectar, transcends all.
Supremely rare yet exceedingly accessible, the purest light of feeling has been received.
It does not permit even the slightest darkness of sinful doubt to enter.

ORIGINAL Hindi

[591]

(Lāvanī tune - Tāla Kaharavā)

प्राणाधिके! प्रियतमे! मुझको सतत स्मरण होता तेरा।
भूल नहीं सकता मैं पल भर कभी शशांक-वदन तेरा॥
तेरे प्रेम-सुधानिधिमें नित डूबा रहता मन मेरा।
मधुमय वाणी सुननेको नित चित्त लुभाता है मेरा॥
प्रेम छलकती आँखें तेरी नित मेरे सम्मुख रहतीं।
सदा समीप खड़ी तू मन भर मनकी सब बातें कहती॥
आलिंगन करती, सुख देती, गल-बैयाँ देकर मिलती।
चिपटी सदा हृदयसे रहती, कभी न रत्तीभर हिलती॥
कभी मधुर संगीत सुनाती, कभी हँसाती औ हँसती।
कभी नयन मटकाती, भौंह चलाकर मनमें आ धँसती॥
प्रीति-विवश हो कभी मनोहर, रसमय तीव्र व्यंग कसती।
रोकर कभी रुलाती, कभी फँसाती, अपने ही फँसती॥
हो अति आतुर कभी दीन, दयनीय बनी चरणों पड़ती।
कभी विचित्र भंगिमा करती, कटु वाणी कहकर लड़ती॥
कभी परम संतोष दिलाकर, मनकी सभी व्यथा हरती।
हो करबद्ध कभी अति करुणापूर्ण मधुर विनती करती॥
भोली-भाली निपट मनोहर सूरत मधुर कभी धरती।
कभी सरल-हृदया हो, अति सीधी-सादी बातें करती॥
कभी चतुर, अति बुद्धिमती बन, तर्क-विवाद विशद करती।
कभी कला-नैपुण्य दिखाती, कभी ज्ञान उत्तम भरती॥
बनती कभी भीरु अतिशय, पा आहट तनिक सहज डरती।
कभी निडर हो, परम साहसी, भीषणतम भयको हरती॥
मुरली कभी चुराती, ले छिप जाती मोर-मुकुट सुन्दर।
कभी भुलाती छद्मवेश धर, कर देती सब इधर-उधर॥
कभी हृदयसे हृदय सटाकर करती मधुमय रसका दान।
करती, कभी कराती अति सुखदायक अधर-सुधा-रस-पान॥

ENGLISH TRANSLATION

[591]

(Lavani tune - Tala Kaharava)

Dearer than life, most beloved, I continually remember You.
I can never forget Your moon-face even for a moment.
My mind remains eternally submerged in the treasury of Your love's nectar.
My heart continually longs to hear Your honeyed voice.
Your eyes overflowing with love remain eternally before Me.
Standing forever near, You speak every matter within Your heart to Your complete satisfaction.
You embrace Me, give happiness and meet Me with Your arms around My neck.
You remain forever pressed against My heart and never move even a grain's breadth.
Sometimes You sing sweet music; sometimes You laugh and make Me laugh.
Sometimes You roll Your eyes, move Your brows and penetrate My heart.
Overcome by affection, You sometimes make delightful, rasa-filled and piercing jokes.
Sometimes You weep and make Me weep; sometimes You ensnare Me and become caught in Your own snare.
Sometimes intensely restless, humble and pitiable, You fall at My feet.
Sometimes You adopt wondrous gestures and quarrel with harsh words.
Sometimes You give supreme contentment and remove every anguish of the mind.
Sometimes, hands joined, You make exceedingly compassionate and sweet entreaties.
Sometimes You assume a sweet, innocent and utterly enchanting appearance.
Sometimes simple-hearted, You speak very plain and guileless words.
Sometimes You become clever and highly intelligent and engage in elaborate debate.
Sometimes You display mastery of the arts, and sometimes fill all with the highest knowledge.
Sometimes You become exceedingly timid and naturally fear the slightest sound.
Sometimes fearless and supremely courageous, You dispel the most terrible fear.
Sometimes You steal the flute and hide away with the lovely peacock crown.
Sometimes You assume a disguise, bewilder Me and throw everything into confusion.
Sometimes, pressing heart to heart, You give honeyed rasa.
Sometimes You drink, and sometimes make Me drink, the supremely delightful nectar-rasa of the lips.

ORIGINAL Braj Bhasha and Hindi

Continuation of [591]

यों नित होता सरस सुधामय सुख-स्पर्श तेरा अभिराम।
मनमें सदा चटपटी रहती, छटपट हिय करता अविराम॥
रहता सदा चित्त यह मेरा तेरे शुभ दर्शनमें लीन।
हट सकता न कभी, ज्यों जलसे नहीं पलक हट सकता मीन॥
सदा मिले रहते सारे अंग, होता सदा ब्रह्म-संस्पर्श।
मग्न प्रेम-रस, रहित शोक-भय, अनुभव करता चिन्मय हर्ष॥

[592]

(Rāga Sāraṅga - Tīna Tāla)

तोसे मिलहौं, हे राधिके!
रहै कैसे एक छिन हूँ प्राण तुम बिन दीन, राधिके॥
रहै कैसे अग्नि जीवित दहन-शक्ति-विहीन, राधिके।
रहै सूरज-चाँद कैसे प्रभा-आभा-हीन, राधिके॥
सत्ता-भगवत्ता बिना भगवान जीवनहीन, राधिके।
ज्यों परस जहँ, स्याम-जीवन राधिका-आधीन, राधिके॥

[593]

(Tune of Lāvanī - Tāla Kaharavā)

जबसे छूटा था राधे! वह मधुर तुम्हारा प्रिय संयोग।
तबसे व्याप रही थी दारुण व्यथा, बढ़ रहा मानस-रोग॥
नहीं चैन पड़ता पलभर था, नहीं सुहाता था कुछ और।
रहना नहीं चाहता था मन लवभर कभी दूसरी ठौर॥
प्रिये! तुम्हारी प्यारी स्मृतिसे भरा चित्त मेरा भरपूर।
रोम-रोम खिल उठा अचानक, व्यथा हो गयी सारी दूर॥
मधुर तुम्हारा प्यारा विग्रह तुरत सटा आकर सब-अंग।
तिलभर पृथक न रहा, बढ़ चला परम नवीन अतुल रस-रंग॥
कभी बड़ी व्याकुलता होती, फिर जब होता अमिलन-भान।
तुरत प्रकट होकर स्मृतिमें तुम करतीं सुखद स्पर्शका दान॥
तबसे कभी वियोग-मिलन होता, फिर कभी मिलन-सम्भोग।
रहती प्रिय अनुभूति बाह्य, अन्तर रहता नित रस-संयोग॥

ENGLISH TRANSLATION

Continuation of [591]

Thus the delightful touch of Your flavorful, nectar-filled happiness occurs eternally.
A constant impatience remains within the mind, and the heart continually trembles with longing.
My consciousness stays forever absorbed in Your auspicious vision.
It can never turn away, just as a fish cannot turn its gaze from water even for a blink.
All Our limbs remain forever united, and there is eternal contact with Brahman.
Submerged in love-rasa, free of grief and fear, I experience conscious joy.

[592]

(Raga Saranga - Tina Tala)

Let Me meet You, O Radhike!
How can this lowly life remain for even a moment without You, Radhike?
How can fire live without the power to burn, Radhike?
How can sun and moon remain without radiance and light, Radhike?
Without being and divinity, Bhagavan is lifeless, Radhike.
Just as touch remains there, Syama's life depends upon Radhika, O Radhike.

[593]

(Tune of Lavani - Tala Kaharava)

Radhe, from the moment that sweet and beloved union with You was broken,
terrible anguish pervaded Me and the illness of the mind increased.
I found no peace even for an instant, and nothing else gave pleasure.
The mind would not remain anywhere else even for the smallest moment.
Beloved, My consciousness became completely filled with dear remembrance of You.
Every hair suddenly blossomed and all anguish went away.
Your sweet, beloved form immediately came and pressed against every limb.
Not a grain's breadth remained separate, and supremely new, incomparable colors of rasa increased.
Sometimes great restlessness arose when awareness of nonmeeting returned.
At once You appeared within memory and bestowed Your delightful touch.
Since then there is sometimes meeting within separation and sometimes the enjoyment of union.
The beloved experience remains outwardly present, while within there is eternal union of rasa.

ORIGINAL Hindi

Continuation of [593]

इस प्रकार तुम राधे! मुझसे होती दूर न पलक कभी।
रहती सदा परिस्थिति अब मेरी रस-आनन्दमयी सभी॥

[594]

(Rāga Jaṅgalā - Tāla Kaharavā)

भूल गया मैं अन्य सभी कुछ, केवल एक तुम्हारी याद।
राधे! एक तुम्हीं हो मेरा परमानन्द बिना मर्याद॥
एक तुम्हारी प्यारी स्मृतिमें डूबा रहता है नित चित्त।
तुम ही प्राण-प्राण हो मेरी, लोभनीय अति तुम ही वित्त॥
अनुभव करता मैं प्रतिपल ही - कभी नहीं तुम रहती दूर।
सदा मिली ही रहती हो तुम अणु-अणु कण-कणमें भरपूर॥
कहीं रहूँ मैं, कभी नहीं हो पाता तुमसे तनिक वियोग।
तना हुआ है, बना रहेगा, निर्मल नित्य सरस संयोग॥

[595]

(Rāga Jaṅgalā - Tāla Kaharavā)

राधा! तेरे दर्शनको मैं उत्सुक रहता, नित्य अधीर।
कोई नहीं जान सकता यह मेरे अन्तस्तलकी पीर॥
पीड़ा वह अति व्यथित बनाती, व्याकुल करती अति स्वच्छन्द।
सीमासे अतीत उस स्मृतिसे होता उदय अमित आनन्द॥
वह आनन्द नित्य पल-पल नव-पीड़ाका उद्भव करता।
पीड़ासे फिर स्मृति बढ़ती, फिर नवानन्द मनमें भरता॥
यों ही अमिलन-दुख स्मृति-सुखका सागर रहता लहराता।
उसमें सहज प्रिये! मैं रहता सतत डूबता-उतराता॥
बीच-बीचमें मिलनाकांक्षा बढ़कर उग्र रूप धरती।
तब हो उदित रूप-माधुरी मधु मनके सारे दुख हरती॥

ENGLISH TRANSLATION

Continuation of [593]

In this way, Radhe, You are never distant from Me even for a blink.
Every condition of Mine now remains forever filled with rasa and bliss.

[594]

(Raga Jangala - Tala Kaharava)

I have forgotten everything else; only Your remembrance remains.
Radhe, You alone are My boundless supreme bliss.
My consciousness forever remains submerged in Your dear remembrance alone.
You are the life of My life, and You alone are My supremely desirable treasure.
At every moment I experience that You are never far away.
You remain forever united, filling every atom and particle.
Wherever I may be, not the slightest separation from You can occur.
Stretched everywhere, this stainless, eternal and flavorful union remains forever.

[595]

(Raga Jangala - Tala Kaharava)

Radha, I remain eternally impatient and eager to behold You.
No one can know this pain at the deepest level of My heart.
That pain makes Me intensely anguished and freely restless,
while remembrance beyond all limit gives rise to immeasurable bliss.
At every moment that bliss creates ever-new pain.
Pain then increases remembrance, which again fills the mind with new bliss.
Thus an ocean of the sorrow of nonmeeting and happiness of remembrance forever surges.
Beloved, I naturally remain continually sinking and rising within it.
From time to time the desire to meet increases and assumes a fierce form.
Then the honey of the sweetness of Your form arises and removes every sorrow of the mind.

ORIGINAL Hindi

[596]

(Rāga Bhairavī - Tāla Kaharavā)

प्रिये! तुम्हारी विरह-वेदना मुझे सताती है भारी।
पल-पलमें पीड़ा है बढ़ती, सुध-बुध मिट जाती सारी॥
सोते-जगते सभी समय है मीठी याद बनी रहती।
बुद्धि-चित्त सब इन्द्रियगण हैं तुमसे सदा सनी रहतीं॥
तो भी तुम्हें देखनेको नित व्याकुल रहता मेरा मन।
आँखें अकुलाती रहतीं, नित परसनको ललचाता तन॥
अधरामृत दे मधुर प्रियतमे! मुझको सुखी करोगी कब?
आठों याम तरसते हैं ये प्राण, न कल पड़ती पल अब॥
मोर-मुकुट, मुरली, माखन, मधुसे अब मेरा मन भगता।
बिना तुम्हारे नन्द-भवनका सुख सारा खारा लगता॥
वंशीवट, कालिन्दीका तट, शरद-रैन सब लगते घोर।
मचला मन है, कहीं न टिकता, पाता नहीं कहीं भी ठौर॥
मान त्यागकर मुझे हृदयसे कब चिपटाओगी अब तुम?
चरण-धूलि अपनी पावन दे, कब सुख सरसाओगी तुम॥
कृपा करो इस तुच्छ दासपर अब प्यारी राधारानी।
सुखी करो अब मुझे सुना निज अमृत-मधुर रसयुत बानी॥

[597]

(Dohā)

विधु-वदनी श्रीराधिके! मेरी जीवन-मूल।
तेरे विषम वियोगकी चुभी हृदयमें शूल॥
असहनीय अति वेदना, छिपा न रक्खी जाय!
कहना भी सम्भव नहीं, हुआ निपट असहाय॥
पूर्वपुण्य-परिपाकसे पाऊँ निभृत अरण्य।
पथिक-रहित पथ, जो कभी दीर्घकाल तक शून्य॥
तो विछोहके शोककी बहे अश्रु-जल-धार।
मिश्रित घर्घर शब्द, सब प्लावित हो संसार॥

ENGLISH TRANSLATION

[596]

(Raga Bhairavi - Tala Kaharava)

Beloved, the pain of separation from You torments Me severely.
The anguish increases moment by moment until all ordinary awareness disappears.
In sleep and waking, Your sweet remembrance remains at every time.
Understanding, consciousness and every sense remain forever saturated with You.
Even so, My mind is continually restless to behold You.
My eyes remain agitated, and the body continually longs to touch You.
Sweetest beloved, when will You make Me happy by giving the nectar of Your lips?
This life thirsts through all eight watches, and not a moment's peace remains.
My mind now flees from peacock crown, flute, butter and honey.
Without You, every happiness in Nanda's house tastes bitter.
Vamsivata, the bank of the Kalindi and the autumn night all appear dreadful.
The restless mind stays nowhere and finds no place at all.
When will You abandon pride and press Me against Your heart?
When will You grant the holy dust of Your feet and fill happiness with rasa?
Dear Queen Radha, show mercy now to this insignificant servant.
Make Me happy by letting Me hear Your nectar-sweet words filled with rasa.

[597]

(Doha)

Moon-faced Sri Radhike, root of My life,
the thorn of severe separation from You has pierced My heart.
The pain is utterly unbearable and cannot be concealed,
yet speech too is impossible; I have become completely helpless.
If through the ripening of former merit I might find a secluded forest
and a travelerless path that remains empty for a long age,
then the stream of tears born from the grief of separation could flow,
mixed with roaring sobs, until the entire world were flooded.

ORIGINAL Braj Bhasha and Hindi

[598]

(Tāla Ghanāśrī - Tīna Tāla)

राधिके! तुम सलिल, हौं मीन।
रहैं कैसे एक छिन हूँ प्रान तुम बिन दीन॥
रहें कैसे अग्नि जीवित दहन-शक्ति-विहीन।
रहैं सूरज-चाँद कैसे प्रभा-आभा-छीन॥
शक्ति-भगवत्ता बिना भगवान जीवन-हीन।
त्यों सरस यह स्याम-जीवन राधिका-अधीन॥

[599]

(Tune of Lāvanī - Tāla Kaharavā)

तुम्हारी स्मृति नित बन साकार। चित्तपर रहती मधुर सवार॥
दुःख-सुख देती उभय अपार। अनिर्वचनीय सुरस-आगार॥
तुम्हारा मधुर समर्पण-भाव। तुम्हारा संयम शील-स्वभाव॥
दूसरेपनका निपट अभाव। सदा उपजाता नव-नव चाव॥
बना देता अविलम्ब विदेह। भरा नेत्रोंमें पावन स्नेह॥
सदा बरसाता सुखका मेह। सरस नित ही रखता मन-देह॥

[600]

(Rāga Bhairava - Tāla Kaharavā)

रहता पुरी द्वारिकामें मैं, करता हूँ सबका शासन।
सभी सदा अनुगत रह मेरा सतत मानते अनुशासन॥
विविध प्रचुर ऐश्वर्योंसे युत सुन्दर भव्य राज-प्रासाद।
रमणी-रत्न सहस्रोंसे जगमग, उपजाते अति आह्लाद॥
तन-मनसे सेवा-रत विनय-विभूषित, गलित-गर्व सारी।
एक-एकसे बढ़कर शुभ गुण-रूपवती निर्मल नारी॥
राज-काज करता सब अनलस, शत्रु-मित्रसे सदा सचेत।
राष्ट्र-नीतिकी रक्षा करता, सदा सतर्क, धर्म-समवेत॥
ये सब, और अनेकों अति दायित्वपूर्ण सब करता काम।
पर क्षणभर भी नहीं भूल सकता मैं तव मुख-चन्द्र ललाम॥

ENGLISH TRANSLATION

[598]

(Tala Ghanasri - Tina Tala)

Radhike, You are water and I am the fish.
How can this lowly life remain even for a moment without You?
How can fire live without the power to burn?
How can sun and moon remain deprived of radiance and light?
Without power and divinity, Bhagavan is lifeless.
Thus this rasa-filled life of Syama depends upon Radhika.

[599]

(Tune of Lavani - Tala Kaharava)

Your remembrance eternally assumes visible form and rides sweetly upon consciousness.
It gives boundless sorrow and happiness alike, an indescribable treasury of exquisite rasa.
Your sweet mood of surrender, Your restraint, character and natural disposition,
and the complete absence of otherness forever give rise to ever-new longing.
At once they make Me bodiless and fill the eyes with holy affection.
They forever rain happiness and keep mind and body eternally filled with rasa.

[600]

(Raga Bhairava - Tala Kaharava)

I dwell in the city of Dvaraka and rule everyone.
All remain forever obedient and continually observe My command.
Beautiful, splendid royal palaces filled with abundant varieties of majesty
shine with thousands of jeweled women and give immense delight.
Each stainless woman surpasses the other in auspicious virtues and beauty,
adorned with humility, free of pride and engaged in serving with body and mind.
Without weariness I conduct every affair of state, forever alert to friend and enemy.
I protect the policy of the kingdom, always vigilant and united with dharma.
I perform all these and countless other highly responsible duties,
yet cannot forget the exquisite moon of Your face even for a moment.

ORIGINAL Hindi

Continuation of [600]

स्वप्न-राज्यमें भी, प्यारी! मैं पाता सदा तुम्हारा संग।
दर्शन-मिलन-विलास विविध होते, बढ़ता नूतन रस-रंग॥
बहता नित्य प्रवाह तुम्हारी मधुर रूप-सरिका निर्बाध।
पल-पल बढ़ती रूप-माधुरी, पल-पल नयी-नयी मन साध॥
दूर रहो या पास रहो तुम, हम दोनोंका रस-संयोग।
अटल, अचल, अतुलित, अनुभवमय रहता, होता नहीं वियोग॥
सदा नाचती रहती प्रिय छवि, प्रिये! तुम्हारी मधुर अशेष।
पल-पल नव उल्लास उपजता, पल-पल रस-आस्वाद विशेष॥
नहीं देहमें सीमित यह अति पावन दिव्य प्रेम-सम्बन्ध।
जन्म-मरण, परलोक-लोकका भी न कभी होता प्रतिबन्ध॥
नित अक्षुण्ण, नित्य वर्धनमय, नित्य प्रेम-रस मधुर अपार।
रहता सदा सुधा शुचि चिन्मयका सीमा-विरहित विस्तार॥

[601]

(राग भीमपलासी - ताल कहरवा)

तुम यह शायद समझ रही, मैं करता तुम्हें नहीं हूँ याद।
पर मेरे मन कैसा अति छाया रहता नित विषम विषाद॥
किसे बताऊँ मैं मनकी स्थिति, किससे करूँ, प्रिये! फरियाद।
किसे सुनाऊँ हृदय-दाहका भीषण ज्वालामय संवाद॥
जलता हृदय वियोगानलसे, झूर रहे दृग दर्शन-हेतु।
चाह रहा मिलना अति सत्वर, तोड़ सभी मर्यादा-सेतु॥
कैसे देखूँ तुम्हें इसी क्षण, बीत रहा युग-तुल्य निमेष।
छूट रहा सब धैर्य, बचा कुछ नहीं हृदयमें धृतिका शेष॥
बसा दूर मैं पुरी द्वारिका, घेरे रहते अगणित लोग।
विविध विचित्र विषय मनहारी, लोकदृष्टिके सुखकर भोग॥
कहीं नहीं लगता मन मेरा, रहा तुम्हारी स्मृतिमें डूब।
लगते सब सुख-भोग परम दुःखरूप, गया इनसे मन ऊब॥
यों तो सदा तुम्हारा मुझसे रहता सरस सुभग संयोग।
होता नहीं स्वप्नमें भी, पलभर भी तुमसे कभी वियोग॥

ENGLISH TRANSLATION

Continuation of [600]

Even in the realm of dreams, beloved, I am forever in Your company.
There are many visions, meetings and pastimes, and ever-new colors of rasa increase.
The current of the sweet river of Your beauty flows eternally without obstruction.
At every moment the sweetness of Your form increases, and at every moment new longings arise in the mind.
Whether You remain far away or near, Our union of rasa
remains firm, unmoving, incomparable and known through direct experience; separation never occurs.
Your dear and infinitely sweet image dances forever, beloved.
At every moment new delight arises, and at every moment there is a special savoring of rasa.
This supremely holy, divine bond of love is not confined to the body.
Neither birth and death nor this world and the next can ever obstruct it.
Ever unbroken, eternally increasing and filled with boundless sweet love-rasa,
it remains an unlimited expanse of pure, conscious nectar.

[601]

(Raga Bhimpalasi - Tala Kaharava)

You may perhaps think that I do not remember You,
but what severe sorrow continually overshadows My mind!
To whom can I describe the state of My mind, beloved? To whom can I appeal?
To whom can I relate the dreadful, flaming tale of My heart's burning?
My heart burns in the fire of separation, and My eyes languish to behold You.
I long to meet You at once, breaking every bridge of restraint.
How can I see You this very moment? Each instant passes like an age.
All patience is leaving Me; not a trace of fortitude remains in My heart.
I live far away in the city of Dvaraka, surrounded by countless people.
There are many strange and captivating objects and pleasures considered delightful by the world.
My mind finds rest nowhere; it remains submerged in remembrance of You.
Every pleasure and enjoyment appears as supreme sorrow, and My mind has grown weary of them.
Even so, Your beautiful, flavorful union with Me remains eternal.
Not even in a dream does separation from You occur for a single moment.

ORIGINAL Hindi

Continuation of [601]

और किसी लीलाका मुझको रहता कभी नहीं अब ज्ञान।
तुम ही एकमात्र लीलाकी हो रसमयी अनोखी खान॥
डूबा रहता हूँ प्राणेश्वरि! मैं इस लीलामें दिन-रात।
नहीं सुहाती तन-मनसे है कभी दूसरी मुझको बात॥

[602]

(राग बिहारी - ताल कहरवा)

हे ब्रजरमणि-मुकुटमणि राधे! मत्सुख-सुखिनि मधुर रसखानि।
नित-नूतन उत्कर्षशील शुचि महाभावरूपा द्युतिमान्॥
पल-पल पद-पदपर जो करती सहज सदा मम सुख-सुविधान।
नहीं लेश गुण-गौरवकी स्मृति, नहीं कहीं कुछ भी अभिमान॥
स्थिति, गति, भाव, विचार, भंगिमा, इंगित, सकल अंग-प्रत्यंग।
विविध विचित्र नित्य रस-पूरित प्रेम-पयोनिधि मधुर तरंग॥
जिसका कनक-कमल-मुख होता परम प्रफुल्लित नित्य नवीन।
पा रवि-रश्मि-दृष्टि मम उज्ज्वल हृदय स्व-सुख-अभिलाषा-हीन॥
मम जीवन-जीवन, मम मन-मन, नित मत्प्राण-प्राण परिपूत।
अविनाभाव भाव सत्ता सब क्रिया सहज ही एकीभूत॥
मिली सदा रहती तुम मुझमें, मैं तुममें रहता नित युक्त।
प्रेम हेतु दो बने परस्पर रहते लीलासे अनुरक्त॥
दोके बिना, न हो पाता, यह लीला-रस-वितरण-आस्वाद।
इसीलिये दो बन लीलारत रहते अमर्याद अविवाद॥

[603]

(राग शिवरंजनी - ताल कहरवा)

सर्वनियन्ता सर्वेश्वर मैं, सब गुण-रहित सर्व-गुण-धाम।
सर्वभूतमय, सर्वाश्रय मैं सर्वातीत, सर्वविश्राम॥
सर्वमूल मैं, पूर्ण तृप्त नित, आप्तकाम हूँ, नित निष्काम।
नित्य निरीह, पूर्ण नित सुखसे, निज महिमा-स्थित, आत्माराम॥
नहीं अभाव कहीं कुछ भी है, नहीं कदापि चाह-परवाह।
नहीं किसी सुखकी प्रसन्नता, नहीं दुःखकी आह-कराह॥

ENGLISH TRANSLATION

Continuation of [601]

I now remain unaware of any other pastime.
You alone are the unique, rasa-filled treasury of the one pastime.
Queen of My life, I remain submerged in this pastime day and night.
No other matter ever pleases My body or mind.

[602]

(Raga Bihari - Tala Kaharava)

Radhe, crown jewel among the jewels of Vraja's women, delighting in My happiness, treasury of sweet rasa,
ever-new and ever-increasing, pure, radiant embodiment of mahabhava!
At every moment and every step You naturally and continually arrange My happiness.
You retain not the slightest awareness of Your own excellence and glory, nor any pride whatsoever.
Your state, movement, mood, thought, gesture and indication, and every limb and part of Your body
are varied and wondrous sweet waves of an ocean of love, eternally filled with rasa.
Your golden lotus-face becomes supremely radiant and ever-new
upon receiving the sunbeam of My gaze, while Your bright heart remains free of desire for personal happiness.
You are the life of My life, the mind of My mind and forever the sanctified life of My life.
Our inseparable mood, being and every action naturally become one.
You remain forever united within Me, and I remain eternally joined within You.
For the sake of love We become two and remain mutually absorbed in the pastime.
Without the two of Us, the distribution and savoring of this pastime-rasa could not occur.
Therefore We become two and remain engaged in unrestricted, undisputed play.

[603]

(Raga Shivaranjani - Tala Kaharava)

I am the ruler of all and Lord of all, beyond every quality yet the abode of every virtue.
I pervade all beings, shelter all, transcend all and am the resting place of all.
I am the root of everything, eternally complete and satisfied, with every desire fulfilled and forever without desire.
Eternally without personal endeavor and wholly filled with happiness, I abide in My own glory and delight in the Self.
Nothing is lacking anywhere; I never have desire or concern.
No happiness elates Me, and no sorrow makes Me sigh or cry out.

ORIGINAL Hindi

Continuation of [603]

पर राधे तेरा अति पावन, मधुर प्रेमरस-सिन्धु अपार।
आकर्षित नित करता रहता, प्रति तरंगमें मुझे पुकार॥
क्षुधा-तृषा जग उठी विलक्षण, नित्यतृप्त मुझमें सुमहान।
आतुर मैं तटपर आ करने लगा मधुर अवगाहन-पान॥
पर न कदापि तृप्त हो पाता, बढ़ता नया-नया अभिलाष।
बढ़ता लोभ हरेक लाभमें, बढ़ती नित नव क्षुधा-पिपास॥
अनुपम अतुल त्याग-परिपूरित तेरा यह रस-निधि अभिराम।
मेरे लिये हो गया अब तो यही जीवनाधार ललाम॥
इस रस-सिंधु मधुरमें ही मैं रहा चाहता नित्य निमग्न।
राधे! रहूँ सदा ही तेरे दिव्य प्रेममें मैं संलग्न॥

[604]

(राग देशकार - तीन ताल)

राधा मेरी प्राण-प्रतिमा, मैं राधाका प्राणाराम।
राधा मेरी, मैं राधाका, नित्य मधुर सम्बन्ध ललाम॥
राधा मैं हूँ, मैं राधा है, भिन्न तथापि, कदापि न भिन्न।
नित्य भिन्न नव-नव लीला-रस-आस्वादन अनवद्य अभिन्न॥
राधामय जीवन नित मेरा, मैं नित राधा-जीवन-रूप।
राधाकी-मेरी यह एकमेकता दिव्य पवित्र अनूप॥
मेरे हित राधा उन्मादिनि, राधा-हित मुझमें उन्माद।
करते किंतु एक-दूसरेके मनका अनुभव अविवाद॥
करते एक-दूसरेके मनकी, प्रेमी-प्रेमास्पद भाव।
नित्य निरन्तर नव-नव सुख-देनेका बढ़ा परस्पर चाव॥

[605]

(राग धनाश्री - तीन ताल)

राधिके! तुम सौं होड़ लगी।
हौं अनुरक्त रहौं या तुम नित रहौ सनेह-पगी॥
ठगौ मोय तुम प्रेम-अमिय दे, तुम ही जाउ ठगी।
लगन लगै मो मैं, या मेरी तुम मैं रहै लगी॥

ENGLISH TRANSLATION

Continuation of [603]

Yet Radhe, Your supremely holy and boundless ocean of sweet love-rasa
continually draws Me and calls to Me through every wave.
Extraordinary hunger and thirst awaken immensely within Me, though I am eternally satisfied.
Restless, I come to its shore and begin to immerse Myself and drink its sweetness.
Yet I can never become satisfied, and ever-new desire continues to increase.
Greed grows with every gain, and new hunger and thirst arise eternally.
This delightful treasury of rasa, filled with Your incomparable, immeasurable self-sacrifice,
has now become the exquisite foundation of My very life.
I desire to remain eternally submerged only in this sweet ocean of rasa.
Radhe, may I remain forever absorbed in Your divine love.

[604]

(Raga Deshakara - Tina Tala)

Radha is the image of My life, and I am the delight of Radha's life.
Radha is Mine and I am Radha's; this eternal, sweet relationship is exquisite.
Radha is I and I am Radha. Though distinct, We are never separate.
Eternally distinct for the ever-new savoring of pastime-rasa, We remain flawlessly one.
My life is forever filled with Radha, and I am forever the form of Radha's life.
This complete oneness of Radha and Me is divine, pure and incomparable.
Radha is mad with love for My sake, and I am mad with love for Radha's sake.
Yet We unquestionably experience one another's mind.
We experience the moods in one another's hearts as lover and beloved.
Our mutual eagerness to give one another ever-new happiness grows eternally and without interruption.

[605]

(Raga Dhanashri - Tina Tala)

Radhike, a loving contest has begun with You:
shall I remain devoted, or shall You remain forever steeped in affection?
You beguile Me by giving the nectar of love, yet You Yourself become beguiled.
Does attachment arise in Me, or does My attachment remain fixed in You?

ORIGINAL Braj Bhasha

Continuation of [605]

सगबग सदा रहौं तुम मैं, या तुम ही रहौ रँगी।
रहौं सचेत प्रीति मैं हौं, या तुम नित रहौ जगी॥
मैं जीतूँ या तुम ही जीतो, अब तौ बात दगी।
जो हारै सो स्वामि बनै, दे पद-रज समुद सगी॥

[606]

(राग मालकोस - तीन ताल)

गोपिका! (प्रिया सब) हौं नित रिनी तिहारौ।
नव-नव बढ़त जात रिन छिन-छिन, नहिं घटिबे कौ बारौ॥
घटै तबहिं, जब तुम गोपिन हौं सुख बिसेष दे पाऊँ।
तुम्हरे सुख बिसेष कौ साधन हौं निज सुखहि बढ़ाऊँ॥
ज्यों-ज्यों बढ़ै तिहारे द्वारा मेरौ नव सुख प्रति छिन।
त्यों-त्यों बढ़ती रहै तिहारौ रिन मो पै नित नूतन॥
या बिधि तुम्हरे रिन-सोधन कौ जो उपाय कछु करियै।
तौ उलटौ रिन बढ़ै, न साधन कोउ, जासौं रिन भरियै॥
तन-मन-धन-जीवन अरपन करि मेरौ ही सुख साधौ।
धर्म-लोक-परलोक-स्वजन-कुल त्यागि मोहि आराधौ॥
या रिन तैं नहिं उरिन कबहूँ ह्वै सकौं, न होनौ चाहूँ।
नित नव सेवा कौ अवसर लहि नित नव मनहि उमाहूँ॥
कबहूँ सोधि पाऊँ न तिहारौ रिन अति मधुर मनोहर।
बँध्यौ रहौं तुव प्रेम-दाम सौं, भूलि सबहिं जोगैस्वर॥
खेलूँ सदा तिहारे सँग, हौं नित नव रास रचाऊँ।
तुम्हरे रस तैं परम सुखी बनि तुम्हरौ सुख सरसाऊँ॥

[607]

(राग नट - तीन ताल)

निर्मल प्रेम नित्य यों बोलै।
अपने दोष विमल गुन पिय के लाख-लाख करि काढ़ै-तोलै॥
छक्यौ प्रेम-रस-सुधा निरंतर अग-जग भयौ बावरौ डोलै।
दीखै हियौ प्रेम-रस छूँछी पाय प्रेम-धन-रतन अमोलै॥

ENGLISH TRANSLATION

Continuation of [605]

Do I remain forever stirred within You, or do You alone remain colored by Me?
Do I stay awake and alert in love, or do You remain forever wakeful?
Will I win, or will You alone be victorious? The matter is now settled:
the one who loses becomes the master and gives an ocean of foot-dust to the beloved companion.

[606]

(Raga Malakosa - Tina Tala)

O gopis, all My beloveds, I am eternally indebted to you.
The debt grows ever new at every moment, and the time for its decrease never comes.
It could diminish only if I were able to give you some special happiness.
Yet to accomplish your special happiness, I increase My own happiness.
The more My new happiness increases through you at every moment,
the more My ever-new debt to you continues to increase.
In this way, whatever means I adopt to repay your debt
instead increases it; no means exists by which the debt can be paid.
You surrender body, mind, wealth and life solely to accomplish My happiness.
Abandoning dharma, this world, the next world, relatives and family, you worship Me.
I can never become free of this debt, nor do I wish to be free.
Receiving ever-new opportunities for service, may I cherish ever-new enthusiasm within My heart.
May I never repay your supremely sweet and enchanting debt.
May I remain bound by the cord of your love, forgetting all lordly mystic power.
May I play eternally with you and arrange ever-new rasa dances.
Becoming supremely happy through your rasa, may I make your happiness flavorful.

[607]

(Raga Nata - Tina Tala)

Pure love eternally speaks in this way:
it draws out and weighs its own faults by the hundreds of thousands, and the beloved's stainless virtues likewise by the hundreds of thousands.
Intoxicated without end by the nectar of love-rasa, the whole moving and unmoving world wanders madly.
Even after receiving the priceless jewel-treasure of love, the heart sees itself as empty of love-rasa.

ORIGINAL Braj Bhasha

Continuation of [607]

प्रेम-पियास बढ़त नित पावन-प्रेम अभाव दिखावत रोलै।
धनि-धनि ऐसौ प्रेम-धनी जो नित नव प्रेम-गोलकहि खोलै॥
मोय परम सुख पहुँचावन-हित नित अति मधुर अमी-रस घोलै।
तुम ऐसी, तातैं मैं रिनिया, सेवौं सकुचत हौले-हौले॥

ENGLISH TRANSLATION

Continuation of [607]

Its thirst for love continually increases; seeing an absence of pure love, it weeps.
Blessed, blessed is such a possessor of love, who forever opens ever-new realms of love.
To bring Me supreme happiness, You continually blend exceedingly sweet nectar-rasa.
Such are You; therefore I am indebted and serve You shyly, gently and softly.

CHAPTER 8

श्रीराधाके प्रेमोद्गार—श्रीकृष्णके प्रति

Śrī Rādhā's Outpourings of Love toward Śrī Kṛṣṇa

Source scan pages 392–423

ORIGINAL Braj Bhasha and Hindi

श्रीराधाके प्रेमोद्गार - श्रीकृष्णके प्रति

[608]

(राग रागेश्वरी - ताल दादरा)

हौं तो दासी नित्य तिहारी।
प्राननाथ जीवनधन मेरे, हौं तुम पै बलिहारी॥
चाहैं तुम अति प्रेम करौ, तन-मन सौं मोहि अपनाओ।
चाहैं द्रोह करौ, त्रासौ, दुख देइ मोहि छिटकाओ॥
तुम्हरौ सुख ही है मेरी सुख, आन न कछु सुख जानौं।
जो तुम सुखी होउ मो दुख मैं, अनुपम सुख हौं मानौं॥
सुख भोगौं तुम्हरे सुख कारन, और न कछु मन मेरे।
तुमहि सुखी नित देखन चाहौं निस-दिन साँझ-सबेरे॥
तुमहि सुखी देखन हित हीं निज तन-मन कौं सुख देऊँ।
तुमहि समरपन करि अपने कौं नित तव रुचि कौं सेऊँ॥
तुम मोहि 'प्रानेस्वरि', 'हृदयेस्वरि', 'कांता' कहि सुख पावौ।
यातैं हौं स्वीकार करौं सब, जद्यपि मन सकुचावौं॥

[609]

(राग भैरवी - तीन ताल)

मेरी इस विनीत विनतीको सुन लो, हे ब्रजराजकुमार!
युग-युग, जन्म-जन्ममें मेरे तुम ही बनो जीवनाधार॥
पद-पंकज-परागकी मैं नित अलिनी बनी रहूँ, नंदलाल!
लिपटी रहूँ सदा तुमसे मैं कनकलता ज्यों तरुण तमाल॥
दासी मैं हो चुकी सदाको अर्पणकर चरणोंमें प्राण।
प्रेम-दामसे बँध चरणोंमें, प्राण हो गये धन्य महान॥
देख लिया त्रिभुवनमें बिना तुम्हारे और कौन मेरा।
कौन पूछता है 'राधा' कह, किसको राधाने हेरा॥

ENGLISH TRANSLATION

Sri Radha's Outpourings of Love toward Sri Krishna

[608]

(Raga Rageshwari - Tala Dadra)

I am eternally Your maidservant.
Lord of My life and treasure of My existence, I offer Myself wholly to You.
Whether You love Me deeply and accept Me with body and mind,
or oppose and frighten Me, give Me pain and cast Me away,
Your happiness alone is My happiness; I know no other joy.
If You become happy through My sorrow, I regard that as incomparable bliss.
I accept pleasure only for the sake of Your pleasure; nothing else is in My heart.
Night and day, evening and morning, I desire only to see You happy.
Only to behold Your happiness do I give comfort to My own body and mind.
Surrendering Myself to You, I eternally serve according to Your pleasure.
You find delight in truthfully calling Me "Queen of My life," "Queen of My heart" and "beloved."
For that reason I accept it all, although My heart feels shy.

[609]

(Raga Bhairavi - Tina Tala)

Hear this humble entreaty of Mine, O Prince of Vraja!
Age after age and birth after birth, may You alone be the support of My life.
Nandalala, may I remain eternally a female bee drinking the pollen of Your lotus feet.
May I cling forever to You like a golden creeper around a young tamala tree.
I have become Your maidservant forever by offering My life at Your feet.
Bound to those feet by the cord of love, My life has become greatly blessed.
I have searched the three worlds: who besides You is Mine?
Who else calls out "Radha," and upon whom else has Radha fixed Her gaze?

ORIGINAL Hindi

Continuation of [609]

इस कुल, उस कुल - दोनों कुल, गोकुलमें मेरा अपना कौन!
अरुण मृदुल पद-कमलोंकी ले शरण अनन्य गयी हो मौन॥
देखे बिना तुम्हें पलभर भी मुझे नहीं पड़ता है चैन।
तुम ही प्राणनाथ नित मेरे, किसे सुनाऊँ मनके बैन॥
रूप-शील-गुण-हीन समझकर कितना ही दुतकारो तुम।
चरणधूलि मैं, चरणोंमें ही लगी रहूँगी बस, हरदम॥

[610]

(राग परज - तीन ताल)

सुन्दर श्याम कमल-दल-लोचन दुखमोचन ब्रजराजकिशोर।
देखूँ तुम्हें निरन्तर हिय-मन्दिरमें, हे मेरे चितचोर!
लोक-मान-कुल-मर्यादाके शैल सभी कर चकनाचूर।
रक्खूँ तुम्हें समीप सदा मैं, करूँ न पलक तनिकभर दूर॥
पर मैं अति गँवार ग्वालिनि गुणरहित कलंकी सदा कुरूप।
तुम नागर गुण-आगर अतिशय कुलभूषण सौन्दर्य-स्वरूप॥
मैं रस-ज्ञान-रहित रसवर्जित, तुम रसनिपुण रसिक सिरताज।
इतनेपर भी दयासिन्धु तुम मेरे उरमें रहे विराज॥

[611]

(राग भैरवी तर्ज - तीन ताल)

सदा सोचती रहती हूँ मैं - क्या दूँ तुमको, जीवनधन!
जो धन देना तुम्हें चाहती, तुम ही हो वह मेरा धन॥
तुम ही मेरे प्राणप्रिय हो, प्रियतम! सदा तुम्हारी मैं।
वस्तु तुम्हारी तुमको देते पल-पल हूँ बलिहारी मैं॥
प्यारे! तुम्हें सुनाऊँ कैसे अपने मनकी सहित विवेक।
अन्योंके अनेक, पर मेरे तो तुम ही हो, प्रियतम! एक॥
मेरे सभी साधनों की बस, एकमात्र हो तुम ही सिद्धि।
तुमही प्राणनाथ हो बस, तुम ही हो मेरी नित्य समृद्धि॥
तन-धन-जनका बन्धन टूटा, छूटा, भोग-मोक्षका रोग।
धन्य हुई मैं, प्रियतम! पाकर एक तुम्हारा प्रिय संयोग॥

ENGLISH TRANSLATION

Continuation of [609]

In this family, that family, both families and Gokula, who is truly My own?
Taking exclusive shelter of Your tender, crimson lotus feet, I have fallen silent.
Without seeing You, I cannot find peace even for a moment.
You alone are eternally the Lord of My life; to whom else can I speak the words of My heart?
However much You may reject Me as devoid of beauty, character and virtue,
I am the dust of Your feet and shall remain forever attached only to those feet.

[610]

(Raga Paraja - Tina Tala)

Beautiful dark one, lotus-petal-eyed remover of sorrow, youthful Prince of Vraja,
may I behold You continually in the temple of My heart, O thief of My consciousness!
Crushing every mountain of worldly honor, family prestige and social restraint,
may I keep You forever near and never let You be distant even for a blink.
Yet I am an utterly rustic cowherd girl, without virtue, disgraced and always ugly,
while You are refined, an immense treasury of virtues, the ornament of Your dynasty and beauty embodied.
I possess no knowledge of rasa and am devoid of rasa, while You are expert in rasa and the crown of rasikas.
Even so, ocean of mercy, You continue to reign within My heart.

[611]

(Tune of Raga Bhairavi - Tina Tala)

I continually wonder, "Treasure of My life, what can I give You?"
The treasure I wish to give You is Yourself, for You alone are My wealth.
You alone are dearer than life, beloved, and I am forever Yours.
At every moment I offer Myself wholly while giving Your own possession back to You.
Dear one, how can I knowingly tell You the condition of My heart?
Others may have many beloveds, but for Me, beloved, You alone exist.
You alone are the one fulfillment of all My disciplines.
You alone are the Lord of My life and My eternal prosperity.
The bonds of body, wealth and people have broken, and the disease of enjoyment and liberation has departed.
Beloved, I have become blessed by obtaining loving union with You alone.

ORIGINAL Hindi

[612]

(राग जूजरी - ताल कहरवा)

मेरे धन-जन-जीवन तुम ही, तुम ही तन-मन, तुम सब धर्म।
तुम ही मेरे सकल सुखसदन, प्रिय निज जन, प्राणोंके मर्म॥
तुम्हीं एक बस आवश्यकता, तुम ही एकमात्र हो पूर्ति।
तुम्हीं एक सब काल सभी विधि हो उपास्य शुचि सुन्दर मूर्ति॥
तुम ही काम-धाम सब मेरे, एकमात्र तुम लक्ष्य महान।
आठें पहर बसे रहते तुम मम मन-मन्दिरमें भगवान॥*
सभी इन्द्रियोंको तुम शुचितम करते नित्य स्पर्श-सुख-दान।
बाह्याभ्यन्तर नित्य निरन्तर तुम छेड़े रहते निज तान॥
कभी नहीं तुम ओझल होते, कभी नहीं तजते संयोग।
घुले-मिले रहते करवाते करते निर्मल रस-सम्भोग॥
पर इसमें न कभी मतलब कुछ मेरा तुमसे रहता भिन्न।
हुए सभी संकल्प भंग मैं-मेरेके समूल तरु छिन्न॥
भोक्ता-भोग्य सभी कुछ तुम हो, तुम ही स्वयं बने हो भोग।
मेरा मन बन सभी तुम्हीं हो अनुभव करते योग-वियोग॥

[613]

(राग शिवरंजनी - तीन ताल)

तुमसे सदा लिया ही मैंने, लेती-लेती थकी नहीं।
अमित प्रेम-सौभाग्य मिला, पर मैं कुछ भी दे सकी नहीं॥
मेरी त्रुटि, मेरे दोषोंको तुमने देखा नहीं कभी।
दिया सदा, देते न थके तुम, दे डाला निज प्यार सभी॥
तब भी कहते - दे न सका मैं तुमको कुछ भी, हे प्यारी!
तुम-सी शील-गुणवती तुम ही, मैं तुमपर हूँ बलिहारी॥
क्या मैं कहूँ प्राणप्रियतमसे, देख लजाती अपनी ओर।
मेरी हर करनीमें ही तुम प्रेम देखते नन्दकिशोर!॥

* *(दूसरा पाठ)* आठों पहर सरसते रहते तुम मन-सर-वर में रसवान॥

ENGLISH TRANSLATION

[612]

(Raga Jujari - Tala Kaharava)

You alone are My wealth, people and life; You are My body and mind and all My dharma.
You alone are the abode of all My happiness, My intimate beloved and the secret of My life.
You alone are My sole need, and You alone are its complete fulfillment.
At every time and in every way, You alone are the pure and beautiful form worthy of worship.
You are all My desires and My abode, My one great goal.
Throughout all eight watches, Bhagavan, You dwell in the temple of My mind.*
You purify every sense completely by eternally giving the joy of Your touch.
Within and without, eternally and without interruption, You keep sounding Your own melody.
You are never hidden and never abandon union.
Thoroughly mingled with Me, You perform and cause the stainless enjoyment of rasa.
Yet in this, no purpose of Mine ever remains separate from You.
Every resolve has broken, and the tree of "I" and "mine" has been severed at its root.
You are the enjoyer, the enjoyed and everything else; You Yourself have become enjoyment.
Becoming My mind and everything within it, You alone experience union and separation.

[613]

(Raga Shivaranjani - Tina Tala)

I have always only received from You, and never grew weary of receiving.
I obtained immeasurable good fortune in love, yet could give nothing at all.
You never looked upon My failings or faults.
You always gave without tiring, until You had given all Your love.
Even then You say, "I could give You nothing, O beloved!
You alone possess character and virtues like Yours; I offer Myself wholly to You."
What can I say to the beloved of My life? Looking toward Myself, I feel ashamed.
Youthful son of Nanda, in every deed of Mine You see only love.

* *(Alternate reading)* Throughout all eight watches, filled with rasa, You make the lake of My mind overflow with rasa.

ORIGINAL Hindi

[614]

(राग बाणेश्री - तीन ताल)

तुम अनन्त सौन्दर्य-सुधा-निधि, तुममें सब माधुर्य अनन्त।
तुम अनन्त ऐश्वर्य-महोदधि, तुममें सब शुचि शौर्य अनन्त॥
सकल दिव्य सद्गुण-सागर तुम लहराते सब ओर अनन्त।
सकल दिव्य रस-निधि तुम अनुपम, पूर्ण रसिक, रसरूप अनन्त॥
इस प्रकार जो सभी गुणोंमें, रसमें अमित असीम अपार।
नहीं किसी गुण-रसकी उसे अपेक्षा कुछ भी किसी प्रकार॥
फिर मैं तो गुणरहित सर्वथा, कुत्सित-गति, सब भाँति गँवार।
सुन्दरता-मधुरता-रहित कर्कश कुरूप अति दोषागार॥
नहीं वस्तु कुछ भी ऐसी, जिससे तुमको मैं दूँ रसदान।
जिससे तुम्हें रिझाऊँ, जिससे करूँ तुम्हारा पूजन-मान॥
एक वस्तु मुझमें अनन्य आत्यन्तिक है विरहित उपमान।
'मुझे सदा प्रिय लगते तुम' - यह तुच्छ किंतु अत्यन्त महान॥
रीझ गये तुम इसी एक पर, किया मुझे तुमने स्वीकार।
दिया स्वयं आकर अपनेको, किया न कुछ भी सोच-विचार॥
भूल उच्चता भगवत्ता सब सत्ताका सारा अधिकार।
मुझ नगण्यसे मिले तुच्छ बन, स्वयं छोड़ संकोच-सँभार॥
मानो अति आतुर मिलनेको, मानो हो अत्यन्त अधीर।
तत्त्वरूपता भूल सभी, नेत्रोंसे लगे बहाने नीर॥
हो व्याकुल, भर रस अगाध, आकर शुचि रस-सरिताके तीर।
करने लगे परम अवगाहन, तोड़ सभी मर्यादा-धीर॥
बढ़ी अमित, उमड़ी रस-सरिता पावन, छायी चारों ओर।
डूबे सभी भेद उसमें, फिर रहा कहीं भी ओर न छोर॥
प्रेमी, प्रेम, परम प्रेमास्पद - नहीं ज्ञान कुछ, हुए विभोर।
राधा प्यारी हूँ मैं, या हो केवल तुम प्रिय नन्दकिशोर॥

ENGLISH TRANSLATION

[614]

(Raga Baneshri - Tina Tala)

You are an infinite treasury of the nectar of beauty, and all sweetness is infinite within You.
You are an infinite ocean of majesty, and all pure valor is infinite within You.
You are an ocean of every divine virtue, surging infinitely in every direction.
You are the incomparable treasury of every divine rasa, the perfect rasika and the infinite embodiment of rasa.
Since You are immeasurable, limitless and boundless in every virtue and rasa,
You have no need whatsoever for any quality or rasa.
Yet I am utterly without virtue, fallen in conduct and rustic in every way,
devoid of beauty and sweetness, harsh, ugly and an immense repository of faults.
I possess nothing by which I might offer You rasa,
delight You, worship You or honor You.
Only one thing within Me is exclusive, absolute and beyond comparison:
"You are eternally dear to Me." This is insignificant, yet supremely great.
You were delighted by this alone and accepted Me.
You came and gave Yourself to Me without deliberation.
Forgetting Your loftiness, divinity and every sovereign right of Your being,
You became insignificant to meet insignificant Me and abandoned every reserve.
It was as though You were intensely eager to meet Me and utterly impatient.
Forgetting all awareness of Your essential nature, You began to shed tears.
Restless and filled with unfathomable rasa, You came to the bank of the pure river of rasa and began to immerse Yourself completely, breaking every restraint of composure.
The holy river of rasa swelled without limit, overflowed and spread everywhere.
Every distinction drowned within it, and no shore or boundary remained.
Lover, love and the supreme beloved lost all separate awareness and became overwhelmed.
Am I beloved Radha, or are You alone the beloved youthful son of Nanda?

ORIGINAL Hindi

[615]

(राग भैरवी तर्ज - तीन ताल)

तुम हो यन्त्री, मैं यन्त्र, काठकी पुतली मैं, तुम सूत्रधार।
तुम करवाओ, कहलाओ, मुझे नचाओ निज इच्छानुसार॥
मैं करूँ, कहूँ, नाचूँ नित ही परतन्त्र, न कोई अहंकार।
मन मौन नहीं, मन ही न पृथक, मैं अकल खिलौना, तुम खिलवार॥
क्या करूँ, नहीं क्या करूँ - करूँ इसका मैं कैसे कुछ विचार?
तुम करो सदा स्वच्छन्द, सुखी जो करे तुम्हें सो प्रिय विहार॥
अनबोल, नित्य निष्क्रिय, स्पन्दनसे रहित, सदा मैं निर्विकार।
तुम जब जो चाहो करो सदा बेशर्त, न कोई भी करार॥
मरना-जीना मेरा कैसा, कैसा मेरा मानापमान।
हैं सभी तुम्हारे ही, प्रियतम! ये खेल नित्य सुखमय महान॥
कर दिया क्रीडनक बना मुझे निज करका तुमने अति निहाल।
यह भी कैसे मानूँ-जानूँ, जानो तुम ही निज हाल-चाल॥
इतना मैं जो यह बोल गयी, तुम जान रहे - है कहाँ कौन?
तुम ही बोले भर सुर मुझमें मुखरा-से मैं तो शून्य मौन॥

[616]

(लावनी तीसरी तर्ज - ताल कहरवा)

हे प्रियतम! माधुर्य-सुधानिधि! रस-सागर, प्राणोंके प्राण।
नित्य निवास करो मेरे उर-मन्दिर, निरुपम प्रेम-निधान॥
नव-नीरद-नीलाभ श्याम तन, पीत बसन वर रहा विराज।
वय किशोर, कमनीय कान्ति, सच्चिन्मय वपु, सब सुन्दर साज॥
मधुर, मनोहर, दिव्य सौरभित, अति सुकुमार अंग-प्रत्यंग।
अतुल रूप-रस-सिन्धु-बिन्दुसे रूप-समन्वित अमित अनंग॥
ललित त्रिभंग, कमलदल-लोचन, मोचन-मायारचित विधान।
नित्य०

ENGLISH TRANSLATION

[615]

(Tune of Raga Bhairavi - Tina Tala)

You are the operator and I the instrument; I am a wooden doll and You the puppeteer.
Make Me act and speak, and make Me dance according to Your will.
Whatever I do, say or dance, I remain eternally dependent, without any pride.
The mind is not silent, nor is it separate; I am a witless toy and You the player.
How can I deliberate over what I should or should not do?
Act forever in complete freedom; whatever makes You happy is the beloved pastime.
Speechless, eternally inactive, without movement and forever unchanged,
I am Yours to do with unconditionally whenever and however You desire, with no agreement required.
What are My life and death, My honor and dishonor?
They are all Yours, beloved, and are Your eternal, great and blissful games.
You have made Me a toy in Your hand and thereby blessed Me beyond measure.
How can I even suppose that I know this? You alone know Your own condition.
Even these words that I have spoken: You know where and who I am.
You alone have spoken by filling Me with melody; like a mere refrain, I am empty and silent.

[616]

(Third Lavani Tune - Tala Kaharava)

Beloved, treasury of the nectar of sweetness, ocean of rasa and life of My life,
dwell eternally in the temple of My heart, incomparable treasury of love.
Your dark body is blue like a fresh raincloud and splendidly adorned with yellow garments.
You are youthful in age, charming in radiance, with a body of pure consciousness and every beautiful ornament.
Every limb is sweet, enchanting, divinely fragrant and exceedingly tender.
Your boundless beauty is formed from a drop of the incomparable ocean of beauty-rasa.
Gracefully threefold-bending and lotus-petal-eyed, You liberate from the arrangements fashioned by maya.
Eternally...

ORIGINAL Hindi and Braj Bhasha

Continuation of [616]

चारु चन्द्रिका भूषित-कुंचित कुन्तल, मृगमद-तिलक सुभाल।
कम्बु-कण्ठ शोभित मुक्ता-मणि, तुलसी-वन-कुसुमोंकी माल॥
कौस्तुभमणि-श्रीवत्स-विभूषित वक्षःस्थल मनहरण, विशाल।
अरुणिम मधुर अधर मुरलीधर, त्रिभुवन-मोहन यशुमति-लाल॥
परमहंस मुनि-जन-मन-मोहनि सोहनि मन्द मधुर मुसकान।
नित्य०

श्रवण-सुशोभित कुण्डल छवि अति झिलमिलात शुचि रुचिर कपोल।
चिबुक चित्तहर, प्रेम-सुधा-रस-भरे मनोहर मीठे बोल॥
उन्नत कंध, विशाल भुजा सुन्दर मृणाल-सम शोभाधाम।
नित नवीन सौन्दर्य-सुधामय मुख-सरोज मोहन अभिराम॥
प्रेमानन्द-तरंगित-विग्रह, रास-रसिक, रस-धाम सुजान।
नित्य०

अंग सकल आभरण-विभूषित, दिव्य द्युति, अति सुषमागार।
कोमल, कान्त, सुशान्त, दमन-दुख, दिव्य सुखप्रद, परम उदार॥
ब्रज-युवतीजन-मन-आकर्षक, रूप-राशि, नव नित्यकिशोर।
नन्दानन्दन, सखा-प्राणधन, जड़-चेतन सबके चितचोर॥
मेरे हृदयेश्वर, रस-पान-रसिक, शुचि करते रसका दान!
नित्य०

[617]

(लावनी दूसरी तर्ज - ताल कहरवा)

प्रियतम! तव रूप-सुधा-रस-माधुरि प्यारी।
मो दृग सौं छिनहू नायँ टरति है टारी॥ टेक॥
नव-जलद-नील तनु स्याम नयन-मन-मोहन।
मुख सरद-इंदु-सम पूर्ण प्रभामय सोहन॥
बनमाला गल अति सुरभित नित मन मोहै।
सिखि-पिच्छ-सुसोभित अलकनि की छबि सोहै॥
बाँकी भौंहैं, तिरछी चितवन अनियारी॥ मो० दृग०॥

ENGLISH TRANSLATION

Continuation of [616]

Your curling locks are adorned with lovely moonlight, and a musk tilaka beautifies Your fine forehead.
Your conch-like neck is adorned with pearls and jewels and a garland of tulasi and forest flowers.
Your broad, captivating chest bears the Kaustubha jewel and Srivatsa.
Flute-holder, Your sweet reddish lips enchant the three worlds, O son of Yasoda.
Your gentle, sweet smile beautifully captivates the minds of paramahamsas and sages.
Eternally...

The earrings adorning Your ears shimmer over pure and lovely cheeks.
Your chin steals the heart, and Your charming sweet words overflow with the nectarean rasa of love.
Your shoulders are high, and Your broad, beautiful arms are abodes of splendor like tender lotus stalks.
Your enchanting lotus-face, filled with ever-new nectar of beauty, is delightful.
Your form surges with the bliss of love; You are the rasika of the rasa dance, the wise abode of rasa.
Eternally...

Every limb is adorned with ornaments, divine radiance and immense beauty.
Tender, lovely and perfectly peaceful, You subdue sorrow, bestow divine happiness and are supremely generous.
You attract the minds of Vraja's young women, a treasury of beauty, eternally fresh and youthful.
Son of Nanda, treasure of Your companions' lives, You steal the consciousness of all that moves and does not move.
Lord of My heart and rasika drinker of rasa, You bestow pure rasa.
Eternally...

[617]

(Second Lavani Tune - Tala Kaharava)

Beloved, the sweet nectar-rasa of Your beauty is dear to Me.
Even when pushed away, it does not leave My eyes for an instant. Refrain.
Your dark body is blue like a fresh cloud and enchants eyes and mind.
Your face shines full of radiance like the autumn moon.
The highly fragrant forest garland at Your neck forever captivates the mind.
The beauty of Your locks adorned with peacock feathers is splendid.
Your graceful brows and matchless sidelong glance remain before My eyes. Refrain.

ORIGINAL Braj Bhasha and Hindi

Continuation of [617]

हौं कुमुदिनि तव मुख-चंद्र बिना नहिं विकसति।
हौं चारु चकोरी नित दरसन-हित तरसति॥
बस, मिलौ तुरत तुम, करौ न पलभर देरी।
मैं हौं अनन्य तव चरन-जुगल की चेरी॥
तुम बिनु नहिं छिन भर चैन, बिथा हिय भारी॥ मो० दृग०॥
मन ऐसी आवे, नित्य रहौं तुम सौं जुत।
छिनहू नहिं तुम कूँ जान दऊँ मैं इत-उत॥
राखूँ उर-मंदिर बाँधि प्रेम की डोरी।
खेलूँ प्रिय! तुम सँग सदा रंग-रस-होरी॥
तुम बनौ नित्य मम हृदय-सरोज-विहारी॥ मो० दृग०॥
तुम बने रहो हरि! हार गलेका सोभन।
नित प्रेम-रसास्वादनका बढ़े प्रलोभन॥
तुम-हम, बस, दो ही रहें, न कोई दूजा।
मैं करती रहूँ प्रान-धन नित रस-पूजा॥
त्रुटिभर न तुम्हें मैं बिलग करूँ हियहारी॥ मो० दृग०॥
मम मुख-पंकजके मधुकर मधुर पिआरे।
तुम प्रान-प्रान, मेरे नैनों के तारे॥
छूटे अग-जग की सुरति देखि तव मूरति।
मुक्ती न पाय मो कूँ नित रहै बिसूरति॥
तुम मैं मैं घुल-मिल जाऊँ, रहूँ न न्यारी॥ मो० दृग०॥

[618]

(राग भैरवी - ताल कहरवा)

तुम अपनी असमोर्ध्व, अतुल महिमामें करते नित्य निवास।
कौन तुम्हें पा सकता, प्यारे! कौन पहुँच सकता है पास॥
क्या देकर तुमको, कैसे है कोई दे सकता आह्लाद।
स्वयं अमित आह्लाद-सुधा-निधि, स्वयं सदा आस्वादन-स्वाद॥
स्वयं नित्य रस तुम स्वरूपतः, पर रस-लोभी मधुर महान।
रस-वितरण कर, रस विस्तृत कर, स्वयं नित्य करते रस-पान॥

ENGLISH TRANSLATION

Continuation of [617]

I am a night-lotus that cannot blossom without the moon of Your face.
I am a lovely cakori bird forever thirsting for Your vision.
Come meet Me at once; do not delay even for a moment.
I am the exclusive maidservant of Your two feet.
Without You I have no peace for an instant, and My heart bears great pain. Refrain.
My heart desires to remain forever joined with You.
I would not let You go here or there even for an instant.
Binding You with the cord of love, I would keep You in the temple of My heart.
Beloved, I would play the colorful Holi of rasa with You forever.
Become the eternal dweller in the lotus of My heart. Refrain.
Hari, remain the beautiful necklace around My throat.
May the longing to savor love-rasa increase eternally.
May only the two of Us remain, with no one else.
Treasure of My life, may I worship You eternally through rasa.
Thief of My heart, I would not separate You from it by even a fraction. Refrain.
Sweet beloved bee of the lotus of My face,
You are the life of My life and the star of My eyes.
At the sight of Your form, may awareness of the moving and unmoving world fall away.
May liberation never obtain Me, but forever remain sorrowful outside.
May I dissolve and mingle within You, no longer remaining separate. Refrain.

[618]

(Raga Bhairavi - Tala Kaharava)

You dwell eternally in Your unequaled, unsurpassed and incomparable glory.
Who can attain You, beloved? Who can come near You?
What could anyone give You, and how could anyone bring You delight?
You Yourself are the limitless treasury of nectarean delight and eternally both savorer and taste.
In Your essential nature You are eternal rasa itself, yet You are the great, sweet and eager seeker of rasa.
Distributing and expanding rasa, You Yourself eternally drink it.

ORIGINAL Hindi

Continuation of [618]

अपना ही रस दे मुझको कर रक्खा तुमने ही रस-मत्त।
करते तुम्हीं पान रस अविरत, रहते नित्य तृषित, उन्मत्त॥
देख अलखकी यह अद्भुत रस-लिप्सा मैं होती हैरान।
कैसे भूल रहे तुम अपनी सत्ता-भगवत्ता, भगवान!
जब तुम देख मुझे हो जाते विह्वल, चंचल-चित्त, विमुग्ध।
बहने लगता तब अजस्र धारा बन अति अनुराग विशुद्ध॥
रहता नहीं तुम्हें अपना तब तन-मनका कुछ भी संधान।
होता एकाकार सभी कुछ, रहता तनिक नहीं व्यवधान॥
रह जाता तथापि अतल-स्पर्शी प्रियतमके सुखका भान।
तुम ही सहज देखते, करते मेरे सुखका नित्य विधान॥
नीच-उच्च, अणु-तुच्छ-महत्का रहता नहीं कदापि विचार।
मेरे तुम स्वरूप बन जाते, मैं बन जाती तुम साकार॥

(अथवा)

बन जाते स्वरूप दोनोंके, दोनों तज निज-निज आकार॥

कौन कहे कैसा रस-अनुभव, कैसा अनिर्वाच्य आनन्द।
प्रेम बना आनन्द नाचता, बना प्रेम आनन्द स्वच्छन्द॥

[619]

(राग माँड - ताल कहरवा)

यहाँ-वहाँ कुछ कहीं न मेरा, मेरे केवल तुम ही।
मन-इन्द्रिय, शरीर, धन, जीवन मेरे केवल तुम ही॥
राग अन्य, शुद्ध ममतास्पद मेरे केवल तुम ही।
भोग-मोक्ष, वैराग्य-भाग्य सब मेरे केवल तुम ही॥
तुम्हें छोड़कर कुछ भी मेरा कहीं न कोई, प्यारे!
अर्पण करूँ जिसे मैं तुमको, ऐसा क्या है, प्यारे!
खेल रहे तुम स्वयं आपमें खेल अनोखा, प्यारे!
रहो खेलते खुल इस निज निर्जन निकुंजमें, प्यारे!

ENGLISH TRANSLATION

Continuation of [618]

Giving Me Your own rasa, You Yourself have made Me intoxicated with rasa.
You alone drink the rasa without interruption, remaining eternally thirsty and mad with love.
Seeing this astonishing thirst for rasa in the imperceptible One, I am amazed.
Bhagavan, how have You forgotten Your own being and divinity?
When You behold Me, You become overwhelmed, restless in mind and utterly enchanted.
Then supremely pure attachment begins to flow in an unbroken stream.
You lose all awareness of Your own body and mind.
Everything becomes one and not the slightest obstruction remains.
Even so, a fathomless awareness of the beloved's happiness remains.
You alone naturally perceive and eternally arrange My happiness.
No thought of low or high, atomically small or insignificant, great or exalted ever remains.
You become My very form, and I become You made manifest.

(Alternate reading)

We become one another's forms, each abandoning Our respective form.

Who can describe that experience of rasa or that ineffable bliss?
Bliss becomes love and dances; love becomes bliss and moves in freedom.

[619]

(Raga Manda - Tala Kaharava)

Nothing here, there or anywhere is Mine; only You are Mine.
My mind, senses, body, wealth and life are only You.
Every other attachment and the pure object of My possessive love are only You.
Enjoyment, liberation, detachment and good fortune are all only You for Me.
Apart from You, nothing anywhere belongs to Me, beloved.
What could I possess that I might offer to You, beloved?
You Yourself are playing a wondrous game within Yourself, beloved.
Continue to play freely in this solitary bower of Your own, beloved.

ORIGINAL Hindi

[620]

(राग शिवरंजनी - ताल कहरवा)

एकमात्र उनकी ही हूँ मैं, एकमात्र वे ही मेरे।
रहा न कोई, जिसको मैं हेरूँ, वा जो मुझको हेरे॥
टूट गया अग-जगसे मेरा सभी तरहका सब सम्बन्ध।
बचा न कुछ भी, जिससे मेरा हो कोई ममताका बन्ध॥
मेरे मनकी छोटी-मोटी सभी जानते हैं वे बात।
उनसे मेरा, उनका मुझसे सदा बना रहता संघात॥
वे मुझमें रहते नित, मैं हूँ करती नित्य उन्हींमें वास।
वे ही मेरे जीवन-जीवन, वे ही मेरे श्वासोच्छवास॥
कभी न हूँ मैं उनसे न्यारी, वे भी कभी न हैं न्यारे।
नित्य प्रियतमा उनकी मैं, वे केवल नित मेरे प्यारे॥

[621]

(राग कालिंगड़ा - ताल कहरवा)

तुम करते रहो रसिकवर! यह रस-पान निरन्तर।
फिर भरते रहो नित्य नव रससे मेरा अन्तर॥
मैं तुम्हें कराऊँ पान मधुरतम रस नित, नटवर!
तुम मुझे पिलाते रहो स्व-रस, रसमय! जीवनभर॥
रस-दान-पानमें रहें सदा संलग्न परस्पर।
बस, काल अनन्त न हो विराम, रस-धाम! पलकभर॥
नित नयी-नयी लीलाका हो निर्माण मनोहर।
हो कभी न किंचित् तृप्ति, बढ़े नित प्यास अधिकतर॥
हम करते रहें प्रिया-प्रियतम शुचि रास रसाकर।
हो नित्य उच्छलित परम मधुर रस-सुधा-उदधि वर॥

ENGLISH TRANSLATION

[620]

I belong exclusively to Him alone, and He alone is Mine.
No one remains whom I might behold, or who might behold Me.
Every kind of relationship between Me and the moving and unmoving world has broken.
Nothing remains through which any bond of possessiveness might arise for Me.
He knows every small and great matter in My heart.
My union with Him and His union with Me remain eternal.
He eternally dwells within Me, and I eternally dwell only within Him.
He alone is the life of My life and every breath I take.
I am never separate from Him, nor is He ever separate from Me.
I am eternally His beloved, and He alone is eternally My beloved.

[621]

(Raga Kalingada - Tala Kaharava)

Best of rasikas, continue drinking this rasa without interruption,
then keep filling My heart with ever-new rasa.
Natavara, may I eternally make You drink the sweetest rasa,
and, embodiment of rasa, may You make Me drink Your own rasa throughout My life.
May We remain forever mutually engaged in giving and drinking rasa.
Abode of rasa, through endless time may there be no pause even for a moment.
May enchanting, ever-new pastimes be created eternally.
May satisfaction never arise even slightly, and may thirst continually increase.
As beloved and lover, may We eternally perform the pure rasa dance, a mine of rasa.
May the excellent ocean of supremely sweet nectarean rasa surge forever.

ORIGINAL Braj Bhasha and Hindi

[622]

(राग प्रभाती - ताल दीपचंदी)

स्याम! तोय नैननि रखूँ छिपाय।
प्रेम-डोर तैं बाँधि चरन तव, राखूँ उर बिच लाय॥
देखन दऊँ न काहू कौं मैं कबहूँ परम धन रम्य।
किंतु बन्यौ वह रहै निरंतर मेरे लोचन-गम्य॥
कबहूँ नायँ मैं देख्यौ-जान्यौ मन तैं काहू अन्य।
सौंपि सहज सर्बस्व समुद, हौं भई सबहि विधि धन्य॥
देखत-सुनत, खात-पीवत, सब करत जगत-ब्यौहार।
जागत-सोवत सदा एक, बस, सुरति तुम्हारी सार॥
तन-मन, धन-जन, जीवन-जौबन, ममता-मद-अभिमान।
प्रानि-पदार्थ-परिस्थिति सब कुछ तुम, प्राननि के प्रान॥
पलक अदरसन सहन होत नहिं, ब्याकुल चित्त अधीर।
निकसन चहत प्रान तब तन तैं, बढ़त भयानक पीर॥
हौं अति दीन-मलीन, रूप-गुन-हीना अबला नारि।
अवहेला मत करियो कबहूँ, निज दिसि देखि मुरारि!
रहियो सदा बसे प्राननि में, सदा कीजियो सार।
जानि मोय चेरी चरननि की, रखियो नित्य दुलार॥

[623]

(राग गौरी - ताल कहरवा)

रहते घुले-मिले ही तुम नित, कभी न होते विलग, सुजान!
मेरे निकट सदा रहनेमें पाते तुम सुख मधुर महान॥
मुझको भी कैसा सुख होता परम विलक्षण मधु रस-खान।
अनुभवकी वह वस्तु अनोखी, कर सकती मैं नहीं बखान॥
मिली हुई मैं तुमसे ही नित करती सभी देहके काम।
यथायोग्य जो जहाँ उचित, पर रहती संग-रहित, निष्काम॥
नित रस-पान कराती-करती, निरख-निरख विधु-मुख अभिराम।
रहती परम प्रसन्न, सुखी हर स्थितिमें बन तव रूप ललाम॥

ENGLISH TRANSLATION

[622]

Syama, I shall hide You within My eyes.
Binding Your feet with the cord of love, I shall bring You into My heart.
I shall never allow anyone to behold My supremely lovely treasure,
yet may He remain continually visible to My own eyes.
Never have I seen or known anyone else within My mind.
Naturally surrendering everything in full, I have become blessed in every way.
While seeing, hearing, eating, drinking and conducting every worldly activity,
whether awake or asleep, only Your remembrance remains eternally essential.
Body and mind, wealth and people, life and youth, possessiveness, pride and conceit,
every living being, object and circumstance are You, O life of My life.
I cannot endure Your disappearance for even a blink; My consciousness becomes restless and impatient.
My life then seeks to leave the body as dreadful pain increases.
I am an exceedingly lowly, impure and helpless woman, devoid of beauty and virtue.
Murari, never neglect Me; look toward Your own possession.
Dwell forever within My life and care for Me eternally.
Knowing Me as the maidservant of Your feet, cherish Me forever.

[623]

(Raga Gauri - Tala Kaharava)

Wise one, You remain eternally dissolved and mingled with Me, never separate.
You find immensely sweet happiness in remaining forever near Me.
I too experience an extraordinary happiness, a treasury of honeyed rasa.
It is a unique object of experience that I cannot describe.
Eternally united only with You, I perform all the body's activities,
doing what is proper wherever appropriate, yet remaining unattached and without desire.
Making You drink rasa and drinking it Myself, I continually behold Your delightful moon-face.
Becoming Your exquisite form, I remain supremely joyful and happy in every condition.

ORIGINAL Hindi

[624]

(तर्ज लावनी - ताल कहरवा)

नहीं चाहती तुमसे कुछ भी, नहीं तनिक सुख-आशा।
नहीं लोक-परलोक-नाशकी चिन्ता, तनिक दुराशा॥
कहीं रहो तुम, कहीं रहूँ मैं, पड़ता तनिक न अन्तर।
तुममें मैं, तुम मुझमें, रहती यह अनुभूति निरन्तर॥
पर यदि तुम चाहो न इसे तो मुझको दूर हटाओ।
कभी न आने दो, फिर चाहे रोज-रोज बुलवाओ॥
मुझे कहीं भी नहीं, जरा भी, कोई भी कुछ मतलब।
तुम मेरे हो - मेरे हो, बस, अटल अचल निश्चय अब॥
नहीं छूट सकते तुम प्यारे! अब मुझसे मनहारी!
सहज स्वभाव बँध गये तुम, यह गाँठ घुल गयी भारी॥

[625]

(तर्ज लावनी - ताल कहरवा)

देख रही सुन रही सभी, जो सुनने और देखने योग्य।
पर मैं जुड़ी सदा ही तुमसे, भोक्ता तुम्हीं, तुम्हीं सब भोग्य॥
मेरा दर्शन, श्रवण हो रहा सभी सहज तुममें संन्यस्त।
मुझे बना माध्यम तुम रखते नित सेवा-लीलामें व्यस्त॥
सुनना, कहना तथा देखना-करना सब चलता अश्रान्त।
पर होने देते न कभी तुम उनसे श्रान्त तथा आक्रान्त॥
कर तुम रहे विविध लीला सब बना नगण्य मुझे आधार।
नित्य दिव्य बल-कला-शक्ति निजसे करते लीला-विस्तार॥
चरण तुम्हारे पावनमें आ बसी पूर्ण मेरी आसक्ति।
भोग-राग मिट गया, हुई प्राणों की तुममें ही अनुरक्ति॥
नहीं छोड़ने देते ममता मुझे, छोड़ते कभी न आप।
एकमात्र ममतास्पद मेरे तुम्हीं बने रहते बेमाप॥
सब कर्मोंका प्रेरक है अब केवल यह ममता-संबन्ध।
बँधी इसीमें मैं, तुमने भी है स्वीकार किया यह बन्ध॥

ENGLISH TRANSLATION

[624]

I desire nothing from You and retain not the slightest hope for personal happiness.
I have no concern for this world, the next world or their destruction, nor the least false hope.
Wherever You remain and wherever I remain, it makes not the slightest difference.
I am within You and You within Me; this experience remains unbroken.
But if You do not desire it, send Me far away.
Never allow Me to come, even if afterward You call Me every day.
Nowhere do I have the slightest concern with anything at all.
You are Mine, You are Mine: this alone is now My firm and unmoving certainty.
Enchanting beloved, You can no longer escape from Me.
You have become bound by Your own natural disposition, and this heavy knot has dissolved.

[625]

(Lavani Tune - Tala Kaharava)

I see and hear everything fit to be seen and heard,
yet I remain forever joined with You. You alone are the enjoyer and everything enjoyed.
All My seeing and hearing are naturally renounced into You.
Making Me Your instrument, You keep Me eternally engaged in the pastime of service.
Hearing, speaking, seeing and acting continue tirelessly,
yet You never allow them to make Me weary or overwhelmed.
You perform all these varied pastimes, making insignificant Me their support.
Through Your own eternal, divine strength, art and power, You expand the pastimes.
My complete attachment has come to dwell at Your holy feet.
Attachment to enjoyment has vanished, and My life is devoted only to You.
You do not allow Me to abandon possessiveness, nor do You ever abandon Me.
You alone remain the immeasurable object of My possessive love.
Only this bond of possessive love now inspires every action.
I am bound within it, and You too have accepted this bond.

ORIGINAL Hindi

Continuation of [625]

स्वयं बँधे ममतामें, मुझको बाँध किया मायासे मुक्त।
रहे देख यों मुझे, देखता भोगोंको ज्यों विषयासक्त॥

[626]

(राग भैरवी - ताल कहरवा)

मिलती अगर सान्त्वना तुमको मेरे दुखसे, हे प्रियतम!
तो लाखों अतिशय दुःखोंसे घिरी रहूँगी मैं हरदम॥
किंचित्-सा भी यदि सुख देता हो तुमको मेरा अपमान।
तो लाखों अपमानोंको मैं मानूँगी प्रभुका वरदान॥
यदि प्यारे! मेरे वियोगमें मिलता तुम्हें कहीं आराम।
कभी नहीं मिलनेका मैं व्रत लूँगी, मेरे प्राणाराम!॥
मेरी आर्ति-विपत्ति कदाचित् तुम्हें सुहाती हो यदि श्याम!
तो रक्खूँगी इन्हें पास मैं सपरिवार नित, दे आराम॥
मेरा मरण तुम्हें यदि देता हो किंचित्-सा भी आश्वास।
तो मैं मरण वरण कर लूँगी, निकल जायगा तनसे श्वास॥
सुखी रहो तुम सदा एक बस, यही नित्य मेरे मन चाह।
हर स्थितिमें मैं सुखी रहूँगी, नहीं करूँगी कुछ परवाह॥

[627]

(तर्ज लावनी - ताल कहरवा)

हो चाहे तुम सर्वदोषमय, दोषरहित, गुणमय, गुणहीन।
निर्मल मन अति हो चाहे, हो चाहे मन अत्यन्त मलीन॥
प्यार करो, चाहे ठुकराओ, आदर दो, चाहे दुत्कार।
तुम ही मेरे एक प्राण-धन, तुम ही मेरे प्राणाधार॥
कोटि गुना हो कोई तुमसे बढ़कर सुघड़ रूप-गुण-धाम।
मैं तो नित्य तुम्हारी ही हूँ, नहीं किसीसे कुछ भी काम॥
फूट जायें वे पापिनि आँखें, बहरे हो जायें वे कान।
देखें, सुनें भूलकर भी जो अन्य किसीका रूप, बखान॥
निन्दा करो पेटभर चाहे, मैं नित तुम्हें सराहूँगी।
दारुण दुःख सदा दो तो भी मैं तुमहीको चाहूँगी॥

ENGLISH TRANSLATION

Continuation of [625]

Binding Yourself in possessive love, You bound Me and freed Me from maya.
You continue to look upon Me as a person attached to sense objects looks upon enjoyments.

[626]

(Raga Bhairavi - Tala Kaharava)

Beloved, if My sorrow brings You consolation,
I shall remain forever surrounded by millions of extreme sorrows.
If My humiliation gives You even the slightest happiness,
I shall regard millions of humiliations as the Lord's blessing.
Beloved, if separation from Me brings You any comfort,
delight of My life, I shall vow never to meet You.
Syama, if My pain and calamity should please You,
I shall keep their entire family eternally near Me and thereby give You comfort.
If My death gives You even the slightest reassurance,
I shall choose death and let the breath leave My body.
May You alone remain eternally happy: this is My heart's perpetual desire.
In every condition I shall remain happy and care for nothing else.

[627]

(Lavani Tune - Tala Kaharava)

Whether You are filled with every fault or faultless, full of virtues or without virtue,
whether Your mind is utterly pure or profoundly impure,
whether You love or reject Me, honor or rebuke Me,
You alone are the one treasure of My life and its only support.
Even if someone were ten million times more accomplished than You, an abode of beauty and virtues,
I remain eternally Yours alone and have nothing to do with anyone else.
May those sinful eyes burst and those ears become deaf
if they ever see another's form or hear another praised, even by mistake.
Even if You denounce Me to Your heart's content, I shall praise You eternally.
Even if You always give Me terrible sorrow, I shall desire only You.

ORIGINAL Hindi

Continuation of [627]

बदतरसे बदतर हालतमें भी तुमको न उलाहूँगी।
मरकर भी तुमको पाऊँगी, संतत प्रेम निबाहूँगी॥
नहीं कभी उपजेगी मेरे मनमें अन्य किसीकी चाह।
नरकोंकी, दुर्गतिकी कुछ भी मुझे नहीं होगी परवाह॥
एक तुम्हारा ही बस, होगा मुझपर सदा पूर्ण अधिकार।
एक तुम्हीं बस, नित्य रहोगे मेरे परम जीवनाधार॥

[628]

(दोहा)

दुतकारो-डाँटो सदा, करो घोर अपमान।
सुख सब छीनो, दुःख दो, मार करो बेभान॥
कभी न निकलेगी जरा मेरे मुखसे आह।
यही कहूँगी बिहँस मैं - 'वाह, वाह, प्रिय! वाह॥'
तुमने अपनी वस्तुको बरता मन-अनुसार।
छोड़ा-बिसराया नहीं यह क्या थोड़ा प्यार?
जो मन भाये, सो करो भला-बुरा व्यवहार।
पर मनमें रक्खो सदा, यही करो इकरार॥

[629]

(राग भीमपलासी - ताल कहरवा)

मिलो कभी मत, नहीं खबर लो, कभी न दो सुख-दुख-संवाद।
पूर्णरूपसे भूलो मनसे, मरनेपर भी करो न याद॥
मैं पर तुम्हें नहीं भूलूँगी, ताकूँगी न दूसरी ओर।
न्योछावर हो चुका तुम्हींपर जीवन यह मेरा, चितचोर!
मरण-समय मानस-थलमें रख मस्तक बन्धु! तुम्हारी गोद।
निरख तुम्हें अपलक नेत्रोंसे मर जाऊँगी मैं अति मोद॥
मरनेपर भी सदा रहेगा मेरा तुमसे प्रिय सम्बन्ध।
टूट नहीं सकता वह, जहाँ न होती काम-कलुषकी गन्ध॥

ENGLISH TRANSLATION

Continuation of [627]

Even in the worst possible condition, I shall not reproach You.
Even after death I shall attain You and maintain love without interruption.
Desire for no one else will ever arise in My heart.
I shall care nothing for hells or miserable destinies.
You alone will always possess complete authority over Me.
You alone will eternally remain the supreme support of My life.

[628]

(Doha)

Always reject and scold Me; subject Me to terrible humiliation.
Take away every happiness, give Me sorrow and beat Me unconscious.
Not the slightest sigh will ever escape My lips.
Smiling, I shall say only, "Wonderful, wonderful, beloved, wonderful!
You have treated Your own possession according to Your heart.
You have neither abandoned nor forgotten it; is this a small love?
Do whatever good or harsh treatment pleases Your mind,
but keep Me forever within Your heart. Promise Me only this."

[629]

(Raga Bhimpalasi - Tala Kaharava)

Never meet Me, never ask about Me and never send word of happiness or sorrow.
Forget Me completely within Your heart and do not remember Me even after My death.
Yet I shall not forget You or look in any other direction.
Thief of My heart, this life of Mine has already been offered wholly to You.
At death, friend, resting My head in Your lap within the field of My mind,
I shall gaze upon You with unblinking eyes and die in immense joy.
Even after death My beloved relationship with You will remain forever.
It cannot break, for it contains not even the scent of desire's impurity.

ORIGINAL Hindi

[630]

(राग कालिंगड़ा - ताल कहरवा)

हो चाहे तुम सबके स्वामी, हो चाहे सबसे बलवान।
हो चाहे तुम अमित शक्तिधर, हो चाहे तुम खुद भगवान॥
हो चाहे तुम विश्वरूप, हो चाहे तुम ही विश्वाधार।
हो चाहे तुम नित्य अचिन्त्यानन्त गुणोंके पारावार॥
हो चाहे तुम सर्वभूतमय, हो चाहे तुम सर्वातीत।
गाना-सुनना मुझे न आता निर्गुण-सगुण किसीके गीत॥
नहीं जानती मैं महत्त्व कुछ, नहीं जानती हूँ मैं तत्त्व।
कभी जानना भी न चाहती, तुम विशुद्ध कैसे हो सत्त्व॥
मेरे हो, बस मेरे हो, मेरे ही नित्य रहोगे एक।
इतना ही जानना-मानना - यही एक, बस, मेरी टेक॥
इसी तरह मैं भी हूँ केवल एक तुम्हारी वस्तु महान।
देख रही मैं, प्रियतम मेरे चढ़े निरन्तर अन्तर-यान॥
करो-कराओ तुम जो चाहे, सदा-सर्वदा हो निश्शंक।
अति प्रसन्न मैं हूँगी हँसता देख तुम्हारा वदन-मयंक॥
कुछ भी हो, कैसे भी, मुझे तुम्हारे मनका सब स्वीकार।
मरने-जीने, आने-जानेपर न चाहती मैं अधिकार॥
प्रिय-इच्छा-निर्मित यह मेरी पराधीनता शुचि सुख-धाम।
प्रिय-परवशता बनी रहे यह, नित्य-निरन्तर, आठों याम॥
पृथक कामनायुक्त न जीवित रहे कभी अब मेरा मन।
ममता कभी न जागे, केवल बने रहो तुम मेरे धन॥
सोच न पाऊँ कभी न कुछ मैं अपने लिये पृथक घनश्याम!
तुम ही साध्य, साधना तुम ही, तुम ही साधक हो अभिराम॥

ENGLISH TRANSLATION

[630]

(Raga Kalingada - Tala Kaharava)

Whether You are everyone's master or the strongest of all,
whether You possess limitless power or are Bhagavan Himself,
whether You are the universal form or the support of the universe,
whether You are the eternal ocean of inconceivable and infinite virtues,
whether You pervade every being or transcend everything,
I know neither how to sing nor hear songs of anyone's attributeless or qualified nature.
I know nothing of greatness and do not know metaphysical truth.
Nor do I ever wish to know how You are pure being.
You are Mine, only Mine, and You alone will eternally remain Mine.
To know and accept only this is My sole support.
Likewise, I too am one great possession belonging only to You.
Beloved, I see You continually mounted upon the vehicle of My inner being.
Do and cause whatever You desire, always and forever without fear.
I shall be supremely delighted to see the moon of Your face smiling.
Whatever happens and however it happens, I accept everything in Your heart.
I claim no authority over dying or living, coming or going.
This dependence of Mine, formed by the beloved's will, is a pure abode of happiness.
May this loving subjection to the beloved continue eternally through all eight watches.
May My mind never again live with a desire separate from You.
May possessiveness never awaken; only remain My treasure.
Ghansyama, may I never think of anything separate for Myself.
You alone are the goal, the discipline and the practitioner, O delightful one.

ORIGINAL Hindi and Braj Bhasha

[631]

(राग भैरवी - ताल कहरवा)

बहुत दूर तुम, बहुत पास तुम, दूर-पास दोनोंसे दूर।
तुममें नित्य बसी मैं, मुझमें तुम सब ओर सदा भरपूर॥
एक-पृथकका प्रश्न बने तब, जब हो कभी भिन्न अस्तित्व।
एक रहस्यपूर्ण रसमय है नित्य अभिन्न सत्त्व-चित्तत्त्व॥
तब भी अनुभव करते दोनों दोनोंका संयोग-वियोग।
मिलन परम अचिन्त्य सुख देता, अमिलन परम दुःख-संयोग॥
बढ़ती पल-पल मिलनाकांक्षा, जाती नित अनन्तकी ओर।
रस-समुद्र शुचि बहने लगता, सहज छोड़ मर्यादा-छोर॥

[632]

(राग भीमपलासी - ताल कहरवा)

देह-प्राण, मन-बुद्धि, अहं-मम - सभी समर्पणकर मैं आज।
तुमको वरण कर रही केवल, हे वरणीय परम वरराज॥
तुम्हीं सभी कुछ, सब कुछके सब, मैं नित निष्किंचन निस्तत्त्व।
सत्-सौन्दर्य दानकर तुम ही मुझे सजा लो, हे सर्वस्व॥

[633]

(राग जंगला - ताल कहरवा)

नहीं चाहती दुःख मिटाना, नहीं चाहती मैं आराम।
सुखसे सहन कर सकूँ, मुखसे जपती रहूँ तुम्हारा नाम॥
तुम्हें न भूलूँ कभी, सदा सबमें देखूँ लीला अभिराम।
जीवन-मरण, कुशल-अकुशलमें देखूँ तुमको भरे तमाम॥

[634]

(राग जंगला - ताल कहरवा)

तन कौ कन-कन मेरौ होवै तेरे सुख कौ साधन।
प्रतिपल जीवन मैं होवै, बस, तेरौ सुख-आराधन॥
परम लाभ मेरौ सुख तेरौ, तेरौ सुख अतुलित धन।
तेरे सुख के अमित दुखों मैं, कटें सभी दुख-बन्धन॥

ENGLISH TRANSLATION

[631]

(Raga Bhairavi - Tala Kaharava)

You are very far and very near, yet beyond both distance and nearness.
I dwell eternally within You, and You forever fill Me in every direction.
The question of oneness or separateness arises only where distinct existence occurs.
Ours is one mysterious, rasa-filled and eternally indivisible reality of being and consciousness.
Even so, We both experience union with and separation from one another.
Meeting gives supremely inconceivable happiness, while nonmeeting brings the union of supreme sorrow.
The longing to meet increases every moment and moves eternally toward infinity.
The pure ocean of rasa begins to flow, naturally abandoning boundary and shore.

[632]

(Raga Bhimpalasi - Tala Kaharava)

Today I surrender body and life, mind and understanding, ego and possessiveness.
I choose only You, supremely worthy bridegroom and king among bridegrooms.
You are everything in its entirety, while I am eternally possessionless and without independent substance.
Bestowing the beauty of true being, adorn Me Yourself, O My all in all.

[633]

(Raga Jangala - Tala Kaharava)

I do not wish to remove sorrow or seek comfort.
May I bear it happily while repeating Your name with My lips.
May I never forget You and always see Your delightful pastime in everything.
In life and death, welfare and misfortune, may I behold everything filled with You.

[634]

(Raga Jangala - Tala Kaharava)

May every particle of My body become a means of Your happiness.
At every moment of life, may there be only worship of Your happiness.
Your happiness is My supreme gain; Your happiness is incomparable wealth.
Within the countless sorrows accepted for Your happiness, may every bond of sorrow be severed.

ORIGINAL Braj Bhasha and Hindi

Continuation of [634]

मो कूँ मिलैं व्याधि, पीड़ा, अपमान, नरक, भव-बन्धन।
तो कूँ जदि सुख होय नैकु जो तिन तैं हे जीवनधन!॥
तौ वे व्याधि-जातना सगरी करि अति सुख-संपादन।
देयें परम आनंद मोय, करि तुच्छ मुक्ति-सुख तैं छन॥
बुद्धि रमै तेरे सुख मैं, मन रत नित तुव सुख-चिंतन।
बिसरै अन्य कल्पना, उर मैं छाय रहै तव सुख-घन॥
प्रियतम-सुख अति मधुर नित्य सर्वत्र दिव्य सुख-पावन।
प्रियतम सुख हो प्रियतमहूँ तैं अधिक सुखद, मन-भावन॥

[635]

(राग विहाग - तीन ताल)

देउँ कहा तुम कहौ स्याम सुजान!
तुम ही एकमात्र धन मेरे, सरबस-जीवन-प्रान॥
मन मेरौ इक हुतौ मलिन, मल भर्‌यो दोष-आगार।
काम-क्रोध-मोह-मद-ममता कौ पूरौ भंडार॥
सोऊ हरि! तुम ने हरि लीन्हौ, बच्यो न कछु मो पास।
तुम ही बस्तु लैनहारे तुम, तुम ही दाता खास॥

[636]

(राग कालिंगड़ा - ताल कहरवा)

मेरे तुम, मैं नित्य तुम्हारी, तुम मैं, मैं तुम, संग-असंग।
पता नहीं कबसे, मैं तुम बन, तुम मैं बने कर रहे रंग॥
होता जब वियोग, जब उठती तीव्र मिलन-आकांक्षा जाग।
पल-अमिलन होता असह्य, तब लगती हृदय दहकने आग॥
चलती मैं रस-सरि उन्मादिनि विह्वल-विकल तुम्हारी ओर।
चलते उमड़ मिलाने निजमें तुम भी रस-समुद्र तज छोर॥
लीला-रस-आस्वादन-हित तुम-मैं बनकर वियोग-संयोग।
धर अनेक रस-रूप रमण-रमणी करते नव-नव सम्भोग॥
किंतु मैं न रमणी, न रमण तुम, एक परम चिन्मय रस-तत्त्व।
आश्रय-विषयरूप हो सुमधुर शोभन सदा शुद्धतम सत्त्व॥

ENGLISH TRANSLATION

Continuation of [634]

Treasure of My life, if illness, pain, humiliation, hell and worldly bondage come to Me
and give You even the slightest happiness,
then all those illnesses and torments will accomplish immense happiness
and give Me supreme bliss, making the happiness of liberation appear trivial for an instant.
May My understanding delight in Your happiness and My mind remain absorbed in contemplating it.
May every other conception be forgotten and the dense cloud of Your happiness cover My heart.
The beloved's happiness is eternally the sweetest, purest divine happiness everywhere.
May the beloved's happiness be more delightful and pleasing to My heart than even the beloved Himself.

[635]

(Raga Vihaga - Tina Tala)

Wise Syama, tell Me what I can give You!
You alone are My one treasure, My everything, life and breath.
I once had a single impure mind, a repository of faults filled with filth,
a complete storehouse of desire, anger, delusion, pride and possessiveness.
Hari, You have taken even that away; nothing remains with Me.
You are the possession, the one who takes it and the unique giver.

[636]

(Raga Kalingada - Tala Kaharava)

You are Mine and I am eternally Yours; You are I and I am You, united yet apart.
Who knows since when I became You and You became Me, performing these pastimes?
When separation occurs and an intense desire to meet awakens,
even a moment of nonmeeting becomes unbearable and fire begins to blaze in the heart.
As a maddened river of rasa, overwhelmed and restless, I flow toward You.
You too, as the ocean of rasa, abandon Your shore and surge forward to merge Me within Yourself.
To savor pastime-rasa, You and I become separation and union.
Assuming many forms of rasa as lover and beloved, We enjoy ever-new unions.
Yet I am not the woman, nor are You the man; We are one supreme conscious reality of rasa.
As the shelter and object of love, We remain supremely sweet, beautiful and eternally pure being.

ORIGINAL Hindi

[637]

(राग भीमपलासी - ताल कहरवा)

करना तुम मत नाश कभी यह मेरा प्यारा मानस-रोग।
बड़ा मजा आता है इसमें, यद्यपि तनका सदा वियोग॥
हरा रहे यह घाव हृदयका, रहे टीसका नित संयोग।
मधुर तुम्हारी स्मृतिसे बढ़कर सुखद न कोई-सा सम्भोग॥

[638]

(राग भैरवी - तीन ताल)

खूब जानती हूँ मैं, मुझमें सुन्दरताका कहीं न लेश।
अंग-अंगमें है कुरूपता भरी, सत्य यह तथ्य विशेष॥
यह भी खूब जानती हूँ मैं, नहीं कहीं भी सद्गुण एक।
जीवन दोषपूर्ण है सारा, छाया सभी ओर अविवेक॥
यह भी सत्य तथ्य है, मुझमें नहीं तनिक भी सच्चा प्रेम।
निज सुख-काम-वृत्ति नित रहती, सदा चाहती योग-क्षेम॥
यह भी सत्य, कहीं भी मुझमें नहीं दिखायी देता त्याग।
मैं जिसको 'विराग' कहती, है उसके भी अन्तर्हित राग॥
इतनेपर भी मुझसे प्रियतम क्यों करते हैं इतना प्यार।
इसमें एकमात्र कारण है - उनका सहज स्वभाव उदार॥
जो सब तरह अकिंचन होता, समझा जाता तुच्छ नगण्य।
अपनाकर, दे प्यार तुरत, उसको वे कर देते हैं धन्य॥
मैं अति मलिन, अयोग्य सभी विधि, अन्याश्रयसे नित्य विहीन।
सद्गुण-शुचि-सौन्दर्य-रहित, अति अरस, अकिंचन, सब विधि दीन॥
एक बात पर यही हृदयमें रहती, कभी न टलती भूल।
एकमात्र मैं सदा श्यामकी, श्याम सदा मेरे अनुकूल॥
इसी हेतु वे निज स्वभाववश, मुझपर रीझ रहे भगवान।
रीझ-रीति उनकी यह नित्य निराली करती प्रेम-विधान॥

ENGLISH TRANSLATION

[637]

(Raga Bhimpalasi - Tala Kaharava)

Never destroy this dear illness of My mind.
It gives Me immense delight, although the body remains forever separated.
May this wound of the heart remain fresh and its pang continue eternally.
No union is more delightful than sweet remembrance of You.

[638]

(Raga Bhairavi - Tina Tala)

I know very well that not the slightest beauty exists within Me.
Ugliness fills every limb; this is an especially certain truth.
I also know very well that not a single virtue exists anywhere within Me.
My entire life is full of faults, and ignorance has spread everywhere.
It is likewise true that not the slightest genuine love exists within Me.
The impulse to seek My own happiness remains, always desiring acquisition and preservation.
It is also true that no renunciation is visible anywhere within Me.
Even what I call detachment contains hidden attachment.
Why then does My beloved love Me so greatly?
The sole reason is His naturally generous disposition.
When someone is utterly possessionless and considered insignificant and worthless,
He immediately accepts and loves that person and thereby makes them blessed.
I am exceedingly impure, unfit in every way and forever without any other shelter,
devoid of virtue, purity and beauty, utterly without rasa or possessions and wretched in every way.
Yet one mistaken thought remains in this heart and never departs:
I belong eternally to Syama alone, and Syama is always favorable to Me.
For this reason Bhagavan, compelled by His own nature, remains delighted with Me.
His eternally unique way of becoming delighted establishes love.

ORIGINAL Hindi

[639]

(राग बहार - ताल कहरवा)

अतुल रूप-सौन्दर्य तुम्हारा, अनुपम सर्वविलक्षण रूप।
अतुल परम ऐश्वर्यरूप तुम, तत्त्व-महत्त्व असीम अनूप॥
नहीं प्राप्त करना कुछ तुमको, है कर्तव्य नहीं कुछ शेष।
निज महिमामें तृप्त सर्वदा, नहीं कहीं अतृप्ति लवलेश॥
जीव मात्रके तुम्हीं आत्मा, करते सब तुममें हैं प्रीति।
तुम्हीं सभीके एकमात्र हो आश्रय, यही सनातन नीति॥
फिर तुम मुझ नगण्य दीनामें, क्यों इतने रहते आसक्त?
क्यों निज महिमा भूल, बन रहे मुझ मलिनाके इतने भक्त?
दोषमयी मैं नित्य, नहीं कोई भी मुझमें गुण निर्दोष।
क्यों तुम रीझ रहे हो मुझपर, देख न पाते कुछ भी दोष?

[640]

(राग तोड़ी - ताल त्रिताल)

मैं अति दीन, मलिन मति, अन्तरमें अत्यन्त भरे कुविचार।
सहज कुरूपा बाहर-भीतर, नित्य दरिद्रा सभी प्रकार॥
नहीं रूप-गुण, वस्तु-भाव मन योग्य तुम्हारे किसी प्रकार।
पावन पद-रज-स्पर्श मात्रकी नहीं योग्यता, भरे विकार॥
पता नहीं तुम मुझपर कैसे रीझे, कैसे करते प्रीति।
भोलापन सर्वथा तुम्हारा, अथवा परम अनोखी रीति॥
मैं लज्जित होती-सकुचाती जब तुम निज गुण-गौरव भूल।
कहते मुझे प्रियतमे! प्राणेश्वरी! तोड़ मर्यादा-कूल॥
हृदय लगाते, करते फिर लीला, विचित्र सर्वदा अनूप।
पाते अति आनन्द, अचिन्त्यानन्त स्वयं आनन्द-स्वरूप॥
देते मुझे असीम परम सुख निज स्वभाववश सहज उदार।
स्वार्थभरी डूबी रहती है बढ़ती सुख-लालसा अपार॥

ENGLISH TRANSLATION

[639]

(Raga Bahara - Tala Kaharava)

Your beauty is incomparable and Your form unique beyond all others.
You are the form of immeasurable supreme majesty, with limitless and incomparable reality and greatness.
You have nothing to attain and no duty remains for You.
Forever satisfied within Your own glory, You possess not the slightest dissatisfaction anywhere.
You alone are the Self of every living being, and all direct their love toward You.
You alone are everyone's sole shelter; this is the eternal law.
Why then are You so deeply attached to insignificant and wretched Me?
Why do You forget Your own glory and become so devoted to impure Me?
I am eternally full of faults and possess no faultless virtue.
Why are You delighted with Me and unable to see any defect?

[640]

(Raga Todi - Tritala)

I am exceedingly lowly, My understanding is impure and My heart overflows with evil thoughts.
Naturally ugly within and without, I am eternally impoverished in every way.
I possess no beauty, virtue, object or inner mood in any way worthy of You.
Filled with impurities, I am unfit even to touch the holy dust of Your feet.
I do not know how You became delighted with Me or how You can love Me.
Perhaps it is Your complete innocence, or perhaps a supremely extraordinary way of Yours.
I become ashamed and hesitant when You forget Your own virtues and glory,
break the banks of restraint and call Me "beloved" and "Queen of My life."
You press Me to Your heart and perform eternally wondrous and incomparable pastimes.
Though Yourself the embodiment of bliss, You experience inconceivable and infinite delight.
Naturally generous by Your very disposition, You give Me limitless supreme happiness,
while selfish Me remains submerged in an ever-increasing, boundless thirst for happiness.

ORIGINAL Hindi

[641]

(राग तैलंग - तीन ताल)

नहीं शक्ति, सामर्थ्य न कुछ भी, नहीं योग्यता, नहीं पदार्थ।
नहीं भाव कुछ, त्याग न कुछ भी, भरा मन्द जीवनमें स्वार्थ॥
तन-मन मलिन, न शोभा-सुषमा, नहीं कहीं सुन्दरता-लेश।
कैसे क्या देती तुमको मैं! दीन हीन अति, तुम सर्वेश॥
सेवाका उपकरण न कुछ भी, नहीं हृदयमें कुछ भी चाव।
तो भी मान रहे तुम सेवा, परम विचित्र तुम्हारा भाव॥
गुण-वर्णन करते न अघाते, देते बार-बार सम्मान।
बारंबार ऋणी बनते तुम, षड्-ऐश्वर्य-पूर्ण भगवान॥
मेरी सेवासे ही चलते मानो सभी तुम्हारे काम।
मुझसे सेवा लिये बिना तुम पाते नहीं पलक विश्राम॥
मेरे लिये तुम्हारा ऐसा है कुछ शुचि अचिन्त्य अनुराग।
देख रहे इससे तुम मेरी हर कृतिमें सेवा बड़भाग!
देख तुम्हारा यह पवित्र अप्रतिम अनोखा शील अमान।
नहीं समझ पाती मैं कैसे तुम्हें कराऊँ अपना ज्ञान॥
कहाँ नगण्य, नित्य सेवासे विरहित, मैं अति तुच्छ, गँवार।
कहाँ विलक्षण तुम 'महान्' का मेरे प्रति यह अतुलित प्यार॥
छिपी इसीसे रहती मैं नित, रहती सदा गुप्त-आवास।
निजको, अपनी हर चेष्टाको, सदा छिपाती कर आयास॥
पर यदि कभी तुम्हारे सम्मुख मैं आ पड़ती प्रेमागार!
करने लगते कैसे क्या तुम, मानो दबे विपुल ऋण-भार॥
गड़ जाती मैं तब लज्जासे भर जाता उरमें संकोच।
देख तुम्हारी अति उदारता, निजकी देख परिस्थिति पोच॥
तब तुम हे अनन्त! कैसे क्या, देते फूँक कान (हृदय) में मन्त्र।
उन्मादिनि तुरंत हो जाती, अस्वतन्त्र बन जाती यन्त्र॥

ENGLISH TRANSLATION

[641]

(Raga Tailanga - Tina Tala)

I possess no power or capacity, no qualification and no offering.
I possess no inner feeling or renunciation; selfishness fills this wretched life.
Body and mind are impure, without charm or grace, and nowhere is there a trace of beauty.
How and what could I give You? I am utterly lowly and destitute, while You are Lord of all.
I have no implement of service, nor any eagerness within the heart.
Even so, You accept it as service; Your mood is supremely astonishing.
You never tire of describing My virtues and honor Me repeatedly.
Bhagavan, filled with the six majesties, You repeatedly become indebted.
It is as though all Your affairs proceed only through My service,
and without accepting service from Me You cannot rest even for a blink.
You possess some pure and inconceivable attachment to Me.
Because of it, You regard every deed of Mine as fortunate service.
Seeing Your holy, incomparable and unique humility of character,
I cannot understand how to make You recognize what I truly am.
On one side stands insignificant Me, eternally devoid of service, rustic and utterly small.
On the other stands extraordinary, great You with this immeasurable love for Me.
For this reason I remain hidden and dwell forever in secrecy,
laboring continually to conceal Myself and every gesture.
Yet if I ever happen to appear before You, treasury of love,
how strangely You begin to act, as if oppressed by an immense burden of debt.
I sink into the ground from shame and My heart fills with hesitation,
seeing Your immense generosity and My own wretched condition.
Then, infinite one, somehow You blow a mantra into My ear, or heart.
At once I become mad with love, lose independence and become Your instrument.

ORIGINAL Hindi

[642]

(राग भीमपलासी - ताल कहरवा)

नहीं एक भी सद्गुण मुझमें, नहीं प्रेमका किंचित् लेश।
भरा हृदय अगणित दोषोंसे, रस-विरहित, कलुषित सविशेष॥
लेती रही सदा सुख तुमसे मैं नित नव-नव अतुल अपार।
दे न सकी मैं कभी तुम्हें सुख-कण क्षणभर, हे परमोदार!
रोती रही सदा इस दुखसे, रोती नित्य रहूँगी, श्याम!
कभी देख तव मलिन चन्द्र-मुख बरबस लूँगी आँसू थाम॥
सुखी देखना तुम्हें चाहती, नित्य प्रफुल्लित मुख सुख-सार।
इसीलिये दुखसे रोती भी, करती मैं सब सुख स्वीकार॥

[643]

(राग भैरवी - ताल कहरवा)

मैं अपराधिनि, अधघी, कलंकिनि हूँ निश्चय ही सभी प्रकार।
छोड़ तुम्हारे पद-तलको पल-भर न मुझे जाना स्वीकार॥
दुत्कारो, डाँटो, ठुकराओ, भय दो, करो असद्-व्यवहार।
पड़ी रहूँगी, नहीं हटूँगी, तिलभर छोड़ चरण-तल-द्वार॥
अति रूखा बर्ताव करो या दो मनमाना मनका प्यार।
पर मत कहना कभी चले जानेको मुझसे तुम, सरकार!
नहीं लाज-भय-सकुच-सहज-भ्रम, नहीं लोक-परलोक-विचार।
नहीं तनिक स्तुति-निन्दाका डर, कहे क्यों न कुछ भी संसार॥
मधुर-भयानक सब स्थितियोंका सदा करूँगी मैं सत्कार।
चरण-धूलि मैं चरणोंमें ही लगी रहूँगी नित अनिवार॥

[644]

(राग विलासखानी - तीन ताल)

'काया' मैं न, 'जीव' तुम हो नहिं, 'दाता' तुम न, नहीं मैं 'दीन'।
'प्रकृति' नहीं मैं, 'पुरुष' नहीं तुम; 'माया' मैं न, 'ब्रह्म' तुम भी न॥
नहीं 'नायिका' हूँ मैं, तुम भी नहिं यथार्थतः हो 'नायक'।
नहिं स्वरूपतः 'परकीया' मैं; नहीं 'जार' तुम सुखदायक॥

ENGLISH TRANSLATION

[642]

(Raga Bhimpalasi - Tala Kaharava)

Not a single virtue exists within Me, nor the slightest trace of love.
My heart overflows with countless faults, devoid of rasa and deeply polluted.
I have always received ever-new, incomparable and boundless happiness from You,
yet could never give You even a particle of happiness for a moment, supremely generous one.
I have always wept from this sorrow and shall weep forever, Syama.
Yet upon seeing Your moon-face become sad, I shall forcibly restrain My tears.
I desire to see You happy, Your face eternally radiant, the essence of joy.
Therefore even while weeping from sorrow, I accept every happiness.

[643]

(Raga Bhairavi - Tala Kaharava)

I am certainly an offender, sinner and disgraced woman in every way.
Yet I refuse to leave the soles of Your feet even for a moment.
Reject, scold and cast Me aside, frighten Me and treat Me harshly.
I shall remain lying there and not move even a grain's breadth from the doorway of Your feet.
Treat Me exceedingly harshly or give Me all the love Your heart desires,
but, Master, never tell Me to go away.
I have no shame, fear, hesitation or natural confusion, and no concern for this world or the next.
I do not fear praise or blame in the least, whatever the world may say.
I shall forever welcome every sweet or dreadful condition.
I am the dust of Your feet and shall remain inevitably attached only to those feet.

[644]

(Raga Vilasakhani - Tina Tala)

I am not the "body," nor are You the "individual soul"; You are not the "giver," nor am I "destitute."
I am not "nature," nor are You "the supreme person"; I am not "maya," nor are You "Brahman."
I am not a "heroine," nor are You in truth a "hero."
In Our essential nature I am not "another's wife," nor are You an adulterous lover, O giver of happiness.

ORIGINAL Hindi

Continuation of [644]

नहीं 'स्वकीया' पतिव्रता मैं; नहीं 'विवाहित' तुम स्वामी।
मैं न तुम्हारी 'साध्य', नहीं तुम मेरे 'पथके अनुगामी'॥
किंतु सभी ये सत्य, चिरंतन, शुचि, मधु असंबंध-संबंध।
जहाँ न मुक्तिकी कहीं कामना, जहाँ न कोई किंचित् बन्ध॥
अनुपम अतुल अचिन्त्य अनिर्वचनीय तुम्हारा-मेरा सत्त्व।
अनुभव करते हैं हम, पर न बता सकते रहस्यमय तत्त्व॥
अखिल भेद-विरहित हम हैं नित, निज-स्वरूप-रस-रसधि-निमग्न।
नित वियोग-संयोग-रूपमय, नित्य वियुक्त नित्य संलग्न॥
वृन्दारण्य, ललित लीला-स्थल, कालिंदी-जल कलित तरंग।
वृक्ष-वल्लरी वनज विहंगम, धातु विचित्र विविध रुचि-रंग॥
मलय-पवन, उद्दीपन-साधन, राका-रश्मि-सुधा अभिराम।
मुरली मधुर सुधा-रस-सरिता, परिकर-मंजरि सखी ललाम॥
नित्य नवल कमनीय केलि रस, मधुर परम नव नित्य विहार।
निज स्वरूपगत सभी दिव्यतम लीला-रस-अभिव्यक्ति अपार॥
इतनेपर भी हो तुम मेरे प्रियतम परम प्राण-आराध्य।
नित्य मिले रहनेपर भी, तुम नित्य लक्ष्य, नित मेरे साध्य॥
पाना तुम्हें तुम्हींसे पाना, नित्य पा रही तुम्हें अनन्त।
पानेकी, इस परम साधनाका न कभी आयेगा अन्त॥

[645]

(राग भैरवी - ताल कहरवा)

कैसी दिव्य तुम्हारी ममता, कैसा दिव्य तुम्हारा प्रेम।
तनिक उदास देख मुझको, तुम गल जाते ज्यों तापित हेम॥
सब भगवत्ता भूल, तुरत प्रिय! करने लगते करुण विलाप।
मुझ-सी अति नगण्यके कारण कर उठते तुम सहज प्रलाप॥
कैसा मधुर, अनन्त स्नेह-सागर लहराता उर अन्तर।
मैं हो गयी धन्य अब पाकर उसका एक पुण्य सीकर॥

ENGLISH TRANSLATION

Continuation of [644]

I am not a "wedded, faithful wife," nor are You My "married husband."
I am not Your "goal," nor are You a "follower of My path."
Yet all these are true and eternal, pure and sweet relationships beyond relationship,
where no desire for liberation exists and there is not the slightest bondage.
Your and My being is incomparable, immeasurable, inconceivable and indescribable.
We experience it, yet cannot explain its mysterious reality.
Forever free from every distinction, We are submerged in the rasa-ocean of Our essential nature.
We eternally embody separation and union, forever apart and forever joined.
The forest of Vrindavana, graceful places of play and the lovely waves of Yamuna's water,
trees and creepers, lotuses and birds, mineral pigments of varied and beautiful colors,
the Malaya breeze, every stimulus of love and the delightful nectar of the full moon's rays,
the flute's sweet river of nectarean rasa, attendants, manjaris and foremost sakhis,
the rasa of eternally fresh and charming play and supremely sweet, ever-new pastimes:
all are boundless manifestations of the most divine pastime-rasa inherent in Our own nature.
Even so, You are My beloved, the supreme worshipful Lord of My life.
Although We remain eternally united, You are forever My aim and goal.
Attaining You means attaining You through Yourself; I attain You eternally and without limit.
This supreme discipline of attaining You will never end.

[645]

(Raga Bhairavi - Tala Kaharava)

How divine is Your possessive love, and how divine Your love itself.
Seeing Me even slightly sad, You melt like heated gold.
At once forgetting all divinity, beloved, You begin to lament compassionately.
Because of insignificant Me, You naturally begin to speak in grief.
What a sweet and infinite ocean of affection surges within Your heart.
I have now become blessed by obtaining one holy drop from it.

ORIGINAL Braj Bhasha

Continuation of [645]

कैसे अपना भाग्य बखानूँ, कैसे हृदय दिखाऊँ खोल।
पाया मैंने दुर्लभ अतिशय प्रेम तुम्हारा यह अनमोल॥
रहे सुरक्षित मेरा उरमें, सुखद गोदमें प्यारा स्थान।
करती रहूँ सदा अनुभव मैं प्रियतमका प्रिय संग महान॥

[646]

(राग आसावरी - तीन ताल)

अनोखी प्रेम तुम्हारी स्याम!
बिनु कारन तुम नेह बढ़ायौ, सहज सुभाव बिबस अभिराम॥
स्वारथ भरयौ हुतौ हिय मेरौ, छूँछौ सदा प्रेम के नाम।
काम-कलुष-पूरित, नित कारौ, तामें कियौ आय विश्राम॥
नहीं प्रवेस प्रेम-चटसारै, नहीं ककहरा सौं कछू काम।
दिव्य प्रीति-रस मोय पियाओ, अपने आप आय रस-धाम॥
छकी, प्रेम-रस छलक्यौ पावन, मधुर भयौ जीवन सुख-धाम।
तुम्हरे सुरभित गुन-सुमननि के तुम ही नित्य सुभग आराम॥

[647]

(राग खमाच - तीन ताल)

पियारे! तुम ही तुम्हरे जोग।
तुम्हरे पटतर कहूँ न कोऊ सुर-नर, सुख-संभोग॥
राखौ मोहि जहाँ मन भावै, सुरग-नरक-नरलोक।
पै तुम बसौ दृगंचल मेरे, मन-भावन हर-सोक॥
तुम्हरे मधुर-मधुर स्मृति-सुख पै कोटि ब्रह्म-सुख वारौं।
जोग-सिद्धि केहि लेखे माहीं, वाहि बिघ्न गनि टारौं॥
लागे रहौ सदा हिय सौं पिय! सब बिबिधान-बिहीन।
पूरन प्रान पियारे! तुम महँ रहैं सदा लय-लीन॥

ENGLISH TRANSLATION

Continuation of [645]

How can I describe My fortune or open My heart and show it?
I have received this priceless and exceedingly rare love of Yours.
May My dear place remain secure within Your heart and comforting lap.
May I eternally experience the beloved's great and loving company.

[646]

(Raga Asavari - Tina Tala)

Your love is extraordinary, Syama!
Without cause, compelled by Your naturally delightful disposition, You increased Your affection.
My heart was filled with selfishness and forever empty even of the name of love.
Blackened and filled with the impurity of desire, it became the place where You came to rest.
I knew not even love's first alphabet, much less its primer.
Abode of rasa, You came of Your own accord and made Me drink divine love-rasa.
Intoxicated, holy love-rasa overflowed, and My life became sweet and an abode of happiness.
You Yourself are the eternally beautiful resting place of the fragrant flowers of Your virtues.

[647]

(Raga Khamaca - Tina Tala)

Beloved, You alone are worthy of Yourself.
Neither god nor human anywhere is Your equal in happiness and enjoyment.
Keep Me wherever Your heart desires, in heaven, hell or the human world,
but dwell within the corner of My eyes, pleasing My heart and removing sorrow.
I offer ten million experiences of Brahman-bliss for the sweet happiness of remembering You.
What value have yogic powers? I reject them as obstacles.
Beloved, remain forever attached to My heart, free from every separation.
Complete and beloved life of Mine, may I remain eternally dissolved and absorbed within You.

ORIGINAL Hindi

[648]

(राग जंगला - ताल कहरवा)

क्षणभर मुझे उदास देख जो कभी प्राणप्रिय! पाते।
सारा मोद भूल तुम, प्यारे! अति व्याकुल हो जाते॥
कभी किसी कारण जब मेरे नेत्र-कोण भर आते।
तब तुम अति विषण्ण हो, प्यारे! आँसू अमित बहाते॥
कभी म्लानताकी छाया यदि मेरे मुखपर आती।
लगती देख धड़कने, प्रिय! तत्काल तुम्हारी छाती॥
मेरे मुख मुसकान देख तुमको अतिशय सुख होता।
हो आनन्द-मग्न अति, मन तब सारी सुध-बुध खोता॥
मुझको सुखी देखने-करनेको ही प्रतिपल, प्यारे!
होते पुण्य-विचार मधुर तव, कार्य त्यागमय सारे॥
मेरा सुख-दुख तनिक तुम्हें अतिशय है सुख-दुख देता।
मेरा मन नित इन पावन भावोंसे अति सुख लेता॥
दिया अमित, दे रहे अपरिमित, देते नित्य रहोगे।
सहे सदा अपमान-अवज्ञा, आगे सदा सहोगे॥
किया न प्यार कभी सच्चा, मैंने निज सुख ही देखा।
निज सुख-हेतु रुलाया, कभी हँसाया किया न लेखा॥
दे न सकी मैं तुम्हें कभी कुछ सुख-सामग्री कोई।
निज मन-इन्द्रिय-तृप्ति हेतु मैंने सब आयु खोई॥
बुरा मानना, दोष देखना, पर तुमने नहिं जाना।
मेरे स्वार्थ-सने कामोंको सदा प्रेममय माना॥
मत्सुखकारक विमल प्रेमको मैंने नित ठुकराया।
तब भी प्रेम तुम्हारा मैंने नित बढ़ता ही पाया॥
तुम-से तुम ही हो, अग-जगमें तुलना नहीं तुम्हारी।
मेरा अति सौभाग्य यही, जो मान रहे तुम प्यारी॥

ENGLISH TRANSLATION

[648]

(Raga Jangala - Tala Kaharava)

Beloved of My life, if You ever see Me sad even for a moment,
You forget all joy and become intensely restless.
If for any reason the corners of My eyes fill with tears,
You become exceedingly despondent, beloved, and shed limitless tears.
If even the shadow of dejection appears upon My face,
Your heart immediately begins to pound when You see it, beloved.
Seeing a smile upon My face gives You immense happiness.
Submerged in bliss, Your mind then loses every ordinary awareness.
At every moment, beloved, Your sweet and holy thoughts
and all Your self-sacrificing actions seek only to see and make Me happy.
My slightest happiness or sorrow gives You immense happiness or sorrow.
My mind eternally finds great delight in these holy moods.
You gave without limit, continue giving immeasurably and will give forever.
You have always endured humiliation and neglect and will endure them forever.
I never gave genuine love and considered only My own happiness.
For My happiness I made You weep, and sometimes laugh, without keeping count.
I could never give You any means of happiness.
I wasted My entire life satisfying My own mind and senses.
Yet You never knew how to take offense or see a fault.
You always regarded My selfish deeds as filled with love.
I continually rejected the pure love that brings You happiness,
yet still found Your love increasing forever.
Within the moving and unmoving world, only You are equal to Yourself; none can compare with You.
My supreme good fortune is simply that You regard Me as beloved.

ORIGINAL Hindi

[649]

(राग जंगला - ताल कहरवा)

कभी मत मिलो, पूछो न कभी तुम मुझसे कुछ मनकी बात।
भूलो, भूले रहो सदा ही अति नगण्य मुझको दिन-रात॥
पर मैं कभी न भूलूँ तुमको, करती रहूँ याद निर्मल।
नित्य देखती रहूँ तुम्हारा मैं शुचि सुन्दर वदन-कमल॥
खाली करूँ हृदयको सबसे, खूब सजाऊँ तव अनुकूल।
सदा बसाये रखूँ तुम्हें उसमें, तुम चाहे हो प्रतिकूल॥
बढ़ता रहे उत्तरोत्तर मेरा यह केवल एकांगी प्रेम।
यही बने सर्वत्र सदा ही मेरा वाञ्छित योग-क्षेम॥

[650]

(तर्ज लावनी - ताल कहरवा)

प्रियतम! मीठी नित याद तुम्हारी आती।
मैं पलभर तुमको कभी बिसार न पाती॥
जगनेमें सपनेमें तुम, मेरे प्यारे!
होते कभी न मुझसे पलभर न्यारे॥
दे दर्शन मुझको सदा परम सुख देते।
कर मीठी रसकी बातें, दुख हर लेते॥
देते रहते दिन-रात स्पर्श-सुख भारी।
निज हृदय खोल, कह देते मनकी सारी॥
यों मिलनेपर भी मिलनेकी अभिलाषा।
रहती बढ़ती ही नित्य मिलनकी आशा॥
नित मिलनेपर भी पल न दूर स्मृति होती।
वह सदा तुम्हींमें प्यारे! जगती-सोती॥

ENGLISH TRANSLATION

[649]

(Raga Jangala - Tala Kaharava)

Never meet Me and never ask Me anything within My heart.
Forget and remain forever forgetful of insignificant Me, day and night.
Yet I shall never forget You and shall continue remembering You purely.
May I eternally behold Your pure and beautiful lotus-face.
I shall empty My heart of everything and adorn it fully according to Your pleasure.
I shall keep You dwelling there forever, even if You remain opposed to Me.
May this one-sided love of Mine continually increase.
May it alone eternally become My desired acquisition and preservation everywhere.

[650]

(Lavani Tune - Tala Kaharava)

Beloved, sweet remembrance of You comes eternally.
I can never forget You even for a moment.
Waking and dreaming, You are there, My beloved,
never separate from Me even for an instant.
Giving Me Your vision, You continually bestow supreme happiness.
Speaking sweet words of rasa, You remove sorrow.
Day and night You continue giving the immense happiness of Your touch.
Opening Your heart, You tell Me everything within Your mind.
Even while We meet in this way, the longing to meet remains.
The hope for union continually increases.
Although We meet forever, remembrance does not depart even for a moment.
Beloved, it remains forever awake and asleep only within You.

ORIGINAL Hindi

[651]

(राग भीमपलासी - तीन ताल)

कभी मत मिलें, मिले रहें नित, पर स्मृति रहती नित्य नवीन।
स्मृतिकी परम मधुरता पल-पल बढ़ती, होती कभी न क्षीण॥
स्मृति ही तन-धन, स्मृति ही जीवन, स्मृतिमें ही मन रहता लीन।
प्राणरूप ये, स्मृति-जल-धारासे ही बचे हुए हैं मीन॥

[652]

(राग भैरवी - तीन ताल)

कितने तुम अनुपम, अति सुन्दर, मधुर, मनोहर हो प्यारे।
सुधा अनन्त पूर्ण, मधुमय तुम सबके जीवन-धन प्यारे॥
तुम्हीं विश्वमय, सभी विश्वके जड़-चेतन तुममें, प्यारे!
एक-एक अणु अखिल जगत्का सना तुम्हींसे है प्यारे॥
अतुल, असीम-अपार तुम्हारा है ऐश्वर्य परम प्यारे!
देव-दनुज-मुनि-मनुज चरण-रज सदा चाहते हैं प्यारे॥
पर न उन्हें देते कदापि तुम, हारे सभी नित्य प्यारे!
सर्व-रहित सर्वेश्वर वह तुम त्याग महत्ता सब प्यारे॥
जाग रहे हो नित्य निभृत मम हृदय-कुंजमें हे प्यारे!
हो अधीर, अति विरहाकुल प्राणोंसे टेर रहे प्यारे॥
फँसी सदा मैं विविध कर्म-भोगों, जंजालोंमें प्यारे!
फिर भी मेरा संग चाहते, अतुल प्रीतिवश तुम प्यारे॥
मुझ दुर्गुणी, कुरूपापर हो कैसे रीझ गये प्यारे!
क्या सुख तुम पाते मुझसे, मैं समझ न पाती कुछ प्यारे॥
अपने मनकी तुम्हीं जानते, नहीं बताते पर प्यारे!
केवल विवश हुए रहते हो, तुलना नहीं कहीं प्यारे॥

ENGLISH TRANSLATION

[651]

(Raga Bhimpalasi - Tina Tala)

Whether We never meet or remain eternally united, remembrance stays forever new.
Its supreme sweetness increases every moment and never diminishes.
Remembrance is body and wealth; remembrance is life; within remembrance the mind remains absorbed.
This life is a fish sustained only by the flowing water of remembrance.

[652]

(Raga Bhairavi - Tina Tala)

How incomparable, exceedingly beautiful, sweet and enchanting You are, beloved.
You are infinite, complete nectar, filled with honey, the beloved treasure of everyone's life.
You pervade the universe; all moving and unmoving beings exist within You, beloved.
Every atom of the entire cosmos is saturated with You.
Your supreme majesty is incomparable, limitless and boundless.
Gods, demons, sages and humans forever desire the dust of Your feet.
Yet You never give it to them; all remain eternally defeated.
But You, Lord of all and free of everything, abandon all greatness
and remain eternally awake in the secluded bower of My heart.
Impatient and overwhelmed by separation, You call to Me with all Your life.
I remain entangled in varied actions, enjoyments and snares,
yet compelled by incomparable love, You still desire My company.
How did You become delighted with faulty and ugly Me?
What happiness do You find in Me? I cannot understand.
You alone know Your heart but do not reveal it, beloved.
You simply remain helplessly bound; nowhere is there any comparison.

ORIGINAL Hindi

[653]

(राग पीलू - तीन ताल)

तुम्हारी स्मृति ही है आधार। वही इस जीवनका सुख-सार॥
नहीं पलभर विस्मृतिको स्थान। नहीं है कभी अन्यका भान॥
देह, मन, मति, इन्द्रिय, सब अंग। रँगे हैं सभी उसीके रंग॥
रहे यह देह कहींपर कभी। सने हैं मधुर स्मृतिसे सभी॥
तुम्हीं, बस, केवल प्राणाराम। तुम्हीं मेरे जीवन-विश्राम॥
तुम्हींसे एकमात्र सम्बन्ध। कट गये सभी दूसरे बन्ध॥
हुआ जीवन सुखमय, स्वच्छन्द। प्राप्तकर तुम्हें, चिन्मयानन्द॥

[654]

(राग जंगला - ताल कहरवा)

चाहता मन है नित संयोग। इसीसे लगता दुखद वियोग॥
नहीं पर तनिक स्व-सुखकी चाह। इसीसे मुझे न कुछ परवाह॥
मिलन हो या हो नित्य विछोह। किसी भी स्थितिमें रहा न मोह॥
रही, बस, एक लालसा जाग। बढ़े नित नव तुममें अनुराग॥
दुःख गुरु हो या सुख सुविशाल। तुम्हारे सुखसे रहूँ निहाल॥
रहो तुम सदा परम सुखरूप। मुझे सम है छाया औ धूप॥
नरकका डर न स्वर्गकी चाह। न जाती कभी मुक्तिकी राह॥
प्रेम-बन्धन नित रहे अटूट। भले संकटसे मिले न छूट॥
नहीं प्रतिकूल, न कुछ अनुकूल। तुम्हारा सुख ही सब सुख मूल॥
तुम्हें यदि सुख हो, हे हृदयेश! विरह-दुख देगा दुःख न लेश॥
तुम्हारा वदन प्रफुल्लित देख। दुःखकी नहीं रहेगी रेख॥
करो तुम अपने मनकी, नाथ! छोड़ दो, चाहे रक्खो साथ॥
लगेगा शीतल दारुण दाह। नहीं निकलेगी मुखसे आह॥
एक अनुभवयुत दृढ़ विश्वास। सदा तुम रहते मेरे पास।
दिखायी पड़ो, रहो या गुप्त। कभी होते न पाससे लुप्त॥
छा रही सुखकी मुख-मुसकान। यही, बस मेरे सुखकी खान।
देख तुम रहे सभी सब काल। सुखी मैं हूँ कि नहीं, हर हाल॥

ENGLISH TRANSLATION

[653]

(Raga Pilu - Tina Tala)

Remembrance of You alone is My support and the essence of this life's happiness.
There is no place for forgetfulness even for a moment, nor ever awareness of another.
Body, mind, understanding, senses and every limb are colored in remembrance's hue.
Wherever and whenever this body may remain, all are saturated with sweet remembrance.
You alone are the delight of My life and its resting place.
My sole relationship is with You; every other bond has been severed.
Attaining You, conscious bliss, life has become happy and free.

[654]

(Raga Jangala - Tala Kaharava)

The mind eternally desires union; therefore separation feels painful.
Yet there is not the slightest desire for My own happiness, so I have no concern.
Whether there is meeting or eternal separation, no delusion remains in either state.
Only one longing stays awake: may ever-new attachment to You eternally increase.
Whether sorrow is immense or happiness vast, may Your happiness make Me blessed.
May You forever embody supreme happiness; shade and sunlight are equal to Me.
I fear no hell, desire no heaven and never follow the path of liberation.
May love's bond remain eternally unbroken, even if distress never releases Me.
Nothing is adverse or favorable; Your happiness alone is the root of all happiness.
If it gives You joy, Lord of My heart, separation's sorrow will not pain Me in the least.
Seeing Your face radiant, not a trace of sorrow will remain.
Act according to Your heart, Lord; abandon Me or keep Me near.
The terrible burning will feel cool and no sigh will escape My lips.
One conviction, filled with experience, remains firm: You are always near Me.
Whether visible or hidden, You never disappear from My side.
Your smiling face is covered with happiness; this alone is the treasury of My joy.
At all times You observe whether I am happy in every condition.

ORIGINAL Braj Bhasha and Hindi

[655]

(राग आसावरी - तीन ताल)

बिसारूँ कैसे स्याम सुजान?
एकमात्र स्मृति ही है आत्मा, स्मृति ही जीवन-प्रान॥
एक मधुर अनन्य स्मृति प्रिय की नित्य अखंड बनी मन।
प्रानि-पदार्थ-परिस्थिति, सब कौ सहजहिं भयौ बिसर्जन॥
नित नव सुंदरता, नव माधुरि, नित नव रूप बिकास।
नित नव प्रीति, नित्य नव गौरव, नित नव रास-बिलास॥
नित नव नेह, भाव नित नूतन, रात-दिवस मन राजत।
नित नव संगम की सुमधुर स्मृति हिय महँ नित्य बिराजत॥

[656]

(राग कालिंगड़ा - ताल कहरवा)

मैं भूली थी अपने भ्रमसे, समझी थी तुमको दूर-दूर।
पर तुम तो नित ही रहते थे मेरे समीप मन प्रेम-पूर॥
मैंने समझा - तुमने मुझको है भुला दिया, परवाह छोड़।
पर तुम तो मुझे झाँकते नित, दूसरी ओर मुँहको न मोड़॥
मैंने सोचा - तुम मनसे नहिं चाहते मुझे, न करते प्यार।
अब समझी, तुम तो प्रेमभरा करते नित ही मेरा दुलार॥
मैंने देखा, तुम करते हो पद-पदपर मेरा तिरस्कार।
पर जाना अब, उसमें था पावन, मधुर, निजत्व-भरा सत्कार॥
मैं ही तो कर संदेह, तुम्हें थी मान रही अपने प्रतिकूल।
पर मेरे प्रभु! तुम तो हो मेरे प्रतिपल ही अति सानुकूल॥
टूटा भ्रम, अब मिट गयी ग्लानि, जाना स्वभाव, शुचि अन्तर्मन।
लहराने लगी हृदयमें अति आनन्द-ऊर्मि, रोमांचित तन॥
प्यारे प्रभु! हो तुम ही केवल निज सदृश मनोहर प्रेमरूप।
हो नहीं देखते दोष कभी जनका, मेरे प्रियतम अनूप॥

ENGLISH TRANSLATION

[655]

(Raga Asavari - Tina Tala)

How can I forget wise Syama?
Remembrance alone is the Self; remembrance alone is life and breath.
One sweet and exclusive remembrance of the beloved remains eternally unbroken within the mind.
Living beings, objects and circumstances have all naturally been relinquished.
Ever-new beauty and sweetness, ever-new manifestations of form,
ever-new love and glory, ever-new rasa dances and play,
ever-new affection and ever-fresh moods shine in the mind day and night.
The sweet remembrance of ever-new union remains eternally enthroned within the heart.

[656]

(Raga Kalingada - Tala Kaharava)

Deluded by My own confusion, I thought You very far away.
Yet You always remained near Me, Your heart full of love.
I thought You had forgotten Me and ceased to care,
yet You continually looked toward Me and never turned Your face away.
I thought You did not desire Me in Your heart and did not love Me.
Now I understand that You eternally cherish Me with love.
I saw You reject Me at every step,
but now know that within it lay pure, sweet and intimate honor.
Suspicious, I alone regarded You as opposed to Me.
Yet My Lord, at every moment You are exceedingly favorable to Me.
The illusion has broken, shame has vanished, and I have known Your nature and pure inner heart.
Waves of immense bliss now surge within My heart and make My body thrill.
Dear Lord, You alone are Your own equal, the enchanting embodiment of love.
Incomparable beloved, You never see anyone's faults.

ORIGINAL Hindi

[657]

(राग नालगुंजी - तीन ताल)

मैं थी पहले मलिना, दीना हीना अब भी मैं हूँ वैसी।
बाहर-भीतर मेरी कुरूपता छायी जैसी की तैसी॥
मुझमें सुशीलता, सुन्दरता, सद्गुणता, शुचिता कब कैसी।
तुम जान रहे हो अन्तरकी, अन्तर्यामी! मैं हूँ जैसी॥
मैं यही चाहती रहती हूँ तुमसे न मिलूँ बस, भूल कभी।
दुख देनेवाली है मेरी बाह्याभ्यन्तरकी क्रिया सभी॥
तुम सुन्दर सहज सुहृद हो संतत सदय हृदय सब काल अभी।
सद्गुण पूरित दृग देख रहे सर्वत्र दिव्य गुणराशि तभी॥
तुम सहज प्रेममय हो स्वभाव-वश करते हो बस, प्रेम सदा।
तुम मेरी त्रुटियोंको - दोषोंको अतः देख पाते न कदा॥
है नहीं दीखता तुम्हें कभी जो है मुझपर अघभार लदा।
देते-देते थकते न कभी हो, दोष दीखते हैं न तदा॥
तुम नहीं मानते हो, मैं हूँ निरुपाय, करूँ क्या मैं अबला?
तुम जो चाहो सो करो, तुम्हारी अमित शक्ति-मति है प्रबला॥
पर मेरी है विनीत विनती यह एक इसे कर दो सफला।
मैं रहूँ सदा गुण-मान-शून्य कोई निजकी जागे न कला॥
तुम करो-कराओ जो चाहो, मैं बनी रहूँ पुतली करकी।
जीना-मरना, हँसना-रोना, सब ही हो लीला नटवरकी॥
जागे न कदापि 'अहं' मुझमें सुधि हो न भयंकर-सुन्दरकी।
मैं रहूँ नाचती इच्छासे अपने जीवन-धन प्रियवरकी॥

[658]

(राग पूर्वी - तीन ताल)

प्रेमाधीन शिरोमणि हो तुम प्रेमीके कर बिक जाते।
प्रेम विशुद्ध देख भगवत्ताको भी सहज बिसर जाते॥
तुम रस हो, रसमूल, रसिक तुम परम रसोंके हो ज्ञाता।
देख दिव्य रस, तुम्हें सहज ही निज रस-रूप भूल जाता॥

ENGLISH TRANSLATION

[657]

(Raga Nalagunj - Tina Tala)

I was impure, wretched and destitute before, and remain the same today.
My ugliness covers Me within and without exactly as before.
When have character, beauty, virtue or purity ever existed within Me?
Indwelling knower, You know inwardly exactly what I am.
I keep wishing only that I might never meet You, even by mistake.
All My external and internal actions give You sorrow.
You are naturally beautiful and kind, Your heart eternally compassionate at every moment.
Your eyes filled with virtue therefore see a treasury of divine qualities everywhere.
You are naturally filled with love and, compelled by Your disposition, forever do only love.
Therefore You can never see My failings and faults.
The burden of sin upon Me is never visible to You.
You never tire of giving, and while giving You see no defect.
You do not accept this, while I am helpless; what can this weak woman do?
Act however You desire, for Your boundless power and understanding are mighty.
Yet I have one humble entreaty; please make it fruitful:
may I remain forever without pride in virtue, and may no independent ability awaken within Me.
Do and cause whatever You desire; may I remain a doll in Your hand.
May living, dying, laughing and weeping all become Natavara's pastime.
May ego never awaken within Me, nor awareness of the dreadful or beautiful.
May I continue dancing according to the desire of the beloved treasure of My life.

[658]

(Raga Purvi - Tina Tala)

You are the crown jewel of those ruled by love and sell Yourself into the lover's hands.
Seeing pure love, You naturally forget even Your divinity.
You are rasa, the source of rasa, a rasika and supreme knower of every rasa.
Seeing divine rasa, You naturally forget Your own form as rasa.

ORIGINAL Hindi

Continuation of [658]

परम गुणाकर हो, गुणज्ञ तुम, तुम सद्गुण वितरण करते।
देख दिव्य सद्गुण, अपनेको उसपर न्योछावर करते॥
जो सब छोड़ परम श्रद्धासे तुम्हें लक्ष्यकर चल पड़ता।
तुरत सामने आ जाते तुम, नहीं उसे चलना पड़ता॥
मैं तो नित्य प्रेम-कण-विरहित हूँ सर्वथा शुष्क रसहीन।
सद्गुण एक नहीं है मुझमें दोषपूर्ण हूँ, दुर्गुण-पीन॥
पीठ दिये ही हूँ मैं रहती, सदा विमुख ही हूँ चलती।
इतनेपर भी कभी न मुझको अपनी नीच दशा खलती॥
फिर तुम क्यों रीझे हो मुझपर? क्यों देते हो इतना प्यार?
क्यों पीछे-पीछे फिरते हो? क्यों करते ममता-विस्तार?
जाना, तुम अति ही भोले हो, या तुम हो अत्यन्त उदार!
निज स्वभाववश दोषीमें भी देख रहे गुण नित्य अपार॥
बिना हेतु नित देते रहते हो तुम इतना प्रेम ममत्व।
यही जानकर मुझ अधमामें जाग उठा है यह विषमत्व॥
कर आरोप उसीका तुमपर देख रही तुममें वैषम्य।
पक्षपातवश करते मुझसे प्रेम, न जो सुधियोंको क्षम्य॥
इसीलिये मुझ गर्वीलीने तुमको मान लिया अपना।
तुमपर नित अधिकार मानती, जागूँ या देखूँ सपना॥
तुम ही मेरे प्राणनाथ हो, हो सर्वस्व, एक आधार।
अपने ही गुणसे जो मुझको सदा दे रहे इतना प्यार॥

[659]

(तर्ज लावनी - ताल कहरवा)

दूर करो, ठुकराओ चाहे, प्यारे! घरसे निकलवाओ।
खूब सताओ, पर मुझको मनसे न कभी तुम बिसराओ॥
सदा चाहती मिले रहो तुम, पर जो तुम्हें यह चाह नहीं।
कभी मिलो मत, दूर रहो, मुझको इसकी परवाह नहीं॥

ENGLISH TRANSLATION

Continuation of [658]

You are the supreme treasury and knower of virtues and distribute every virtue.
Seeing divine virtue, You offer Yourself wholly to it.
When someone abandons everything and sets out toward You with supreme faith,
You immediately appear before them so they need not take a single step.
Yet I remain eternally without even a particle of love, utterly dry and without rasa.
Not one virtue exists within Me; I am full of faults and swollen with vices.
I keep My back turned and forever walk away from You.
Even so, My degraded condition never troubles Me.
Why then are You delighted with Me? Why give Me so much love?
Why do You follow behind Me, expanding Your possessive affection?
I understand: You are exceedingly innocent, or else supremely generous.
Compelled by Your disposition, You eternally see boundless virtues even in the guilty.
Without cause You continually give Me so much love and possessive affection.
Knowing this, a strange inequality has awakened within fallen Me.
Projecting that inequality upon You, I now perceive partiality in You:
You love Me from favoritism, something the wise cannot excuse.
Therefore proud Me has claimed You as My own.
Whether awake or dreaming, I eternally claim authority over You.
You alone are the Lord of My life, My everything and sole support,
for by Your own virtue You continually give Me so much love.

[659]

(Lavani Tune - Tala Kaharava)

Send Me away, reject Me or have Me expelled from Your home, beloved.
Torment Me fully, but never forget Me within Your heart.
I always desire that You remain united with Me, but if You do not desire this,
never meet Me and remain far away; I do not care.

ORIGINAL Hindi

Continuation of [659]

सुखसे सदा रहो तुम प्यारे! इसके सिवा कुछ चाह नहीं।
दुख देते जाओ चुपके-से, रखने भी दो गवाह नहीं॥
चाहे जैसे रखो मुझे, पर मनसे कभी न भूल जाओ॥ खूब०॥
नहीं चाहती सुखमें हिस्सा, नहीं चाहती धनमें भाग।
नहीं चाहती राय सुनो तुम, नहीं चाहती मैं अनुराग॥
नहीं चाहती आदर दो तुम, नहीं चाहती प्रेम-पराग।
यही चाहती भूलो मत, तुम सुखसे रहो, बस, यही सुहाग॥
अपनी चीजको चाहे जैसे बरतो, कभी मत सकुचाओ॥ खूब०॥
यही सुहाग बड़ा भारी है, जो तुम नहीं भुलाते हो।
सता-सताकर निर्दयतासे मुझको सदा रुलाते हो॥
दुःखोंके सन्देश भेजकर बरबस पास बुलाते हो।
ठुकराते, गिर पड़ती, तब तुम भुजभर स्वयं उठाते हो॥
इसी तरह मेरी सुख-साधोंको पूरी करते जाओ॥ खूब०॥
रुचि तुम्हारी मेरी रुचि हो, चाह तुम्हारी मेरी चाह।
हो चाहे प्रतिकूल सर्वथा, इसकी मुझे न कुछ परवाह॥
चाहे दम घुट जाये, मुखसे कभी नहीं निकलेगी आह।
तुम ही प्राण प्राण हो मेरे, तुम ही सब चाहोंकी चाह॥
मेरा भाव नहीं बदलेगा, भले बदलते तुम जाओ॥ खूब०॥

[660]

(तर्ज लावनी - ताल कहरवा)

चाह-कुचाह मिट गयी सारी, रही एक यह 'प्यारी चाह'।
मधुर तुम्हारे स्मृति-सागरमें डूबी रहूँ, न पाऊँ थाह॥
मेरे सब कुछ एक तुम्हीं हो, सारी ममताके आधार।
मैं भी एक तुम्हारी ही हूँ, ममता मुझपर नित्य अपार॥

ENGLISH TRANSLATION

Continuation of [659]

Remain forever happy, beloved; I desire nothing else.
Continue giving Me sorrow secretly, without even keeping a witness.
Keep Me however You wish, but never forget Me within Your heart. Refrain.
I desire no share in happiness or wealth.
I do not ask You to heed My opinion, nor do I seek Your attachment.
I do not desire honor or even a particle of love.
I desire only that You not forget Me and remain happy; this alone is My good fortune.
Treat Your own possession however You wish and never hesitate. Refrain.
This is immense good fortune: You do not forget Me.
Tormenting Me without mercy, You continually make Me weep.
Sending messages of sorrow, You forcibly summon Me near.
You reject Me, I fall, and then You Yourself lift Me within Your arms.
Continue fulfilling My desires for happiness in this way. Refrain.
May Your preference be My preference and Your desire My desire.
Even if it is wholly adverse to Me, I do not care.
Even if My breath is choked, no sigh will leave My lips.
You alone are the life of My life and the desire within every desire.
My mood will not change, even if You continue changing. Refrain.

[660]

(Lavani Tune - Tala Kaharava)

Every good and harmful desire has vanished; only this "beloved desire" remains:
may I stay submerged in the sweet ocean of Your remembrance and never find its depth.
You alone are everything to Me, the support of all possessive love.
I too belong to You alone, while Your possessive love for Me is eternally boundless.

ORIGINAL Hindi

Continuation of [660]

तुम्हें छोड़कर नहीं दीखता कभी कहीं भी कोई और।
एक तुम्हीं करते विहार नित मधुर मनोहर सब ही ठौर॥
नहीं दीखता मुझमें मेरा कुछ भी भला-बुरा गुण-दोष।
नित्य कर रहे तुम वे लीला, जिनसे तुम पाते परितोष॥
क्या मैं कहूँ, करूँ कैसे कुछ और? बताओ प्रियतम श्याम!
जब कि तुम्हीं बाहर-भीतर कर रहे नित्य लीला अभिराम॥
करते रहो सदा तुम लीला यों ही मनमानी स्वच्छन्द।
अंग-अंग, मन-मति-आत्मा, सब देते रहें तुम्हें आनन्द॥

ENGLISH TRANSLATION

Continuation of [660]

Apart from You I never see anyone else anywhere.
You alone eternally perform sweet and enchanting pastimes in every place.
I see nothing of My own within Me, neither good nor bad, virtue nor fault.
You eternally perform those pastimes through which You find satisfaction.
What can I say, and how can I do anything else? Tell Me, beloved Syama,
when You alone eternally perform delightful pastimes within and without.
Continue forever to enact Your spontaneous pastimes in complete freedom.
May every limb, mind, understanding and Self continue giving You joy.

ORIGINAL

चित्र-पृष्ठ (पाठ नहीं): भगवान् विष्णु

ENGLISH TRANSLATION

Full-page illustration (no text): Bhagavan Vishnu.

CHAPTER 9

प्रेम-तत्त्व एवं गोपी-प्रेमका महत्त्व

The Principle of Divine Love and the Importance of Gopī Love

Source scan pages 424–481

ORIGINAL Hindi

प्रेम-तत्त्व एवं गोपी-प्रेमका महत्त्व

[661]

(राग बाणेश्री - ताल कहरवा)

प्रेम-राज्यके सभी विलक्षण होते हैं शुभ भोग-विराग।
नहीं समझमें आ सकते वे, जागे बिना शुद्ध अनुराग॥
होते सभी नाम लौकिक कामोंके भी, वैसे ही रूप।
होते परम पवित्र किंतु लोकोत्तर सभी विशेष अनूप॥
हर्ष, शोक, आसक्ति, वासना, भय, संकोच, विकलता, काम।
बन्धन, मान, विलास, रास, सहवास आदि सब होते नाम॥
करना मान, रूठना, रोना, करना तिरस्कार-अपमान।
करना तंग, सताना, चुगली, चाटुकारिता कर्म महान॥
मन विकार होता न तनिक पर, नीयतमें न कभी कुछ दोष।
दक्षिण-वाम - सभी ये होते लीलाके शुचि रस निर्दोष॥
त्याग-पूर्ण निज-सुख-वाञ्छा-विरहित यह प्रेम-राज्य सुविशाल।
पर इसमें न कभी जा पाते प्रकृतिजनित विकार क्षण-काल॥
अपनेमें अपनेसे अपने ही होते सब भाव-विशेष।
भौतिक समल विकारोंका - भावोंका रहता कहीं न लेश॥
सभी दिव्य, चिन्मय, भगवन्मय, सभी विकार-रहित पर-भाव।
प्रेमी प्रियतम बने स्वयं प्रभु लीलारत रहते अति चाव॥

[662]

(राग भैरव - ताल कहरवा)

'कर्म-राज्य' से उच्च स्तरपर सुन्दर 'भाव-राज्य' जगमग।
'तत्त्वज्ञान' उच्चतर उससे, कष्टसाध्य अति 'राज्य' सुभग॥
परम-'भाव' का है उससे भी परे 'राज्य' अतिशय उज्ज्वल।
होती जहाँ 'प्रिया-प्रियतमकी लीला' मधुर, अचिन्त्य, अमल॥
जिसकी पद-नख-आभा अक्षर ब्रह्म, ब्रह्माका जो आधार।
उसी परात्परकी लीलाका सतत होता जहाँ विहार॥

ENGLISH TRANSLATION

The Principle of Divine Love and the Importance of Gopi Love

[661]

(Raga Baneshri - Tala Kaharava)

Within love's realm, enjoyment and renunciation are both auspicious and extraordinary.
They cannot be understood until pure attachment awakens.
Their names and outward forms resemble those of worldly desire,
yet all are supremely pure, transcendent, exceptional and incomparable.
Joy, sorrow, attachment, longing, fear, shyness, restlessness and desire;
bondage, jealous pride, play, the rasa dance and intimate association are among their names.
Showing jealous pride, sulking, weeping, rejecting and humiliating,
teasing, tormenting, carrying tales and flattering are all great acts there.
Yet the mind is not disturbed in the least and intention never contains a fault.
Favorable or contrary, all are stainless, pure rasas of the pastime.
This vast realm of love is filled with sacrifice and wholly free from desire for personal happiness.
Disturbances born of material nature can never enter it, even for a moment.
Every distinctive mood arises within the Self, from the Self and through the Self alone.
Not the slightest trace of impure material disturbance or emotion exists there.
All is divine, conscious and filled with Bhagavan, every transcendent mood free of disturbance.
The Lord Himself becomes lover and beloved and joyfully engages in pastime.

[662]

(Raga Bhairava - Tala Kaharava)

Above the realm of action shines the beautiful realm of devotional feeling.
Above it stands the lovely but exceedingly difficult realm of knowledge of reality.
Beyond even that is the supremely radiant realm of the highest bhava,
where the beloved and lover perform sweet, inconceivable and stainless pastimes.
The imperishable Brahman is the radiance of His toenails, while He is Brahman's foundation.
There the pastimes of that Supreme beyond all are enacted continually.

ORIGINAL Hindi and Braj Bhasha

Continuation of [662]

सदा उछलता रहता वह लीलाका शान्त मधुर सागर।
विविध भाव-लहरें मनहर बन, स्वयं खेलते नट-नागर॥
छिपे ज्ञान-विज्ञान देखते जहाँ मधुर लीला-रस-रंग।
होते परम प्रफुल्लित पाकर अपने दुर्लभ फलका संग॥
प्रकट नहीं होते, करते वे नहीं कभी लीला-रस-भंग।
उठती वहाँ अलौकिक लीलाकी नित मधुर अनन्त तरंग॥
रस वह सभी रसोंका उद्गम, नित्य परम रस मधुर महान।
महाभाव-परिनिष्ठित नित्य-निरतिशय रसमय श्रीभगवान॥
देव-दनुज-किंनर-ऋषि-मुनि, शुचि तापस, सिद्ध परम पावन।
ललचाते रहते, मनसे भी देख न पाते मन-भावन॥
कर्म-कुशल कर्मी, समाधि-रत योगी, छिन्न-ग्रन्थि ज्ञानी।
नहीं कल्पना भी कर पाते, समझ नहीं पाते मानी॥
जो इस 'भाव-राज्य' के वासी, रस-लीला-रत परम उदार।
सखी-सहचरी, दिव्य मंजरी, रस-सेवा-विग्रह साकार॥
उनकी चरण-धूलिकी अति श्रद्धासे जो सेवा करता।
तर्कशून्य जो सरस हृदयको उज्ज्वल भावोंसे भरता॥
रहता तुच्छ घृणित भोगोंसे तथा मुक्तिसे सदा विरक्त।
जिसका हृदय निरन्तर रहता राधा-माधव-चरणासक्त॥
'भाव-राज्य' के महाजनोंका वही कृपा-कण पा सकता।
वही चरम इस भाव-राज्यकी सीमामें जन जा सकता॥

[663]

(राग पीलू - तीन ताल)

सबहि सौं पृथक प्रेमपथ पावन।
सूधौ, सरल, सरस, रस-बरसी स्यामहि सपदि मिलावन॥
बिषय-जगत सौं होय आँधरौ, प्रियतम तन जो धावन।
प्रियतम-सुख सरबस, जीवन निज, सुख-सुधि सहज भुलावन॥
बानी-मन तैं परे महारस महाभाव मन-भावन।
प्रेम-सिंधु सोई सहसा रसराज रसिक प्रगटावन॥

ENGLISH TRANSLATION

Continuation of [662]

The peaceful and sweet ocean of that pastime surges forever.
Becoming enchanting waves of many moods, the divine lovers Themselves play there.
Hidden knowledge and realization behold the sweet colors of pastime-rasa
and become supremely delighted upon encountering their own rare fruit.
They do not manifest openly and never interrupt the pastime-rasa.
There, infinite sweet waves of transcendent pastime arise eternally.
That rasa is the source of all rasas, the eternal, supreme, sweet and magnificent rasa.
Sri Bhagavan, established in mahabhava, eternally embodies unsurpassed rasa.
Gods, demons, kinnaras, sages and seers, pure ascetics and supremely holy siddhas
continually long for it but cannot behold the heart-enchanting realm even in thought.
Ritually skilled workers, yogis absorbed in samadhi and knowers whose heart-knots have been cut
cannot even imagine it, much less understand it, however learned they may be.
The residents of this realm of bhava are supremely generous and absorbed in rasa-pastimes:
sakhis, companions and divine manjaris, embodied forms of rasa-service.
One who serves the dust of their feet with great faith,
abandons argument and fills a flavorful heart with radiant moods,
remains forever detached from contemptible enjoyment and liberation,
and keeps the heart continuously attached to Radha and Madhava's feet,
may receive a particle of grace from the great souls of the realm of bhava.
That person alone can reach the highest boundary of this realm.

[663]

(Raga Pilu - Tina Tala)

The holy path of love is distinct from every other path.
Straight, simple, flavorful and raining rasa, it immediately unites one with Syama.
Blind to the world of sense objects, it runs bodily toward the beloved.
The beloved's happiness becomes everything, while awareness of one's own happiness is naturally forgotten.
Beyond speech and mind is the great rasa of mahabhava, enchanting to the heart.
The ocean of love suddenly manifests Rasiraja, the supreme rasika.

ORIGINAL Braj Bhasha

[664]

(राग पीलू - ताल कहरवा)

प्रेमका महत्त्व

प्रेम हृदय की बस्तु है, परम गुह्य अनमोल।
कथनी में आवे नहीं, सके न कोऊ तोल॥ १॥

रसमय, आनंदमय, बिमल, दुरलभ यह उन्माद।
अकथनीय, पै अति मधुर, गूँगेकौ-सौ स्वाद॥ २॥

तीन लोक की संपदा, इंद्रभवन कौ राज!
प्रेमी तृण-सम लखत तेहि, तजत प्रेम के काज॥ ३॥

दुरलभ झाँकी प्रेम की, जिन झाँकी ते धन्य।
उपजत-बिनसत जगत में जड़ पसु सम सब अन्य॥ ४॥

धरा-धाम, धन-धान्य, धी-धीरज, धरम-बिबेक।
प्रेम-राज्य सब ही छुटे, रही एक ही टेक॥ ५॥

प्रेम सदा बढ़िबौ करे, ज्यों ससि-कला सुबेष।
पै पूनौ यामें नहीं, तातें कबहूँ न सेष॥ ६॥

एक नेम यह प्रेम कौ, नेम सबे छुटि जाहिं।
पै जो छाँड़े जानि कै, तहाँ प्रेम कछु नाहिं॥ ७॥

प्रेम अवसि पागल करे, हरे सकल कुलकान।
बेद-धरम मेटे सकल, हिय प्रगटे भगवान॥ ८॥

जग में चार प्रसिद्ध हैं सेव्य परम पुरुषार्थ।
पंचम हरि कौ प्रेम है, परम मधुर परमार्थ॥ ९॥

राग-सोक, भय-कामना, मान-मोह, मद-क्रोध।
प्रेम-राज्य प्रबिसें नहीं, अरि आठौं निर्बोध॥ १०॥

प्रेमदेव के दरस तैं, सब बंधन कटि जायें।
ममता-मान सबै नसै, उर अति आनंद छाय॥ ११॥

ENGLISH TRANSLATION

[664]

(Raga Pilu - Tala Kaharava)

The Greatness of Love

Love is a reality of the heart, supremely secret and priceless.
It cannot enter speech, nor can anyone weigh it. 1.

Filled with rasa and bliss, stainless and rare is this divine madness.
Indescribable yet exceedingly sweet, it is like flavor tasted by one unable to speak. 2.

The wealth of the three worlds and sovereignty over Indra's realm:
the lover regards these as straw and abandons them for love's sake. 3.

Rare is a glimpse of love; blessed is the one who has glimpsed it.
All others merely arise and perish in the world like insentient beasts. 4.

Land and home, wealth and grain, intelligence and patience, dharma and discernment:
all fall away in love's realm, and one support alone remains. 5.

Love forever increases like the lovely phases of the moon,
yet it never reaches fullness and therefore never ends. 6.

This is love's one rule: all other rules fall away.
Yet where someone knowingly abandons love, no love exists. 7.

Love inevitably makes one mad and removes every concern for family honor.
It erases every Vedic duty and makes Bhagavan manifest within the heart. 8.

Four supreme human aims are renowned and pursued in the world.
The fifth is love for Hari, the supremely sweet ultimate good. 9.

Attachment, sorrow, fear, desire, pride, delusion, arrogance and anger:
these eight ignorant enemies do not enter love's realm. 10.

At the vision of the deity of love, every bond is cut.
Possessiveness and pride vanish, and immense bliss fills the heart. 11.

ORIGINAL Braj Bhasha

प्रेमके साधन

प्रेम-पंथ अति ही बिकट, देखत भाजैं लोग।
कोउक बिरले चलि सकें, जिन त्यागे सब भोग॥ १२॥

भोग-बासना सब तजै, तजै मान-सनमान।
प्रेम-पंथ पर जो चले, सहै हृदय पर बान॥ १३॥

प्रेम-पंथ सोइ चलि सकैं, जिन छाँड़ी सब चाह।
जर्‌यौ करैं बिरहाग्नि में, मुख नहिं निकसै आह॥ १४॥

प्रेम-डगर सोई चले, अगर-मगर दै छोरि।
बिषय-राग राखै नहीं, सब सौं नातौ तोरि॥ १५॥

संत-वैद्य सेवन करे, करुई औषध खाय।
भोग-रोग राखै नहीं, तब प्रेम प्रगटाय॥ १६॥

जो तू चाहै प्रेमधन, बिषयन सौं मुख मोरि।
श्रद्धा-तत्परता सहित, चित्त भजन में जोरि॥ १७॥

जे प्यासे हरि-प्रेम के, तिन के निरमल भाव।
तन मन धन अरपन करें, धरें मुक्ति कौ दाव॥ १८॥

स्वर्ग मोच्छ चाहैं नहीं, चाहैं नंदकिसोर।
सुघड़ सलोनौ साँवरौ, मुरलीधर मन-चोर॥ १९॥

बिद्या बुद्धि बिबेक कौ तजै सबै अभिमान।
सो पावै प्रभु-प्रेम कौं, जेहि सम तुलै न ग्यान॥ २०॥

सप्त स्वर्ग के सुख सकल बिष सम देवै त्याग।
नहीं चाह अपबर्गकी, सो पावै प्रभु अनुराग॥ २१॥

जो चाहै हरि-प्रेम कौं, राग-भोग दै त्याग।
निसिदिन प्रेमी सँग करै, तब बाढ़ै अनुराग॥ २२॥

ENGLISH TRANSLATION

Means of Attaining Love

Love's path is exceedingly difficult; people flee upon seeing it.
Only rare souls who abandon every enjoyment can walk it. 12.

One who walks love's path abandons every desire for enjoyment, pride and honor,
and endures arrows striking the heart. 13.

Only those who relinquish every desire can walk love's path.
They burn in separation's fire without allowing a sigh to leave the lips. 14.

Only one who abandons all hesitation can walk love's road,
retaining no attachment to sense objects and breaking every worldly tie. 15.

One serves the saintly physician and takes the bitter medicine.
When the disease of enjoyment is not preserved, love manifests. 16.

If you desire the treasure of love, turn your face from sense objects
and join your consciousness to worship with faith and wholehearted dedication. 17.

Those thirsty for love of Hari possess pure moods.
They surrender body, mind and wealth and stake even liberation. 18.

They desire neither heaven nor liberation, but Nandakisora,
the graceful, lovely dark flute-holder who steals the mind. 19.

One who abandons every pride in learning, intelligence and discernment
attains the Lord's love, which no knowledge can equal. 20.

One who rejects all the joys of the seven heavens like poison
and does not desire liberation attains attachment to the Lord. 21.

One who desires love for Hari abandons attachment and enjoyment
and associates day and night with lovers of God; then attachment to Him increases. 22.

ORIGINAL Braj Bhasha

प्रेम-पंथ कंटक भरयौ, चालै बिरलौ कोय।
बिंधत-छिदत हुलसै हियौ, यहि मग आवत सोय॥ २३॥

कूदि परै जो सूरमा प्रेमसिंधु के माँहिं।
परम अमोलक रतन हरि पावै संसय नाहिं॥ २४॥

प्रेम-अनल कूदै वही, जो मन बे-परवाह।
जियन-मरन भावै नहीं, नहीं सरग की चाह॥ २५॥

प्रेमानिल के परस तैं, ग्यानानल बढ़ि जाय।
जारै कर्म-समूह सब, हरि-ही-हरि रह जाय॥ २६॥

हरि-छबि-हवि-आहुति हिएँ ज्यों-ज्यौं लागत जात।
प्रेम-अनल त्यौं-त्यौं अतिहि अधिकाधिक सुलगात॥ २७॥

प्रेम-अनल जेहि जिय जरत, जारत तीनिहुँ ताप।
सुद्ध-स्वर्ण आसन अमल आइ बिराजत आप॥ २८॥

प्रेमके विघ्न

प्रेम अमिय चाहै पियौ, करै बिषय सौं नेह।
बिष ब्यापै, जारै हियौ, करै जर्जरित देह॥ २९॥

मन बिषयन में रमि रहौ, करत प्रेम की बात।
सो मिथ्याबादी सदा जग में आवत जात॥ ३०॥

भव-बारिधि तरिबौ चहै, गहै बिषयकी नाव।
डूबै सो मँझधार ही, तनिक न लागै दाव॥ ३१॥

प्रेम-पंथ पर पग धरै, करै जगत कौ सोच।
तिन कौ मन अति मलिन है, बुद्धि निपट ही पोच॥ ३२॥

प्रेम-सिंधु कूदत डरै, करै जगत की याद।
सो डूबै भवसिंधु में, जीवन करि बरबाद॥ ३३॥

ENGLISH TRANSLATION

Love's path is filled with thorns, and only a rare person walks it.
The one who comes upon this road rejoices while being pierced and torn. 23.

The hero who leaps into the ocean of love
attains Hari, the supremely priceless jewel; there is no doubt. 24.

Only one whose heart is utterly unconcerned leaps into love's fire,
caring neither for life and death nor desiring heaven. 25.

At the touch of love's wind, the fire of knowledge increases.
It burns every mass of karma until only Hari remains. 26.

As the offering of Hari's beautiful form is placed again and again into the heart's sacrificial fire,
the fire of love blazes ever more intensely. 27.

Love's fire burning within the heart consumes the threefold miseries.
The Lord Himself comes and sits upon the pure seat of refined gold. 28.

Obstacles to Love

One desires to drink love's nectar yet cherishes sense objects.
The poison spreads, burns the heart and wastes the body. 29.

One whose mind remains absorbed in sense objects while speaking of love
is a liar who continually comes and goes within the world. 30.

One desires to cross the ocean of becoming while boarding the boat of sense objects.
That person drowns in midstream without the slightest means of rescue. 31.

One sets foot upon love's path yet worries about the world.
That person's mind is deeply impure and understanding utterly wretched. 32.

One fears to leap into the ocean of love and remembers the world.
That person wastes life and drowns in the ocean of becoming. 33.

ORIGINAL Braj Bhasha

दंभी, द्रोही, स्वारथी, बादी, मानी - पाँच।
ये खल नाहिन सहि सकैं प्रेम-अगिनि की आँच॥ ३४॥

प्रेमकी स्थिति

कहि न जाय मुख सौं कछू स्याम-प्रेम की बात।
नभ, जल, थल, चर-अचर - सब स्याम-हि-स्याम लखात॥ ३५॥

ब्रह्मा नहीं, माया नहीं, नहीं जीव, नहिं काल।
अपनीहू सुधि ना रही, रहौ एक नंदलाल॥ ३६॥

को कासौं केहि बिधि कहा कहै हृदय की बात।
हरि हेरत हिय हरि गयौ, हरि सर्बत्र लखात॥ ३७॥

प्रेम-बान बेध्यौ हियौ, घायल भयौ अचेत।
एक राम में रमि गयौ, दुरयौ बिषय कौ खेत॥ ३८॥

प्रेम-पयोनिधि परत हीं पति-सम भयौ सरीर।
काम-कटक भाज्यौ सबै, तजि निज तरकस-तीर॥ ३९॥

रँग्यौ सदा जाकौ हियौ, बिमल स्याम-अनुराग।
दूजौ रँग कबहूँ न चढ़ै, भयौ सहज बैराग॥ ४०॥

मोहन की मधुरी हँसी, बसी हृदय में जाय।
माया-ममता-अघ अनल तेहि हिय नाहिं समाय॥ ४१॥

जिन कौ हिय नित हँसि रहौ, हेरि-हेरि हरिरूप।
कबहूँ ते न पलटि परैं सोकरूप भवकूप॥ ४२॥

जिन के दृग हेरत सदा हरि-मूरति चहुँ ओर।
तिन के चित कबहूँ न बसत काम-मोह-मद चोर॥ ४३॥

जिन के दृग हरि-रँग रँगे, हिय हरि रहै समाय।
नभ, जल, अवनि, अनिल, अनल - सब में स्याम दिखाय॥ ४४॥

ENGLISH TRANSLATION

The hypocrite, traitor, selfish person, contentious person and proud person are five villains who cannot endure the heat of love's fire. 34.

The Condition of Love

Nothing of Syama's love can be expressed by the mouth.
Sky, water, earth, moving and unmoving: everywhere only Syama is seen. 35.

There is no Brahma, maya, individual soul or time.
Even self-awareness is gone, and Nandalala alone remains. 36.

To whom, how and what can anyone say of the heart's condition?
While beholding Hari, the heart was stolen by Hari, and Hari is seen everywhere. 37.

Pierced by love's arrow, the heart is wounded and unconscious.
It became absorbed in Rama alone, while the field of sense objects disappeared. 38.

Upon entering the ocean of love, the body became like that of a chaste wife.
The army of desire fled, abandoning quiver and arrows. 39.

The heart forever colored by pure attachment to Syama
never accepts another color; natural detachment has arisen. 40.

Mohana's sweet smile came to dwell within the heart.
Maya, possessiveness, sin and fire find no place there. 41.

Those whose hearts laugh forever while beholding Hari's form
never turn back and fall into the sorrowful well of becoming. 42.

Those whose eyes continually behold Hari's form everywhere
never house the thieves of desire, delusion and pride within consciousness. 43.

Those whose eyes are colored in Hari's hue and whose heart is filled with Hari
see Syama in sky, water, earth, wind and fire. 44.

ORIGINAL Braj Bhasha

जिन के मन मोहन बस्यौ, फँस्यौ दृगन में आय।
धँस्यौ सकल संसार में, तिन कौं वही दिखाय॥ ४५॥

जिन नैनन में परि गई हरि निरखन की बान।
ते नित स्याम निहारहीं, नाहिं सुहावत आन॥ ४६॥

जिन के जिय में रमि रहौ मोहन चतुर सुजान।
तिन के नयन बिलोकते सब जग श्रीभगवान॥ ४७॥

चित नित चिंतन में रम्यौ, नैन रमे छबि माँहि।
बानी गुन-बरनन रमी, राम सदा तेहि ठाँहि॥ ४८॥

जे मतवारे ह्वै रहे, प्रेम-सुरा करि पान।
तिन कौं कछू न करि सकैं, बेद, पुरान, कुरान॥ ४९॥

अमर भए जे नर सुघर, प्रेम-सुधा करि पान।
तिन कौं जारि सकै नहीं काम-अनल बलवान॥ ५०॥

हिय-तल सीतल ह्वै चुक्यौ, प्रेम-बारि सौं पूरि।
जग की सब ज्वाला रहै तासौं अति ही दूरि॥ ५१॥

तेजपुंज जेहि हिय उग्यौ प्रबल प्रभाकर प्रेम।
मोह-निसा, अघ-तम सकल नासे तजि निज छेम॥ ५२॥

प्रेम-दिवाकर उगत हीं छायौ पूर्ण प्रकास।
बिषय-नखत दीखत नहीं, भयौ मोह-तम-नास॥ ५३॥

प्रेम-सुधा सिंचन कियौ, अमर भयौ बिग्यान।
सकल बिस्व हरि है गयौ, मिट्यौ ग्यान-अज्ञान॥ ५४॥

प्रेम-अनल लागत जर्‌यौ जग को जाहिर रूप।
भए तिरोहित रूप ते, रही एक हरि-रूप॥ ५५॥

ENGLISH TRANSLATION

Those whose minds house Mohana and whose eyes have caught Him
see only Him embedded throughout the entire world. 45.

Those whose eyes acquire the habit of beholding Hari
eternally gaze upon Syama and find nothing else pleasing. 46.

Those whose hearts are inhabited by clever and wise Mohana
behold Sri Bhagavan throughout the whole world. 47.

Consciousness delights eternally in contemplation, eyes in His beauty and speech in describing His virtues.
Rama remains forever in that place. 48.

Those intoxicated by drinking the wine of love
cannot be controlled by Vedas, Puranas or Quran. 49.

The noble people made immortal by drinking love's nectar
cannot be burned by the mighty fire of desire. 50.

The floor of the heart becomes cool, filled with the water of love.
Every flame of the world remains far from it. 51.

When the mighty sun of love, a mass of radiance, rises within the heart,
the night of delusion and all the darkness of sin perish, abandoning their refuge. 52.

As the sun of love rises, complete light spreads.
The stars of sense objects disappear and delusion's darkness is destroyed. 53.

Watered with love's nectar, realization becomes immortal.
The whole universe becomes Hari, and both knowledge and ignorance disappear. 54.

When love's fire touches it, the world's apparent form burns.
Those forms vanish and Hari's single form remains. 55.

ORIGINAL Braj Bhasha

भक्ति-मुक्ति दोऊ तजीं, तजे लोक-परलोक।
बूड़्यौ प्रेम-पयोधि में, नहीं हरष नहिं सोक॥ ५६॥

जिन चाख्यौ हरि-रस मधुर, अमर भए तेहि पीय।
सब रस नीरस ह्वै गए, जिनके जीहा जीय॥ ५७॥

जिन के हिय हरि ने लियौ प्रेमरूप अवतार।
तिन के पातक जरि मरे, भए करम सब छार॥ ५८॥

हरि-रस पीयत हीं छक्यौ, झूमत-गिरत अचेत।
उठत-चलत, रोबत-हँसत, नाचत भूलि निकेत॥ ५९॥

डूब्यौ प्रेम-पयोधि में, भयौ प्रेम कौ रूप।
रसाद्वैत याकौं कहत, रहत न भिन्न सरूप॥ ६०॥

प्रेम हरी, हरि प्रेम है, प्रेमी, प्रियतम आप।
जहाँ प्रेम कौ बास, तहँ रहै न जग कौ ताप॥ ६१॥

जे माते हरि-प्रेम के तिन के हिय भगवान।
पाप-ताप कछु ना रहै, नसै भरम की खान॥ ६२॥

मोहन की मुसुकान मधु जिन निरखी निज नैन।
ते प्रेमी बड़भाग जन छके रहैं दिन-रैन॥ ६३॥

प्रेम-रसायन पियत हीं बाढ़ी सक्ति अपार।
काम, क्रोध, मद, लोभ रिपु भागे सीमा पार॥ ६४॥

प्रेम-उदधि में परत हीं, ज्यों पहुँच्यौ तल सेष।
उछरत फेरि न कबहुँ सो जनम-मरन के देस॥ ६५॥

जेहि मन मनमोहन बस्यौ, सब अँग रहौ समाय।
तेहि मन ठौर न और कौं, आइ देखि फिर जाय॥ ६६॥

स्याम रहैं मन-नैन में सुंदरता की खान।
सब में सो दीखत तिन्हैं ब्रज-जुबतिन कौ प्रान॥ ६७॥

ENGLISH TRANSLATION

They abandon both devotion and liberation and renounce this world and the next.
Submerged in the ocean of love, they experience neither elation nor sorrow. 56.

Those who taste Hari's sweet rasa become immortal by drinking it.
For their tongue and heart, every other rasa becomes tasteless. 57.

In hearts where Hari descends in the form of love,
sins burn to death and every karma turns to ash. 58.

Drinking Hari's rasa, one becomes intoxicated, sways, falls unconscious,
rises, walks, weeps, laughs and dances, forgetting home. 59.

Submerged in the ocean of love, one becomes the form of love.
This is called nonduality of rasa, where no separate form remains. 60.

Love is Hari and Hari is love; He Himself is lover and beloved.
Where love dwells, the world's torment cannot remain. 61.

Bhagavan dwells in the hearts of those intoxicated with love for Hari.
No sin or suffering remains, and the mine of delusion is destroyed. 62.

The greatly fortunate lovers who behold the honey of Mohana's smile with their own eyes
remain intoxicated day and night. 63.

Drinking love's elixir, boundless strength increases,
and the enemies of desire, anger, pride and greed flee beyond the border. 64.

Upon entering the ocean of love and reaching its ultimate floor,
one never again rises into the realm of birth and death. 65.

When Manamohana dwells within a mind and fills every limb,
no room remains for another, who comes, looks and departs. 66.

Syama, treasury of beauty, remains within mind and eyes.
The life of Vraja's young women is then seen within everyone. 67.

ORIGINAL Braj Bhasha

सब जग मोह्यौ मोहनें, सब कौं रहौ नचाय।
सो मोह्यौ, है प्रेमबस, ब्रज में नाच्यौ आय॥ ६८॥

प्रेमांजन आँजत दृगन बाढ़ी जोति अपार।
तम-भ्रम नास्यौ, स्याम छबि छाई सब संसार॥ ६९॥

प्रेम प्रगट जब होत है, रहन न पावत आन।
'तू', 'तू' हीं रहि जाय फिर, 'मैं' कौ मिटै निसान॥ ७०॥

प्रेम-धाम प्रीतम बसै, प्रीतम में रहै प्रेम।
दोनों एक सरूप हैं, तहाँ न कोऊ नेम॥ ७१॥

ज्ञान और प्रेम

ग्यान-प्रेम दोउ पूज्य अति, दोउ बिमल बरनीय।
पै प्रेमी के मन सदा प्रेम-रूप कमनीय॥ ७२॥

ग्यानी बोध-सरूप है, होहिं ब्रह्ममें लीन।
निरखत पै लीला मधुर प्रेमी प्रेम-प्रबीन॥ ७३॥

ग्यानी ढिग गंभीर हरि सच्चित-ब्रह्मानंद।
प्रेमी सँग खेलत सदा चंचल प्रेमानंद॥ ७४॥

ग्यानी ब्रह्मानंद सौं रहै सदा भरपूर।
पै प्रेमी निरखै सुखद, दुरलभ हरि कौ नूर॥ ७५॥

प्रेमी सँग कबहूँ न तजत, रहत निरंतर पास।
हँसत-हँसावत आप हरि, करत अनेक बिलास॥ ७६॥

ब्रह्म ग्यान बिग्यान कौ, अमृत कौ आधार।
भेंट्यौ हृदय लगाय हरि, स्रवै नैन जलधार॥ ७७॥

प्रेमी-भाग्य सराहि मुनि ग्यानी बिमल बिबेक।
चहैं सुदुरलभ प्रेम-पद, तजि निज पद की टेक॥ ७८॥

ENGLISH TRANSLATION

Mohana enchants the entire world and keeps everyone dancing.
Yet He Himself is enchanted and ruled by love and comes to dance in Vraja. 68.

When the collyrium of love is applied to the eyes, boundless vision increases.
The darkness of delusion is destroyed and Syama's image covers the entire world. 69.

When love manifests, nothing else can remain.
Only "You, You" remains, and the sign of "I" disappears. 70.

The beloved dwells in love's abode, and love dwells within the beloved.
The two have one form, where no rule remains. 71.

Knowledge and Love

Knowledge and love are both greatly venerable, stainless and worthy of praise,
yet the lover's heart forever cherishes love's beautiful form. 72.

The knower embodies awareness and becomes absorbed in Brahman,
while the expert lover beholds sweet pastimes. 73.

Beside the knower, Hari is grave existence-consciousness and Brahman-bliss.
With the lover He eternally plays as restless love-bliss. 74.

The knower remains forever filled with Brahman-bliss,
while the lover beholds Hari's delightful and rare radiance. 75.

Hari never abandons the lover and remains continually near,
laughing and making the lover laugh while performing many pastimes. 76.

Hari, the foundation of Brahman-knowledge, realization and nectar,
meets the lover, embraces the heart and streams tears from His eyes. 77.

Sages and wise knowers of pure discernment praise the lover's fortune.
Abandoning reliance upon their own station, they desire the exceedingly rare station of love. 78.

ORIGINAL Braj Bhasha

प्रेमीका स्वरूप

प्रेमी जन मुक्ति न लहै, प्रेमरूप हरि त्याग।
स्याम बदन देखै सदा, परम सुखी बड़भाग॥ ७९॥

सनमुख मारै मोरचा, सिर पर बरछी लेय।
प्रेमी पन छाँड़ै नहीं, हरि हित जीवन देय॥ ८०॥

जियै तौ हरि हित ही जियै, मरै तौ हरि हित लागि।
देही जरै बिरहागि में, सरबस देवै त्यागि॥ ८१॥

प्रेमी पहिचानत नहीं एक स्याम बिनु और।
सोवत-जागत जगत में स्याम सदा सब ठौर॥ ८२॥

लोक-बेद सब ही तजै, भजै रैन-दिन स्याम।
सीस समरपै मुदित मन, एक प्रेम के नाम॥ ८३॥

तनु काटै, खंडित करै, खुसी खवावै काग।
जो रुचि देखै पीय की, कौन बड़ी यह त्याग॥ ८४॥

प्रेम कहै, प्रेमहि सुनै, प्रेम निहारै नैन।
प्रेम चखै, प्रेमहि भखै, प्रेम लखै दिन-रैन॥ ८५॥

बड़भागी जिन के हिये, बिंध्यौ प्रेम कौ बान।
तिन कौं तनिक न सुधि रही, बिसरि गए सब ग्यान॥ ८६॥

तन-मन-धन - सब मैं तुम्हहि, सबे तुम्हारे काज।
भावैं ज्यों बरतौ इनैं, प्रेम-सिंधु ब्रजराज॥ ८७॥

भोग-मोच्छ सौं रति नहीं, सब सौं सदा बिराग।
पै प्रीतम-छबि सौं सतत बढ़त जात अनुराग॥ ८८॥

ब्रह्मलोक परजंत के सबे भोग निस्सार।
जानत, पै प्रिय-प्रीति हित करत सदा सिंगार॥ ८९॥

जो रुचि देखै राम की, बिलग होइ ततकाल।
नरक परै, दुख सहै, पै सुखी रहै सब काल॥ ९०॥

ENGLISH TRANSLATION

The Lover's Form

The lover does not seek liberation by abandoning Hari, the form of love,
but eternally beholds Syama's face, supremely happy and greatly fortunate. 79.

Even if battle is waged face to face and a spear strikes the head,
the lover does not abandon love's vow and gives life for Hari's happiness. 80.

If living, one lives only for Hari; if dying, one dies for Hari.
The body burns in separation's fire, and everything is surrendered. 81.

The lover recognizes no one apart from Syama.
Sleeping and waking, Syama is forever everywhere in the world. 82.

Abandoning worldly and Vedic convention, the lover worships Syama day and night
and joyfully surrenders the head in love's name alone. 83.

The body may be cut apart and happily fed to crows.
If the beloved desires it, how can this be considered a great sacrifice? 84.

The lover speaks love, hears only love and beholds love with the eyes,
tastes love, consumes love and perceives love day and night. 85.

Greatly fortunate are those whose hearts are pierced by love's arrow.
They retain not the slightest ordinary awareness and forget all knowledge. 86.

Body, mind and wealth all contain only You and exist for all Your purposes.
Ocean of love and King of Vraja, use them however You please. 87.

The lover has no attachment to enjoyment or liberation and remains forever detached from everything,
yet attachment to the beloved's beauty continually increases. 88.

Knowing every enjoyment up to Brahmaloka to be worthless,
the lover still adorns the body eternally for the beloved's pleasure. 89.

If the lover sees that Rama desires it, separation occurs at once.
The lover may fall into hell and endure sorrow, yet remains happy at all times. 90.

ORIGINAL Braj Bhasha and Hindi

पच्यौ करै नरकागिनि, पै पल-पल बाढ़ै प्रेम।
प्रीतम के सुख सौं सुखी, यहै प्रेम कौ नेम॥ ९१॥

प्रेम-अनल जे जरि मरै, अपनौ आपौ खोय।
ते ही जीयैं जगत में, शेष रहैं मृत होय॥ ९२॥

जिहिं नित चित चातक कियौ, नेम प्रेम कौ लीन्हि।
निरखै नित घनस्याम छबि, अन्य सबे तजि दीन्हि॥ ९३॥

बिपति सहै, प्यासौ मरै, जरै बिरह की आग।
दूसरि दिसि चितवै नहीं, सो प्रेमी बड़भाग॥ ९४॥

स्याम-सुधाकर में लग्यौ जाकौ चित्त-चकोर।
सो प्रेमी दृढ़निश्चयी, तकै न दूसरि ओर॥ ९५॥

मोह मिट्यौ संसार कौ, बिनस्यौ सब अग्यान।
पै प्रिय-ममता बढ़त नित, यहै प्रेम-पहिचान॥ ९६॥

'अहं' देह कौ सब दहा, रहौ न बिषय-ममत्व।
पै प्रिय-सुख-लगि तजत नहिं बपु, यह प्रेम ममत्व॥ ९७॥

दोउ दृढ़ आलिंगन करत, करत सदा सुख-भोग।
एकरूप नित ह्वै रहैं, तदपि न अँग-संयोग॥ ९८॥

सदा रहत संजोग ध्रुव, तदपि बियोग लखात।
जोग, बियोग-सरूप धरि, नित्य जरावत गात॥ ९९॥

पै राखत यह जरनि जिय, प्रिय सम हिय सौं लाय।
नहिं कुछ यहि सम सांतिकर, सीतल, सुखद सुभाय॥ १००॥

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(राग भीमपलासी - ताल कहरवा)

प्रेम सदा पावन परम रहित समस्त विकार।
प्रियतम सुख ही परम धन जीवन को शुचि सार॥
अति विचित्र अति ही मधुर प्रेमी को संसार।
सदा सकल दिसि प्रेमधन करत प्रेम विस्तार॥

ENGLISH TRANSLATION

Hell's fire may roast the lover, yet love increases every moment.
Happiness in the beloved's happiness is love's rule. 91.

Those who burn and die in love's fire, losing their separate self,
alone truly live in the world; all others remain dead. 92.

One who has made consciousness a cataka bird and accepted love's vow
eternally beholds cloud-dark Syama's beauty and abandons everything else. 93.

One endures calamity, dies of thirst and burns in separation's fire
without looking elsewhere; such a lover is greatly fortunate. 94.

The determined lover whose cakora-like consciousness is fixed upon the moon of Syama never looks in another direction. 95.

Worldly delusion vanishes and all ignorance is destroyed,
yet possessive love for the beloved eternally increases: this identifies love. 96.

Every bodily ego is burned and possessiveness toward sense objects vanishes,
yet the body is not abandoned because it serves the beloved's happiness: this is love's possessiveness. 97.

The two embrace firmly and eternally enjoy happiness.
They remain forever one in form, though no bodily union occurs. 98.

Union remains eternally certain, yet separation is perceived.
Assuming the forms of union and separation, love continually burns the body. 99.

Yet the lover keeps this burning within the heart and embraces it like the beloved.
Nothing is equally peaceful, cooling, delightful or natural. 100.

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(Raga Bhimpalasi - Tala Kaharava)

Love is eternally and supremely pure, free of every disturbance.
The beloved's happiness alone is supreme wealth and the pure essence of life.
The lover's world is exceedingly wondrous and exceptionally sweet.
In every direction, the treasure of love forever expands love.

ORIGINAL Hindi and Braj Bhasha

Continuation of [665]

नहिं चिन्ता नहिं बिकलता नहीं जगत को भान।
लाभ-हानि जीवन-मरन सुख-दुख सदा समान॥
सदा परस्पर मधु मिलन सदा सरस रति रंग।
सदा जगत्-विस्मृति, सदा प्रियतम-प्रेमी संग॥

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(राग माँड - तीन ताल)

परम गोप्य, अतिशय अमल, शुचि रस यह अनमोल।
कबहूँ न परगट कीजिये, कितहूँ बाचा खोल॥
प्रियतम परसत प्रिया के, प्रिया पीउ के अंग।
तनिक न सहम-सँकोच मन, करत विविध रस-रंग॥
कहत न काहू सौं कबहुँ, दोउ एहि रस की बात।
रहत सदा मन-मधुप पै रस-सरोज मँडरात॥
रस अगाध सर रहिय नित मगन, उछरिये नायँ।
जानि न पावै पै न कोउ, कोउ न आवैं जाय॥

[667]

(राग शिवरंजनी - ताल कहरवा)

उत्कट काम, अमर्ष, चपलता, मत्सरता, मद, हिंसा, खेद।
आकांक्षा, असत्य, आशंका, भ्रम, श्रम, मोह, विषमता, भेद॥
परापेक्षता, आमय, भय, विनाशिता, तन्द्रा, राग-द्वेष।
असौन्दर्य, विषाद रहते न दिव्य विग्रहमें किंचित् लेश॥
नित्य सत्य, विभु, प्रभु माया-गुणरहित, सर्वसद्गुण-आधार।
सकल भेद-विरहित, अज, अव्यय, सत्-चित्-आनंदमय साकार॥
परम स्वतन्त्र, स्वरूपदेह, शुचि, देही-देह-भेदसे हीन।
स्वेच्छामय-लीला-वपु न कभी देश-काल-कर्मादि-अधीन॥

ENGLISH TRANSLATION

Continuation of [665]

There is no anxiety, restlessness or awareness of the world.
Gain and loss, life and death, happiness and sorrow remain equal.
There is eternal mutual honeyed union and ever-flavorful play of love,
eternal forgetfulness of the world and eternal company of beloved and lover.

[666]

(Raga Manda - Tina Tala)

This priceless rasa is supremely secret, exceedingly stainless and pure.
It should never be revealed or spoken openly anywhere.
The beloved touches the lover's limbs, and the lover touches the beloved's.
Without the slightest fear or hesitation, They perform varied play of rasa.
The two never tell anyone of this rasa.
The bee of the mind forever circles its lotus of rasa.
Remain eternally submerged in the fathomless lake of rasa and do not emerge.
Let no one know it, and let no one come or go.

[667]

(Raga Shivaranjani - Tala Kaharava)

Intense lust, intolerance, fickleness, envy, pride, violence and grief;
craving, falsehood, anxiety, confusion, fatigue, delusion, inequality and division;
dependence upon another, illness, fear, destructibility, lethargy, attachment and aversion;
not the slightest trace of ugliness or dejection exists in the divine form.
It is eternally real, all-pervading, sovereign, free of maya's qualities and the foundation of every virtue.
Free of every distinction, unborn and imperishable, it embodies existence, consciousness and bliss.
Supremely independent, its body is its own nature, pure and without distinction between indweller and body.
Its freely willed pastime-form is never subject to place, time, action or anything else.

ORIGINAL Braj Bhasha

[668]

(राग पीलू - ताल कहरवा)

अति निर्मल, अति ही मधुर, दिव्य सुधा-रस-धाम।
भोग-कामना वासना राग रहित अभिराम॥ १॥

निज-सुख की इच्छा रहित, बिरत भोग-संसार।
मन-इंद्रिय के मिटत सब बिषय-भोग-ब्यापार॥ २॥

अति विरक्त मन भोग तैं, मुक्ति-कामना-हीन।
चित्त-बुद्धि सब ह्वै रहैं प्रियतम-प्रेम-बिलीन॥ ३॥

रहत न रंचक हू तहाँ अघजुत कर्म विचार।
प्रगटत पावन प्रेम जहँ परम सुद्ध अबिकार॥ ४॥

चिंता-भय-माया रहित, सहित सांतिमय त्याग।
अनु-अनु में छायौ रहत नित बिसुद्ध अनुराग॥ ५॥

कामासक्ति-बिहीन सब पावन भाव सुकर्म।
केवल प्रियतम-सुख अमल एक प्रेम कौ धर्म॥ ६॥

प्रभु-महत्त्व, सेवा परम, प्रभु के मन की बात।
जानि तत्त्वतः रहत प्रिय-सेवा रत दिन-रात॥ ७॥

प्रियतम प्रभु कौ प्रेम ही हो जीवन कौ रूप।
प्रियतम के गुन बिसद तैं प्रगटित रहैं अनूप॥ ८॥

बढ़त, घटत, बदलत सतत, होत जगत कौ अंत।
बढ़त रहत पै त्यागमय पल-पल प्रेम अनंत॥ ९॥

कलुषरहित, उज्ज्वल, अकल, अनुपम, परम, अमान।
प्रेमरूप हरि ही स्वयं, प्रेम स्वयं भगवान॥ १०॥

सोइ प्रेम नित मूर्त है, बन्यौ राधिका रूप।
बिलसत संतत स्याम संग, प्रगटत सुधा अनूप॥ ११॥

ENGLISH TRANSLATION

[668]

(Raga Pilu - Tala Kaharava)

Supremely stainless and exceedingly sweet, it is an abode of divine nectarean rasa,
delightful and free of desire for enjoyment, craving and attachment. 1.

Free of desire for personal happiness and detached from the world of enjoyment,
it ends every transaction of sense enjoyment by mind and senses. 2.

The mind becomes deeply detached from enjoyment and free of desire for liberation.
Consciousness and understanding remain absorbed in love for the beloved. 3.

Not the slightest thought of sinful action remains where
holy love manifests, supremely pure and unchanging. 4.

Free of anxiety, fear and maya, and accompanied by peaceful renunciation,
pure attachment eternally pervades every atom. 5.

Every holy mood and virtuous action is free of attachment to desire.
The beloved's stainless happiness alone is love's one dharma. 6.

Knowing in truth the Lord's greatness, supreme service and the thought within His heart,
one remains absorbed day and night in service to the beloved. 7.

May love for the beloved Lord become the form of life itself.
The beloved's incomparable qualities remain revealed through their purity. 8.

The world increases, decreases, continually changes and comes to an end,
but self-sacrificing love remains infinite and increases every moment. 9.

Free of impurity, radiant, indivisible, incomparable, supreme and without pride,
Hari Himself is the form of love, and love itself is Bhagavan. 10.

That very love is eternally embodied as Radhika's form.
Sporting forever with Syama, She manifests incomparable nectar. 11.

ORIGINAL Hindi and Braj Bhasha

[669]

(राग भैरव - ताल कहरवा)

प्रेम पवित्र, परम उज्ज्वल, जो काम-कलुषसे रहित, उदार।
शशधर-कलासदृश प्रतिपल ही बढ़ता रहता सहज अपार॥
नहीं कभी भी, किसी हेतुसे, हो सकता उसका प्रतिरोध।
नहीं कभी उसका कर सकता कोई लौकिक भाव निरोध॥
धन-जन-तन, बहु-भोग-जनित सुख, दुःख प्रबलका तनिक प्रभाव।
नहीं कभी होता प्रेमाप्लावित मनपर, रहता सद्भाव॥
नहीं नरकका भय रहता कुछ, रहता नहीं स्वर्गका काम।
जीवन-मरण प्रेम-रसमें नित डूबे ही रहते अभिराम॥
प्रियतम प्रभु बन स्वयं मधुरतम प्रेमसुधा-रस-पारावार।
करते परम मनोहर अपनेमें ही आप विचित्र विहार॥
उठतीं ललित लहरियाँ उसमें अनुपम, अमल, अमित, अविराम।
देतीं सतत अनन्त कालतक सुख शुचि, नित्य नवीन, ललाम॥
इह-पर रहता नहीं, नहीं रहता अनित्य दुखमय संसार।
उठता नहीं मोक्ष-सुखका भी मनमें लवभर कामविकार॥
रहते प्रियतम सुख-सच्चिन्मय छाये एक सदा सर्वत्र।
सदा अमृत-रस-वर्षा होती सुर-मुनि-दुर्लभ, परम पवित्र॥

[670]

(दोहा)

काहू कौं जानौं न मैं, ना मोहि जानै कोय।
तुम सौं प्रीति लगी रहै, हम-तुम जानैं दोय॥

प्रेम हृदय कौ गुपुत धन, परम अमोलक सोय।
बिबिध जतन करि राखिये ताहि हृदय महँ गोय॥

प्रेम अनन्य बिसुद्ध अति, नित्य अखंड, असेष।
प्रतिपल बढ़िबौ ही करै अनुभवरूप बिसेष॥

ENGLISH TRANSLATION

[669]

(Raga Bhairava - Tala Kaharava)

Love is holy, supremely radiant, generous and free of desire's impurity.
Like the moon's phases, it naturally and boundlessly increases every moment.
Nothing can ever oppose it for any reason.
No worldly mood can ever restrain it.
Wealth, people, body, happiness born of many enjoyments and powerful sorrow
never affect a mind flooded with love; its true mood remains.
There is no fear of hell and no desire for heaven.
Life and death remain eternally and delightfully submerged in love-rasa.
The beloved Lord Himself becomes the boundless ocean of the sweetest nectarean love-rasa
and performs supremely enchanting and wondrous play within Himself.
Graceful, incomparable, stainless, limitless and unbroken waves arise within it,
continually bestowing pure, ever-new and exquisite happiness through endless time.
Neither this world nor the next remains, nor the impermanent world of sorrow.
Not even the slightest desirous impulse toward liberation's happiness arises within the mind.
The beloved alone, embodied as happiness, existence and consciousness, pervades everything
forever.
Supremely holy nectar-rasa, rare even for gods and sages, rains eternally.

[670]

(Doha)

I know no one, and no one knows Me.
May love for You remain; only You and I know it.

Love is the heart's secret and supremely priceless treasure.
With every effort, one should keep it concealed within the heart.

Love is exclusive and exceedingly pure, eternally unbroken and without remainder.
It continually increases every moment as a unique form of experience.

ORIGINAL Braj Bhasha

Continuation of [670]

गोपन अति गति प्रेम की, हिय महँ रहै सुभाय।
ज्यों ब्यापक सर्वत्र हरि, बाहेर कछू न जनाय॥

प्रेम अगाध उदधि सरिस, अतिसय तल गंभीर।
बिरले पहुँचैं अतल तल, ठाढ़ि रहैं सब तीर॥

प्रेमोदधि के अतल तल जे जन पहुँचै जाय।
ते नहिं उछरत कबहूँ फिरि, रहत निमग्न सदाय॥

छुद्र सरित कछु पाइ जल उमगत, बढ़त गुमान।
सब सरितन कौ नीर भरि बढ़त न जलधि अमान॥

छलकै-मुलकै प्रीति जो, ताकी हलकी जाति।
उच्च प्रेम गंभीर अति, अमित उदधि की भाँति॥

अति पवित्र, अति ही बिमल, बिषय-बासना-हीन।
मोह-मैल नहिं रहत तहँ करि पावत न मलीन॥

बिषय-बासना जो बसी आइ हिय के बीच।
तहाँ प्रेम नहिं जानिये, रही काम-अरि नीच॥

जोगसिद्धि अरु ब्रह्मपद, गति न चहै निर्वान।
इंद्रिय-सुख कौं गनै को, तम जिमि उदयै भान॥

बिषय-बासना अंध तम, जहँ न अमा-निसि होत।
परम समुज्ज्वल प्रेम-रबि तेहि घट परगट होत॥

[671]

(राग ईमन - तीन ताल)

सुनै सदा चाहै न कछु, सहै सबै जो होय।
रहै एक-रस एक-मन प्रेम कहावत सोय॥
तन-मन-धन-अर्पन कियौ सब तुम पै ब्रजराज।
मन भावै सोई करौ हाथ तुम्हारे लाज॥

ENGLISH TRANSLATION

Continuation of [670]

Love's movement is exceedingly hidden and naturally remains within the heart,
just as all-pervading Hari is everywhere yet reveals nothing outwardly.

Love resembles a fathomless ocean with an exceedingly deep floor.
Rare souls reach the bottomless depth, while everyone else stands upon the shore.

Those who reach the bottomless floor of love's ocean
never emerge again but remain forever submerged.

A small river receives a little water, swells and grows proud.
The humble ocean receives every river's water yet does not swell.

The love that spills and bubbles over is of a light kind.
Elevated love is exceedingly deep like a boundless ocean.

It is supremely holy, exceedingly stainless and free of craving for sense objects.
The dirt of delusion cannot remain there, nor can anything make it impure.

If desire for sense objects comes to dwell within the heart,
know that love is not there; only the degraded enemy of lust remains.

It desires neither yogic powers, Brahman's station nor the state of extinction.
How could it count sensory pleasure, which is darkness when the sun rises?

Where the blind darkness of sense desire produces no moonless night,
the supremely radiant sun of love manifests within that vessel.

[671]

(Raga Yaman - Tina Tala)

It desires to hear nothing, endures whatever comes
and remains one in rasa and single-minded; this is called love.
King of Vraja, I surrender body, mind and wealth entirely to You.
Do whatever pleases Your heart; My honor rests in Your hands.

ORIGINAL Hindi

[672]

(राग जंगला - ताल कहरवा)

जो परतन्त्र सदा प्रिय-सुखके जो न कदापि स्वतन्त्र।
जिसका सुख प्रिय-सुख केवल, जो प्रिय-सुखका ही यन्त्र॥
जो प्रियमें संदेहरहित नित, प्रिय ही जिसका क्षेम।
प्रिय ही जिसका जीवन-जीवन, वही मधुरतम प्रेम॥

[673]

(राग माँड - ताल कहरवा)

पावन पावक प्रेम कौ प्रगट्यो जब अनिवार।
पाप-ताप, संदेह-भय भए तुरत जरि छार॥

[674]

(राग भैरवी - ताल कहरवा)

जितने सब हैं भाव विलक्षण, एक-एकसे उच्च उदार।
वे सब अति अभ्यन्तर होकर भी हैं बाह्य सरस व्यवहार॥
हैं वे परमादर्श, पुण्यतम प्रेमराज्यके भाव महान।
मिलते हैं उनसे प्रेमास्पद प्रेष्ठरूपमें श्रीभगवान॥
पर राधा स्वरूपतः बँधी न उनसे किंचित् कभी कहीं।
एक श्यामके सिवा तत्त्वतः राधामें कुछ और नहीं॥
राधा नित्य श्यामकी मूर्ति, नहीं अन्य कुछ भावाभाव।
राधा श्याम, श्याम राधा हैं, अन्य तत्त्वका नित्य अभाव॥

[675]

(राग माँड - ताल कहरवा)

प्रेमके आठ स्तर

प्रेम

सुद्ध सत्त्वकी वृत्ति जो कृष्ण-सुखेच्छारूप।
त्यागी जन मन में उदित 'प्रेम' पवित्र अनूप॥

ENGLISH TRANSLATION

[672]

(Raga Jangala - Tala Kaharava)

That which remains forever dependent upon the beloved's happiness and is never independent,
whose only happiness is the beloved's happiness and which is solely its instrument,
which is forever free of doubt in the beloved, and whose welfare is the beloved alone,
whose life's very life is the beloved: that is the sweetest love.

[673]

(Raga Manda - Tala Kaharava)

When love's holy and irresistible fire manifests,
sin, suffering, doubt and fear immediately burn to ash.

[674]

(Raga Bhairavi - Tala Kaharava)

All the extraordinary moods are each loftier and more generous than the one before.
Though exceedingly inward, they also appear as outward, flavorful behavior.
They are supreme ideals, the most sacred and magnificent moods of love's realm.
Through them Sri Bhagavan is encountered as the most beloved object of love.
Yet in Her essential nature Radha is never bound by them in the slightest anywhere.
In truth nothing exists within Radha apart from Syama alone.
Radha is eternally Syama's form; no other presence or absence of mood exists.
Radha is Syama and Syama is Radha; every other reality is eternally absent.

[675]

(Raga Manda - Tala Kaharava)

The Eight Levels of Love

Prema

The function of pure being that takes the form of desire for Krishna's happiness
and arises in a renunciant's heart is called pure and incomparable prema.

ORIGINAL Hindi and Braj Bhāṣā

स्नेह

प्रेम विषय कौं प्राप्त करि द्रवित करै जब चित्त।
'स्नेह' कहावत सोइ तब प्रेमी जन कौ वित्त॥
बढ़त उष्नता-ज्योति, जब घृत पूरन होय दीय।
दरस-लालसा बढ़त त्यों स्नेह-उदय तें हीय॥

मान

अति नूतन माधुर्य कौ अनुभव जामें होय।
नेह पाइ उत्कर्षता 'मान' कहावत सोय॥
भाव छिपावन हृदय कौ बने बक्र अरु बाम।
सुख उपजावत श्याम कौ धारि 'मान' मधु नाम॥

प्रणय

ममता की अति बुद्धि तैं मान पाइ उत्कर्ष।
प्रिय सौं होय अभिन्नता, बढ़त हृदय अति हर्ष॥
प्रान-बुद्धि-मन-देह जब, असन-बसन, सब काम।
रहे न प्रिय सौं पृथक कछु, होत 'प्रणय' तब नाम॥

राग

श्याम-मिलन की आस में दुःख परम सुख होय।
अमिलन में भासत सकल सुख अति दुःखमय सोय॥
प्रणय पाय उत्कर्ष जब या स्थिति पहुँचे जाय।
नाम 'राग' तब धरत सो पावत प्रीति सुभाय॥

अनुराग

प्रतिपल नव दीखत जबे श्याम नित्य-अनुभूत।
नित नव सुंदरतर, सरस, परम मधुर, अति पूत॥
पाय परम उत्कर्ष कौं, बढ़त अमित जब राग।
प्रगटत लच्छन सहज अस, धरत नाम 'अनुराग'॥

ENGLISH TRANSLATION

Sneha

When the heart melts upon attaining the object of love,
that state is called sneha, the lover's treasure.
As a lamp's heat and radiance increase when it is filled with ghee,
so longing for the beloved's sight grows in the heart when sneha dawns.

Māna

When love reaches an excellence in which ever-new sweetness is experienced,
that state is called māna.
Concealing the heart's emotion, it becomes crooked and contrary;
because it gives Shyama delight, it bears the sweet name māna.

Praṇaya

When māna reaches excellence through an intense sense of possessiveness,
non-difference with the beloved arises and the heart's joy greatly increases.
When life, intellect, mind, body, food, clothing and every action
remain in no way separate from the beloved, that state is called praṇaya.

Rāga

In the hope of meeting Shyama, the deepest pain becomes supreme happiness;
in separation, every pleasure appears intensely painful.
When praṇaya reaches excellence and arrives at this condition,
it takes the name rāga and love attains its natural fullness.

Anurāga

When Shyama, though eternally experienced, appears new at every moment,
forever more beautiful, flavorful, supremely sweet and utterly pure,
and rāga reaches its highest excellence and grows without limit,
these signs arise naturally and the state is called anurāga.

ORIGINAL Hindi and Braj Bhāṣā

भाव

प्राण-त्याग हू तैं कठिन दुःख तुच्छ जब होय।
कृष्ण-प्राप्ति हित लगत जब मधुर परम सुख सोय॥
श्याम-मिलन अरु श्याम-सुख-हित अति मन में चाव।
बढ़त, बढ़यौ अनुराग सोइ धरत नाम सुभ 'भाव'॥

महाभाव

भाव शिखर जब उच्चतम पहुँचत सहजहि जाय।
'महाभाव' सो मधुरतम परम विमल मन-भाय॥
महाभाव के दो परम स्तर उज्ज्वल सुचि हेम।
'मोदन', 'मादन' नाम धरि प्रगटत पूरन प्रेम॥
महाभाव मादन परम दुरलभ, सहज सुतंत्र।
केवल राधा में प्रगट, कबहूँ न कहुँ अन्यत्र॥

[६७६]

(राग माँड - ताल कहरवा)

प्रेम-अमिय के पियत ही होइ बिषय-बिष-नास।
बहन लगे आनन्द-सरि मधुर विनहि आयास॥

[६७७]

(राग सोहनी - ताल दादरा)

जन्म-मरण न दुःख-सुख कुछ हैं नहीं जिसमें कभी।
बह रही रस-सुधा-धारा, नित्य प्लावित कर सभी॥
छा रहा आनन्द अनुपम, परम अतुल सदा वहाँ।
नाचते रहते निरन्तर नीलमणि नित हैं जहाँ॥

[६७८]

(राग भैरवी - ताल कहरवा)

भोग-मोक्ष-इच्छा पिशाचिनी जबतक करती मनमें वास।
तबतक पावन दिव्य प्रेमका कभी न होता तनिक विकास॥

ENGLISH TRANSLATION

Bhāva

When pain more difficult than giving up one's life appears insignificant,
and for Krishna's attainment that pain feels like the sweetest supreme joy,
when the heart's longing for union with Shyama and for Shyama's happiness greatly increases,
then anurāga, having grown to that degree, takes the auspicious name bhāva.

Mahābhāva

When bhāva naturally reaches its loftiest summit,
that most sweet, supremely pure and heart-enchanting state is mahābhāva.
The two highest levels of mahābhāva, radiant and pure as gold,
are called modana and mādana, in which love manifests in perfection.
The mādana state of mahābhāva is supremely rare and naturally sovereign.
It manifests only in Radha, never anywhere else.

[676]

(Raga Manda - Tala Kaharava)

The moment one drinks the nectar of love, the poison of sense objects is destroyed,
and a sweet river of bliss begins to flow without effort.

[677]

(Raga Sohani - Tala Dadara)

There is neither birth nor death, nor anything like worldly sorrow or joy there.
A current of nectarean rasa flows, forever flooding everyone.
Incomparable and utterly measureless bliss forever pervades that place,
where Nilamani dances eternally without cease.

[678]

(Raga Bhairavi - Tala Kaharava)

As long as the demonic desires for enjoyment and liberation dwell within the mind,
not even the slightest development of sacred divine love can occur.

ORIGINAL Hindi and Braj Bhāṣā

[६७९]

(राग माँड - ताल कहरवा)

इत-उत जो धावत फिरै, रसना-रस-बस होय।
पावै नहिं श्रीकृष्ण कौं सिस्नोदरपर सोय॥

[६८०]

(राग भैरवी - ताल कहरवा)

लौकिक भोग-काम है—छोटे-बड़े सभी पापोंका मूल।
प्रेम-कामना शुद्ध करो, कर भोग-कामनाको निर्मूल॥

[६८१]

(राग पीलू - तीन ताल)

श्याम प्रेम तब जानिये, जब न रहे दुःख-लेश।
अघ-अशान्ति-ज्वाला—सभी हों समूल निःशेष॥
कभी न तनिक हिला सके भीषण झंझावात।
टूटें दुःख-पहाड़, पर लगे न उर आघात॥
भोग-रागका, कामका रहे न नाम-निशान।
राग-कामके हों विषय एकमात्र भगवान॥
जग-ममताका नाश हो, हरिमें जगे ममत्व।
द्वन्द्वात्मक इस जगतमें हो सर्वत्र समत्व॥
जगके मिलन-बिछोह सब, मान और अपमान।
लाभ-हानि, जीवन-मरण हों सब एक समान॥
विषय-जगत्‌में हो मरण, प्रभुमें जीवन नित्य।
मिथ्या सत्ता असतकी मिटे, प्रकट हो सत्य॥
रहें निरन्तर नित्य हरि बसे हृदय शुचि धाम।
पलभर हों न विलग कभी, मिले रहें अविराम॥
निरख-निरख निरुपम नवल नख-सिख नन्दकुमार।
आनन्दाम्बुधिमें उठें नव-नव ऊर्मि अपार॥

ENGLISH TRANSLATION

[679]

(Raga Manda - Tala Kaharava)

One who runs here and there, enslaved by the tongue's flavors,
and remains devoted to the belly and genitals cannot attain Sri Krishna.

[680]

(Raga Bhairavi - Tala Kaharava)

The desire for worldly enjoyment is the root of every sin, small and great.
Purify the longing for love by utterly uprooting the desire for enjoyment.

[681]

(Raga Pilu - Tina Tala)

Know that love for Shyama has arisen when not the slightest trace of sorrow remains
and sin, unrest and burning anguish have all been uprooted without remainder;
when even a violent storm cannot shake one in the least,
and mountains of suffering may collapse without striking the heart;
when no trace remains of attachment to enjoyment or selfish desire,
and Bhagavan alone is the object of both attachment and longing;
when possessiveness toward the world is destroyed and loving possessiveness awakens toward Hari,
and equanimity prevails everywhere in this world of opposing pairs;
when the world's meetings and separations, honor and dishonor,
gain and loss, life and death are all regarded alike;
when one dies to the world of sense objects and lives eternally in the Lord,
false appearance and unreality vanish, and truth is revealed;
when Hari dwells forever and unceasingly in the heart's pure abode,
never separated for even a moment, but joined without interruption;
and when, gazing again and again upon Nandakumara's incomparable, ever-new beauty from head to foot,
boundless new waves continually arise in the ocean of bliss.

ORIGINAL Hindi

[६८२]

(राग भैरव - ताल कहरवा)

शुद्ध-प्रेम राधा-माधवका सहज मिटा देता सब चाह।
रहती नहीं मोक्ष-सुख-इच्छा, नहीं नरक-दुःखकी परवाह॥

[६८३]

(राग तोड़ी - ताल कहरवा)

उड़ता नहीं निरा भ्रम-नभमें मिथ्या भावुकताके हेतु।
काम-लोभ-मोहादि विकारोंके वश वह न तोड़ता सेतु॥
नहीं कभी आच्छादित कर सकता उसकी मतिको अज्ञान।
भोग-विलासावेश, विषय-रतिवश वह नहीं भूलता भान॥
प्रभु मेरे, मैं प्रभुका, प्रभुपद-पद्मोंमें निर्मल अनुराग।
रहता परम ज्ञान उसको यह सदा, सर्वथा विमल विराग॥
अतः नहीं छाते उसपर कदापि जगके सब हर्ष-अमर्ष।
अपने प्रभु प्रेमास्पदका वह पाता नित्य सत्य संस्पर्श॥
सर्वार्पण कर प्रियतमको, वह रहता नित सेवामें रत।
भोगी-जीवनसे वह रहता सहज इसीसे नित्य विरत॥
नहीं सताती उसे कामना, कभी न ममता, विषयासक्ति।
बढ़ती नित रहती प्रभु-चरणोंमें उसकी नव-नव अनुरक्ति॥
प्रभुके दुर्लभ भावराज्यमें दिव्य सदा करता विचरण।
मोह-जगत्‌के कभी नहीं छू पाते उसको जन्म-मरण॥
जगमें नित्य मरा वह, प्रभुमें पाकर नित्य अमर जीवन।
परम सफल, अति बुद्धिमान है, ज्ञानवान, शुचि, वही सुजन॥

[६८४]

(राग जंगला - तीन ताल)

भोगासक्ति-कामना करती रहती जहाँ चित्त चंचल।
'प्रेम' नामपर बहती धारा विषय-वासनाकी प्रतिपल॥
वहाँ प्रेमका शान्त सुशीतल बहता नहीं स्रोत निर्मल।
घोर नरक-फल फलता, होता कलुष-कलंक-लाभ केवल॥

ENGLISH TRANSLATION

[682]

(Raga Bhairava - Tala Kaharava)

Pure love for Radha and Madhava naturally erases every desire.
No wish for liberation's pleasure remains, nor any concern for hell's pain.

[683]

(Raga Todi - Tala Kaharava)

It does not soar through an empty sky of delusion for the sake of false emotionalism,
nor, overcome by lust, greed, delusion and other disorders, does it break the bounds of right conduct.
Ignorance can never veil its understanding,
and absorption in indulgence or attachment to sense objects never makes it lose awareness.
"The Lord is mine and I am the Lord's; I bear pure attachment to the lotus feet of the Lord":
this supreme knowledge remains forever within it, together with utterly pure detachment.
Therefore the world's joy and resentment can never overshadow it.
It eternally receives the true touch of its Lord, the object of its love.
Having offered everything to the beloved, it remains forever absorbed in service,
and is thus naturally and perpetually detached from the life of an enjoyer.
Neither desire, possessiveness nor attachment to sense objects torments it;
ever-new attachment to the Lord's feet continually increases.
It forever moves divinely within the Lord's rare kingdom of bhāva;
birth and death in the world of delusion can never touch it.
Forever dead to the world, it gains eternal, deathless life in the Lord.
Such a noble person alone is supremely fulfilled, deeply wise, knowing and pure.

[684]

(Raga Jangala - Tina Tala)

Where attachment and desire for enjoyment keep the heart restless,
a current of sensual craving flows every moment under the name of love.
There love's calm, cooling and stainless stream does not flow;
only the fruit of dreadful hell ripens, and one gains pollution and disgrace.

ORIGINAL Hindi

सर्वत्यागकी विमल भूमिमें फलता प्रेमरूप शुचि फल।
मिटता सभी एषणा-तम, जब भावद्युति दिपती उज्ज्वल॥
प्रेमराज्यका पावन वह अति मधुर भावमय रंगस्थल।
करते वहाँ रास नित रसमय राधा-माधव दिव्य-युगल॥

[६८५]

(तर्ज परज - ताल कहरवा)

कामके उच्च-नीच स्वरूप

नीच 'काम'

'काम' रहेगा, तबतक होंगे 'पाप', मिलेंगे 'दुःख' अपार।
'काम-नाश' का देते शुभ संदेश इसीसे गीताकार॥

उच्च 'काम'

भौतिक सुख-ऐश्वर्य, विविध स्वर्गादि देवलोकोंके भोग,
प्राप्ति हेतु जो होता है जीवोंका तन-मन-धन-संयोग॥
यज्ञ, दान, तप, सेवा, पूजा, देवाराधन, पुण्याचार,
वह भी 'काम' सुनिश्चित है; है शुद्ध, तदपि बन्धन-आधार॥

आदर्श उच्च 'काम'

सबसे ऊँचा है वह सत्पुरुषोंद्वारा सेवित शुभ 'काम'।
परमादर्श, सफलकर जीवन, शास्त्रविचार, कर्म निष्काम॥
अन्तःकरण-शुद्धिके द्वारा देता मोक्ष-तत्त्वका ज्ञान।
है मुमुक्षुजनका नित वाञ्छित, श्लाघ्य 'विनाशक मोहाज्ञान'॥

सर्वोच्च 'काम'

इससे ऊँची भक्ति-'कामना', जिससे सर्वेश्वर भगवान।
सेवित होते नित्य, अनन्तैश्वर्य-भूति-श्री-मोद-निधान॥
बार-बार दर्शन देते, करते जनकी रुचिके अनुसार।
देते सालोक्यादि पंचविध मुक्ति सहज ही परम उदार॥

ENGLISH TRANSLATION

On the spotless ground of total renunciation, the pure fruit of love grows.
All the darkness of craving disappears when bhāva's radiant splendor shines.
That sacred, supremely sweet and emotion-filled stage within love's kingdom
is where the divine couple Radha and Madhava eternally perform their rasa dance, filled with rasa.

[685]

(Tune: Paraja - Tala Kaharava)

The Lower and Higher Forms of Kāma

Lower Kāma

As long as kāma remains, sins will remain and immeasurable suffering will follow.
This is why the singer of the Gita gives the auspicious teaching to destroy kāma.

Higher Kāma

When living beings join body, mind and wealth in order to obtain
material happiness and prosperity or the pleasures of heaven and other celestial realms,
performing sacrifice, charity, austerity, service, worship, adoration of the gods and virtuous conduct,
that too is certainly kāma. It is pure, yet it remains a basis of bondage.

The Ideal Higher Kāma

Higher still is the auspicious kāma cultivated by noble people:
the supreme ideal of selfless action, scripturally examined, which makes life fruitful.
By purifying the inner faculty, it grants knowledge of the reality of liberation.
Ever desired by seekers of liberation, it is the praiseworthy destroyer of delusion and ignorance.

The Highest Kāma

Higher than this is the longing for bhakti, through which the Lord of all is eternally served,
He who is the treasury of infinite majesty, divine power, beauty and joy.
The supremely generous Lord repeatedly grants His sight according to the devotee's inclination
and readily bestows the five kinds of liberation beginning with residence in His realm.

ORIGINAL Hindi

काम-नाशका उपाय और काम तथा प्रेमका भेद

'काम' सृष्टिका मूल, काम है सहज जीवका निज संस्कार।
अतः मिटा देना उसका अस्तित्व असम्भव-सा व्यापार॥
कभी 'काम-रिपु' का केवल बल-संयमसे होता न विनाश।
'प्रेम'-रूप आते ही पर वह होता नष्ट, बिना आयास॥
'काम-नाश' का इसीलिये है साधन एक नित्य अव्यर्थ—
'त्याग-विशुद्ध प्रेम' में परिणत कर दे उसे, समझकर अर्थ॥
प्रेम-रूपमें परिणत हो, फिर काम नहीं रह जाता 'काम'।
लौह स्वर्ण बन जानेपर ज्यों हो जाता है शुद्ध ललाम॥
'काम' नित्य 'विषमिश्रित मधु' है, 'प्रेम' नित्य शुचि सुधा अनूप।
'काम' 'दुःखपरिणामी' निश्चित, 'प्रेम' नित्य आनन्दस्वरूप॥
'काम' अन्धतम प्राप्त कराता निन्दित नरक, तमोमय लोक।
'प्रेम' ज्योतिर्मय रवि देता सुख, दिव्य लोक, निर्मल आलोक॥
'काम' स्व-सुखमय, सदा चाहता विविध भोग-अपवर्ग पदार्थ।
'प्रेम' त्यागमय, प्रियसुखकामी, मुनिवाञ्छित 'पंचम पुरुषार्थ'॥

प्रेम

पर जिनमें अपनी रुचि कुछ भी नहीं, नहीं कुछ पाना शेष।
नहीं कामना भुक्ति-मुक्तिकी, नहीं वासनाका लवलेश॥
साधन-साध्य प्रेम-सेवा ही, त्यक्त सभी विधि काम-विचार।
सालोक्यादि मुक्ति, दर्शन भी सेवा बिना नहीं स्वीकार॥
यही त्यागमय परम प्रेम है, रसिक प्रेमियोंका आदर्श।
परमहंस-तापस-ऋषिवाञ्छित वही सुदुर्लभ 'परमोत्कर्ष'॥

राधा - प्रेमप्रतिमा

राधा इसी नित्य निर्मल अति त्याग-प्रेमकी केवल मूर्ति।
परम प्रेमरूपा वह करती नित माधव-मन-इच्छा-पूर्ति॥

ENGLISH TRANSLATION

The Means of Destroying Kāma and the Difference Between Kāma and Prema

Kāma is creation's root and an innate disposition of the individual being.
Therefore, simply erasing its existence is nearly impossible.
The enemy called kāma is never destroyed merely through forceful restraint,
but it vanishes effortlessly as soon as it assumes the form of prema.
There is therefore one eternally unfailing means for destroying kāma:
understand its meaning and transform it into love purified by renunciation.
Once transformed into prema, kāma no longer remains kāma,
just as iron, once turned to gold, becomes a pure and beautiful ornament.
Kāma is eternally honey mixed with poison, while prema is eternally pure, incomparable nectar.
Kāma certainly culminates in suffering, while prema is eternally the embodiment of bliss.
Kāma leads to blind darkness, a condemned hell and a realm of gloom;
prema is a radiant sun that grants joy, a divine world and stainless light.
Kāma seeks one's own happiness and forever desires objects of enjoyment and even liberation;
prema is made of renunciation and desires the beloved's happiness, the fifth human goal longed for by sages.

Prema

But in those who have no personal preference whatever and nothing left to gain,
there is no desire for enjoyment or liberation, nor the slightest trace of worldly craving.
Loving service alone is both means and goal, and every prescribed, desire-driven calculation has been abandoned.
Even the liberations beginning with residence in the Lord's realm, and even His vision, are not accepted without service.
This supremely renunciant love is the ideal of lovers who relish rasa,
the exceedingly rare highest excellence desired by paramahamsas, ascetics and seers.

Radha, the Embodiment of Prema

Radha alone is the embodiment of this eternal, stainless and utterly renunciant love.
As the very form of supreme prema, She forever fulfills every wish in Madhava's heart.

ORIGINAL Hindi and Braj Bhāṣā

नहीं 'त्याग' करती वह कुछ भी, करती नहीं कभी वह 'प्रेम'।
स्वयं प्रतिष्ठा 'त्याग-प्रेम' की, सहज शुद्ध ज्यों निर्मल हेम॥
उसके दिव्य प्रेम-रस-आस्वादनमें हरि नित रहते लीन।
नित्य स्वतंत्र, पूर्ण वे रहते प्रेमविवश राधा-अधीन॥

[६८६]

(राग पीलू - तीन ताल)

प्रेम कौ एक मधुर यह नेम।

जो प्रिय के मन भावे, सोई धर्म, जोग अरु छेम॥
जो नित प्रेम-सुधा-रस-पूरित, भूल्यो सब संसार।
निज विस्मृति सौं भए धर्म विस्मृत, कछु रही न सार॥
धर्मी बिना धर्म कहूँ कैसैं रहै पृथक रखि टेक।
घुलि-मिलि भयौ नित्य प्रियतम के मन सौं प्रेमी एक॥
नहीं कामना, तृष्णा, आसा, नहीं स्व-पर कौ भाव।
एकमात्र प्रियतम कर की पुतरी वह सहज सुभाव॥
नहीं नैक निज दुःख-सुख की सुधि, नहीं राग नहिं रोष।
नहीं अहित-हित की चिंता कछु, नहिं विराग लखि दोष॥
सर्वत्याग अति सहज, नहीं कछु मद-ममता-अभिमान।
तन-मन-प्राण-बुद्धि सब प्रियतम, जीवन-मरण समान॥
बिधि-निषेध कौ नहिं बिबेक कछु, नहीं बोध आचार।
प्यारी जो करवावै सोई करै, न अन्य विचार॥

[६८७]

(राग भीमपलासी - ताल कहरवा)

प्रेम-राज्यमें निज-सुख-इच्छा—अपने मनकी कोई चाह,
प्रेम-मार्गकी भारी बाधा, उपजाती अतिशय उर-दाह॥
इन्द्रिय-सुखकी तनिक वासना भी है इसमें भारी पाप।
बड़े पारखी हो तुम, प्रियतम! नित्य परखते रहते आप॥

ENGLISH TRANSLATION

She does not perform any act of "renunciation," nor does She ever perform an act called "love."
She is Herself the very foundation of renunciant love, naturally pure like stainless gold.
Hari remains forever absorbed in relishing the rasa of Her divine love.
Though eternally free and complete, He remains overwhelmed by love and subject to Radha.

[686]

(Raga Pilu - Tina Tala)

Love has this one sweet rule:

Whatever pleases the beloved's heart is alone its dharma, yoga and welfare.
Forever filled with the nectarean rasa of love, the lover forgets the entire world.
Through self-forgetfulness even dharma is forgotten, and nothing else retains importance.
Without the one who embodies dharma, how could dharma stand separately on its own?
Merging completely, the lover becomes eternally one with the beloved's mind.
There is no desire, thirst or expectation, and no distinction between self and other.
By nature the lover is only a puppet in the beloved's hand.
There is not the slightest awareness of personal sorrow or joy, neither attachment nor anger.
There is no concern for harm or benefit, nor dispassion arising from perceiving faults.
Total renunciation is utterly natural; no pride, possessiveness or ego remains.
Body, mind, life and intellect all belong to the beloved; life and death are alike.
There is no calculation of injunction and prohibition, nor any separate code of conduct.
The lover does only what the beloved makes one do, with no other thought.

[687]

(Raga Bhimapalasi - Tala Kaharava)

In love's kingdom, desire for one's own happiness or any wish of one's own
is a great obstacle on love's path and produces intense burning in the heart.
Even the slightest craving for sensory pleasure is a grave sin there.
Beloved, You are a master examiner and test Your own devotee forever.

ORIGINAL Hindi

निज जनका यह पाप मिटाने, रहते सदा सजग तुम, नाथ!
तनिक न करते उसके मनकी, देते नहीं कभी भी साथ॥
इसपर जो अति असंतुष्ट हो, दोष देखती करती रोष।
छोड़ बैठती भजन अधम वह, बन जाती दोषोंकी कोष॥
पर जो भजन त्याग नहीं करती, नहीं त्याग करती विश्वास,
मनकी इच्छा पूर्ण कराना मूर्ख चाहती बिना प्रयास॥
इस प्रकार जो तुमसे कहती पूरी करने मनकी साध,
होती क्षुब्ध-दुःखी, तब उसका नहीं देखते तुम अपराध॥
कर देते तुम उसके मनकी, होती वह यदि शुचि निर्दोष।
पर देते न प्रेम तुम उसको, जबतक उसे न आता होश॥
रह जाती वंचित वह, पाकर कृपा तुम्हारीका संयोग।
भजनशील होकर भी मूढ़ा, प्रेम नहीं पाती, रत-भोग॥
भाग्यवती जो प्रेम-परीक्षा दुर्गममें होती उत्तीर्ण,
विघ्न तुरन्त नष्ट हो जाते सारे उसके, होकर जीर्ण॥
भोग-मोक्षकी—अपने सुखकी सारी इच्छाका कर त्याग।
करती सदा तुम्हारे मनकी, कर प्रियतम-सुखमें अनुराग॥
देकर उसे प्रेम अति पावन, होते तुम उसके आधीन।
उसके तन-मनमें आ बसते, करते उसको निजमें लीन॥
तुमने ही दिखलाया मुझको स्नेह-सहित यह परमादर्श।
इससे रही न जगकी सत्ता, रहा न कोई हर्ष-अमर्ष॥
अनुभव यह हो रहा—'तुम्हारे सिवा नहीं कोई भी और'।
अपनेमें अपनी ही लीला तुम कर रहे रसिक-सिरमौर॥

[६८८]

(राग वागेश्री - तीन ताल)

स्व-सुख-वासना-गन्ध-लेशकी भी न कल्पना पाये जाग।
सर्वत्यागमय कृष्णसुखेच्छापूर्ण उदय हो शुचि अनुराग॥

ENGLISH TRANSLATION

To erase this sin from Your own devotee, You remain forever vigilant, Lord.
You do not indulge even the slightest wish of the devotee's mind and never support it.
One who becomes deeply dissatisfied at this, sees faults and grows angry,
abandons bhajana in degradation and becomes a storehouse of faults.
But the foolish one who does not abandon bhajana or relinquish faith
still seeks to have the mind's desire fulfilled without making any effort.
When one pleads with You in this way to fulfill the heart's wish
and then becomes agitated and unhappy, You do not count it as an offense.
You would grant that person's wish if the heart were pure and faultless,
but You do not give prema until awareness dawns.
Thus one remains deprived despite receiving the opportunity of Your grace.
Though engaged in bhajana, the deluded enjoyer does not attain love.
The fortunate devotee who passes love's formidable examination
finds every obstacle immediately worn away and destroyed.
Renouncing every desire for enjoyment, liberation and personal happiness,
such a devotee always follows Your will and loves the beloved's happiness.
Giving that devotee utterly sacred love, You become subject to the devotee,
dwell within that body and mind, and absorb the devotee into Yourself.
You Yourself lovingly revealed this supreme ideal to me.
Through it the world's seeming existence vanished, and neither elation nor resentment remained.
This experience is dawning: "There is no one at all apart from You."
Supreme connoisseur of rasa, within Yourself You enact Your own divine play.

[688]

(Raga Vageshri - Tina Tala)

May not even the faintest scent or trace of desire for one's own happiness be imagined or awakened.
May pure anurāga arise, filled with desire for Krishna's happiness and made wholly of renunciation.

ORIGINAL Hindi

भुक्ति-मुक्तिमें रहे न अणुभर राग-कामना-ममता-लेश।
पावन प्रेम-अनलमें सब कुछ जलकर हो जायें निश्शेष॥
सर्वसमर्पण रहे, रहे पर नहीं समर्पणकी कुछ याद।
प्रियतम-सुख जीवन हो, जागृत रहे नित्य नव-रस-उन्माद॥
बने लोक-परलोक सभी कुछ प्रिय-सुख-लीला-रंगस्थान।
'बन्धन-मोक्ष' मुक्त हों, लीला-साधन बन पायें सम्मान॥
विरह-मिलन दोनोंमें रति-रस-सागर प्रतिपल बढ़े अपार।
थाह न पाये परमहंस योगी, ऋषि-मुनि मन मानें हार॥

[६८९]

(राग जंगला - ताल कहरवा)

समय-स्थानकी दूरी कुछ भी कभी नहीं कर सकती दूर।
जहाँ हृदयमें हृदय परस्पर रहता सदा सतत भरपूर॥

[६९०]

(दोहा)

हमको दुःखी देखकर प्यारे तनिक दुःख यदि हैं पाते,
अति अपराधी, क्यों न हमारे सभी मनोरथ मर जाते!
क्यों न सदा हम सुखी परम हो उन्हें खूब सुख पहुँचाते!
क्यों न सदा प्रसन्नमुख हँस-हँस कर हम उन्हें हँसा पाते॥

[६९१]

(दोहा)

प्यारे! हँसो, रहो ही हँसते, तुमको खूब हँसायें हम।
प्यारे! सदा प्रसन्न रहो, तुमको अति सुखी बनायें हम॥
तन-मन-बुद्धि तुम्हारे सारे, इनको नहीं रुलायें हम।
वस्तु तुम्हारीको सुख देते संतत शुचि सुख पायें हम॥

ENGLISH TRANSLATION

May not an atom's measure of attachment, desire or possessiveness toward enjoyment or liberation remain.
May everything burn without remainder in the sacred fire of love.
May everything remain wholly offered, yet without even the memory of having made an offering.
May the beloved's happiness become life itself, while ever-new ecstasy of rasa remains awake forever.
May this world and the next become stages for the divine play of the beloved's happiness.
May both bondage and liberation lose their separate hold and be honored only as means for divine play.
In separation and union alike, may the ocean of loving rasa expand without limit at every moment,
its depth beyond paramahamsas, yogis and sages, before which even seers and contemplatives concede defeat.

[689]

(Raga Jangala - Tala Kaharava)

Distance in time or place can never truly separate
those whose hearts forever dwell within each other, perpetually full.

[690]

(Doha)

If our beloved feels even slight pain on seeing us unhappy,
how terribly guilty we are! Why do all our personal wishes not die?
Why should we not remain supremely happy and give Him abundant happiness?
Why should we not always smile with cheerful faces and make Him laugh?

[691]

(Doha)

Beloved, laugh and keep laughing; may we make You laugh abundantly.
Beloved, remain forever joyful; may we make You exceedingly happy.
Body, mind and intellect are all Yours; may we never cause them to weep.
By giving happiness to what belongs to You, may we continually attain pure joy.

ORIGINAL Hindi and Braj Bhāṣā

[६९२]

(दोहा)

कैसे वह दुःखिया माने, क्यों समझे वह अपने को दीन।
जिसके तन-मन वे समझेंगे, भोगेंगे दुःख-दैन्य नवीन॥
रखें शरीर, न रखें भले ही, रखें निकट अति, रखें सुदूर।
रखते वे अपनेमें नित ही, रहते स्वयं सदा भरपूर॥

[६९३]

(राग तोड़ी - ताल कहरवा)

सुमधुर स्मृतिमें होता नित ही मधुर मिलन-दर्शन-सुस्पर्श।
मधुर-मनोहर चलती चर्चा, चारु-मधुर उपजाती हर्ष॥
मधुर भाव, शुचि चाव मधुर, माधुर्य नित्य पाता उत्कर्ष।
मधुर नित्य निर्मल रसमयमें रहता नहीं अमर्ष-विमर्श॥

[६९४]

(राग भैरव - तीन ताल)

मिला जिसको हरि मिलनानन्द।
डूबा वही अतल तल में रस-सागर के स्वच्छन्द॥
जग के भोग-राग सब छूटे, टूटे सब छल-छन्द।
श्याम-चरण-पंकज मधु-रस-रत मन हो गया मिलिन्द॥
मिटी वासना, भुक्ति-मुक्ति की, पड़ा स्नेह का फन्द।
होता प्रतिपल नव सुख सर्जन देख-देख मुख-चन्द॥

[६९५]

(राग भीमपलासी - ताल कहरवा)

ज्यों-ज्यों प्रभु-समीपता बढ़ती, ज्यों-ज्यों बढ़ता त्याग अमान।
त्यों-ही-त्यों होता रस उज्ज्वल मधुर उत्तरोत्तर अतिमान॥
शान्त, दास्य शुचि, सख्य रुचिर, वात्सल्य, मधुर रस परम उदार।
त्याग और सामीप्य उत्तरोत्तर बढ़ता इनमें अविकार॥
आत्मनिवेदन, अनावरण सामीप्य, मधुरतम निर्मल त्याग।
इसीलिये कहलाता 'उज्ज्वल रस' यह 'मधुर' भरा अनुराग॥

ENGLISH TRANSLATION

[692]

(Doha)

How can such a person consider herself miserable or regard herself as destitute?
Those to whom her body and mind belong will understand and bear every new sorrow and affliction.
Whether They preserve the body or not, keep it very near or place it far away,
They forever keep it within Themselves and remain eternally full.

[693]

(Raga Todi - Tala Kaharava)

Within exquisitely sweet remembrance there is forever sweet union, vision and tender touch.
Sweet and enchanting conversation continues, beautiful and sweet, continually giving rise to joy.
Sweet feeling and pure, sweet longing arise, while sweetness forever reaches new excellence.
Within that eternally sweet, stainless world of rasa, neither resentment nor disputation remains.

[694]

(Raga Bhairava - Tina Tala)

Whoever has attained the bliss of meeting Hari
alone plunges freely into the unfathomable depths of the ocean of rasa.
Every worldly attachment to enjoyment falls away and every deception and artifice breaks.
Absorbed in the honeyed rasa of Shyama's lotus feet, the mind becomes a bumblebee.
Desire for enjoyment and liberation disappears as the snare of sneha takes hold.
At every moment new joy is created by gazing upon the moon of His face.

[695]

(Raga Bhimapalasi - Tala Kaharava)

As nearness to the Lord increases and egoless renunciation grows,
rasa becomes successively more radiant, sweet and immeasurably exalted.
Shanta, pure dasya, beautiful sakhya, vatsalya and the supremely generous madhura rasa each display an unchanging succession of ever-greater renunciation and intimacy.
Complete self-offering, intimacy without any veil and the sweetest, stainless renunciation are why this madhura rasa, filled with anurāga, is called the radiant rasa.

ORIGINAL Hindi

इसमें भी 'परकीय' अधिक उज्ज्वल 'स्वकीय' से शुचितम भाव।
रहता जिसमें एकमात्र प्रियतमको सुख देनेका चाव॥
सर्वत्यागमय पूर्ण समर्पण, दोषबुद्धि-विरहित व्यवहार।
भोग-मोक्ष-इच्छा-विरहित प्रियतम-सुख केवल जीवन-सार॥

× × × ×

ईश्वरमें न स्वकीया-स्वामी, परकीया-परपतिका भाव।
एक सर्वमय सर्वरूप सच्चिदानन्दघन अविगत-भाव॥
लीला-लीलामय अभिन्न नित, नहीं भोग्य, भोक्ता, उपभोग।
त्रिपुटी-त्रिगुणरहित लीलावपु, नित्य रहित संयोग-वियोग॥
तो भी 'महाभाव' रस-लीला-निरत नित्य 'रसराज' अनूप।
नित्य अनिर्वचनीय विरोधी-गुणधर्माश्रय भगवद्-रूप॥

[६९६]

(राग तोड़ी - ताल कहरवा)

शुद्ध प्रेमरूप हैं केवल प्रियतम परम मधुर श्रीकृष्ण।
देते प्रेम सर्वथा अविरत, लेते सदा प्रेम श्रीकृष्ण॥
कहते-सुनते, सदा सूँघते केवल एक प्रेम श्रीकृष्ण।
प्रेम देखते-चखते, करते स्पर्श प्रेम केवल श्रीकृष्ण॥
करते प्रेम-कार्य ही केवल, पावन प्रेम-प्राण श्रीकृष्ण।
रहते सदा प्रेमके चाकर, नित्य प्रेम-स्वामी श्रीकृष्ण॥

× × × ×

प्रेम हटा देता दूरीको, प्रेम मिटा देता व्यवधान।
प्रेम भुला देता प्रपंच सब, प्रेम मिला देता भगवान्॥

[६९७]

(राग वागेश्री - ताल कहरवा)

शुद्ध प्रेम राधा-माधवका सहज मिटा देता सब चाह।
रहती नहीं मोक्ष-सुख-इच्छा, नहीं नरक-दुःखकी परवाह॥
भोगकामना, निज-इन्द्रिय-सुखकी न वासना रहती शेष।
हो जाते युग-युगके सारे दुःखप्रद अभाव निःशेष॥

ENGLISH TRANSLATION

Within this, parakiya is still more radiant and purer in feeling than svakiya,
for its sole longing is to give happiness to the beloved.
It is complete surrender made entirely of renunciation, conduct free of fault-finding,
devoid of desire for enjoyment or liberation, with the beloved's happiness as life's only essence.

× × × ×

In relation to Ishvara there is no mundane conception of one's own wife and husband,
or of another's wife and another woman's husband.
There is only the all-pervading, all-formed, condensed reality of existence, consciousness and bliss,
whose nature lies beyond ordinary comprehension.
Divine play and the One who performs it are eternally non-different; there is no enjoyed object, enjoyer or act of enjoyment.
His body of divine play is beyond the threefold division and the three gunas, eternally beyond union and separation.
Yet the incomparable Rasaraja remains eternally absorbed in the rasa play of Mahabhava,
Bhagavan's form forever serving as the indescribable shelter of apparently contrary qualities and attributes.

[696]

(Raga Todi - Tala Kaharava)

The supremely sweet beloved Sri Krishna alone is the pure form of love.
Sri Krishna gives love without interruption in every way and forever receives love.
Sri Krishna speaks, hears and forever inhales only the one reality of love.
Sri Krishna sees and tastes love and touches love alone.
Sri Krishna performs only the actions of love and is the sacred life-breath of love.
Sri Krishna forever remains love's servant and is eternally love's master.

× × × ×

Love removes distance and love abolishes every obstruction.
Love makes one forget the entire world of appearances and unites one with Bhagavan.

[697]

(Raga Vageshri - Tala Kaharava)

Pure love for Radha and Madhava naturally erases every desire.
No wish for the pleasure of liberation remains, nor any concern for hell's pain.
No longing for enjoyment or for one's own sensory pleasure remains,
and every painful deprivation accumulated over ages is utterly ended.

ORIGINAL Hindi

मिट जाते मद-मान-गर्व-ममता-आसक्ति, ईर्ष्या-डाह।
छा जाते मन त्याग-प्रेम-आनन्द, नहीं रहता उर-दाह॥
लाभ-हानि, सुख-दुःख, शुभाशुभका रह पाता नहीं विवेक।
एकमात्र प्रियतम-सुख ही जीवन-स्वभाव, जीवनकी टेक॥
सहज समर्पण हो जाता सब, रहता नहीं किंतु वह याद।
कहीं तनिक अभिमान न रहता, होता प्रकट दैन्य अविवाद॥
पाता वह अनन्त सुख अनुपम प्रियतमको लख सुखी अगाध।
बार-बार सुख देनेकी बढ़ती परंतु उसके मन साध॥
त्याग बिना न कभी हो पाता प्रेमराज्यमें तनिक प्रवेश।
भुक्ति-मुक्ति, निज सुख-इच्छाका रहता नहीं तनिक-सा लेश॥
तब भगवान् स्वयं बन जाते उसके प्रियतम प्राणाराम।
जग उठती उनके मन 'रस-आस्वादन' की लालसा ललाम॥
रसमय, रसिक, रससुधा-सागर स्वयं नित्य जो हैं रसराज,
वे अतृप्त नित करते उस रसका आस्वादन, तज सब लाज॥
इसीलिये वे राधा-गोपीजनके रहते नित्य अधीन।
ऋण न चुका सकते वे उनका, नित्य मानते निजको दीन॥
राधा इधर मानती निजको, नित्य प्रेमधनकी कंगाल।
सदा सकुचती रहती निज प्रति लख प्रियतमका भाव रसाल॥
इस पवित्रतम प्रेमराज्यका रख मनमें आदर्श महान्,
मानवमात्र त्यागपथपर चल भजें नित्य रसनिधि भगवान्॥
राधा-गोपी-प्रेम मधुर पावनका यह संदेश उदार,
दुर्लभ जो अति मधुर-सुधा-भगवद्रसका शुचि पारावार॥
मानव-जीवनका हो यह बस, एकमात्र शुभ लक्ष्य पवित्र:
शुद्ध प्रेम-रस-सागरमें निमग्न रहना संतत सर्वत्र॥
राधाष्टमी-महोत्सवका है केवल यही लाभ अति श्रेष्ठ:
एकमात्र श्रीराधामाधव बन जायें जीवनके प्रेष्ठ॥

ENGLISH TRANSLATION

Pride, self-regard, arrogance, possessiveness, attachment, envy and jealousy disappear.
Renunciation, love and bliss pervade the mind, and the heart's burning ends.
No distinction remains between gain and loss, joy and sorrow, auspicious and inauspicious.
The beloved's happiness alone becomes life's nature and its sustaining support.
Everything is naturally surrendered, yet no memory of surrender remains.
Not the slightest pride survives, and undisputed humility manifests.
One finds incomparable, infinite joy in seeing the beloved profoundly happy,
yet the heart's longing to give happiness again and again only increases.
Without renunciation, not even the slightest entry into love's kingdom is possible.
Not the faintest trace of desire for enjoyment, liberation or personal happiness remains.
Then Bhagavan Himself becomes that devotee's beloved, the delight of the life-breath,
and within His mind awakens a splendid longing to relish rasa.
He is eternally filled with rasa, the connoisseur of rasa, the ocean of rasa's nectar and Rasaraja Himself;
yet, forever unsated, He casts aside all reserve and continually relishes that rasa.
This is why He remains forever subject to Radha and the gopis.
Unable to repay His debt to them, He eternally regards Himself as destitute.
Radha, meanwhile, regards Herself as forever impoverished in the wealth of love
and remains shy on seeing the beloved's nectarean feeling toward Her.
Holding the magnificent ideal of this most sacred kingdom of love within the heart,
may every human being walk the path of renunciation and eternally worship Bhagavan, the treasury of rasa.
This is the generous message of Radha and the gopis' sweet and sacred love,
the pure, boundless ocean of the rare, exquisitely sweet nectar of Bhagavan's rasa.
May the one auspicious and sacred goal of human life be
to remain always and everywhere immersed in the ocean of pure loving rasa.
This alone is the most excellent fruit of the Radhashtami festival:
may Sri Radha-Madhava alone become the supreme beloved of one's life.

ORIGINAL Hindi and Braj Bhāṣā

[६९८]

(राग भैरव - ताल कहरवा)

इन्द्रिय-सुख-इच्छासे विरहित, अतिशय मधुर कृष्ण-अनुराग।
प्रियतम-सुखमय सहज उदित, सर्वस्व त्याग मन भोग-विराग॥
नहीं कामना-लिप्सा कुछ भी, नहीं कहीं ममता-मद-मान।
केवल हृदय प्रेम-रस पूरित निर्मल निरुपम दिव्य महान॥
देना-ही-देना है जिसमें, लेनेका न कहीं कुछ काम।
उसी प्रेम-रस-आस्वादनके लोभी रहते हैं नित श्याम॥

[६९९]

(राग जंगला - ताल कहरवा)

नित्य सर्वकारण कारण हरि सर्वशक्तिमत् सर्वाधार।
सर्वाकर्षक घनीभूत चिन्मय आनन्दरूप अविकार॥
अखिलरसामृतमूर्ति, रसिक, रसराज मधुर-रस-पारावार।
महाभावरूपा राधा ह्लादिनि प्रत्यक्ष प्रेम-अवतार॥
दिव्य नित्य सौन्दर्यसुधानिधि शुचि माधुर्यरसाब्धि अपार।
स्व-सुखवासनारहित परस्पर नित्य मधुर सुखके दातार॥
बनकर आस्वादक आस्वाद्य आस्वादन करते रस-विस्तार।
स्थापित करते प्रेमराज्यका मंगलमय आदर्श उदार॥

[७००]

(राग पीलू - तीन ताल)

मिलौं न चाहें तुम कबौं, करौ भलें मति याद।
नित्य याद मोकूँ रही, छिन भर जाय न बाद॥
देउ दुःख मोकूँ अमित, करौं न कछु फरियाद।
बनी रहे मन में सदा तुम्हरी मीठी याद॥

ENGLISH TRANSLATION

[698]

(Raga Bhairava - Tala Kaharava)

Free from desire for sensory pleasure, there is an exceedingly sweet anurāga for Krishna.
It arises naturally, filled with the beloved's happiness, renouncing everything and detached from enjoyment.
There is no craving or acquisitive desire, no possessiveness, pride or self-regard anywhere.
Only the heart remains filled with loving rasa, stainless, incomparable, divine and great.
There is giving and only giving, with no business of taking anywhere.
Shyama forever longs to relish that very loving rasa.

[699]

(Raga Jangala - Tala Kaharava)

Hari is eternally the cause of every cause, omnipotent and the support of all,
all-attractive, concentrated consciousness, the changeless form of bliss.
He is the embodiment of the nectar of every rasa, the connoisseur of rasa, Rasaraja and the boundless ocean of madhura rasa.
Radha, the form of Mahabhava and the hladini potency, is the manifest incarnation of prema.
They are the divine and eternal treasury of beauty's nectar, a pure and limitless ocean of sweet rasa.
Free of desire for Their own happiness, They forever give each other sweet joy.
Becoming the relisher and the relished, They expand rasa through the act of relishing
and establish the auspicious, generous ideal of love's kingdom.

[700]

(Raga Pilu - Tina Tala)

Even if You never wish to meet me and choose not to remember me,
may I remember You forever, without forgetting for even a moment.
Give me immeasurable pain; I shall make no complaint.
May Your sweet remembrance forever remain within my heart.

ORIGINAL Hindi

[७०१]

(राग भैरवी - ताल कहरवा)

जहाँ पवित्र भाव हैं रसमय, जहाँ परस्पर निर्मल प्रेम।
वहाँ न चिन्ता-भय-विषाद कुछ, नित्य प्रकट निर्योगक्षेम॥
देना नहीं शेष है कुछ भी, नहीं प्राप्त करना कुछ शेष।
प्रिय-सुख-वाञ्छा एक, नहीं मन भुक्ति-मुक्ति-इच्छाका लेश॥
लाभ-हानि, सुख-दुःख, प्रशंसा-निन्दा, मान तथा अपमान,
रहा न कोई द्वन्द्व प्रियाप्रिय, रहती सबमें दृष्टि समान॥
करते नित्य ललित लीला प्रिय लीलामय, ले मुझको संग।
मैं भी पृथक न कभी, नित्य हूँ उनकी ही अभिन्न निज अंग॥

[७०२]

(राग भैरव - ताल कहरवा)

'सर्व-त्याग' हो गया सहज ही, होने लगा 'भजन' अविराम।
एकमात्र 'प्रियतम-सुख' ही है 'भजन' सहज सुन्दर सुखधाम॥
'कृष्ण सुखी होंगे'—इससे मैं करूँ सर्वथा 'सर्वत्याग'।
जगी नहीं 'कर्तव्य-बुद्धि', यह केवल सहज रहा 'अनुराग'॥
मेरी अब प्रत्येक क्रियामें ही रहता यह 'सहज सुभाव'।
इसीलिये 'प्रियतम-सुख' के हित उठते नये-नये नित चाव॥
लोक-वेद, तन-धर्म-कर्म सब, लज्जा-धैर्य-मान-सुख-भोग—
सहज हो गया त्याग सभीका, जबसे हुआ श्याम-सुख-योग॥
मिटे सभी—आसक्ति, वासना, ममता, आशा, काम, क्रोध।
केवल 'प्रियतम-सुख' ही प्रिय अति जीवनका रह गया सुबोध॥
मिटी सभी अनुकूल और प्रतिकूल वेदना, विस्मय-खेद।
'प्रियतम-सुख' में देश-कालका, बन्ध-मोक्षका रहा न भेद॥

ENGLISH TRANSLATION

[701]

(Raga Bhairavi - Tala Kaharava)

Where sacred feelings are filled with rasa and pure love flows mutually,
there are no anxiety, fear or sorrow, and freedom from concern for acquisition and preservation is eternally manifest.
Nothing remains to be given and nothing remains to be obtained.
There is only the wish for the beloved's happiness, without a trace of desire for enjoyment or liberation.
Gain and loss, pleasure and pain, praise and blame, honor and dishonor:
no duality of pleasant and unpleasant remains, and the vision stays equal toward all.
The beloved, the very embodiment of divine play, eternally performs graceful pastimes and takes me along.
Nor am I ever separate; I am forever the beloved's own inseparable limb.

[702]

(Raga Bhairava - Tala Kaharava)

Total renunciation arose naturally, and bhajana began to flow without interruption.
The beloved's happiness alone is bhajana, the natural, beautiful abode of joy.
"Krishna will be happy": for this alone I renounce everything completely.
No sense of duty has arisen; only natural anurāga remains.
This natural disposition now abides within my every action,
and therefore ever-new longings continually arise for the beloved's happiness.
Worldly convention, Vedic rule, bodily duties and actions, modesty, fortitude, honor, pleasure and enjoyment:
all were naturally renounced from the moment union with Shyama's happiness arose.
Attachment, craving, possessiveness, expectation, lust and anger all disappeared.
The beloved's happiness alone remains supremely dear, the clear understanding that sustains life.
Every agreeable and disagreeable pain, astonishment and grief disappeared.
Within the beloved's happiness, no distinction of place and time, bondage and liberation remains.

ORIGINAL Hindi and Braj Bhāṣā

[७०३]

(राग भैरव - ताल कहरवा)

नहीं वासना, नहीं कामना, नहीं रागमय किंचित् भोग।
श्याम-सुधा-सागर पवित्रमें नित एकत्वपूर्ण संयोग॥
जीवन-मरण, मिलन-बिछुड़नकी कभी न कोई रहती बात।
किसी बाहरी स्थितिका होता कभी न प्रिय-अप्रिय आघात॥
देश-कालसे कभी न होता किंचित् भी कदापि व्यवधान।
मिले सदा रहते, अमिलनका होता कभी न किंचित् भान॥
होता कभी न प्रेमास्पद-प्रेमी, स्वामी-सेवकका भेद।
रहता सदा अभिन्न भाव शुचि, रहता नित्य पवित्र अभेद॥

[७०४]

(दोहा)

प्रथम सीस अरपन करै, पाछे करै प्रबेस।
ऐसे प्रेमी सुजन को है प्रबेस यहि देस॥

[७०५]

(राग सोहनी - ताल दादरा)

विषय-रस नीरस सदा है, विष भरा, संतापमय।
विषय-रतिसे नित्य बढ़ता है, इसीसे शोक-भय॥
कृष्ण-पद-रति है सुधामयि दिव्य अति माधुर्यमय।
तनिक-से आस्वादसे सब दूर होते शोक-भय॥

[७०६]

(राग पीलू - ताल कहरवा)

प्रानसहित या देह कौ बिसरि जाय सब नेम।
ताही कौं जग कहत हैं पूरन प्रेमी प्रेम॥
अकथ कथा है प्रेम की, कही जात नहिं बैन।
रूप-सिंधु भरि लेत हैं, पल-प्यालनमें नैन॥
प्रेमपाश में फँसि मरै, सोई जिऐ सदाहिं।
प्रेम-मरम जाने बिना, मरि कोउ जीवत नाहिं॥

ENGLISH TRANSLATION

[703]

(Raga Bhairava - Tala Kaharava)

There is no worldly craving, no selfish desire and not the slightest attachment to enjoyment.
Within Shyama's sacred ocean of nectar there is eternal union in complete oneness.
Nothing is ever said of life and death, meeting and separation.
No external condition ever strikes as beloved or unwanted.
Place and time can never create even the slightest obstruction.
They remain forever united, with not the least awareness of non-meeting.
No distinction ever arises between the object of love and lover, master and servant.
A pure, non-different feeling forever remains, an eternally sacred unity.

[704]

(Doha)

First offer your head, and only afterward enter.
Only such a noble lover gains entrance to this realm.

[705]

(Raga Sohani - Tala Dadara)

The taste of sense objects is forever tasteless, filled with poison and torment.
Attachment to sense objects continually increases sorrow and fear.
Love for Krishna's feet is nectarean, divine and exceedingly sweet.
By tasting even a little of it, every sorrow and fear departs.

[706]

(Raga Pilu - Tala Kaharava)

When every rule concerning this body and its life-breath is forgotten,
the world calls that person's love complete and calls that person a perfect lover.
Love's story cannot be told; words cannot express it.
The eyes fill the cup of each moment with the ocean of divine form.
One who is caught in love's snare and dies thereby lives forever.
Without knowing love's secret, no one who dies can truly live.

ORIGINAL Hindi and Braj Bhāṣā

[७०७]

(तर्ज वागेश्री - ताल कहरवा)

जिसने अपने तन-मन-जीवन सौंप दिये प्रियको सानन्द।
जिसने सब अधिकार दे दिया इन्हें बरतनेका स्वच्छन्द॥
जिसको गले लगाकर प्रभुने किया समर्पण सब स्वीकार।
जिसको कहा—'प्राण तुम मेरी', क्यों वह यों अब करे विचार?
कैसे वह दुःखिया माने, क्यों समझे वह अपनेको दीन।
जिनके तन-मन, वे समझेंगे, भोगेंगे दुःख-दैन्य मलीन॥
रखें शरीर, न रखें भले ही, रखें निकट अति, रखें सुदूर।
रखते वे अपनेमें नित ही, रहते स्वयं सदा भरपूर॥
जायें कहीं, मिलें, न मिलें वे, करें सदा सब कुछ विपरीत,
झंकृत होंगे, बस, उनमें ही कर्कश-मधुर सभी संगीत॥

[७०८]

(राग तोड़ी - तीन ताल)

जाकौं प्रभु अपनो करि लीन्हों।

जाकौं चरन-सरन दे सबसौं सहज अभय कर दीन्हों॥
जाकौं हृदय लगाय कह्यो—'तू सबै भाँति जन मेरो'।
सो क्यों होय सोच-चिंता बस प्रभु चरननि को चेरो॥
जग के दुःख दोष नहिं कबहूँ, ताकौं भेंटन आवैं।
दूरहि तैं तेहि देखि सुरच्छित, दौरि सबै दुरि जावैं॥
सुर मुनि सिद्ध सुयोगी ताकौ भाग्य सराहत थाके।
अखिल विश्वपति प्रभु सुख मानत, गले लगत अति जाके॥

ENGLISH TRANSLATION

[707]

(Tune: Vageshri - Tala Kaharava)

One has joyfully entrusted body, mind and life to the beloved
and given Him unrestricted authority to use them as He wishes.
The Lord embraced that person and accepted the entire surrender,
saying, "You are My very life." Why should that person now deliberate in this way?
How can such a person consider herself miserable or think herself destitute?
Those to whom her body and mind belong will understand and bear every impure sorrow and affliction.
Whether They preserve the body or not, keep it very near or place it far away,
They forever keep it within Themselves and remain eternally full.
Wherever They go, whether They meet her or not, even if They always act in contrary ways,
every harsh and sweet strain of music will resonate only within Them.

[708]

(Raga Todi - Tina Tala)

The Lord has made that person His own.

Giving shelter at His feet, He has naturally made that person fearless of everyone.
Pressing that person to His heart, He said, "In every way you are My devotee."
How then can a servant of the Lord's feet remain under the sway of worry and anxiety?
The world's sufferings and faults never come to meet that person.
Seeing that person protected even from afar, they all run away into the distance.
Gods, sages, siddhas and accomplished yogis grow weary of praising that person's fortune,
for the Lord of the entire universe delights in holding that person close in His embrace.

ORIGINAL Hindi

[७०९]

(राग माँड - ताल कहरवा)

पूर्ण समर्पण हो सदा स्व-सुख-कामना-हीन।
गुण अनन्त दीखे सदा, मन गुण-दर्शन-लीन॥
कहीं न दीखे तनिक भी प्रियतममें कुछ दोष।
कभी न मनमें हों तनिक क्षोभ, निराशा, रोष॥
देता मैं कुछ भी नहीं, कोई उन्हें पदार्थ।
देते रहते वे सतत, यह अनुभूति यथार्थ॥
प्रियतम जो देते मुझे अवहेला, अपमान,
संकट-क्लेश महान, यह है उनका रस-दान॥
है उनकी आत्मीयता, है प्रियतमका प्रेम।
ध्वंस न हो सकता कभी, यही प्रेमका नेम॥
पल-पल बढ़ता ही रहे, पल-पल नव आनन्द।
पल-पल नित नव रस-सुधा मधुर पान स्वच्छन्द॥

[७१०]

(राग वसन्त - ताल दादरा)

देह-प्राण-मन, वस्तु-परिस्थिति, ममता-राग-कामना-मोह—
सभी समर्पण हुए सहज, हैं वहीं प्रेम शुचि सुख-संदोह॥
होता नहीं अनन्त प्रेम यह अन्तवानमें किसी प्रकार।
एक अनन्त पूर्ण प्रभुमें ही होता, बढ़ता नित्य अपार॥
कभी न होता पूर्ण प्रेम यह, कभी न आता इसका अन्त।
नित नव शुचि रस बढ़ता, बढ़ता नित नव रस-माधुर्य अनन्त॥
निज-सुख-वाञ्छा-लेश न रहता, रहता स्मृतिमें भी न विकार।
उमड़ा रहता एक नित्य सर्वत्र प्रेम-रस-पारावार॥

ENGLISH TRANSLATION

[709]

(Raga Manda - Tala Kaharava)

May surrender be complete and forever free of desire for personal happiness.
May infinite virtues always be seen and the mind remain absorbed in beholding them.
May not the slightest fault ever be seen in the beloved,
and may not the least agitation, disappointment or anger ever arise in the mind.
I give the beloved nothing, no object whatever;
the beloved continually gives everything: this is the truthful experience.
The neglect, dishonor, grave adversity and pain the beloved gives me
are gifts of rasa from the beloved.
This is the beloved's intimacy; this is the beloved's love.
It can never be destroyed, for this is love's rule.
May it increase from moment to moment, with new joy at every moment,
freely drinking the ever-new, sweet nectar of rasa at every moment.

[710]

(Raga Vasanta - Tala Dadara)

Body, life-breath, mind, possessions, circumstances, possessiveness, attachment, desire and delusion:
where all are naturally surrendered, there alone is love, the pure abundance of happiness.
This infinite love cannot arise in anything finite in any way.
It arises only in the one infinite and perfect Lord, where it grows eternally without bound.
This love is never finished and never reaches an end.
Ever-new pure rasa grows, and the infinite sweetness of rasa increases forever.
Not a trace of desire for personal happiness remains, nor does any distortion survive even in memory.
One eternal and all-pervading ocean of loving rasa continually surges everywhere.

ORIGINAL Hindi and Braj Bhāṣā

मिट जाते सब द्वन्द्व, शेष रह जाते केवल प्रियतम एक।
प्रेम-सुधा-रस-आस्वादन-रत, आत्मलीन कर सभी अनेक॥

[७११]

(राग पीलू - ताल कहरवा)

निज सुख वांछा नैकु नहिं, नहिं मन भोगासक्ति।
प्रिय-पद-रति अति बढ़त नित, सुचि प्रिय-सुख-अनुरक्ति॥
नित नव मधुमय मिलन-सुख, नित नव रस-उल्लास।
नित नव-नव प्रिय-सुख-करन, सरब-समरपन रास॥
नित नव निरमल बिधु-बदन, नित नव कला-कलाप।
नित नव मुरली-धुनि मधुर, नित नव रस-आलाप॥
नित अनन्य ममता नवल, नित नव रस-बिस्तार।
नित प्रियतम-सुख-लालसा, अनुदिन बढ़त अपार॥

[७१२]

(राग परज - ताल कहरवा)

मिले नेत्र नेत्रोंमें जाकर, श्रवण मिले श्रवणोंमें सत्य।
मिलीं अन्य इन्द्रिय सारी प्रियके इन्द्रिय-समूहमें नित्य॥
हृदय हृदयमें मिला, समाये प्राण सदा प्रियतमके प्राण।
एकरूप हो गये, रहा रंचक भी नहीं भिन्नता-भान॥
किसको कौन समर्पित, किसमें कौन हुआ कब कैसे लीन।
प्रियतम है या प्यारी, कौन बताये यह सुधि-बुधिसे हीन॥

[७१३]

(राग जंगला - ताल कहरवा)

जिससे परम सुखी हों मेरे एकमात्र वे परम प्रेष्ठ,
वही धर्म है, वही कर्म है, वही एक कर्तव्य श्रेष्ठ॥
फिर चाहे वह चिर बन्धन हो, हो चाहे तुरंत ही मोक्ष,
हो चाहे अज्ञान तमोमय, हो फिर भले ज्ञान अपरोक्ष॥

ENGLISH TRANSLATION

Every duality disappears and only the one beloved remains,
absorbed in relishing love's nectarean rasa and drawing the many into the Self.

[711]

(Raga Pilu - Tala Kaharava)

There is not the slightest desire for personal happiness, nor attachment to enjoyment in the mind.
Love for the beloved's feet continually increases, together with pure devotion to the beloved's happiness.
Ever-new honeyed joy of union, ever-new exhilaration of rasa;
ever-new acts for the beloved's happiness, the rasa of complete surrender.
The spotless moonlike face is ever new, with ever-new displays of art and grace;
the flute's sweet melody is ever new, as are the exchanges of rasa.
Exclusive possessiveness is forever fresh, and rasa forever newly expands.
Longing for the beloved's happiness grows boundlessly day after day.

[712]

(Raga Paraja - Tala Kaharava)

The eyes entered and merged with the beloved's eyes, and hearing truly merged with the beloved's hearing.
All the other senses eternally merged within the entire company of the beloved's senses.
Heart merged with heart, and life-breath forever entered the beloved's life-breath.
They became one form, with not even the slightest awareness of difference remaining.
Who offered whom, and who became absorbed in whom, when and how?
Is this the beloved or the beloved girl? Who, bereft of ordinary awareness, can say?

[713]

(Raga Jangala - Tala Kaharava)

Whatever makes my one supremely beloved Lord utterly happy
is dharma, is action and is the one highest duty,
whether it brings lasting bondage or immediate liberation,
whether it brings dark ignorance or direct knowledge.

ORIGINAL Hindi

हो अनन्तकालीन स्वर्गसुख, चाहे नरक-यन्त्रणा घोर।
हो अशान्तिके बादल छाये, चाहे नित्य शान्ति सब ओर॥
हो अतिशय दारिद्र्य भले, हो चाहे अतिशय भोग-विलास।
हो चाहे कर्मोंका जीवन, चाहे पूर्ण कर्म-संन्यास॥
बन्ध-मोक्ष, अज्ञान-ज्ञानसे, स्वर्ग-नरकसे नहिं सम्बन्ध।
रहा न भोगैश्वर्य, परम दारिद्र्य घोरका कुछ भी बन्ध॥
नहीं किसीमें राग तनिक भी, नहीं किसीसे भी वैराग्य।
प्रियतमका, बस, एकमात्र सुख ही मेरा जीवन, सौभाग्य॥

[७१४]

(राग भीमपलासी - ताल कहरवा)

नहीं मिलनमें तृप्ति, कभी अमिलनमें है न अभाव कभी।
हुए एकरस नित्य प्रेम-सरितामें भावाभाव सभी॥
हर वियोगमें हर क्षणमें होता यह अतुलनीय अनुभव:
कभी दो नहीं हुए आजतक, कभी न होने हैं सम्भव॥
नित्य एक हैं, नित्य मिलन है, है रस-पारावार अनन्त।
मिलन कहाँ कैसा, जब होता कभी न नित्य-मिलनका अन्त॥
मिलनानन्द विलक्षण पैदा कर देता फिर मिलनोन्माद।
दो बन जाते तुरत, प्रतिक्षण बढ़ता मधुमय रस-आस्वाद॥
होती नहीं कदापि तृप्ति, बढ़ती रहती रस-प्यास अपार।
यही चाहते—बने रहें दो, बहती रहे सदा रस-धार॥
करते रहें पान रस मधुमय, दुर्लभ, दिव्य नित्य अविराम।
हो न कल्पना भी वियोगकी, रहे नित्य संयोग ललाम॥
यों बहती रसमयी मधुर अति संतत प्रेम-नदी पावन।
विप्रलम्भ संयोग मनोहर तट इसके दो मनभावन॥

ENGLISH TRANSLATION

Whether it brings heavenly pleasure lasting for eternity or the terrible torment of hell,
whether clouds of unrest gather or eternal peace extends everywhere,
whether there is extreme poverty or abundant luxury and enjoyment,
whether life is filled with action or there is complete renunciation of action:
I have no relation to bondage or liberation, ignorance or knowledge, heaven or hell.
Neither the splendor of enjoyment nor the bonds of dreadful poverty remain.
I have not the slightest attachment to anything, nor aversion toward anything.
The beloved's happiness alone is my life and good fortune.

[714]

(Raga Bhimapalasi - Tala Kaharava)

There is no satisfaction in union, yet in non-meeting there is never any lack.
Presence and absence have become one rasa in the eternal river of love.
In every separation and at every moment, this incomparable experience arises:
They have never been two, and can never possibly become two.
They are eternally one, eternally united, an infinite ocean of rasa.
What union could there be when eternal union never ends?
Yet the extraordinary bliss of union creates a fresh madness for meeting.
They immediately become two, and the honeyed relish of rasa increases at every moment.
There is never satisfaction; an immeasurable thirst for rasa continually grows.
They desire only to remain two, so that the current of rasa may flow forever.
May They eternally and ceaselessly drink that honeyed, rare and divine rasa.
May not even the thought of separation arise; may splendid union remain forever.
Thus the sacred river of love flows continuously, exceedingly sweet and filled with rasa.
Vipralambha and union are its two charming and delightful banks.

ORIGINAL Hindi and Braj Bhāṣā

[७१५]

(राग परज - ताल कहरवा)

लग जाती है होड़ परस्पर प्रेमी-प्रेमास्पदमें शुद्ध।
देते सुख-सम्मान परस्पर, करते हठ अविरुद्ध विरुद्ध॥
तुम आरोगो, मैं लूँ पीछे अधरामृतयुत महाप्रसाद।
आता उसमें मुझे विलक्षण परम मधुरतम दिव्य स्वाद॥
मुँहमें रख, रस ले, निज रस भर, दो तुम मुझे चबाया पान।
पाऊँ मैं अति मधुर, मनोहर रस उसमें विरहित उपमान॥
तुम बैठो, मैं करूँ तुम्हारा निज हाथों सुन्दर शृंगार।
निज कर चुन सुरभित सुमनोंका गूँथ तुम्हें पहनाऊँ हार॥
मान करो तुम, तुम्हें मनाऊँ मैं, कर अति विनीत मनुहार।
तुम पौढ़ो, मैं पग चाँपूँ, मैं करूँ सुशीतल सुखद बयार॥

[७१६]

(राग भूपाली - तीन ताल)

प्रेम-रस-सागर नागरि राधा।

चरन चारु नख-चंद्र-चंद्रिका हरत सकल तम-बाधा॥
सुमिरत तुरत जरत बहु जनमनि के अगनित अपराधा।
मिलत प्रेम-पीयूष सुदुरलभ, सफल सकल सुचि साधा॥

[७१७]

(राग सारंग - तीन ताल)

धन्य-धन्य ब्रजकी नर-नारी।

जिन्हके आँगन नाचत नित-प्रति मोहन करतल दै दै तारी॥
परम प्रिया मनमोहनजूकी प्रेमपगी रस-विषय गँवारी।
जिन्हके हाथ खात माखन दधि, लाड़ लड़ावत दे दे गारी॥

ENGLISH TRANSLATION

[715]

(Raga Paraja - Tala Kaharava)

A pure loving contest begins between lover and beloved.
They give each other happiness and honor, each lovingly insisting in contrary yet unobstructive ways.
You eat first, and afterward I shall receive the maha-prasada infused with the nectar of Your lips.
Within it I taste an extraordinary, divine sweetness beyond compare.
Place the betel in Your mouth, relish it, fill it with Your own rasa, then give it to me after chewing.
Within it I shall taste an incomparable rasa, exceedingly sweet and enchanting.
You sit while I adorn You beautifully with my own hands.
With my own hand I shall pick fragrant flowers, weave a garland and place it upon You.
You assume māna and I shall appease You with the humblest entreaties.
You recline while I massage Your feet and fan You with a cooling, comforting breeze.

[716]

(Raga Bhupali - Tina Tala)

Radha, the graceful lady, is the ocean of loving rasa.

The moonlight from the moons of Her lovely toenails dispels every obstruction of darkness.
Remembering Her instantly burns the countless offenses of many births.
The exceedingly rare nectar of love is obtained, and every pure spiritual practice becomes fruitful.

[717]

(Raga Saranga - Tina Tala)

Blessed, blessed are the men and women of Vraja,
in whose courtyards Mohana dances every day, clapping His hands to the rhythm.
The rustic cowherd women, steeped in love and rich with rasa, are most dear to Manamohana.
From their hands He eats butter and yogurt, while they fondle Him and lovingly scold Him.

ORIGINAL Hindi and Braj Bhāṣā

मुरली-धुनि सुनि भागति सगरी लोक-लाज गृह काज बिसारी।
चाहत चरन-धूलि नित तिन्हकी दीन अकिंचन प्रेम-भिखारी॥

[७१८]

(तर्ज लावनी - ताल कहरवा)

जितना-जितना मनसे आत्मसुखेच्छाका होता है त्याग,
उतना-उतना ही विशुद्ध बनता जाता मनका अनुराग॥
फिर केवल प्रियतम-सुखकी ही एक अभीप्सा उठती जाग,
फिर केवल वह प्रियसुखका ही साधन बन रहता बड़भाग॥
स्तुति-निन्दा, शुभ-अशुभ, प्रियाप्रिय, लाभ-अलाभ, मान-अपमान,
बन्धन-मोक्ष, नरक-सुरपतिगृह हो जाते सब द्वन्द्व समान॥
एकमात्र प्रियतम-सुख जीवन, एकमात्र प्रियतम भगवान।
राधा-गोपीजनका पावन दुर्लभ यही स्वरूप महान॥

[७१९]

(राग भैरव - तीन ताल)

'मेरे साथ विहार करें प्रिय, मुझको सुखी करें भगवान'—
गोपी मनमें कभी न होती, ऐसी चाह जान-अनजान॥
'राधा सँग श्यामकी क्रीड़ा चलती रहे सदा अविरोध'—
निज क्रीड़ासे कोटि गुणा होता है गोपीको सुख-बोध॥

[७२०]

(राग वागेश्री - तीन ताल)

सकल साधनोंकी फलरूपा त्याग-प्रेमकी मूर्ति।
भुक्ति-मुक्ति-इच्छासे विरहित माधव-इच्छा-पूर्ति॥
परम शुद्ध सेवाका रखतीं ये आदर्श महान।
प्रिय-सुखैक-इच्छारूपा, इनके लोभी भगवान॥

ENGLISH TRANSLATION

Hearing the flute's melody, they all run forth, forgetting social shame and household work.
This destitute, possessionless beggar for love forever longs for the dust of their feet.

[718]

(Tune: Lavani - Tala Kaharava)

To the degree that desire for personal happiness is renounced within the mind,
the mind's anurāga becomes increasingly pure.
Then one longing alone awakens: the beloved's happiness.
The fortunate lover becomes solely an instrument of that happiness.
Praise and blame, auspicious and inauspicious, pleasant and unpleasant, gain and loss, honor and dishonor,
bondage and liberation, hell and Indra's heaven all become equal pairs of opposites.
The beloved's happiness alone is life, and Bhagavan alone is the beloved.
This is the sacred, rare and exalted nature of Radha and the gopis.

[719]

(Raga Bhairava - Tina Tala)

"May my beloved sport with me; may Bhagavan make me happy":
such a wish never arises within a gopi's mind, knowingly or unknowingly.
"May Shyama's play with Radha continue forever without obstruction":
this gives a gopi millions of times more happiness than her own play with Him.

[720]

(Raga Vageshri - Tina Tala)

They are the fruit of every spiritual practice, the embodiment of renunciant love,
free from desire for enjoyment or liberation and devoted to fulfilling Madhava's wish.
They establish the magnificent ideal of supremely pure service.
They are the very form of the sole desire for the beloved's happiness, and Bhagavan longs for them.

ORIGINAL Hindi and Braj Bhāṣā

प्रेम-रसाम्बुधि इनमें पावन उठती लहर अपार।
दिव्य रासलीला करते हरि इनके संग उदार॥

[७२१]

(राग मालव - तीन ताल)

गोपिन की उपमा, बस, गोपी।

गोपीरूप-ओप शुचि अनुपम अति केवल गोपिन ही ओपी॥
जो रस-रूप आप, जाके रस सुर-ऋषि-मुनि पावत रस सोपी।
गोपिन-रस-आस्वादन हित प्रभु बिरच्यौ मन, मरजादा लोपी॥
जिन के लीला-चरित ललित लखि चकित नमत दुर्वासा कोपी।
जिन के पद-रज-कन-परसन हित ऊधौ बन्यौ चहत जड़ चोपी॥
सर्वातीत अमन नित मन-रचिता महँ मधुर मनोरथ छोपी।
मिल्यौ चहत जिन सौं बिह्वल ह्वि, धन्य-धन्य, जय-जय सो गोपी॥

[७२२]

(राग धनाश्री - तीन ताल)

गोपीजन की महिमा अतुलित।

जिनके भाव लहन कौं तरसत वेद-ऋचा नित ऋषि-मुनि तप-रत॥
विमल ब्रह्मविद्या तप करि गोपिन सम चहत प्रीति अति पावन।
जासों मिलत ब्रह्म पर-सौं-पर, रसमय मधुर रूप मनभावन॥
सदा प्रेम-परवश जिनके हरि, राखत मन जिन कौं अति आदर।
सदा रहत जिनके ढिग बरबस, चहत न रहन छाड़ि तिन छिनभर॥
बस्यो रहत मन-प्रान नयन महँ बनि तिन के मन-प्रान-पुतरि दृग।
रास-विलास करत नित रसमय, भूलि सकल भगवत्ता अग-जग॥

ENGLISH TRANSLATION

Within them, boundless sacred waves rise from the ocean of loving rasa.
Generous Hari performs the divine rasa-lila in their company.

[721]

(Raga Malava - Tina Tala)

Only a gopi can serve as the comparison for a gopi.

The pure and incomparable splendor of the gopis' form has been adorned by the gopis alone.
He who is Himself the form of rasa, from whose rasa gods, seers and sages receive their portion, created a mind to relish the gopis' rasa and abandoned every boundary.
Even the irascible Durvasa beholds their graceful divine acts in wonder and bows.
To touch a particle of dust from their feet, Uddhava wished to become an inert shrub.
The Lord beyond all and beyond mind, the eternal maker of mind, conceals sweet longings within it.
Overwhelmed, He longs to meet them. Blessed, blessed, all victory to those gopis!

[722]

(Raga Dhanashri - Tina Tala)

The glory of the gopis is incomparable.

The Vedic hymns, seers and sages absorbed in austerity eternally long to attain their bhāva.
Pure knowledge of Brahman performs austerity, desiring love as sacred as the gopis' love, through which one encounters Brahman beyond the beyond in a charming, sweet form filled with rasa.
Hari remains forever subject to their love and holds them in the highest regard within His mind.
He stays irresistibly near them and does not wish to leave them for even a moment.
He dwells in their minds, life-breaths and eyes as their mind, their life and the pupils of their eyes.
Filled with rasa, He eternally enjoys the rasa dance, forgetting all divine majesty over the moving and unmoving world.

ORIGINAL Hindi and Braj Bhāṣā

[७२३]

(राग खमाज - तीन ताल)

गोपिन पटतर नहिं सुरनारी।

सबहि नचावनहार स्वयं हरि नाचे जिन सँग दै करतारी।
सफल भई जिनकी सब इंद्रिय, पाइ परस निज मन अनुहारी॥
मन-मति भए धन्य अपने महँ, निरखि निरंतर बसे मुरारी।
नयन-सरोज बसे नित बनि मधु-मधुकर-रूप मदन-मद-हारी॥
श्रवननि बसे नित्य मुरली-धुनि, स्वर-लहरी निज जन सुखकारी।
बसे नासिका गंध मधुर सुंदर सजि करत सबहि मतवारी॥
रसना बसे अन्न बनि रुचिकर, मधुर, मनोहर, सुचि, मनहारी।
सकल अंग सुख दैन, सबन्हि के अंग परस निज मादनकारी॥
करि संस्परस, भोग्य बन सब के, तन-मन सफल किए नित झारी॥
गोपी-जन-मन-प्रेम-रसास्वादन हित प्रेमविवश गिरधारी।
रहत नित्य ललचात मनहिं मन, लहत परम सुख सुख-आधारी॥

[७२४]

(राग भैरवी - ताल कहरवा)

जिसकी कहीं न कोई तुलना, जिसका कहीं न कुछ उपमेय।
सर्वरहित जो सदा सर्वमय, सर्वातीत सर्वपर श्रेय॥
जिसकी सत्ता, चेतनता, आनन्दरूपता अमित अनन्त।
निज स्वरूप-महिमामें स्थित जो, जिसमें सबका उद्भव-अन्त॥
वही अचिन्त्यानन्त अनिर्वचनीय दिव्य माधुर्याधार,
नाच रहा ब्रज-धूल-धूसरित प्रेम-सुधा-रस-पारावार॥

[७२५]

(राग भैरव - ताल कहरवा)

कृष्ण-प्रियतमा राधा रानी हों लीला-सुखसे सम्पन्न।
होता इससे ही उनके मन अतुलानन्द अमित उत्पन्न॥

ENGLISH TRANSLATION

[723]

(Raga Khamaja - Tina Tala)

No celestial woman is equal to the gopis.

Hari Himself, who makes everyone dance, dances with them, clapping His hands.
All their senses become fulfilled by attaining the touch that delights their hearts.
Mind and understanding become blessed within themselves by continually beholding Murari dwelling there.
He forever dwells in their lotus eyes as a honeybee drinking honey, the destroyer of the pride of Cupid.
The flute's melody and its waves of sound, which delight His own devotees, eternally dwell within their ears.
His beautiful sweet fragrance dwells within their nostrils, delighting and intoxicating everyone.
As delicious food He dwells upon their tongues, sweet, enchanting, pure and captivating.
He gives joy to every limb, while the touch of each other's limbs awakens divine passion.
Through intimate contact, becoming the object of their loving enjoyment, He continually fulfills every body and mind.
Overcome by love and eager to relish the loving rasa in the gopis' hearts,
Giridhari forever longs inwardly and gains supreme happiness, though He is Himself the source of happiness.

[724]

(Raga Bhairavi - Tala Kaharava)

Nothing anywhere compares with Him, and nothing anywhere can serve as His likeness.
Forever free of everything yet pervading everything, beyond all and the highest good above all,
His existence, consciousness and nature as bliss are measureless and infinite.
He abides in the majesty of His own nature, within whom everything arises and ends.
That very inconceivable, infinite and indescribable foundation of divine sweetness,
the boundless ocean of love's nectarean rasa, dances covered in the dust of Vraja.

[725]

(Raga Bhairava - Tala Kaharava)

May Queen Radha, Krishna's beloved, be filled with the happiness of divine play.
From this alone immeasurable, boundless bliss arises within their hearts.

ORIGINAL Hindi

नहीं चाहतीं लीला-सुख वे सखि-मंजरी कृष्णके संग।
इसी त्यागमय परमभावसे पूर्ण नित्य उनके सब अंग॥
कृष्ण-प्रेम-लतिका हैं राधा, सखि सब उसके पल्लव-फूल।
लीलामृतसे लता सींचते जब हो कृष्ण परम अनुकूल॥
राधा-लता प्राप्त करती तब जो आनन्द स्वयं स्वच्छन्द,
पातीं पत्र-पुष्प मंजरियाँ उससे कोटिगुना आनन्द॥

[७२६]

(राग बहार - ताल कहरवा)

पूर्ण त्यागमय सर्वसमर्पणका जिनके अनन्य अभिलाष।
निज-सुख-वाञ्छा-लेश-गन्धका त्याग, सहज मन परमोल्लास॥
प्रियतम-सुख ही एकमात्र है जिनके जीवनका आनन्द।
पूर्णानन्द ममत्व नित्य प्रियतम-पद-पंकज में स्वच्छन्द॥
प्रियतम मनसे जिनका मन है, प्रियतम प्राणोंसे हैं प्राण।
प्रियतम सेवारत नित श्रवणेन्द्रिय, त्वग्-दृग-रसना-घ्राण॥
नित्य कृष्ण-सेवा-रसरूपा, सर्वसद्गुणोंकी जो खान।
सर्वसुखोंके दाता को भी देती अहंरहित सुख-दान॥
ऐसी प्रियतम-सुख-स्वरूपिणी, कृष्ण गतात्मा निरहंकार,
गोपीजन, है भरा हृदय शुचि प्रेम-सुधारस पारावार॥
जिनके पावन प्रेमामृत-रस-आस्वादनके हित भगवान
शरद-निशाओंमें मधु मन कर निर्मित रचते रास-विधान॥
पुण्यमयी उन गोपीजनके पदरजमें सतकोटि प्रणाम,
जिसे चाहते उद्धव बनकर लता-गुल्म औषधि अभिराम॥

ENGLISH TRANSLATION

The sakhis and manjaris do not desire the happiness of divine play with Krishna for themselves.
Every limb of their being is eternally filled with this supreme mood of renunciation.
Radha is the creeper of love for Krishna, and all the sakhis are its leaves and flowers.
When Krishna is supremely favorable and waters the creeper with the nectar of divine play,
whatever bliss the Radha creeper freely receives,
its leaves, flowers and buds receive millions of times more.

[726]

(Raga Bahara - Tala Kaharava)

Their exclusive longing is total surrender made entirely of renunciation.
They have abandoned even the faintest scent of desire for personal happiness, while supreme joy arises naturally in the mind.
The beloved's happiness alone is the delight of their lives.
Their complete bliss is free, eternal possessiveness toward the beloved's lotus feet.
Their minds exist through the beloved's mind and their life-breath through the beloved's life-breath.
Their hearing, touch, sight, taste and smell remain eternally engaged in serving the beloved.
They are the eternal form of the rasa of Krishna's service and a treasury of every virtue.
Free of ego, they give happiness even to the giver of every happiness.
Such gopis embody the beloved's happiness, have offered their selves to Krishna and are without ego;
their pure hearts are filled with a boundless ocean of love's nectarean rasa.
To relish the nectar of their sacred love, Bhagavan
sweetens the autumn nights and establishes the rasa dance.
Hundreds of millions of obeisances to the dust of those holy gopis' feet,
which Uddhava longed to attain by becoming a beautiful creeper, shrub or healing herb.

ORIGINAL Hindi

[७२७]

(लावनी पहली तर्ज - ताल कहरवा)

कामगन्धसे शून्य सर्वथा, निज सुखकी इच्छासे हीन।
कृष्ण-सुखेच्छा ही जीवन है, नित्य कृष्ण-सुख-दर्शन-लीन॥
कृष्ण प्रेमरस-सार-विनिर्मित है उनका अति दिव्य शरीर।
नव-नव कृष्णसुखाभिलाषसे रहता उनका चित्त अधीर॥
यदि श्रीकृष्ण सुखी हों तो अति दुःख उन्हें हों अति सुखरूप।
दुःखोदधिमें रहकर भी वे सुखका अनुभव करें अनूप॥
निजसुख-वाञ्छा-लेश न उनके, मनमें तनिक न काम-विकार।
तो भी कृष्णसुखेच्छासे वे करतीं निज सुखको स्वीकार॥
सुख-उपभोग कालमें भी वे नहीं भूलतीं प्रिय-सुख-काम।
इसीलिये वे निज सुखमें नित रहतीं अनासक्त, निष्काम॥
गमन-आगमन, शयन-जागरण, वस्त्राभूषण, तन-शृंगार,
सभी कृष्णसुख-हेतु, प्रेम-रसपूर्ण नित्य आहार-विहार॥
यदि श्रीकृष्ण सुखी होते हों, उनमें देख क्रोध, मद, मान,
तो वे अति उल्लास सहित करती हैं क्रोध, महामद, मान॥
रूठ बैठतीं, परुष बोलतीं, करतीं तिरस्कार-अपमान,
लोक-वेदसे कभी न डरतीं, यदि सुख पाते प्रिय भगवान॥
है आसक्ति कृष्ण-सुखमें अति, है मन अमित कृष्ण-सुख-काम।
कृष्ण-सुखेच्छामय जीवन है, परम पवित्र दिव्य सुखधाम॥
भुक्ति-मुक्ति की नहीं पिशाची इच्छाका उनके मन बीज।
प्रेमानन्द-सुधा-रसमय दुर्लभ नित रस-समाधि निर्बीज॥
परम रम्य, शुचि, दिव्य, अहंकी चिन्तासे विरहित नित धन्य,
सुर-मुनि-दुर्लभ, कृष्ण-प्रेम-रसमय यह 'गोपीप्रेम' अनन्य॥

ENGLISH TRANSLATION

[727]

(First Lavani Tune - Tala Kaharava)

Utterly free of lust's scent and devoid of desire for personal happiness,
their life is the desire for Krishna's happiness, forever absorbed in beholding His joy.
Their exceedingly divine bodies are fashioned from the essence of Krishna's loving rasa.
Ever-new longings for Krishna's happiness keep their hearts restless.
If Sri Krishna is happy, even intense suffering becomes intense joy for them.
Though dwelling in an ocean of sorrow, they experience incomparable happiness.
They have not a trace of desire for personal happiness and not the slightest distortion of lust in the mind,
yet for the sake of Krishna's happiness they accept happiness that comes to themselves.
Even while experiencing happiness, they do not forget the wish for the beloved's joy.
Therefore they remain forever detached from and desireless toward their own happiness.
Coming and going, sleeping and waking, clothing and ornaments, bodily adornment,
food and recreation are all eternally filled with loving rasa and undertaken for Krishna's happiness.
If Sri Krishna takes pleasure in seeing anger, exhilaration or māna in them,
they display anger, great exhilaration and māna with immense delight.
They sit in a sulk, speak harshly and show disregard and dishonor,
never fearing social convention or Vedic rule if the beloved Bhagavan gains happiness thereby.
Their attachment to Krishna's happiness is intense, and the mind's longing for His happiness is immeasurable.
Their life is made of desire for Krishna's happiness, a supremely sacred divine abode of joy.
Not even the seed of the demonic wish for enjoyment or liberation exists in their minds.
Their rare and perpetual absorption in rasa is seedless, filled with the nectarean rasa of love's bliss.
Supremely lovely, pure, divine and forever blessed, free of concern for ego,
this exclusive gopī love, filled with Krishna's loving rasa, is rare even for gods and sages.

ORIGINAL Hindi

[७२८]

(राग वागेश्री - ताल कहरवा)

निज-सुख-काम-गन्धका जिनमें किंचित् भी न कल्पना-लेश।
प्रेम-दिनेश प्रकट रहता नित, मिटा काम-तम, रहा न शेष॥
जिनके कर्म, विचार—सभीसे सदा एक प्रियतम-सुख-भाव।
सुखमय प्रिय-मुख-दर्शनका नित नया-नया उठता मन चाव॥
ऐसी कृष्ण-सुखैकस्वरूपा, कृष्ण-मानसा प्रेमागार,
चरण-कमलमें मुझे स्थान दें, करें कृपा-रस-वृष्टि अपार॥

[७२९]

(राग जंगला - ताल कहरवा)

श्रीराधा श्रीकृष्ण नित्य ही परम तत्त्व हैं एक अनूप।
नित्य सच्चिदानन्द प्रेमघन-विग्रह उज्ज्वलतम रसरूप॥
बने हुए दो रूप सदा लीला-रस करते आस्वादन।
नित्य अनादि-अनन्त काल लीलारत रहते आनन्दघन॥
कायव्यूहरूपा राधाकी हैं अनन्त गोपिका ललाम।
इनके द्वारा लीला-रस-आस्वादन करते श्यामा-श्याम॥
कृष्ण, राधिका, गोपी-जन—तीनोंका लीलामें संयोग।
एक तत्त्व ही, तीन रूप बन, करता लीला-रस-सम्भोग॥
परम तत्त्व श्रीकृष्ण नित्य हैं अनुपम सत्-चित्-आनन्दघन।
सत् संधिनि, चित् चिति, आह्लादिनि है आनन्दशक्ति रसघन॥
आह्लादिनि स्वयं 'राधिका', संधिनि बनी नित्य 'श्रीवृन्दावन'।
बनी 'योगमाया', चिति करती रसलीलाका आयोजन॥
राधा स्वयं बनी हैं ब्रजमें गोपरमणियाँ अति अभिराम।
लीला-रसके क्षेत्र-पात्र बन, यों लीलारत श्यामा-श्याम॥

ENGLISH TRANSLATION

[728]

(Raga Vageshri - Tala Kaharava)

Within them not even the slightest conception or trace of the scent of desire for personal pleasure exists.
The sun of love remains forever manifest, having erased the darkness of lust without remainder.
Their actions and thoughts always express the one feeling of the beloved's happiness.
Ever-new longing arises within the mind to behold the beloved's joyful face.
May these embodiments of Krishna's happiness, whose minds belong to Krishna and who are abodes of love,
give me a place at their lotus feet and shower boundless rasa of grace upon me.

[729]

(Raga Jangala - Tala Kaharava)

Sri Radha and Sri Krishna are eternally one incomparable supreme reality,
the eternal condensed form of existence, consciousness, bliss and love, the most radiant embodiment of rasa.
Appearing as two forms, They forever relish the rasa of divine play.
The condensed form of bliss remains absorbed in divine play throughout beginningless, endless time.
The countless splendid gopis are bodily expansions of Radha.
Through them Radha and Shyama relish the rasa of divine play.
Krishna, Radhika and the gopis join within the divine play:
the one reality assumes three forms and enjoys the rasa of lila.
The supreme reality Sri Krishna is eternally the incomparable condensation of existence, consciousness and bliss.
Existence is sandhini, consciousness is citi, and hladini is the condensed power of bliss and rasa.
Hladini Herself is Radhika; sandhini eternally becomes Sri Vrindavana;
and citi becomes Yogamaya, arranging the rasa-lila.
Radha Herself becomes the exceedingly charming cowherd women of Vraja.
Becoming the field and vessels of lila rasa, Radha and Shyama thus remain absorbed in divine play.

ORIGINAL Hindi

ब्रजसुन्दरी प्रेमकी प्रतिमा, कामगन्धसे मुक्त, महान।
केवल प्रियतमके सुख-कारण, करती सदा प्रेम-रस-दान॥
लोक-लाज, कुल-कान, निगम-आगम, धन, जाति-पाँति, यश, गेह,
भुक्ति-मुक्ति सब परित्याग कर करतीं प्रियसे सहज सनेह॥
इन्द्रिय-सुखकी मलिन कामना है अति निन्दित कलुषित काम।
मोक्षकाम-कामी ऊँचे साधक भी नहीं पूर्ण निष्काम॥
काम सदा तमरूप, अन्धतम नरकोंका कारण सविशेष।
प्रेम सुनिर्मल हरि-रस-पूरित परम ज्योतिर्मय शुभ दिनेश॥
जिसको नहीं मुक्तिकी इच्छा, जिसे नहीं बन्धनका भान,
केवल कृष्ण-सुखेच्छा-हित जिसके सब धर्म-कर्म, मति-ज्ञान॥
ऐसे गोपी-जन-मनमें लहराता प्रेम-सुधा-सागर।
इसीलिये रहते उसमें नित मग्न रसिकमणि नटनागर॥

[७३०]

(राग भैरवी - ताल कहरवा)

प्रथम साधना है इसकी—इन्द्रिय-भोगोंका मनसे त्याग।
हरिकी प्रीति बढ़ानेवाले सत्कर्मोंमें अति अनुराग॥
कठिन काम-वासना-पापका करके पूरी तरह विनाश,
दम्भ-दर्प, अभिमान-लोभ-मद, क्रोध-मानका करके नाश॥
परचर्चाका परित्याग कर, विषयोंका तज सब अभिलाष।
मधुमय चिन्तन नाम-रूपका, मनमें प्रभुपर दृढ़ विश्वास॥
हरि-गुण-श्रवण, मनन लीलाका, लीला-रसमें रति निष्काम।
प्रियतम-भाव सदा मोहनमें, प्रेम-कामना शुचि, अभिराम॥
सर्व-समर्पण करके हरिको, भोग-मोक्षका करके त्याग।
हरिके सुखमें ही सुख सारा, हरिचरणोंमें ही अनुराग॥

ENGLISH TRANSLATION

The beauties of Vraja are great embodiments of love, free from the scent of lust.
Solely for the beloved's happiness, they forever give loving rasa.
Social shame, family custom, scripture and tradition, wealth, caste and status, fame and home, enjoyment and liberation: renouncing all, they naturally love the beloved.
Impure desire for sensory pleasure is deeply condemned, polluted lust.
Even elevated seekers who desire liberation are not fully free of desire.
Lust is forever dark and a particular cause of the blindest hells.
Love is perfectly pure, filled with Hari's rasa, the supremely radiant auspicious sun.
One who has no wish for liberation and no awareness of bondage,
whose duties, actions, understanding and knowledge exist solely for Krishna's happiness:
within the minds of such gopis surges the ocean of love's nectar.
This is why Natanagara, the jewel among connoisseurs of rasa, remains eternally immersed within it.

[730]

(Raga Bhairavi - Tala Kaharava)

The first practice on this path is to renounce sensory enjoyment within the mind
and become deeply attached to virtuous actions that increase love for Hari.
Completely destroy the grievous sin of lustful craving,
and eradicate hypocrisy, vanity, ego, greed, intoxication, anger and māna.
Abandon discussion of others and relinquish every desire for sense objects.
Sweetly contemplate the divine name and form, holding firm faith in the Lord within the mind.
Hear Hari's virtues, reflect upon His lila and love lila rasa without selfish desire.
Keep the beloved mood forever in Mohana, with a pure and charming longing for prema.
Surrender everything to Hari and abandon enjoyment and liberation.
Find all happiness in Hari's happiness and all attachment at Hari's feet.

ORIGINAL Hindi and Braj Bhāṣā

भोग-मोक्ष-रुचि-रहित परम जो अन्तरंग हरिप्रेमी संत,
उनका विमल संग, उनकी ही रुचिमें निज रुचिका कर अन्त॥
पावन प्रेमपंथके साधक करते फिर लीला-चिन्तन।
श्यामा-श्याम-कृपासे फिर वे कर पाते लीला-दर्शन॥
गोपी-भाव समझकर फिर वे होते हैं शुचि साधनसिद्ध।
रस-साधनमें सिद्धि प्राप्तकर पाते गोपीरूप विशुद्ध॥
तब लीलामें नित्य सम्मिलित हो बन जाते प्रेमस्वरूप।
परम सिद्धि यह प्रेम-पंथकी, यही प्रेमका निर्मल रूप॥

× × × ×

कर्म, योगपथ, ज्ञान-मार्गके सिद्ध नहीं आते इस ठौर।
वे अपने शुचि विहित मार्गसे जाते सदा साध्यकी ओर॥
राधा-कृष्ण-विहार ललितका यह रहस्यमय दिव्य विधान।
दास्य-सख्य-वात्सल्यभावमें भी इसका नहिं होता भान॥
ब्रजरमणीके शुद्ध भावका ही केवल इसमें अधिकार।
वहीं फूलता-फलता, इस उज्ज्वल रसका होता विस्तार॥

[७३१]

(राग तिलंग - तीन ताल)

स्यामकी लीला सुखकी खान।

प्रकटत दुरत पलहि पल हम सँग खेलत करत गुमान॥
दीखत ही, नहिं दीखत कबहूँ, नहिं दीखत दरसात।
आवनमें जावन सो लागत, छिन-छिन आवत जात॥
हँसत हँसात, नचावत नाचत, गावत दै दै ताल।
मानत मान, मनावत कबहूँ, रूठि फुलावत गाल॥
छलत छलत मन मोद भरावत, करत फरेबी बात।
नैनन नैन मिलावत कबहूँ, हिय सों हियो लगात॥

ENGLISH TRANSLATION

Seek the pure company of supremely intimate saints who love Hari and have no taste for enjoyment or liberation;
bring personal preference to an end within their preference.
The practitioner of the sacred path of love then contemplates divine play.
By the grace of Radha and Shyama, lila is then directly seen.
Understanding the gopi mood, the practitioner becomes pure and perfected through practice.
Attaining perfection in the discipline of rasa, one receives a pure gopi form.
Then, eternally participating in lila, one becomes the very form of prema.
This is the supreme perfection of love's path and the stainless form of love.

× × × ×

Those perfected in karma, yoga or the path of knowledge do not come to this place.
Through their own pure, prescribed paths they continually advance toward their respective goals.
This is the mysterious divine arrangement of Radha and Krishna's graceful pastimes.
Even the moods of dasya, sakhya and vatsalya do not reveal it.
Only the pure mood of a woman of Vraja has eligibility here.
There alone it flowers and bears fruit, and this radiant rasa expands.

[731]

(Raga Tilanga - Tina Tala)

Shyama's divine play is a treasury of happiness.

He appears and hides at every moment, playing proudly with us.
The moment He is seen, He is unseen; sometimes unseen, He suddenly grants His sight.
His coming seems like going, as He arrives and departs at every moment.
He laughs and makes us laugh, makes us dance and dances, and sings while marking the rhythm.
He accepts our māna and sometimes appeases us; at other times He sulks and puffs out His cheeks.
Deceiving us again and again, He fills the heart with joy and speaks playfully deceptive words.
Sometimes He joins His eyes with ours, and sometimes presses heart to heart.

ORIGINAL Hindi and Braj Bhāṣā

बिछुरत मिलत, मिलत ही बिछुरत, रात-दिना यह काम।
जागत सुपन एक सो मानत, लीला करत ललाम॥
तन-मन-धन-मरजाद-धरमकी, लोक-लाज-कुलकान,
भुक्ति-मुक्ति सबकी सुधि बिसरी लखि मोहनि मुस्कान॥

[७३२]

(राग भैरवी - ताल कहरवा)

राधा नहीं चाहतीं निज सुख निज प्रियतमसे किसी प्रकार।
केवल प्रियतमके सुखसे वे होतीं परम सुखी अविकार॥
केवल यही चाहतीं—प्रतिपल प्रियतम सुखी रहें अविराम।
पल-पल उनको सुखी देखना-करना—यही एक, बस, काम॥
भक्त-पराधीनता हि उनका है निर्मल स्वभाव अभिराम।
राधा-पराधीन हो रहना लगता उन्हें अतुल सुखधाम॥
राधा नहीं चाहतीं लेकिन उनपर अपना ही अधिकार।
सभी प्राप्त हों प्रियतम-सुखको, करतीं यह अभिलाष उदार॥
मुक्तहस्त वे वितरण करतीं प्रियको, प्रिय-सुखको भर मोद।
'सुखी करो सबको', नित प्रियसे कहतीं कर गम्भीर विनोद॥
'मैं गुण-हीन, मलीन सर्वथा, क्यों मुझपर इतना व्यामोह?
मुझसे सभी अधिक सुन्दर, शुचि, मधुर, शील-सद्‌गुण-संदोह॥
प्रेम-रसास्वादन कर सबका, मुझे करो प्रिय! सुखका दान।
रससागर! नटनागर! प्रियतम! मेरे एकमात्र भगवान॥'

[७३३]

(राग परज - ताल कहरवा)

सेवा करती नित प्रियतमकी, प्रियको सुख पहुँचाने हेतु।
करती सब मर्यादा रक्षा, देती तोड़ सहज श्रुति-सेतु॥

ENGLISH TRANSLATION

Separating while meeting and meeting while separating, this continues day and night.
Waking and dream seem one as He performs His splendid divine play.
Body, mind, wealth, social bounds and dharma, public shame and family custom,
enjoyment and liberation are all forgotten upon seeing that enchanting smile.

[732]

(Raga Bhairavi - Tala Kaharava)

Radha does not seek personal happiness from Her beloved in any way.
She becomes supremely and changelessly happy only through the beloved's happiness.
She desires only that the beloved remain happy at every moment without interruption.
To see Him happy and make Him happy from moment to moment is Her one and only work.
Being subject to His devotees is indeed His stainless and charming nature,
and remaining subject to Radha seems to Him an incomparable abode of bliss.
Yet Radha does not seek exclusive authority over Him.
She generously longs for everyone to attain the beloved's happiness.
With an open hand and a heart full of joy, She distributes the beloved and His happiness.
"Make everyone happy," She continually tells Him in profoundly playful words.
"I am without virtue and wholly impure; why are You so infatuated with me?
Everyone is more beautiful, pure, sweet and rich in character and virtue than I.
Relish everyone's loving rasa and, beloved, give me the gift of that happiness.
Ocean of rasa, Natanagara, my beloved, my one and only Bhagavan!"

[733]

(Raga Paraja - Tala Kaharava)

She eternally serves the beloved in order to give Him happiness.
She protects every proper boundary, yet naturally breaks even scripture's bridge when His happiness requires it.

ORIGINAL Hindi

प्रियतमको सुख पहुँचे, उसका एकमात्र इतना ही धर्म!
नहीं समझती अपने भले-बुरेका अन्य दूसरा मर्म॥
उसकी सेवासे नित होता प्रियतमको शुचि सुख स्वच्छन्द।
इसे देखकर मिलता उसको लाखोंगुना अधिक आनन्द॥
पर निजसुख वह होता यदि प्रियतम-सुखमें बाधक क्षण एक,
तो वह उसे मानती पातक, घोर दुःख, तजती सविवेक॥
नरक-स्वर्गकी, दुःख-सुखोंकी करती नहीं कभी परवाह।
एकमात्र मन रहती बढ़ती नित प्रिय-सुखकी निर्मल चाह॥
सेवा-सुख-स्वरूप प्रियतमका बन जाता उसका शुचि रूप।
अहंरहित नित होती रहती उससे सेवा परम अनूप॥

[७३४]

(राग वसन्त - तीन ताल)

शुद्ध प्रेम श्रीराधाका है नित्य पूर्ण, विभु नित्य अपार।
किन्तु दीखता कभी नित्य, बढ़ता रहता पल-पल सुखसार॥
अति गुरु, वह सर्वातिशायि, अति गौरवमय, अत्यन्त महान।
गौरव-अहंकारसे विरहित किंतु पवित्र दैन्यकी खान॥
बढ़ी हुई वक्रिमा अनोखी आती उसमें बिना प्रयास।
किंतु सुनिर्मल, सरल, बढ़ाती नित शुचिता-सरलता-मिठास॥
नित्य विरुद्ध धर्म-गुण-आश्रययुक्त शुद्ध राधा-अनुराग।
धन्य-धन्य प्रियतम-स्वभाव-अनुगत, नित शुचि विरागमय राग॥

[७३५]

(दोहा)

मेरी उन राधाके शुचितम प्रेमराज्यमें नहीं प्रवेश—
काम-भोगका मलिन, कभी भी, किंचित्, कहीं कल्पना-लेश॥
रागरहित शृंगार अनूठा, मोहरहित है पावन प्रेम।
सुख-वाञ्छा-विरहित ममता है, पूर्ण समर्पित योग-क्षेम॥

ENGLISH TRANSLATION

Her one dharma is simply that happiness reach the beloved.
She recognizes no other principle of personal benefit or harm.
Her service continually gives the beloved pure and unrestricted happiness.
Seeing this, She receives joy millions of times greater.
But if Her own happiness obstructed the beloved's happiness for even a moment,
She would regard it as sin and terrible suffering, and wisely abandon it.
She never cares for hell or heaven, sorrow or joy.
Within Her mind, the pure longing for the beloved's happiness alone continually grows.
Her pure form becomes the embodiment of the happiness of serving the beloved.
Through it, supremely incomparable service arises forever without ego.

[734]

(Raga Vasanta - Tina Tala)

Sri Radha's pure love is eternally complete, all-pervading and forever boundless,
yet it never appears static, for its essence of happiness increases at every moment.
It is exceedingly weighty, surpasses everything, is filled with dignity and utterly great,
yet is free of pride in that dignity and is a treasury of sacred humility.
An extraordinary, heightened crookedness arises within it effortlessly,
yet remains perfectly pure and simple, continually increasing purity, simplicity and sweetness.
Pure anurāga for Radha eternally shelters apparently contrary qualities and attributes.
Blessed, blessed is this ever-pure attachment filled with detachment, following the beloved's own nature.

[735]

(Doha)

Within the perfectly pure kingdom of my Radha's love there is never any entrance
for even the slightest conception or trace of polluted lust and enjoyment.
Its unique adornment is free of selfish attachment, and its sacred love is free of delusion.
Its possessiveness is free of desire for happiness, its every acquisition and preservation fully surrendered.

ORIGINAL Hindi

स्वादरहित सब खान-पान हैं, है अभिमानरहित अतिमान।
भोगबहुलता भोगरहित नित, प्रियतम-सुखकी शुचितम खान॥
इन्द्रिय-तन-मन-प्राण-अहं-मति हैं प्रियतमके लिये तमाम।
नहीं कार्य कुछ निजका उनसे, करते सब प्रियतमका काम॥
संयमपूर्ण सहज ही होते जगमें, जगके सब व्यवहार।
नहीं किसीसे उनका मतलब, प्रियतम-सुख ही केवल सार॥
मेरी ऐसी हैं वे राधा त्रिभुवन-पावनि जीवनसाध्य।
नित्य-तृप्त श्रीमाधवकी जो हैं पवित्रतम परमाराध्य॥

[७३६]

(राग भैरव - तीन ताल)

राधारानी देतीं प्रियको पल-पल नया-नया आनन्द।
उस आनन्दसे शत-शतगुण आनन्द प्राप्त करतीं स्वच्छन्द॥
तन-मन-धन-जीवन-मति-गति, सब वस्तु, कर्म-आचार-विचार,
प्रियतमके सब सहज समर्पित, नित सुख-सेवा-रत, अविकार॥
किंतु न रहता उन्हें कभी भी अपने देनेका कुछ भान।
कभी न आता उनके मनमें निज कृतिका किंचित् अभिमान॥
रागरहित शृंगार विलक्षण, भोगरहित नित भोग महान।
प्रियतम-सुख हित दैन्ययुक्त सब हैं, अभिमान-रहित अतिमान॥
निज सुख-वाञ्छा-विरहित ममता, नित विरागमय प्रिय-आसक्ति।
भोजन-पान स्वादविरहित निज, प्रिय-सुख-हेतु मुक्त अनुरक्ति॥
मलिन काम-तमका न कभी हो पाता उनमें लेश प्रवेश।
रहता नित्य प्रकाशित शुचितम, दिव्य-ज्योतिमय प्रेम-दिनेश॥
संयमपूर्ण सहज चलते नित देह-गेहके सब व्यवहार।
वे भी सब प्रिय-सुख-साधन ही होते, निजको सदा बिसार॥

ENGLISH TRANSLATION

All food and drink are without personal taste; their extraordinary honor is free of pride.
Abundant enjoyment is forever free of self-enjoyment, a perfectly pure treasury of the beloved's happiness.
Senses, body, mind, life-breath, ego and understanding all exist for the beloved.
They perform no personal task through them; every faculty does the beloved's work.
All worldly conduct arises naturally and with complete restraint.
They have no concern with anyone or anything; the beloved's happiness alone is the essence.
Such is my Radha, purifier of the three worlds and the goal of life,
the most sacred and supremely worshipable beloved of eternally fulfilled Sri Madhava.

[736]

(Raga Bhairava - Tina Tala)

Queen Radha gives the beloved ever-new joy at every moment.
From His joy She freely receives happiness hundreds of times greater.
Body, mind, wealth, life, understanding and movement, every possession, action, conduct and thought
are all naturally offered to the beloved, eternally engaged in joyful service without disturbance.
Yet She never retains any awareness that She has given anything.
Not the slightest pride in Her own action ever enters Her mind.
Her extraordinary adornment is free of selfish attachment, Her great enjoyment forever free of self-enjoyment.
Everything exists for the beloved's happiness and is filled with humility, with extraordinary honor free of pride.
Her possessiveness is free of desire for personal happiness, Her attachment to the beloved forever filled with detachment.
Her own food and drink are without personal taste, and Her free attachment exists solely for the beloved's happiness.
Not a trace of the darkness of impure lust can ever enter Her.
The perfectly pure, divinely radiant sun of love shines there eternally.
Every affair of body and home proceeds naturally and with complete restraint.
All are means of the beloved's happiness, while She forever forgets Herself.

ORIGINAL Hindi

अतुलनीय सौन्दर्य-शील, सद्‌गुण, स्वभाव, सद्भाव, सुरूप,
मेरी राधाके ये कृष्णाकर्षी पावन दिव्य अनूप॥
नित्य सेविका वे प्रियतमकी, विनय-विनम्र सहज मन दीन।
कहतीं सदा, मानतीं निजको दुर्लभ श्याम-प्रेम-धन-हीन॥
किंतु श्याम नित रीझे रहते, करते नित नूतन मनुहार।
परमाराध्य मानते निर्मल मनसे प्रियतम नन्दकुमार॥

[७३७]

(राग पीलू - ताल कहरवा)

कृष्णमना, श्रीकृष्ण-मति, कृष्णजीवना शुद्ध।
कृष्णेन्द्रिया, सुचारु शुभ, कृष्णप्रिया विशुद्ध॥
कृष्ण-कथा मुखमें सदा, कृष्ण-नाम-गुणगान।
कृष्ण सुभूषण श्रवण शुचि, कृष्ण-गुण-निरत कान॥
कृष्ण-रूप-मधु नेत्रमें, नासा कृष्ण-सुगन्ध।
कृष्ण-सुधा-रस-रसमयी रसना नित निर्बन्ध॥
कृष्ण-स्पर्श-संलग्न नित अंग बिना व्यवधान।
कृष्ण मधुर रस कर रहा मन अतृप्त नित पान॥
नित्य कराती श्यामको मधुर अमिय-रस पान।
नित्य पूर्ण करती सभी श्याम-काम, रख ध्यान॥
श्याम-प्रेम शुचि रति की अमित मनोहर खान।
श्याम-सुखकरण गुण अमित अनुपम नित्य निधान॥
भीतर-बाहर पूर्ण नित सुन्दर श्याम सुजान।
दीख रहा सब श्याममय, नित नव मधुर महान॥
विश्वविमोहन श्यामकी मनमोहिनि, रसधाम।
श्याम-चित्त-उन्मादिनी श्यामा दिव्य ललाम॥

ENGLISH TRANSLATION

Her incomparable beauty and character, virtues, nature, pure feeling and lovely form
are my Radha's sacred, divine and unique qualities that attract Krishna.
She is eternally the beloved's servant, naturally humble, courteous and meek in heart.
She forever says and considers Herself poor in the rare wealth of love for Shyama.
Yet Shyama remains eternally delighted with Her and offers ever-new entreaties.
With a stainless heart, beloved Nandakumara regards Her as supremely worshipable.

[737]

(Raga Pilu - Tala Kaharava)

Her mind is Krishna's, Her understanding Sri Krishna's, and Her pure life belongs to Krishna.
Her senses belong to Krishna; auspicious and graceful, She is Krishna's perfectly pure beloved.
Krishna's stories forever fill Her mouth, along with Krishna's name and the singing of His virtues.
Krishna is Her ears' pure ornament, and Her ears remain absorbed in Krishna's virtues.
The honey of Krishna's form fills Her eyes, and Krishna's fragrance fills Her nose.
Her tongue is forever freely filled with the nectarean rasa of Krishna.
Every limb remains continually joined with Krishna's touch, without obstruction.
Her unsated mind eternally drinks Krishna's sweet rasa.
She forever makes Shyama drink sweet nectarean rasa
and, with full attention, eternally fulfills all of Shyama's wishes.
She is the immeasurable, enchanting treasury of pure love and attachment for Shyama,
the eternal and incomparable repository of countless virtues that give Shyama happiness.
Within and without, wise and beautiful Shyama fills Her completely.
Everything appears pervaded by Shyama, forever new, sweet and great.
She enchants Shyama, the enchanter of the universe, and is the abode of rasa.
Radha, the divine crest jewel, drives Shyama's heart mad with love.

ORIGINAL Hindi and Braj Bhāṣā

[७३८]

(तर्ज रसिया - ताल कहरवा)

प्रेम जो प्रगट्यो ब्रज के बीच,

सो तो दुर्लभ है जग मायें, सो तो अतुलनीय जग मायें,
सो तो तीन लोक में नायें, सो तो सप्त द्वीप में नायें॥
राधा महाभाव की मूरति, माधव रसिक-सिरोमनि रसपति,
इन की त्यागमयी उज्ज्वल रति, निगम न पायौ पार॥
निजसुख-वांछाके शुचि त्यागी, एक दूसरे के अनुरागी,
भोग-मोच्छ के सहज बिरागी, महिमा अपरंपार॥
एक दूसरे कौं सुख देवैं, निज सुख नहिं चाहैं, नहिं लेवें,
प्रियसुख लागि त्याग कौं सेवें, अहंकार करि छार॥
प्रेम प्राप्त करिबौ जो चाहे, भर लै हिय में अमित उमाहें,
सुख-दुखमें न हँसे न कराहै, होय पूरौ तैयार॥
गोपीजन के त्याग-भाव कौं, प्रियतम-सुख के एक चाव कौं,
सकल बासना के अभाव कौं करे समुद स्वीकार॥
जीवै-मरै प्रेम के खातर, भोग-त्याग दोउन कौं तजकर,
प्रियतम के इच्छामय बनकर, रहे नित्य अविकार॥

[७३९]

(राग हुजाज - ताल दीपचंदी)

अलौकिक राधा-माधव-प्रीति।

अग-जग तें सब भाँति बिलच्छन रस, रुचि, रति, परतीति॥
दोउ दोउन कौं नित्य रिझावत, दोउ दोउन के हेत
करत त्याग नित, नहीं लेस अभिमान, विमल सुख देत॥
निज आवश्यकता-सुख, निज गुन, तनिक न आवत याद।
प्रिय सुख पहुँचावन अजोग्यता लखि नित करत विषाद॥

ENGLISH TRANSLATION

[738]

(Tune: Rasiya - Tala Kaharava)

The love that manifested in the midst of Vraja

is rare in this world and incomparable in this world.
It exists neither in the three worlds nor throughout the seven continents.
Radha is the embodiment of Mahabhava, and Madhava is the crest jewel of rasikas and Lord of rasa.
The Vedas cannot find the limit of Their radiant love made of renunciation.
Purely renouncing desire for personal happiness, They love one another
and are naturally detached from enjoyment and liberation; Their glory is boundless.
They give each other happiness, neither seeking nor taking happiness for Themselves.
For the beloved's happiness They serve renunciation and reduce ego to ashes.
Whoever wishes to attain love should fill the heart with immeasurable ardor,
neither laughing in pleasure nor groaning in pain, but becoming fully prepared.
One must completely accept the gopis' mood of renunciation,
their sole longing for the beloved's happiness and their freedom from every craving.
Live and die for love, abandoning both enjoyment and the pride of renunciation;
become filled with the beloved's will and remain eternally undisturbed.

[739]

(Raga Hujaja - Tala Dipacandi)

The otherworldly love of Radha and Madhava

is wholly unlike anything moving or unmoving in rasa, taste, attachment and conviction.
Each eternally delights the other, and each, for the other's sake,
forever renounces without a trace of pride and gives stainless happiness.
Neither remembers personal needs, happiness or virtues in the least.
Seeing any inability to give the beloved happiness, each continually grieves.

ORIGINAL Hindi and Braj Bhāṣā

होत संजोग नित्य बिछुरन में, होत संजोग बियोग।
बिछुरन-मिलन न लोक-सरिस, अद्भुत वियोग-संजोग॥
राग अनन्त नित्य रस में नित, भोग-बिराग अनन्त।
राग-बिराग-रहित रसनिधि नित, राग-बिराग अनन्त॥
भोगरहित वह भोग-सहित राधा-माधव-रति रूप।
लखि पावैं न कबहुँ लौकिक दृग-मन-मति, दिव्य अनूप॥

[७४०]

(राग भैरवी - तीन ताल)

अनोखी राधा-माधव-प्रीति।

नहीं बासना तनिक, एक-बस, प्रियतम-सुख-रस-रीति॥
नहिं श्रम, नहीं मोह, नहिं बंधन, नहीं मुक्ति की चाह।
नहीं पाप, नहिं पुण्य, पुण्य-रस-सागर भर्‌यो अथाह॥
जीवन कौ नहिं हेतु अन्य कछु, नहिं मरजादा-सेतु।
फहरि रह्यो नित अमित प्रेम को पावन मंगल-केतु॥
सुद्ध सुभाव अनन्य प्रीति-रस, नहिं बिभिचारी भाव।
नित्य मिलन में नित्य मिलन को सुचि सुख, सुचितम चाव॥
नित्य नवीन बिमल गुन-दरसन, निरगुन रति निष्काम।
नित नव चित्त-बित्तहर, बाढ़त सुचि लावन्य ललाम॥
नहीं भोग, नहिं त्याग, नहीं कछु राग, नहीं बैराग।
दोउन में दोउन के सुखहित छाय रह्यो अनुराग॥
दोउ प्रबीन, दोउन के मन की जानत दोऊ बात।
दोउ सेवत नित, सेवा-हित नित दोऊ नित ललचात॥
नित्य एकरस, एकप्रान दोऊ, नित्य एक ही टेक।
नित्य मिलन कौं आतुर, नित मिलि रहे, न न्यारे नैक॥

ENGLISH TRANSLATION

In eternal separation there is union, and within union there is separation.
Their separation and meeting are unlike those of this world, an astonishing union in separation.
Within eternal rasa are infinite attachment, enjoyment and detachment.
The eternal treasury of rasa is beyond attachment and detachment, yet contains infinite attachment and detachment.
Radha and Madhava's love is enjoyment without self-enjoyment, yet filled with divine enjoyment.
Worldly eyes, mind and understanding can never perceive this unique divine reality.

[740]

(Raga Bhairavi - Tina Tala)

The extraordinary love of Radha and Madhava

contains not the slightest worldly craving; it exists solely in the way of the beloved's happiness and rasa.
There is no fatigue, no delusion, no bondage and no desire for liberation.
There is neither sin nor merit, but an unfathomable ocean of sacred rasa.
Life has no other purpose and no limiting bridge of convention.
The sacred auspicious banner of immeasurable love forever flies.
Its natural disposition is pure exclusive loving rasa, without any divided or unfaithful feeling.
Within eternal union is the pure happiness and perfectly pure longing for ever-new union.
There is ever-new vision of stainless virtues, selfless love beyond material qualities,
and ever-new beauty that steals heart and wealth, its pure splendor continually increasing.
There is no self-enjoyment or renunciation, no selfish attachment or detachment.
Anurāga pervades each solely for the other's happiness.
Both are expert and each knows the other's mind.
Both eternally serve, and each forever longs to serve the other.
They are eternally of one rasa and one life, with one eternal support.
Forever longing for union, They remain eternally united and are never separate in the least.

ORIGINAL Hindi

[७४१]

(राग परज - ताल कहरवा)

है अति सुखकर मिलन मधुर, जिसमें होता प्रियका संयोग।
मृदुल मधुर मुसकान मनोहर, अनुपम, दिव्य सुधारस भोग॥
पर वह होता एक देशमें, एक कालमें, एक प्रकार।
अन्तर्दृष्टि न रहती, होती वृत्ति सर्वथा बाह्याकार॥
किंतु परम उत्कृष्ट नित्य सुख देता प्रियका विषम वियोग।
दिग्दिगन्तमें मिलता उनका निशि-दिन मधु दर्शन-संयोग॥
देश-कालका कभी न रहता कुछ भी वहाँ तनिक व्यवधान।
प्रति पदार्थमें मिलते प्रियतम, हरदम करते सुखका दान॥
नित्य स्पर्शसे पुलकित रहता रोम-रोम, खिलते सब अंग।
प्रिय-वियोग इससे अति उत्तम, खिलते जहाँ नित नये रंग॥

[७४२]

(राग पूर्वी - ताल कहरवा)

धन-जन-अभिजन-भवन सकल सुख-साधन, कलित कीर्ति, सम्मान,
इह-परलोक भोग-वैभव, लोकोत्तर सद्गति मुक्ति महान॥
कहीं, किसी भी वस्तु-परिस्थितिमें न रहा, सखि! रंचक राग।
छाया नित्य एक अनुपम आत्यन्तिक प्रियतम-पद अनुराग॥
लोक और परलोक-नाशके, नहीं नरकके भयका लेश।
प्रियतम पूर्ण सकल जीवनमें रही न कहीं अन्य स्मृति शेष॥
नित्य नवीन मधुरतम अनुभव, नित्य नवीन त्याग-वैराग।
नित्य नवीन रसास्वादन, रस-पूर्ण दिव्य नव-नव अनुराग॥
सत्ता नहीं किसीकी, कुछ भी, कहीं नहीं होती कुछ बोध।
अतः किसीमें नहीं बचा कुछ राग, नहीं कुछ वैर-विरोध॥
नहीं कल्पनाको भी खाली रहा न कोई मनमें स्थान।
मन भी नहीं रहा अब, उसको भी हरि हर ले गये सुजान॥

ENGLISH TRANSLATION

[741]

(Raga Paraja - Tala Kaharava)

Sweet union, in which the beloved is joined, is exceedingly joyful:
His tender sweet enchanting smile, incomparable and divine, is a feast of nectarean rasa.
But that union occurs in one place, at one time and in one manner.
Inner vision does not remain, for awareness becomes wholly outward.
The beloved's severe separation, however, gives the most excellent eternal happiness.
Day and night throughout every direction, His honeyed sight and union are encountered.
There, place and time never create even the slightest obstruction.
The beloved is met within every object, continually giving happiness.
Every hair remains thrilled by His eternal touch and every limb blossoms.
Separation from the beloved is thus still more excellent, for ever-new colors continually unfold within it.

[742]

(Raga Purvi - Tala Kaharava)

Wealth, people, noble family, home and every means of happiness, glorious fame and honor, enjoyment and prosperity in this world and the next, supermundane blessedness and great liberation:
Friend, not the slightest attachment remains anywhere, in any object or circumstance.
One incomparable and absolute attachment to the beloved's feet eternally pervades everything.
There is not a trace of fear at the destruction of this world or the next, nor of hell.
The beloved fills all of life, and no other memory remains anywhere.
Ever-new sweetest experience, ever-new renunciation and detachment,
ever-new relish of rasa and divinely fresh anurāga filled with rasa.
Nothing else possesses any independent existence, and nowhere is anything else perceived.
Therefore no attachment, hostility or opposition toward anything remains.
Not even an empty place for imagination remains within the mind.
The mind itself is gone, for wise Hari has stolen it too.

ORIGINAL Hindi and Braj Bhāṣā

अपने मनसे अपने मनका, अपने तनसे तनका काम।
पूर्णकाम प्रिय करते रहते निज कामना-पूर्ति अविराम॥
क्या करते, क्यों करते, कैसे करते?—उनसे पूछे कौन;
मनमें आता वही बोलते, मनमें आता रहते मौन॥
बिलग बोध कर तदपि स्वयं करते अनुभव संयोग-वियोग।
करते स्वयं, कराते रहते नित नव मधुर दिव्य रस-भोग॥
परम रसिक वे रसमय रहते बने-बनाये दो प्रिय रूप।
रस लेते, रस-पान कराते, रस बरसाते अमित अनूप॥

[७४३]

(राग भैरव - तीन ताल)

लज्जा, शील, मोह गृह भारी, सिंहद्वार गुरुजनका मान।
धर्म-कपाट लगे थे अति दृढ़, ताला था कुलका अभिमान॥
वंशीरवके वज्रपातसे टूटा लज्जा-दुर्ग महान।
भूमिसात हो गया सभी कुछ, हुई भूमि सब एक-समान॥

[७४४]

(राग मल्हार - तीन ताल)

बरसत आनन्द-रस कौ मेह।

स्यामा-स्याम दुहुन कौ बिगसित दिव्य मधुर रस-नेह॥
सरस रहत सुचि दैन्य-भाव तैं, कबहूँ न उपजत तेह।
निजसुख-त्याग परस्पर के हित, सब सुख-साधन येह॥
भाव रहत नित बस्यौ रसालय, रस नित भाव-सुगेह।
नित नव-नव आनन्द उदय, नहिं रहत नैक दुःख-खेह॥

[७४५]

(तर्ज लावनी - ताल कहरवा)

नित्य नयी क्षमता है बढ़ती, नित्य नया उल्लास अथाह।
नित्य नयी आकांक्षा अविरल, बढ़ता नित्य नया उत्साह॥

ENGLISH TRANSLATION

Through His own mind He performs the work of their mind, and through His own body the work of their body.
The all-fulfilled beloved ceaselessly fulfills His own desire.
Who can ask Him what He does, why He does it or how?
He speaks whatever enters His mind and remains silent whenever His mind so moves.
Yet, producing an awareness of separation, He Himself experiences union and separation.
He acts and causes action, continually arranging ever-new, sweet, divine relishing of rasa.
The supreme rasika, forever filled with rasa, remains as two beloved forms fashioned for this purpose.
He takes rasa, makes rasa drunk and showers immeasurable, incomparable rasa.

[743]

(Raga Bhairava - Tina Tala)

Modesty, good character and the heavy attachment to home formed the gateway; respect for elders stood guard.
The doors of dharma were tightly fastened, and family pride was the lock.
The thunderbolt of the flute's sound shattered the mighty fortress of shame.
Everything was leveled to the ground, and the earth became equal everywhere.

[744]

(Raga Malhara - Tina Tala)

A rain of blissful rasa is falling.

The divine, sweet love of Radha and Shyama has blossomed.
It remains full of rasa through the pure mood of humility, and anger never arises.
Renouncing personal happiness for each other's sake is the means of every happiness.
Bhāva eternally dwells within the abode of rasa, and rasa eternally dwells in bhāva's beautiful home.
Ever-new joy continually arises, and not a speck of sorrow remains.

[745]

(Tune: Lavani - Tala Kaharava)

Ever-new capacity continually increases, together with ever-new, fathomless exhilaration.
Ever-new longing flows without interruption, and ever-new enthusiasm continually grows.

ORIGINAL Hindi

दोनों दोनोंके शुचि आत्मा, दोनों दोनोंके शृंगार।
दोनों दोनोंके नित प्रेमी, दोनों दोनोंके आधार॥
दोनों दोनोंके नित संगी, दोनों दोनोंके हिय-हार।
दोनों दोनोंसे मिल भूले भुक्ति-मुक्ति, अग-जग संसार॥

[७४६]

(राग भीमपलासी - ताल कहरवा)

देह-प्राण-मन-बुद्धि-इन्द्रियाँ, इनके स्वाभाविक सब कर्म,
अभिलाषा, आसक्ति, कामना, आशा-तृष्णाके सब मर्म॥
माया, मोह, अहंता, ममता, एवं उनके सब आचार,
इह-परके, परमार्थ-स्वार्थके ऊँचे-नीचे सब व्यापार॥
धन-जन, जीवन-स्वजन, सुयश-सत्कीर्ति, परम आदर-सम्मान,
सुगति-सिद्धि, सम्पत्ति-सफलता, प्रज्ञा अमल, विवेक महान॥
देहधर्म, परिवार-धर्म, सब लोकधर्म, वैदिक सब धर्म,
सर्वधर्म, धर्मी, धर्मात्मा, धर्मशरीर, धर्मका मर्म॥
देह-कुटुम्ब-स्वर्ग-सुख, अनुपम अतुल मुक्ति-सुख, ब्रह्मानन्द,
सभी समर्पण हुए सहज ही, रहा न कुछ भी उत्तम-मन्द॥
जागृत-स्वप्न, सुषुप्ति-तुरीया, द्रष्टा-दर्शन-दृश्य-विचार,
भूत-भविष्यत्-वर्तमान सब हुए समर्पित निरहंकार॥
रहा न रंचक स्मृति-अर्पणकी, रहा कहीं न तनिक अभिमान—
करता पतन उच्चस्तरसे जो, हरते जिसे स्वयं भगवान॥
सर्वत्याग शुचितम होता यों—जहाँ एक प्रियतम-सुख हेतु
होता उदय प्रेम-रवि उज्ज्वल, मरता काम-राहु तम-केतु॥
होता दैन्य प्रकट पावन तब, बढ़ता प्रियतम-सुखका चाव।
स्मरण 'अनन्य', 'सुखी तत्सुख' से—यही मधुरतम गोपीभाव॥
परम रत्न इस शुचि अमूल्य रतिकी जो विमल विलक्षण खान,
नित्य अगाध, सहज ही प्रतिपल वर्धमान जो अमित, अमान॥

ENGLISH TRANSLATION

Each is the other's pure self and each is the other's adornment.
Each eternally loves the other and each is the other's foundation.
Each is the other's eternal companion and the necklace of the other's heart.
Meeting each other, They forget enjoyment, liberation and the entire moving and unmoving universe.

[746]

(Raga Bhimapalasi - Tala Kaharava)

Body, life-breath, mind, intellect and senses, together with all their natural functions;
longing, attachment, desire, hope, thirst and every principle underlying them;
maya, delusion, ego and possessiveness, together with all their conduct;
every high and low transaction of this world and the next, of the highest good and personal interest;
wealth, people, life, relatives, good name and true fame, the highest respect and honor;
blessed destiny, spiritual powers, prosperity, success, stainless wisdom and great discrimination;
bodily duty, family duty, every social duty and every Vedic duty;
all dharmas, the practitioner of dharma, the righteous self, the body of dharma and dharma's essence;
bodily and family happiness, heavenly pleasure, incomparable liberation and the bliss of Brahman:
all were naturally surrendered, leaving nothing high or low.
Waking, dream, deep sleep and turiya; seer, seeing, seen and thought;
past, future and present were all surrendered without ego.
Not the slightest memory of offering remained, nor any pride anywhere,
the pride that causes a fall from the highest level and which Bhagavan Himself removes.
Total renunciation becomes perfectly pure where it exists for the beloved's happiness alone.
The radiant sun of love rises there, and the dark eclipse of lust dies.
Sacred humility then manifests and longing for the beloved's happiness increases.
Exclusive remembrance and happiness in the beloved's happiness: this is the sweetest gopi mood.
It is the supreme jewel, the pure, extraordinary treasury of this priceless love,
eternally fathomless and naturally increasing at every moment, immeasurable and without pride.

ORIGINAL Hindi and Braj Bhāṣā

स्नेह-मान-प्रणयादि अष्टविध रतिका जो सर्वोच्च सुरूप,
महाभाव-रूपा वे राधा सहज कृष्ण-कर्षिणी अनूप॥

[७४७]

(राग पीलू - ताल कहरवा)

राधा-मानस-सिन्धु में उठहिं तरंग अपार।
प्रियतम सुख पहुँचावनी, मोहिनि कोटिन मार॥
करहिं विविध वृन्दाविपिन पिय सँग नित्य विहार।
निभृत निकुंज नवीन में करि नव-नव सिंगार॥
निपुन परम रसकेलि में, नित नवीनतम भाव।
प्रियतम-सुख हित करहिं नित, बढ़त नित नये चाव॥
पिय के हिय की जानहीं स्थूल-सूक्ष्म सब बात।
करहीं तैसोइ आचरन, छाया ज्यों दिन-रात॥
पिय के नित अनुकूल अति करहिं सकल आचार।
करहिं कदापि नहीं तनिक पिय-प्रतिकूल विचार॥
करि प्रतिकूलाचरन पुनि, बैठेहिं रूठि निकुंज।
रसिक मनावहिं जाइ तब, दुःखित-हृदय सुख-पुंज॥
परम चतुर व्यवहार में, सब विधि विकसित ज्ञान।
पे भोरी पिय निकट अति, सरल-हृदय निर्मान॥
सदा सुखमई सहज अति, नित आनन्द-विभोर।
पे पिय-सुख हित दुःखित ह्वै, करहिं सु-चिंता घोर॥
रहहिं नित्य निर्भय सहज, कबहूँ होहिं न भीत।
एकाकी अभिसार में नीरव गावहिं गीत॥
कबहूँ अकारन मानि भय, सहज सुकंपित गात।
जाय छिपहिं पिय-भुजनि में विद्रल अंग कसवात॥
पिय कौ पीतबसन निरखि, समुझि आपनौ रूप।
मिलहिं जाइ तामें तुरत, शोभा अमित अनूप॥

ENGLISH TRANSLATION

Radha is the highest and most beautiful form of the eightfold love beginning with sneha, māna and praṇaya.
As the embodiment of Mahabhava, She naturally and uniquely attracts Krishna.

[747]

(Raga Pilu - Tala Kaharava)

Boundless waves arise in the ocean of Radha's mind,
giving happiness to the beloved and defeating millions of enchantresses.
She eternally performs many pastimes with the beloved in the forests of Vrindavana,
assuming ever-new adornments within a secluded, newly blossoming grove.
Supremely expert in rasa play, She displays ever-new bhāvas
for the beloved's happiness, while fresh longings continually increase.
She knows every gross and subtle movement of the beloved's heart
and conducts Herself accordingly, following like a shadow day and night.
All Her conduct is eternally and perfectly favorable to the beloved;
She never entertains even the slightest thought unfavorable to Him.
Yet sometimes, acting contrary, She sits sulking in the grove.
The rasika beloved then comes to appease Her, His sorrowful heart a treasury of happiness.
She is supremely clever in conduct, with knowledge developed in every way,
yet near Her beloved She is exceedingly innocent, simple-hearted and without pride.
By nature She is always utterly joyful and eternally overwhelmed with bliss,
yet for the beloved's happiness She becomes distressed and experiences profound loving concern.
She remains naturally and eternally fearless, yet sometimes becomes afraid.
Going alone to meet Him, She quietly sings.
At times She imagines fear without cause, and Her body naturally trembles.
She goes and hides within the beloved's arms, Her tender limbs held tightly.
Seeing the beloved's yellow garment and mistaking it for Her own golden form,
She immediately merges into it, displaying boundless and incomparable beauty.

ORIGINAL Braj Bhāṣā and Hindi

कबहूँ जो मलयानिल बसन अँग उड़ाय लै जाय,
पिय पीतांबर तैं तुरत ढँकि अँग लेहिं दुराय॥
तरुन तमालनि तैं लिपटि कनक-लतनि कौं देखि,
लिपटहिं स्याम तमाल सौं लता आपु ही लेखि॥
कबहूँ सुरभित कुसुम चुनि, रचि सुचि सुंदर हार,
पहिरावहिं आनंद भरि पिय-गल करि मनुहार॥
विकसित लखि सुरभित सुमन, कहि अति विनय समेत,
'प्राननाथ! चुनि लाइये हार रचन के हेत'॥
पुष्प चयन करि प्रानधन देहिं जबहिं भरि मोद,
लेहिं अमित आनंद सौं करि रस-भरित विनोद॥
कबहूँ मान करि मानिनी करहिं नहीं स्वीकार,
जब पिय रचि पहिरावहीं मधुर मनोहर हार॥
देखि प्रानवल्लभ बदन, पुनि छायौ संताप,
ह्वै व्याकुल, तजि मान सब, जाइ मनावहिं आप॥
कबहूँ रचि निज कर रुचिर भोजन चारि प्रकार,
करवावहिं अति नेह तैं पिय कौं, करहिं बयार॥
कबहूँ पिय कर तैं स्वयं लेहिं ग्रास अति मोद,
जबै देहिं निजभुजन सौं भरि हिय परम प्रमोद॥
या विधि स्याम-अभिन्न तन स्यामा सँग नित स्याम,
आलंबन रस मधुर के, लीला करहिं ललाम॥

[७४८]

(राग परज - ताल कहरवा)

राधा-गोपी नहीं भोगकी नीच भूमिकापर रहतीं।
अतुल मोदसे सभी दुःख-कष्टों-विपत्तियोंको सहतीं॥
सहज स्व-सुख-वाञ्छाके तरुको समुद समूल छिन्न करतीं।
निजको भूल, सदा प्रिय-सुखके लिये स-सुख जीतीं-मरतीं॥

ENGLISH TRANSLATION

When the Malaya breeze blows the garment from Her body,
the beloved immediately covers and conceals Her limbs with His yellow cloth.
Seeing golden creepers entwined around young tamala trees,
She embraces dark Shyama like a creeper, regarding Herself as that golden vine.
Sometimes She picks fragrant flowers, fashions a pure and beautiful garland,
and joyfully adorns the beloved's neck while entreating Him with love.
Seeing fragrant flowers in bloom, She says with utmost humility,
"Lord of my life, please pick and bring them for making a garland."
When the treasure of Her life joyfully gives Her the selected flowers,
She receives them with boundless happiness and engages in play filled with rasa.
Sometimes, assuming māna, She refuses to accept
the sweet and enchanting garland the beloved has woven and placed upon Her.
Then, seeing distress again cover the face of Her life-beloved,
She grows agitated, abandons all māna and goes to appease Him Herself.
Sometimes She prepares four kinds of delicious food with Her own hands,
lovingly feeds the beloved and fans Him.
At times She joyfully takes a morsel from the beloved's own hand
when He feeds Her with His arm, filling Her heart with supreme delight.
In this way Radha, whose body is non-different from Shyama, eternally sports with Shyama.
They are the shelters of madhura rasa and perform splendid divine pastimes.

[748]

(Raga Paraja - Tala Kaharava)

Radha and the gopis do not remain upon the low plane of selfish enjoyment.
With immeasurable joy they endure every sorrow, hardship and adversity.
They naturally cut the tree of desire for personal happiness entirely at its root.
Forgetting themselves, they joyfully live and die forever for the beloved's happiness.

ORIGINAL Hindi and Braj Bhāṣā

स्तुति-निन्दा, मानापमान, सुख-दुःख—द्वन्द्व सारे तजतीं।
योगक्षेम त्याग निज सब, प्रियतम-सुखको केवल भजतीं॥
नहीं स्वर्गकी तनिक कामना, नहीं नरकसे कुछ डरतीं।
प्रियतम-सुखकी अविचल स्मृतिसे भेद-विषमता सब हरतीं॥
सेवामें बाधक न मुक्ति कैवल्य उन्हें अच्छी लगती।
प्रिय-सेवा-तत्पर वे सुनकर 'मुक्ति' नाम डरतीं-भगतीं॥
सेवामयी नित्य, पर मन अभिमान नहीं किंचित् भरतीं।
प्रियतम-सुख-स्वरूप मनकी इच्छाको ही नित अनुसरतीं॥
यों भौतिक-आध्यात्मिक जगको उच्च त्याग-शिक्षा देतीं।
नीच अहं-इन्द्रिय-मनके सुख-संकल्पोंको हर लेतीं॥

[७४९]

(राग पीलू - ताल कहरवा)

राधाराधन के परम हैं दो सुन्दर रूप।
दोऊ परम अमोघ शुभ, दोऊ श्रेष्ठ अनूप॥
प्रियतम प्रभु श्रीकृष्ण कौ सुख ही राधाभाव।
राधा-मनमें बढ़त नित प्रियतम-सुख कौ चाव॥
तिन की सेवा में निरत रहें जो जन मतिमान,
राधा तासौं सदा ही पावै मोद महान॥
राधा-सुख कौ दूसरौ यह साधन बलवान:
मंजरि बनि सेवा करे समूचे जुगल रसखान॥
निज सुख कौ रंचक नहीं, कितहूँ कल्पना-लेश।
सुख हित लाड़िलि-लाल के सहै समोद कलेश॥
सेवा सकल निकुंज की करै सदा अविकार।
संयत इंद्रिय-मन सदा, बस, सेवा अधिकार॥
लखि निकुंज-लीला सुखी स्यामा-स्याम ललाम,
लहै परम सुख, बढ़े सुचि सेवा-रुचि अभिराम॥

ENGLISH TRANSLATION

They abandon every duality of praise and blame, honor and dishonor, joy and sorrow.
Renouncing all personal acquisition and preservation, they worship only the beloved's happiness.
They have not the slightest desire for heaven and no fear of hell.
Unwavering remembrance of the beloved's happiness removes every distinction and inequality.
They do not value liberation or isolation if it obstructs service.
Intent upon serving the beloved, they hear the word liberation and flee in fear.
They are eternally made of service, yet never fill the mind with the slightest pride.
They forever follow only the heart's wish that embodies the beloved's happiness.
Thus they teach the material and spiritual worlds the loftiest renunciation
and remove the low designs of ego, senses and mind for personal happiness.

[749]

(Raga Pilu - Tala Kaharava)

There are two beautiful supreme forms of worshiping Radha.
Both are supremely unfailing and auspicious, excellent and incomparable.
Radha's bhāva is the happiness of Her beloved Lord Sri Krishna.
Longing for the beloved's happiness continually increases within Radha's mind.
When wise people remain absorbed in serving them,
Radha continually receives great joy from such people.
The second powerful means of Radha's happiness is this:
become a manjari and serve the entire divine couple, the treasury of rasa.
Do not retain the slightest conception of personal happiness anywhere.
For the happiness of the cherished divine couple, joyfully endure hardship.
Remain undisturbed while performing every service in the grove.
Keep senses and mind restrained; the only privilege is service.
Seeing splendid Radha and Shyama happy in the grove pastimes,
one attains supreme joy and pure, beautiful taste for service increases.

ORIGINAL Hindi and Braj Bhāṣā

काहू मंजरि कौ रहे अनुगत, सदा सचेत।
मंजरि सम सेवा करै, ताकौ पाइ संकेत॥

[७५०]

(राग आसावरी - तीन ताल)

सकल सद्गुन नित करत निवास।

राधा-हृदय स्याम-सेवन-हित, मन भर अमित हुलास॥
'रस' नित रहत स्वयं लोलुप बनि, जेहि हिय करत विकास।
उछरत रस-समुद्र तहँ अविरत, नित नव लिएँ मिठास॥
तेहि राधा-हिय-रसनिधि-रस सौं लीला बाह्य विलास।
करत स्यामघन लीलामय नित, करि सुचि राग प्रकास॥

[७५१]

(राग सारंग - ताल तेवरा)

वे हैं एकमात्र सब मेरे, मैं हूँ एकमात्र उनकी।
वे हैं सदा साथ मेरे, मैं चरण-सेविका नित उनकी॥
नहीं बिछुड़ते कभी किसी भी कारणसे हम दोनों ही।
सदा मिले रहते, नित करते नव विलास हम दोनों ही॥

[७५२]

(राग शिवरंजनी - ताल कहरवा)

निज सुख-लेश वासनाका जिनके मनमें अत्यन्ताभाव।
केवल कृष्ण-सुखेच्छा-जीवन यह पवित्र श्रीगोपीभाव॥
सोचा था—इन गोप-देवियोंके समान कर सब कुछ दान,
सुख पहुँचाऊँगा सुखसागरको कर निज सुखका बलिदान॥
मन, प्रति इन्द्रिय, रोम-रोम उनकी सेवा कर होंगे धन्य।
दुर्लभ ब्रह्मस्पर्श प्राप्तकर सुखसागरके सेवाजन्य॥
सखी-भाव अलभ्य पाकर मैं, पाकर नित सेवा-अधिकार,
दिव्य धाममें वास करूँगा, तरकर मायासिन्धु अपार॥

ENGLISH TRANSLATION

Remain always alert under the guidance of a particular manjari.
Receiving her indication, serve as that manjari serves.

[750]

(Raga Asavari - Tina Tala)

Every virtue eternally dwells there.

Radha's heart exists for serving Shyama, while boundless exhilaration fills Her mind.
Rasa itself remains eternally greedy and blossoms within Her heart.
There the ocean of rasa continually surges with ever-new sweetness.
From the rasa in Radha's heart, the treasury of rasa, the outward splendor of divine play arises.
The cloud-dark Shyama, filled with lila, eternally performs it, revealing pure attachment.

[751]

(Raga Saranga - Tala Tevara)

He alone is everything to me, and I belong to Him alone.
He is always with me, and I am forever the maidservant of His feet.
We are never separated for any reason.
Forever united, the two of us eternally perform ever-new pastimes.

[752]

(Raga Shivaranjani - Tala Kaharava)

The complete absence of even a trace of desire for personal happiness within the mind,
with life consisting solely of desire for Krishna's happiness: this is sacred gopi-bhāva.
I had thought: "Like these divine gopis, I shall give everything.
Sacrificing my own happiness, I shall give happiness to the ocean of happiness.
My mind, every sense and every hair will become blessed by serving Them.
Through the joy born of serving the ocean of happiness, I shall attain the rare touch of Brahman.
Attaining the otherwise unattainable sakhi mood and the eternal privilege of service,
I shall cross the boundless ocean of maya and dwell in the divine abode."

ORIGINAL Hindi

जब मनमें घुसकर देखा तो दीखे भरे अनन्त विकार।
भोग-वासना नाच रही सब, कृष्ण प्रेमका बाना धार॥
कहाँ कामनाग्रस्त नीच मैं, काम-मोहका क्रीत गुलाम।
कहाँ वेद-ऋषि-वाञ्छित पावन श्रीगोपी-पद अति अभिराम॥
कुत्सित काम-वासना मनमें लेकर गोपीपदका नाम,
अपने काले कर्मोंसे मैं करने चला उसे बदनाम॥
आगे बढ़ता कहीं, झुलस मैं जाता, पाता दुःख अपार।
भीषण नरक-यन्त्रणा पाता, सहज पहुँचकर नरकागार॥
बचा लिया पर प्रभुने अपनी सहज दयाका कर विस्तार।
सिद्ध कर दिया—कामी जनका नहीं प्रेम-पथमें अधिकार॥

□ □

ENGLISH TRANSLATION

But when I entered and examined my own mind, I saw it filled with endless corruptions.
The craving for enjoyment was dancing everywhere, dressed in the costume of love for Krishna.
How low and desire-ridden I am, a purchased slave of lust and delusion;
how sacred and charming is the gopi state longed for by Vedic seers.
Taking the name of the gopi state while carrying vile lustful craving within my mind,
I was setting out to defame it through my own dark actions.
Had I advanced any farther, I would have been scorched and suffered immeasurable pain,
the terrible torments of hell after readily entering its abode.
But the Lord expanded His natural compassion and saved me.
He established beyond doubt that a lustful person has no eligibility for the path of prema.

□ □

CHAPTER 10

श्रीराधा-कृष्ण-जन्म-महोत्सव एवं जय-गान

The Birth Festivals and Victory Songs of Śrī Rādhā-Kṛṣṇa

Source scan pages 482–539

ORIGINAL Hindi

श्रीराधा-कृष्ण-जन्म-महोत्सव एवं जय-गान

[७५३]

(राग भीमपलासी - ताल कहरवा)

सर्वातीत, सर्वविरहित, जो सर्व, सर्वमय, सर्वाधार।
सर्वव्यापक, सर्वात्मा जो, स्वयं सृष्टि, स्रष्टा, संहार॥
मायापति, नित मायाविरहित, ब्रह्म, ब्रह्ममय, ब्रह्माधार।
निर्गुण, सगुण निराकृति, नित्य निरंजन, दिव्य सगुण साकार॥
प्रकृति-विकृतिमय, व्यक्त, प्रकृतिगत पुरुष, विश्वमय, विश्वाकार।
अपरिवर्तनरूप, एकरस, नित वैचित्र्यपूर्ण संसार॥
ब्रह्मा-विष्णु-महेशरूपसे करते जो लीला-विस्तार।
सरस्वती-लक्ष्मी-कालीके विविध अनन्त प्रकट आकार॥
देश-काल-बन्धन-विरहित, जो देश-कालमय, कालातीत।
कालरूप विकराल, सुनाते नित विनाशके भैरव गीत॥
नित्य-अनन्त-असीम-अलौकिक, परम स्वतन्त्र 'स्वयं भगवान'।
करते अन्तमयी-सी लीला, लौकिक, सीमित, कर्मप्रधान॥
'अवतारी' सब अवतारोंके, सबके 'अंशी' नित्य, अनादि।
सभी ईश्वरोंके ईश्वर, सब लोक-महेश्वर, सबके आदि॥
षोडशकलापूर्ण, सच्चित्-घन षडैश्वर्यसम्पन्न, उदार।
अज, अविनश्वर, चिन्मय भगवद्देहरूप, नित विगतविकार॥
लीलामय, लीला, लीलाके दर्शक, दिव्य सच्चिदानन्द।
अखिल प्रेम-रससिन्धु, प्रेमघनमूर्ति, प्रेम-वितरक स्वच्छन्द॥
विविध अचिन्त्यानन्त विरोधी गुणधर्माश्रयरूप महान।
प्रकट हुए प्रभु कारागृहमें कृष्ण अतुल ऐश्वर्य निधान॥

ENGLISH TRANSLATION

The Birth Festivals and Victory Songs of Sri Radha and Krishna

[753]

(Raga Bhimapalasi - Tala Kaharava)

Beyond all, free from all, yet the all, all-pervading and the support of all;
all-pervading and the Self of all, Himself creation, creator and dissolution.
Lord of Maya yet eternally untouched by Maya, Brahman, filled with Brahman and the ground of Brahman;
beyond qualities, with qualities yet formless, eternally stainless, and the divine embodied Lord of qualities.
Present in nature and all its transformations, manifest, the Purusha within nature, pervading the universe and formed as the universe;
unchanging in essence and of one rasa, yet eternally the world filled with infinite variety.
In the forms of Brahma, Vishnu and Mahesha He unfolds His play;
Sarasvati, Lakshmi and Kali are His many endless manifest forms.
Free from the bonds of place and time, yet present as place and time and beyond time;
terrible in the form of Time, He forever sounds Time's fearsome songs of destruction.
Eternal, infinite, boundless and transcendent, the supremely independent "Bhagavan Himself,"
He performs seemingly finite play that appears worldly, limited and governed by action.
The source of every avatara, eternally the whole of which all others are portions, beginningless;
the Lord of every lord, the sovereign of all worlds and the origin of all.
Perfect in all sixteen powers, a concentrated mass of being and consciousness, endowed with the six divine opulences and magnanimous;
unborn, imperishable, possessing a conscious divine body and eternally free from change.
Filled with lila, Himself the lila and its witness, divine being, consciousness and bliss;
the ocean of all the rasa of love, love embodied, freely distributing love.
The great abode of countless inconceivable and seemingly opposed qualities,
Lord Krishna, the incomparable treasury of divine majesty, appeared within the prison.

ORIGINAL Hindi

साधुजनोंका परित्राण, अति दुष्टोंका करने निस्तार।
धर्मस्थापन-हेतु स्वयं प्रभुने यह लिया दिव्य अवतार॥
हरनेको निज प्रेमी विरही-जनका घोर विरह-संताप।
प्रेमधर्म-संस्थापनार्थ शुचि इच्छामय प्रगटे प्रभु आप॥
भाद्र, असित अष्टमी, अजनजन्मर्क्ष रोहिणी शुभ नक्षत्र।
मध्यरात्रि, बुधवार, छा गयी प्रभा सुखद अनुपम सर्वत्र॥
हुआ सुशोभन काल निरतिशय सर्व शुभगुणोंसे संयुक्त।
ग्रह-तारे-नक्षत्र हो उठे सभी तुरंत सौम्यतायुक्त॥
हुईं प्रसन्न दिशाएँ सारी, तारे नभ छाये चहूँ ओर।
नगर-ग्राम-व्रज हुए धरणिके आकर मंगलमय बेछोर॥
सरिता हुई सुनिर्मल-सलिला, निशि सर विकसे कंज अपार।
लदे वृक्ष पुष्पोंसे, पिक-अलि करने लगे चहक-गुँजार॥
शीतल-मन्द-सुगन्ध मधुर बह चला पवन सुख-स्पर्श पवित्र।
असुर-विरोधी साधुमनोंमें उदय हुआ सुख सहज विचित्र॥
सहसा सुर-दुन्दुभी बज उठीं, स्वर्गलोकमें अपने-आप।
सुनकर जन्म अजन्माका, सुर हर्षित हुए, मिटा संताप॥
किन्नर, शुचि गन्धर्व गा उठे, करने लगीं अप्सरा नृत्य।
करने लगे सिद्ध-चारण स्तुति, मनमें मोद भरे सब सत्य॥
लगे देव-ऋषि-मुनि सराहने पृथ्वीका सौभाग्य अपार।
जलधर करने लगे सिन्धुतट जा, मृदु-मृदु गर्जन सुख-सार॥
लगा जगमगाने कारागृह, फैल गया शुचि सुखद प्रकाश।
काराका विषण्ण कण-कण मानो कर उठा मधुर-मृदु हास॥
खुली हथकड़ी-बेड़ी श्रीवसुदेव-देवकीकी तत्काल।
देख अलौकिक तेजपुंज अद्भुत बालक, हो गये निहाल॥
विष्णुरूप, भुज चार, शंख शुभ, गदा-चक्र-अम्बुज अभिराम।
शोभित श्याम-नील सुन्दर तनपर पीताम्बर दिव्य ललाम॥
वक्षःस्थल श्रीवत्स, कण्ठ कौस्तुभमणि, नेत्र-कमल सुविशाल।
परम सुशोभित, रूप-राशि, सुर-ऋषि-मुनि-मन-हर परम रसाल॥

ENGLISH TRANSLATION

To protect the holy and deliver the deeply wicked,
the Lord Himself assumed this divine avatara to establish dharma.
To remove the terrible anguish of separation suffered by His loving devotees,
the Lord, moved by His own pure will, appeared to establish the dharma of love.
It was the dark eighth lunar day of Bhadra, under Rohini, the auspicious constellation of the Unborn One's birth;
at midnight on Wednesday, an incomparable and joyous radiance spread everywhere.
The time became supremely beautiful and endowed with every auspicious quality;
the planets, stars and constellations at once became gentle and favorable.
All directions grew serene, and stars filled the sky on every side.
The cities, villages and Vrajas of the earth became boundless abodes of auspiciousness.
The rivers flowed with perfectly clear water, and countless lotuses opened in the lakes at night.
Trees were laden with blossoms, while cuckoos sang and bees began to hum.
A cool, gentle, fragrant and sweet breeze flowed, pure and delightful to the touch.
A wondrous spontaneous joy arose in the hearts of saints who opposed the asuras.
Suddenly the celestial kettledrums sounded by themselves in heaven.
Hearing of the birth of the Unborn, the gods rejoiced and their anguish disappeared.
Kinnaras and pure Gandharvas began to sing, while Apsaras danced.
Siddhas and Charanas offered praise, every truthful heart filled with delight.
Gods, seers and sages began to extol the earth's immeasurable good fortune.
Clouds went to the ocean's shore and gently thundered, pouring forth the essence of joy.
The prison began to gleam as pure, comforting light spread through it.
Every sorrowful particle of the dungeon seemed to break into a tender, gentle smile.
The shackles and fetters of Vasudeva and Devaki opened at once.
Beholding the wondrous Child, a supernatural mass of radiance, they were overwhelmed with bliss.
He appeared in Vishnu's form with four arms, bearing the auspicious conch, mace, discus and lotus.
A divine yellow garment adorned His beautiful dark-blue body.
The Shrivatsa shone upon His chest, the Kaustubha gem at His throat, and His lotus eyes were immense.
Supremely resplendent, He was a treasury of beauty and the most nectarean enchanter of the minds of gods, seers and sages.

ORIGINAL Hindi

मणि-वैदूर्य-सुमंडित मनहर मुकुट, कर्ण कुण्डल द्युतिमान।
चमक रहे उनकी द्युतिसे काले घुँघराले केश अमान॥
कटि-किंकिणी, कड़े-बाजूबँद, शोभित बाहु विलक्षण-रूप।
विस्मय-हर्ष-भरे नेत्रोंसे निरख रहे वसुदेव अनूप॥
करने लगे स्तवन, प्रभुको पहचान, भरे मन परमानन्द।
प्रभुने दिया पुरातन परिचय पिछले जन्मोंका, सुख-कंद॥
सुन देवकी कंस-भय-भीता माताका अति करुणालाप।
बन शिशु, 'पहुँचा दो मुझको गोकुल' - प्रभु बोले अपने-आप॥
स्वयं स्वरूपाशक्ति योगमाया, धर अनुजाका शुचि स्वाँग।
प्रगटी गोकुल नन्द-भवनमें, जननि यशोदाके बड़भाग॥
इधर खुल गये सारे ताले, सोये सब प्रहरी, खो चेत।
प्रिय शिशुको ले गोद प्यारसे, चले पिता वसुदेव सचेत॥
यमुनाने, कर पद-स्पर्श, दे दिया मार्ग उनको सुखयोग।
पहुँचे नन्द-भवन, देखे सब खुले द्वार, सोये सब लोग॥
सुला दिया शिशुको धीरेसे, तुरत यशोदाजीके पास।
खोयी निधि ज्यों, ले कन्याको, चले उदास, भरे उल्लास॥
पहुँचे कारागृह तुरंत ही, हुए बंद उसके सब द्वार।
शिशु-रोदन सुन जागे प्रहरी, पहुँचा एक कंस-दरबार॥
सुनते ही दौड़ा पागल-सा कंस उसी क्षण, ले तलवार।
पहुँचा, छीन लिया कन्याको, भर मनमें आश्चर्य अपार॥
कन्या कैसे हुई, न समझा मर्म, पकड़ कन्याका हाथ।
दिया पछाड़ शिलापर पापीने अति निर्दयताके साथ॥
रोती रही देवकी, कन्या उड़ी, गयी नभ बिना प्रयास।
अष्ट भुजा आयुधयुत देवी बोली, देकर उसको त्रास॥
'मूर्ख! हो चुका है पैदा वह, तुझे मारनेवाला वीर।
मुझे मारकर क्या होगा, मत मार बालकोंको, धर धीर'॥
इधर बह चला नन्दालयमें परमानन्द-स्रोत निस्सीम।
करने लगे सभी अवगाहन मत्त, छोड़ मर्यादा-सीम॥

ENGLISH TRANSLATION

His enchanting crown was adorned with jewels and beryl, and brilliant earrings graced His ears.
The radiance from these ornaments illumined His boundless black curling hair.
Tiny bells adorned His waist, and bracelets and armlets beautified His extraordinary arms.
Vasudeva gazed upon the incomparable Lord with eyes filled with wonder and joy.
Recognizing Him, he began to offer praise, his heart overflowing with supreme bliss.
The Lord, the source of happiness, revealed their ancient relationship from previous births.
Hearing Devaki's deeply compassionate plea as a mother terrified of Kamsa,
the Lord became an infant and Himself said, "Carry Me to Gokula."
Yogamaya, His own svarupa-shakti, assumed the pure guise of His younger sister.
Through mother Yashoda's great good fortune, she appeared in Nanda's house in Gokula.
Meanwhile every lock opened, and all the guards fell asleep, bereft of awareness.
Taking his beloved Infant lovingly in his arms, father Vasudeva set out vigilantly.
The Yamuna touched His feet and joyfully gave Vasudeva passage.
He reached Nanda's house and found all its doors open and everyone asleep.
He gently laid the Infant beside Yashoda,
then, like one carrying a recovered treasure, took the girl and departed, sorrowful yet filled with joy.
As soon as he returned to the prison, all its doors closed.
The guards awoke upon hearing the infant cry, and one hurried to Kamsa's court.
On hearing the news, Kamsa rushed there like a madman, sword in hand.
He arrived and seized the girl, his mind filled with immense astonishment.
Unable to understand how the child could be a girl, the sinner grasped her hand
and ruthlessly dashed her against the stone.
Devaki kept weeping, but the girl effortlessly flew into the sky.
Manifesting as an eight-armed goddess bearing weapons, she terrified him and said:
"Fool! The hero who will kill you has already been born.
What will you gain by killing me? Be calm and do not slaughter children."
Meanwhile an immeasurable current of supreme bliss began to flow through Nanda's home.
Everyone plunged into it in ecstasy, abandoning the limits of convention.

ORIGINAL Hindi

फिर तो लीला चली रसमयी परम सुदुर्लभ, परम पुनीत।
मूर्तिमान हो चला सख्य-वात्सल्य-मधुर रसका संगीत॥

× × × ×

ब्रज-जीवन, गो-गोपी-सुख-धन, नन्द-यशोदाके प्रिय लाल।
सखा-परमधन, गो-वत्सोंके सुचि सेवक, रक्षक, गोपाल॥
गोचारक, वन-वन पावनकर, वनचर-बन्धु विविध रुचि-रंग।
क्रीड़ामत्त सतत प्राकृत बालक सम बाल-सखागण-संग॥
असुरोद्धारक, कालिय-मर्दन, दुष्ट-निकन्दन, नित सुखरूप।
इन्द्र-दर्पहर, ब्रह्म-मोह-हर, स्वजन-दुःख-हर, रूप अनूप॥
रसमय, नयन-हरण मुनिजन-मन, सिर घुँघराले काले केश।
मुरलीधर, शिखिपिच्छ-मुकुटधर, गिरिवरधर, नव नटवर-वेश॥
रास-विहारी, कुंज-विहारी, चित्त-वित्त-हारी ब्रजराज।
रसिक, रसार्णव, रस-पिपासु, रस-लोलुप, रस-वितरक रसराज॥
गोपीजन-मन-मोहन, गोपी-रंजन, गोपी-जीवन-प्राण।
राधाकान्त, राधिकावल्लभ, राधाप्रेम रहित परिमाण॥
राधाराध्य, राधिकाराधक, नित्य अभिन्न राधिका-तत्त्व।
प्रेम-सुधा-रस-लीलास्वादन-हेतु भिन्न नित रखते स्वत्व॥
नित नवीन सौन्दर्य-दिव्य-माधुर्य-रसामृत-सिन्धु अनन्त।
नित नवीन आनन्द-तरंगित नित्याकर्षक रूप अनन्त॥
मधुर मधुरतम नव-नीरद-तनु नील-श्यामसुन्दर गौराभ।
लीला मधुर मधुरतम शुचितम रास, महत्तम जीवन लाभ॥
मथुरागमन, मत्त मुष्टिक-चाणूर-कंस-कुवलय-उद्धार।
करके मुक्त पिता-माताको चरण-नमन कर बारंबार॥
दे आश्वासन, उन्हें सुखी कर, उग्रसेनका कर अभिषेक।
स्वयं बने सेवक, रख अपनी शुचि निष्काम-भावकी टेक॥
गये द्वारका करके अपनी मथुरा-लीलाको सम्पन्न।
मुक्त किया वध कर अनेक असुरोंका, जो थे राज्यापन्न॥

ENGLISH TRANSLATION

Then began the play filled with rasa, supremely rare and supremely holy.
The music of friendship, parental affection and madhura-rasa took embodied form.

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Life of Vraja, treasure of the cows' and gopis' happiness, beloved son of Nanda and Yashoda;
the cowherd boys' supreme treasure, pure servant and protector of the cows and calves, Gopala.
He grazes the cows, sanctifies forest after forest and befriends the forest creatures in many delightful ways.
Forever absorbed in play with His young companions, He appears like an ordinary child.
Deliverer of asuras, subduer of Kaliya, destroyer of the wicked and eternal embodiment of happiness;
crusher of Indra's pride, dispeller of Brahma's delusion, remover of His people's sorrow, of incomparable beauty.
Filled with rasa, stealing the eyes and the sages' minds, with black curling hair upon His head;
holder of the flute and the peacock-feather crown, lifter of the mountain, clad as the ever-new master dancer.
Enjoyer of the rasa dance and the forest bowers, stealing heart and treasure, King of Vraja;
the rasika, ocean of rasa, thirsting and eager for rasa, distributing rasa as Rasaraja.
Enchanting the gopis' minds, delighting the gopis, the very life of the gopis;
Radha's beloved, the lover of Radhika, His love for Radha beyond measure.
Worshiped by Radha and Himself worshiping Radhika, eternally non-different from the principle of Radhika;
yet eternally retaining distinct selfhood so that He may relish the nectar-rasa of loving lila.
An infinite ocean of ever-new beauty, divine sweetness and nectarean rasa;
His infinite, eternally attractive form surges with ever-new waves of bliss.
Sweet, sweetest, His fresh-raincloud body, blue Shyamasundara with a golden radiance;
His lila is sweet and sweetest, His rasa-dance supremely pure, the greatest attainment of life.
He went to Mathura and delivered the intoxicated Mushtika, Chanura, Kamsa and Kuvalaya;
He freed His father and mother and repeatedly bowed at their feet.
Reassuring and comforting them, He enthroned Ugrasena;
He Himself became a servant, steadfast in His pure and desireless disposition.
Completing His Mathura lila, He went to Dvaraka.
By slaying them, He liberated the many asuras who had seized kingdoms.

ORIGINAL Hindi

इन्द्रप्रस्थ जा मिले बन्धु पाण्डवगणसे फिर अति मतिमान।
कुरुक्षेत्रके रण-प्रांगणमें दिव्य सुनाया गीता-ज्ञान॥
परम त्यागमय दिव्य प्रेमका महाभावमय राधारूप।
स्वयं दिखाया, मूर्तिमान हो, ऋषि-मुनि-दुर्लभ भाव अनूप॥
बिना त्यागके प्रेम न होता, प्रेम बिना न कभी आनन्द।
राधा-गोपी-प्रेम दिव्यसे यह शिक्षा दी आनन्दकंद॥
गीतासे सिखलाया - 'आशा-राग-कामना-द्वेष-ममत्व।
अहंकार-अभिमान-नाश, प्रभुकी शरणागति, भाव समत्व'॥
यह दिखलाया जीवनमें कर स्वयं आचरण अति आदर्श।
मानवरूप बने परतम प्रभुने, जो विरहित हर्षामर्ष॥
युगपत् रसिक-विरागी, भोगी-त्यागी, निष्ठुर-करुणागार।
मायावी-अति सरल, गृही-संन्यासी, अति संग्रही-उदार॥
कर्मी-ज्ञानी, अति प्रवृत्त-सुनिवृत्त नित्य, गुण-निर्गुणरूप।
ममतायुक्त-नित्य अति निर्मम, मोही-निर्मोही अपरूप॥
नित्य परम समता-स्वरूप-निज-रूप-प्रतिष्ठित, नित्य स्वभाव।
नहीं कहीं भी किसी भाँति उन सत्य तत्त्वका कभी अभाव॥
क्षर-अक्षर, अतीत दोनोंसे, पूर्ण पुरुष पुरुषोत्तम आप।
प्रकृति-अधीश्वर निज मायासे प्रकटे हरण शोक-संताप॥
गोपीप्रेम, ज्ञान गीताका दिव्य परम देकर उपदेश -
श्रद्धायुत हो करें सभी आचरण, दिया यह दिव्यादेश -
जन्माष्टमी-महोत्सवका है परम लाभ यह, सबका सार।
शरणागत हो श्रद्धासे हम पा लें इसे साध्य-अनुसार॥

[७५४]

(राग काफी - ताल कहरवा)

नव-नीरद-नीलाभ कृष्ण तन परम मनोहर।
त्रिभुवन-मोहन रूप-राशि रमणीय सुभग वर॥
कस्तूरी-केसर-चन्दन-द्रव-चर्चित अनुपम।
अंग सकल सच्चिन्मय सुषमामय सुन्दरतम॥

ENGLISH TRANSLATION

The supremely wise Lord then went to Indraprastha and met His kinsmen, the Pandavas.
Upon Kurukshetra's battlefield He proclaimed the divine wisdom of the Gita.
He Himself embodied and revealed the Mahabhava-filled form of Radha,
the incomparable disposition of divine love and supreme renunciation, unattainable even to seers and sages.
Without renunciation there is no love, and without love there can never be bliss.
Through the divine love of Radha and the gopis, the source of bliss taught this truth.
Through the Gita He taught the destruction of hope for reward, selfish attachment, desire, hatred, possessiveness,
ego and pride, together with surrender to the Lord and equanimity of heart.
The Supreme Lord, beyond both elation and resentment, assumed human form
and demonstrated this teaching by His own supremely exemplary conduct.
At once rasika and detached, enjoyer and renunciant, apparently stern yet an abode of compassion;
master of Maya yet utterly simple, householder and renunciant, gathering all yet infinitely generous.
Active and wise, intensely engaged yet eternally withdrawn, both qualified and beyond qualities;
full of affection yet utterly free from mine-ness, enchanting yet unattached, wondrous in form.
Eternally the embodiment of perfect equality, established in His own nature, this is His eternal disposition.
That true principle is never absent anywhere or in any manner.
Beyond both the perishable and imperishable, He is the complete Person, Purushottama Himself.
Lord of nature, He manifests through His own Maya to remove sorrow and anguish.
Having given the supreme divine teachings of gopi-love and the Gita's wisdom,
He commanded everyone to practice them with faith.
This is the supreme fruit and essence of the Janmashtami festival:
may we surrender with faith and attain it according to our capacity.

[754]

(Raga Kafi - Tala Kaharava)

Krishna's body, blue as a fresh raincloud, is supremely enchanting,
a charming and blessed treasury of beauty that enthralls the three worlds.
He is incomparably anointed with liquid musk, saffron, sandalwood and fragrant unguents;
every limb is conscious and divine, filled with splendor and supremely beautiful.

ORIGINAL Hindi and Braj Bhāṣā

कीर-चंचु-निन्दक निरुपम नासा-मणि राजत।
कुंचित केश-कलाप कृष्ण लख अलि-कुल लाजत॥
सिर चूड़ा, शिखि-पिच्छ, मुकुट मणिमय अत्युज्ज्वल।
कर्ण-युगल कमनीय कर्णिका कुण्डल झलमल॥
कुटिल भ्रुकुटि, दृग-युगल विशद विकसित अम्बुज-सम।
रुचिर भंगिमा, ललित त्रिभंगी, मध्य सु-वंकिम॥
पीत वसन तडिदाभ, दशन द्युतिमय, अरुणाधर।
मुख प्रसन्न, मुसकान मधुर, मुरलिका मधुर कर॥
भक्त-भक्त नित सेवक-भक्तानुग्रह-कातर।
प्रेम-रसिक रस-प्रेम-सुधा-आस्वादन-तत्पर॥
ब्रज-प्रिय, ब्रज-जन-सखा-स्वामि-सेवक तन-मन-धन।
नन्द-यशोदा-तनय, बाल-ब्रज-रमणी-जीवन॥
भगवत्ता, सत्ता, ईश्वरता सारी तजकर।
ब्रज-जन-सुख-हित-हेतु द्विभुज निज-इच्छा वपु धर॥
भाद्र-अष्टमी, कृष्ण पक्ष, बुधवार अनुत्तम।
शुभ रोहिणि नक्षत्र, मध्य-रजनी मंगलतम॥
हुए प्रकट श्रीनन्द-यशोदाके प्रिय सुत बन।
निज स्वरूप-वितरण करने, बन सबके निजजन॥

[७५५]

(राग वसन्त - ताल कहरवा)

जन्म अजन्मा, अविनाशीका हुआ आज अति मंगल-धाम।
कंस क्रूरके कारागृहमें, नँद-घरमें प्रकटे अभिराम॥
परम स्वतन्त्र, अखिल लोकोंके एकमात्र जो ईश महान।
भक्तोंके हो पराधीन, वे प्रकटे भक्तिवश्य भगवान॥
ग्वाल-बालकोंके सँग खेले विविध प्रकार गाँवके खेल।
वन-वनमें गो-वत्स चराये, किया वन्य जीवोंसे मेल॥
दधि लूटा, माखन-चोरी की, खूब मचाया शुचि हुड़दंग।
खूब छकाया, नयी-नयी रच लीला, सबको लेकर संग॥

ENGLISH TRANSLATION

The peerless jewel of His nose puts the parrot's beak to shame.
Seeing the mass of Krishna's curling hair, whole swarms of bees feel ashamed.
Upon His head are a topknot, peacock feathers and a brilliant jeweled crown;
His two lovely ears sparkle with karnika flowers and earrings.
His arched brows and clear pair of eyes resemble fully opened lotuses.
His posture is graceful, His threefold-bending form lovely, His waist beautifully curved.
His yellow garment flashes like lightning; His teeth are radiant and His lips crimson.
His face is cheerful, His smile sweet, and His hand holds the sweet flute.
Ever a devotee of His devotees and a servant eager to bless His devotees,
He is a rasika of love, intent on relishing the nectar of rasa-filled prema.
Beloved of Vraja, friend, master and servant of Vraja's people, their body, mind and wealth;
son of Nanda and Yashoda, the very life of the young women of Vraja.
Setting aside all displays of divinity, absolute sovereignty and lordship,
He freely assumes His self-willed two-armed body solely for the happiness of Vraja's people.
On the dark eighth day of Bhadra, an incomparable Wednesday,
under the auspicious Rohini constellation, in the most blessed middle of the night,
He appeared as the beloved son of Shri Nanda and Yashoda,
becoming everyone's intimate own so that He might bestow His very self.

[755]

(Raga Vasanta - Tala Kaharava)

Today the birth of the Unborn and Imperishable One has made the day supremely auspicious.
The beautiful Lord appeared in cruel Kamsa's prison and in Nanda's home.
He alone is the supremely independent and mighty Lord of all worlds,
yet He became dependent upon His devotees and appeared as Bhagavan conquered by devotion.
He played many village games with the cowherd boys,
grazed cows and calves through forest after forest, and befriended the wild creatures.
He plundered yogurt and stole butter, raising a thoroughly innocent uproar.
He teased everyone wonderfully, drawing them all into ever-new lilas.

ORIGINAL Hindi

दैत्य-दानवोंका वध करके, किया सहज उनका उद्धार।
लघु अँगुलीपर गोवर्धन धर इन्द्र-दर्पका किया संहार॥
मुरली मधुर बजा, सबको कर मोहित, हरी चित्त-सम्पत्ति।
दावानल पी, कालिय वशकर, व्रजकी दारुण हरी विपत्ति॥
मिट्टी खा, फिर दिखलाया मुँहमें माताको विश्व अगाध।
हो आश्चर्य-चकित सुख पाया, उपजी नयी-नयी सुख-साध॥
गोपीजनके वसन-हरण कर किया आवरण-भंग पवित्र।
महारास कर प्रेम-रसमयी भगवत्ताकी सिद्धि विचित्र॥
मथुरा पहुँच, किया धोबीका, कुब्जाका मंगल उद्धार।
मार कुवलयाको, मुष्टिक-चाणूर मल्लका कर संहार॥
पापी कंस क्रूरका वध कर, देकर उग्रसेनको राज।
करने लगे विविध लीला फिर ज्ञान-शक्ति-लीला-रसराज॥
कालयवनका सहज दमन कर, जरासंधका हर अभिमान।
बसे द्वारकामें जा माधव, किये विवाह अष्ट सविधान॥
भौमासुरका वध कर, सोलह सहस राजकन्या ले साथ।
आये, की कामना पूर्ण, उनको पकड़ा निज मंगल हाथ॥
पाण्डव-राज-सभामें वध कर, किया सहज शिशुपाल निहाल।
कर स्वीकार अग्र-पूजनको, ऊँचा किया युधिष्ठिर-भाल॥
पाण्डव-कौरव समरांगणमें दे अर्जुनको गीता-ज्ञान।
अखिल लोक अघ-तम-हारी जो, मार्गदर्शिका ज्योति महान॥
दे अनन्य आश्रय, अर्जुनको किया नित्य निज-जन स्वीकार।
दिव्य लोकमें दिव्य देह धर, करता जो सेवा अविकार॥
ऐसे सर्वेश्वर जो सर्वातीत, सर्वमय, सर्वाधार।
प्राकृत-गुण-विरहित जो नित कल्याण-गुण-गणोंके आगार॥
अखिलरसामृतसिन्धु, नित्य सौन्दर्य परम माधुर्यनिधान।
परम स्वतन्त्र, प्रेमवश लेते प्रेमीको निज प्रियतम मान॥
पल-पल प्रेम बढ़ाते रहते, करते नित नव-नव रस-दान।
नित्य-तृप्त, नित नव रस-आस्वादन करते, करते रस-पान॥

ENGLISH TRANSLATION

By slaying demons and titans, He effortlessly delivered them.
Holding Govardhana on His little finger, He destroyed Indra's pride.
Playing His sweet flute, He enchanted everyone and stole the treasure of their hearts.
He drank the forest fire, subdued Kaliya and removed Vraja's terrible calamity.
After eating clay, He revealed the unfathomable universe within His mouth to His mother.
Wonderstruck, she tasted delight, and ever-new sources of happiness arose.
By stealing the gopis' garments, He sanctified the removal of all coverings.
Through the Mahārāsa He wondrously established the divinity filled with the rasa of love.
Reaching Mathura, He auspiciously delivered the washerman and Kubja.
He slew Kuvalaya and destroyed the wrestlers Mushtika and Chanura.
After killing the sinful and cruel Kamsa, He gave the kingdom to Ugrasena.
Then Rasaraja performed many lilas of wisdom and divine power.
He effortlessly subdued Kalayavana and humbled Jarasandha's pride.
Madhava went to dwell in Dvaraka and duly celebrated eight marriages.
After slaying Bhaumasura, He returned with sixteen thousand royal maidens,
fulfilled their longing and took each one's hand in His own auspicious hand.
By slaying Shishupala in the Pandava king's assembly, He effortlessly blessed him.
Accepting the first worship, He raised Yudhishthira's honor high.
On the Pandava-Kaurava battlefield He imparted the Gita's wisdom to Arjuna,
the great guiding light that dispels the sin and darkness of every world.
Granting Arjuna exclusive refuge, He eternally accepted him as His own.
Arjuna then assumed a divine body in the divine realm and serves there without change.
Such is the Lord of all, beyond all, pervading all and supporting all,
ever free from material qualities and the abode of hosts of auspicious qualities.
He is the ocean of the nectar of all rasa, the eternal treasury of beauty and supreme sweetness.
Supremely independent yet conquered by love, He accepts His devotee as His own beloved.
Moment by moment He increases love and forever grants ever-new rasa.
Eternally fulfilled, He continually relishes fresh rasa and drinks its nectar.

ORIGINAL Hindi

राजनीतिविद कुशल, राज्य-निर्माता, नित्य पूर्ण निष्काम।
सबके दुखहर्ता, सुख-दाता, सबके नित्य सहज हित-धाम॥
परम सखा प्रिय, परम प्रियतम, परम पिता, गुरु, बन्धु ललाम।
सहज सुहृद, शरणागत-वत्सल, परम वदान्य, आत्माराम॥
प्रकटे आज देव-मुनि-गो-द्विज-रक्षक सत्य-धर्म-आधार।
करो सभी मिल मुक्त-कण्ठसे उनका पुनः-पुनः जयकार॥
जय वसुदेव-देवकी-नन्दन, जय नँद-नँद, यशोदा-लाल।
जय प्रेमीजन-मुनि-मन-मोहन, जयति सुकोमल हृदय विशाल॥
जय नँदबाबा, जयति यशोदा, जय गोपी, जय गैया-ग्वाल।
जय वंशी, जय यमुना जय-जय, जय वृन्दावन, द्वापर काल॥
जय वसुदेव, देवकी जय-जय, जयति कंसका कारागार।
जय रोहिणि, बलराम जयति जय, जय उद्धव, अक्रूर उदार॥
जय मथुरा-द्वारका जयति जय, पटरानी हरि-उरकी माल।
जय षोडश सहस्त्र हरि-गृहिणी, जयति धनंजय कुन्ती-लाल॥
जय गीता, भारत महान जय, जयति भागवत लीला-सार।
जय प्रेमी-ज्ञानी-जन, करते जो प्रभुका महिमा-विस्तार॥

[७५६]

(राग भैरवी - तीन ताल)

प्रकट हुए थे धराधाममें पूर्ण परात्पर श्रीभगवान।
परम दिव्य ऐश्वर्य-निकेतन, सुन्दरता-मधुरता-निधान॥
दुष्टोंको निज धाम भेजकर, साधु-जनोंका कर उद्धार।
किया धर्मका संस्थापन था, लेकर स्वयं दिव्य अवतार॥
वही पुण्य तिथि भाद्र-अष्टमी, कृष्णपक्ष मंगलमय आज।
सुरभित श्रद्धा-सुमन-राशिसे सभी सजाकर मंगल साज॥
नन्दालयमें आज महोत्सव वही हो रहा मधुर विशाल।
शीघ्र बुझा देगा जो भव-दावानल सहसा अति विकराल॥
हम भी सब मिल आज मनायें वही महोत्सव मंगलरूप।
भोगासक्ति-विनाशक, भव-बाधा-हर, दायक-प्रेम अनूप॥

ENGLISH TRANSLATION

Expert statesman and builder of kingdoms, eternally perfect and free from desire;
remover of everyone's sorrow, giver of happiness and the natural eternal abode of everyone's welfare.
The dearest supreme friend, supreme beloved, supreme father, guru and peerless kinsman;
naturally well-wishing, tender toward the surrendered, supremely magnanimous and self-delighting.
Today the protector of gods, sages, cows and brahmanas, the foundation of truth and dharma, appeared.
Come, let everyone repeatedly acclaim His victory with voices unrestrained.
Victory to the son of Vasudeva and Devaki; victory to Nanda's delight, Yashoda's beloved boy.
Victory to the enchanter of devotees' and sages' minds; all glory to His vast and tender heart.
Victory to Nanda Baba and Yashoda; victory to the gopis, cows and cowherds.
Victory to the flute and the Yamuna; victory to Vrindavana and the age of Dvapara.
Victory to Vasudeva and Devaki; glory even to Kamsa's prison.
Victory to Rohini and Balarama; victory to Uddhava and generous Akrura.
Victory to Mathura and Dvaraka; victory to the chief queens, garlands upon Hari's heart.
Victory to Hari's sixteen thousand wives; victory to Dhananjaya, Kunti's son.
Victory to the Gita and the great Mahabharata; victory to the Bhagavata, essence of divine lila.
Victory to loving and wise devotees who spread the Lord's glory.

[756]

(Raga Bhairavi - Tina Tala)

Perfect and transcendent Shri Bhagavan appeared upon the earth,
the abode of supreme divine majesty and the treasury of beauty and sweetness.
Sending the wicked to His own abode and delivering the holy,
He Himself assumed a divine avatara and established dharma.
Today is that same blessed date, the auspicious dark eighth day of Bhadra.
Let everyone arrange the celebration with heaps of fragrant flowers of faith.
That same vast and sweet festival is being celebrated today in Nanda's home.
It will swiftly extinguish the suddenly raging forest fire of material existence.
Let all of us assemble and celebrate that auspicious festival today,
destroying attachment to enjoyment, removing worldly obstacles and bestowing incomparable love.

ORIGINAL Hindi

प्रेम कृष्णका, प्रेम कृष्णमें, स्वयं कृष्ण ही निर्मल प्रेम।
हमें मिले, बस, एकमात्र वह, वही हमारा योग-क्षेम॥
कृष्ण-नाम-गुण गाओ अविरत प्रेमसहित नाचो तज लाज।
बनो कृष्णभक्तोंके भक्तोंके अनुगामी सहित समाज॥
मधुर मनोहर मंगलमय श्रीराधा-माधवका सब काल।
करते रहो स्मरण नित संतत, पल-पल होते रहो निहाल॥

[७५७]

(राग भैरव - ताल कहरवा)

कंस तमोमयका था काला पापचिह्न वह कारागार।
काल-कोठरी थी, उसमें नियुक्त थे काले पहरेदार॥
भाद्रमासके कृष्णपक्षकी अँधियारी आठैं बुधवार।
काली अन्ध निशा थी, छाया अन्धकार था घोर अपार॥
अज-अविनाशी सर्वेश्वर प्रभु लेंगे अब मंगल अवतार।
अधिष्ठान कर प्रकृति निशामें, करके निज माया-विस्तार॥
उसी समय छा गया कक्षमें सहसा शीतल दिव्य प्रकाश।
बदल गया सब कुछ क्षणमें ही, करने लगी प्रकृति मृदु हास॥
काल हो गया परम सुशोभन, सभी शुभ गुणोंसे संयुक्त।
चन्द्र रोहिणी-स्थित थे, नभमें ग्रह-नक्षत्र शान्तिसे युक्त॥
निर्मल हुई दिशाएँ, तारे लगे जगमगाने आकाश।
नदियाँ हुईं स्वच्छ-सलिला, हद हुआ रात्रिमें कमल-विकास॥
लदे वृक्ष कुसुमोंसे, पक्षी-भ्रमर कर उठे गान-गुँजार।
बहने लगी सर्व-सुखदा पवित्रतम सौरभमयी बयार॥
असुरद्रुह-सज्जन-मन सहसा हुए प्रसन्न सहज स्वच्छन्द।
स्वर्ग बज उठीं सुर-दुन्दुभियाँ जन्म अजन्माके आनन्द॥
बिना बजाये हुईं निनादित मध्यनिशा वे अपने-आप।
किन्नरगण-गन्धर्व मुदित हो करने लगे गान-आलाप॥
विद्याधरी-अप्सराएँ तब नाच उठीं अति सुमधुर ताल।
सुर-मुनि मुदित कर उठे श्लाघा, देख धराका भाग्य विशाल॥

ENGLISH TRANSLATION

Love belongs to Krishna, love rests in Krishna, and Krishna Himself is stainless love.
May that alone be granted to us; it is our sole attainment and preservation.
Sing Krishna's names and qualities without cease, and dance with love, abandoning shame.
Together as a community, become followers of the devotees of Krishna's devotees.
At all times keep remembering sweet, enchanting and auspicious Shri Radha-Madhava.
Remain absorbed in that constant remembrance and be blessed at every moment.

[757]

(Raga Bhairava - Tala Kaharava)

That prison was dark Kamsa's sinful emblem of tamas.
It was a black dungeon appointed with dark-hearted guards.
It was Wednesday, the dark eighth lunar day of Bhadra's waning fortnight.
The night was black and blind, covered by unfathomably dense darkness.
Now the unborn and imperishable Lord of all would assume His auspicious avatara,
taking nature as His ground in the night and unfolding His own Maya.
At that very moment cool divine light suddenly filled the chamber.
Everything changed in an instant, and nature began to smile gently.
The time became supremely beautiful and endowed with every auspicious quality.
The moon stood in Rohini, while the planets and constellations in the sky were peaceful.
The directions grew pure and stars began to glitter in the heavens.
The rivers ran with clear water, and lotuses bloomed in the lakes at night.
Trees were laden with blossoms, and birds and bees burst into song and humming.
A supremely pure, fragrant breeze began to flow, bringing happiness to all.
The hearts of virtuous people opposed to the asuras suddenly became naturally and freely joyful.
Celestial kettledrums sounded in heaven in the bliss of the Unborn One's birth.
Unstruck, they resounded by themselves at midnight.
Joyful Kinnaras and Gandharvas began their melodies.
Vidyadharis and Apsaras danced to exceedingly sweet rhythms.
The gods and sages rejoiced and offered praise, beholding the earth's immense good fortune.

ORIGINAL Hindi

जलनिधि-जलधर मन्द-मधुर स्वर गाने लगे स्वसुखका गान।
हुए प्रकट देवकी-उदरसे सुन्दर मधुर स्वयं भगवान॥
उदय हुए वैसे ही, जैसे षोडशकला-पूर्ण राकेश।
उगता प्राचीमें, न रह गया संतोंको तम-पीड़ा-लेश॥
कालेको जो उज्ज्वल करता, ले वह अद्भुत काला रंग।
देख सामने पुरुषोत्तमको स्वयं रह गये दम्पति दंग॥
कोमल, कमल-समान नेत्र हैं मुनि-मन-मोहन, दीर्घ, रसाल।
शंख-गदा शुचि, पद्म-चक्रसे शोभित चारों भुजा विशाल॥
वक्षःस्थलपर शोभित है श्रीवत्स-चिह्न अतिशय अभिराम।
गले सुशोभित कौस्तुभमणिकी छिटक रही है विभा ललाम॥
नव-नीरद-घनश्याम कलेवर चमक रहा है शुचि रमणीय।
दमक रहा है सुन्दर तनपर दिव्य पीतपट अति कमनीय॥
मणिवैदूर्य अमूल्य विनिर्मित हैं किरीट, कुण्डल द्युतिमान।
कुंचित कुन्तल चमक रहे हैं उनसे दिनकर-किरण-समान॥
कटिमें है करधनी सुशोभित दिव्य रत्नमय, सुषमागार।
बाँहोंमें अंगद सुशोभित हैं, हाथोंमें कंकण श्री-सार॥
अंग-अंग आभरण-विभूषित, दीप्ति छा रही चारों ओर।
देख रूप वसुदेव-देवकी हुए अतुल आनन्द विभोर॥

[७५८]

(राग भीमपलासी - ताल कहरवा)

शुद्ध सच्चिदानन्द परात्पर परब्रह्म परमेश्वर-रूप।
सर्वातीत-सर्वमय, निर्गुण-सगुण, व्यक्त-अव्यक्त अनूप॥
नित्य अजन्मा, दिव्य जन्मधर, नित्य स्वतन्त्र, बने परतन्त्र।
सबके स्वयं एक यन्त्री नित, बना प्रेमियोंको निज यन्त्र॥
सहज विरोधी-गुणधर्माश्रय, करते लीला विविध विचित्र।
करते प्रेम-धर्मका पालन-संरक्षण बनकर अरि-मित्र॥
रौद्र, वीर, वीभत्स, भयानक, करुण, हास्य, अद्भुत, शृंगार।
शान्त और अन्यान्य रसोंके बनकर स्वयं रूप साकार॥

ENGLISH TRANSLATION

The ocean and clouds began to sing their own joy in gentle, sweet voices.
Beautiful and sweet Bhagavan Himself appeared from Devaki's womb.
He arose like the full moon complete in all sixteen phases rising in the east;
not a trace of darkness or pain remained for the saints.
He who illumines even blackness assumed that wondrous dark complexion.
Seeing Purushottama before them, the couple themselves stood astonished.
His soft, long, nectarean lotus eyes enchant the sages' minds.
His four mighty arms shone with the conch, mace, lotus and discus.
The exceedingly beautiful Shrivatsa mark graced His chest.
The splendid radiance of the Kaustubha gem at His throat streamed forth.
His pure and lovely body, dark as a fresh raincloud, gleamed.
An exquisite divine yellow garment shone upon His beautiful form.
His radiant crown and earrings were fashioned from priceless jewels and beryl.
Their splendor made His curling locks shine like rays of the sun.
A beautiful divine jeweled girdle, a treasury of grace, adorned His waist.
Armlets beautified His arms, and auspicious bracelets graced His hands.
Every limb was ornamented, and brilliance spread on every side.
Beholding His form, Vasudeva and Devaki were immersed in incomparable bliss.

[758]

(Raga Bhimapalasi - Tala Kaharava)

Pure being, consciousness and bliss, transcendent Parabrahman in the form of Parameshvara;
beyond all yet pervading all, beyond qualities yet with qualities, both manifest and unmanifest, incomparable.
Eternally unborn yet assuming divine birth, eternally independent yet becoming dependent;
Himself the one controller of all, He makes Himself the instrument of His lovers.
The natural abode of seemingly contradictory qualities, He performs many wondrous lilas.
Becoming both foe and friend, He upholds and protects the dharma of love.
He embodies the rasas of fury, heroism, disgust, fear, compassion, laughter, wonder and love, as well as peace and every other rasa.

ORIGINAL Hindi

प्रकट हुए, वसुदेव-देवकी-सुत हो खलके कारागार।
नन्द-यशोदाको सुख देने किया शिशुत्व सुखद स्वीकार॥
ग्वाल-बालकोंके सँग वन-वन किया समुद स्वच्छन्द विहार।
मधुर दिव्य रस गोपीजनका किया सभी विधि अंगीकार॥
सहज कृपावश किया कंसका मथुरामें जाकर संहार।
सादर किया पिता-माताका बन्धनसे तुरंत उद्धार॥
नन्द आदिको लौटाया फिर, कर उनका समुचित सत्कार।
भेजा गोप-गोपियोंके प्रति अपना परम मधुरतम प्यार॥
सुन कृष्णाकी करुण प्रार्थना, वसन-रूप बन रक्खी लाज।
थक बैठा दुःशासन लज्जित, चकित रह गया सभी समाज॥
मथुरा-द्वारवतीमें प्रभुने बरसाया आनन्द अपार।
मधुर परम ऐश्वर्यमयी शुचि लीलाओंका कर विस्तार॥
रणक्षेत्रमें सखा पार्थका मोह मिटाया, दे निज ज्ञान।
सहज शरण दे, किया धन्य फिर देकर दिव्य प्रेमका दान॥
अर्जुनके मिस अखिल विश्वको दिया दिव्य पावन उपदेश।
उद्धवको फिर दिया विशद कल्याणपूर्ण अपना संदेश॥
ज्ञान, योग, वैराग्य, प्रेम, रति, सकल कामनारहित सुकर्म।
सांख्य, त्याग, संन्यास, वर्ण-आश्रम, शुचि मानवके सब धर्म॥
इह-परलोक, पिता-सुत, पति-पत्नी, गुरु-शिष्य, धर्म-आचार।
गो-ब्राह्मण, अबला-अनाथ हित प्राणार्पण, मंगल व्यापार॥
सभी दिशाओंमें नित देता जन-जनको उज्ज्वलतम ज्ञान।
हरता दुःख-शोक-भय-तम सब, करता सुख-कल्याण-विधान॥
पात्रापात्र-भेद कर विस्मृत, करता सदा सभीका त्राण।
सभी देश, सब काल सभीका करता सदा परम कल्याण॥

ENGLISH TRANSLATION

He appeared as the son of Vasudeva and Devaki in the wicked king's prison,
then joyfully accepted infancy to give happiness to Nanda and Yashoda.
With the cowherd boys He wandered freely through forest after forest,
and in every way embraced the gopis' sweet divine rasa.
Moved by spontaneous grace, He went to Mathura and slew Kamsa,
then respectfully and immediately freed His father and mother from bondage.
After duly honoring Nanda and the others, He sent them home,
conveying His supremely sweet love to the cowherd men and women.
Hearing the compassionate prayer of Krishnaa (Draupadi), He became her garment and preserved her honor.
Duhshasana sat exhausted and ashamed while the entire assembly remained astonished.
In Mathura and Dvaravati the Lord showered immeasurable bliss,
expanding pure lilas filled with sweetness and supreme divine majesty.
On the battlefield He dispelled His friend Partha's delusion by giving His wisdom.
Granting refuge with ease, He blessed him further with the gift of divine love.
Through Arjuna as the occasion, He gave the whole world a divine and purifying teaching.
He then gave Uddhava His detailed, wholly auspicious message.
Wisdom, yoga, detachment, love, rati and pure action free from every desire;
Sankhya, renunciation, sannyasa, varnashrama and all the duties of a pure human being;
this world and the next, father and son, husband and wife, guru and disciple, dharma and right conduct;
surrendering one's life for cows, brahmanas, vulnerable women and orphans, every auspicious undertaking.
In every direction He eternally gives the brightest wisdom to every person.
He removes all sorrow, grief, fear and darkness and ordains happiness and welfare.
Forgetting distinctions between worthy and unworthy, He always protects everyone.
In every land and every age, He forever brings the supreme welfare of all.

ORIGINAL Hindi

[७५९]

(राग लावनी - ताल कहरवा)

काल हो गया अतिशय शोभन, सर्व शुभ गुणोंसे सम्पन्न।
बिधु रोहिणि गत हुए, ऋक्ष-ग्रह-तारे सभी सौम्यतापन्न॥
हुईं दिशाएँ अति प्रसन्न सब, तारे चमक उठे आकाश।
धरतीके सब नगर-ग्राम, व्रज, आकर हुए मंगलावास॥
नदियाँ थीं सब निर्मल-जल, निशि खिले ह्रदोंमें कमल अपार।
वृक्ष लदे सुमनोंसे, पिक-अलि करने लगे चहक-गुंजार॥
सुख-स्पर्श, शुचि, शीतल-मन्द-सुगन्ध बह चली मधुर बयार।
असुर-विरोधी साधु-मनोंमें हुआ तुरत सुखका संचार॥
सुर-दुन्दुभियाँ मधुर बज उठीं सहसा भर आनन्द अपार।
जन्म अजन्माका सुन, सुर सब बने स्वयं आनन्दाकार॥
शुचि गन्धर्व-सुकिन्नर गाने लगे, छेड़ अति मधुमय तान।
करने लगे सिद्ध-चारण सब प्रमुदित मन पावन स्तुति-गान॥
नाच उठीं निशीथमें विद्याधरी-अप्सराएँ सब आज।
समुद सराह रहा धरतीका भाग्य परम देवर्षि-समाज॥
करने लगे सिन्धु मृदु गर्जन, मृदु-मृदु मेघ उठे सब गाज।
निशिमें प्रकट हुए जब अखिलेश्वर, राजाओंके सिरताज॥

[७६०]

(राग तोड़ी - ताल कहरवा)

उदय हो गये जैसे घरमें कोटि-कोटि नीले शरदिन्दु।
देख नन्दरानीके उरमें उमड़ा दिव्य सुखामृत-सिन्धु॥
कैसी अतुलनीय सुन्दरता! कैसा सुर-मुनि-मोहन रूप।
कैसी निकल रही सुषमा-आभा नख-सिखसे परम अनूप॥

ENGLISH TRANSLATION

[759]

(Raga Lavani - Tala Kaharava)

The time became exceedingly beautiful and endowed with every auspicious quality.
The moon entered Rohini, and the constellations, planets and stars all became gentle and favorable.
Every direction grew deeply joyful, and stars blazed in the sky.
All the earth's cities, villages and Vrajas became abodes of auspiciousness.
Every river ran with pure water, and countless lotuses bloomed in the lakes at night.
Trees were laden with flowers, while cuckoos sang and bees began to hum.
A sweet breeze flowed, pure, cool, gentle and fragrant, delightful to the touch.
Joy immediately spread through the hearts of saints opposed to the asuras.
Celestial kettledrums suddenly sounded sweetly, filled with immeasurable bliss.
Hearing of the Unborn One's birth, all the gods themselves became embodiments of joy.
Pure Gandharvas and noble Kinnaras began to sing, raising exceedingly honeyed melodies.
All the Siddhas and Charanas offered holy songs of praise with delighted hearts.
At midnight every Vidyadhari and Apsara danced today.
The entire assembly of divine seers extolled the earth's supreme good fortune.
The ocean began to roar gently, and clouds answered with soft thunder,
when the Lord of all, the crown of kings, appeared in the night.

[760]

(Raga Todi - Tala Kaharava)

It was as though millions upon millions of blue autumn moons had risen within the house.
At the sight, an ocean of divine nectarean joy surged in Queen Nanda's heart.
What incomparable beauty! What a form enchanting gods and sages!
What supremely matchless radiance of splendor streams from head to toe!

ORIGINAL Braj Bhāṣā

[७६१]

(राग देस - ताल दादरा)

कृष्णचंद्र उदय भए नंद-भवन सुंदर।
सब के मन-कुमुद खिले, हरखे हिय-मंदिर॥ टेक॥
उमड़्यौ आनंद-सिंधु ओर-छोर तज कर।
जन-मन के घाट-बाट डूबे सब सत्वर।
बाल-बृद्ध, जुवक-जुवति, सुध-बुध सब खोकर।
माते सब रंग-राग, लाज-सकुच धोकर॥ १॥
लखत नहीं कोउ कहाँ, कोउ नायें बूझत।
आनंद-परिपूरन मन स्नेह-समर जूझत।
उछरत क्रमभंग सकल, अति उमंग कूदत।
मन-माने गावत सब, ताल-राग सूदत॥ २॥
नृत्य-गीत-कला-कुसल नाचत, गुन गावत।
सब के मन हरत अचिर, सब के मन भावत।
गावत सब बंदीजन-भाट सुर मिलाकर।
सब के मन मोद भरे जीवन-फल पाकर॥ ३॥
दूध-दधि-माखन की मटुकिया भरकर।
आईं ब्रजनागरि सब सुंदरि सज-धजकर।
माखन-दधि-दुग्ध-सरित बही चली पावन।
डूबत सिसु-गनहि मातु लगी सब उठावन॥ ४॥
आनंद-उन्मत्त सकल नाचि उठे जन-मन।
तरुन-तरुनि, बाल-बृद्ध खोए सब तन-मन।
नाचे बिधि-सिव-सुरेस सुर-मुनि सुधि तजकर।
नाचे उपनंद-नंद-भानु, नहीं लजकर॥ ५॥
हरदी-दधि-केसर-जुत पय-नदी नहाकर।
धन्य हुए स्नेह-सुधा-सरस रूप पाकर।
दुंदुभि नभ बजत बिपुल, देव सुमन बरसत।
गोकुल के भाग्य कौं सिहात सुर तरसत॥ ६॥

ENGLISH TRANSLATION

[761]

(Raga Desa - Tala Dadara)

The moon Krishna has risen in beautiful Nanda's house.
The night lotuses of every heart have opened, and the temples of their hearts rejoice. Refrain.
The ocean of bliss surged up, abandoning every shore.
All the ghats and pathways of people's hearts were swiftly submerged.
Children and elders, young men and women, all lost ordinary awareness.
Intoxicated by color and melody, they washed away shame and reserve. 1.
No one noticed where anyone was, and no one tried to understand.
Hearts filled with bliss struggled in the battle of affection.
All order broke as they leapt and bounded in boundless delight.
Everyone sang as the heart desired, inventing rhythms and melodies. 2.
Those skilled in dance, song and art danced and sang His virtues.
They quickly stole every heart and delighted everyone.
Court singers and bards all sang together in harmony.
Every heart filled with joy on attaining the fruit of life. 3.
The beautiful women of Vraja came splendidly adorned,
carrying earthen pots filled with milk, yogurt and butter.
A holy river of butter, yogurt and milk began to flow.
Mothers hurried to lift the children who were sinking in it. 4.
Every heart and every person, intoxicated with bliss, began to dance.
Young men and women, children and elders, all forgot body and mind.
Brahma, Shiva, Indra, the gods and sages danced, abandoning awareness.
Upananda, Nanda and Bhanu danced without embarrassment. 5.
Bathing in a river of milk mixed with turmeric, yogurt and saffron,
they were blessed, having received forms drenched in the nectar of affection.
Kettledrums sounded abundantly in the sky and the gods showered flowers.
The gods envied Gokula's fortune and longed to share it. 6.

ORIGINAL Braj Bhāṣā

[७६२]

(राग देवगंधार - ताल रूपक)

हरि अवतरे कारागार॥

दिसि सकल भईं परम निरमल अभ्र सुषमा-सार।
लता बिटप सुपल्लवित पुष्पित नमत फल भार॥
सुखद मंद सुगंध सीतल बहत मलय बयार।
देवगन हरषत सुमन बरसत करत जयकार॥
बिनय करत बिरंचि नारद सिद्ध बिबिध प्रकार।
करत किंनर गान बहु गंधरब हरष अपार॥
संख-चक्र-गदा-नवांबुज लसत हैं भुज चार।
भृगुलता कौस्तुभ सुसोभित, कांति के आगार॥
नौमि नीरद नील नव तनु, गले मुकताहार।
पीत पट राजत, अलक लखि अलिटहु करत पुकार॥
परम बिस्मित देखि दंपति छबिहिं अमित उदार।
निरखि सुंदरता अपरिमित लजत कोटिन मार॥

[७६३]

(राग कालिंगड़ा - ताल कहरवा)

सुन्यौ नँद-घर लाला जायौ। सुनत ही आनंद मद छायौ॥
सबे जन तन-मन-सुधि खोकर। छके मतवारे-से होकर॥
तरुन-तरुनी, छोरा-छोरी। लगाए तन केसर-रोरी॥
डोकरेऊ मन भर्यौ उमंग। डुकरियन कौं ले अपने संग॥
अनोखे नए-नए सिंगार। सजें सब चले नंद के द्वार॥
दही-माखन के भरि-भरि माट। सिर धरें, अजब बनाएँ ठाट॥
पहुँचि सब नाचन-गावन लगे। बावरे भए प्रेम-रस पगे॥
प्रेम-रस-नदी बहाई है। बधाई - बड़ी बधाई है॥
नँदबाबा की जै-जै-जै। मात जसुमति की जै-जै-जै॥
कन्हैया छैया की जै-जै-जै। सबे मिलि बोलो जै-जै-जै॥

ENGLISH TRANSLATION

[762]

(Raga Devagandhara - Tala Rupaka)

Hari has descended into the prison.

Every direction became perfectly clear, and the cloudless sky was an essence of beauty.
Vines and trees put forth tender leaves and flowers and bent beneath their fruit.
A delightful, gentle, fragrant and cooling breeze blew from the Malaya hills.
The gods rejoiced, showered flowers and acclaimed His victory.
Brahma, Narada and the Siddhas offered many kinds of humble prayer.
Kinnaras sang in many ways and Gandharvas rejoiced without limit.
His four arms shone with the conch, discus, mace and fresh lotus.
The Bhrigu mark and Kaustubha adorned Him, the abode of radiance.
I bow to His fresh raincloud-blue body and the pearl necklace upon His throat.
His yellow garment gleamed; seeing His curls, even the bees cried out in wonder.
The couple were supremely astonished at His infinitely generous beauty.
Beholding His boundless loveliness, millions of Cupids felt ashamed.

[763]

(Raga Kalingada - Tala Kaharava)

They heard that a darling boy was born in Nanda's house; at once the intoxication of bliss spread.
Everyone lost awareness of body and mind and became completely enraptured.
Young men and women, boys and girls smeared their bodies with saffron and red powder.
Even the old men filled with delight and took the old women with them.
All dressed in wondrous new ornaments and set out for Nanda's door.
They carried on their heads earthen pots brimming with yogurt and butter, making a marvelous display.
On arriving, everyone began to dance and sing, crazed and immersed in the rasa of love.
A river of love-rasa is flowing. Congratulations, the greatest congratulations!
Victory, victory, victory to Nanda Baba! Victory, victory, victory to mother Yashoda!
Victory, victory, victory to darling Kanhaiya! All together, cry victory, victory, victory!

ORIGINAL Braj Bhāṣā and Hindi

[७६४]

(राग झिंझोटी - ताल दादरा)

प्रगटे अभिराम स्याम रसिक ब्रज-बिहारी।
बृंदावन नंद-भवन जन-मन-सुखकारी।
हरन विषम भूमि-भार, करन दुष्ट-दल-उधार।
सरन संत-जन उबार, अखिल अघ-बिदारी॥ प्रगटे०॥
मुदित भए प्रेमी जन, संत भए निर्भय मन।
डरे सकल खल-दुर्जन, अघी-अनाचारी॥ प्रगटे०॥
आनंद अपार छयौ, दुःख-सोक-कुंजर गयौ।
गोकुल अब अतुल भयौ, उदये अवतारी॥ प्रगटे०॥
बरस्यौ रस-मेह अमित, रस-सरिता बही अजित।
चली सकल प्लावन-हित, अग-जग-हितकारी॥ प्रगटे०॥
सब के अति हिय हुलास, नंद-सुअन-दरस-आस।
दौरे तजि-तजि निवास, आतुरता भारी॥ प्रगटे०॥
पहुँचे नँद-महल हाल, दरसन करि अति निहाल।
भए सकल ग्वालि-ग्वाल, पुलक अंग झारी॥ प्रगटे०॥
पायौ सब सुख अपार, उतर्यौ सब मोह-भार।
तन-मन सब दिए वार, गोकुल-नर-नारी॥ प्रगटे०॥

[७६५]

(राग जंगला - ताल कहरवा)

चकित-थकित अपलक नेत्रोंसे देख रहे गुरु गर्ग महान।
नँदरानीकी गोद मनोहर मधुर श्याम शिशु श्रीभगवान॥
सफल हो गया जीवन, जप-तप-विद्या-बुद्धि सफल सब आज।
कुल, यदुकुलका हुआ सफल शुभ आचार्यत्व सकल सुख-साज॥
मन आया - लुट पड़ूँ चरणमें, तुरत चढ़ा लूँ पद-रज शीश।
प्रकट परात्पर ब्रह्म स्वयं सब लोक-महेश्वर श्रीजगदीश॥

ENGLISH TRANSLATION

[764]

(Raga Jhinjhoti - Tala Dadara)

The enchanting dark rasika, the wanderer of Vraja, has appeared,
bringing happiness to every heart in Vrindavana and Nanda's house.
He removes the earth's unbearable burden, delivers the hosts of the wicked,
saves saints who take refuge and tears away every sin. He has appeared!
Loving devotees rejoiced and the saints became fearless,
while all villains, sinners and wrongdoers trembled. He has appeared!
Limitless bliss spread, and the elephant of sorrow and grief departed.
Gokula became incomparable when the source of all avataras arose. He has appeared!
An immeasurable rain of rasa fell, and the unconquerable river of rasa began to flow,
flooding everything for the welfare of the moving and unmoving worlds. He has appeared!
Every heart thrilled intensely with hope of seeing Nanda's son.
Abandoning their homes, all ran there in overwhelming eagerness. He has appeared!
They quickly reached Nanda's palace and were blessed by His sight.
Every cowherd woman and man stood with limbs streaming in horripilation. He has appeared!
All attained immeasurable happiness and the entire weight of delusion fell away.
The women and men of Gokula offered body and mind to Him. He has appeared!

[765]

(Raga Jangala - Tala Kaharava)

Great Guru Garga gazed with astonished, transfixed and unblinking eyes
at sweet dark infant Shri Bhagavan in Queen Nanda's lovely lap.
His life, chanting, austerity, learning and wisdom all bore fruit that day.
His lineage, the Yadu dynasty, and his blessed role as its acharya, every source of joy, became fulfilled.
He longed to throw himself at the Child's feet and at once place their dust upon his head.
Before him stood transcendent Brahman Himself, Shri Jagadisha, sovereign of all worlds.

ORIGINAL Hindi

भूल सभी ऐश्वर्य, स्वयं जब शिशु बन रहे जननिकी गोद।
हृदय लगा लूँ तुरत उठाकर, बदन चूम लूँ क्यों न समोद?
पर यदि कुल-आचार्य वृद्ध मैं विप्र करूँगा चरण-स्पर्श।
कह उन्मत्त हँसेंगे सारे, होगा कुछके चित्त अमर्ष॥
यदि मैं हृदय लगा लूँगा शिशु सुंदरको, भर मन उल्लास।
समझ चपलता मेरी बूढ़े-बड़े करेंगे सब उपहास॥
छूट रहा पर धैर्य, जा रहा छूटा सारा सोच-विचार।
इसी बीच मुसका मोहनने किया तुरत माया-विस्तार॥
कुल-गौरव जग उठा, भूल सब, लगे कराने वे संस्कार।
पर छूटा न तनिकभर मनसे आकर्षण शिशुका अनिवार॥

[७६६]

(राग भैरवी - तीन ताल)

श्रीराधा माधव, श्रीमाधव राधा - दोनों एक स्वरूप।
एक तत्त्व सच्चिदानन्दमय एक भाव-रस परम अनूप॥
दुग्ध-धवलता, अग्नि-दाहिका, रवि-आभा सब नित्य अभिन्न।
करते तदपि भाव-रस-पूरित लीला ललित पृथक्-परिच्छिन्न॥
राधा प्रकृति-परा, निर्लिप्ता, कृष्णस्वरूपा, कृष्णाराम।
कृष्णात्मा, कृष्णानुरागरूपा, कृष्णप्राणा अभिराम॥
कृष्णसुखाकांक्षारूपा केवल करतीं लीला अविराम।
प्रेमाधिष्ठात्री देवी, परमाद्या, रासेश्वरी ललाम॥
परमाह्लादरूपिणी, धन्या, मान्या, उच्चादर्श महान।
कृष्ण-नित्य-आनन्दोदधिको भी करतीं आनन्द-प्रदान॥
सकल रूप-गुण-गर्व-हारिणी, कृष्णचित्तहारिणि निष्काम।
नित्य-अतुल-निज-गौरवपूर्णा, नित गौरव-विस्मृता तमाम॥
कृष्णस्तुता, कृष्ण-आराध्या, कृष्ण-वक्ष-वासिनी उदार।
कृष्णाराधनपरा, कर रहीं तत्सुखार्थ ही नित्य विहार॥

ENGLISH TRANSLATION

"Since He Himself has forgotten all majesty and rests as an infant in His mother's lap,
why should I not lift Him at once, embrace Him and joyfully kiss His face?
But if I, an elderly brahmana and acharya of the family, touch His feet,
everyone will laugh and call me mad, and some minds will take offense.
If I press this beautiful Infant to my heart in overflowing delight,
the elders will think me frivolous and mock me.
Yet my patience is failing, and all thought and deliberation are slipping away."
Just then Mohana smiled and at once expanded His Maya.
Garga's pride in his lineage awoke; forgetting everything, he began the prescribed rites.
Yet the Infant's irresistible attraction did not leave his mind even in the least.

[766]

(Raga Bhairavi - Tina Tala)

Shri Radha is Madhava and Shri Madhava is Radha; both are one form,
one principle of being, consciousness and bliss, one incomparable bhava and rasa.
As milk and its whiteness, fire and its burning power, the sun and its radiance are eternally inseparable,
They nevertheless perform lovely, apparently distinct lilas filled with bhava and rasa.
Radha is transcendent Prakriti, untouched, Krishna's own form and Krishna's delight;
Krishna's very self, the embodiment of love for Krishna, with Krishna as Her life.
She is formed solely of longing for Krishna's happiness and performs endless lila.
She is the presiding Goddess of love, the supreme primordial power and crown of the queens of rasa.
The embodiment of supreme delight, blessed and honored, She is the highest and greatest ideal.
She bestows bliss even upon Krishna, the eternal ocean of bliss.
She defeats the pride of all beauty and virtue and selflessly steals Krishna's heart.
Eternally filled with incomparable dignity, She completely forgets Her own greatness.
Praised and worshiped by Krishna, dwelling generously upon Krishna's breast,
She remains wholly absorbed in worshiping Krishna and eternally sports only for His happiness.

ORIGINAL Hindi

नित्य स्वरूपाशक्ति चिन्मयी, नित्य अजन्मा सर्वाधार।
मूलप्रकृति अयोनिजा, लेतीं निज इच्छानुसार अवतार॥
नित्य दिव्य गोलोकविहारिणि निज-स्वरूप-सद्गुणसंयुक्त।
मधुर मनोहर बनीं आज 'वृषभानु-नन्दिनी' सुषमा-युक्त॥
अतुल रूप-सौन्दर्य अनुत्तम शुचि माधुर्य नित्य तन धार।
आकर्षित करतीं सर्वाकर्षक श्रीकृष्णचित्त अविकार॥
निज-सुख-वाञ्छा-लेश-कल्पना-गन्ध-शून्य सर्वत्र पवित्र।
सतीशिरोमणि सर्वत्याग-प्रतिमा सजीव, अत्यन्त विचित्र॥
आज हुई थीं प्रकट वही शुभ महाभावरूपा बड़भाग।
भू-का शुचि सौभाग्य उठा था दुर्लभ आज सहज ही जाग॥
अतः मनायें आज हर्षभर महामहोत्सव हम सब लोग।
अर्पित हो जायें उनके ही, दिया जिन्होंने यह संयोग॥
करें युगल सरकार हमें निज दास-रूपमें अंगीकार।
बोलो मनसे, मुक्त-कण्ठसे राधा-माधव-जय-जयकार॥

[७६७]

(राग भैरवी - ताल कहरवा)

कीर्ति-कुक्षिकी कीर्ति जगतमें अनुपमेय, नहिं तुलना और।
प्रकट हुईं जिससे माधवकी प्रिया नित्य, सबकी सिर-मौर॥
नहीं जगतमें कहीं किसीका यश वृषभानु नरेश-समान।
पिता बने राधाके, जिनके रति-परतन्त्र स्वयं भगवान॥
धरा हुई वह धन्य, हुआ महिमान्वित छोटा रावल ग्राम।
प्रकटी जहाँ राधिका रानी सच्चित्-सुखमयकी सुख-धाम॥
धन्य सूर्य-शशि, धन्य पुण्य वे अनल, अनिल, शुचि जल, आकाश।
देखा भाग्यवान जिन सबने राधाका प्राकट्य-विकास॥
धन्य मनुष्य, धन्य पशु-पक्षी, तिर्यक् सारे, कीट-पतंग।
देखा श्याम-सुखद राधाका कभी जिन्होंने कोई अंग॥
धन्य आज हम, जो कर पाये श्याम-स्वामिनीके गुण-गान।
धन्य सुन रहे, मिला रहे जो इन गीतोंमें अपनी तान॥

ENGLISH TRANSLATION

Eternally conscious svarupa-shakti, eternally unborn and the support of all,
the womb-free primordial Prakriti assumes an avatara according to Her own will.
She eternally sports in divine Goloka, endowed with the virtues of Her own true nature.
Today, filled with beauty, She became the sweet and enchanting "Daughter of Vrishabhanu."
Her eternal body bears incomparable beauty and peerless pure sweetness.
Without change, She attracts the heart of Shri Krishna, the attractor of all.
Everywhere pure and utterly free from even the scent or conception of a trace of desire for Her own happiness,
She is the crown of chaste women, the living embodiment of total renunciation, supremely wondrous.
That auspicious and fortunate embodiment of Mahabhava appeared today.
The earth's pure and rare good fortune spontaneously awoke.
Therefore let all of us joyfully celebrate this great festival today.
Let us offer ourselves to Her who granted us this meeting.
May the Divine Couple accept us in the form of Their servants.
From the heart and with unrestrained voices, proclaim victory to Radha-Madhava!

[767]

(Raga Bhairavi - Tala Kaharava)

The glory born from Kirti's womb is incomparable in the world; no other glory equals it,
for from her appeared Madhava's eternal beloved, the crown of all.
No one's fame anywhere in the world equals that of King Vrishabhanu,
who became father to Radha, before whose love Bhagavan Himself is helpless.
That earth became blessed, and the small village of Ravala was glorified,
for Queen Radhika, the abode of happiness for the One formed of being and consciousness, appeared there.
Blessed are the sun and moon, and blessed the holy fire, wind, pure water and sky,
all of which were fortunate enough to behold Radha's unfolding manifestation.
Blessed are the people, animals, birds, all creatures moving crosswise, insects and moths
who ever saw even one limb of Radha, the giver of happiness to Shyama.
Blessed are we today, for we have been able to sing the virtues of Shyama's Mistress.
Blessed are those listening and joining their own voices to these songs.

ORIGINAL Braj Bhāṣā

[७६८]

(राग झिंझोटी - ताल दादरा)

आजु वृषभान भवन आनंद अति छायौ।
राधा अवतार भयौ, सब कौ मन भायौ॥
दुंदुभि नभ लगीं बजन, सुमन लगे बरसन।
धाए पुरबासी सब, करन कुँअरि-दरसन॥
मंगल उत्साह मुदित नारि सकल गावत।
लै-लै कमनीय भेंट कीर्ति-महल आवत॥
नचत वृद्ध-तरुन-बाल, भए सब नचनियाँ।
तिन के मुख धन्य होन प्रगटी रागिनियाँ॥
राधा कौं जन्म जानि प्रेमी सब धाए।
प्रेम सुधा बरसन की आस मन लगाए॥
राधा बिनु हरे कौन मुनि-मन-हर-मन कौं।
प्रगटे बिनु पात्र को आनंद-रस-घन कौं॥
बरसेगो कृष्णघन पाय पात्र राधा।
रस-धारा पावन तब बहेगी बिनु बाधा॥
आए तहँ विविध बेष सुर-मुनि-रिषि भव-अज।
दरसन कौं, परसन कौं कुँवरि-चरन-पंकज॥
आए नंद-जसुमति अति चित में हरषाए।
बिबिध रत्न मुकता मनि भेंट संग लाए॥
प्रसब-घर पधारि महरि कुँवरि लेत कनियाँ।
चूमत अति लाड़-चाव जात बलि निछनियाँ॥
उभय मातु मिलीं अमित स्नेह तन-मन तें।
कहि न जाय मिलन-प्रीति-रीति लघु बचन तें॥
नंद वृषभानु मिले हिय सौं हिय लाए।
छायौ चहूँ ओर मोद, गोद नँद भराए॥

ENGLISH TRANSLATION

[768]

(Raga Jhinjhoti - Tala Dadara)

Today immense bliss has spread through Vrishabhanu's house.
Radha has descended, delighting every heart.
Kettledrums began to sound in the sky and flowers began to rain.
All the townspeople hurried to behold the princess.
Joyful women sang auspicious songs with festive enthusiasm,
bringing lovely gifts as they came to Kirti's palace.
Old people, youths and children danced; everyone became a dancer.
Blessed melodies arose from their mouths.
Knowing that Radha had been born, all lovers hurried there,
their hearts hoping for a rain of the nectar of love.
Without Radha, who could steal the heart of Him who steals the sages' minds?
Without Her appearance, who could become a vessel for the cloud of bliss-rasa?
The Krishna cloud will rain after finding Radha as its vessel;
then the holy current of rasa will flow without obstruction.
Gods, sages and seers, Shiva and Brahma came there in many disguises
to behold and touch the princess's lotus feet.
Nanda and Yashoda came, intensely delighted at heart,
bringing many jewels, pearls and gems as gifts.
Entering the birthing chamber, the queen took the little princess in her arms,
kissed Her with deep affection and delight and offered herself again and again.
The two mothers embraced with immeasurable affection of body and mind.
The way of love in their meeting cannot be expressed in a few words.
Nanda and Vrishabhanu embraced heart to heart.
Joy spread everywhere, and Nanda's lap was filled.

ORIGINAL Braj Bhāṣā

[७६९]

(राग झिंझोटी - ताल दादरा)

प्रगटीं अनूप भूप भानु-घर दुलारी।
राधा शुचि मधुर-मधुर, कीर्तिदा-कुमारी॥
चंद्र-बदन-कमल मधुर, उभय हस्त-कमल मधुर।
बिसद नयन-कमल मधुर, आनंद बिस्तारी॥
अरुन चरन-कमल मधुर, भौंह मधुर, भाल मधुर।
अधरनि मुसकान मधुर, मोहनी मुरारी॥
जन्म मधुर, कर्म मधुर, लीला अति ललित मधुर।
भाव मधुर, चाव मधुर, सरबस बलिहारी॥
त्याग की सुनीति मधुर, प्रेम की सुरीति मधुर।
'तत्सुख सुख' प्रीति मधुर, माधव-मनहारी॥

[७७०]

(राग जंगला - ताल कहरवा)

प्रगटीं राधा रावलमें वृषभानू-कीर्ति-दुलारी।
राधा ब्रजकी ठकुराइन, अभिराम श्यामकी प्यारी॥
राधा आह्लादिनि देवी नित माधवपर बलिहारी।
राधा माधवकी आत्मा, माधवसे कभी न न्यारी॥
राधा नित रास-रसेश्वरि, माधव नित रासबिहारी।
राधा-माधवकी लीला शुचि, सत्य, नित्य अविकारी॥
राधा अर्पणकी मूरति, हैं श्याम समर्पण-कारी।
राधा आराधन-रत नित, प्रिय राधा-आराधनकारी॥
दोनों दोनोंके प्रेमी, प्रेमास्पद रस-भंडारी।
नित एक तत्त्व दो तन हैं, मधु लीला-रस-बिस्तारी॥

ENGLISH TRANSLATION

[769]

(Raga Jhinjhoti - Tala Dadara)

The incomparable king Bhanu's darling daughter appeared,
pure Radha, exceedingly sweet, the daughter of Kirtida.
Her moonlike lotus face is sweet and both lotus hands are sweet.
Her clear lotus eyes are sweet, expanding bliss.
Her crimson lotus feet are sweet, Her brows and forehead sweet.
The smile upon Her lips is sweet, enchanting Murari.
Her birth is sweet, Her deeds sweet, Her exceedingly graceful lila sweet.
Her bhava and longing are sweet; I offer everything to Her.
The noble law of Her renunciation is sweet, and love's beautiful way is sweet.
Her love that finds happiness in His happiness is sweet and steals Madhava's heart.

[770]

(Raga Jangala - Tala Kaharava)

Radha, beloved daughter of Vrishabhanu and Kirti, appeared in Ravala.
Radha is the Mistress of Vraja, beloved of enchanting Shyama.
Radha is the Hladini Goddess, eternally offering Herself to Madhava.
Radha is Madhava's very self and is never separate from Madhava.
Radha eternally rules the rasa of the rasa dance, and Madhava eternally enjoys that dance.
Radha-Madhava's pure lila is true, eternal and unchanging.
Radha embodies self-offering, while Shyama offers Himself to Her.
Radha remains absorbed in worship, while Her beloved forever worships Radha.
Each loves the other; each is the other's beloved, both treasuries of rasa.
Eternally one principle in two bodies, They expand the honeyed rasa of lila.

ORIGINAL Hindi

[७७१]

(राग भीमपलासी - ताल कहरवा)

प्रकट हुईं वृषभानु-राजगृह राधा परम प्रेमकी खान।
जिनके शुचि माधुर्य दिव्यपर मोहित नित्य स्वयं भगवान॥
जिनका बढ़ता रहता प्रतिपल नित नूतन सच्चिन्मय रूप।
रसवर्षिणि, रसराजाकर्षिणि, प्रियतम-मन-हर्षिणी अनूप॥
नित्य निकुंजेश्वरि, रासेश्वरि, हरि-हृदयेश्वरि अति पावन।
प्राणाधिका प्रियतमा प्रियकी प्राणेश्वरि नित मन-भावन॥
काम-कलुष-हारिणि, विस्तारिणि दिव्य त्यागमय प्रेम पुनीत।
अतुलनीय ऐश्वर्य-स्वामिनी, पर अति दीना, सहज विनीत॥
देतीं सदा सहज प्रियतमको अविरत वह अपार सुखदान।
पर देनेका स्मरण न रहता, कभी नहीं होता अभिमान॥
चतुर-चित्त-हारिणि, संचारिणि अहंरहित शुचि सेवा-भाव।
सहज सदा वर्धित होता है जिनमें प्रिय-सेवाका चाव॥
इसीलिये वे नित्य पूर्णतम, पूर्णकाम, श्रीकृष्ण अकाम।
राधाके रस-आस्वादनकी नित इच्छा करते अभिराम॥
क्योंकि पूर्ण उसमें है पावन राधाका आत्यन्तिक त्याग।
अतः स्व-सुख-कल्पना-शून्य वह रखतीं प्रियतममें अनुराग॥
वही प्रेमरूपा राधा हैं प्रकटी बरसानेमें आज।
इसीलिये सब प्रकृति कर रही स्वागत सजकर सुन्दर साज॥
सभी लोक-लोकान्तरमें है गूँज रहा जय-जय-जय-घोष।
परमानन्द छा रहा अनुपम, नहीं किंतु उसमें संतोष॥
किसी तरह वह व्यक्त नहीं हो सकता मनका परमानन्द।
नहीं शब्द-संकेत कि जिनसे प्रकट हो सके वह स्वच्छन्द॥

ENGLISH TRANSLATION

[771]

(Raga Bhimapalasi - Tala Kaharava)

Radha, the mine of supreme love, appeared in King Vrishabhanu's palace.
Bhagavan Himself is eternally enchanted by Her pure divine sweetness.
Her ever-new conscious form increases in beauty at every moment.
She rains rasa, attracts Rasaraja and incomparably delights Her beloved's heart.
The eternal Mistress of the bowers and of the rasa dance, the most holy sovereign of Hari's heart,
She is dearer to Her beloved than life, the ruler of His life and eternally enchanting to His mind.
Removing the impurity of lust, She expands pure divine love filled with renunciation.
Mistress of incomparable majesty, She is nevertheless deeply humble and naturally modest.
She spontaneously and unceasingly gives Her beloved immeasurable happiness,
yet never remembers that She has given anything and never feels pride.
Stealing the clever Lord's heart, She spreads the pure and egoless mood of service.
Her longing to serve Her beloved naturally and continually increases.
Therefore Shri Krishna, eternally perfect, fulfilled and free from desire,
eternally longs to relish Radha's rasa.
For within it Radha's absolute and holy renunciation is complete;
free from any conception of Her own happiness, She fixes all Her love upon Her beloved.
That Radha, love embodied, appeared today in Barsana.
Therefore all nature has adorned itself beautifully to welcome Her.
Cries of victory resound throughout every world and realm.
Incomparable supreme bliss pervades all, yet no one is satisfied with its measure.
The supreme bliss of the heart cannot be expressed in any way.
There are no words or signs by which that unrestricted joy can be revealed.

ORIGINAL Braj Bhāṣā

[७७२]

(राग झिंझोटी - ताल दादरा)

आए मुनि भानु-भौन नारद बरसाने।
गावत हरिनाम मधुर पावन रस-साने॥
मिले वृषभान आय, बोले मृदु बानी।
'हरिपुर तैं आए हम सुनि के, सुखदानी॥
प्रकट भईं कीरति-कूख कुँवरी श्रीराधा।
पूरन सब आस, हरन त्रास, सकल बाधा॥
दरसन करवाओ हमें कुँवरी के अबहीं।'
दीने पठाय भानु भीतर महल तबहीं॥
देखत ही भए मगन, तन-मन सब भूले।
महा आनंद-रस छायौ, हिए फूले॥
भाँति-भाँति करत स्तवन, फेरी तब दीनी।
चरन-रेनु कुँवरी की सिर चढ़ाय लीनी॥
बाहिर आय बोले - 'वृषभान बड़भागी!
तुम पे दुरलभ अपार कुँवरि-कृपा जागी॥
प्रकट भई आय घर तुम्हरे जो स्वामिनि।
सच्चिदानंदमई ह्लादिनि हरि-भामिनि॥'
मृदुल सुर बजाय बीन, मधुर-मधुर गावन।
लगे रस-भरे दृगन आँसू ढरकावन॥
सरस रस-प्रमत्त फेर नृत्य करन लागे।
बोले - 'मैं धन्य आज, भाग्य भव्य जागे'॥

[७७३]

(राग देस - तीन ताल)

सुन्दर सुभग कुँवरि एक जाई।
कहा कहाँ यह बात रूप गुन प्रेम कोटि भरि लाई॥
भूलि गये जित-तित सब ब्रजमें सुखकी लहरि बढ़ाई।
धनि लहनौ वृषभानु गोपकौ, भाग्य दसा चलि आई॥

ENGLISH TRANSLATION

[772]

(Raga Jhinjhoti - Tala Dadara)

Sage Narada came to Bhanu's house in Barsana,
singing Hari's sweet and purifying name, steeped in rasa.
Vrishabhanu came to meet him, and Narada spoke gently:
"We came from Haripura after hearing the joyous news
that Princess Shri Radha has appeared from Kirti's womb,
fulfilling every hope and removing fear and every obstacle.
Please let us behold the princess at once."
Bhanu immediately sent him inside the palace.
The moment Narada saw Her, he became absorbed and forgot body and mind.
The rasa of supreme bliss spread, and his heart blossomed.
He offered many kinds of praise and then circumambulated Her.
He placed the dust of the princess's feet upon his head.
Coming outside, he said, "Most fortunate Vrishabhanu!
The princess's rare and boundless grace has awakened upon you.
She who has appeared in your house is the sovereign Mistress,
Hari's beloved Hladini, formed of being, consciousness and bliss."
Playing tender notes upon his vina, he sang sweetly again and again.
Tears streamed from his rasa-filled eyes.
Then, intoxicated with nectarean rasa, he began to dance
and cried, "Blessed am I today; magnificent fortune has awakened!"

[773]

(Raga Desa - Tina Tala)

One beautiful and blessed princess has been born.
How can Her beauty, virtues and love, filled with millions of excellences, be described?
Everyone throughout Vraja forgot themselves as She increased the waves of happiness.
Blessed is the treasure attained by cowherd Vrishabhanu; the hour of his good fortune has come.

ORIGINAL Braj Bhāṣā

धनि आनंद जसोदारानी अपने भवनहिं लाई।
बृन्दावनमें सखि यह प्यारी भाग अधिक सुख पाई॥

[७७४]

(राग देस - तीन ताल)

रानी कीरति कुँवरी जाई॥
सुंदर सुभग मनोहर मंगल परम सुलच्छनि सब मन भाई।
सबे अलौकिक रूप मधुर गुन अमित प्रेम-सागर लहराई॥
चिदानंद-रस हरि की ह्लादिनि-सक्ति सहज निज रूप छिपाई।
धनि-धनि भाग भानु नृप के जिन के घर यह कन्या बनि आई॥
धनि रावल, धनि-धनि बरसानों, धनि गोपी, जिन गोद खिलाई।
नंद-जसोदा धन्य, आइ जिन यहाँ सरित सुख-सुधा बहाई॥

[७७५]

(राग परज - ताल कहरवा)

जन्मोच्छव राधिका कुँवरि कौ कीरति गीत गवाए जू।
मंगलचार कराए बहु बिधि, घंटा-संख बजाए जू॥
भाँति-भाँतिके असन-बसन-भूषन बहुमोल मँगाए जू।
बिप्रन्हि न्यौति, जिमाय भली बिधि, तिन कौं दान कराए जू॥
नंद जसोदा-रोहिनि दाऊ-कान्हा सँग लै आए जू।
गोपी-गोप-सहित सब के मन अति आनंद भराए जू॥
स्वागत करि, वृषभानु नृपति नैं सादर घर पधराए जू।
कीरति कान्हहि, जसुमति कुँवरिहि लै निज गोद खिलाए जू।
मोद भरी नारी दुहुँ दिसि की हँसि हँसि मंगल गाए जू॥

[७७६]

(तर्ज लावनी - ताल कहरवा)

हरि-प्रिय-भामिनि, अग-जग-स्वामिनि, तन-दुति-दामिनि श्रीराधा।
त्रिभुवन-पावनि, सोक-नसावनि, हरनि सकल बिधि भव-बाधा॥
प्रगटीं रससाने श्रीबरसानें, भानु-कीर्तिदा-घर सुघरी।
सब धन्य भए, सब भए प्रफुल्लित, मिटी बिथा सब की सगरी॥

ENGLISH TRANSLATION

Blessed is the bliss Queen Yashoda brought into her own home.
Friend, this darling found still greater fortune and happiness in Vrindavana.

[774]

(Raga Desa - Tina Tala)

Queen Kirti has given birth to a princess.
Beautiful, blessed, enchanting, auspicious and supremely gracious, She delighted every heart.
Her entirely transcendent form and sweet virtues stirred waves in an immeasurable ocean of love.
Hari's Hladini-shakti, the rasa of conscious bliss, naturally concealed Her own true form.
Blessed, blessed is King Bhanu's fortune, for She came to his home as a daughter.
Blessed is Ravala and blessed, blessed Barsana; blessed the gopis who played with Her in their laps.
Blessed are Nanda and Yashoda, who came here and made a river of nectarean happiness flow.

[775]

(Raga Paraja - Tala Kaharava)

For Princess Radhika's birth festival, Kirti had songs sung.
She arranged many forms of auspicious ritual and had bells and conches sounded.
She brought costly foods, garments and ornaments of many kinds.
She invited the brahmanas, fed them properly and gave them gifts.
Nanda came with Yashoda, Rohini, Dau and Kanha,
and filled every heart with immense bliss along with the gopis and gopas.
King Vrishabhanu welcomed them and respectfully brought them into his home.
Kirti took Kanha upon her lap, while Yashoda took the princess and played with Her.
Filled with joy, the women of both sides laughed and sang auspicious songs.

[776]

(Tune: Lavani - Tala Kaharava)

Hari's beloved consort, Mistress of the moving and unmoving worlds, lightning-bodied Shri Radha;
purifier of the three worlds, destroyer of sorrow and remover of every worldly obstacle.
Drenched in rasa, the lovely One appeared in blessed Barsana, in Bhanu and Kirtida's home.
Everyone was blessed and delighted, and all their suffering disappeared.

ORIGINAL Hindi

श्रीरास-रसेश्वरि, सुंदरता-मधुरता-ईश्वरि, हरि-प्यारी।
आए दरसन हित सिव, मुनि नारद, सनक आदि रिषि ब्रतधारी॥
सब भए कृतारथ करि दरसन-परसन मन सब के अनुरागे।
वृषभानु-कीर्तिदा की, बरसाने की जय-जयति करन लागे॥

[७७७]

(तर्ज गजल - ताल दादरा)

हृदय आनन्द भर बोलो - बधाई है! बधाई है॥
हमारे भाग्य हैं जागे, जो 'लाली' घरमें आई है॥
धन्य वृषभानुपुर सुन्दर, धन्य वृषभानु-नृप-मन्दिर,
धन्य वह कक्ष मंगलकर, अजन्मा जहाँ जाई है॥ हृदय आनन्द०॥
शुभ सित पक्ष भादौं मास, शुभ अति अष्टमी सुख रास,
शुभ नक्षत्र अभिजित खास, जिनमें राधा आई है॥ हृदय आनन्द०॥
कामकी कालिमा हर कर, प्रेमकी छवि प्रकाशित कर,
रस-सुधासे विषय-विष हर, प्रेमकी बाढ़ छाई है॥ हृदय आनन्द०॥
खोलकर नेहके झरने, सुखी निज श्यामको करने,
हृदय आनन्दसे भरने, स्वयं श्यामा जु आई है॥ हृदय आनन्द०॥
हृदय है यह कन्हैयाकी, प्राण है यह कन्हैयाकी,
आत्मा यह कन्हैयाकी, सुधा बरसाती आई है॥ हृदय आनन्द०॥
एक ही दो बने हैं जो, दो रहकर एक ही हैं सो;
रसास्वादन करानेको, रसकी सरिता आई है॥ हृदय आनन्द०॥
पुकारो - भानु नृपकी जय, मैया कीर्तिकी जय-जय;
हुआ दम्पतिका भाग्योदय, जिनकी कन्या कहाई है॥ हृदय आनन्द०॥

[७७८]

(राग सारंग - तीन ताल)

स्यामघन दामिनि प्रगट भई॥

रस-नृप रसिक-रिझावनि पावनि रम्या सुरसमई।
अंग-अंग अतुलित श्री-शोभा कोटिक रति लजई॥

ENGLISH TRANSLATION

Mistress of the rasa dance and all rasa, sovereign of beauty and sweetness, beloved of Hari,
She drew Shiva, sage Narada, Sanaka and other vow-observing seers to behold Her.
All were fulfilled by seeing and touching Her, every heart filled with love.
They began to proclaim victory to Vrishabhanu and Kirtida and victory to Barsana.

[777]

(Tune: Ghazal - Tala Dadara)

Fill your heart with joy and cry, "Congratulations! Congratulations!"
Our fortune has awakened, for Lali has come into our home.
Blessed is beautiful Vrishabhanupura, blessed King Vrishabhanu's palace,
and blessed the auspicious chamber where the Unborn One was born. Fill your heart with joy!
Blessed is the bright fortnight of Bhadra, blessed this eighth day, a treasury of happiness,
and blessed the special Abhijit constellation under which Radha came. Fill your heart with joy!
Removing the blackness of lust and revealing the radiance of love,
She destroys the poison of sense objects with the nectar of rasa, and a flood of love has spread.
Fill your heart with joy!
Opening the springs of affection to make Her own Shyama happy
and fill every heart with bliss, Shyama Herself has come. Fill your heart with joy!
She is Kanhaiya's heart, Kanhaiya's very life,
Kanhaiya's own self, and She has come showering nectar. Fill your heart with joy!
The One has become two, and though appearing as two They remain one;
the river of rasa has come so that rasa may be relished. Fill your heart with joy!
Proclaim victory to King Bhanu and repeated victory to mother Kirti.
The couple's fortune has dawned, for She is called their daughter. Fill your heart with joy!

[778]

(Raga Saranga - Tina Tala)

The lightning beside the dark raincloud has appeared.

Holy and beautiful, She delights the rasika King of rasa and is filled with perfect melody.
The incomparable auspicious beauty of every limb puts millions of Ratis to shame.

ORIGINAL Braj Bhāṣā

सकल-विस्व-आकर्षक-कर्षिनि छबि सौंदर्य छई।
नित्य पराजित रहत सहज जो अखिल जगत बिजई॥
परम सती प्रिय-सुख-कामिनि नित निज सुख बिसरि गई।
रूप-रासि गुन-रासि अमित सुचि प्रगटत नई-नई॥

[७७९]

(राग देस - ताल दादरा)

सुभ निसान बाजत बृषभान-भौन आज री।
प्रगटी रूप-भरी कुँवरि साँवर-सुख-साज री॥
सुंदरि सब गात चलीं, सरस मधुर गीत री।
सजे सब मँगल-कलस, हिएँ भरी प्रीति री॥
कहत एक - 'ह्वै हैं बस याके नँद-लाल री।
देहैं निज प्रियतम कौं परम सुख विसाल री'॥
'धन्य भाग्य हमरौ' एक कहत हँसी बाम री।
'हमहू सुख दरस-परस पैहें अभिराम री'॥
दधि-माखन भरे माट सीसन धरि गोप री।
आवत सब गो-रस बरसावत अति ओप री॥
सिव, बिधि, सुरराज, सनक, नारदादि संत री।
आए सब गुप्त, करत कीरति हियवंत री॥

[७८०]

(राग देस - ताल दादरा)

द्वार वृषभानु के आजु भई भीर री।
उमगि चल्यौ रस-निधि छाँडि निज तीर री॥
गोप-गोपि बाल-बृद्ध तजि धन-धाम री।
खिंचे-से आए सब खोय घर-काम री॥
दधि-अच्छत-दूब-हरद-कुंकुम भरि थारि री।
आय जुरे अगनित जन सजि-सजि सिंगार री॥
नाचत सब नारि-नर छाँडि सकल लाज री।
छिरकत दधि-हरद करत आनंद-धुनि गाज री॥

ENGLISH TRANSLATION

Her beauty, which attracts the attractor of the entire universe, has spread everywhere.
The conqueror of the whole world naturally remains eternally defeated by Her.
Supremely chaste and desiring only Her beloved's happiness, She forever forgets Her own.
Her limitless treasuries of beauty and virtue unfold in ever-new purity.

[779]

(Raga Desa - Tala Dadara)

Auspicious instruments sound today in Vrishabhanu's house.
The beauty-filled princess has appeared, the very adornment of dark Shyama's happiness.
All the beautiful women walk along singing sweet and nectarean songs.
Every auspicious vessel is decorated and every heart filled with love.
One says, "Only Nanda's boy belongs to Her.
She will give Her beloved immeasurably great happiness."
"Blessed is our fortune," another smiling woman says.
"We too shall gain the joy of seeing and touching this enchanting Girl."
Cowherds carry pots filled with yogurt and butter upon their heads.
All arrive in splendid beauty, showering the produce of the cows.
Shiva, Brahma, Indra, Sanaka, Narada and other saints
have all come in secret, praising Kirti within their hearts.

[780]

(Raga Desa - Tala Dadara)

Today a vast crowd has gathered at Vrishabhanu's door.
The treasure of rasa has surged beyond its own banks.
Cowherd men and women, children and elders abandoned wealth and home.
As if irresistibly drawn, all came, forgetting their household work.
They carried trays filled with yogurt, unbroken rice, sacred grass, turmeric and vermilion.
Countless people assembled, each beautifully adorned.
Every woman and man danced, abandoning all shame.
They splashed yogurt and turmeric and raised a thunderous sound of bliss.

ORIGINAL Braj Bhāṣā

[७८०, क्रमशः]

गुनीजन गावत सब नाचत दे ताल री।
आनंद-मद-माते गीत गावत रसाल री॥
भई आज सब की मनभाई सुखद बात री।
नाचि उठे अंग-अंग पुलकित भए गात री॥
आए अज, ईस, इंद्र, बरुन अरु कुबेर री।
लच्छी, सुरसती, सती, सची देवि ढेर री॥
धरि के ग्वाल-गोपी-तन करत कीर्ति-गान री।
किंनर-गंधर्ब बने गोप भरत तान री॥
जय-जय बृषभानु, जयति भानु-कीर्ति-रानि री।
सब के हित भए आजु परम सुख-दानि री॥
बरसि रह्यो रस अनूप भूप भानु-द्वार री।
भए सब सब के आनंद-आगार री॥

[७८१]

(तर्ज गजल - ताल कहरवा)

बज रही गाँव रावलमें आज मंगल बधाई है।
कीर्तिदा-रानिके घर सुघर राधा कुँवरि जाई है॥
मोद मनमें अतुल भरकर,
जेवरों-जरोंसे सजकर,
सोच घर-बारका तजकर,
गोपियाँ घरसे आई हैं॥ बज रही०॥
नाचते, गान सब करते,
वेणुमें सुर मधुर भरते,
गोप डगमग चरण धरते,
मोद-मदता जु छाई है॥ बज रही०॥
बड़े-छोटे हजारों घट,
दही-माखनसे भर झटपट,
गोपिका-गोप सब चटपट
पहुँच हुड़दंग मचाई है॥ बज रही०॥

ENGLISH TRANSLATION

[780, continued]

The accomplished singers sing, and everyone dances and keeps the beat.
Intoxicated with the ecstasy of bliss, they sing songs filled with rasa.
Today a delightful event pleasing to every heart has taken place.
Every limb begins to dance and every body thrills with horripilation.
Brahma, Shiva, Indra, Varuna and Kubera have come.
Lakshmi, Sarasvati, Sati, Shachi and multitudes of goddesses have come.
Taking the bodies of cowherd men and women, they sing Kirti's glory.
As cowherds, the Kinnaras and Gandharvas sustain their melodies.
Victory to Vrishabhanu! Victory to Bhanu's queen, Kirti!
Today they have become givers of supreme happiness for everyone.
In King Bhanu's courtyard an incomparable rasa is raining down.
Everyone has become a reservoir of bliss for everyone else.

[781]

(Ghazal tune - Tala Kaharava)

Today auspicious congratulations resound throughout the village of Raval.
In Queen Kirtida's house the lovely princess Radha has been born.
Their hearts filled with measureless joy,
adorned with jewelry and gems,
leaving every concern for home behind,
the cowherd women have come from their houses. Auspicious congratulations resound.
Everyone dances and sings,
filling the flute with sweet notes;
the cowherd men take staggering steps,
for an intoxication of delight has spread. Auspicious congratulations resound.
Thousands of pots, large and small,
were swiftly filled with yogurt and butter;
the cowherd women and men hurried there
and raised a joyful tumult. Auspicious congratulations resound.

ORIGINAL Braj Bhāṣā

[७८१, क्रमशः]

दही-नवनीत-पय लेकर,
डोलियाँ छोड़ते भर-भर,
दधिकाँदौ ही नहीं रहकर,
नदी गो-रस बहाई है॥ बज रही०॥
वृद्ध-बालक-तरुण अड़ते,
सभी गोरस-समर लड़ते,
कूदते-उछलते-पड़ते,
लोक-लज्जा गवोंई है॥ बज रही०॥

[७८२]

(राग आसावरी - तीन ताल)

भानु घर उत्सव आज महान।
परमानंद-आनंद-दायिनी प्रगट भई सुख-खान॥
रूप अनूप, स्वरूप अलौकिक, आनंद-सुधा-समुद्र।
मिट्यौ मोह-तम, दुरित दह्यौ, देखतहीं दुख-दारिद्र॥
उमग्यौ प्रेम-समुद्र सुद्ध मधु, नस्यौ स्वार्थ कौ बीज।
उखर्यौ बिबिध अनर्थ-मूल, माया कौ बिटप सबीज॥
हरषित इत-उत धावत, गावत-नाचत सब पुर-लोग।
प्रगटीं धन्य करन जग कीं श्रीराधा सुभ-संजोग॥

[७८३]

(राग कालिंगड़ा - ताल कहरवा)

वह धन्य घड़ी है आई। कीरति ने राधा जाई।
तब सब दिसि बजी बधाई। सब के मन मुदिता छाई॥
लछमी बन दाई आई। ग्वालिनि सब मिलि-मिलि धाईं।
परसा-धरसाकी माई। बनि-ठनि कै सबे लुगाईं॥
सब चलीं हिएँ हरषाईं। सब ही सबके मन भाईं।
कीरति-मंदिर प्रबिसाईं। जिनि रोकौ, देत दुहाई॥
जब खबर नंद ने पाई। जसुमति कौं संग लेवाई।
लाली-मुख निरखन ताँई। पहुँचे बरसाने आई॥

ENGLISH TRANSLATION

[781, continued]

Bringing yogurt, fresh butter and milk,
they emptied basketful after basketful.
It did not remain merely a yogurt-and-turmeric revel:
they made a river of the cows' bounty flow. Auspicious congratulations resound.
Elders, children and youths opposed one another,
all fighting a battle with the cows' bounty,
leaping, bounding and falling,
while worldly shame and pride vanished. Auspicious congratulations resound.

[782]

(Raga Asavari - Tintala)

Today a great festival fills Bhanu's house.
The giver of bliss to Supreme Bliss has appeared, the very mine of happiness.
Her beauty is unequaled, Her nature transcendent, an ocean of the nectar of bliss.
At the mere sight of Her, delusion's darkness vanished, sin burned away, and sorrow and poverty ended.
The pure, honeyed ocean of love surged up and the seed of selfishness perished.
The roots of manifold evils were torn out, together with Maya's tree and seed.
All the townspeople run here and there in joy, singing and dancing.
By blessed fortune, Shri Radha has appeared to bless the world.

[783]

(Raga Kalingada - Tala Kaharava)

That blessed hour has arrived: Kirti has given birth to Radha.
Congratulations sounded in every direction and gladness filled every heart.
Lakshmi came in the form of a midwife, and all the cowherd women hurried together.
The mothers of Parsa and Dharsa came, and every woman arrived beautifully adorned.
They all set out with delighted hearts, each pleasing every other.
They entered Kirti's palace, crying, "Do not stop us!"
When Nanda received the news, he brought Yashoda with him.
They came to Barsana to behold the little girl's face.

ORIGINAL Braj Bhāṣā and Hindi

[७८४]

(राग सारंग - तीन ताल)

भानुपुर बाजत बिपुल बधाई।
आनंद-घन आनंदिनि कन्या कीरति रानी जाई॥
अति कमनीय रूप अतुलित सुचि प्रेम-सुधा-रस-वर्षी।
अखिल जगत-जित बिस्व-बिमोहन मोहन-मन आकर्षी॥
उदये भानु भानु-घर कोटिन दुति उज्ज्वल छिति छाई।
बिनस्यौ काम-कलुष तम कोटिन ससि सीतलता आई॥
जाके दरसन कौं सुर-मुनि नित सकल लोक ललचावैं।
सोइ हरिप्रिया कीर्ति क्रोड़हि ले हरषित हिय हलरावैं॥
धन्य भए बृषभान सराहत भाग्य भुवन मुनि-ग्यानी।
जिन के घर प्रगटीं हरि की हदयेस्वरि राधारानी॥

[७८५]

(तर्ज गजल - ताल कहरवा)

जग उठे भाग्य अग-जगके, परम आनन्द है छाया।
श्यामकी ह्लादिनी राधा-प्रकटका काल शुभ आया॥
बज उठीं देव-दुन्दुभियाँ, गान करने लगे किंनर,
सुर लगे पुष्प बरसाने अमित आनन्द उरमें भर,
ग्वालिनी वेष धारणकर सुन्दरी चलीं सुर-जाया॥ १॥
चले सब ग्वाल नर-नारी वृद्ध-बालक सुसज्जित हो;
देख शोभा परम, सहमे देव-दम्पति सुलज्जित हो,
प्रेमके राज्य पावनमें हुआ जो आज मनभाया॥ २॥
यशोदा-नन्द परमानन्द पा अति हो उठे विह्वल,
चले ले भेंट अति अनुपम, खिल उठे हृदय-पंकज-दल,
लला थे गोद जननीके, प्रफुल्लित थी कलित काया॥ ३॥
ऋषि-मुनि हुए हर्षित, जो बने थे व्रज-मधुर गोपी,
फलित होता मनोरथ जान उनकी देह है ओपी,
हुआ सब ओर जयकारा, मिट गयी सब मलिन माया॥ ४॥

ENGLISH TRANSLATION

[784]

(Raga Saranga - Tintala)

Abundant congratulations resound in Bhanupura.
Queen Kirti has borne a daughter who delights the very embodiment of bliss.
Her exceedingly lovely, incomparable and pure form showers the nectar-rasa of love.
She conquers the entire world, enchants the universe and draws even Mohana's heart.
A sun has risen in Bhanu's house, spreading the brilliance of millions across the earth.
The darkness of lust and impurity has vanished, and the coolness of millions of moons has come.
Gods, sages and all the worlds perpetually long for Her sight.
That very beloved of Hari now rocks joyfully in Kirti's lap.
Vrishabhanu is blessed; sages and wise people throughout the worlds praise his fortune, for Radha, the sovereign of Hari's heart, has appeared in his house.

[785]

(Ghazal tune - Tala Kaharava)

The fortune of all creation has awakened and supreme bliss has spread.
The auspicious hour has come for Radha, Shyama's delight potency, to appear.
The gods' kettledrums sounded and the Kinnaras began to sing;
the gods, their hearts filled with boundless bliss, began to shower flowers,
and the beautiful wives of the gods set out in the dress of cowherd women. 1.
Every cowherd man and woman, elder and child, set out splendidly adorned.
Beholding their supreme beauty, the divine couples felt shy and awed.
Today the most heart-delighting event has occurred in love's holy kingdom. 2.
Nanda and Yashoda attained supreme bliss and became overwhelmed.
They set out with incomparable gifts, the lotus petals of their hearts fully opened.
Their little son rested in His mother's lap and her lovely body shone with joy. 3.
The sages who had become sweet cowherd maidens of Vraja rejoiced.
Knowing their cherished longing was bearing fruit, their bodies gleamed.
Acclamations arose everywhere and every trace of impure illusion vanished. 4.

ORIGINAL Hindi and Braj Bhāṣā

[७८६]

(तर्ज गजल - ताल कहरवा)

अतुल आनन्द भर मनमें पुकारो - भानु-नृपकी जय।
मोदमें मस्त हो बोलो - मातु श्रीकीर्तिदाकी जय॥
भाद्रपद मासकी जय-जय, पक्ष शुभ शुक्लकी जय-जय।
रुचिर तिथि अष्टमीकी जय, काल मध्याह्नकी जय-जय॥
सरस वृषभानुपुरकी जय, भानुके महलकी जय-जय।
कीर्तिके प्रसव-गृहकी जय, चमारिन दाई-माकी जय॥
चूर आनन्द-मदमें, आज बोलो - राधिकाकी जय।
सलोने साँवरे गोविन्द राधा-प्राणकी जय-जय॥
परस्पर चावकी जय-जय, प्रेमके भावकी जय-जय।
'तत्सुखी प्रेम' की जय-जय, प्रेमके नेमकी जय-जय॥
अनोखे त्यागकी जय-जय, विलक्षण रागकी जय-जय।
मधुर अनुरागकी जय-जय, हमारे भागकी जय-जय॥
परम आह्लादसे बोलो - ह्लादिनी राधिकाकी जय।
ह्लादिनीके परम प्रियतम मनोहर श्यामकी जय-जय॥

[७८७]

(तर्ज रसिया - ताल कहरवा)

(अब तो) जागे भाग हमारे, हम पे रीझ गए भगवान।
रीझ गए भगवान हम पे, रीझ गए भगवान॥
कुँवरी-जनम सुनत रति बाढ़ी, सजि सुठि साज, सँवारत दाढ़ी,
नाचत-गावत आयौ ढाढ़ी, करतौ जै-जैकार॥ (अब तो०)
भाग्य हमारे कुँवरी जाई, भई आज हमरी मनभाई।
बहुत दिनन की आस पुराई (जीवन की सब आस पुराई)
कहत पुकार-पुकार॥ (अब तो०)
बेटा, बेटी, बहू, लुगाई, रुके न घर, आए हरषाई।
देत असीसें करत बड़ाई, जी भर बारंबार॥ (अब तो०)
जुग-जुग जीवौ कुँवरी प्यारी, अचल सुहाग मिलै सुख-झारी।

ENGLISH TRANSLATION

[786]

(Ghazal tune - Tala Kaharava)

Fill your hearts with incomparable bliss and cry, "Victory to King Bhanu!"
Intoxicated with joy, proclaim, "Victory to Mother Shri Kirtida!"
Victory to the month of Bhadrapada, victory to its auspicious bright fortnight!
Victory to the lovely eighth lunar day, victory to the midday hour!
Victory to delightful Vrishabhanupura, victory to Bhanu's palace!
Victory to Kirti's birthing chamber, victory to the midwife from the leatherworker community!
Overcome by the intoxication of bliss, proclaim today, "Victory to Radhika!"
Victory to lovely dark Govinda, the very life of Radha!
Victory to their mutual delight, victory to love's sacred feeling!
Victory to love that finds joy in the Beloved's happiness, victory to love's rule!
Victory to unique renunciation, victory to extraordinary attachment!
Victory to sweet devotion, victory to our blessed fortune!
With supreme delight proclaim, "Victory to Radhika, the delight potency!"
Victory to enchanting Shyama, the supreme beloved of the delight potency!

[787]

(Rasiya tune - Tala Kaharava)

Now our fortune has awakened: Bhagavan has become pleased with us.
Bhagavan has become pleased with us, pleased indeed with us.
Hearing of the princess's birth, his affection swelled. Dressed splendidly and smoothing his beard,
the family bard came dancing and singing, crying victory. Now our fortune has awakened.
By our good fortune the princess has been born; today our heart's desire has come true.
The longing of many days has been fulfilled, the longing of a lifetime fulfilled,
he cried again and again. Now our fortune has awakened.
Sons, daughters, daughters-in-law and womenfolk could not remain at home and came rejoicing.
Again and again, to their hearts' content, they blessed and praised Her. Now our fortune has awakened.
May the beloved princess live age after age; may She gain unwavering wedded blessedness and showers of joy.

ORIGINAL Braj Bhāṣā

[७८७, क्रमशः]

हौ दोउन कुल की उजियारी, कीरति बढ़े अपार॥ (अब तो०)
स्वामी मिले नंद कौ लाला, रूप-गुननि में सब तें आला।
पहिरें गुंजा-मोती माला, सोभा कौ सिंगार॥ (अब तो०)
अग-जग सब ही कौं सुख देवै, काऊ तें न कबहूँ कछ लेवै।
तन-मन सों भरतारहि सेवै, जानि-सार-कौ-सार॥ (अब तो०)
बिनय भरी सुनि ढाढ़ी बानी, कीर्ति कृपामयि हिय हुलसानी।
दिखरायौ लाली-मुख रानी, काजर-रेख सँवार॥ (अब तो०)
देखि कुँवरि, सो अति हरषायौ, बोल्यौ - मैं सब ही कछु पायौ
(बोल्यौ - मैं जीवन-फल पायो)।
(अब तो केवल) लाली कौ दरसन नित भायौ, (सो)
मिले भीख सरकार॥ (अब तो०)
लाँघि मँढैया रहूँ यहीं पर, होऊँ नित निहाल दरसन कर।
लाली कौ मुख मधुर मनोहर, मिले मोय अधिकार॥ (अब तो०)

[७८८]

(तर्ज रसिया - तीन ताल)

अब जो हरष भयौ रावल में याकी तुलना कितहूँ नाहिं।
तुलना कितहूँ नाहिं, याकी समता कितहूँ नाहिं॥
बहुत पुरानौ घर कौ ढाढ़ी, पके केस यह लंबी दाढ़ी।
कुँअरि-जनम सुनि मुदिता बाढ़ी, धायौ लै परिवार॥
संग डोकरी आई चलिके हरख भरी हिय नाचे-मुलके।
बूढ़ी देह जवानी छलके, छायौ मोद अपार॥
छोरा-छोरी, बहू-बहुरिया, गायें असीसैं मधुर सुरैया।
लाख-लाख जुग जिओ कुँअरिया, मिलै स्याम भरतार॥
आज मिलैगे साल-दुसाला, हीरा-पन्ना, मुक्ता-माला।
सोनेके जेवर झलकाला, हाथ-पाँव पुरवार॥
भई आज सब की मनभाई, छोटे-मोटे लोग-लुगाई।
बगदैंगे तन खूब सजाई, ले रतनन के भार॥

ENGLISH TRANSLATION

[787, continued]

May She illuminate both families and may Her fame increase without limit. Now our fortune has awakened.
May Nanda's son become Her husband, the foremost of all in beauty and virtue,
wearing necklaces of gunja berries and pearls, beauty's own adornment. Now our fortune has awakened.
May She give happiness to all creation and never take anything from anyone.
May She serve Her husband with body and mind, knowing this to be the essence of all essences.
Now our fortune has awakened.
Hearing the bard's humble words, compassionate Kirti's heart exulted.
The queen showed him the little girl's face, beautified with a line of collyrium. Now our fortune has awakened.
On seeing the princess he rejoiced greatly and said, "I have received everything;
I have gained the fruit of life.
Now I desire only to behold the little girl every day.
May the sovereign grant me this alms." Now our fortune has awakened.
"Let me cross the threshold and remain right here, blessed each day by Her sight.
May I be granted the privilege of seeing the little girl's sweet, enchanting face." Now our fortune has awakened.

[788]

(Rasiya tune - Tintala)

The joy that has arisen in Raval today has no comparison anywhere.
It has no comparison; nothing anywhere is its equal.
The household's bard of many years, with gray hair and a long beard,
heard of the princess's birth, overflowed with gladness and hurried there with his family.
His old wife came walking beside him, her heart so joyful that she danced and smiled.
Youth shone through her aged body as boundless delight spread.
Boys and girls, sons' wives and daughters-in-law sang blessings in sweet voices:
"May the princess live for hundreds of thousands of ages and receive Shyama as Her husband."
"Today we shall receive shawls and wraps, diamonds, emeralds and pearl necklaces,
gleaming ornaments of gold and gifts enough for hands and feet."
Today everyone's cherished wish has been fulfilled, from the least to the greatest, men and women alike.
They will go about richly adorning themselves, bearing loads of jewels.

ORIGINAL Braj Bhāṣā and Hindi

[७८८, क्रमशः]

जय-जय नृप बृषभानू दानी, जय उदार-मति कीरति रानी।
जय-जय अखिल बिस्व सुख-दानी! मिले मान सरकार॥

[७८९]

(तर्ज लावनी - ताल कहरवा)

नन्द-यशोदाके घर प्रकट हुए थे जब राधा-प्रिय श्याम।
हुई प्रवाहित थी तब रस-आनन्द-सुधा-सरिता अभिराम॥
आज श्यामकी हृदय-वल्लभा प्रकट हुई जब रावल ग्राम।
उमड़ चला वह रस-सागर बन, प्लावित कर सब दिशा ललाम॥

[७९०]

(तर्ज लावनी - ताल कहरवा)

मंगल बधाइयाँ हो, बँट रही भानूके दरबार।
राधिका प्रेम-मूरति हो, छबीलीने लीनौ अवतार॥
सुहासिनि नारियाँ हो, कर रहीं सब कुलके आचार।
गा रहीं गीत-मंगल हो, लौन-राई कर अति मनुहार॥
सुहासिनि सब बड़भागिनि। जय-जय। कर रहीं नेग सुहागिनि। जय-जय॥
पहन केसरिया जामा। जय-जय। बजाते ढोल-दमामा। जय-जय॥
नचनिया नाच दिखाते। जय-जय। मस्त हो तान लगाते। जय-जय॥
गा रहे मधुर गुनीजन। जय-जय। हर रहे हैं सबके मन। जय-जय॥ मंगल०॥
ज्योतिषी भट्टजी हो, आये माथे तिलक सँवार।
पोथियाँ संगमें हो, लाये पूरन करन विचार॥
शोध शुभ लग्न का हो, देखते सभी ग्रहों के स्थान।
सभी ग्रह उच्च के हो, दुर्लभ देखे अचरज मान॥
ज्योतिषी सब चकराये। जय-जय। मनहिं-मन अति हरषाये। जय-जय॥

ENGLISH TRANSLATION

[788, continued]

Victory to generous King Vrishabhanu! Victory to magnanimous Queen Kirti!
Victory to the giver of happiness to the whole universe! May the sovereign honor us!

[789]

(Lavani tune - Tala Kaharava)

When Shyama, Radha's beloved, appeared in the house of Nanda and Yashoda,
a lovely river of nectar, rasa, bliss and delight began to flow.
Today, when Shyama's heart-beloved has appeared in the village of Raval,
that river has swollen into an ocean of rasa and inundated every beautiful direction.

[790]

(Lavani tune - Tala Kaharava)

Auspicious gifts of congratulation are being distributed in Bhanu's court.
Radhika, the embodiment of love, the lovely One, has descended.
Joyful married women perform every family rite.
They sing auspicious songs and lovingly wave salt and mustard seed to ward off evil.
All the married women are greatly fortunate. Victory! They perform the customary gifts of good fortune. Victory!
Men wear saffron garments. Victory! They beat drums and kettledrums. Victory!
Dancers display their art. Victory! Intoxicated with joy, they raise their melodies. Victory!
The accomplished singers sing sweetly. Victory! They captivate every heart. Victory! Auspicious congratulations!
The learned astrologers arrived with tilaka adorning their foreheads.
They brought their books in order to complete their calculations.
Seeking the auspicious ascendant, they examined the position of every planet.
Seeing every planet exalted, a rare configuration, they marveled.
The astrologers were astounded. Victory! Within their hearts they rejoiced greatly. Victory!

ORIGINAL Hindi and Braj Bhāṣā

[७९०, क्रमशः]

भानु नृप बोलि लिये तब। जय-जय। सुनाई गुन-गाथा सब॥ जय-जय॥
मानवी नहीं कुँवरि यह। जय-जय। प्रेम-रस-सुधा-गन्धवह॥ जय-जय॥
नित्य यह हरिकी प्यारी। जय-जय। नहीं तिन तें यह न्यारी॥ जय-जय॥ मंगल०॥
मोद भर कर हृदय में हो, भानुने खोल दिये भंडार।
रत्न, धन, धाम, कंचन हो, लुटाये हाथों खुले, उदार॥
दूध की तरुण गायें हो, करीं लाखों द्विजों को दान।
किया सम्मान-पूजन हो, नम्र हो, छोड़कर अभिमान॥
लुटी संपत्ति अनूठी। जय-जय। हीरों के हार अँगूठी॥ जय-जय॥
भानु-मन तृप्ति न आई। जय-जय। वृत्ति दे-दे न अघाई॥ जय-जय॥
रहा अब भिक्षु न कोई। जय-जय। दरिद्रता सबकी खोई॥ जय-जय॥
मिटा सब का मँगतापन। जय-जय। हुए दाता उदार-मन॥ जय-जय॥ मंगल०॥
सुनत मंगल संदेश हो, बाबा नन्द उठे हरषाय।
खबर दी जाय अंदर हो, जसोदा-उर-आनंद न समाय॥
सँजोये रत्न-भूषण हो, भरे शुभ वस्तुओं से थाल।
स्वर्ण के, संग अपने हो, ले चलीं, सखी-दल सुविशाल॥
नन्द-बाबा भी आये। जय-जय। संग जसुमति को लाये॥ जय-जय॥
माट माखन के सिर धर। जय-जय। चले संग अगणित चाकर॥ जय-जय॥
देखने लाली आई। जय-जय। मात जसुमति मन-भाई॥ जय-जय॥

ENGLISH TRANSLATION

[790, continued]

King Bhanu then summoned them. Victory! They recounted all Her virtues. Victory!
"This princess is no mortal woman. Victory! She bears the fragrance of the nectar-rasa of love. Victory!
She is Hari's eternal beloved. Victory! She is never separate from Him." Victory! Auspicious congratulations!
His heart filled with joy, Bhanu opened his treasuries.
With open, generous hands he scattered jewels, riches, estates and gold.
He gave hundreds of thousands of young milk cows to the twice-born.
Abandoning pride, he humbly honored and worshiped them.
Unique wealth was distributed. Victory! Diamond necklaces and rings were given. Victory!
Bhanu's heart was still not satisfied. Victory! He never tired of granting livelihoods. Victory!
No beggar remained. Victory! Everyone's poverty disappeared. Victory!
All dependence on begging ended. Victory! Everyone became a generous giver. Victory!
Auspicious congratulations!
Hearing the auspicious news, Baba Nanda rose in delight.
Word was carried inside, and Yashoda's heart could not contain its joy.
She gathered jewels and ornaments and filled golden trays with auspicious gifts.
Taking them with her, she set out with a vast company of friends.
Baba Nanda also came. Victory! He brought Mother Yashoda with him. Victory!
Countless servants accompanied them, carrying pots of butter on their heads. Victory!
Mother Yashoda, delightful to every heart, came to see the little girl. Victory!

ORIGINAL Hindi and Braj Bhāṣā

[७९०, क्रमशः]

महलके अंदर जाकर। जय-जय। मिली कीरति से सादर॥ जय-जय॥ मंगल०॥
देख-कर जसुमति रानी हो, कीर्तिदा मन अति मोद भराय।
उठा निज कर लाली को हो, दई जसुमति की गोद सुलाय॥
निरख मुख-चंद्र प्रभामय हो, यशोदा आनंद-रस फूली।
रह गई अपलक निरखत हो, देह की सुधि सहसा भूली॥
हुआ जब चेत, लजाई। जय-जय। कुँवरि तब हिये लगाई॥ जय-जय॥
रतन-धन किये निछावर। जय-जय। भई नहिं तृप्ति तनिक भर॥ जय-जय॥
भामती मन की चीन्हीं। जय-जय। असीसें लाखों दीन्हीं॥ जय-जय॥
कीर्तिदाने सनमानी। जय-जय। यशोदा अति सुख मानी॥ जय-जय॥ मंगल०॥
नन्दसँग-गोप-ग्वाले हो, नाचते आये करते रंग।
छोड़ते तान टेढ़ी हो, मचाते रस्ते भर हुड़दंग॥
भंगिमा करते अद्भुत हो, सभी रस-आनंद-मद-माते।
छोड़ सँकोच-संश्रम हो, गीत सब हँसी-भरे गाते॥
आय पहुँचे बरसाने। जय-जय। लगे माखन बरसाने॥ जय-जय॥
लिये दधि-माखन-मटके। जय-जय। कर रहे सुन्दर लटके॥ जय-जय॥
बहा दी माखन-धारा। जय-जय। भरा बरसाना सारा॥ जय-जय॥
मिले सब ही आ-आकर। जय-जय। भये आनंदके आकर॥ जय-जय॥ मंगल०॥
मनसुखा, धनसुखा, बल हो, तोक, मधुमंगल, दाम, मदार॥
चपलता सहज सबमें हो, कर रही थी पूरा विस्तार॥

ENGLISH TRANSLATION

[790, continued]

Entering the palace, she respectfully met Kirti. Victory! Auspicious congratulations!
When Queen Kirtida saw Yashoda, her heart filled with intense delight.
She lifted the little girl in her own hands and laid Her in Yashoda's lap.
Gazing at Her radiant moonlike face, Yashoda blossomed in the rasa of bliss.
She remained staring without blinking and suddenly lost all awareness of her body.
When awareness returned, she felt shy. Victory! Then she clasped the princess to her heart. Victory!
She offered jewels and wealth over Her. Victory! Yet she was not satisfied in the least. Victory!
The radiant woman understood the desire of her heart. Victory! She bestowed hundreds of thousands of blessings. Victory!
Kirtida honored her. Victory! Yashoda experienced immense happiness. Victory! Auspicious congratulations!
The cowherd men came dancing with Nanda, making merry.
They sang crooked, playful melodies and raised a tumult all along the road.
They made wondrous gestures, all intoxicated with rasa, bliss and delight.
Casting aside reserve and hesitation, they sang songs full of laughter.
They reached Barsana. Victory! They began to rain down butter. Victory!
They carried pots of yogurt and butter. Victory! They performed graceful antics. Victory!
They made a stream of butter flow. Victory! It filled all Barsana. Victory!
Everyone came and met together. Victory! All became embodiments of bliss. Victory! Auspicious congratulations!
Manasukha, Dhanasukha, Bala, Toka, Madhumangala, Dama and Madara were there.
Their natural mischievousness unfolded in full measure.

ORIGINAL Hindi and Braj Bhāṣā

[७९०, क्रमशः]

नन्द बाबाके ही संग हो, आ गये थे ये बाल अनेक।
यहाँ बरसानेवाले हो मिले, हो गये तुरत ही एक॥
हृदयमें अमित मोद भरि। जय-जय। लगे नाचन माखन-सरि॥ जय-जय॥
नन्द वृषभानु-हाथ धर। जय-जय। नाचते लज्जा तजकर॥ जय-जय॥
श्वेत दाढ़ी है हिलती। जय-जय। भानु-दाढ़ी से मिलती॥ जय-जय॥
मचा आनंद-कोलाहल। जय-जय। सिहाता देख देव-दल॥ जय-जय॥ मंगल०॥
देव-देवियाँ आ गयीं नभमें बैठि विमान।
बरसाये सुरभित सुमन आनंद-मग्न महान॥

[७९१]

(राग देस - तीन ताल)

सुंदर सुभग कुँवरि एक जाई॥
मंजुल मृदुल मनोहर मंगल परम सुलच्छनि सब मन-भाई।
सबे अलौकिक रूप मधुर गुन अमित प्रेम-सागर लहराई॥
चिदानंद-रस हरि की ह्लादिनि सक्ति सहज निज रूप छिपाई।
धनि-धनि भाग भानु-नृप के, जिन के घर यह कन्या बनि आई॥
धनि रावल, धनि-धनि बरसानों, धनि गोपी, जिन गोद खिलाई।
नंद-जसोदा धन्य, आइ जिन यहाँ सुख-सुधा-सरित बहाई॥

[७९२]

(राग परज - तीन ताल)

धन्य-धन्य द्वापर जुग, धनि यह भादौं की आठें अति पावनि।
प्रगटे पहली में मोहन, या दूजी में राधा मन-भावनि॥
उजियारौ पखवारौ पावन, भाग्य-सील सुभ समय दुपहरी।
प्रगट भई राधा मन-मोहन आनंद-घनकी आनंद लहरी॥

ENGLISH TRANSLATION

[790, continued]

These many boys had come together with Baba Nanda.
They met the boys of Barsana here and at once became one company.
Filling their hearts with measureless delight, victory, they began to dance in the river of butter.
Victory!
Nanda held Vrishabhanu's hand. Victory! Abandoning embarrassment, they danced. Victory!
Nanda's white beard swung. Victory! It met Bhanu's beard. Victory!
A tumult of bliss arose. Victory! The hosts of gods looked on with envy and delight. Victory!
Auspicious congratulations!
Gods and goddesses came and sat in aerial cars in the sky.
Immersed in immense bliss, they showered fragrant flowers.

[791]

(Raga Desa - Tintala)

A single beautiful and gracious princess has been born.
Lovely, tender, enchanting and auspicious, supremely blessed, She delights every heart.
Her form is wholly transcendent, Her virtues sweet; the boundless ocean of love surges within Her.
She is Hari's delight potency, the rasa of conscious bliss, naturally concealing Her own true nature.
Blessed beyond measure is King Bhanu's fortune, for She has come to his house as a daughter.
Blessed is Raval, blessed indeed is Barsana, blessed are the cowherd women who cradle Her in their laps.
Blessed are Nanda and Yashoda, who came here and made a river of the nectar of happiness flow.

[792]

(Raga Paraja - Tintala)

Blessed, blessed is the Dvapara age, and blessed this most holy eighth day of Bhadra.
On the first eighth day Mohana appeared; on this second one, heart-delighting Radha.
Holy is the bright fortnight; fortunate and auspicious is the midday hour.
Radha, enchanter of Mohana's heart and the wave of bliss belonging to the embodiment of bliss, has appeared.

ORIGINAL Braj Bhāṣā

[७९२, क्रमशः]

पुन्य-थली बरसानौ नगरी, भाग्यवान बृषभान सु-नरपति।
कीरति रानी अति सुभागिनी, जिनमें प्रगटी स्वयं स्याम-रति॥
भाग्यवान वे स्याम सलोने, जिन पाई यह दुरलभ संपति।
हम सब भाग्यवान नर-नारी भए धन्य, कर तिन की सुस्मृति॥

[७९३]

(राग देस - तीन ताल)

धन्य घरी, धनि भादौं मास।
धनि आठें तिथि, पख उजियारौ, धनि अभिजित नच्छत्र प्रकास॥
प्रगटीं जा में जग की स्वामिनि, नित हरि-भामिनि सब सुख-मूल।
भयौ प्रकास अखिल जन-मन-नभ मिटी ताप तीनहूँ की सूल॥
घर-घर में छायौ सुख सुचि अति, घर-घर भए मंगलाचार।
अति उछाह सब मान नारि-नर नाचत-गावत सजि सिंगार॥
भानु नृपति अति मगन परम सुख करत अमित मनि-हेम सुदान।
अति उदार, धन-धान्य लुटावत, ललित लली सुख-हित मतिमान॥
खग, मृग, भृंग, भुजंग-जीव सब आनंद-मगन भूलि निज बात।
मन अनुभवत परम सुख, बिनु रितु, जड़ तरु लता प्रफुल्लित गात॥
मारुत मंद-सुगंध बहत नभ, निरमल सीतल तेज अपार।
बिकसी प्रकृति आज चहूँ दिसि लखि आद्य प्रकृति कौ नव अवतार॥
आई जग के पावन कारन, सुख-निधि कौं अतिसय सुख-देन।
परिनत भयौ कलुष तजि रतिमय पावन परम अपावन मैन॥
परब मनावहु, गावहु, नाचहु आज समुद सब तजि मद-मान।
बाँटहु सबै बधाई मिलि कह - जय कीरति, जय-जय बृषभान॥

[७९४]

(राग सारंग - ताल कहरवा)

राधा जाई, आनंद लाई, नाचौ रे, नाचौ, सब ग्वाल!
दधि माखनकी नदी बहावौ, आज सबे हो गये निहाल॥
अगनित भरे माट माखन-दधि केसर-घोले लाये लोग।
मतवाले-से लगे छिड़कने खूब परस्पर शुभ-संयोग॥

ENGLISH TRANSLATION

[792, continued]

Barsana town is sacred ground, and the noble King Vrishabhanu is fortunate.
Queen Kirti is supremely blessed, for within her Shyama's own beloved has appeared.
Fortunate is lovely Shyama, who has received this rare treasure.
Fortunate are all of us, women and men, made blessed by remembering Them well.

[793]

(Raga Desa - Tintala)

Blessed is the hour, blessed the month of Bhadra.
Blessed is the eighth lunar day, the bright fortnight and the radiance of the Abhijit constellation.
In that hour appeared the sovereign of the world, Hari's eternal beloved and the root of all happiness.
Light filled the sky of every heart, and the piercing pain of the threefold afflictions vanished.
Pure happiness spread through every home and auspicious rites were performed in every home.
All women and men dressed beautifully and sang and danced in boundless enthusiasm.
King Bhanu, immersed in supreme happiness, gave innumerable gems and gold in charity.
Supremely generous, he scattered wealth and grain, wisely seeking the happiness of his lovely daughter.
Birds, deer, bees, serpents and every creature forgot themselves in bliss.
Their hearts experienced supreme joy, and even inert trees and vines blossomed out of season.
A gentle, fragrant wind blew through the sky, clear and cooling, with boundless radiance.
Nature blossomed in every direction today, beholding the new descent of primal Nature Herself.
She has come to purify the world and give extraordinary joy to the reservoir of happiness.
Impure desire abandoned its stain and was transformed into holy, love-filled longing.
Celebrate the festival, sing and dance today, abandoning every trace of pride and vanity.
Share congratulations with everyone and cry together, "Victory to Kirti! Victory to Vrishabhanu!"

[794]

(Raga Saranga - Tala Kaharava)

Radha has been born and brought bliss. Dance, all you cowherds, dance!
Make a river of yogurt and butter flow; today everyone has been blessed.
People brought countless pots filled with butter and yogurt mixed with saffron.
Like intoxicated revelers, in auspicious fellowship they began splashing one another freely.

ORIGINAL Braj Bhāṣā

[७९४, क्रमशः]

आय गई इतनेमें नँदकी सेना लै माखन-दधि हाट।
दधिकाँदौंमें भई हरष-धुनि ढुरकन लगे माट-पर-माट॥
माखन-दधिकी सरिता उमड़ी, बही सुधा-आनंद की धार।
नाचन लगे भानु नृप, बाबा नंद समुद सब लाज बिसार॥
आय मिले बरसाना-रावलके लरिकनि संग तोक-सुदाम।
रैंदा-पैंदा, ग्वाल-बाल सब, मधुमंगल, मनसुख, सुखराम॥
कूद-कूद सब लगे नाचने माखन-दधि-सरिताके बीच।
लगे मारने माखन-लौंदे हर्षोन्मत्त उलीच-उलीच॥
मोदभरे बरसानेवाले बोले - 'नँदबाबाकी जय'।
बोल उठे नन्दीश्वरवाले - 'जय, वृषभानुराजकी जय'॥

[७९५]

(राग आसावरी - तीन ताल)

प्रेम की मूरति नागर नट की।
पुन्य थली बरसानें प्रगटी, माया की छाया सब सटकी॥
राधा-प्रेम-सुधा-रस-सरिता अटकत नायें काहु की हटकी।
चली अबाध अमी-रस-धारा हरि की ओर, कितहूँ नहिं भटकी॥
रागी हरि-पद, बिषय-बिरागी जन, जे अवगाही रस गटकी।
ते सजि गोप-गोपिका आए, लै-लै सिर दधि-माखन-मटकी॥
निरखन लगे, करन न्योछावर, रासि-रासि आभूषन-पट की।
सोहत बंदनवार-पाँति सुभ, कदली खंभ, सुमंगल घट की॥
'अचल सुहाग' असीसत बृद्धा, जुबती हँसत-हँसावत मटकी।
नाचत-गावत सुधि बिसारि सब, सहजहिं लाज-सरम सब झटको॥

[७९६]

(राग झिंझोटी - ताल दादरा)

जसुमति ले संग नंद, छायौ मन अति अनंद,
नंदीसुर तें सुछंद बरसानें आए॥
लाली-मुख-इंदु बिमल, निरखन-हित चित्त बिकल,
ग्वार-गोपि साथ सकल, मन अति हरषाए॥

ENGLISH TRANSLATION

[794, continued]

Meanwhile Nanda's host arrived, bringing what seemed a whole market of butter and yogurt.
Joyful cries arose in the yogurt revel as pot after pot began to overturn.
A river of butter and yogurt surged, and a stream of nectar and bliss flowed.
King Bhanu and Baba Nanda began to dance together, abandoning every trace of shame.
Toka and Sudama came and joined the boys of Barsana and Raval,
along with Rainda, Painda and all the cowherd boys, Madhumangala, Manasukha and Sukharama.
Leaping again and again, they all began to dance in the river of butter and yogurt.
Intoxicated with joy, they scooped up lumps of butter and hurled them at one another.
The delighted people of Barsana cried, "Victory to Nanda Baba!"
The people of Nandishvara answered, "Victory to King Vrishabhanu!"

[795]

(Raga Asavari - Tintala)

The embodiment of love for the urbane Dancer
has appeared in the sacred land of Barsana, and every shadow of Maya has withdrawn.
No one's obstruction can stop the river of the nectar-rasa of Radha's love.
That unobstructed stream of immortal rasa flows toward Hari and never wanders elsewhere.
Those attached to Hari's feet and detached from sense objects plunged into it and drank its rasa.
Adorned as cowherd men and women, they came carrying pots of yogurt and butter on their heads.
They began to behold Her and offered heaps upon heaps of ornaments and cloth.
Beautiful rows of festoons, banana pillars and auspicious water pots shone.
The elder women blessed Her with unwavering marital good fortune, while the young women laughed and playfully rocked their pots.
Singing and dancing, everyone forgot themselves and naturally cast aside shame and reserve.

[796]

(Raga Jhinjhoti - Tala Dadara)

Nanda brought Yashoda with him, their hearts flooded with deep bliss;
they came freely from Nandishvara to Barsana.
Their hearts were restless to behold the little girl's stainless moonlike face.
All the cowherd men and women accompanied them, their hearts greatly delighted.

ORIGINAL Braj Bhāṣā and Hindi

[७९६, क्रमशः]

मधुमंगल, नूनखार, रैंदा, पैंदा, भँगार,
मनसुख, मुनवा, मदार, कर सिंगार धाए॥
दधि-माखन भरे माट, गोपन सिर धरे ठाट,
माखन की मनौं हाट चली सगबगाए॥
नाचत-गावत सलौन, बूझत नहिं कहाँ कौन,
पहुँचे बृषभान-भौन, सादर समुहाए॥
जसुमति लै नारि-बूंद, भीतर के महल-बंद,
लाली बदनारबिंद, निरखन मन भाए॥
अंदर कीन्हों प्रवेस, गोपी सब सुघर बेस,
कीरति कौं सुख बिसेस, नंद-घरनि आएँ॥
लाली कौं उठाय करनि, दई अंक नंद-घरनि,
स्नेह-सुधा हिएँ भरनि, प्रेम-अश्रु आए॥
बार-बार चूमत मुख, उभय मातु पूरित सुख,
मिटे सकल द्वंद-दुःख, निरखि सुर सिहाए॥

[७९७]

(राग परज - तीन ताल)

त्यागमूर्ति श्रीराधा आयीं जगको त्याग सिखाने आज।
दिव्य प्रेमका मर्म बताने प्रकट हुईं लेकर सब साज॥
कायव्यूह गोपी सब प्रकटिं, प्रकट हुए व्रजपति युवराज।
प्रकटे वन-सुषमा मलयानिल उद्दीपनके सभी समाज॥
रावल ग्राम भूमि, गृह, दिन, नक्षत्र हो गये सब ही धन्य।
मिली परम निधि आज अलौकिक दुर्लभ अद्भुत मधुर अनन्य॥
नहीं रह गया रोग-शोक-भय-तम-श्रम विषम अविद्या-जन्य।
परानन्द-रवि उदित देख हट गये मोह-माया-पर्जन्य॥
नाचो, गाओ, मोद मनाओ, आज जगत्‌के सारे लोग।
पाकर दिव्य 'भाव' रसका अब मूर्तिमान मंगल-संयोग॥
हटे सभी, मिट जायेंगे सब भवके अमित भयानक रोग।
कर पायेंगे यदि इस मूर्त-युगलमें हम निज मनका योग॥

ENGLISH TRANSLATION

[796, continued]

Madhumangala, Nunakhara, Rainda, Painda, Bhangara,
Manasukha, Munava and Madara dressed themselves and hurried there.
The cowherds bore splendidly on their heads pots filled with yogurt and butter;
it seemed as though a whole butter market were moving in lively procession.
The charming company danced and sang, no one knowing who was where.
They reached Vrishabhanu's palace and were respectfully welcomed together.
Yashoda led a gathering of women into the palace's inner apartments,
eager in heart to behold the lotus of the little girl's face.
All the cowherd women, beautifully dressed, entered within.
Kirti experienced special joy that the lady of Nanda's house had come.
She lifted the little girl in her hands and placed Her in Nanda's queen's lap.
Their hearts filled with the nectar of affection and tears of love arose.
Yashoda kissed Her face again and again, and both mothers overflowed with happiness.
Every conflict and sorrow vanished, while the gods looked on with longing admiration.

[797]

(Raga Paraja - Tintala)

Shri Radha, the embodiment of renunciation, has come today to teach renunciation to the world.
She has appeared with every divine adornment to reveal the mystery of divine love.
All the gopis, expansions of Her own form, appeared; the young prince of Vraja also appeared.
The beauty of the forests, the Malaya breeze and every stimulus of love appeared as well.
The village of Raval, its ground and homes, the day and the constellation all became blessed.
Today they received the supreme treasure, transcendent, rare, wondrous, sweet and without equal.
No illness, grief, fear, darkness, weariness or cruel suffering born of ignorance remained.
Seeing the sun of supreme bliss rise, the clouds of delusion and Maya withdrew.
Dance, sing and celebrate today, all people of the world!
You have now received the embodied auspicious union of divine bhava and rasa.
All the countless and dreadful maladies of worldly existence have withdrawn and will disappear, if we can unite our minds with this divine Couple made manifest.

ORIGINAL Hindi and Braj Bhāṣā

[७९७, क्रमशः]

सुन्दरतम सौन्दर्य, मधुरतम शुचि माधुर्य नित्य साकार।
देख-निरख इनको भर लो नेत्रोंमें, मनमें कर सत्कार॥
देखो फिर भीतर-बाहर - सर्वत्र सदा इनको भर प्यार।
करते रहो सदा हर्षित मन राधा-माधव-जय-जयकार॥

[७९८]

(राग परज - ताल कहरवा)

बरसगाँठि बृषभानु-कुँवरि की कीरति गीत गवाए जू।
मंगलचार कराए बहु बिधि, घंटा-संख बजाए जू॥
भाँति-भाँति के असन-बसन-भूषन बहुमोल मँगाए जू।
बिप्रन्हि न्यौति, जिमाय भली बिधि, तिन कौं दान कराए जू॥
नंद-जसोदा-रोहिनि दाऊ-कान्हा सँग ले आए जू।
गोपी-गोप-सहित सब के मन अति आनंद भराए जू॥
स्वागत करि, बृषभानु-नृपति नैं सादर घर पधराए जू।
कीरति-जसुमति मिलीं प्रेम सौं, आनंद उर न समाए जू॥
कीरति कान्हहि, जसुमति कुँवरिहि लै निज गोद खिलाए जू।
मोदभरी नारी दुहुँ दिसि की हँसि-हँसि मंगल गाए जू॥

[७९९]

(राग मालव - ताल कहरवा)

बरसगाँठि बृषभानु-कुँवरि की कीरति गीत गवाए जू।
चंदन-अगर लिपाइ अरगजा, मोतिन चौक पुराए जू॥
नंदीसुर ते नंद जसोदा सहसुत न्यौति बुलाए जू।
गोपी-गोप, गाय-गोसुत ले चलि बरसाने आए जू॥
तब वृषभान बड़े आदर सौं निज मंदिर पधराए जू।
भीतर भवन जसोदा-कीरति मिलत परम सुख पाए जू॥
जसुमति-कनिया तैं लालन ले कीरति गोद खिलाए जू।
ब्रजरानी लाड़ कुँवरि गोद ब्रजनारिन मंगल गाए जू॥

ENGLISH TRANSLATION

[797, continued]

Beauty at its most beautiful, pure sweetness at its sweetest, eternally embodied:
gaze upon this Couple and fill your eyes with Them, honoring Them within your heart.
Then behold Them within and without, everywhere and always, with abundant love.
With a joyful heart, forever acclaim the victory of Radha and Madhava.

[798]

(Raga Paraja - Tala Kaharava)

For Vrishabhanu's princess's birthday, Kirti had songs sung.
She arranged many kinds of auspicious rites and had bells and conches sounded.
She ordered many kinds of costly seats, garments and ornaments.
She invited the brahmins, fed them properly and had gifts bestowed on them.
Nanda brought Yashoda, Rohini, Balarama and Kanha with him.
Together with the cowherd women and men, he filled every heart with great bliss.
King Vrishabhanu welcomed them and respectfully brought them into his home.
Kirti and Yashoda met with love, unable to contain the bliss in their hearts.
Kirti took Kanha into her lap, while Yashoda cradled the princess in hers.
The delighted women of both parties smiled and sang auspicious songs.

[799]

(Raga Malava - Tala Kaharava)

For Vrishabhanu's princess's birthday, Kirti had songs sung.
She had sandalwood, aloes and perfume spread and pearl designs laid in the courtyard.
She invited Nanda and Yashoda from Nandishvara together with their sons.
Bringing cowherd women and men, cows and calves, they came to Barsana.
Vrishabhanu then received them in his palace with great respect.
Inside the residence, Yashoda and Kirti attained supreme happiness upon meeting.
Kirti took the little boy from Yashoda and played with Him in her lap.
The queen of Vraja fondled the princess in her lap while the women of Vraja sang auspicious songs.

ORIGINAL Hindi and Braj Bhāṣā

[८००]

(तर्ज लावनी - ताल कहरवा)

राधाने दे दर्शन सुर-ऋषिको कृपया कर दिया निहाल।
करने लगे स्तवन गद्गद हो प्रेमपूर्ण-दृग मुनि तत्काल॥
महायोगमयि मायाधीश्वरि तेजपुंज जननी जय-जय।
माधुर्यामृतवर्षिणि कृष्णाकर्षिणि कृष्णात्मा जय-जय॥
परमेश्वरि रासेश्वरि नित्य-निकुंजेश्वरि ह्लादिनि जय-जय।
नित्याचिन्त्य अनन्त अनिर्वचनीय रूप-गुण-निधि जय-जय॥

[८०१]

(राग जंगला - ताल कहरवा)

जय राधे, जय जय राधे। जय राधे, जय जय राधे॥
रावल में छायौ आनंद। प्रगटी राधा आनंद-कंद॥ जय०
नंदीसुर तें आये नंद। लीन्हे सँग उपनंद, सनंद॥ जय०
जसुदा मैया रोहिनि संग। दाऊ-कान्हा लिये उछंग॥ जय०
रैंदा-पैंदा, तोक-सुदाम। मधुमंगल, मनसुख, सुखराम॥ जय०
दधि-माखन कौ लै उपहार। पहुँचे सब सज-सज सिंगार॥ जय०
नृप बृषभानु मुदित भए देख। स्वागत कर मन हरष बिसेष॥ जय०
जसुदा-रोहिनि भीतर जाय। मिली कीर्तिदा अति हरषाय॥ जय०
लाली कौं अति लाड़ लड़ात। जसुदा-मन नहिं मोद समात॥ जय०
लाला के मुख मोद अपार। निरख करत सब जै-जैकार॥ जय०

[८०२]

(राग विहाग - ताल कहरवा)

जय राधे, जय श्रीराधे। जय राधे, जय श्रीराधे॥
रूप-रँगीली, गुण-गरबीली, मन-मटकीली जय राधे।
चित-चटकीली, छेल-छबीली, रस-सरसीली श्रीराधे॥ जय०
श्याम-हठीली, सदा रसीली, शुचि शरमीली जय राधे।
द्युति-चमकीली, रस-गटकीली, पिय-धमकीली श्रीराधे॥ जय०

ENGLISH TRANSLATION

[800]

(Lavani tune - Tala Kaharava)

By graciously granting them Her vision, Radha blessed the divine sages.
At once the sages, their eyes full of love and voices choked with feeling, began to praise Her:
"Victory to the Mother, embodiment of supreme Yoga, sovereign of Maya and mass of radiance!
Victory to the showerer of sweetness's nectar, attractor of Krishna and very Self of Krishna!
Victory to the Supreme Goddess, sovereign of the rasa dance, eternal queen of the bowers and delight potency!
Victory to the eternal, inconceivable, infinite and indescribable treasury of beauty and virtues!"

[801]

(Raga Jangala - Tala Kaharava)

Victory to Radha, all victory to Radha! Victory to Radha, all victory to Radha!
Bliss spread throughout Raval, for Radha, the root of bliss, appeared. Victory!
Nanda came from Nandishvara, bringing Upananda and Sananda. Victory!
Mother Yashoda came with Rohini, carrying Balarama and Kanha on their hips. Victory!
Rainda, Painda, Toka, Sudama, Madhumangala, Manasukha and Sukharama came. Victory!
All arrived beautifully adorned, bringing yogurt and butter as gifts. Victory!
King Vrishabhanu rejoiced to see them and welcomed them with special delight. Victory!
Yashoda and Rohini went inside and met Kirtida with great joy. Victory!
Yashoda fondled the little girl, and her heart could not contain its delight. Victory!
Beholding the little boy's face brought measureless bliss, and everyone acclaimed His victory. Victory!

[802]

(Raga Vihaga - Tala Kaharava)

Victory to Radha, victory to Shri Radha! Victory to Radha, victory to Shri Radha!
Colorful in beauty, proud in virtue and playfully willful at heart, victory to Radha!
Quick to captivate the heart, charming and graceful, filled with rasa, victory to Shri Radha!
Obstinate with Shyama, ever full of rasa and chastely shy, victory to Radha!
Flashing with splendor, drinking rasa and playfully threatening Her beloved, victory to Shri Radha!

ORIGINAL Braj Bhāṣā and Hindi

[८०२, क्रमशः]

श्याम-बिहारिणि, हरि-हिय-हारिणि, शोभा-धारिणि जय राधे।
प्रिय-सुखकारिणि, मुग्धाचारिणि, मदन-विहारिणि श्रीराधे॥ जय०
रस-विस्तारिणि, तम-घन-तारिणि, अघ-संहारिणि जय राधे।
विपदा-जारिणि, मोह-निवारिणि, माया-मारिणि श्रीराधे॥ जय०
निजसुख-त्यागिनि, श्याम-सुहागिनि, अति बड़भागिनि जय राधे।
विषय-विरागिनि, रसमय-रागिनि, बिमल विभागिनि श्रीराधे॥ जय०
सदा सँयोगिनि, नित्य वियोगिनि, अद्भुत योगिनि जय राधे।
कुटुंब-कुयोगिनि, हरि-रस-भोगिनि, बिछुरत रोगिनि श्रीराधे॥ जय०
मधुर सुहासिनि, मृदु-मधु-भाषिणि, ललित सुलासिनि जय राधे।
रास-विलासिनि, प्रेम-प्रकाशिनि, पिय-हिय-वासिनि श्रीराधे॥ जय०

[८०३]

(तर्ज रसिया - ताल कहरवा)

बोलो जय राधे, राधे। बोलो जय राधे, राधे।
राधा माधवकी प्रान। बोलो जय राधे, राधे।
राधा मधुमयी महान। बोलो जय राधे, राधे।
राधा वृषभानु-दुलारी, राधा श्रीकीर्ति-कुमारी,
दोनोंके प्रान समान। बोलो जय राधे०॥
राधाकी मतिमें सो है, माधवकी मतिमें जो है,
दोनों हि एक मतिमान। बोलो जय राधे०॥
राधा अति भोली-भाली, माधव मोहन-मधुशाली,
दोनोंकी न्यारी बान। बोलो जय राधे०॥
राधा जब निपट सयानी, माधव सजते अज्ञानी,
दोनोंकी दो पहचान। बोलो जय राधे०॥
राधा-माधव इकरूपा, लीलामें भिन्न-स्वरूपा,
दोनों ही एक भगवान। बोलो जय राधे०॥
राधा माधवकी माया, माधव राधाकी छाया,
हैं छाया-मायावान। बोलो जय राधे०॥

ENGLISH TRANSLATION

[802, continued]

Sporting with Shyama, stealing Hari's heart and bearing all beauty, victory to Radha!
Creating Her beloved's happiness, acting with innocent charm and sporting in love, victory to Shri Radha!
Expanding rasa, carrying souls across dense darkness and destroying sin, victory to Radha!
Burning adversity, dispelling delusion and defeating Maya, victory to Shri Radha!
Renouncing Her own happiness, Shyama's blessed beloved, supremely fortunate, victory to Radha!
Detached from sense objects, attached to rasa and pure in every distinction, victory to Shri Radha!
Always united yet eternally separated, a wondrous yogini, victory to Radha!
Ill-matched with worldly family, enjoying Hari's rasa and falling ill when parted, victory to Shri Radha!
Sweetly smiling, speaking soft honeyed words and lovely in graceful play, victory to Radha!
Sporting in the rasa dance, revealing love and dwelling in Her beloved's heart, victory to Shri Radha!

[803]

(Rasiya tune - Tala Kaharava)

Cry, "Victory to Radha, Radha!" Cry, "Victory to Radha, Radha!"
Radha is Madhava's very life. Cry, "Victory to Radha, Radha!"
Radha is great and filled with sweetness. Cry, "Victory to Radha, Radha!"
Radha is Vrishabhanu's darling, Radha is Shri Kirti's daughter;
She is equally the life of both. Cry, "Victory to Radha!"
What abides in Madhava's mind also abides in Radha's;
the Two possess one mind. Cry, "Victory to Radha!"
Radha is utterly innocent, while Madhava is enchanting and honey-sweet;
the manner of both is unique. Cry, "Victory to Radha!"
When Radha becomes completely wise, Madhava pretends to know nothing;
these are two ways of recognizing Them. Cry, "Victory to Radha!"
Radha and Madhava are one form, though They assume different forms in divine play;
both are the one Bhagavan. Cry, "Victory to Radha!"
Radha is Madhava's Maya, and Madhava is Radha's shadow;
They are shadow and the possessor of Maya. Cry, "Victory to Radha!"

ORIGINAL Braj Bhāṣā

[८०३, क्रमशः]

राधा माधवकी प्यारी, माधव राधा-मन-हारी,
दोनों दोनोंके प्रान। बोलो जय राधे०॥
राधा-मनमें जो आती, माधवको वही सुहाती,
दोनोंकी राय समान। बोलो जय राधे०॥
राधाको सोइ सुहावे, माधव-मनमें जो आवे,
दोनोंका एक मन जान। बोलो जय राधे०॥
राधा-माधवकी जोड़ी, जीओ जुग लाख-करोड़ी,
दोनों हों सुखी महान। बोलो जय राधे०॥

[८०४]

(तर्ज रसिया - ताल कहरवा)

रटे जा राधे-राधे, जपे जा राधे-राधे।
प्यारे ब्रजराज-कुमार, भजे जा राधे-राधे॥ टेक॥
या ब्रज की महिमा भारी, नहिं जानें अज-त्रिपुरारी,
जहँ प्रकटे नंद-कुमार, रटे जा राधे-राधे॥ १॥
जहँ रोहिनि-जसुमति मैया, दाऊ-से नेही भैया,
नंद-बाबा करें दुलार, भजे जा राधे-राधे॥ २॥
जहँ अगनित सखा पियारे, खेलैं रंग न्यारे-न्यारे,
गैयन के झुंड अपार, जपे जा राधे-राधे॥ ३॥
अति नगर सुघर बरसानौ, माँ कीरति, पितु वृषभानौ,
प्रगटी राधा सुख-सार, रटे जा राधे-राधे॥ ४॥
आनंद-घन-रासी राधे, राधे बिन मोहन आधे,
राधा ही जीवन-सार, भजे जा राधे-राधे॥ ५॥
है राधा माधव-आत्मा, राधा-बल हरि सर्वात्मा,
है महासक्ति अनिवार, जपे जा राधे-राधे॥ ६॥
है महाभावमयि राधा, प्रेमानंद-उदधि अगाधा,
राधा-सँग नित्य बिहार, रटे जा राधे-राधे॥ ७॥

ENGLISH TRANSLATION

[803, continued]

Radha is Madhava's beloved, and Madhava steals Radha's heart;
each is the other's very life. Cry, "Victory to Radha!"
Whatever comes into Radha's heart delights Madhava;
the judgment of both is the same. Cry, "Victory to Radha!"
Radha delights only in what arises in Madhava's heart;
know that the Two share one mind. Cry, "Victory to Radha!"
May the pair Radha-Madhava live for hundreds of thousands of ages;
may both be supremely happy. Cry, "Victory to Radha!"

[804]

(Rasiya tune - Tala Kaharava)

Keep reciting "Radhe, Radhe"; keep repeating "Radhe, Radhe."
Beloved prince of the king of Vraja, keep worshiping "Radhe, Radhe." Refrain.
Even Brahma and Tripurari do not know the immense glory of this Vraja,
where Nanda's prince appeared. Keep reciting "Radhe, Radhe." 1.
Here Rohini and Yashoda are mothers, Balarama is an affectionate brother,
and Nanda Baba lavishes love. Keep worshiping "Radhe, Radhe." 2.
Here countless beloved friends play in ever-new ways,
amid limitless herds of cows. Keep repeating "Radhe, Radhe." 3.
Here is the beautiful town of Barsana, Mother Kirti and Father Vrishabhanu,
where Radha, the essence of happiness, appeared. Keep reciting "Radhe, Radhe." 4.
Radha is a mass of condensed bliss; without Radha, Mohana is only half complete.
Radha alone is the essence of life. Keep worshiping "Radhe, Radhe." 5.
Radha is Madhava's very Self, and by Radha's power Hari is the Self of all.
She is the irresistible supreme potency. Keep repeating "Radhe, Radhe." 6.
Radha embodies mahabhava, an unfathomable ocean of the bliss of love.
With Radha He sports eternally. Keep reciting "Radhe, Radhe." 7.

ORIGINAL Braj Bhāṣā

[८०४, क्रमशः]

जग-राग-रहित, अति रागी, गोपीजन अति बड़भागी,
जिन पायौ प्रभु कौ प्यार, भजे जा राधे-राधे॥ ८॥
गोपिन महँ सब सिरमौर, मुनि-मन-हरकी चित-चोर,
राधा की हौं बलिहार, जपे जा राधे-राधे॥ ९॥
राधा की रसमयि लीला, कोउ समुझै रसिक हठीला,
जाकौ वेद न पायौ पार, रटे जा राधे-राधे॥ १०॥

[८०५]

(राग जंगला - ताल कहरवा)

जय राधे! जय राधे! जय राधे! जय जय राधे!
अग-जग-स्वामिनी जय राधे। भगवत-भामिनि जय राधे।
केशव-कामिनी जय राधे। सुघर, सुठामिनी जय राधे॥ जय०॥
हरि-आह्लादिनि जय राधे। मधुमय-वादिनि जय राधे।
प्रेम-विवादिनि जय राधे। मोहन-मादिनी जय राधे॥ जय०॥
निर-अभिमानिनि जय राधे। अतिशय मानिनि जय राधे।
आनंद-खानिनि जय राधे। नेह-सुदानिनि जय राधे॥ जय०॥
हरि-मन-हरनी जय राधे। अति सुख-करनी जय राधे।
सुषमा-सरनी जय राधे। मोद-प्रसरनी जय राधे॥ जय०॥
शोभाधारा जय राधे। गुण-आगारा जय राधे।
रूप-अपारा जय राधे। रस-आधारा जय राधे॥ जय०॥
रसिक-रसीली जय राधे। गुण-गरबीली जय राधे।
रूप-रँगीली जय राधे। श्याम-हठीली जय राधे॥ जय०॥
सरबस-त्यागिनी जय राधे। श्याम-सुहागिनी जय राधे।
बिमल बिरागिनी जय राधे। रसमय रागिनि जय राधे॥ जय०॥
पिय-सुख-मूली जय राधे। निज सुख भूली जय राधे।
हरि-हिय झूली जय राधे। रहती फूली जय राधे॥ जय०॥

ENGLISH TRANSLATION

[804, continued]

Free from worldly attachment yet supremely attached to Him, the greatly fortunate gopis
received the Lord's love. Keep worshiping "Radhe, Radhe." 8.
The crown of all the gopis, She steals the heart of the Lord who steals sages' minds.
I sacrifice myself to Radha. Keep repeating "Radhe, Radhe." 9.
Only a resolute rasika can understand Radha's rasa-filled divine play,
whose limit even the Vedas have not found. Keep reciting "Radhe, Radhe." 10.

[805]

(Raga Jangala - Tala Kaharava)

Victory to Radha! Victory to Radha! Victory to Radha! All victory to Radha!
Sovereign of moving and unmoving creation, victory to Radha! Divine beloved, victory to Radha!
Beloved of Keshava, victory to Radha! Graceful and perfectly formed, victory to Radha!
Hari's delight potency, victory to Radha! Speaker of honeyed words, victory to Radha!
Playfully disputing in love, victory to Radha! Intoxicating Mohana, victory to Radha!
Without pride, victory to Radha! Filled with loving pique, victory to Radha!
Mine of bliss, victory to Radha! Bestower of the nectar of affection, victory to Radha!
Stealer of Hari's heart, victory to Radha! Giver of supreme happiness, victory to Radha!
Pathway of beauty, victory to Radha! Spreader of delight, victory to Radha!
Current of splendor, victory to Radha! Treasury of virtues, victory to Radha!
Limitless beauty, victory to Radha! Foundation of rasa, victory to Radha!
Rasika and filled with rasa, victory to Radha! Proud in virtue, victory to Radha!
Colorful in beauty, victory to Radha! Obstinate with Shyama, victory to Radha!
Renouncing everything, victory to Radha! Shyama's blessed beloved, victory to Radha!
Purely detached, victory to Radha! Attached to rasa, victory to Radha!
Root of Her beloved's happiness, victory to Radha! Forgetful of Her own happiness, victory to Radha!
Swinging in Hari's heart, victory to Radha! Ever blossoming with joy, victory to Radha!

ORIGINAL Braj Bhāṣā

[८०५, क्रमशः]

अति गंभीरा जय राधे। परम सुधीरा जय राधे।
हरि-गल-हीरा जय राधे। हरती पीरा जय राधे॥ जय०॥
चंचल भारी जय राधे। सब सौं न्यारी जय राधे।
पिय अति प्यारी जय राधे। नीली सारी जय राधे॥ जय०॥
रूठी बैठी जय राधे। पिय-मन-पैठी जय राधे।
बाहर ऐंठी जय राधे। मन में सैंठी जय राधे॥ जय०॥
गोरी-भोरी जय राधे। पिय-हिय-चोरी जय राधे।
माथे रोरी जय राधे। सुघर-सुठौरी जय राधे॥ जय०॥
भोली-भाली जय राधे। छल सौं खाली जय राधे।
रसकी प्याली जय राधे। सदा रसीली जय राधे॥ जय०॥
परम सयानी जय राधे। हरि-मन-मानी जय राधे।
सुषमा-खानी जय राधे। पिय-हिय-रानी जय राधे॥ जय०॥
नख-सिख-सुश्री जय राधे। घोली मिश्री जय राधे।
नस-नस पसरी जय राधे। सुध-बुध बिसरी जय राधे॥ जय०॥
मीठी बोली जय राधे। अमृत घोली जय राधे।
मन की भोली जय राधे। करत ठिठोली जय राधे॥ जय०॥
इत उत धावे जय राधे। पिय गुन गावे जय राधे।
पियहि रिझावे जय राधे। मोद भरावे जय राधे॥ जय०॥
रास रसेश्वरि जय राधे। नवकुंजेश्वरि जय राधे।
हरि-हृदयेश्वरि जय राधे। ऐश्वर्येश्वरि जय राधे॥ जय०॥
योगिकुलेश्वरि जय राधे। लोक-महेश्वरि जय राधे।
मायाधीश्वरि जय राधे। सर्वजनेश्वरि जय राधे॥ जय०॥
भानु-दुलारी जय राधे। कीर्ति-कुमारी जय राधे।
सखियन प्यारी जय राधे। तन-सुकुमारी जय राधे॥ जय०॥
कृष्णाकर्षिणि जय राधे। नित मधुवर्षिणि जय राधे।
अघ-अपकर्षिणि जय राधे। अद्भुत-दर्शिनि जय राधे॥ जय०॥

ENGLISH TRANSLATION

[805, continued]

Supremely profound, victory to Radha! Perfectly steadfast, victory to Radha!
Jewel upon Hari's neck, victory to Radha! Remover of pain, victory to Radha!
Exceedingly playful, victory to Radha! Different from all others, victory to Radha!
Most beloved of Her beloved, victory to Radha! Clad in a blue sari, victory to Radha!
Sitting in loving displeasure, victory to Radha! Entering Her beloved's heart, victory to Radha!
Outwardly proud, victory to Radha! Inwardly settled in Him, victory to Radha!
Fair and innocent, victory to Radha! Stealing Her beloved's heart, victory to Radha!
Vermilion upon Her brow, victory to Radha! Graceful and well formed, victory to Radha!
Artless and innocent, victory to Radha! Empty of deceit, victory to Radha!
Goblet of rasa, victory to Radha! Ever filled with rasa, victory to Radha!
Supremely wise, victory to Radha! Cherished by Hari's heart, victory to Radha!
Mine of beauty, victory to Radha! Queen of Her beloved's heart, victory to Radha!
Beautiful from toenails to crown, victory to Radha! Dissolved sugar-candy sweetness, victory to Radha!
Pervading every vein, victory to Radha! Making all awareness disappear, victory to Radha!
Sweet-spoken, victory to Radha! Mixing nectar into Her words, victory to Radha!
Innocent at heart, victory to Radha! Playfully teasing, victory to Radha!
Running here and there, victory to Radha! Singing Her beloved's virtues, victory to Radha!
Pleasing Her beloved, victory to Radha! Filling Him with delight, victory to Radha!
Sovereign of rasa and the rasa dance, victory to Radha! Queen of the fresh bowers, victory to Radha!
Sovereign of Hari's heart, victory to Radha! Sovereign of all majesty, victory to Radha!
Sovereign of the hosts of yogis, victory to Radha! Great sovereign of the worlds, victory to Radha!
Sovereign of Maya, victory to Radha! Sovereign of every being, victory to Radha!
Bhanu's darling, victory to Radha! Kirti's daughter, victory to Radha!
Beloved of Her friends, victory to Radha! Tender-bodied, victory to Radha!
Attractor of Krishna, victory to Radha! Eternally showering honey, victory to Radha!
Drawing away sin, victory to Radha! Revealer of wonders, victory to Radha!

ORIGINAL Braj Bhāṣā

[८०५, क्रमशः]

अग-जग-जननी जय राधे। हरि-गुण-मननी जय राधे।
माया-खननी जय राधे। इच्छा-हननी जय राधे॥ जय०॥
गुरुजन-प्रीता जय राधे। हरि-परिणीता जय राधे।
सदा विनीता जय राधे। परम पुनीता जय राधे॥ जय०॥
रति परकीया जय राधे। नित्य स्वकीया जय राधे।
सदा तदीया जय राधे। अति कमनीया जय राधे॥ जय०॥
शिवा भवानी जय राधे। अति कल्याणी जय राधे।
हरि सुखदानी जय राधे। राधा रानी जय राधे॥ जय०॥
गूढ़-रहस्या जय राधे। हरि-कृति वश्या जय राधे।
सदा अवश्या जय राधे। रस-फल-शस्या जय राधे॥ जय०॥
पंकज-नैनी जय राधे। मृगज-सुनैनी जय राधे।
कोकिल-बैनी जय राधे। प्रिय-सुख-दैनी जय राधे॥ जय०॥
मोहन-बामा जय राधे। नित्या रामा जय राधे।
पूरन-कामा जय राधे। पिय-सुख-कामा जय राधे॥ जय०॥
मीठे बैना जय राधे। तिरछे नैना जय राधे।
शोभित सैना जय राधे। मारे मैना जय राधे॥ जय०॥
नित निश्चिन्ता जय राधे। रति-विश्रान्ता जय राधे।
सदा सुशान्ता जय राधे। केशव-कान्ता जय राधे॥ जय०॥
इन्द्रिय-दमनी जय राधे। मन-संयमनी जय राधे।
षड्रिपु-शमनी जय राधे। गज-गति-गमनी जय राधे॥ जय०॥
हरि-रस-भरिणी जय राधे। दिव्याभरणी जय राधे।
कलि-मल-हरिणी जय राधे। भव-निधि-तरणी जय राधे॥ जय०॥
समता-मूरति जय राधे। ममता-मूरति जय राधे।
विगत-विषय-रति जय राधे। नित प्रभु-पद-रति जय राधे॥ जय०॥
वैभव-शालिनि जय राधे। उन्नत-भालिनि जय राधे।
दुर्जन-कालिनि जय राधे। निज-जन-पालिनि जय राधे॥ जय०॥

ENGLISH TRANSLATION

[805, continued]

Mother of moving and unmoving creation, victory to Radha! Contemplating Hari's virtues, victory to Radha!
Excavating Maya at its root, victory to Radha! Destroying selfish desire, victory to Radha!
Beloved of Her elders, victory to Radha! Wedded to Hari, victory to Radha!
Ever humble, victory to Radha! Supremely pure, victory to Radha!
Loving in the paramour mood, victory to Radha! Eternally His own, victory to Radha!
Always belonging to Him, victory to Radha! Exceedingly lovely, victory to Radha!
Shiva and Bhavani, victory to Radha! Supremely auspicious, victory to Radha!
Giver of happiness to Hari, victory to Radha! Queen Radha, victory to Radha!
Profound mystery, victory to Radha! Captivated by Hari's deeds, victory to Radha!
Ever beyond control, victory to Radha! Harvest of rasa's fruit, victory to Radha!
Lotus-eyed, victory to Radha! Doe-eyed beauty, victory to Radha!
Cuckoo-voiced, victory to Radha! Giver of happiness to Her beloved, victory to Radha!
Mohana's left-hand beloved, victory to Radha! Eternal Rama, victory to Radha!
Whose every desire is fulfilled, victory to Radha! Desiring only Her beloved's happiness, victory to Radha!
Sweet are Her words, victory to Radha! Side-long are Her eyes, victory to Radha!
Beautiful is Her posture, victory to Radha! Striking down Cupid, victory to Radha!
Ever free of anxiety, victory to Radha! Reposing in love, victory to Radha!
Always perfectly peaceful, victory to Radha! Keshava's beloved, victory to Radha!
Subduing the senses, victory to Radha! Restraining the mind, victory to Radha!
Pacifying the six enemies, victory to Radha! Walking with an elephant's grace, victory to Radha!
Filled with Hari's rasa, victory to Radha! Divinely adorned, victory to Radha!
Removing Kali's impurity, victory to Radha! Ferrying souls across becoming's ocean, victory to Radha!
Embodiment of equality, victory to Radha! Embodiment of tender possessiveness, victory to Radha!
Free of love for sense objects, victory to Radha! Eternally devoted to the Lord's feet, victory to Radha!
Rich in splendor, victory to Radha! Noble-browed, victory to Radha!
Death of the wicked, victory to Radha! Protector of Her own people, victory to Radha!

ORIGINAL Braj Bhāṣā

[८०५, क्रमशः]

गुंजा-मालिनि जय राधे। मुक्ता-मालिनि जय राधे।
शुचि वनमालिनि जय राधे। पिय-भुज मालिनि जय राधे॥ जय०॥
बिधुवर-वदनी जय राधे। शोभा-सदनी जय राधे।
सुन्दर-रदनी जय राधे। संकट-कदनी जय राधे॥ जय०॥
मधुरालापिनि जय राधे। विरह-विलापिनि जय राधे।
प्रिय-जप-जापिनि जय राधे। प्रणय-स्थापिनि जय राधे॥ जय०॥
अष्टविकारा जय राधे। बिमल-विचारा जय राधे।
गत-संसारा जय राधे। रति-सत्कारा जय राधे॥ जय०॥
मुक्ति-विरागिणि जय राधे। प्रिय-सुख-रागिणि जय राधे।
तृष्णा-त्यागिनि जय राधे। हरि-रस-भागिनि जय राधे॥ जय०॥
भुक्ति-प्रदायिनि जय राधे। शक्ति-प्रदायिनि जय राधे।
मुक्ति-प्रदायिनि जय राधे। भक्ति-सुदायिनि जय राधे॥ जय०॥
शक्तिस्वरूपा जय राधे। भक्तिस्वरूपा जय राधे।
मुक्ति-स्वरूपा जय राधे। रूप-अनूपा जय राधे॥ जय०॥

[८०६]

(राग भीमपलासी - ताल कहरवा)

वृंदावन-रानी श्रीराधा। मोहन-मन-मानी श्रीराधा॥ १॥
जय नित्य-बिहारिनि श्रीराधा। ब्रज-सुख-बिस्तारिनि श्रीराधा॥ २॥
कीरति की कन्या श्रीराधा। सब ही बिधि धन्या श्रीराधा॥ ३॥
जय रास-बिलासिनि श्रीराधा। नित कुंज-निवासिनि श्रीराधा॥ ४॥
हरि-उर-वनमाला श्रीराधा। गुन-रूप रसाला श्रीराधा॥ ५॥
श्रीदामा-अनुजा श्रीराधा। बृष-दिनमनि-तनुजा श्रीराधा॥ ६॥
रसिकन की स्वामिनि श्रीराधा। करुनानिधि-नामिनि श्रीराधा॥ ७॥
बंसीबट-बासिनि श्रीराधा। संगीत-प्रकासिनि श्रीराधा॥ ८॥
श्रीकृष्ण-सिरोमनि श्रीराधा। जय श्याम-संजीवनि श्रीराधा॥ ९॥
आनंद-रसायिनि श्रीराधा। प्रीतम-सुखदायिनि श्रीराधा॥ १०॥

ENGLISH TRANSLATION

[805, continued]

Wearing a gunja garland, victory to Radha! Wearing a pearl necklace, victory to Radha!
Wearing a pure forest garland, victory to Radha! Garlanded by Her beloved's arms, victory to Radha!
Moon-faced, victory to Radha! Abode of beauty, victory to Radha!
Lovely-toothed, victory to Radha! Destroyer of distress, victory to Radha!
Speaking sweetly, victory to Radha! Lamenting in separation, victory to Radha!
Repeating Her beloved's name, victory to Radha! Establishing intimate love, victory to Radha!
Displaying the eight ecstatic transformations, victory to Radha! Pure in thought, victory to Radha!
Beyond the world, victory to Radha! Honoring divine love, victory to Radha!
Detached from liberation, victory to Radha! Attached to Her beloved's happiness, victory to Radha!
Renouncing thirst for gain, victory to Radha! Sharing Hari's rasa, victory to Radha!
Bestower of enjoyment, victory to Radha! Bestower of power, victory to Radha!
Bestower of liberation, victory to Radha! Giver of the nectar of devotion, victory to Radha!
Embodiment of divine power, victory to Radha! Embodiment of devotion, victory to Radha!
Embodiment of liberation, victory to Radha! Incomparable in beauty, victory to Radha!

[806]

(Raga Bhimapalasi - Tala Kaharava)

Shri Radha is the queen of Vrindavana, cherished in Mohana's heart. 1.
Victory to Shri Radha, who sports eternally and expands Vraja's happiness. 2.
Shri Radha is Kirti's daughter, blessed in every way. 3.
Victory to Shri Radha, who sports in the rasa dance and eternally dwells in the bowers. 4.
Shri Radha is the forest garland upon Hari's heart, filled with the rasa of virtue and beauty. 5.
Shri Radha is Shridama's younger sister, daughter of Vrisha, the sun among men. 6.
Shri Radha is sovereign of the rasikas and is named the treasury of compassion. 7.
Shri Radha dwells beneath Vamshivata and reveals the art of music. 8.
Shri Radha is the crown jewel of Shri Krishna; victory to Her, the life-restoring elixir of Shyama. 9.
Shri Radha is the essence of bliss and the giver of happiness to Her beloved. 10.

ORIGINAL Braj Bhāṣā

[८०६, क्रमशः]

अनुराग-सुबेली श्रीराधा। सौभाग्य-नवेली श्रीराधा॥ ११॥
सरसीरुह-लोचनि श्रीराधा। हरि-बिरह-बिमोचनि श्रीराधा॥ १२॥
गोपाल-उपासिनि श्रीराधा। वृंदावन-बासिनि श्रीराधा॥ १३॥
श्रीगान-सुधानिधि श्रीराधा। प्रेमावधि सब बिधि श्रीराधा॥ १४॥
जय नख-चंद्रावलि श्रीराधा। प्रीतम-प्रेमावलि श्रीराधा॥ १५॥
ललितादिक-प्यारी श्रीराधा। अति रूप-उज्यारी श्रीराधा॥ १६॥
मंगल की मूरति श्रीराधा। ब्रज-बन सुख-पूरति श्रीराधा॥ १७॥
ब्रज-चंद-कुमोदिनि श्रीराधा। भांडीर-बिनोदिनि श्रीराधा॥ १८॥
लीला-रस-रंगिनि श्रीराधा। अनुराग-अनंगिनि श्रीराधा॥ १९॥
त्रिभुवन-ठकुरायनि श्रीराधा। गोबिंद-गुसाँयनि श्रीराधा॥ २०॥
गोपी-जन-मंडिनि श्रीराधा। रस-रासि अखंडिनि श्रीराधा॥ २१॥
नटनागर-भामा श्रीराधा। परिपूरन-कामा श्रीराधा॥ २२॥
तरुनी-मनि दच्छनि श्रीराधा। सब भाँति सुलच्छनि श्रीराधा॥ २३॥
कल-केलि-तरंगिनि श्रीराधा। लावन्य-विभंगिनि श्रीराधा॥ २४॥
कात्यायनि-बंदनि श्रीराधा। अभिलाष अमंदिनि श्रीराधा॥ २५॥
गोपी-चूड़ामनि श्रीराधा। सुषमा-महिमा-मनि श्रीराधा॥ २६॥
रामा-अभिरामा श्रीराधा। श्यामा सुख-धामा श्रीराधा॥ २७॥
रस-रास-रचावनि श्रीराधा। नटराज-नचावनि श्रीराधा॥ २८॥
ब्रज-जीवन-जीवनि श्रीराधा। निरवधि रस-पीवनि श्रीराधा॥ २९॥
जमुना-जल-बिहरिनि श्रीराधा। लीलामृत-लहरिनि श्रीराधा॥ ३०॥
निगमादि-अगम्या श्रीराधा। प्रेमावधि रम्या श्रीराधा॥ ३१॥
जग-बंदन-बंदित श्रीराधा। नंद-नंदन-नंदित श्रीराधा॥ ३२॥
निस-जागर-साजित श्रीराधा। सुख-सेज-बिराजित श्रीराधा॥ ३३॥
ब्रज-चंद-चकोरी श्रीराधा। वृषभान-किसोरी श्रीराधा॥ ३४॥
ब्रज-मोहन-मोहिनि श्रीराधा। अभिलाषनि-दोहिनि श्रीराधा॥ ३५॥
वृंदावन-सोभा श्रीराधा। क्रीड़ा-तरु-गोभा श्रीराधा॥ ३६॥

ENGLISH TRANSLATION

[806, continued]

Shri Radha is the lovely vine of loving attachment, ever fresh in good fortune. 11.
Shri Radha is lotus-eyed and delivers souls from separation from Hari. 12.
Shri Radha worships Gopala and dwells in Vrindavana. 13.
Shri Radha is an ocean of nectar in sacred song and the limit of love in every way. 14.
Victory to Shri Radha, whose toenails form a row of moons and whose being is a garland of love for Her beloved. 15.
Shri Radha is beloved of Lalita and the other friends, radiant with extraordinary beauty. 16.
Shri Radha is the embodiment of auspiciousness and fills the forests of Vraja with happiness. 17.
Shri Radha is the night lotus of Vraja's moon and the playful One of Bhandiravana. 18.
Shri Radha is colored by the rasa of divine play and bodiless with loving attachment. 19.
Shri Radha is sovereign of the three worlds and mistress of Govinda. 20.
Shri Radha adorns the gopis and is the undivided treasury of rasa. 21.
Shri Radha is the urbane Dancer's beloved and fully satisfied in every desire. 22.
Shri Radha is the skillful jewel among young women, auspicious in every way. 23.
Shri Radha is a wave of graceful play and a cascade of loveliness. 24.
Shri Radha is worshiped by Katyayani and possesses unbounded longing. 25.
Shri Radha is the crown jewel of the gopis and the jewel of beauty's glory. 26.
Shri Radha is enchanting Rama, dark Shyama and the abode of happiness. 27.
Shri Radha arranges the rasa dance and makes the king of dancers dance. 28.
Shri Radha is the life of Vraja's life and drinks rasa without limit. 29.
Shri Radha sports in Yamuna's waters and is a wave of the nectar of divine play. 30.
Shri Radha is inaccessible even to the Vedas and lovely as love's ultimate limit. 31.
Shri Radha is worshiped by those the world worships and delights Nanda's son. 32.
Shri Radha is adorned for the night's vigil and seated upon the bed of delight. 33.
Shri Radha is the chakori bird of Vraja's moon and Vrishabhanu's adolescent daughter. 34.
Shri Radha enchants the enchanter of Vraja and fulfills cherished longings. 35.
Shri Radha is Vrindavana's beauty and the radiant glory of the trees of play. 36.

ORIGINAL Braj Bhāṣā and Hindi

[८०६, क्रमशः]

अतिशय रतिरूपिनि श्रीराधा। माधुर्य अनूपिनि श्रीराधा॥ ३७॥
कमनीय कुमारी श्रीराधा। ब्रज-बल्लभ-प्यारी श्रीराधा॥ ३८॥
श्रीकृष्णाकर्षिणि श्रीराधा। आनंदघन-बर्षिणि श्रीराधा॥ ३९॥
दिव्यांशुक-बेसी श्रीराधा। अतिमंजुल-केसी श्रीराधा॥ ४०॥
अभिसार-प्रपन्ना श्रीराधा। अत्यन्त प्रसन्ना श्रीराधा॥ ४१॥
कल-केलि-परावधि श्रीराधा। रस-रीति-रहःसिधि श्रीराधा॥ ४२॥

[८०७]

(राग भैरवी - ताल कहरवा)

वृषभानु-दुलारी जय राधे। श्रीकीर्ति-कुमारी जय राधे॥
ललिता-सखि-प्यारी जय राधे। सर्वोत्तम नारी जय राधे॥
श्रीमाधव-भामिनि जय राधे। निष्कामा कामिनि जय राधे॥
पद गज-गति-गामिनि जय राधे। पावन रस-धामिनि जय राधे॥
मृदु-ईषत्-हासिनि जय राधे। नवकुंज-निवासिनि जय राधे॥
शुचि प्रेम-प्रकाशिनि जय राधे। रति दिव्य-विकासिनि जय राधे॥
प्रिय-हृदय-विहारिणि जय राधे। मोहन-मन-हारिणि जय राधे॥
प्रिय-ताप-निवारिणि जय राधे। प्रिय-सुख-विस्तारिणि जय राधे॥
नित शुद्धाचारिणि जय राधे। प्रियतम उर धारिणि जय राधे॥
प्रिय-पद-अनुरागिणि जय राधे। सब बिधि बड़भागिनि जय राधे॥
निज भोग-बिरागिनि जय राधे। प्रिय-भोग-सुरागिनि जय राधे॥
नित मंगल-वादिनि जय राधे। शुचि रस-आस्वादिनि जय राधे॥
वैराग्य-स्वरूपा जय राधे। विज्ञान अनूपा जय राधे॥
प्रिय-मोहन-रूपा जय राधे। सेवित सुर-भूपा जय राधे॥
अभिमान-विहीना जय राधे। प्रिय-सेवा-लीना जय राधे॥
शुचि सद्गुण-पीना जय राधे। सब दोष-विहीना जय राधे॥
चतुरा, अति भोली जय राधे। मृदु मीठी बोली जय राधे॥
शुचिताकी झोली जय राधे। पावन रस-घोली जय राधे॥

ENGLISH TRANSLATION

[806, continued]

Shri Radha supremely embodies divine love and possesses incomparable sweetness. 37.
Shri Radha is the lovely princess, beloved of Vraja's darling. 38.
Shri Radha attracts Shri Krishna and showers condensed bliss. 39.
Shri Radha wears divine garments and has exceedingly beautiful hair. 40.
Shri Radha is wholly given to the lover's tryst and is supremely joyful. 41.
Shri Radha is the ultimate limit of graceful play and the secret perfection of rasa's way. 42.

[807]

(Raga Bhairavi - Tala Kaharava)

Vrishabhanu's darling, victory to Radha! Shri Kirti's daughter, victory to Radha!
Beloved of Her friend Lalita, victory to Radha! Foremost of all women, victory to Radha!
Shri Madhava's beloved, victory to Radha! Desireless lover, victory to Radha!
Walking with an elephant's graceful gait, victory to Radha! Holy abode of rasa, victory to Radha!
Smiling softly and slightly, victory to Radha! Dwelling in fresh bowers, victory to Radha!
Revealing pure love, victory to Radha! Making divine love blossom, victory to Radha!
Sporting in Her beloved's heart, victory to Radha! Stealing Mohana's mind, victory to Radha!
Removing Her beloved's pain, victory to Radha! Expanding Her beloved's happiness, victory to Radha!
Ever pure in conduct, victory to Radha! Bearing Her beloved in Her heart, victory to Radha!
Attached to Her beloved's feet, victory to Radha! Fortunate in every way, victory to Radha!
Detached from Her own enjoyment, victory to Radha! Deeply attached to Her beloved's enjoyment, victory to Radha!
Ever speaking auspiciously, victory to Radha! Tasting pure rasa, victory to Radha!
Embodiment of renunciation, victory to Radha! Incomparable spiritual wisdom, victory to Radha!
The enchanting form of Her beloved, victory to Radha! Served by gods and kings, victory to Radha!
Devoid of pride, victory to Radha! Absorbed in serving Her beloved, victory to Radha!
Filled with pure virtues, victory to Radha! Devoid of every fault, victory to Radha!
Clever yet utterly innocent, victory to Radha! Soft and sweet in speech, victory to Radha!
Treasure bag of purity, victory to Radha! Mingling holy rasa, victory to Radha!

ORIGINAL Braj Bhāṣā and Hindi

[८०७, क्रमशः]

प्रियतम-गल-हारा जय राधे। गुण-रूप अपारा जय राधे॥
ब्रज-चन्द-चकोरी जय राधे। प्रिय-बन्धन-डोरी जय राधे॥
प्रियतम-सुख-सुखिया जय राधे। कान्ता-गण-मुखिया जय राधे॥
सुन्दर सुकुमारी जय राधे। प्रिय-हिय-उजियारी जय राधे॥
लीला-रस-सरिता जय राधे। प्रिय-मन सुख-भरिता जय राधे॥
आनन्द-सुधा-निधि जय राधे। माधुर्य-महोदधि जय राधे॥
प्रिय-विरह-कातरा जय राधे। प्रिय-मिलन-आतुरा जय राधे॥
प्रिय-मिलनमयी नित जय राधे। नित संग अबाधित जय राधे॥
वर्धन रति-बेली जय राधे। नित नयी नवेली जय राधे॥
रसमयि रासेश्वरि जय राधे। माधव-हृदयेश्वरि जय राधे॥
नित कृष्णाकर्षिणि जय राधे। रस-सुधा-सुवर्षिणि जय राधे॥
नित प्रिय-अनुकूला जय राधे। प्रिय-जीवन-मूला जय राधे॥
हिय सद्गुण छाये जय राधे। नित श्याम लुभाये जय राधे॥
त्रिभुवन-जन-पावनि जय राधे। शुचि प्रेम-सिखावनि जय राधे॥
जग-मंगल-कारिणि जय राधे। अघ-मूल-विदारिणि जय राधे॥

[८०८]

(राग भैरव - ताल कहरवा)

कृष्णप्रेयसी कान्तागणमें सर्वशिरोमणि श्रीराधा।
लक्ष्मी-महिषी-गोपीजनकी मूल, मुकुटमणि श्रीराधा॥
कृष्ण-प्रेम-भावित-चित्तेन्द्रिय-बुद्धि-अहं-सारा राधा।
निर्मल प्रेमपूर्ण पावनकी मधुर सुधा-धारा राधा॥
लीलामयी, कृष्णलीलाकी शुचि सहायिका श्रीराधा।
कृष्ण-सुखैक-जीवना, प्रियतम-स्नेह-दायिका श्रीराधा॥
प्रियतम शुचि माधुर्य-सुधाकी केवल आस्वादिनि राधा।
रूप-छटासे रूप-सदन-मनकी नित उन्मादिनि राधा॥
मृदुता-शीतलता-सुशीलता-गुण-गण-आधारा राधा।
चतुरा-सरला, मौना-मुखरा, मधु-मधुराकारा राधा॥

ENGLISH TRANSLATION

[807, continued]

Garland upon Her beloved's neck, victory to Radha! Limitless in virtue and beauty, victory to Radha!
Chakori bird of Vraja's moon, victory to Radha! Cord that binds Her beloved, victory to Radha!
Happy in Her beloved's happiness, victory to Radha! Chief of all His beloveds, victory to Radha!
Beautiful tender maiden, victory to Radha! Light within Her beloved's heart, victory to Radha!
River of divine-play rasa, victory to Radha! Filling Her beloved's mind with happiness, victory to Radha!
Ocean of bliss-nectar, victory to Radha! Great ocean of sweetness, victory to Radha!
Distressed in separation from Her beloved, victory to Radha! Eager for union with Him, victory to Radha!
Eternally made of union with Her beloved, victory to Radha! Forever unobstructedly with Him, victory to Radha!
Nourisher of love's vine, victory to Radha! Eternally fresh and new, victory to Radha!
Rasa-filled queen of the rasa dance, victory to Radha! Sovereign of Madhava's heart, victory to Radha!
Eternally attracting Krishna, victory to Radha! Showering the nectar of rasa, victory to Radha!
Ever favorable to Her beloved, victory to Radha! Root of Her beloved's life, victory to Radha!
Whose heart is filled with virtues, victory to Radha! Eternally enchanting Shyama, victory to Radha!
Purifier of the three worlds' inhabitants, victory to Radha! Teacher of pure love, victory to Radha!
Bringing auspiciousness to the world, victory to Radha! Tearing out sin by the root, victory to Radha!

[808]

(Raga Bhairava - Tala Kaharava)

Shri Radha, Krishna's beloved, is the crown jewel among all His consorts.
Shri Radha is the source and crest jewel of Lakshmi, the queens and the gopis.
Radha's mind, senses, intellect, ego and entire being are steeped in love for Krishna.
Radha is the sweet stream of nectar belonging to purity filled with stainless love.
Shri Radha is made of divine play and is Krishna's pure helper in His divine play.
Shri Radha lives solely for Krishna's happiness and bestows affection upon Her beloved.
Radha alone tastes the pure nectar of Her beloved's sweetness.
With the splendor of Her beauty, Radha eternally maddens the mind of Him who is beauty's abode.
Radha is the foundation of the hosts of virtues: tenderness, coolness and noble character.
Radha is clever and simple, silent and eloquent, honeyed and sweetness embodied.

ORIGINAL Hindi and Sanskrit

[८०८, क्रमशः]

सदा प्रेममें कमी देखती, सदा प्रेम-भूखी राधा।
सदा रसमयी, सदा देखती अपनेको सूखी राधा॥
सर्वगुणमयी, गुण-गौरव-अभिमान-विरहिता श्रीराधा।
महामानिनी, बिमल, वियोगिनि, नित प्रियतमसहिता राधा॥
उज्ज्वल दिव्य त्याग अनुपमकी परमादर्श मूर्ति राधा।
दुर्लभ कृष्ण-प्रेमकी नव-नव सहज विचित्र स्फूर्ति राधा॥

[८०९]

(राग काफी - ताल कहरवा)

जय परमेश्वरि, जयति परम उज्ज्वल रसरूपा।
जय श्रीकृष्णसुखैकपरा, जय कृष्ण-स्वरूपा॥
जय आह्लादिनि शक्ति, जयति जय रस-उल्लासिनि।
जय रासेश्वरि, नित्य निकुंजेश्वरि मधुहासिनि॥
जय श्रीकृष्णानन्दस्वरूपिणि, जय हरिभामिनि।
जयति कृष्णसर्वेश्वरि कृष्णात्मा-सुखधामिनि॥
जयति कृष्णाराधिका, कृष्ण-आराध्या जय जय।
जय कृष्णधारा रम्या, राधिका जयति जय॥

[८१०]

(राग परज - ताल कहरवा)

जय जय राधा, रासेश्वरि जय, रासवासिनी जय जय जय।
रसिकेश्वरी जयति जय, कृष्णप्राणाधिका नित्य जय जय॥
कृष्णस्वरूपिणि, कृष्णप्रिया जय, परमानन्दरूपिणी जय।
कृष्ण-वाम-अंग-सम्भूता जय, कृष्णा, वृन्दा जय जय जय॥
वृंदावनी जयति जय, वृंदावनविनोदिनी जय जय जय।
चन्द्रावति, शतचन्द्रनिभ-मुखी, चन्द्रकान्ता जय जय जय॥

ENGLISH TRANSLATION

[808, continued]

Radha always sees a deficiency in Her love and is always hungry for more love.
Ever filled with rasa, Radha always regards Herself as dry and empty.
Shri Radha embodies every virtue yet is free from pride in the glory of Her virtues.
Radha possesses supreme loving pique, is stainless, feels separation and is eternally with Her beloved.
Radha is the supreme ideal embodiment of incomparable, radiant, divine renunciation.
Radha is the ever-new, natural and wondrous manifestation of rare love for Krishna.

[809]

(Raga Kafi - Tala Kaharava)

Victory to the Supreme Goddess; victory to the supremely radiant embodiment of rasa!
Victory to Her devoted solely to Shri Krishna's happiness; victory to Krishna's own form!
Victory to the delight potency; all victory to Her who exults in rasa!
Victory to the queen of the rasa dance, eternal queen of the bowers, sweetly smiling!
Victory to the embodiment of Shri Krishna's bliss; victory to Hari's beloved!
Victory to the sovereign of Krishna, Krishna's own Self and the abode of happiness!
Victory to Krishna's worshiper, whom Krishna Himself worships, all victory!
Victory to lovely Radhika, the stream that flows toward Krishna, all victory!

[810]

(Raga Paraja - Tala Kaharava)

All victory to Radha! Victory to the queen of the rasa dance, all victory to its resident!
Victory to the sovereign of rasikas, eternally dearer to Krishna than His own life!
Victory to Krishna's own form, Krishna's beloved, the embodiment of supreme bliss!
Victory to Her who arose from Krishna's left side, to Krishna and Vrinda, all victory!
Victory to Vrindavani, all victory to Her who delights in Vrindavana!
All victory to Chandravati, moon-beloved, whose face resembles a hundred moons!

ORIGINAL Braj Bhāṣā

[८११]

(राग विहाग - ताल कहरवा)

जय जय जय राधा अभिराम। जय जय जय माधव गुणधाम॥
जय जय पावन नन्दग्राम। जय बरसाना पूरणकाम॥
जय नँदबाबा, नृप वृषभान। जय मनसुख, मधु सखा सुजान॥
जय कीर्तिदा मूर्ति अनुराग। जयति यशोदा माँ बड़भाग॥
जय गोपीजन कायव्यूह। जय सखिगण-मंजरी-समूह॥
जय रासेश्वरि रूप ललाम। जय रसिकेन्द्रशिरोमणि श्याम॥
जय जय निभृत निकुंज सुरम्य। जय लीला मन-बुद्धि-अगम्य॥

[८१२]

(राग आसावरी - तीन ताल)

जयति जय श्रीबृषभानु-दुलारी॥
जयति कीर्तिदा जननी, जाई जिन गुण-खानि राधिका प्यारी।
जय बृषभानु महीप-मुकुट-मनि, जिन घर जनमी जग-उजियारी॥
कृष्णा कृष्ण-जीवना, कृष्णाकर्षिनि कृष्ण-प्रान-आधारी।
परम प्रेम प्रतिमा, परिपूरन प्रिय-सुख अति सुख माननिहारी॥
प्रिय-सुख-समें परम चतुरा नित, निज सुख समें सुभोरी-भारी।
प्रिय-सुख लागि बिसरि सब अग-जग, सहित समोद प्रसंसा-गारी॥
टेक-बिबेक एक प्रियतम सौं, सब के सब संबंध निवारी।
भजत-भजत भजनीय भई अब, तुम्हरौ भजन करत, कंसारी॥

[८१३]

(राग आसावरी - ताल कहरवा)

जय नंद-नन्दन, जय गोपाल। जय मुरलीधर नयन-विशाल॥
राधा-मानस मंजु मराल। जय वसुदेव-देवकी लाल॥

ENGLISH TRANSLATION

[811]

(Raga Vihaga - Tala Kaharava)

All victory to enchanting Radha! All victory to Madhava, abode of virtues!
All victory to holy Nandagrama! Victory to Barsana, fulfiller of every desire!
Victory to Nanda Baba and King Vrishabhanu! Victory to Manasukha and the wise, sweet friends!
Victory to Kirtida, embodiment of loving attachment! Victory to greatly fortunate Mother Yashoda!
Victory to the gopis, expansions of Her form! Victory to the friends and hosts of manjaris!
Victory to the queen of the rasa dance, the crown of beauty! Victory to Shyama, crest jewel of the masters of rasa!
All victory to the lovely secluded bowers! Victory to divine play beyond mind and intellect!

[812]

(Raga Asavari - Tintala)

All victory to Shri Vrishabhanu's darling!
Victory to Mother Kirtida, who bore beloved Radhika, the mine of virtues!
Victory to Vrishabhanu, crest jewel of kings, in whose home the world's light was born!
She belongs to Krishna, lives for Krishna, attracts Krishna and sustains Krishna's life.
She is the supreme embodiment of love, complete in Herself, and finds supreme happiness in Her beloved's happiness.
She is eternally supremely clever in matters of His happiness and utterly innocent regarding Her own.
For His happiness She forgets all moving and unmoving creation, accepting both praise and reproach with delight.
Her sole support and discernment are fixed upon Her one beloved; She has cast off every other relationship.
By worshiping Him She Herself became worshipable, and now even Kamsa's enemy worships You.

[813]

(Raga Asavari - Tala Kaharava)

Victory to Nanda's son, victory to Gopala! Victory to the flute bearer with great wide eyes!
Lovely swan upon the lake of Radha's mind, victory to the son of Vasudeva and Devaki!

ORIGINAL Hindi and Sanskritized Braj Bhāṣā

[८१४]

(राग बागेश्री - ताल कहरवा)

जय वसुदेव-देवकी-नन्दन, ब्रजपति नन्द-यशोदा-लाल।
जय मुष्टिक-चाणूर-विमर्दक, जय कुवलय-कंसके काल॥
जय नरकासुर-केशि-निषूदन, जरासंध-उद्धारक श्याम।
जयति जगद्गुरु, गीता-गायक, अर्जुन-सारथि-सखा, ललाम॥
जय अनुपम योद्धा, लीलामय, योगेश्वर, ज्ञानी, निष्काम।
जय धर्मज्ञ, धर्म, वरदायक, शुचि सुखदायक शोभाधाम॥
जय सर्वज्ञ, सर्वमय शाश्वत, सर्वातीत, सर्वविश्राम।
जयति परात्पर, लोक-महेश्वर, गुणातीत, चिन्मय गुण-धाम॥

[८१५]

(राग भीमपलासी - ताल कहरवा)

जय नंद-नंदन प्रेम-बिवर्धन सुषमा-सागर नागर श्याम।
जय कांता-पट-कांति-कलेवर मन्मथ-मन्मथ रूप ललाम॥
जय गोपीजन-मन-हर मोहन राधा-बल्लभ नव-घनरूप।
जय रस-सुधा-सिंधु शुचि उछलित रास-रसेश्वर रसिक अनूप॥
जय मुरलीधर अधर गान-रत, जय गिरिवर-धर, जय गोपाल।
मग जोहत बीतत पल जुग सम, दे दरसन अब करौ निहाल॥

[८१६]

(राग माँड - ताल कहरवा)

देवकी-नन्दनकी जय, यशोदा-नन्दनकी जय।
बोलो असुर-निकन्दनकी जय जय जय॥ १॥
नन्द-छैयाकी जय, नाग-नथैयाकी जय।
बोलो माखन-चुरैयाकी जय जय जय॥ २॥
दाऊ-भैयाकी जय, रास-रचैयाकी जय।
बोलो नृत्य-करैयाकी जय जय जय॥ ३॥

ENGLISH TRANSLATION

[814]

(Raga Bageshri - Tala Kaharava)

Victory to the son of Vasudeva and Devaki, the darling of Vraja's king Nanda and Yashoda!
Victory to the crusher of Mushtika and Chanura, death of the elephant Kuvalaya and Kamsa!
Victory to dark Shyama, destroyer of Narakasura and Keshi and deliverer of Jarasandha!
Victory to the world's teacher, singer of the Gita, Arjuna's charioteer, friend and crown jewel!
Victory to the incomparable warrior, filled with divine play, Lord of Yoga, wise and desireless!
Victory to the knower and embodiment of dharma, giver of boons, giver of pure happiness and abode of beauty!
Victory to the omniscient, all-pervading and eternal One, beyond all, in whom all find rest!
Victory to the Supreme beyond the supreme, great Lord of the worlds, beyond the gunas and conscious abode of virtues!

[815]

(Raga Bhimapalasi - Tala Kaharava)

Victory to Nanda's son, increaser of love, ocean of beauty, urbane dark Shyama!
Victory to Him whose body shines like His beloved's garment, whose beautiful form enchants Cupid himself!
Victory to Mohana, stealer of the gopis' hearts, Radha's beloved, whose form is a fresh raincloud!
Victory to the surging pure ocean of rasa-nectar, sovereign of the rasa dance, incomparable rasika!
Victory to the flute bearer absorbed in song upon His lips; victory to the lifter of the mountain, victory to Gopala!
Each moment spent watching the road seems an age; grant Your vision now and bless me!

[816]

(Raga Manda - Tala Kaharava)

Victory to Devaki's son, victory to Yashoda's son!
Proclaim all victory to the destroyer of demons! 1.
Victory to Nanda's darling, victory to the subduer of the serpent!
Proclaim all victory to the butter thief! 2.
Victory to Balarama's brother, victory to the arranger of the rasa dance!
Proclaim all victory to the dancer! 3.

ORIGINAL Braj Bhāṣā

[८१६, क्रमशः]

मुरलीधारीकी जय, ब्रज-विहारीकी जय।
बोलो कृष्ण-मुरारीकी जय जय जय॥ ४॥
गोपी-वल्लभकी जय, राधा-वल्लभकी जय।
बोलो रुक्मिणि-वल्लभकी जय जय जय॥ ५॥
विश्व-पावनकी जय, भक्त-भावनकी जय।
बोलो सर्व-भुलावनकी जय जय जय॥ ६॥
गीता-गायककी जय, लोक-नायककी जय।
बोलो सर्वसुखदायककी जय जय जय॥ ७॥
अखिलेश्वरकी जय, लोकमहेश्वरकी जय।
बोलो भक्तजनेश्वरकी जय जय जय॥ ८॥

[८१७]

(राग भैरवी - ताल कहरवा)

एक लकड़िया चन्दन की। जै बोलो जसुदानन्दन की॥ १॥
एक लकड़िया आम की। जै बोलो श्रीघनश्याम की॥ २॥
एक लकड़िया बोर की। जै बोलो नन्द-किशोर की॥ ३॥
एक लकड़िया नीम की। जै बोलो रूप असीम की॥ ४॥
एक लकड़िया कीकर की। जै बोलो श्रीमुरलीधर की॥ ५॥
एक लकड़िया साल की। जै बोलो जसुमति-लाल की॥ ६॥
एक लकड़िया पीपल की। जै बोलो नेत्र कमल-दल की॥ ७॥
एक लकड़िया सेमर की। जै बोलो श्रीराधावर की॥ ८॥
एक लकड़िया पाकर की। जै बोलो प्रेम-सुधाकर की॥ ९॥
एक लकड़िया तूत की। जै बोलो जसुदा-पूत की॥ १०॥
एक लकड़िया बाँस की। जै बोलो प्रेम-निवास की॥ ११॥
एक लकड़िया कटहल की। जै बोलो नाशक अघ-दल की॥ १२॥
एक लकड़िया जामुन की। जै बोलो मुनि-मन-हर-गुन की॥ १३॥
एक लकड़िया ताल की। जै बोलो रसिक रसाल की॥ १४॥

ENGLISH TRANSLATION

[816, continued]

Victory to the flute bearer, victory to Him who sports in Vraja!
Proclaim all victory to Krishna Murari! 4.
Victory to the gopis' beloved, victory to Radha's beloved!
Proclaim all victory to Rukmini's beloved! 5.
Victory to the purifier of the universe, victory to Him who fulfills His devotees' feelings!
Proclaim all victory to Him who makes everyone forget the world! 6.
Victory to the singer of the Gita, victory to the leader of the world!
Proclaim all victory to the giver of happiness to all! 7.
Victory to the Lord of all, victory to the great Lord of the worlds!
Proclaim all victory to the Lord of His devotees! 8.

[817]

(Raga Bhairavi - Tala Kaharava)

One stick of sandalwood: proclaim victory to Yashoda's son! 1.
One stick of mango wood: proclaim victory to Shri Ghanashyama! 2.
One stick of jujube wood: proclaim victory to Nanda's young son! 3.
One stick of neem wood: proclaim victory to Him of limitless beauty! 4.
One stick of acacia wood: proclaim victory to Shri Murali-dhara! 5.
One stick of sal wood: proclaim victory to Yashoda's darling! 6.
One stick of peepal wood: proclaim victory to Him whose eyes are lotus petals! 7.
One stick of silk-cotton wood: proclaim victory to Shri Radha's beloved! 8.
One stick of pakar wood: proclaim victory to the moon of love's nectar! 9.
One stick of mulberry wood: proclaim victory to Yashoda's son! 10.
One stick of bamboo: proclaim victory to the abode of love! 11.
One stick of jackfruit wood: proclaim victory to the destroyer of hosts of sins! 12.
One stick of jamun wood: proclaim victory to Him whose virtues steal sages' minds! 13.
One stick of palmyra wood: proclaim victory to the rasika filled with rasa! 14.

ORIGINAL Braj Bhāṣā and Hindi

[८१७, क्रमशः]

एक लकड़िया श्रीफल की। जै बोलो नित्य सुमंगल की॥ १५॥
एक लकड़िया वर वट की। जै बोलो श्रीनागर-नट की॥ १६॥
लकड़ी एक बकायन की। जै बोलो प्रेम-रसायन की॥ १७॥
लकड़ी एक मदार की। जै बोलो परम उदार की॥ १८॥
लकड़ी एक अनार की। जै बोलो गोप-कुमार की॥ १९॥
लकड़ी एक प्रियाल की। जै बोलो नँद के लाल की॥ २०॥
लकड़ी एक पलास की। जै बोलो जगन्निवास की॥ २१॥
लकड़ी एक खजूर की। जै बोलो रस-भरपूर की॥ २२॥
लकड़ी एक बदाम की। जै बोलो रूप ललाम की॥ २३॥
लकड़ी एक बबूल की। जै बोलो जग के मूल की॥ २४॥
लकड़ी एक सुपारी की। जै बोलो बिपिन-बिहारी की॥ २५॥
लकड़ी एक अँजीर की। जय बोलो प्रेम-अधीर की॥ २६॥

आरतियाँ

[८१८]

(राग देश - ताल कहरवा)

आरति कीजे श्रीनटवर की।
गोवर्धन-धर बंशीधर की॥ टेक॥
नन्द-सुवन यसुमतिके लाला,
गोधन-गोपी-प्रिय गोपाला,
देवप्रिय असुरनके काला,
मोहन विश्वविमोहन वर की॥ १॥
जय वसुदेव-देवकी-नन्दन,
कालयवन कंसादि-निकन्दन,
जगदाधार अजय जगवन्दन,
नित्य नवीन परम सुन्दर की॥ २॥

ENGLISH TRANSLATION

[817, continued]

One stick of coconut wood: proclaim victory to the eternally auspicious One! 15.
One stick of the great banyan: proclaim victory to the urbane divine Dancer! 16.
One stick of chinaberry: proclaim victory to the elixir of love! 17.
One stick of madar: proclaim victory to the supremely generous One! 18.
One stick of pomegranate: proclaim victory to the cowherd prince! 19.
One stick of priyala: proclaim victory to Nanda's darling! 20.
One stick of palasha: proclaim victory to the indwelling abode of the universe! 21.
One stick of date palm: proclaim victory to Him filled with rasa! 22.
One stick of almond: proclaim victory to the crown of beauty! 23.
One stick of babul: proclaim victory to the root of the world! 24.
One stick of betel-nut palm: proclaim victory to Him who sports in the forest! 25.
One stick of fig: proclaim victory to Him made restless by love! 26.

Aratis

[818]

(Raga Desha - Tala Kaharava)

Perform arati for Shri Natavara,
the lifter of Govardhana, the bearer of the flute. Refrain.
Nanda's son, Yashoda's darling,
Gopala, beloved of the cows and gopis,
dear to the gods and death of the demons,
Mohana, the blessed enchanter of the universe. 1.
Victory to the son of Vasudeva and Devaki,
destroyer of Kalayavana, Kamsa and the rest,
unconquered support of the world, worshiped by the world,
eternally fresh and supremely beautiful. 2.

ORIGINAL Hindi and Sanskritized Braj Bhāṣā

[८१८, क्रमशः]

अकल कलाधर सकल विश्वधर,
विश्वम्भर कामद करुणाकर,
अजर, अमर, मायिक-मायाहर,
निर्गुण चिन्मय गुण-मन्दिर की॥ ३॥
पाण्डव-पूत परीक्षित-रक्षक,
अतुलित अहि अघ-मूषक-भक्षक,
जगमय जगत निरीह निरीक्षक,
ब्रह्म परात्पर परमेश्वर की॥ ४॥
नित्य सत्य गोलोक-विहारी,
अजाव्यक्त लीला-वपुधारी,
लीलामय लीला-विस्तारी,
मधुर मनोहर राधावर की॥ ५॥

[८१९]

(राग देश - ताल कहरवा)

आरति श्रीवसुदेव-तनय की।
नन्दकुमार कृष्ण रसमय की॥
षडैश्वर्यमय पुरुष परात्पर,
मायापति महान्, मायापर,
विश्वातीत विश्व, विश्वम्भर,
चिदानन्द-वपु इच्छामय की।
आरति श्रीवसुदेव-तनय की॥
अविनाशी, अज, अखिल भुवनपति,
आदि-अन्त-विरहित अविगत-गति,
सेवत सतत संत, निर्मल-मति,
दीन-शरण्य विशद-आशय की।
आरति श्रीवसुदेव-तनय की॥

ENGLISH TRANSLATION

[818, continued]

Measureless, bearer of every art and sustainer of the whole universe,
nourisher of the world, fulfiller of desires and treasury of compassion,
unaging, immortal, destroyer of Maya and all that belongs to Maya,
beyond the gunas, conscious and the temple of all virtues. 3.
Protector of Parikshit, the Pandavas' descendant,
peerless devourer of the serpent of sin and the mouse of evil,
pervading the world yet desireless, witness of the universe,
Brahman, Supreme beyond the supreme, the highest Lord. 4.
Eternal and true, sporting in Goloka,
unborn and unmanifest, yet bearing a body for divine play,
made of divine play and expanding divine play,
sweet, enchanting and Radha's beloved. 5.

[819]

(Raga Desha - Tala Kaharava)

Perform arati for Shri Vasudeva's son,
for Nanda's son, Krishna filled with rasa.
The Supreme Person possessing the six divine opulences,
great Lord of Maya yet beyond Maya,
the universe and beyond the universe, sustainer of the world,
whose conscious-bliss body acts by sovereign will.
Perform arati for Shri Vasudeva's son.
Imperishable, unborn, Lord of all worlds,
without beginning or end, whose way cannot be comprehended,
eternally served by saints of stainless understanding,
refuge of the lowly, whose purpose is perfectly clear.
Perform arati for Shri Vasudeva's son.

ORIGINAL Hindi and Sanskritized Braj Bhāṣā

[८१९, क्रमशः]

असुरोद्धारक दुष्कृतिनाशक,
स्थापक धर्म, अधर्म-विनाशक,
सदाचार सद्भाव विकासक,
गो-द्विज-रक्षक महिमामय की।
आरति श्रीवसुदेव-तनय की॥
पार्थ-सारथी गीता-गायक,
ज्ञान भक्ति सत्कर्म विधायक,
लोक-संग्रही, लोक-सुनायक,
स्रष्टा, पालक स्वयं प्रलय की।
आरति श्रीवसुदेव-तनय की॥
मथुरा कारागार धन्य कर,
प्रकटे चार भुजा आयुध-धर,
देवकि श्रीवसुदेव सुखाकर,
सहज सुहृद, अनुकम्पामय की।
आरति श्रीवसुदेव-तनय की॥
ब्रज पधार, कर लीला मंजुल,
नन्द-यशोदा-सुखकर सुविमल,
ब्रज-संरक्षक अमित शौर्य-बल,
शुचि सुषमा श्रीनन्दालय की।
आरति श्रीवसुदेव-तनय की॥
परम मधुर रसराज रसिकवर,
ललित त्रिभंग-मधुर मुरलीधर,
गोपी-गो-गोपाल-सुहृदवर,
अमल असीम प्रेम-आलय की।
आरति श्रीवसुदेव-तनय की॥

ENGLISH TRANSLATION

[819, continued]

Deliverer even of demons and destroyer of wicked deeds,
establisher of dharma and destroyer of adharma,
developer of noble conduct and pure feeling,
protector of cows and brahmins, filled with glory.
Perform arati for Shri Vasudeva's son.
Partha's charioteer and singer of the Gita,
ordainer of knowledge, devotion and righteous action,
guardian of society and noble leader of the people,
Creator, Sustainer and dissolution itself.
Perform arati for Shri Vasudeva's son.
Blessing Mathura's prison,
He appeared four-armed and bearing weapons,
bringing happiness to Devaki and Shri Vasudeva,
naturally friendly and filled with compassion.
Perform arati for Shri Vasudeva's son.
Coming to Vraja, He performed lovely divine plays,
purely bringing happiness to Nanda and Yashoda.
Protector of Vraja, of limitless valor and strength,
He is the pure beauty of Shri Nanda's house.
Perform arati for Shri Vasudeva's son.
Supremely sweet king of rasa and foremost rasika,
gracefully threefold-bending, sweet bearer of the flute,
best friend of the gopis, cows and cowherds,
abode of stainless, limitless love.
Perform arati for Shri Vasudeva's son.

ORIGINAL Hindi and Braj Bhāṣā

[८२०]

(राग कान्हरा - तीन ताल)

आरति श्रीवृषभानुलली की।
सत-चित-आनंद-कंद-कली की॥ टेक॥
भय-भंजिनि भव-सागर-तारिनि,
पाप-ताप-कलि-कल्मष-हारिनि,
दिव्य-धाम गोलोक-बिहारिनि,
जन-पालिनि जग-जननि भली की॥ १॥
अखिल विश्व आनंद-विधायिनि,
मंगलमयी सुमंगलदायिनि,
नंद-नंदन-पद-प्रेम-प्रदायिनि,
अमिय-राग-रस रंग-रली की॥ २॥
नित्यानन्दमयी आह्लादिनि,
आनंद-घन-आनंद-प्रसाधिनि,
रसमयि, रसमय-मन-उन्मादिनि,
सरस कमलिनी कृष्ण-अली की॥ ३॥
नित्य निकुंजेश्वरि रासेश्वरि,
परम-प्रेमरूपा परमेश्वरि,
गोपीगणाश्रयि गोपिजनेश्वरि,
विमल विचित्र-भाव-अवली की॥ ४॥

[८२१]

(राग सारंग - तीन ताल)

आरति श्रीबृषभानुसुता की।
मंजु मूर्ति मोहन-ममता की॥ टेक॥
त्रिबिध तापजुत संसृति-नासिनि,
बिमल बिबेक-बिराग-बिकासिनि,
पावन प्रभु-पद-प्रीति-प्रकासिनि,
सुन्दरतम छबि सुन्दरता की॥ १॥

ENGLISH TRANSLATION

[820]

(Raga Kanhara - Tintala)

Perform arati for Shri Vrishabhanu's little girl,
the blossom at the root of being, consciousness and bliss. Refrain.
Destroyer of fear, ferrying souls across becoming's ocean,
remover of sin, affliction and Kali's stain,
sporting in the divine realm of Goloka,
protector of souls, the gracious Mother of the world. 1.
Bestower of bliss upon the whole universe,
filled with auspiciousness and granting perfect auspiciousness,
bestower of love for the feet of Nanda's son,
sporting in the nectar, attachment and rasa of immortal love. 2.
Made of eternal bliss, the delight potency,
adorning condensed Bliss with bliss,
filled with rasa and maddening the rasa-filled mind,
the lovely lotus for whom Krishna is the bee. 3.
Eternal queen of the bowers and queen of the rasa dance,
Supreme Goddess embodying supreme love,
refuge of the gopis and sovereign of the gopis,
garland of stainless and wondrous divine feelings. 4.

[821]

(Raga Saranga - Tintala)

Perform arati for Shri Vrishabhanu's daughter,
the lovely embodiment of tender love for Mohana. Refrain.
Destroyer of worldly existence burdened by the threefold afflictions,
developer of stainless discernment and detachment,
revealer of holy love for the Lord's feet,
the most beautiful image of beauty itself. 1.

ORIGINAL Hindi and Braj Bhāṣā

[८२१, क्रमशः]

मुनि-मन-मोहन मोहन-मोहिनि,
मधुर मनोहर मूरति-सोहनि,
अविरल प्रेम-अमिय-रस-दोहनि,
प्रिय अति सदा सखी ललिता की॥ २॥
संतत सेव्य संत-मुनि-जन की,
आकर अमित दिव्य गुन-गन की,
आकर्षिणी कृष्ण-तन-मन की,
अति अमूल्य सम्पति समता की॥ ३॥
कृष्णात्मिका, कृष्ण-सहचारिनि,
चिन्मय वृंदा-बिपिन-बिहारिनि,
जगज्जननि जग-दुःख-निवारिनि,
आदि अनादि सक्ति विभुता की॥ ४॥

[८२२]

(राग कान्हरा - ताल कहरवा)

आरति राधा-राधावर की।
महाभाव रसराज-प्रवर की॥
श्याम बरन पीतांबर-धारी।
हेम बरन तन नीली सारी॥
सदा परस्पर सुख-संचारी।
नील कमल कर मुरलीधर की।
आरति राधा-राधावर की॥ १॥
चारु चन्द्रिका मन-धन-हारी।
मोर-पिच्छ सुंदर सिरधारी॥
कुंजेश्वरि नित कुंज-बिहारी।
अधरनि मृदु मुसुकान मधुर की।
आरति राधा-राधावर की॥ २॥

ENGLISH TRANSLATION

[821, continued]

Enchanting the sages' minds and enchanting Mohana,
shining in a sweet and captivating form,
ceaselessly yielding the nectar-rasa of love,
ever supremely dear to Her friend Lalita. 2.
Eternally served by saints and sages,
treasury of countless divine virtues,
attracting Krishna's body and mind,
the priceless treasure of equanimity. 3.
Krishna's own Self and Krishna's companion,
sporting in conscious Vrinda's forest,
Mother of the universe who removes the world's sorrow,
primal and beginningless potency of the all-pervading Lord. 4.

[822]

(Raga Kanhara - Tala Kaharava)

Perform arati for Radha and Radha's beloved,
for Mahabhava and the supreme king of rasa.
He is dark in hue and wears yellow cloth;
Her body is golden and Her sari blue.
They forever transmit happiness to one another.
He bears a blue lotus and flute in His hands.
Perform arati for Radha and Radha's beloved. 1.
She wears lovely moonlight that steals the mind's treasure;
He wears a beautiful peacock feather upon His head.
She is queen of the bowers and He eternally sports in the bowers.
On Their lips rests a soft and sweet smile.
Perform arati for Radha and Radha's beloved. 2.

ORIGINAL Hindi and Braj Bhāṣā

[८२२, क्रमशः]

प्रेम-दिनेस काम-तम-हारी।
रहित सुखेच्छा निज, अविकारी॥
आश्रय-विषय परस्पर-चारी।
पावन परम मधुर रसधर की।
आरति राधा-राधावर की॥ ३॥
निज-जन नेह अमित बिस्तारी।
उर पावन रस-संग्रहकारी॥
दिव्य सुखद, दुख-दैन्य-बिदारी।
भक्त-कमल-हित हिय-सरवर की।
आरति राधा-राधावर की॥ ४॥

[८२३]

(राग ईमन)

समुद सुगन्धित सुमन लै सुमन सु-भक्ति सु-धार।
पुष्पांजलि अर्पण करूँ देव! करो स्वीकार॥

ENGLISH TRANSLATION

[822, continued]

Sun of love, destroyer of the darkness of lust,
free from desire for personal happiness and unchanging,
moving mutually as love's shelter and object,
They bear the holy and supremely sweet rasa.
Perform arati for Radha and Radha's beloved. 3.
They infinitely expand affection for Their own people
and gather holy rasa within the heart.
Giving divine happiness, They tear apart sorrow and misery.
Their hearts are lakes that nourish the lotuslike devotees.
Perform arati for Radha and Radha's beloved. 4.

[823]

(Raga Imana)

With a heart filled by the excellent stream of devotion, I take fragrant flowers together in my hands.
O Divine Couple, I offer this floral tribute. Please accept it.

ORIGINAL None - illustration-only source page

The authoritative scan is a full-page illustration with no printed textual content.

ENGLISH TRANSLATION

The authoritative scan is a full-page illustration with no printed textual content.

CHAPTER 11

श्रीराम-गुण-गान
Songs in Praise of Śrī Rāma

Source scan pages 540–553

ORIGINAL Hindi

श्रीराम-गुण-गान

[८२४]

(राग मालकोश - त्रिताल)

चित्र-विचित्र मण्डपोंसे है शोभित अवधपुरी रमणीय।
सर्वकाम सब सिद्धिप्रदायक उसमें कल्पवृक्ष कमनीय॥
उसके मूलभागमें शोभित परम मनोहर सिंहासन।
अति अमूल्य मरकत, सुवर्ण, नीलमसे निर्मित अतिशोभन॥
दिव्य कान्तिसे करता वह अति गहरे अन्धकारका नाश।
होता रहता उससे दुर्लभ विमल ज्ञानका सहज प्रकाश॥
उसपर समासीन जन-मनके मोहन राघवेन्द्र भगवान।
श्रीविग्रहका रंग हरित-द्युति-श्यामल दूर्वापत्र समान॥
उज्ज्वल आभासे आलोकित दिव्य सच्चिदानन्द-शरीर।
देवराज-पूजित हरता जो सत्वर जन-मनकी सब पीर॥
प्रभुके सुन्दर मुखमण्डलकी सुषमाका अतिशय विस्तार।
देता रहता जो राकाके पूर्ण सुधाधरको धिक्कार॥
उसकी अति कमनीय कान्ति भी लगती अति अपार फीकी।
राघवके वदनारविन्दकी अनुपम छबि विचित्र नीकी॥
लसित अष्टमीके शशांककी सुषमा तेजपुंज शुभ भाल।
काली घुँघराली अलकावलिकी सुन्दरता विशद विशाल॥
दिव्य मुकुटके मणि-रत्नोंकी रश्मि कर रही द्युति-विस्तार।
मकराकार कुण्डलोंका सौन्दर्य वर्णनातीत अपार॥
सुन्दर अरुण ओष्ठ विद्रुम-सम, दन्तपंक्ति शशि-किरण-समान।
अति शोभित जिह्वा ललाम अति जपापुष्प सम रंग सुभान॥

ENGLISH TRANSLATION

Songs in Praise of Shri Rama

[824]

(Raga Malakosha - Tritala)

Lovely Ayodhya is adorned with wondrous, many-colored pavilions.
Within it stands a beautiful wish-fulfilling tree that grants every desire and perfection.
At its base shines an utterly enchanting throne,
splendidly fashioned from priceless emerald, gold and sapphire.
Its divine radiance dispels the deepest darkness
and effortlessly spreads the rare light of stainless knowledge.
Upon it sits Bhagavan Raghavendra, enchanter of every heart.
His divine form is dark with a greenish luster, like a blade of durva grass.
His body of being, consciousness and bliss is illumined by brilliant splendor.
Worshiped by the king of gods, He swiftly removes every pain from every heart.
The abundant beauty of the Lord's lovely face
continually puts the full moon of the autumn night to shame.
Even that moon's charming radiance appears immeasurably pale
beside the strange, incomparable beauty of Raghava's lotus face.
His auspicious forehead is a mass of light, beautiful as the eighth-day moon.
Rows of black curling locks display vast and lucid beauty.
The gems and jewels of His divine crown spread rays of brilliance.
The boundless beauty of His makara-shaped earrings lies beyond description.
His lovely reddish lips resemble coral and His row of teeth the moon's rays.
His splendid tongue shines with the auspicious red of a hibiscus blossom.

ORIGINAL Hindi

[८२४, क्रमशः]

कम्बु-कंठ, जिसमें ऋक् आदिक वेद-शास्त्र करते नित वास।
श्रीविग्रहकी शोभा वर्धित करते ये सब अंग-विलास॥
केहरि-कंधर-पुष्ट समुन्नत कंधे प्रभुके शोभाधाम।
भुज विशाल, जिनपर अति शोभित कंकण-केयूरादि ललाम॥
हीरा-जटित मुद्रिकाकी शोभा देदीप्यमान सब काल।
घुटनोंतक लंबे अति सुन्दर राघवेन्द्रके बाहु विशाल॥
विस्तृत वक्षःस्थल लक्ष्मी-निवाससे अतिशय शोभासार।
श्रीवत्सादि चिह्नसे अंकित परम मनोहर नित्य उदार॥
उदर रुचिर गम्भीर नाभि, अति सुन्दर सुषमामय कटिदेश।
मणिमय कांचीसे सुषमा श्रीअंगोंकी बढ़ रही विशेष॥
जघन विमल, जानु अति सुन्दर, चरण-कमलकी कान्ति अपार।
अंकुश-यव-वज्रादि चिह्नसे अंकित तलुवे शोभागार॥
योगिध्येय श्रीराघवके श्रीविग्रहका जो करते ध्यान।
प्रतिदिन शुभ उपचारोंसे जो पूजन करते हैं मतिमान॥
वे प्रिय जन प्रभुके होते, नित उन्हें पूजते सब सुर-भूप।
दुर्लभ भक्ति प्राप्त करते वे राघवेन्द्रकी परम अनूप॥

[८२५]

(राग विहाग - तीन ताल)

शौर्य-वीर्य-ऐश्वर्य अतुल माधुर्य दिव्य सौन्दर्य-निधान।
नित्य सच्चिदानन्द दिव्य शुचितम गुणगण-सागर भगवान॥
धैर्य परम, गाम्भीर्य सरस, सौशील्य सहज, औदार्य महान।
शरणागत-वात्सल्य, साम्य, कारुण्य, स्थैर्य, चातुर्य, अमान॥
सत्य, अहिंसा, मृदुता, आर्जव, ज्ञान, तेज, बल, बुद्धि ललाम।
नमस्कार पद-पद्मोंमें जो गुणनिधि अतुल राम-से राम॥

ENGLISH TRANSLATION

[824, continued]

His conch-shaped neck is the eternal dwelling of the Rig Veda and the other scriptures.
All these graceful limbs increase the beauty of His divine form.
The Lord's high, powerful shoulders resemble a lion's and are abodes of beauty.
His mighty arms are splendidly adorned with bracelets and armlets.
Diamond-studded rings shine upon Him at all times.
Raghavendra's beautiful, massive arms extend down to His knees.
His broad chest, Lakshmi's dwelling place, is the very essence of beauty.
Marked with Shrivatsa and other signs, it is eternally enchanting and generous.
His abdomen is lovely, His navel deep and His waist exceptionally beautiful.
A jewel-studded girdle especially heightens the beauty of His sacred limbs.
His hips are stainless, His knees lovely and His lotus feet infinitely radiant.
His soles, marked with goad, barleycorn, thunderbolt and other signs, are treasuries of beauty.
Wise people who meditate upon the divine form of Shri Raghava, the yogis' object of contemplation,
and daily worship Him with auspicious offerings,
become dear to the Lord and are eternally worshiped by all the gods and kings.
They attain Raghavendra's supremely incomparable and rarely gained devotion.

[825]

(Raga Vihaga - Tintala)

Treasure of courage, heroic power, sovereignty, peerless sweetness and divine beauty,
Bhagavan is the eternal divine ocean of perfectly pure virtues, being, consciousness and bliss.
Supremely patient, delightfully profound, naturally gracious and greatly generous,
He cherishes those who seek refuge and embodies equality, compassion, stability, skill and humility.
He is truth, nonviolence, tenderness, simplicity, knowledge, brilliance, strength and consummate wisdom.
I bow at the lotus feet of Rama, incomparable treasury of virtues, Rama beyond compare.

ORIGINAL Hindi

[८२६]

(राग भूपाल तोड़ी - तीन ताल)

रामचंद्र मुख-मंजु मनोहर भक्त-भ्रमर मन-हारक।
मंगल-मूल मधुर मंजुल मृदु दिव्य सहज सुख-कारक॥
नित्य निरामय निर्मल अविरल ललित कलित शुभ शोभित।
पाप-ताप-मद-मोह-हरन, मुनि-मन-शुचि-करन सुलोभित॥
नील-श्याम-तनु, धनु कर सोहत, वरद हस्त भय नासत।
सुमन-माल-सुरभित, मुक्ता-मणि-हार लसत द्युति भासत॥
पीत बसन सौन्दर्य-शौर्य-निधि, भाल तिलक अति भ्राजत।
अखिल भुवनपति, सुषमा-श्री लखि, काम कोटि-शत लाजत॥

[८२७]

(राग खट - तीन ताल)

अतुल अनन्त अचिन्त्य सद्गुणोंके शुचितम शुभ आकर।
असुर-दैत्य-तम-निशा-विनाशक रवि-कुल-कमल-दिवाकर॥
साधु-धर्म-संरक्षण-संवर्धन-हित नित्य धनुर्धर।
अखिल विश्वगत प्राणिमात्रके सहज समर्थ सुहृद्वर॥
मात-पिता-गुरुभक्ति अनुत्तम भ्रातृ-स्नेह-रत्नाकर।
राम स्वयं भगवान अकारण-करुण भक्त-भव-भयहर॥

[८२८]

(राग भैरवी - ताल कहरवा)

मात-पिता-गुरु-भक्ति, एकपत्नीव्रत पावन।
भ्रातृप्रेम, शरणागतवत्सलता मनभावन॥
परम मधुर सौन्दर्य काम-शतकोटि-लजावन।
त्याग, शान्ति, वैराग्य, ज्ञान मुनि-चित्त लुभावन॥
शौर्य-नीति-बल-तेज शुचि उपजावत मन हर्ष है।
दुष्ट-दलन, सेवक-सुहृद राम परम आदर्श है॥

ENGLISH TRANSLATION

[826]

(Raga Bhupala Todi - Tintala)

Ramachandra's lovely, captivating face steals the minds of bee-like devotees.
Root of auspiciousness, sweet, tender and divine, He naturally brings happiness.
Eternally whole, stainless and unbroken, graceful and auspiciously radiant,
He removes sin, affliction, pride and delusion and purifies sages' minds.
His body is dark blue; a bow shines in one hand and His boon-bestowing hand destroys fear.
Fragrant with flower garlands, He shines in radiant necklaces of pearls and gems.
Clad in yellow, treasury of beauty and valor, an exquisite tilaka shines upon His forehead.
Beholding the beautiful glory of the Lord of every world, hundreds of millions of Cupids feel ashamed.

[827]

(Raga Khata - Tintala)

Perfectly pure and auspicious treasury of peerless, infinite and inconceivable virtues,
He is the sun of the solar dynasty's lotus, destroying the dark night of demons.
He eternally bears the bow to protect and foster saints and dharma.
He is the naturally capable and supreme friend of every living being throughout the universe.
His devotion to mother, father and guru is unsurpassed; He is an ocean of fraternal affection.
Rama is Bhagavan Himself, causelessly compassionate, removing His devotees' fear of worldly existence.

[828]

(Raga Bhairavi - Tala Kaharava)

Devotion to mother, father and guru; the holy vow of one wife;
brotherly love and heart-delighting tenderness toward those who seek refuge;
supremely sweet beauty that shames hundreds of millions of Cupids;
renunciation, peace, detachment and knowledge that captivate sages' hearts;
courage, righteous policy, strength and pure radiance that make the heart rejoice:
Rama, destroyer of the wicked and friend of His servants, is the supreme ideal.

ORIGINAL Hindi and Braj Bhāṣā

[८२९]

(राग बहार - ताल कहरवा)

जय श्रीराम, भरत, लक्ष्मण, शत्रुघ्न, जयति, जय कपि हनुमान।
जय जानकी, माण्डवी, जय उर्मिला सती, श्रुतिकीर्ति महान॥
जयति आदिकवि वाल्मीकि, जय शंकर, जय कवि तुलसीदास।
रामायण-रचयिता धन्य, जय उमा कर रहीं बुद्धि-विकास॥

[८३०]

(राग नट - ताल मूल)

सीता-राम, उर्मिला-लक्ष्मण, माण्डवी-भरत मंगलाधार।
शुचि श्रुतिकीर्ति-शत्रुघ्न, गौरी-हर, भुशुण्डि, हनुमान उदार॥
आदि महाकवि वाल्मीकि मुनि, तुलसीदास भक्त सुखधाम।
अष्ट अष्टदल-मध्य सुशोभित, केन्द्र राम-सीता अभिराम॥
मंगलमय इनका जो करता श्रद्धायुत नित पूजन-ध्यान।
पाकर सीताराम-प्रेम वह बनता परम भक्त मतिमान॥

[८३१]

(राग ईमन)

मज्जन करि शुभ सरजु-तट ठाढ़े श्रीरघुबीर।
संग अनुज मुनि अमल मन, प्रभु भंजन भवभीर॥
वपु नव-नीरद-नील शुचि, भुवनाभरण रसाल।
सुन्दर पीताम्बर विशद राजत उर मणि-माल॥
पुष्पहार मुनि-मन-हरन सुंदर सुषमा-ऐन।
विकट भ्रुकुटि, चितवनि कुटिल, रस-मद-माते नैन॥
रूप जलधि माधुर्यनिधि उपमा-विरहित अंग।
रोम-रोम पर वारिये अगनित अजित अनंग॥

ENGLISH TRANSLATION

[829]

(Raga Bahara - Tala Kaharava)

Victory to Shri Rama, Bharata, Lakshmana and Shatrughna; victory to Hanuman, lord of the monkeys!
Victory to Janaki, Mandavi, faithful Urmila and noble Shrutakirti!
Victory to the first poet Valmiki, victory to Shankara and poet Tulasidasa!
Blessed are the Ramayana's composers; victory to Uma, who expands our understanding!

[830]

(Raga Nata - Tala Mula)

Sita-Rama, Urmila-Lakshmana and Mandavi-Bharata are foundations of auspiciousness;
pure Shrutakirti-Shatrughna, Gauri-Hara, Bhushundi and generous Hanuman;
the first great poet, Sage Valmiki, and devotee Tulasidasa, abode of happiness:
each pair shines upon one of eight eight-petaled lotuses, with enchanting Rama-Sita at the center.
Whoever faithfully worships and meditates upon this auspicious assembly every day
attains love for Sita-Rama and becomes a wise and supreme devotee.

[831]

(Raga Imana)

After bathing, Shri Raghuvira stands upon the sacred bank of the Sarayu.
His younger brother and the stainless-minded sage accompany the Lord who destroys fear of worldly existence.
His pure body is blue as a fresh raincloud, sweet and the ornament of the worlds.
A lovely clear yellow garment shines upon Him and a jeweled necklace rests on His chest.
His flower garland captivates sages' minds and He is the very abode of beautiful splendor.
His brow is powerfully arched, His glance sidelong and His eyes intoxicated with rasa.
He is an ocean of beauty and treasury of sweetness, with limbs beyond comparison.
Countless unconquered Cupids may be sacrificed to every pore of His body.

ORIGINAL Braj Bhāṣā and Hindi

[८३२]

(राग माँड)

राम-लखन नृप-सुअन दोउ राजत कौसिक संग।
रूप-सुधा-सौंदर्य-निधि उमगत अंग सुअंग॥
दामिनि-बारिद-वर-वरण, तेज-पुंज रस-रंग।
नख-सिख सुंदर निरखि छबि मोहे अमित अनंग॥
धनु-सर कर, केहरि-ठवनि, कटि पटपीत-निषंग।
मुनि-मख-राखन, भय-हरन, बिरमत सदा असंग॥
विकट कुटिल मारीच मति नीच सुबाहु भुअंग।
उभय जीति, मुनि जग्य कौं सफल कर्यो सब अंग॥

[८३३]

(राग पूर्वी - त्रिताल)

अति प्रसन्न-मन जनकराजने विधिवत कर सारे आचार।
चारों कन्याएँ कीं अर्पण, चारोंको शुचि सालंकार॥
रामभद्रको सीता दी, दी लक्ष्मणको उर्मिला अमन्द।
दी माण्डवी भरतको, दी श्रुतिकीर्ति शत्रुघ्नको सानन्द॥
ऋषियोंने सविधान कराया चारोंका विवाह-संस्कार।
जनकपुरीमें सारे जगमें ही छाया आनन्द अपार॥

[८३४]

(राग पूरिया - तीन ताल)

प्रभु! मैं नहिं नाव चलावूँ।
तव पद-रज नर-करनि मूरि प्रभु!
महिमा अमित कहाँ लगि गावाँ॥
पाहन छुअत नारि भई पावनि,
काठ पुराने की यह नावौं।
परसत रज मुनि-नारि बने यह,
मैं पुनि असि नौका कहँ पावाँ॥

ENGLISH TRANSLATION

[832]

(Raga Manda)

The two royal sons, Rama and Lakshmana, shine beside Kaushika.
Nectar of beauty and treasures of loveliness surge through their graceful limbs.
One is lightning and the other a raincloud, superb in color, masses of brilliance colored by rasa.
Beholding their beauty from toenails to crown, countless Cupids are enchanted.
Bows and arrows in hand, poised like lions, yellow cloth and quivers at their waists,
they protect the sage's sacrifice, dispel fear and wander forever unattached.
They defeated the dreadful, crooked and ignoble Maricha and serpentlike Subahu,
making every limb of the sage's sacrifice successful.

[833]

(Raga Purvi - Tritala)

With an exceedingly joyful heart, King Janaka performed every rite according to rule.
He offered the four daughters, each pure and beautifully adorned.
He gave Sita to Ramabhadra and delightedly gave Urmila to Lakshmana,
Mandavi to Bharata and Shrutakirti to Shatrughna.
The sages duly performed the marriage rites for all four couples.
Measureless bliss spread through Janakapuri and throughout the whole world.

[834]

(Raga Puriya - Tintala)

"Lord, I will not row the boat.
The dust of Your feet turns a man into a woman, O Lord!
How far can I sing its limitless glory?
When it touched a stone, the stone became a holy woman,
and this boat of mine is made of old wood.
If that dust touches it and it becomes the sage's wife,
where shall I ever find another boat like this?"

ORIGINAL Braj Bhāṣā

[८३४, क्रमशः]

मैं अति दीन-दरिद्र, कुटुंब बहु,
यहि नौका तें सबहिं निभावूँ।
जो यह उड़ै, जीविका बिनसै,
केहि बिधि पुनि परिवार चलावूँ॥
अनुमति होइ तो लेइ कठौता,
सुरसरि-जल भरि प्रभु पहिं लावूँ।
पद पखारि, रज धोइ भली बिधि,
करि चरनामृत पाप नसावूँ॥
प्रभु-चरनन की सपथ नाथ! मैं,
अन्य भाँति नहिं नाव चढ़ावाँ।
लखन रिसाइ तीर जो मारें,
निबल, पकरि पद प्रान गवावूँ॥
प्रेम भरे, अति सरल सुहावन,
अटपट बचन सुने रघुरावौं।
करुना-निधि हँसि अनुमति दीन्ही,
केवट कह्यो पार ले जावाँ॥

[८३५]

(राग हमीर - तीन ताल)

प्रभु बोले मुसुकाई।
जातें तोरि नाव रहि जावे, सो जतन करु भाई॥
पाँव पखारु, लाइ गंगाजल, अब मत बिलंब लगाई।
सुनत बचन तेहि छिन सो दौर्यो, मन माँहि अति हरषाई॥
भर्यो कठौता गंगा-जल सों सब परिवार बुलाई।
प्रभु-पद आइ पखारन लाग्यो, उर आनंद न समाई॥
सुरन बिलोकि प्रेम-करुना अति, नभ दुंदुभी बजाई।
केवट भाग्य सराहि अमित बिधि, सुमन-वृष्टि झरि लाई॥

ENGLISH TRANSLATION

[834, continued]

"I am exceedingly poor and needy and have a large family.
With this boat alone I support them all.
If it flies away, my livelihood is ruined;
how then shall I maintain my family?
If You permit, I shall bring a wooden basin,
fill it with Ganga water and carry it to You, Lord.
I shall wash Your feet and thoroughly remove their dust,
making it foot-nectar that destroys sin.
By Your feet I swear, Lord, I shall not
let You board the boat in any other way.
If Lakshmana grows angry and shoots an arrow,
I am helpless; I shall grasp Your feet and give up my life."
Raghuraja heard these awkward yet lovely words,
filled with love, complete innocence and simplicity.
The treasury of compassion laughed and gave permission;
the boatman said that he would carry Them across.

[835]

(Raga Hamira - Tintala)

The Lord smiled and said,
"Brother, do whatever will preserve your boat.
Bring Ganga water and wash My feet; delay no longer."
Hearing these words, the boatman ran at once, greatly rejoicing within.
He filled a basin with Ganga water and called his whole family.
He came and began to wash the Lord's feet, unable to contain the bliss in his heart.
Beholding such love and compassion, the gods sounded kettledrums in the sky.
Praising the boatman's fortune in countless ways, they poured down a shower of flowers.

ORIGINAL Braj Bhāṣā and Hindi

[८३५, क्रमशः]

पद पखारि, सब लै चरनामृत, पुरुखन पार लँघाई।
सीता-लखन सहित रघुनंदन, हरषित नाव चलाई॥

[८३६]

(राग प्रदीप - तीन ताल)

मधुर मृदु सुंदर राजकुमार॥
श्यामल-गौर किशोर बंधु दोउ शुचि सुषमा-आगार।
कटि तूनीर, तीर-धनु कर महँ धीर वीर सुकुमार॥
जटा-जूट-मंडित, मुनि पट, उर-बाहु विशाल उदार।
चले जात पथ, पग बिनु पनही रूप-शील-भंडार॥
उभय मध्य राजति श्रीजानकि शोभामई अपार।
अति निर्मल देखत मन उमगत श्रद्धा-सरिता-धार॥
बूझति पिय सौं चकित, कथा बन की करि, हृदय विचार।
हेरि-हेरि सिय-तनु समुझावत प्रिया, भरे हिय प्यार॥
लखन सकुचि सोचत सिय-हिय की बात, न पावत पार।
धन्य ते, जिन निरखे इनहीं, भरि नैन सकल सुख-सार॥

[८३७]

(राग गौड़ सारंग - तीन ताल)

लक्ष्मण अनुज सती सीता सह मर्यादा-पुरुषोत्तम राम।
पिता-वचनका पालन करते वन-वन विचर रहे अभिराम॥
कभी पर्वतारोहण करते, कभी उतर करते विश्राम।
शुभ मर्यादा-लीला करते लीलामय आदर्श ललाम॥

[८३८]

(राग देश)

चरन-पादुका नेह सों पूजत नित अभिराम।
राम-प्रेम-मूरति भरत निवसत नंदीग्राम॥
मन अखंड स्मृति राम की, जीभ राम कौ नाम।
राजत कर जप-माल शुचि, तजे भोग सब काम॥

ENGLISH TRANSLATION

[835, continued]

After washing His feet, everyone drank the foot-nectar and the boatman carried the men across. With Raghunandana, Sita and Lakshmana aboard, he joyfully rowed the boat.

[836]

(Raga Pradipa - Tintala)

Sweet, tender and beautiful royal princes!
The two adolescent brothers, one dark and one fair, are pure treasuries of beauty.
Quivers at their waists and bows and arrows in hand, they are steadfast, heroic and tender.
Crowned with matted locks, clad as sages, broad of chest and mighty of arm,
the treasuries of beauty and character walk the road with bare feet.
Between the two shines Shri Janaki, filled with boundless beauty.
Beholding the stainless three, a river of reverence surges through the heart.
Wondering, she asks her beloved about the forest, reflecting within her heart.
Again and again He looks at Sita's body and lovingly explains things to His beloved.
Lakshmana shyly ponders the feelings in Sita's heart but cannot fathom their limit.
Blessed are those who filled their eyes with the sight of these embodiments of all happiness.

[837]

(Raga Gauda Saranga - Tintala)

Rama, supreme exemplar of sacred conduct, wanders from forest to forest with His younger brother Lakshmana and faithful Sita,
faithfully carrying out His father's command.
Sometimes They climb mountains, sometimes descend and rest.
The embodiment of divine play performs auspicious exemplary pastimes, crown jewel of ideals.

[838]

(Raga Desha)

In Nandigrama, Bharata, embodiment of love for Rama,
dwells while lovingly worshiping Rama's wooden sandals each day.
His mind remains in unbroken remembrance of Rama, his tongue repeats Rama's name,
and a pure rosary shines in his hand, for he has abandoned enjoyment and desire.

ORIGINAL Hindi

[८३९]

(राग मधुवती - तीन ताल)

सहित सहस्त्र चतुर्दश राक्षसगणके, जो थे पापाचार।
धर्मद्वेषी खर-दूषणका महासमरमें कर संहार॥
बैठे रामभद्र, मुनियोंने आकर किया समुचित सत्कार।
परम प्रशंसा कर सब करने लगे चतुर्दिक जय-जयकार॥
लगे बजाने देव दुन्दुभी अन्तरिक्षमें बारम्बार।
रामचन्द्रका अद्भुत अत्याश्चर्यपूर्ण यह कर्म निहार॥

[८४०]

(राग पीलू - ताल दीपचंदी)

विप्रवेशधारी वैश्वानर आये प्रभुके पास।
विनय-विनम्र वचन बोले मुखपर छाया मृदु हास॥
"नाथ! आपकी लीला अब लायेगी नूतन रंग।
सीता-हरण करेगा रावण खूब मचेगा जंग॥
अतः जगज्जननी सीताकी सेवाका सब भार।
मुझे सौंप इन छाया-सीताको करिये स्वीकार॥
लीला-वध जब कर रावणका कर देंगे उद्धार।
तब मैं इन्हें सौंप दूँगा सादर लाकर सरकार॥"
दुःख हुआ यद्यपि प्रभुको, ली बात किंतु यह मान।
हुआ नहीं लक्ष्मणको भी इस गुप्त भेदका ज्ञान॥

[८४१]

(राग हमीर - तीन ताल)

मधुर सु-सेवासे प्रसन्न हो शबरीसे बोले श्रीराम।
"भद्रे! शुचि शुश्रूषा की, अब जाओ निज अभीष्ट हरि-धाम॥"
आज्ञा पा, शबरीने जलते पावकमें जब किया प्रवेश।
दिव्य अग्नि-सम देह प्राप्तकर तेजस्वी धर पावन वेश॥

ENGLISH TRANSLATION

[839]

(Raga Madhuvati - Tintala)

In the great battle He slew the dharma-hating Khara and Dushana,
together with fourteen thousand sinful rakshasas.
When Ramabhadra sat down, the sages came and duly honored Him.
Praising Him supremely, everyone acclaimed His victory in every direction.
Again and again the gods sounded kettledrums in the sky,
beholding this wondrous and utterly astonishing deed of Ramachandra.

[840]

(Raga Pilu - Tala Dipachandi)

Vaishvanara came before the Lord disguised as a brahmin.
With a gentle smile upon his face, he spoke humbly and respectfully:
"Lord, Your divine play will now assume a new color.
Ravana will abduct Sita and a tremendous war will arise.
Therefore entrust to me the entire service of Sita, Mother of the world,
and please accept this shadow Sita in Her place.
When You have slain Ravana in divine play and granted his deliverance,
I shall respectfully bring Sita and return Her to You, my Lord."
Although the Lord felt sorrow, He accepted this proposal.
Even Lakshmana did not learn this hidden secret.

[841]

(Raga Hamira - Tintala)

Pleased by Shabari's sweet and excellent service, Shri Rama said,
"Blessed lady, you have rendered pure service; now go to Hari's abode, your cherished destination."
Receiving His command, Shabari entered the blazing fire.
She attained a divine, firelike body, assumed a radiant holy form and departed.

ORIGINAL Hindi and Braj Bhāṣā

[८४१, क्रमशः]

बसन, हार, आभूषण, अनुलेपन सब दिव्य परम तन धार।
विद्युत्-द्युति दमकाती पहुँची दिव्य धाम, तमके उस पार॥

[८४२]

(राग कलावती - ताल धुमाली)

"ओजस्वी सौमित्रि करो तुम क्षमा हमारे सारे दोष।"
मदको त्याग, तोड़ मालाको, बोले कपिपति - "छोड़ो रोष॥
रामकृपासे ही पाया मैंने श्री, कीर्ति, राज्य सर्वस्व।
राघवके उपकार अमितका क्या मैं बदला दूँ निस्सत्त्व॥
होगा प्रभुकी महिमासे ही रावण-वध, सीता-उद्धार।
मैं नगण्य भी पाऊँगा सेवाका शुचि सौभाग्य अपार॥"
ताराने भी मधुर नम्र वचनोंसे स्थितिका किया बखान।
मृदु-स्वभाव लक्ष्मणने हो संतुष्ट किया तत्क्षण प्रस्थान॥

[८४३]

(राग देश)

सीता अति कृश गात, सुमिरत मन रघुबंस-मणि।
आयहु मन इतरात, दसमुख मंदोदरि सहित॥
अधम निलज्ज अपार, कहे बचन निंदित अमित।
सीता दे फटकार, बोली - "चुप रहु नीच! खल!"
रावन कर अति क्रोध, कर अति कठिन कृपान से।
धायउ असुर अबोध, सीतहि मारन मंद-मति॥
मयतनया धरि हाथ, अति विनीत कहि नीति शुचि।
गई लेइ निज साथ, कोह-मोह-रत रावनहिं॥

[८४४]

(राग हंसध्वनि - तीन ताल)

सीताका कर हरण दुष्ट रावण जब लंकामें लाया।
दिये प्रलोभन अमित, विविध विधिसे फुसलाया समझाया॥
क्रोधातुर हो सती जानकीने जब उसको फटकारा।
रखकर सीताको अशोक-वन, लौट गया वह मन-मारा॥

ENGLISH TRANSLATION

[841, continued]

Clad in wholly divine garments, necklaces, ornaments and unguents,
she shone like lightning and reached the divine realm beyond darkness.

[842]

(Raga Kalavati - Tala Dhumali)

"Radiant son of Sumitra, please forgive all our faults."
Casting off pride and breaking his garland, the monkey king said, "Abandon your anger.
Only by Rama's grace did I receive prosperity, fame, kingdom and everything I possess.
I am powerless; how could I repay Raghava's boundless favor?
By the Lord's majesty alone Ravana will be slain and Sita delivered.
Even insignificant I shall gain the immeasurable holy fortune of service."
Tara too explained the situation with sweet and humble words.
Gentle-natured Lakshmana was satisfied and departed at once.

[843]

(Raga Desha)

Sita's body had become exceedingly thin as her mind remembered the jewel of Raghu's line.
The ten-headed one came with Mandodari, his mind swollen with pride.
The endlessly base and shameless one spoke many condemnable words.
Sita rebuked him: "Be silent, vile and wicked creature!"
Ravana became fiercely angry and raised his hard sword.
The ignorant, foolish demon rushed to kill Sita.
Maya's daughter seized his hand and spoke humbly of righteous policy.
She took the anger- and delusion-driven Ravana away with her.

[844]

(Raga Hamsadhvani - Tintala)

When wicked Ravana abducted Sita and brought Her to Lanka,
he offered countless temptations and tried in many ways to coax and persuade Her.
When faithful Janaki angrily rebuked him,
he confined Sita in the Ashoka grove and returned dejected.

ORIGINAL Hindi

[८४४, क्रमशः]

जगज्जननि जानकिको जब सुरपतिने देखा दुःख-अधीर।
अति दुःखित हो, चरु लेकर तब आये शुचि शचिपति सुर-वीर॥
आश्वासन दे, कहा - "जननि! रावणका कर सवंश संहार।
विजयी हो रघुवर, तुमको ले जायेंगे निज संग उदार॥
कुछ दिन धीरज धरो, करो अनुचरकी यह सेवा स्वीकार।
दिव्य देव-हवि-अन्न ग्रहणकर क्षुधा-तृषासे पावो पार॥
भूख-प्यासकी बाधा मैया! कभी न होगी तुमको अब।"
सीताने सुरपतिको जब पहचाना, लिया दिव्य चरु तब॥
माताकी शुभ आशिष पाकर सुखसे लौट गये सुरराज।
धन्य वही, जिसका तन-मन-धन लगता सदा रामके काज॥

[८४५]

(राग हंसनारायणी - तीन ताल)

"पता लगाकर सीताका खुद मिलकर हैं आये हनुमान।
मेरे, लक्ष्मणके, रघुकुलके रक्षक परम महाबलवान॥
वस्तु न मेरे पास योग्य दूँ जिसको इन्हें आज उपहार।
ऋणसे मुक्त हो नहीं सकता मैं कदापि, कर चुका विचार॥
आज इस समय मैं देता हूँ इनको बस, आलिंगन-दान।
मेरा यह सर्वस्व, महात्मा इससे हों प्रसन्न हनुमान॥"
यों कह, पुलकित हुए अंग सब, उमड़ा राघवके मन प्रेम अनन्य।
किया कृतात्मा सेवकको दे गाढ़ालिंगन प्रभुने धन्य॥

[८४६]

(राग तैलंग - तीन ताल)

रिपु रन जीति राम घर आए।
लखन-सीय-कपि-रीछ-सहित प्रभु कुशल, अवध आनंद बढ़ाए॥
नगर छायो आनंद-कोलाहल, हाट-बाट-घर सबनि सजाए।
लगे बाजने बाजन चहुँ दिसि, मुदित नारि-नर देखन धाए॥

ENGLISH TRANSLATION

[844, continued]

When the king of gods saw Janaki, Mother of the world, overwhelmed by sorrow,
Shachi's heroic and pure lord felt great pain and came carrying divine food.
Reassuring Her, he said, "Mother, Raghubara will destroy Ravana with his entire dynasty.
Victorious and generous, He will take You away with Him.
Remain patient for a few days and accept this service from Your servant.
Eat this divine sacrificial food of the gods and transcend hunger and thirst.
Mother, hunger and thirst will never trouble You again."
When Sita recognized the king of gods, She accepted the divine food.
Receiving the Mother's auspicious blessing, Indra happily returned.
Blessed alone is one whose body, mind and wealth are always devoted to Rama's work.

[845]

(Raga Hamsanarayani - Tintala)

"Hanuman found Sita's whereabouts, met Her himself and returned.
This supremely powerful hero is the protector of Me, Lakshmana and Raghu's line.
I possess nothing worthy of giving him as a gift today.
I have considered it and can never free Myself from this debt.
At this moment I can give him only the gift of an embrace.
This is all I possess; may great-souled Hanuman be pleased with it."
Speaking thus, every limb of Raghava thrilled and unique love surged in His heart.
With a tight embrace, the Lord blessed His fulfilled servant.

[846]

(Raga Tailanga - Tintala)

Having conquered the enemy in battle, Rama returned home.
Safe with Lakshmana, Sita, the monkeys and bears, the Lord increased Ayodhya's joy.
A tumult of bliss filled the city, and markets, roads and homes were all adorned.
Instruments sounded in every direction as delighted women and men hurried to see Him.

ORIGINAL Hindi

[८४६, क्रमशः]

उतरि विमान भए सब ठाढ़े, अमित रूप निज राम बनाए।
यथायोग्य मिलि राम सबनि तें सबके मन अति मोद बढ़ाए॥

[८४७]

(राग नायकी - ताल मूल)

नील कमल, नव-नील-नीरधर, नील मनोहर मरकत श्याम।
राज-राजमणि-मुकुट कोटि-कंदर्प-दर्प-हर शोभा-धाम॥
राजत रत्न-रचित सिंहासन, भ्राजत सिर मणि-मुकुट ललाम।
अंग-अंग शुचि सुषमा-सागर मुनि-मन-हर लोचन अभिराम॥
वरद हस्त-मुद्रा महिमामय भक्त-कल्पतरु पूरन काम।
जनकनंदिनी सहित सुशोभित सुख-दायक रघुनायक राम॥

[८४८]

(राग भैरव - ताल कहरवा)

गो-द्विज-रक्षा-हेतु रामने लिया दिव्य मानव-अवतार।
गो-द्विज-रक्षा-हेतु यज्ञकी रक्षा की बन पहरेदार॥
गो-द्विज-रक्षा-हेतु किया उस शिला-अहल्याका उद्धार।
गो-द्विज-रक्षा-हेतु प्रफुल्लित-मन, वन-गमन किया स्वीकार॥
गो-द्विज-रक्षा-हेतु लिया श्रीसीता-लक्ष्मणको निज साथ।
गो-द्विज-रक्षा-हेतु तपस्वी बन वन-वन बिचरे रघुनाथ॥
गो-द्विज-रक्षा-हेतु कराया सीता-हरण असुरके हाथ।
गो-द्विज-रक्षा-हेतु बँधाया पत्थर-पुल, रोका निधि-पाथ॥
गो-द्विज-रक्षा-हेतु किया रघुबरने लंका-दुर्ग-प्रवेश।
गो-द्विज-रक्षा-हेतु किया दुर्धर्ष असुर-दलको निःशेष॥
गो-द्विज-रक्षा-हेतु इन्द्रजित-रावनका कर जीवन शेष।
गो-द्विज-रक्षा-हेतु बनाया भक्त विभीषणको लंकेश॥
गो-द्विज-रक्षा-हेतु मिटाकर अनाचार सब अत्याचार।
गो-द्विज-रक्षा-हेतु विविध शुचि मर्यादाका कर विस्तार॥

ENGLISH TRANSLATION

[846, continued]

They descended from the aerial car and all stood together; Rama assumed countless forms of Himself.
Meeting everyone in the appropriate way, He greatly increased the joy in every heart.

[847]

(Raga Nayaki - Tala Mula)

Blue lotus, fresh blue raincloud, enchanting blue-green emerald Shyama,
He is the jeweled crown of kings and abode of beauty that destroys the pride of millions of Cupids.
He shines upon a jewel-fashioned throne, a splendid jeweled crown upon His head.
Every limb is an ocean of pure beauty; His captivating eyes steal sages' minds.
His glorious boon-bestowing hand is the devotees' wish-fulfilling tree, completing every desire.
With Janaka's daughter beside Him, Rama, lord of Raghu's line, shines and grants happiness.

[848]

(Raga Bhairava - Tala Kaharava)

To protect cows and brahmins, Rama assumed a divine human incarnation.
To protect cows and brahmins, He stood guard over the sacrifice.
To protect cows and brahmins, He delivered Ahalya from her stone form.
To protect cows and brahmins, He joyfully accepted exile to the forest.
To protect cows and brahmins, He took Shri Sita and Lakshmana with Him.
To protect cows and brahmins, Raghunatha became an ascetic and wandered from forest to forest.
To protect cows and brahmins, He allowed the demon to abduct Sita.
To protect cows and brahmins, He had a stone bridge built and restrained the ocean's waters.
To protect cows and brahmins, Raghubara entered Lanka's fortress.
To protect cows and brahmins, He annihilated the unconquerable demon host.
To protect cows and brahmins, He ended the lives of Indrajit and Ravana.
To protect cows and brahmins, He made the devotee Vibhishana king of Lanka.
To protect cows and brahmins, He ended all misconduct and tyranny.
To protect cows and brahmins, He spread many pure standards of righteous conduct.

ORIGINAL Hindi and Sanskritized Braj Bhāṣā

[८४८, क्रमशः]

गो-द्विज-रक्षा-हेतु किया प्रस्थापित राम-राज्य शुभ-सार।
गो-द्विज-रक्षा-हेतु पुण्यमय फैलाया सुख विविध प्रकार॥

[८४९]

(राग ईमनकल्याण - त्रिताल)

पूर्णब्रह्म परात्पर राम। दिव्य रसामृत-सागर राम॥
आनंद अवतारी श्रीराम। स्वेच्छा-लीलाकारी राम॥
अज-अव्यय सर्वेश्वर राम। चिदानन्द सत् वपु वर राम॥
धृत कर वर धनु-सायक राम। हतवैरी-गतिदायक राम॥
सुर-पूजित सुर-नायक राम। विश्व अनन्त विधायक राम॥
सर्वातीत सर्वमय राम। गुणविरहित सद्गुणमय राम॥
नित शरणागत-रक्षक राम। दुरित दोष-दुःख-भक्षक राम॥
गो-ब्राह्मण-प्रतिपालक राम। असुर-दैत्यकुल-घालक राम॥

[८५०]

(राग रामेश्वरी - तीन ताल)

ध्यानमग्न हनुमान नाचते, गाते राम-नाम अविराम।
जय सियाराम, जय सियाराम, जय सियाराम, जय सियाराम॥
जय रघुनायक, जय सुखदायक, जय वरदायक, जय सियाराम।
जय सियाराम, जय सियाराम, जय सियाराम, जय सियाराम॥

[८५१]

(राग कामोद - तीन ताल)

कांचनाद्रि-कमनीय कलेवर कदली-वन राजत अभिराम।
हेम-मुकुट सिर, भूषण भूषित, अर्ध-निमीलित नेत्र ललाम॥
वरद पाणि वपु, ध्यानमग्न मन, भक्त-कल्पतरु, नित्य निकाम।
राघवेन्द्र-सीता-प्रिय-सेवक मन-मुख सदा जपत सियाराम॥

ENGLISH TRANSLATION

[848, continued]

To protect cows and brahmins, He established the auspicious essence of Rama's kingdom.
To protect cows and brahmins, He spread sacred happiness of many kinds.

[849]

(Raga Imana Kalyana - Tritala)

Rama is complete Brahman, Supreme beyond the supreme; Rama is an ocean of divine rasa-nectar.
Shri Rama is bliss incarnate; Rama performs divine play by His own will.
Rama is unborn, imperishable and Lord of all; Rama's excellent body is being, consciousness and bliss.
Rama bears the excellent bow and arrows; Rama grants liberation to the enemies He slays.
Rama is worshiped by the gods and leads the gods; Rama ordains the infinite universe.
Rama is beyond all yet pervades all; beyond the gunas yet filled with noble virtues.
Rama eternally protects those who seek refuge; Rama devours sin, fault and sorrow.
Rama protects cows and brahmins; Rama destroys the clans of demons and daityas.

[850]

(Raga Rameshvari - Tintala)

Absorbed in meditation, Hanuman dances and ceaselessly sings Rama's name:
"Victory to Sita-Rama, victory to Sita-Rama, victory to Sita-Rama, victory to Sita-Rama!
Victory to Raghu's lord, giver of happiness and boons, victory to Sita-Rama!
Victory to Sita-Rama, victory to Sita-Rama, victory to Sita-Rama, victory to Sita-Rama!"

[851]

(Raga Kamoda - Tintala)

His lovely body is like a golden mountain, shining beautifully in a grove of plantain trees.
A golden crown rests on His head, His body is ornamented and His excellent eyes half closed.
With boon-bestowing hand, body and mind absorbed in meditation, He is the devotees' eternal wish-fulfilling tree.
The beloved servant of Raghavendra and Sita always repeats "Sita-Rama" in mind and speech.

ORIGINAL Hindi

[८५२]

आरती भगवान् मर्यादापुरुषोत्तम

आरति कीजे श्रीरघुबर की।
सत्-चित्-आनंद शिव सुन्दर की॥ टेक॥
दशरथ-तनय कौसिला-नन्दन,
सुर-मुनि-रक्षक दैत्य-निकन्दन,
अनुगत-भक्त भक्त-उर-चन्दन,
मर्यादा-पुरुषोत्तम-वर की॥
निर्गुण-सगुण, अरूप-रूपनिधि,
सकल लोक-वन्दित विभिन्न विधि,
हरण शोक-भय, दायक सब सिद्धि,
मायारहित दिव्य नर-वर की॥
जानकिपति सुराधिपति जगपति,
अखिल लोक पालक त्रिलोक-गति,
विश्ववन्द्य अनवद्य अमित-मति,
एकमात्र गति सचराचर की॥
शरणागत-वत्सल-व्रतधारी,
भक्त-कल्पतरु-वर असुरारी,
नाम लेत जग-पावनकारी,
वानर-सखा-दीन-दुःख-हर की॥

[८५३]

आरती श्रीजानकीजी

आरति श्रीजनक-दुलारी की।
सीताजी रघुवर-प्यारी की॥ टेक॥
जगत-जननि जगकी विस्तारिणि,
नित्य सत्य साकेत-बिहारिणि,
परम दयामयि दीनोद्धारिणि,
मैया भक्तन-हितकारी की॥ सीताजी०॥

ENGLISH TRANSLATION

[852]

Arati for Bhagavan, the Supreme Exemplar of Sacred Conduct

Perform arati for Shri Raghubara,
the auspicious and beautiful embodiment of being, consciousness and bliss. Refrain.
Dasharatha's son, Kaushalya's delight,
protector of gods and sages, destroyer of daityas,
devoted to His followers, sandalwood balm within devotees' hearts,
the excellent Supreme Exemplar of sacred conduct.
Beyond the gunas yet manifest with qualities, formless yet the treasury of form,
worshiped in many ways by every world,
remover of grief and fear, giver of every perfection,
the divine and excellent Man untouched by Maya.
Janaki's lord, lord of the gods and lord of the universe,
protector of every world and goal of the three worlds,
faultless and infinitely wise, worshiped by the universe,
the sole refuge of moving and unmoving creation.
Vowed to cherish those who seek refuge,
the devotees' excellent wish-fulfilling tree and enemy of demons,
whose name alone purifies the world,
friend of the monkeys and remover of the poor and lowly's sorrow.

[853]

Arati for Shri Janaki

Perform arati for Shri Janaka's darling,
for Sita, beloved of Raghubara. Refrain.
Mother of the universe, who expands as the world,
eternally and truly sporting in Saketa,
supremely compassionate deliverer of the lowly,
the Mother who always benefits Her devotees. Sita!

ORIGINAL Hindi

[८५३, क्रमशः]

सती-शिरोमणि, पति-हितकारिणि,
पति-सेवा हित वन-वन-चारिणि,
पति-हित पति-वियोग-स्वीकारिणि,
त्याग-धर्म-मूरति-धारी की॥ सीताजी०॥
विमल-कीर्ति सब लोकन छायी,
नाम लेत पावन मति आयी,
सुमिरत कटत कष्ट दुःखदायी,
शरणागत-जन-भय-हारी की॥ सीताजी०॥

[८५४]

आरती श्रीअंजनीकुमारकी

आरति श्रीअंजनि कुमारकी।
शिवस्वरूप मारुतनन्दन, केसरी-सुअन कलियुग-कुठार की॥
हियमें राम-सीय नित राखत, मुखसों राम-नाम-गुण भाखत,
सुमधुर भक्ति-प्रेम-रस चाखत, मंगलकर मंगलाकार की॥ आरति०॥
विस्मृत-बल-पौरुष, अतुलित बल, दहन दनुज-वन-हित दावानल,
ज्ञानि-मुकुट-मणि, पूर्ण गुण सकल, मंजु भूमि शुभ सदाचार की॥ आरति०॥
मन-इन्द्रिय-विजयी, विशाल मति, कलानिधान, निपुण गायक अति,
छन्द-व्याकरण-शास्त्र अमित गति, रामभक्त अतिशय उदार की॥ आरति०॥
पावन परम सुभक्ति-प्रदायक, शरणागतको सब सुख-दायक,
विजयी वानर-सेना-नायक, सुगति-पोतके कर्णधार की॥ आरति०॥

ENGLISH TRANSLATION

[853, continued]

Crown jewel of faithful wives, working for Her husband's good,
wandering from forest to forest in order to serve Him,
accepting separation from Him for His benefit,
embodiment of the dharma of renunciation. Sita!
Her stainless fame fills every world;
speaking Her name purifies the mind,
remembering Her cuts away painful affliction,
and She removes the fear of those who seek refuge. Sita!

[854]

Arati for Shri Anjani's Son

Perform arati for Shri Anjani's son,
the embodiment of Shiva, son of the Wind and Kesari, the axe that cuts down the Kali age.
He eternally keeps Rama and Sita in his heart and speaks Rama's name and virtues with his mouth.
He tastes the sweet rasa of devotion and love, brings auspiciousness and embodies auspiciousness. Perform arati!
Forgetful of his own heroic power yet possessing incomparable strength, he is wildfire to burn the forest of demons.
He is the crown jewel of the wise, complete in every virtue and lovely ground of righteous conduct. Perform arati!
Victor over mind and senses, vast in understanding, treasury of arts and masterful singer, he possesses boundless command of meter, grammar and scripture and is an exceedingly generous devotee of Rama. Perform arati!
Holy bestower of supreme devotion, giver of every happiness to those who seek refuge, victorious commander of the monkey army, he is the helmsman of the boat to the blessed destination. Perform arati!

CHAPTER 12

भगवान्‌के विविध स्वरूपोंका गुण-गान

Songs in Praise of the Lord's Many Divine Forms

Source scan pages 554–634

ORIGINAL Hindi

भगवान्‌के विविध स्वरूपोंका गुण-गान

[८५५] सब नामरूपोंमें एक ही सत्यकी उपासना

(राग भैरव - त्रिताल)

एक सत्य जो परम तत्त्व परमात्मा ब्रह्म ईश भगवान्।
निर्गुण-गुणसह-निराकार, साकार-सगुण, सब भाँति महान्॥
नित्य, सच्चिदानन्द, सर्वमय, सर्वातीत, सर्व-आधार।
विष्णु, सूर्य, दुर्गा, शिव, गणपति, राम-कृष्ण अवतार-उदार॥
अरहत्, बुद्ध, पिता ईसाके, अहुरमज्द, अल्लाह, प्रधान।
प्रकृति, नियम, अणु, महत्, कर्म, कर्ता, अव्यक्त, स्वरूप-ज्ञान॥
सभी प्राणियोंमें विभक्त-से जो प्रतीत होते अविभक्त।
वही उपास्य, उपासित होते विविध रूपमें हो अभिव्यक्त॥

[८५६] एक ही परम प्रभु पाँच उपास्यरूपोंमें

(राग गुनकली - ताल मूल)

एक परम प्रभु चिदानन्दघन परम तत्त्व हैं सर्वाधार।
सर्वातीत, सर्वगत वे ही अखिल विश्वमय रूप अपार॥
हरि, हर, भानु, शक्ति, गणपति हैं इनके पाँच स्वरूप उदार।
मान उपास्य उन्हें भजते जन भक्त स्वरुचि-श्रद्धा-अनुसार॥

[८५७] श्रीमहाविष्णु

(राग जौन - ताल धमार)

नीरद श्यामवर्ण अति शोभित, कण्ठ कमल-मुक्ता-मणि हार।
कौस्तुभ-मणि, भृगुलता वक्ष, श्रीवत्स दिव्य कर रहे विहार॥
पद्म-गदा-असि-चर्म-चक्र-धनु-बाण-शंख, भुज अष्ट विशाल।
कुण्डल कर्ण, कटक बाजूबंद, रत्न-मुकुट सिर, तिलक सुभाल॥

ENGLISH TRANSLATION

Songs in Praise of Bhagavan's Diverse Forms

[855] Worship of the One Truth in Every Name and Form

(Raga Bhairava - Tritala)

The one Truth is the supreme Reality, Supreme Self, Brahman, Lord and Bhagavan.
Beyond the gunas yet bearing qualities, formless yet embodied and qualified, great in every way.
Eternal being, consciousness and bliss, pervading all, beyond all and foundation of all.
Vishnu, Surya, Durga, Shiva, Ganapati, and the gracious incarnations Rama and Krishna.
The Arhat, Buddha, Jesus's Father, Ahura Mazda, Allah and Pradhana.
Nature, law, atom, cosmic intelligence, action, doer, unmanifest and knowledge of the Self.
Appearing divided among all beings, He nevertheless remains undivided.
That same worshipful One is worshiped when manifest in diverse forms.

[856] The One Supreme Lord in Five Worshipful Forms

(Raga Gunakali - Tala Mula)

The one Supreme Lord, condensed consciousness and bliss, is the supreme Reality and support of all.
Beyond all yet pervading all, He alone is the limitless form of the entire universe.
Hari, Hara, Bhanu, Shakti and Ganapati are His five gracious forms.
Accepting them as worshipful, devotees worship according to their own taste and faith.

[857] Shri Mahavishnu

(Raga Jauna - Tala Dhamara)

Splendidly dark as a raincloud, He wears a necklace of lotus, pearls and gems.
The Kaustubha jewel, Bhrigu's footprint and divine Shrivatsa sport upon His chest.
His eight mighty arms bear lotus, mace, sword, shield, discus, bow, arrow and conch.
Earrings adorn His ears, bracelets and armlets His limbs, a jeweled crown His head and tilaka His noble brow.

ORIGINAL Hindi

[८५७, क्रमशः]

कटि-पीताम्बर, रत्न-मेखला, रुचिर रूप अति मंगलमय।
भक्त-कल्पतरु दीन-दयामय महाविष्णु जय-जय-जय-जय॥

[८५८] भगवान् श्रीविष्णुका मनोहर ध्यान

(राग देस - त्रिताल)

वज्र-ध्वजा-अंकुश-सरसिजके मंगलमय चिह्नोंसे युक्त।
उभरे हुए अरुण शोभामय नख-शशि-किरणोंसे संयुक्त॥
चिन्तन-कर्ताओंके हृदयोंका जो हरते तम अज्ञान।
श्रीहरिके उन चरण-सरोजोंका मनसे नित करिये ध्यान॥
जिनकी धोवनसे निकली अति पावन भागीरथी उदार।
शिव हो गये परमशिव जिसके शुचि जलको निज मस्तक धार॥
ध्याताओंके पाप-पर्वतोंपर निपतित जो वज्र-समान।
श्रीहरिके उन चरण-सरोजोंका मनसे करिये चिर ध्यान॥
विधि-जननी श्रीलक्ष्मीजी जिनको अपनी गोदीपर धार।
जलज-लोचना, देव-वन्दिता करती जिन्हें हृदयसे प्यार॥
कान्तिमान निज कर-कमलोंसे लालित करती अति सुख मान।
अज भव-भय-हर हरिके दोनों घुटने-पिंडलीं शोभा-खान॥
जंघा बलनिधि, नीलवर्ण अलसीके कुसुम-सदृश सुन्दर।
परम सुशोभित होती हैं जो ज्ञान-धाम खगपति ऊपर॥
रुचिर नितम्ब-बिम्ब युग पावन पीताम्बरसे परिवेष्टित।
स्वर्णमयी कांचीकी लड़ियोंसे जो रहते आलिंगित॥
भुवन-कोश-गृह उदर-देशमें नाभि-कूप सौन्दर्य-निधान।
ब्रह्माके आधार विश्वमय वारिजका उत्पत्तिस्थान॥
मरकत-मणि-समान दोनों स्तन वक्षःस्थलपर चमक रहे।
शुभ्र हारकी किरणावलिसे गौरवर्ण हो दमक रहे॥

ENGLISH TRANSLATION

[857, continued]

Yellow cloth adorns His waist and a jeweled belt His exceedingly auspicious, lovely form.
All victory to compassionate Mahavishnu, wish-fulfilling tree of the devotees and mercy of the lowly!

[858] Enchanting Meditation on Bhagavan Shri Vishnu

(Raga Desa - Tritala)

His feet bear the auspicious signs of thunderbolt, banner, goad and lotus.
Their raised reddish nails shine with moonlike rays.
They dispel the darkness of ignorance from contemplative hearts.
Always meditate within the mind upon those lotus feet of Shri Hari.
From washing them arose the supremely holy and generous Bhagirathi.
Shiva became supremely auspicious by bearing its pure water upon his head.
They fall like thunderbolts upon the mountains of meditators' sins.
Meditate forever within the mind upon those lotus feet of Shri Hari.
Shri Lakshmi, mother even of Brahma, holds His knees and calves in her lap.
Lotus-eyed and worshiped by the gods, she loves them from her heart.
With her radiant lotus hands she fondles them in great delight.
The knees and calves of unborn Hari, destroyer of worldly fear, are mines of beauty.
His powerful blue thighs are beautiful like flax blossoms.
They shine supremely while resting upon Garuda, abode of knowledge.
His lovely sacred hips are wrapped in yellow cloth
and embraced by strands of a golden girdle.
Within His abdomen, the treasury-house of worlds, His welllike navel is a mine of beauty,
the birthplace of the cosmic lotus that supports Brahma.
His two breasts shine upon His chest like emeralds,
glowing fair beneath the rays of His white necklace.

ORIGINAL Hindi

[८५८, क्रमशः]

पुरुषोत्तम हरिका मुनि-जन-मोहन विशाल अति उर उन्नत।
नयन-हृदयको सुखदायक लक्ष्मीका जहाँ निवास सतत॥
अखिल लोक-वन्दित श्रीहरिका कम्बुकण्ठ शोभा-आगार।
परम सुशोभित करता कौस्तुभ-मणिको भी अपनेमें धार॥
राजहंस-सम शंख सुशोभित कर-पंकजमें दिव्य ललाम।
शत्रुवीर-रुधिराक्त गदा हरिकी प्रिय कौमोदकी सुनाम॥
वनमाला शोभित सुकण्ठमें मधुप कर रहे मधु गुंजार।
जीवोंके मलरहित तत्त्वसम कौस्तुभमणि अति शोभा-सार॥
भक्तानुग्रहरूपी श्रीविग्रहका मुख-सरोज मनहर।
सुघड़ नासिका, कानोंमें मकराकृत कुण्डल अति सुन्दर॥
स्वच्छ कपोलोंपर कुण्डल-किरणोंका पड़ता शुभ्र प्रकाश।
इससे मुख-सरोजकी सुन्दरताका होता और विकास॥
कुंचित केश-राशिसे मण्डित मुख सब दिक् मधुमय करता।
निज छविद्वारा मधुकर-सेवित कमल-कोशकी छवि हरता॥
नयन-कमल चंचल विशाल हरते उन मीनद्वयका मान।
कमल-कोशपर सदा उछलते बनते जो शोभाकी खान॥
उन्नत भ्रुकुटि सुशोभित हरिके मुख-सरोजपर मन-हरणी।
नेत्रोंकी चितवन अति मोहिनि सर्वसुखोंकी निर्झरणी॥
बढ़ती रहती सदा प्राप्तकर प्रेम-प्रसाद-भरी मुसकान।
विपुल कृपाकी वर्षा करती हरती त्रय तापोंके प्रान॥
श्रीहरिका मृदु-हास मनोहर अति उदार शरणागत-पाल।
तीव्र शोकके अश्रु-उदधिको पूर्ण सुखा देता तत्काल॥
भ्रूमण्डलकी रचना की मायासे प्रभुने मुनि-हित-हेतु।
कामदेवको मोहित करने, जो तोड़ा करते श्रुति-सेतु॥
तदनन्तर हरिके मन-मोहक हँसनेका करिये शुभ ध्यान।
जिससे अधर-ओष्ठकी विकसित होती अरुण छटा सुख-खान॥

ENGLISH TRANSLATION

[858, continued]

Purushottama Hari's mighty raised chest enchants sages.
Lakshmi eternally dwells there, bringing happiness to eye and heart.
Shri Hari's conch-shaped neck, worshiped by all worlds, is an abode of beauty.
Holding the Kaustubha within itself, it makes even that jewel supremely splendid.
A conch like a royal swan shines divinely in His lotus hand.
Hari's beloved mace, celebrated as Kaumodaki, is reddened with heroic enemies' blood.
A forest garland adorns His lovely neck while bees hum sweetly around it.
The Kaustubha, like the stainless essence within beings, is beauty's very essence.
The lotus face of His grace-embodying form enchants the heart.
His nose is well formed and beautiful makara earrings adorn His ears.
Their rays cast pure light upon His clear cheeks,
further increasing the beauty of His lotus face.
Framed by masses of curling hair, His face fills every direction with honey
and steals the beauty of a bee-served lotus bud.
His great restless lotus eyes shame the pair of fish
that forever leap upon the lotus pool and are mines of beauty.
His high arched brows enchantingly adorn Hari's lotus face.
The glance of His eyes is utterly captivating, a cascade of every happiness.
It ever increases when it receives His smile filled with the gift of love,
showering abundant grace and destroying the threefold afflictions.
Shri Hari's gentle smile is enchanting and generous, protector of those who seek refuge.
It instantly dries the ocean of tears born of intense grief.
For sages' welfare, the Lord fashioned the circle of His brows through Maya
to enchant even Kama, who breaks the sacred bounds of scripture.
Then meditate auspiciously upon Hari's heart-captivating laughter,
which makes the joyful reddish beauty of His lower lip blossom.

ORIGINAL Hindi

[८५८, क्रमशः]

कुन्द-कली-से शुभ्र दाँत उससे कुछ अरुणिम हो जाते।
हरिकी इस शोभासे जगके संस्कार सब खो जाते॥

[८५९]

(राग खमाज - ताल कहरवा)

है जो त्रिगुणातीत, नित्य, अज, अव्यय, नाम-रूप-गति-हीन।
हिममें नीर-सदृश जो व्यापक सबमें, सबसे परे, अलीन॥
अद्वय कारण, अद्वय, जिसमें है सबका अत्यन्ताभाव।
शुद्ध बोधघन, सत्य, स्वस्थ, सनातन, रहित भावमय भाव॥
रवि-शशि-अनल प्रकाशित होते जिसका तेज-अंश पाकर।
व्योम, वायु, रस, भूमि, अग्निका एकमात्र जो है आकर॥
अधिष्ठान सब जगका, निज मायामें रचता नाना वेश।
परद्रष्टा, अनुमन्ता, जो भर्ता, भोक्ता, ईश्वर, परमेश॥
सुधा-सने सौन्दर्य-राशिका है जो अति अनुपम सागर।
त्रिभुवनकी सब रूपछटा है जिसकी नन्हीं-सी गागर॥
कर अधीन निज प्रकृति, योगमायासे अघटन घटना कर।
है नित नूतन वेष धारता विश्वविमोहन बाजीगर॥
सबका जो सर्वस्व, आत्मवित्, भक्तोंका जो जीवन-धन।
जिसके परमानन्द-रूपसे नित्यानन्दित हैं निज-जन॥
प्राणाधिक आराध्यदेव जो, नित नव-नव आनंद-निर्झर।
भक्तवश्य साकार, सगुण, जन-मन-पंकजका जो दिनकर॥
जीवन-मन-तन-सुधि-हर होती जिसकी मधुर मन्द मुसकान।
जिसकी सुन्दर छटा निरखकर छुटती लोक-वेद-कुल-कान॥
देव, दनुज, मुनि, ऋषि जिसके दर्शनको संतत ललचाते।
विविध भाँति तप-साधन करते, नहीं सहजमें हैं पाते॥

ENGLISH TRANSLATION

[858, continued]

His teeth, white as jasmine buds, become slightly reddish from that smile.
Before Hari's beauty, every worldly conditioning disappears.

[859]

(Raga Khamaja - Tala Kaharava)

Beyond the three gunas, eternal, unborn, imperishable, without name, form or movement,
He pervades everything like water in ice yet remains beyond and unattached.
The nondual cause, Himself nondual, within whom all plurality is utterly absent,
He is pure condensed awareness, truth, established in Himself, eternal and beyond conditioned feeling.
Sun, moon and fire shine by receiving only a portion of His brilliance.
He alone is the source of space, air, water, earth and fire.
Foundation of the whole universe, He fashions countless guises within His Maya.
He is transcendent witness, permitter, sustainer, experiencer, Lord and Supreme Lord.
He is the peerless ocean of beauty's nectar-drenched abundance;
all the three worlds' beauty is merely a tiny pitcher drawn from Him.
Holding His nature under control, He makes the impossible happen through Yogamaya.
The enchanter of the universe, a divine magician, assumes eternally fresh guises.
He is everyone's all in all, knower of the Self and life-treasure of devotees.
His own people are eternally delighted by His form of supreme bliss.
More worshipful than life itself, He is an ever-new cascade of bliss.
Embodied and qualified through submission to devotees, He is the sun of their heart lotuses.
His gentle sweet smile steals awareness of life, mind and body.
Beholding His lovely beauty releases concern for world, scripture, family and reputation.
Gods, demons, sages and seers continually long for His vision.
They practice austerity and discipline in many ways but do not easily attain Him.

ORIGINAL Hindi

[८५९, क्रमशः]

जन्म-जन्मसे लगी हुई थी जिनके दर्शनकी आशा।
रूप-सुधा-वारिधि-अवगाहनकी जिसके थी अभिलाषा॥
जिसने अपने मिलनेकी व्याकुलता भर दी थी मनमें।
विरहानल था धधक उठा जिससे उसके सारे तनमें॥
वही ब्रह्म साकार प्रकट हो, अद्भुत दर्शन है देता।
सत्वर अगणित जन्मोंकी अघ-राशि पूर्ण है हर लेता॥
यह साधन-विहीन था, कारण किंतु एक बलवान अपार।
निश्चित ब्रह्मरूप गुरुवरकी थी अनुकम्पा-पारावार॥
उनकी प्रेम-रज्जुसे हरिको बँधना पड़ा स्वयं तत्काल।
रखनी पड़ी अभय करनेको नत मस्तकपर भुजा विशाल॥
कोमल कर-स्पर्शसे जनको निर्भय नित्य पड़ा करना।
चरण-स्पर्श, अभयवाणी, मधुर प्रसादसे दुःख हरना॥
उस छवि-राशि अमितका वर्णन करनेमें वाणी लाचार।
मापा कभी न जा सकता है हाथोंसे आकाश अपार॥
भाग्यवती जिन आँखोंने वह देखी रूप-छटा अनुपम।
तृप्त हो गयीं, नहीं बता सकती हैं, वर्णनमें अक्षम॥
वाणी कुछ प्रयास करती है, नेत्रोंका सहाय लेकर।
मनमोहनके अतल रूपकी मधुर स्मृतिमें मन देकर॥
उस स्मृतिमें जाते ही तत्क्षण रूपमग्न मन हो जाता।
मनके रुकते ही वाणीका काम नहीं कुछ हो पाता॥
रुकी लेखनी बंद हो गयी, चलता नहीं हाथ आगे।
क्षमा कीजिये प्रेमी पाठक, सरल पाठिका सद्भागे॥
पूर्ण प्रेमसे मिल करके सब, करिये उनका प्रेमाह्वान।
जिससे सत्वर पुनः प्रकट हों सबके सम्मुख श्रीभगवान्॥

ENGLISH TRANSLATION

[859, continued]

Birth after birth, the hope of beholding Him had endured,
along with longing to plunge into the ocean of His beauty's nectar.
He had filled the heart with restlessness to meet Him,
kindling the fire of separation throughout the entire body.
That very Brahman now appeared embodied and granted a wondrous vision,
swiftly removing the whole mass of sins from countless births.
This person possessed no spiritual practice, yet one immeasurably powerful cause remained:
the shoreless compassion of the revered guru, certainly Brahman embodied.
Bound by the guru's rope of love, Hari Himself had to appear at once.
He had to place His mighty arm upon the bowed head and grant fearlessness,
reassure the devotee by His tender hand's touch,
and remove sorrow through the touch of His feet, words of safety and sweet grace.
Speech is helpless to describe that immeasurable abundance of beauty;
the boundless sky can never be measured by one's hands.
Fortunate were the eyes that saw that incomparable splendor.
They became fulfilled but cannot tell of it, powerless to describe.
Speech makes some effort with the eyes' assistance,
placing the mind in sweet remembrance of Manamohana's bottomless beauty.
The moment it enters that memory, the mind becomes absorbed in His form.
When the mind stops, speech can do nothing more.
The pen halted, closed; the hand cannot move ahead.
Forgive me, loving reader and simple, fortunate lady reader.
Come together in perfect love and lovingly invoke Him,
so that Shri Bhagavan may swiftly appear again before everyone.

ORIGINAL Hindi

[८६०] भगवान् विष्णु

(राग सारंग - त्रिताल)

दिव्य ज्योति-मण्डल उद्भासित किरणें छिटक रहीं सब ओर।
द्वादश-दल शुभ कमल उसीमें शोभित श्री-सुषमा-सिरमौर॥
कमल-मध्य सुविराजित सुर-ऋषि-मुनि-आराध्य विष्णु भगवान्।
चिदानन्दमय नीलमेघ-तन पीताम्बरधर वर द्युतिमान॥
दिव्य मुकुट, कुण्डल, कौस्तुभमणि, मुक्ता-रत्न सुशोभित हार।
चक्र सुदर्शन, गदा, शंख, सरसिज-भूषित विशाल भुज चार॥
मधुर हास, मुख-कमल मनोहर, नेत्र सुधावर्षी सुविशाल।
जयति-जयति जय अखिल भुवनपति, तिलक तिमिर-हर भ्राजत भाल॥

[८६१] संयुक्त लक्ष्मी-नारायण

(राग ईमन)

लक्ष्मी नारायण स्वयं, नारायण श्री रूप।
एक तत्त्व दो बन रहें, जैसे छाया-धूप॥
मिलित एक ही देहमें दोनों बन अर्धांग।
परम सुशोभित हो रहे, श्याम-स्वर्ण-दिव्यांग॥
गदा-चक्र हरि-हाथमें, श्रीकर शंख सुकंज।
पीत-नील पट रुचिर अति भूषण आभा-पुंज॥
कमलासन, माला विमल, तिलक-बिंदु शुचि भाल।
हेम-मुकुट सुषमा मधुर अमित महत्त्व विशाल॥

ENGLISH TRANSLATION

[860] Bhagavan Vishnu

(Raga Saranga - Tritala)

A divine orb of light shines, scattering rays in every direction.
Within it a holy twelve-petaled lotus shines, crown of sacred beauty.
At the lotus's center sits Bhagavan Vishnu, worshiped by gods, seers and sages.
His blue-cloud body is consciousness and bliss; clad in yellow, He shines magnificently.
Divine crown, earrings and Kaustubha adorn Him, with necklaces of pearls and jewels.
His four mighty arms bear Sudarshana discus, mace, conch and lotus.
His smile is sweet, His lotus face enchanting and His vast eyes shower nectar.
All victory to the Lord of every world, whose tilaka shines upon His brow and dispels darkness!

[861] Lakshmi-Narayana United

(Raga Imana)

Lakshmi is Narayana Himself and Narayana is Shri's own form.
The one Reality abides as two, like shade and sunlight.
United within a single body, the two form its halves.
Their dark and golden divine limbs shine supremely.
Hari's hands bear mace and discus; Shri's hands hold conch and lovely lotus.
Their yellow and blue garments are beautiful, their ornaments masses of splendor.
They sit upon a lotus, wearing a stainless garland and pure tilaka upon the brow.
Their golden crown has sweet beauty, limitless greatness and majesty.

ORIGINAL Hindi

[८६२] अद्भुत बालक

(राग जौनिया - ताल कहरवा)

नील-श्याम अद्भुत तेजोमय बालक कमल-नयन भुज चार।
चक्र-गदा दक्षिण-कर शोभित, वाम शंख-पंकजकी धार॥
कौस्तुभमणि, श्रीवत्स वक्षपर उरमें रत्न, कुसुमके हार।
अति सुन्दर पीताम्बर कटिमें, करधनि मणिमय शोभा-सार॥
मणिवैदूर्य-महार्घ-विनिर्मित मुकुट शीश, घुँघराले केश।
चमक रहे अति सूर्य-रश्मिसे पाकर कुण्डल-कान्ति विशेष॥
भुज अंगद राजत, कर कंकण, रत्नाभरण सुशोभित वेश।
परम मनोहर रूप-माधुरी सुन्दरताकी सीमा-शेष॥

[८६३] सर्वप्रकाशक ज्योतिर्मय भगवान्

(राग मालकोश - त्रिताल)

देते सूर्य-सोम-मण्डलको, अग्निदेवको उज्ज्वल भास।
अष्ट-कमलदलपर वे नित्य स्थित हैं नारायण श्रीवास॥
जिनके रोम-रोममें अगणित हैं ब्रह्माण्ड नित्य अव्यक्त।
जो हैं कोटि-कोटि ब्रह्माण्डोंके अनन्त रूपोंमें व्यक्त॥
लीलामय वे लीला-कारण धरे विचित्र विविध बहु रूप।
दर्शन हैं दे रहे चतुर्भुज विष्णु वही सब भाँति अनूप॥

[८६४] वरदायिनी श्रीलक्ष्मीमाता

(राग देश - ताल मूल)

जय अनन्त वैभवमयि, जय दारिद्र्य-विदारिणि।
जय अनन्त ऐश्वर्यखानि, हरि-हृदय-विहारिणि॥

ENGLISH TRANSLATION

[862] The Wondrous Child

(Raga Jauniya - Tala Kaharava)

A wondrous radiant child, blue-black, lotus-eyed and four-armed.
Discus and mace shine in His right hands, conch and lotus in His left.
Kaustubha and Shrivatsa adorn His chest, with jeweled and flower garlands upon His breast.
A beautiful yellow garment and jewel-studded belt adorn His waist.
An immensely precious crown fashioned of gems and cat's-eye jewels rests above His curling hair.
His earrings shine with a brilliance exceeding the sun's rays.
Armlets adorn His arms, bracelets His hands, and jeweled ornaments His splendid form.
The sweetness of His supremely enchanting form is beauty's ultimate limit.

[863] The All-Illuminating, Luminous Bhagavan

(Raga Malakosha - Tritala)

He gives brilliant light to the orbs of sun and moon and to the god of fire.
Narayana, abode of Shri, eternally stands upon an eight-petaled lotus.
Within every pore of His body countless universes remain eternally unmanifest.
He is manifest in infinite forms throughout millions upon millions of universes.
Made of divine play and its cause, He assumes many diverse and wondrous forms.
That same incomparable Vishnu now grants His vision in four-armed form.

[864] Boon-Bestowing Mother Shri Lakshmi

(Raga Desha - Tala Mula)

Victory to Her filled with infinite splendor, destroyer of poverty!
Victory to the mine of endless sovereignty, who sports in Hari's heart!

ORIGINAL Hindi

[८६४, क्रमशः]

जयति देव-दानव-मानव सब दुःख-निवारिणि।
जय वरदायिनि माता लक्ष्मी मंगलकारिणि॥
अरुणाभा अरुणाम्बरा दिव्यभूषणा जयति जय।
कमलकरा कमलासना द्युतिमति कमला जयति जय॥

[८६५] भगवती श्री (महालक्ष्मी) की झाँकी

(राग विहाग - त्रिताल)

कमलासन-आसीन देवि श्री अद्भुत श्री-सुषमासे युक्त।
पद्म-चक्र-वर-अभय चतुर्भुज दिव्य भूषणोंसे संयुक्त॥
सुमन-माल गल, रत्न-मुकुट सिर, सकल विभूति विश्वकी टेक।
चारु स्वर्णकलशोंसे करिवर चार कर रहे शुभ अभिषेक॥

[८६६] लक्ष्मीनारायण, लक्ष्मी, सरस्वती

(राग भैरव - ताल धमार)

शक्ति-शक्तिधर श्रीलक्ष्मी-नारायण दें मंगल वरदान।
मिटें अशान्ति-दुःख सबही के, प्राप्त करें सुख-शान्ति महान॥
माँ लक्ष्मी कर कृपा हरें दारिद्र्य, करें सौभाग्य-प्रदान।
माँ सरस्वती दें शुचि विद्या-बुद्धि, हरें सारा अज्ञान॥

[८६७] एकार्णवमें वटवृक्षपर बाल भगवान्

(राग श्याम कल्याण - ताल झूमरा)

एकार्णवकी उस अगाध जलराशि-बीच वटवृक्ष विशाल,
दीख पड़ा उसकी शाखापर बिछा पलंग एक तत्काल।
उसपर रहा विराज एक था कमलनेत्र अति सुन्दर बाल,
देख प्रफुल्ल कमल-मुख मुनि मार्कण्डेय हो गये चकित, निहाल॥

ENGLISH TRANSLATION

[864, continued]

Victory to the remover of every sorrow of gods, demons and humans!
Victory to boon-bestowing Mother Lakshmi, bringer of auspiciousness!
Reddish in radiance, clad in red and divinely adorned, all victory!
Lotus-handed, lotus-seated and radiant Kamala, all victory!

[865] Vision of Bhagavati Shri Mahalakshmi

(Raga Vihaga - Tritala)

The goddess Shri sits upon a lotus, endowed with wondrous sacred beauty.
Her four arms bear lotus, discus, boon and fearlessness, and divine ornaments adorn Her.
A flower garland rests upon Her neck, a jeweled crown upon Her head; She supports all the world's splendor.
Four noble elephants auspiciously bathe Her from four beautiful golden vessels.

[866] Lakshmi-Narayana, Lakshmi and Sarasvati

(Raga Bhairava - Tala Dhamara)

May divine power and its possessor, Shri Lakshmi-Narayana, grant auspicious blessings.
May everyone's unrest and sorrow end, and may all attain great happiness and peace.
May Mother Lakshmi graciously remove poverty and bestow good fortune.
May Mother Sarasvati grant pure learning and wisdom and remove all ignorance.

[867] The Child Bhagavan upon the Banyan Tree in the Single Cosmic Ocean

(Raga Shyama Kalyana - Tala Jhumara)

Amid the unfathomable waters of that single cosmic ocean stood a vast banyan tree.
Upon one branch a couch suddenly appeared.
There sat an exceedingly beautiful lotus-eyed child.
Beholding His blossoming lotus face, Sage Markandeya marveled and was blessed.

ORIGINAL Hindi

[८६८] भगवान् नृसिंहकी प्रह्लादसे क्षमा-प्रार्थना

(राग पूर्वा - ताल कहरवा)

कहाँ वय सुकुमार वत्स! तव, कहाँ अहो, यह मृदुल शरीर!
और कहाँ उन्मत्त दैत्यकृत यह दारुण यातना गँभीर॥
देखी अद्भुत बात - पितासे पीड़ित पुत्र बिना अवलम्ब।
क्षमा करो हे वत्स! मुझे आनेमें यदि हो गया विलम्ब॥

[८६९] पुरीधाममें श्रीजगन्नाथ, सुभद्रा और बलभद्रजीके मंगल-विग्रह

(राग जैत - ताल धमार)

जगन्नाथ, बलभद्र, सुभद्रा - भक्तानुग्रह-कातर ईश।
बने दारुमय रूप अनोखे देते नित मंगल आशीष॥
सागर-तटपर पुरी-धाममें रहे दयामय नित्य विराज।
करते सबका सहज परम हित, सजे विलक्षण मंगल-साज॥

[८७०] धनुष-टंकारसे ज्वाला भड़की

(राग नारायणी - तीन ताल)

असुरोंने आ किया आक्रमण देवोंपर सहसा उद्दण्ड।
सुर-पुकार सुन, उठे रोषभर हरि, ताना कठोर कोदण्ड॥
धर प्रत्यंचा खींचा धनुको, हुआ भयानक धनु-टंकार।
भड़क उठी ज्वाला भीषण, उमड़ा कालानल कर हुंकार॥
होगा अब विनष्ट जल-भुनकर असुरोंका सारा समुदाय।
यों फिर साधु बनेंगे सब वे तजकर अघ-अनीति-अन्याय॥

ENGLISH TRANSLATION

[868] Bhagavan Narasimha Asks Prahlada's Forgiveness

(Raga Purva - Tala Kaharava)

"Tender child, how young You are, and how delicate this body!
How dreadful and grave the torture inflicted by the maddened demon!
I beheld a wondrous thing: a helpless son tormented by his own father.
Forgive Me, child, if I was delayed in coming."

[869] Auspicious Forms of Shri Jagannatha, Subhadra and Balabhadra in Puri Dhama

(Raga Jaita - Tala Dhamara)

Jagannatha, Balabhadra and Subhadra, the Lord eager to grace devotees,
assume unique wooden forms and eternally bestow auspicious blessings.
The compassionate Three eternally reside at Puri Dhama beside the ocean,
naturally working everyone's supreme good, adorned in extraordinary auspicious attire.

[870] Fire Blazed from the Bow's Twang

(Raga Narayani - Tintala)

The insolent demons suddenly came and attacked the gods.
Hearing the gods' cries, Hari rose in anger and drew the mighty Kodanda bow.
He fixed the string and pulled; a terrible twang resounded.
A dreadful flame blazed and time's consuming fire surged with a roar.
The entire demon host will now be destroyed, burned and dissolved.
Thus, abandoning sin, injustice and wrongdoing, they too will become holy.

ORIGINAL Hindi and Braj Bhāṣā

[८७१] लक्ष्मीद्वारा श्रीहरिका वरण

(राग ईमन)

देव-दानवोंने मथा मिलकर उदधि अपार।
निकला विष, जलने लगा उससे सब संसार॥
विकल देख जग, पी गये शंकर करुणागार।
मन्थन करने लगे फिर, कर सब जय-जयकार॥
निकले रत्न विविध, हुआ श्रीका आविर्भाव।
दिव्य वसन-भूषण सजे, मनमें अतिशय चाव॥
जा पहुँचीं हरिके निकट, हाथ लिये वरमाल।
वरा नित्य पतिको पुनः लक्ष्मी हुई निहाल॥

[८७२] हरि-हर-युद्ध

(राग पूरिया - ताल रूपक)

हरि सँग समर रत वृषकेतु।
भक्त-वत्सल भक्त बानासुर बचावन हेतु॥
भुजग-भूषण, शूल भीषण कोप करि कर धार।
चक्रधर हरि संग जूझत, हृदय अतिशय प्यार॥
अस्त्र अमित निवारि हरि छाँड्यो जँभाई-बान।
हर जँभाई लेन लागे भूलि समर महान॥
कुपित बानासुर कियो तब अति भयानक युद्ध।
हारि अंतहि, बान ब्याही उषा सँग अनिरुद्ध॥

ENGLISH TRANSLATION

[871] Lakshmi Chooses Shri Hari

(Raga Imana)

Gods and demons joined together and churned the boundless ocean.
Poison emerged and the whole world began to burn.
Seeing the world distressed, compassionate Shankara drank it.
Everyone acclaimed victory and resumed the churning.
Various jewels emerged, and then Shri appeared.
Adorned in divine garments and ornaments, Her heart overflowed with joy.
Carrying the wedding garland, She approached Hari.
Choosing Her eternal husband once again, Lakshmi was fulfilled.

[872] The Battle between Hari and Hara

(Raga Puriya - Tala Rupaka)

Shiva, whose banner bears the bull, battled Hari
to protect his devotee Banasura, for he cherishes devotees.
Adorned with serpents and angrily bearing the terrible trident,
he fought discus-bearing Hari while holding immense love in his heart.
After countering countless weapons, Hari released the yawning missile.
Hara began to yawn and forgot the great battle.
The enraged Banasura then fought a terrifying war.
Defeated in the end, Bana married his daughter Usha to Aniruddha.

ORIGINAL Hindi

[८७३] गोलोकाधीश्वर

(राग पूरिया - ताल मूल)

परम परात्पर देव-देव गोलोकाधीश्वर।
अवतारी सर्वावतार-मूलक परमेश्वर॥
कोटि-कोटि मन्मथ-मन्मथ सौन्दर्य-सुधाकर।
परमाकर्षक नेत्र तपस्वी-ऋषि-मुनि-मनहर॥
नव-नीरद-नीलाभ श्यामघन दिव्य कलेवर।
दिव्यायुध-सज्जित मस्तक शिखि-पिच्छ मुकुटधर॥
साधु-त्राण-परायण नित दुष्कृत-विनाशकर।
धर्मस्थापन-हेतु सुदर्शन चक्र लिये कर॥

[८७४] कंसकी धनुषशालामें श्रीकृष्णके द्वारा धनुषभंग

(राग दुर्गा - तीन ताल)

मथुरामें सानन्द पधारे श्रीबलराम और घनश्याम।
परम मनोहर, परम शक्तिधर, तेज-पुंज दोनों अभिराम॥
पहुँचे कंस-धनुषशालामें नेत्र-चित्तहर सहज अकाम।
अनायास हैं तोड़ रहे अति विकट धनुष हरि शोभा-धाम॥

[८७५] प्रभास क्षेत्रमें श्रीकृष्णार्जुन मिलन

(राग विहागड़ा - तीन ताल)

ब्राह्मणके गो-धनकी रक्षा की अर्जुनने धर्म-विचार।
राज्य त्याग बारह वर्षोंके लिये किया समोद स्वीकार॥
तीर्थाटन करते पहुँचे वे सागर-तटपर तीर्थ प्रभास।
समाचार पा दूतोंसे आये श्रीकृष्ण सखाके पास॥
हृदय लगाकर मिले परस्पर नर-नारायण मित्र पवित्र।
प्रेम-सुधा-रस-सागर उमड़ा मधुर दशा शुचि हुई विचित्र॥

ENGLISH TRANSLATION

[873] Sovereign of Goloka

(Raga Puriya - Tala Mula)

Supreme beyond the supreme, God of gods and sovereign of Goloka,
source of every incarnation, the Supreme Lord who descends.
Moon of beauty enchanting millions upon millions of Cupids,
His supremely attractive eyes steal the minds of ascetics, seers and sages.
His divine dark body is blue as a fresh raincloud.
He bears divine weapons and wears a peacock-feather crown.
Ever devoted to protecting saints, He destroys wrongdoing.
To establish dharma He bears the Sudarshana discus in His hand.

[874] Shri Krishna Breaks the Bow in Kamsa's Armory

(Raga Durga - Tintala)

Shri Balarama and Ghanashyama joyfully arrived in Mathura.
Supremely enchanting and powerful, both lovely brothers were masses of brilliance.
Naturally desireless, stealing eye and heart, They entered Kamsa's armory.
Hari, abode of beauty, effortlessly broke the formidable bow.

[875] Shri Krishna and Arjuna Meet at Prabhasa Kshetra

(Raga Vihagada - Tintala)

Considering dharma, Arjuna protected a brahmin's cattle
and joyfully accepted exile from the kingdom for twelve years.
While visiting holy places, he reached Prabhasa on the ocean shore.
Receiving news from messengers, Shri Krishna came to His friend.
The holy friends Nara and Narayana embraced one another.
An ocean of the nectar-rasa of love surged, creating a sweet, pure and wondrous state.

ORIGINAL Hindi

[८७६]

(राग ईमन - तीन ताल)

अज अव्यय अखिलेश प्रभु नित्य अचिन्त्यस्वरूप।
परम-स्वतन्त्र हुए प्रकट चिन्मय रूप अनूप॥
ब्रजमें लीला ललित कर, हुए द्वारकाधीश।
पार्थ-सखा सारथि बने भक्तवश्य जगदीश॥
वरदहस्त हो कर रहे अक्षय अभय प्रदान।
शरणागत-वत्सल सहज सुहृद कृष्ण भगवान्॥

[८७७] श्रीकृष्णार्जुनका दिव्य प्रेम

(राग तिलक कामोद - तीन ताल)

संजय बोले - "नृपति! आपका उन्हें सुनानेको संदेश।
बड़े विनयसे मैंने उनके अन्तःपुरमें किया प्रवेश॥
चकित दृष्टिसे श्रीकृष्णार्जुनका देखा जो प्रेम अनन्त।
मैंने समझ लिया, निश्चय ही होगा अब कुरुकुलका अन्त॥
जिन अर्जुनपर अखिल-शक्तिधर प्रभु रखते हैं इतना प्रेम।
उनको कौन जीत सकता है, कौन बचा सकता निज क्षेम॥
अर्जुनने प्रभुके दोनों चरणोंको रखकर अपनी गोद।
उनको नित्य बनाकर अपने, बने धन्य जीवन अति मोद॥
एक चरण अर्जुनका राज रहा रानी कृष्णाकी गोद।
रखा गोद सत्यभामाने चरण दूसरा कर प्रिय होड़॥
उभय महापुरुषोंको ऐसे एक दिव्य आसनपर देख।
सोच लिया अति दारुण हैं दुर्योधनके ललाटके लेख॥"

ENGLISH TRANSLATION

[876]

(Raga Imana - Tintala)

The unborn, imperishable Lord of all has an eternal, inconceivable nature.
Supremely independent, He appeared in an incomparable conscious form.
After performing lovely pastimes in Vraja, He became lord of Dvaraka.
Submissive to devotees, the Lord of the universe became Partha's friend and charioteer.
With His boon-bestowing hand He grants imperishable fearlessness.
Bhagavan Krishna naturally befriends and cherishes those who seek refuge.

[877] The Divine Love of Shri Krishna and Arjuna

(Raga Tilaka Kamoda - Tintala)

Sanjaya said, "King, I entered their inner chamber with great humility
to deliver your message.
When my astonished eyes beheld the infinite love between Shri Krishna and Arjuna,
I understood that the Kuru dynasty would now certainly end.
Who can defeat that Arjuna whom the all-powerful Lord loves so deeply?
Who can preserve his own welfare against him?
Arjuna had placed both the Lord's feet in his lap.
Making the Lord eternally his own, he became blessed and his life filled with joy.
One of Arjuna's feet rested in Queen Krishnaa's lap,
while Satyabhama, lovingly competing, placed the other in hers.
Seeing these two great souls together upon a single divine seat,
I knew that dreadful fate was written upon Duryodhana's brow."

ORIGINAL Hindi and Braj Bhāṣā

[८७८] संधि-दूत श्रीकृष्ण

(राग आभोगी - ताल दीपचंदी)

शुद्ध सच्चिदानन्द दिव्य वपु मधुर अखिल जगके स्वामी।
सबके परमेश्वर, सबके ही साक्षी सर्वान्तर्यामी॥
धर्मस्थापक, दुष्टदलन-कर्ता, सत्-संरक्षणकारी।
संधि-दूत बन चले स्वयं श्रीकृष्ण भक्त-संकट-हारी॥

[८७९] विदुर-घर श्याम पाहुने आये

(राग हमीर - तीन ताल)

विदुर-घर श्याम पाहुने आये!
नख-सिख रुचिर-रूप मनमोहन, कोटि मदन-छवि-छाये॥
विदुर न हुते घरहि में तेहि छिन, श्याम पुकारन लागे।
विदुर-घरनि नहाति उठि धाई, नैन प्रेम-रस पागे॥
भूली वसन, न्हात रहि जेहि थल, तनु-सुधि सकल भुलाई।
बोलति अटपट वचन प्रेमबस, कदली-फल ले आई॥
छीलत डारत गूदो इत-उत, छिलका श्याम खवावे।
बारहिं-बार स्वाद कहि-कहि हरि, प्रमुदित भोग लगावे॥
तनिक बेर महँ हरि-गुण गावत, विदुर घरहिं जब आये।
देखि दशा सो कहत, "अहह! तैं छिलका श्याम खवाये!"
कर तें केरा झटकि विदुर, घरनी घर माँहि पठाई।
तनु-सुधि पाइ सलाज सशंकित, वसन पहिरि चलि आई॥
विदुर प्रेमजुत छीलि-छीलिके केरा हरिहिं खवावे।
कहत श्याम - "वह सरस मनोहर स्वाद न इन महँ आवै॥"

ENGLISH TRANSLATION

[878] Shri Krishna, Envoy of Peace

(Raga Abhogi - Tala Dipachandi)

His pure divine body is sweet being, consciousness and bliss; He is Lord of the entire world.
Supreme Lord of all, witness of all and indwelling Self within all,
He establishes dharma, destroys the wicked and protects the good.
Shri Krishna, remover of devotees' distress, Himself set out as an envoy of peace.

[879] Shyama Comes as a Guest to Vidura's House

(Raga Hamira - Tintala)

Shyama came as a guest to Vidura's house!
Manamohana's lovely form from toenails to crown bore the beauty of millions of Cupids.
Vidura was not at home at that moment, so Shyama began to call.
Vidura's wife rose from her bath and ran, her eyes intoxicated with love's rasa.
Forgetting her clothing and leaving the place where she had bathed, she lost all bodily awareness.
Overcome by love and speaking awkwardly, she brought bananas.
As she peeled them she threw the fruit here and there and fed the peels to Shyama.
Again and again Hari praised their flavor and joyfully accepted the offering.
A short while later Vidura came home singing Hari's virtues.
Seeing the scene, he cried, "Ah! You have fed Shyama banana peels!"
Vidura snatched the banana from her hand and sent his wife inside.
Regaining bodily awareness, ashamed and alarmed, she dressed and returned.
Vidura lovingly peeled bananas and fed them to Hari.
Shyama said, "These do not possess that lovely, delightful taste."

ORIGINAL Hindi

[८७९, क्रमशः]

"भूखा सदा प्रेमका डोलूँ, भक्त-जनोंके गृह जाऊँ।
पाइ प्रेमयुत अमिय पदार्थ, खात न कबहूँ अघाऊँ॥"

[८८०] भक्तवत्सल भगवान्‌के द्वारा अश्वोंकी परिचर्या

(राग अडाणा - ताल झूमरा)

बढ़ते चले, शूल-मद-मर्दन करते पार्थ जयद्रथ-ओर।
कुरु-दल-दर्प-दलन द्रुत करते समरांगण रण दारुण घोर॥
उतर पड़े रथसे, जब देखा अश्वोंको घायल अति श्रान्त।
रोक लिये एकाकी सहसा सभी शूर भूपति दुर्दान्त॥
किया प्रकट जलपूर्ण सरोवर कर पृथ्वीपर अस्त्राघात।
रचा रुचिर परिचर्यागृह अश्वोंका बाणोंसे विख्यात॥
करने लगे चिकित्सा-सेवा स्वयं भक्तवत्सल भगवान्।
अश्व हुए अक्षत, उत्साहित, पुनः पूर्ववत् शक्ति-निधान॥

[८८१] कुरुक्षेत्रकी समर-भूमिमें वरदहस्त श्रीकृष्ण

(राग बागेश्वरी - ताल झूमरा)

अज अविनाशी अखिल भुवनपति मायापति स्वतन्त्र भगवान्।
प्रकट हुए निज लीलासे ही चिदानन्द-विग्रह द्युतिमान॥
लीला ललित दिव्य ब्रजमें कर भक्तोंको कर शुचि रस-दान।
पहुँचे द्वारावती, रचे लीलाके अद्भुत अमित विधान॥
कुरुक्षेत्रकी समर-भूमिमें बने पार्थ-सारथि तज मान।
शरणागतको वरद-हस्त हो करते अक्षय अभय-प्रदान॥

ENGLISH TRANSLATION

[879, continued]

"Forever hungry for love, I wander to My devotees' homes.
When I receive nectarous food filled with love, I eat and am never satisfied."

[880] Bhagavan, Cherisher of Devotees, Tends the Horses

(Raga Adana - Tala Jhumara)

Crushing the warriors' pride, Partha advanced toward Jayadratha,
swiftly breaking the Kuru army's arrogance in the dreadful battlefield.
Seeing the horses wounded and exhausted, he descended from the chariot.
Standing alone, he suddenly held back all the fierce heroic kings.
Striking the earth with a missile, he manifested a lake filled with water
and fashioned from arrows a splendid and renowned shelter for the horses.
Bhagavan, cherisher of devotees, personally began their treatment and care.
The horses became unwounded, encouraged and once again filled with their former strength.

[881] Boon-Bestowing Shri Krishna on Kurukshetra's Battlefield

(Raga Bageshvari - Tala Jhumara)

Unborn and imperishable, Lord of all worlds, Lord of Maya, independent Bhagavan,
He appeared through His own divine play in a radiant form of consciousness and bliss.
Performing lovely divine play in Vraja, He gave devotees pure rasa.
Then He reached Dvaravati and fashioned countless wondrous arrangements of divine play.
Abandoning pride, He became Partha's charioteer on Kurukshetra's battlefield.
His boon-bestowing hand grants imperishable fearlessness to those who seek refuge.

ORIGINAL Hindi and Braj Bhāṣā

[८८२] सत्यभामाजीके द्वारा नारदजीको श्रीकृष्णका दान

(राग जौन - तीन ताल)

चिन्तन किया श्यामने, मुनिवर नारद आ पहुँचे तत्काल।
पूजा विधिवत् कर पहनायी मुनि-सुकण्ठमें सुरभित माल॥
भोजन रुचि-अनुकूल कराया, सत्याने पति-आज्ञा जान।
धेनु सहस्र स्वर्णमणि-पर्वत सह कर दिया कृष्णको दान॥
मुनिने हँसकर कहा - "हो गये अब हरि! तुम मेरे अधीन।
आज्ञा-पालन करो" - किया स्वीकार कृष्णने समोद अदीन॥
तब मुनिने सवत्स कपिला गौको निष्क्रयका मान विधान।
मुक्त किया हरिको, फिर पाया उनसे मनचाहा वरदान॥

[८८३] व्याधकी विनय

(राग विहाग - तीन ताल)

व्याध विनवत दोऊ कर जोरे।
"मोतें देव! दयानिधि! भारी दोष भयो भोरे॥
मैं जान्यौ ठाढ़ौ मृग मगमें, ताते तेहि मार्यो।
बेध्यो पाद-पदुम प्रभु केरौ, क्रूर कुमति हार्यो॥
दीजै दंड पतित पापी कौं, सकुच न करि सपने।"
प्रभु कह - "तेरौ दोष नहीं कछु, हौं प्रेरक अपने॥"

[८८४] भगवान् श्रीशिवका मनोहर ध्यान

(राग शंकरा - ताल कहरवा)

श्रीमहेशकी अंगकान्ति अति सुन्दर चम्पक-वर्ण-समान।
श्रीमुख एक, त्रिलोचन शोभित, मुखपर खेल रही मुसकान॥
रत्न-स्वर्ण-आभूषण-भूषित, शोभित गले मालती हार।
मुकुट मनोहर सद्रत्नोंका करता उज्ज्वलता-विस्तार॥

ENGLISH TRANSLATION

[882] Satyabhama Gives Shri Krishna to Narada

(Raga Jauna - Tintala)

Shyama thought of Narada, and the great sage arrived at once.
After worshiping him according to rule, they placed a fragrant garland upon his lovely neck.
Knowing her husband's command, Satya served food according to his taste.
Together with a thousand cows and a mountain of gold and gems, she gave Krishna in charity.
The sage laughed and said, "Hari, You are now under my authority. Obey my command."
Joyfully and humbly, Krishna accepted.
The sage then fixed a tawny cow with calf as the redemption price.
He released Hari and afterward received from Him his desired boon.

[883] The Hunter's Humble Plea

(Raga Vihaga - Tintala)

The hunter pleaded with folded hands:
"O God, treasury of compassion, in ignorance I have committed a grave fault.
I thought a deer stood upon the path and therefore shot it.
Instead I pierced the Lord's lotus foot; this cruel fool is ruined.
Punish this fallen sinner; do not hesitate even for a moment."
The Lord said, "You bear no fault at all. I Myself inspired the act."

[884] Enchanting Meditation on Bhagavan Shri Shiva

(Raga Shankara - Tala Kaharava)

Shri Mahesha's bodily radiance is beautiful like the color of champaka flowers.
He has one noble face adorned by three eyes, and a smile plays upon it.
Jewels and golden ornaments adorn Him, and a jasmine garland beautifies His neck.
His enchanting crown of precious gems spreads brilliant light.

ORIGINAL Hindi

[८८४, क्रमशः]

कम्बुकण्ठमें वक्षःस्थलपर रहे आभरण विविध विराज।
जो अपनी उज्ज्वल आभासे बढ़ा रहे आनन्द-समाज॥
घुटनोंतक लंबी अति सुंदर शोभन शिवकी भुजा विशाल।
सुन्दर वलय मनोहर अंगद आदिकसे शोभित सब काल॥
अग्नितप्त, अतिशुद्ध, सूक्ष्म अति, अनुपम, अति विचित्र मनहर।
वस्त्र और उपवस्त्र सुशोभित शुचि, अमूल्य श्रीशिव-तनपर॥
चन्दन-अगरु चारु कुंकुम-कस्तूरी-भूषित अंग सकल।
दर्पण-रत्न सुमण्डित कर्णमें, आँखें कजरारी उज्ज्वल॥
अपनी दिव्य प्रभासे सबका आच्छादित कर रहे प्रकाश।
अति सुमनोहर रूप, तरुण अति सुन्दर वयका किये विकास॥
सभी विभूषित अंगोंसे भूषित भव नित्य परम रमणीय।
सती-शिरोमणि गिरिवर-नन्दिनिके प्रियतम सुकान्त कमनीय॥
सदा शान्त अव्यग्र मुखाम्बुज कोटि शशिधरोंसे सुन्दर।
सर्व अंग सुन्दर तनुकी छवि कोटि मनोजोंसे बढ़कर॥
इस प्रकार एकान्त चित्तसे जो करते श्रीशिवका ध्यान।
उनको निज स्वरूप दे देते आशुतोष शंकर भगवान्॥

[८८५] ध्यानमय भगवान् शिव

(राग भैरव - तीन ताल)

नित्य सच्चिदानन्द सदाशिव, भालचन्द्र, शुचि सौम्य सुरूप।
सर्प-रत्न-मणि-कुसुम-माल मण्डित गल, पिंगल जटा अनूप॥
नेत्रत्रय, त्रिपुण्ड शोभित, कटि भुजग, हरण मन्मथ-मद-गर्व।
ऋक्ष-चर्म-परिधान ध्यानमय, वन-तरु तले सुशोभित शर्व॥

ENGLISH TRANSLATION

[884, continued]

Various ornaments shine upon His conch-shaped neck and chest,
their bright radiance increasing the assembly's joy.
Shiva's beautiful mighty arms extend to His knees
and are eternally adorned with lovely bracelets, armlets and other ornaments.
Fire-refined, perfectly pure, exceedingly fine, incomparable and wondrously enchanting,
priceless pure garments and upper garments adorn Shri Shiva's body.
Sandalwood, aloes, lovely vermilion and musk adorn every limb.
Mirrorlike gems decorate His ears and His collyrium-dark eyes shine.
His divine radiance veils every other light.
His utterly enchanting form displays the beauty of perfect youth.
Bhava is eternally lovely, adorned in every ornament upon every limb,
the graceful beloved of the mountain's daughter, crown jewel of faithful wives.
His ever peaceful, unagitated lotus face is lovelier than millions of moons.
The beauty of His lovely body surpasses millions of Cupids.
To those who meditate upon Shri Shiva in this way with undivided attention,
Ashutosha Shankara Bhagavan grants His own nature.

[885] Bhagavan Shiva Absorbed in Meditation

(Raga Bhairava - Tintala)

Eternal being, consciousness and bliss, Sadashiva is pure, gentle and lovely, the moon upon His brow.
Garlands of serpents, jewels, gems and flowers adorn His neck; His tawny matted locks are incomparable.
Three-eyed and adorned with tripundra, a serpent at His waist, He destroys Cupid's pride.
Clad in bearskin and absorbed in meditation, Sharva shines beneath a forest tree.

ORIGINAL Hindi

[८८६] ध्यानस्थ शिव सच्चिदानन्द

(राग जोगिया - ताल मूल)

अचल सरल उन्नत सुदिव्य वपु, कपिश-केश-चूड़ा नागेश।
नीलकण्ठ, नासाग्र-दृष्टि स्थिर, मुक्ता-नाग-हार गलदेश॥
क्रोडस्थित कर-कमल, समुज्ज्वल ज्योति, प्राण-तन-मन निस्पन्द।
व्याघ्रचर्म-आसन शुचि शोभित शिव योगेश सच्चिदानन्द॥

[८८७] पंचमुख परमेश्वर

(राग गुनकली - ताल मूल)

वर्ण गौर कर्पूर-सदृश आभामय मनहर।
अहिभूषण सब अंग सुशोभित, कटि बाघम्बर॥
अक्षमाल-डमरू-त्रिशूल-खट्वांग-मुण्ड कर।
राजत भाल त्रिपुण्ड, अर्धशशि, जटाजूट वर॥
सिंह-चर्म-आसन शुचि षोडशदल पंकजपर।
बैठे त्रिनयन, पंचवदन शंकर परमेश्वर॥

[८८८] जय मृत्युंजय

(राग मेघरंजनी - ताल धमार)

शुभ कर्पूरगौर तन, त्रिनयन, शशिशेखर, त्रिपुण्ड वर भाल।
जटाजूट सिर, छत्र नागफण, सुर-सरिता राजत सब काल॥
अक्ष-रत्न-हारावलि-मण्डित, नीलकण्ठ, भूषित तन व्याल।
जय मृत्युंजय, बाघम्बर, अभयप्रद, चतुर्बाहु सुविशाल॥

ENGLISH TRANSLATION

[886] Shiva, Being-Consciousness-Bliss, Established in Meditation

(Raga Jogiya - Tala Mula)

Motionless, simple, exalted and divinely formed, lord of serpents with tawny topknot,
blue-throated, gaze fixed upon His nose tip, pearl and serpent garlands upon His neck,
lotus hands resting in His lap, a brilliant light, breath, body and mind perfectly still,
Shiva, lord of Yoga, being-consciousness-bliss, shines upon a tiger-skin seat.

[887] The Five-Faced Supreme Lord

(Raga Gunakali - Tala Mula)

Fair as camphor, radiant and heart-enchanting,
serpent ornaments beautify every limb and tiger skin His waist.
His hands bear rosary, drum, trident, skull-staff and severed head.
Tripundra, crescent moon and splendid matted locks shine upon His brow and head.
Upon a pure lion-skin seat on a sixteen-petaled lotus
sits three-eyed, five-faced Shankara, the Supreme Lord.

[888] Victory to Mrityunjaya

(Raga Megharajani - Tala Dhamara)

His auspicious body is fair as camphor; three-eyed and moon-crested, He bears fine tripundra upon His brow.
Matted locks crown His head, a serpent hood forms His canopy and the divine river shines eternally.
Rosaries of beads, jewels and necklaces adorn blue-throated Shiva; serpents ornament His body.
Victory to mighty four-armed Mrityunjaya, tiger-clad and giver of fearlessness!

ORIGINAL Hindi

[८८९] जय महेश

(राग ललितपंचम - तीन ताल)

शंख-गौर पट रीछ-छाल, शंकर सुखकारी।
तीन नयन, भुज चार, शूल-डमरू वर धारी॥
पिंगल जटा पवित्र सुर-धुनी-धारा राजत।
अर्धचन्द्र शुचि, श्रवण-सुमन धत्तूर विराजत॥
जय त्रिपुण्डधर भय-हरण, जय भुजंग-भूषण परम।
जय महेश, जय भूतपति, आशुतोष मंगल परम॥

[८९०] भगवान् चन्द्रमौलिसे प्रार्थना

(राग देश - तीन ताल)

ध्यानमग्न शुचि शान्त शिव, जटा-मुकुट सुविशाल।
चन्द्रमौलि, अहि-अक्ष-गल-माल, त्रिपुण्ड सुभाल॥
शंकर शुभ कल्याणमय, सकल सुमंगल-मूल।
भक्ति विमल दो दयामय! रहो सदा अनुकूल॥

[८९१] हिमालयमें छिपे भगवान् शंकर

(राग शिवरंजनी - ताल कहरवा)

हिमगिरिमें हिमसे आच्छादित हिमाकार शंकर अविकार।
अमल धवल निज रूप समाहित, त्रिगुणातीत विविध आकार॥
जटाजूट-युत, भुजंग-भूषित, सिरसे बहती सुरसरि धार।
शायित लुक्कायित हिममें हर, कर वर हिमातिथ्य स्वीकार॥

ENGLISH TRANSLATION

[889] Victory to Mahesha

(Raga Lalitapanchama - Tintala)

Fair as a conch and clad in bearskin, Shankara bestows happiness.
Three-eyed and four-armed, He bears excellent trident and drum.
The holy celestial river shines through His tawny matted locks.
A pure crescent moon and datura blossom adorn His head and ear.
Victory to the tripundra bearer who removes fear; victory to Him supremely adorned with serpents!
Victory to Mahesha, lord of beings, Ashutosha and supreme auspiciousness!

[890] Prayer to Bhagavan Chandramauli

(Raga Desha - Tintala)

Pure and peaceful Shiva is absorbed in meditation, crowned by vast matted locks.
Moon-crested, He wears serpent and rosary garlands at His neck and tripundra upon His noble brow.
Shankara is auspiciousness embodied, root of every blessing.
Compassionate Lord, grant me stainless devotion and remain forever favorable.

[891] Bhagavan Shankara Hidden in the Himalaya

(Raga Shivaranjani - Tala Kaharava)

In the snowy mountain, covered with snow and shaped like snow, changeless Shankara rests.
Absorbed in His own stainless white form, beyond the three gunas yet assuming many forms, crowned with matted locks, adorned with serpents, the celestial river flowing from His head, Hara lies hidden in snow, graciously accepting the hospitality of the Himalaya.

ORIGINAL Hindi and Braj Bhāṣā

[८९२] शिव-शिव हर-हर जप

(राग भैरव - तीन ताल)

शिव शिव हर हर जपत जग मन-वाणी सौं नित्य।
लहत नित्य आनन्द सो, भव-दुःख मिटत अनित्य॥
दुर्लभ हर-पद-रति परम शिव-स्वरूपको ज्ञान।
पावत सो नर सहज ही शुद्ध हृदय मतिमान॥

[८९३] हर हर भज

(राग मारू - ताल धमार)

अचल अमल अज अनघ अचर-चर अजगव-धर हर।
अकल सकल खल-दमन शमन-यम-भय शशधर-धर॥
अक्षय अटल तन विमल अतन गणधर अजगर-धर।
भव-भय-हर अघ-हरण अभय-कर भज भव हर-हर॥

[८९४] शिव-गौरी

(राग पीलू - ताल कहरवा)

कालीसे गौरी हुई, तजकर काली-चाम।
त्वकसे प्रकटी कौशिकी शक्ति-शौर्य-बल-धाम॥
आ पहुँची देवी तुरत गौरी शिवके पास।
छायी परम प्रसन्नता, शिव-मन परमोल्लास॥
गौरीका शिवने किया निज कर शुचि श्रृंगार।
लगा रहे अब भालपर बेदी भव-भर्तार॥

ENGLISH TRANSLATION

[892] Repetition of Shiva-Shiva, Hara-Hara

(Raga Bhairava - Tintala)

Whoever eternally repeats "Shiva, Shiva, Hara, Hara" with mind and speech
attains eternal bliss and leaves impermanent worldly sorrow behind.
That pure-hearted, wise person naturally attains rare supreme love for Hara's feet
and knowledge of Shiva's true nature.

[893] Worship Hara-Hara

(Raga Maru - Tala Dhamara)

Unmoving, stainless, unborn, sinless, Lord of moving and unmoving beings, bearer of the Ajagava bow, Hara;
formless yet all-formed, subduer of the wicked, pacifier of death's fear, bearer of the moon;
imperishable and steadfast, stainless-bodied yet bodiless, lord of hosts and bearer of the great serpent;
remover of worldly fear and sin, giver of fearlessness: worship Hara-Hara, destroyer of becoming.

[894] Shiva and Gauri

(Raga Pilu - Tala Kaharava)

Kali became Gauri by casting off her dark skin.
From that skin appeared Kaushiki, abode of divine power, courage and strength.
Goddess Gauri immediately came to Shiva.
Supreme delight spread and Shiva's heart overflowed with joy.
With His own hands Shiva placed pure adornments upon Gauri.
The lord of Bhava now applies the forehead ornament upon Her brow.

ORIGINAL Hindi and Braj Bhāṣā

[८९५] श्रीगौरी-शंकर

(राग शंकरा - तीन ताल)

हिमगिरि छाड़ रहे श्रीशंकर॥
गौरी-सहित गौर-तनु उज्ज्वल, आभूषण-भूषित भुजंगवर।
पंचवदन, शुभ नयन पंचदश, जटा-मुकुट सिर, शशि-सुर-धुनि-धर॥
परशु त्रिशूल ज्ञान-वर-मुद्रा शोभित, चारु चार भुज सुंदर।
भालु-चर्म कटि, कंठ कलित अहि-अक्षमाल-अहि, मुण्डमाल उर॥
अलंकार मुकुता-मणि-मंडित, गौरी महिमामयी वरद कर।
धवल वृष वाहन सुविराजित, धर्म स्वयं शुचि वरद-रूपधर॥

[८९६] रुद्रका तीसरा नेत्र खुला

(राग कौशिक कानड़ा - तीन ताल)

खुलता नेत्र तीसरा भीषण, उठता विषम रौद्र-रस जाग।
करता दहन दुष्ट दुर्दान्तोंका, बरसा प्रलयंकर आग॥
शीतल ज्योति-सुधा-धारासे हरता सब जनके संताप।
मंगल धर्मस्थापन होता, मिटते सारे जगके पाप॥

[८९७] नटराजका ताण्डव नृत्य

(राग शंकरा - ताल दादरा)

नाचत नटराज रुचिर, बाजत डमरू कर।
जटाजूट सोहत सिर, भूषण भुजंगधर॥
आशुतोष सदाशिव भव रुद्र प्रलयंकर।
देवपति महादेव अखिल विश्व-दुःखहर॥
भूतनाथ अंग-अंग राजत विभूति वर।
कामरिपु कामरूप काम-सकल-सिद्धिकर॥

ENGLISH TRANSLATION

[895] Shri Gauri-Shankara

(Raga Shankara - Tintala)

Shri Shankara descends from the snowy mountain.
Fair-bodied and radiant beside Gauri, He is adorned with ornaments and noble serpents.
Five-faced with fifteen auspicious eyes, crowned by matted locks, He bears moon and celestial river.
His four beautiful arms bear axe, trident and gestures of knowledge and boon.
Bearskin covers His waist; serpent, rosary and another serpent adorn His neck, and a skull garland His chest.
Majestic Gauri, adorned with ornaments, pearls and gems, extends a boon-bestowing hand.
Mounted upon the splendid white bull, dharma itself assumes a pure boon-bestowing form.

[896] Rudra's Third Eye Opens

(Raga Kaushika Kanada - Tintala)

The terrible third eye opens and fierce raudra-rasa awakes.
It burns the cruel and wicked, pouring down fire of dissolution.
Then with a cool stream of luminous nectar it removes everyone's affliction.
Auspicious dharma is established and the whole world's sins disappear.

[897] Nataraja's Tandava Dance

(Raga Shankara - Tala Dadara)

Lovely Nataraja dances while the drum sounds in His hand.
Matted locks crown His head and serpents form His ornaments.
He is Ashutosha, Sadashiva, Bhava, Rudra and dissolver of the worlds,
lord of gods, Mahadeva, remover of the entire universe's sorrow.
Sacred ash shines upon every limb of the lord of beings.
Enemy of Kama yet Kama's own form, He grants every fulfillment of desire.

ORIGINAL Hindi

[८९८] जय शंकर-गौरी-गणपति

(राग मालकोश - ताल शूल)

जय जय शंकर शूल-डमरुधर, जटा-जूटधर व्याली।
जय कैलास-निवासी त्रिनयन, जय रुद्राक्ष-सुमाली॥
जय गौरी जगजननि पार्वती, जयति दुरित-दुःखहारी।
जय गणपति मूषकवाहन, जय विघ्नहरण सुखकारी॥

[८९९] रुद्रमूर्तिकृत शिवस्तुति-चालीसा

(राग पीलू - ताल कहरवा)

शीश जटा सुरसरि छटा, भूषण भूति भुजंग।
मुण्डमाल शशि भालवर, जय शिव गिरिजा संग॥

(राग भैरवी - ताल कहरवा)

जय जय जय दाता शिव शंकर। आशुतोष सुखकर अभयंकर॥
माथ सुधाकर सुरधुनि-धारे। हाथ त्रिशूल त्रिशूल निवारे॥
पाप-ताप सब शाप-संहारक। भुवन-भक्त-भव-भीति-विदारक॥
जयति त्रिलोचन! जय त्रिपुरारी। कुमति-काम-हर मंगलकारी॥
जय हिमांग हिमगिरिके वासी। हिमगिरिसुता-सहित सुखरासी॥
कालकूट कर पान उतारा। नीलकंठ हर हर ओंकारा॥
मौलि चन्द्र-चिह्नित विशाल वर। जटा-जूट सिर जटिल जाल धर॥
गर्वित गंग-तरंग तापहर। भाल त्रिपुण्डित मुण्डमाल गर॥
भस्म विभूति भुजग आभूषण। विजया आक धतूर समर्पण॥
कटि कराल व्यालित बाघम्बर। कर डमरू डिमडिम प्रलयंकर॥
नमः शिवाय जपऊँ बहु बारा। शम्भु! काज सब करहु हमारा॥

ENGLISH TRANSLATION

[898] Victory to Shankara, Gauri and Ganapati

(Raga Malakosha - Tala Shula)

All victory to Shankara, bearer of trident and drum, crowned with matted locks and serpents!
Victory to the three-eyed resident of Kailasa, beautifully garlanded with rudraksha!
Victory to Gauri, Mother of the world, Parvati, remover of sin and sorrow!
Victory to mouse-mounted Ganapati, remover of obstacles and giver of happiness!

[899] Forty-Verse Hymn to Shiva Composed by Rudramurti

(Raga Pilu - Tala Kaharava)

Matted locks upon His head display the celestial river; ash and serpents are His ornaments.
A skull garland rests on Him and the moon upon His noble brow. Victory to Shiva with Girija!

(Raga Bhairavi - Tala Kaharava)

All victory to generous Shiva Shankara, Ashutosha, giver of happiness and fearlessness!
Moon and celestial river rest upon His head; the trident in His hand removes threefold pain.
Destroyer of sin, affliction and every curse, He tears apart the worldly fear of devotees in every realm.
Victory to the three-eyed Lord and Tripurari, destroyer of wrong thought and lust, bringer of auspiciousness!
Victory to the snow-limbed resident of the snowy mountain, abode of bliss beside the mountain's daughter!
He drank Kalakuta poison; blue-throated Hara-Hara is the sacred Om.
The vast crescent moon marks His crown; intricate matted locks cover His head.
Proud Ganga's waves remove affliction; tripundra marks His brow and a skull garland His neck.
Ash, sacred powder and serpents are His ornaments; vijaya, aka and datura are His offerings.
Tiger skin and fierce serpents cover His waist; the drum in His hand sounds dissolution.
Again and again I repeat "Namah Shivaya." Shambhu, accomplish all our work!

ORIGINAL Hindi

[८९९, क्रमशः]

जय गजतुण्ड-जनक त्रिपुरारी। विघ्न-विदारक भव-भय-हारी॥
समरथ सतत समाधि लगाये। योग-निरत माया विलगाये॥
आगम निगम पन्थ सब हारे। अन्त गहे शिव! चरण तुम्हारे॥
शिव सुमिरत नासत तन-पीरा। शिव सुमिरत भाजत भव-भीरा॥
शिव सुमिरत अघ-ओघ अपारा। काम-चाप सम जरत न बारा॥
शिव सुमिरत ऋण-रोग नसाई। शिव सुमिरत बल-बुद्धि विकसाई॥
शिव सुमिरत ऋद्धि-सिद्धि नियराई। शिव सुमिरत रिपु करत मिताई॥
दैहिक दैविक भौतिक तापा। शिव सुमिरत सपनेहूँ नहिं व्यापा॥
बेलपत्र, अक्षत, पय-धारा। धूप-धतूर तुम्हहिं अति प्यारा॥
नन्दीगण शिव सम्मुख राजे। जेहि पद परसि सकल दुःख भाजे॥
कर त्रिशूल, नन्दी असवारी। तुम त्रिभुवन-त्राता त्रिपुरारी॥
मेटत पाप-तापकी ज्वाला। कालकूट कर कण्ठ कराला॥
आदि शक्ति अर्धांग भवानी। जेहि जपि जगत लहत सुख-खानी॥
हर हर कहत हरत सब पीरा। शंभु कहत सुख लहत शरीरा॥
शंकर कहत सकल कल्याना। रुद्र कहत मिटत भय नाना॥
तुम देवन महँ सब विधि पूरे। आशुतोष, दानी अति रूरे॥
अर्चन सुगम, सुगम अति पूजा। महादेव सम देव न दूजा॥
मन-क्रम-वचन ध्यान जो लावे। तुरतहिं मनवांछित फल पावे॥
स्नान ध्यान-अभिषेक तुम्हारा। सब फलप्रद जानत संसारा॥
जो विधि रची भीति-भव-बाधा। शंभु सुमिरि सब मिटत विषादा॥
रंक लहत निधि, सिद्धि लह जोगी। पावत विभव विगत रुज रोगी॥
शंभु नाम पतवार बनाई। भव-सागर-तरणी तर जाई॥
सुनु शिव विनत विनय अब मोरी। करहु विमल मति, जग-रति थोरी॥
काटहु संकट-कटक विशाला। करि ऋण-रुण्ड धरहु गल माला॥
पाप-ताप बेधहु तिरसूला। स्रवहु सकल सिद्धि मंगल-मूला॥
जे जग-जाल विकलता-राशी। ते छन छारि करहु सुखराशी॥

ENGLISH TRANSLATION

[899, continued]

Victory to Tripurari, father of elephant-faced Ganesha, destroyer of obstacles and worldly fear!
All-powerful, eternally absorbed in samadhi, devoted to Yoga and detached from Maya.
Agamas, Vedas and every path were exhausted; at last they grasped Your feet, Shiva.
Remembering Shiva destroys bodily pain; remembering Shiva drives worldly terror away.
Remembering Shiva burns limitless floods of sin at once like Kama's bow.
Remembering Shiva destroys debt and disease and makes strength and wisdom blossom.
Remembering Shiva draws prosperity and perfection near and turns enemies into friends.
Physical, divine and material afflictions cannot touch one even in dreams when Shiva is remembered.
Bilva leaves, unbroken rice, streams of milk, incense and datura are very dear to You.
Nandi and the hosts shine before Shiva; touching his feet drives every sorrow away.
Trident in hand and mounted upon Nandi, Tripurari, You save the three worlds.
You destroy the flame of sin and suffering, having made Your throat terrible with Kalakuta.
Primal Shakti Bhavani is half Your body; repeating Her name brings the world a mine of happiness.
Saying "Hara-Hara" removes every pain; saying "Shambhu" brings bodily happiness.
Saying "Shankara" brings every blessing; saying "Rudra" removes many fears.
Among gods You are complete in every way, Ashutosha, splendid and generous.
Your adoration is easy and Your worship most accessible; no god equals Mahadeva.
Whoever meditates with mind, action and speech immediately receives the desired fruit.
The world knows that bathing, meditation and Your abhisheka bestow every fruit.
Whatever fear or worldly obstruction fate has created, remembering Shambhu removes every grief.
The pauper gains treasure, the yogi perfection and the healed person prosperity.
Make Shambhu's name your rudder and the boat will cross worldly existence's ocean.
Hear my humble plea, Shiva: make my understanding stainless and attachment to the world slight.
Cut down the vast army of troubles; sever debt's head and wear it as a garland.
Pierce sin and suffering with Your trident; pour out every perfection, roots of auspiciousness.
Burn the world's net and heaps of distress to ash in an instant and make me a treasury of happiness.

ORIGINAL Hindi and Braj Bhāṣā

[८९९, क्रमशः]

इति भीति ऋण रुज विनसाई। होहु दास-हित शंभु सहाई॥
अन्तर अमल विवेक विचारा। सोचहु उर सुर-सरिता धारा॥
रचेउँ सकल हित शिव चालीसा। करिहहिं कृपा सुनत शिव ईसा॥

[९००] श्रीशिवचालीसा

दोहा

(राग माँड - ताल कहरवा)

अज अनादि अविगत अलख, अकल अतुल अविकार।
बंदौं शिव-पद-युग-कमल अमल अतीव उदार॥ १॥
आरतिहरण सुखकरण शुभ भुक्ति-मुक्ति-दातार।
करो अनुग्रह दीन लखि अपनो विरद विचार॥ २॥
पर्यो पतित भवकूप महँ सहज नरक-आगार।
सहज सुहृद पावन-पतित, सहजहि लेहु उबार॥ ३॥
पलक-पलक आशा भर्यो, रह्यो सुबाट निहार।
द्रवो तुरंत स्वभाववश, नेक न करो अबार॥ ४॥

(राग भैरवी - ताल कहरवा)

जय शिवशंकर औढरदानी। जय गिरितनया मातु भवानी॥ १॥
सर्वोत्तम योगी योगेश्वर। सर्वलोक-ईश्वर-परमेश्वर॥ २॥
सब उर-प्रेरक सर्वनियन्ता। उपद्रष्टा भर्ता अनुमन्ता॥ ३॥
पराशक्ति-पति अखिल विश्वपति। परब्रह्म परधाम परमगति॥ ४॥
सर्वातीत अनन्य सर्वगत। निज स्वरूप महिमामें स्थित रत॥ ५॥
अंग भूति-भूषित श्मशानचर। भुजंगभूषण चन्द्रमुकुटधर॥ ६॥
वृषवाहन नन्दीगणनायक। अखिल विश्वके भाग्य-विधायक॥ ७॥
व्याघ्र-चर्म परिधान मनोहर। रीछचर्म ओढ़े गिरिजावर॥ ८॥
कर त्रिशूल डमरूवर राजत। अभय-वरद-मुद्रा शुभ साजत॥ ९॥

ENGLISH TRANSLATION

[899, continued]

Thus destroy fear, debt and disease; Shambhu, help Your servant for his good.
Make the inner being stainless with discerning thought; let the celestial river flow within the heart.
For everyone's welfare I composed this Shiva Chalisa; Lord Shiva will grace those who hear it.

[900] Shri Shiva Chalisa

Dohas

(Raga Manda - Tala Kaharava)

Unborn, beginningless, incomprehensible, unseen, formless, peerless and unchanging,
I bow to Shiva's two stainless, exceedingly generous lotus feet. 1.
Remover of distress, giver of happiness, auspicious giver of enjoyment and liberation,
see me lowly and show grace, remembering Your own celebrated nature. 2.
Fallen into the well of worldly existence, a natural abode of hell,
O natural friend and purifier of the fallen, naturally lift me out. 3.
Every moment I remain filled with hope, watching the beautiful road.
Melt at once according to Your nature; do not delay even slightly. 4.

(Raga Bhairavi - Tala Kaharava)

Victory to Shiva Shankara, open-handed giver; victory to Mother Bhavani, daughter of the mountain! 1.
Foremost yogi and Lord of Yoga, Lord and Supreme Lord of every world. 2.
Inner inspirer of every heart, controller of all, witness, sustainer and permitter. 3.
Lord of supreme Shakti and the entire universe, Supreme Brahman, supreme abode and supreme goal. 4.
Beyond all, without a second yet all-pervading, absorbed in the glory of Your own nature. 5.
Body adorned with sacred ash, wandering the cremation ground, ornamented by serpents and crowned by the moon. 6.
Mounted on the bull, leader of Nandi's hosts, ordainer of the whole universe's fortune. 7.
Beautifully clad in tiger skin, Girija's beloved wears bearskin. 8.
Trident and fine drum shine in Your hands; gestures of fearlessness and boon auspiciously adorn You. 9.

ORIGINAL Hindi

[९००, क्रमशः]

तनु कर्पूर-गौर उज्ज्वलतम। पिंगल जटाजूट सिर उत्तम॥ १०॥
भाल त्रिपुण्ड, मुण्डमालाधर। गल रुद्राक्ष-माल शोभाकर॥ ११॥
विधि-हरि-रुद्र त्रिविध वपुधारी। बने सृजन-पालन-लयकारी॥ १२॥
तुम हो नित्य दयाके सागर। आशुतोष आनंद-उजागर॥ १३॥
अति दयालु भोले भण्डारी। अग-जग सबके मंगलकारी॥ १४॥
सती पार्वतीके प्राणेश्वर। स्कन्द-गणेश-जनक शिव सुखकर॥ १५॥
हरि-हर एक रूप गुण-शीला। करत स्वामि-सेवककी लीला॥ १६॥
रहते दोउ पूजत पुजवावत। पूजा-पद्धति सबन्हि सिखावत॥ १७॥
मारुति बन हरि सेवा कीन्ही। रामेश्वर बन सेवा लीन्ही॥ १८॥
जग-हित घोर हलाहल पीकर। बने सदाशिव नीलकण्ठ वर॥ १९॥
सुर-असुर शुचि वरद शुभंकर। असुरनिहन्ता प्रभु प्रलयंकर॥ २०॥
"नमः शिवाय" मन्त्र पंचाक्षर। जपत मिटत सब क्लेश भयंकर॥ २१॥
जो नर-नारि रटत शिव-शिव नित। तिनको शिव अति करत परम हित॥ २२॥
श्रीकृष्ण तप कीन्हों भारी। है प्रसन्न वर दियो पुरारी॥ २३॥
अर्जुन संग लड़े किरात बन। दियो पाशुपत अस्त्र मुदित मन॥ २४॥
भक्तनके सब कष्ट निवारे। दे निज भक्ति सबन्हि उद्धारे॥ २५॥
शंखचूड़-जालन्धर मारे। दैत्य असंख्य प्राण हर तारे॥ २६॥
अन्धकको गणपति पद दीन्हों। शुक्र शुक्रपथ बाहर कीन्हों॥ २७॥
तेहि संजीवनि विद्या दीन्हीं। बाणासुर गणपति-गति कीन्हीं॥ २८॥
अष्टमूर्ति पंचानन चिन्मय। द्वादश ज्योतिर्लिंग ज्योतिर्मय॥ २९॥
भुवन चतुर्दश व्यापक रूपा। अकथ अचिन्त्य असीम अनूपा॥ ३०॥
काशी मरत जन्तु अवलोकी। देत मुक्ति-पद करत अशोकी॥ ३१॥
भक्त भगीरथकी रुचि राखी। जटा बसी गंगा सुर साखी॥ ३२॥
रुरु अगस्त्य उपमन्यु ज्ञानी। ऋषि दधीचि आदिक विज्ञानी॥ ३३॥
शिवरहस्य शिवज्ञान-प्रचारक। शिवहिं परम प्रिय लोकोद्धारक॥ ३४॥
इनके शुभ सुमिरनतें शंकर। देत मुदित ह्वै अति दुर्लभ वर॥ ३५॥

ENGLISH TRANSLATION

[900, continued]

Your body is brilliantly fair as camphor; excellent tawny matted locks crown Your head. 10.
Tripundra marks Your brow, You wear a skull garland, and a rudraksha garland beautifies Your neck. 11.
Assuming the three bodies of Brahma, Hari and Rudra, You create, sustain and dissolve. 12.
You are the eternal ocean of compassion, Ashutosha, revealer of bliss. 13.
Exceedingly merciful, innocent treasury, You bring auspiciousness to moving and unmoving creation. 14.
Lord of Sati-Parvati's life, father of Skanda and Ganesha, Shiva brings happiness. 15.
Hari and Hara are one in nature and virtues, enacting the play of master and servant. 16.
Each worships and causes the other to be worshiped, teaching everyone the method of worship. 17.
As Maruti, Hara served Hari; as Rameshvara, Hara received Hari's service. 18.
Drinking dreadful Halahala for the world's welfare, Sadashiva became noble Nilakantha. 19.
Pure boon-giver to gods and demons, auspicious Lord, destroyer of demons and dissolver of worlds. 20.
Repeating the five-syllable mantra "Namah Shivaya" removes every terrible affliction. 21.
Shiva works the supreme good of women and men who eternally repeat "Shiva, Shiva." 22.
Shri Krishna performed severe austerity, and pleased Purari granted Him a boon. 23.
Disguised as a hunter He fought Arjuna, then joyfully gave him the Pashupata weapon. 24.
He removed every devotee's distress and delivered all by granting His devotion. 25.
He slew Shankhachuda and Jalandhara and, taking countless daityas' lives, carried them across. 26.
He gave Andhaka a place among His hosts and expelled Shukra through the path of semen. 27.
He gave Shukra the Sanjivani knowledge and granted Banasura the destiny of a leader of His hosts. 28.
He is the eightfold form, five-faced consciousness, and the twelve luminous Jyotirlingas. 29.
His form pervades the fourteen worlds, unspeakable, inconceivable, limitless and incomparable. 30.
Seeing a creature die in Kashi, He grants liberation and removes grief. 31.
Honoring devotee Bhagiratha's wish, He held Ganga in His matted locks, as the gods witnessed. 32.
Ruru, Agastya, wise Upamanyu, Sage Dadhichi and other illumined seers 33.
spread Shiva's mysteries and knowledge, deliver the world and are supremely dear to Shiva. 34.
Through auspicious remembrance of them, Shankara rejoices and grants exceedingly rare boons. 35.

ORIGINAL Hindi and Braj Bhāṣā

[९००, क्रमशः]

अति उदार करुणावरुणालय। हरण दैन्य दारिद्र्य-दुःख-भय॥ ३६॥
तुम्हरो भजन परम हितकारी। विप्र शूद्र सब ही अधिकारी॥ ३७॥
बालक-वृद्ध नारि-नर ध्यावहिं। ते अलभ्य शिवपदको पावहिं॥ ३८॥
भेदशून्य तुम सबके स्वामी। सहज सुहृद सेवक-अनुगामी॥ ३९॥
जो जन शरण तुम्हारी आवत। सकल दुरित तत्काल नशावत॥ ४०॥

(दोहा)

वहन करो तुम शीलवश, निज जनको सब भार।
गनौ न अघ, अघ-जाति कछु, सब विधि करौ सँभार॥ १॥

तुम्हरो शील-स्वभाव लखि, जो न शरण तव होय।
तेहि सम कुटिल-कुबुद्धि जन, नहिं कुभाग्य जन कोय॥ २॥

दीन-हीन अति मलिन मति, में अघ-ओघ अपार।
कृपा-अनल प्रकटौ तुरत, करौ पाप सब छार॥ ३॥

कृपा-सुधा बरसाय पुनि, शीतल करौ पवित्र।
राखौ पदकमलनि सदा, हे कुपात्रके मित्र!॥ ४॥

[९०१] श्रीशिवाष्टक

(राग भैरव - ताल कहरवा)

आदि अनादि अनंत अखंड अभेद अखेद सुबेद बतावें।
अलख अगोचर रूप महेस कौ जोगि जती-मुनि ध्यान न पावें॥
आगम-निगम-पुरान सबे इतिहास सदा जिनके गुन गावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ १॥

सृजन-सुपालन लय-लीला हित जो विधि-हरि-हर रूप बनावें।
एकहि आप विचित्र अनेक सुबेष बनाइ कैं लीला रचावें॥
सुंदर सृष्टि सुपालन करि जग पुनि बन काल जु खाय पचावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ २॥

ENGLISH TRANSLATION

[900, continued]

You are supremely generous, an ocean of compassion, who removes helplessness, poverty, sorrow and fear. (36)
Worship of You brings the highest good; brahmana and shudra alike are entitled to it. (37)
Children, elders, women and men who meditate upon You attain Shiva's otherwise unattainable abode. (38)
Free from all distinction, You are Lord of everyone, the natural friend who follows and protects His servants. (39)
Whoever comes into Your refuge has every sin and affliction destroyed at once. (40)

(Dohas)

Moved by Your gracious nature, bear every burden of Your own people.
Count neither the sin nor its kind; care for them in every way. (1)

Whoever sees Your gracious nature yet does not take refuge in You,
there is no one as crooked in understanding or as unfortunate as that person. (2)

I am wretched and lowly, my understanding deeply stained, and my flood of sins is boundless.
At once reveal the fire of grace and reduce every sin to ashes. (3)

Then shower the nectar of grace and make me cool and pure.
Always keep me at Your lotus feet, O Friend even of the unworthy! (4)

[901] Eight Verses to Shri Shiva

(Raga Bhairava - Tala Kaharava)

The good Vedas proclaim Him the beginning, beginningless, infinite, indivisible, nondual and untouched by sorrow.
Yogis, ascetics and sages cannot grasp in meditation Mahesha's unseen, sense-transcending form.
Agamas, Vedas, Puranas and histories forever sing His virtues.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (1)

For the play of creation, preservation and dissolution, He assumes the forms of Brahma, Hari and Hara.
Though one alone, He creates divine play by fashioning countless wondrous and beautiful forms.
Having beautifully created and preserved the world, He then becomes Time and consumes it.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (2)

ORIGINAL Braj Bhāṣā

[९०१, क्रमशः]

अगुन अनीह अनामय अज अविकार सहज निज रूप धरावें।
परम सुरम्य बसन-आभूषन सजि मुनि-मोहन रूप करावें॥
ललित ललाट बाल-बिधु विलसे रतन-हार उर पे लहरावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ३॥

अंग विभूति रमाय मसान की विषमय भुजगनि कौं लपटावें।
नर-कपाल कर, मुंडमाल गल, भालु-चरम सब अंग उढ़ावें॥
घोर दिगंबर, लोचन तीन, भयानक देखि कें सब थर्रावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ४॥

सुनतहि दीन की दीन पुकार दयानिधि आप उबारन धावें।
पहुँच तहाँ अविलंब सुदारुन मृत्यु को मर्म विदारि भगावें॥
मुनि मृकंडु-सुत की गाथा सुचि अजहूँ विज्ञजन गाइ सुनावैं।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ५॥

चाउर चारि जो फूल धतूर के, बेल के पात औ पानि चढ़ावें।
गाल बजाय के बोल जो 'हर हर महादेव' धुनि जोर लगावें॥
तिनहिं महाफल देय सदासिव सहजहि भुक्ति-मुक्ति सो पावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ६॥

बिनसि दोष दुख दुरित दैन्य दारिद्र्य नित्य सुख-सांति मिलावें।
आसुतोष हर पाप-ताप सब निरमल बुद्धि-चित्त बकसावें॥
असरन-सरन काटि भव-बंधन भव निज भवन भव्य बुलवावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ७॥

औढरदानि, उदार अपार जु नैकु-सी सेवा तें ढुरि जावें।
दमन असांति, समन सब संकट, विरद बिचार जनहि अपनावें॥
ऐसे कृपालु कृपामय देव के क्यों न सरन अबहीं चलि जावें।
बड़भागी नर-नारि सोई जो सांब-सदासिव कौं नित ध्यावें॥ ८॥

ENGLISH TRANSLATION

[901, continued]

Beyond qualities, desireless, free from affliction, unborn and changeless, He abides in His own natural form.
Adorned with supremely lovely garments and ornaments, He assumes a form that captivates the sages.
A young moon shines upon His graceful brow and a jeweled necklace ripples across His chest.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (3)

He smears His limbs with cremation-ground ash and winds venomous serpents around them.
He holds a human skull, wears a garland of severed heads around His neck and covers His body with bearskin.
The fierce sky-clad Lord has three eyes, and all tremble at His fearsome appearance.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (4)

The moment He hears a helpless person's piteous cry, the treasury of compassion runs to rescue them.
Reaching them without delay, He strikes dreadful Death at its very heart and drives it away.
Even now the wise sing and recount the pure story of sage Mrikandu's son.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (5)

Whoever offers four grains of rice, datura flowers, bilva leaves and water,
and loudly raises the cry "Hara Hara Mahadeva" with ringing voice,
Sadashiva grants that person the highest fruit, so worldly enjoyment and liberation are easily attained.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (6)

Fault, sorrow, sin, helplessness and poverty perish, and eternal happiness and peace are gained.
Ashutosha removes every sin and torment and bestows a stainless mind and understanding.
Refuge of the refuge-less, He cuts the bonds of becoming and splendidly summons the soul to His own abode.
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (7)

The open-handed giver, boundlessly generous, melts even at the slightest service.
He suppresses unrest, calms every crisis and, true to His celebrated nature, accepts the devotee as His own.
Why not take refuge this very moment in such a gracious, compassion-filled God?
Blessed indeed is every man and woman who daily meditates on Samba Sadashiva. (8)

ORIGINAL Hindi and Sanskrit names in Devanāgarī

[९०२] नागरीवर्णानुक्रम जययुक्त अष्टोत्तरशिवसहस्रनाम

(राग भैरवी - ताल कहरवा)

जय जय, अव्यय, अमितशक्ति जय।
जय अनियम, अध्रुव, अनादि जय॥
जय अमृताश, अमृतवपु जय जय।
अमृतप, अमृतरूप, अक्षय जय॥
अप्राकृतिक दिव्यतनु जय जय।
जय अनादि-मध्यान्त जयति जय॥
अर्थिगम्य, जय अष्टमूर्ति जय।
अपरिच्छेद्य, अध्यात्मनिलय जय॥
जय अचलेश्वर, अजितप्रिय जय।
जय असाध्य, अनिवृत्तात्मा जय॥
जय अभिवाद्य, अकल्मष जय जय।
जय अनन्तदृक्, अन्नरूप जय॥
जयति अजातशत्रु, अघरिपु जय।
जय अन्तर्हितात्मा जय जय॥
अकृणी, अक्रिय, अकथनीय जय।
अभिजन, अकुतोभय, अकुण्ठ जय॥
अतिप्राकृत, अतिदैव, अजर जय।
अतिमानुष, अतिवेल, अचर जय॥
जयति अखण्ड, अग्र्य, अक्षर जय।
अतिबल, अतनु-प्राणहर जय जय॥

ENGLISH TRANSLATION

[902] The 1,008 Names of Shiva, Arranged in Devanagari Alphabetical Order and Joined with "Victory"

(Raga Bhairavi - Tala Kaharava)

Victory, victory to the Imperishable, to Him of infinite power!
Victory to the Unrestrained, the Unstable and the Beginningless!
Victory to the Nectar-Eater and the Nectar-Bodied!
To the Drinker of nectar, the Nectar-Formed and the Undecaying!
Victory to Him whose divine body is beyond material nature!
Victory to Him without beginning, middle or end!
To Him accessible to seekers; victory to the Eight-Formed Lord!
To the Unlimited One, the Abode of the indwelling Spirit!
Victory to the Lord of the immovable mountain, beloved of the unconquered!
Victory to the Unattainable, whose Self never turns away!
Victory, victory to the Venerable and Stainless!
Victory to the Infinite-Seer, who is the form of food!
Victory to Him who has no born enemy, the foe of sin!
Victory, victory to the Self hidden within!
To the Debtless, Actionless and Ineffable!
To the Noble One, the Fearless and Unobstructed!
To Him beyond nature, beyond the gods and free from age!
To the Superhuman, the Boundless and the Unmoving!
Victory to the Indivisible, Foremost and Imperishable!
Victory to the Supremely Strong, the bodiless destroyer of life!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जय अधिराज, अधृष्य जयति जय।
असंदिग्ध, असुरारि जयति जय॥
जय अद्र्यालय, अद्रि, अतिथि जय।
जय अविशिष्ट, अपांनिधि जय जय॥
जय अराग, अभिराम, अमृत जय।
जय अगस्त्य, अंगिरा, अत्रि जय॥
जय अनन्त, अरिदमन, अचल जय।
जय अभेद, अज्ञेय, अमल जय॥
जय अनर्थनाशन, अमोघ जय।
जयति अनर्थ, अर्थ, अभिनव जय॥
जयति अचंचल, असंसृष्ट जय।
जय अधर्मरिपु, अन्धकारि जय॥
जय अघोर, अनिरुद्ध, अभव जय।
जयति अरिंदम, अमरेश्वर जय॥
जय अलोभ, अपराजित, अणु जय।
जय अक्रूर, अकिंचन जय जय॥
जय अक्षुण्ण, अनघ, अग्रह जय।
जयति अगुण, अनन्तगुणनिधि जय॥
जय अक्षयगुण, अधिष्ठान जय।
जयति अपूर्व, अनुत्तर जय जय॥
जय अप्रतिम, अकम्प, अधृत जय।
जयति अकाल, अकल, अमृत्यु जय॥
जयति असुर-सुरपति, अहर्पति जय।
जयति अमाय, अनामय जय जय॥
जयति अकर्ता, अखिलकर्ता जय।
जयति अतीन्द्रिय, अखिलेन्द्रिय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the Sovereign King, the Unassailable!
Victory to the Undoubted One, the enemy of demons!
Victory to Him whose home is the mountain, who is the mountain and the guest!
Victory to the Impartial One, the Ocean of waters!
Victory to the Dispassionate, the Delightful and Immortal!
Victory to Agastya, Angiras and Atri!
Victory to the Infinite, the subduer of enemies and the Immovable!
Victory to the Nondual, Unknowable and Stainless!
Victory to the destroyer of misfortune, whose purpose never fails!
Victory to adversity, prosperity and the Ever-New!
Victory to the Unwavering and Unattached!
Victory to the foe of unrighteousness, the enemy of darkness!
Victory to Aghora, the Unobstructed and Unborn!
Victory to the subduer of foes, Lord of the immortals!
Victory to the Greedless, Unconquered and Atomic!
Victory to the Gentle and Possessionless!
Victory to the Unbroken, Sinless and Foremost!
Victory to the Attribute-Free, the treasury of infinite virtues!
Victory to Him of inexhaustible virtues, the Foundation!
Victory to the Unprecedented and Unsurpassed!
Victory to the Incomparable, Unshaken and Unsupported!
Victory to Him beyond Time, the Partless and Deathless!
Victory to the Lord of demons and gods, Lord of the day!
Victory to the Guileless and Afflictionless!
Victory to the Non-doer who performs every deed!
Victory to Him beyond the senses who is all the senses!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जय अनपायोऽक्षर, अदम्य जय।
जय आनन्द, आत्मचेतन जय॥
आत्मयोनि, आश्रितवत्सल जय।
आशुतोष, आलोक जयति जय॥
जयति इष्ट, ईशान, ईश जय।
जय उन्नध्र, उग्र, उत्तर जय॥
जयति उष्ण, उन्मत्तवेष जय।
जयति उपप्लव, उत्तारण जय॥
जय उद्योगी, उद्यमप्रिय जय।
जय ऋषि, ऋक्षचर्मधर जय जय॥
एकरुद्र जय, एकबन्धु जय।
जय एकात्मा, एकनेत्र जय॥
जय ऐश्वर्याचिन्त्य जयति जय।
जयति ओज, ओंकारेश्वर जय॥
अंबुजाक्ष, अंतर्यामी जय।
अंतरहित, अंतरप्रिय निधि जय॥
जय कमलाक्ष, कमण्डलुधर जय।
जयति कल्प, कर्ता, कवि जय जय॥
कर्णिकारप्रिय, कर-कपाल जय।
जय कमनीय कलेवर, क्रतु जय॥
जय कनकाभ, कपिलश्मश्रु जय।
जय कल्याण-नाम-गुणधर जय॥
जय कल्याण-विधायक जय जय।
जयति कलाधर, कल्पवृक्ष जय॥
जय कल्पादि, कपर्दी, करण जय।
जयति कपाली, कारण जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the Unfailing and Imperishable, the Indomitable!
Victory to Bliss and Self-Awareness!
Victory to the Self-Born, tender toward those who take refuge!
Victory to Ashutosha, the Light!
Victory to the Chosen Lord, Ishana, the Supreme Ruler!
Victory to the Exalted, the Fierce and the Transcendent!
Victory to the Fiery One of ecstatic appearance!
Victory to the Upheaval and the Deliverer!
Victory to the Industrious, the lover of effort!
Victory to the Seer who wears a deerskin!
Victory to the One Rudra, the one true kinsman!
Victory to the One Self, the One-Eyed!
Victory to Him of inconceivable sovereignty!
Victory to Vital Splendor, Lord embodied in Om!
Victory to the Lotus-Eyed indwelling Lord!
Victory to the Inner Benefit, the treasury beloved within!
Victory to the Lotus-Eyed bearer of the water pot!
Victory to the cosmic age, the Creator and the Seer!
Victory to the lover of karnikara flowers, holding a skull in His hand!
Victory to Him of lovely form, the Sacrifice!
Victory to the Golden-Radiant One with tawny beard!
Victory to the bearer of auspicious names and qualities!
Victory to the bestower of blessedness!
Victory to the bearer of the moon's digits, the wish-fulfilling tree!
Victory to the origin of the ages, the matted-haired Lord, the primal cause!
Victory to the skull-bearing Lord, the Cause!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जयति कामशासन, कामी जय।
काम, कामरिपु, कामपाल जय॥
जयति काल, जय कालरात्रि जय।
कालाधार, कालभूषण जय॥
कालकाल जय, कालरहित जय।
जय कान्ताप्रिय, कान्त जयति जय॥
जय किंनरसेवित, किरात जय।
किंकरवश्य, कितव-अरि जय जय॥
कीर्तिविभूषण, जय किरीटी जय।
जय कृतज्ञ, जय कृतानन्द जय॥
जयति कृष्ण, जय कृष्णवरद जय।
जय कुमार, कुशलागम जय जय॥
जय केवल, केदारनाथ जय।
जय कैवल्यप्रदाता जय जय॥
जय कैलासशिखरवासी जय।
जय कंकणीकृत-वासुकि जय जय॥
जय खग, खगवाहनप्रिय जय जय।
जय खट्वाङ्गी, खण्डपरशु जय॥
जय खलकण्टक, खलदलारि जय।
जय गणेश, गणकाय, गहन जय॥
गगनकुन्दप्रभ, गणनायक जय।
जय गायत्रीवल्लभ जय जय॥
जय गिरीश, गिरिजापति जय जय।
जय गिरिजामाता, गिरिरत जय॥
जय गुह, गुरु, गुणसत्तम जय जय।
जय गुणराशि, गुणाकर जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the ruler of desire, the Loving One!
Victory to desire, the foe of desire and guardian of desire!
Victory to Time and the Night of Dissolution!
Victory to the support of Time, adorned by Time!
Victory to the death of Time, beyond Time!
Victory to the Beloved of His consort, the Beautiful!
Victory to Him served by kinnaras, the divine Hunter!
Victory to Him who yields to His servants, the enemy of deceit!
Victory to Him adorned with fame, the Crowned One!
Victory to the Grateful and the Bliss-Creating!
Victory to the Dark-Hued One who grants boons to Krishna!
Victory to the Youthful Lord, source of auspicious scripture!
Victory to the Absolute, Lord of Kedara!
Victory to the giver of liberation!
Victory to the dweller on Kailasa's summit!
Victory to Him who wears Vasuki as a bracelet!
Victory to the Sky-Moving One, dear to the bearer of Garuda!
Victory to the bearer of the skull-club and the cleaving axe!
Victory to the thorn of the wicked, foe of their hosts!
Victory to the Lord of hosts, embodiment of the hosts, the Incomprehensible!
Victory to Him radiant as a jasmine flower in the sky, leader of the hosts!
Victory to the beloved of Gayatri!
Victory to Lord of the mountain, husband of Girija!
Victory to the motherly guardian of Girija, who delights in the mountain!
Victory to the Hidden One, the Guru, supreme among the virtuous!
Victory to the treasury and source of all virtues!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जय गुणग्राहक, ग्रीष्म जयति जय।
जय गोपति, गोप्ता, गोप्रिय जय॥
जय गोविन्द, गोशाखा जय जय।
गौरीभर्ता, भर्ता, गंगाधर जय॥
जय घुष्मेश्वर, घनानन्द जय।
जयति चतुर, जय चन्द्रचूड़ जय॥
चतुर्वेद जय, चन्द्रमौलि जय।
चतुर्भाव, चतुरप्रिय जय जय॥
जयति चतुष्पद, चतुर्बाहु जय।
जयति चतुर्मुख, चिदानन्द जय॥
जयति चिरन्तन, चित्रवेष जय।
चन्द्रापीड़, छिन्नसंशय जय॥
जय जगदीश, जगद्गुरु जय जय।
जय जन्मारि, जनार्दन जय जय॥
जय जगदादिज, जनक, जनन जय।
जयति जप्य, जमदग्नि जयति जय॥
जटिल, जलेश्वर, जगद्बन्धु जय।
जनाध्यक्ष, जन-मन-रंजन जय॥
जयति जरादिशमन, जगपति जय।
जगजीवन, जय जातुकर्ण्य जय॥
जय जितकाम, जितेन्द्रिय जय जय।
जीवितान्तकर, जीवनेश जय॥
जयति ज्योति, ज्योतिर्मय जय जय।
जयति तत्त्व, तत्त्वज्ञ जयति जय॥
जय तापस, तमिस्रहा जय जय।
जय तमरूप, तमोहर जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the appreciator of virtue, the Summer Sun!
Victory to the Lord and protector of cows, beloved of cows!
Victory to Govinda, the branch of sacred knowledge concerning cows!
Victory to Gauri's husband, the Sustainer, bearer of the Ganga!
Victory to Lord Ghushmeshwara, dense with bliss!
Victory to the Skillful, the Moon-Crowned!
Victory to the Four Vedas, the Moon-Crested!
Victory to the fourfold state, beloved of the wise!
Victory to the Four-Footed, the Four-Armed!
Victory to the Four-Faced, the Bliss of Consciousness!
Victory to the Eternal One of wondrous appearance!
Victory to the Moon-Crowned One who cuts away doubt!
Victory to Lord of the universe, Guru of the universe!
Victory to the enemy of birth, Janardana!
Victory to the primordial child of the universe, the Father and Begetter!
Victory to the One worthy of repetition, Jamadagni!
Victory to the Matted-Haired, Lord of waters, friend of the world!
Victory to the overseer of beings, delighter of their hearts!
Victory to the remover of age and every affliction, Lord of the world!
Victory to the Life of the world, Jatukarnya!
Victory to the conqueror of desire and master of the senses!
Victory to the ender of life and Lord of life!
Victory to Light, filled with Light!
Victory to Reality and Knower of Reality!
Victory to the Ascetic, destroyer of darkness!
Victory to the form of darkness and remover of darkness!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जय तत्पुरुष, तार्ष्य, तारक जय।
जय तिग्मांशु, तीर्थधामा जय॥
तीर्थ, तीर्थमय, तीर्थदृश्य जय।
तुम्बवीण, जय तुष्ट, तेज जय॥
तेजद्युतिधर, तेजराशि जय।
जयति त्रिवर्ग-स्वर्ग-साधन जय॥
जय त्रैविद्य, त्रयीतनु जय जय।
जयति त्रिलोचन, त्रिदशाधिप जय॥
जय त्रिलोकपति, त्र्यम्बक जय जय।
जय त्रिशूलधर, त्र्यक्ष जयति जय॥
जय दुर्जय, दुस्सह, दम जय जय।
जय दुर्धर्ष, दुरतिक्रम जय जय॥
जय दक्षारि, दक्षत्राता जय।
जयति दक्षजामाता जय जय॥
जय दर्पद, दर्पहा जयति जय।
दनुजदमन, दमयिता जयति जय॥
दान्त, दयानिधि, दाता जय जय।
जयति दिवाकर, दिव्यायुध जय॥
जयति दिवस्पति, दीर्घतपा जय।
जय दुर्जय, दुःसह, दुर्लभ जय॥
जय दुरजय, दुर्ग, दुर्गति जय।
जय दुर्वासा, दुराधर्ष जय॥
जय दुर्गतिनाशन, दुरन्त जय।
दुरावास, दुष्कृतिहा जय जय॥
जय दुःस्वप्नविनाशक, द्रुत जय।
दूरश्रवा, दुरासद जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to Tatpurusha, the Eagle and the Deliverer!
Victory to the Sharp-Rayed Sun, whose abode is pilgrimage!
Victory to the holy ford, pervading every holy place and visible there!
Victory to the vina-bearer, the Contented and Radiant!
Victory to Him who bears brilliant splendor, the mass of radiance!
Victory to the means of attaining life's three aims and heaven!
Victory to the knower of the three Vedas, whose body is the triple Veda!
Victory to the Three-Eyed, Lord of the gods!
Victory to Lord of the three worlds, Tryambaka!
Victory to the trident-bearer, the Three-Eyed!
Victory to the Invincible, Unbearable and Self-Controlled!
Victory to the Unassailable and Insurmountable!
Victory to Daksha's enemy and Daksha's savior!
Victory to Daksha's son-in-law!
Victory to the giver and destroyer of pride!
Victory to the subduer of demons and all-controlling Lord!
Victory to the Self-Restrained, treasury of compassion and Giver!
Victory to the Sun, bearer of divine weapons!
Victory to Lord of the day, the great ascetic!
Victory to the Invincible, Unbearable and Hard to attain!
Victory to the unconquerable Fortress amid adversity!
Victory to Durvasa, the Unassailable!
Victory to the destroyer of misfortune, the Endless!
Victory to Him difficult to approach, destroyer of wrongdoing!
Victory to the swift destroyer of evil dreams!
Victory to Him heard from afar and difficult to assail!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

देवदेव, देवाधिप जय जय।
देवासुर-गुरुदेव जयति जय॥
देवासुर-पूजित ईश्वर जय।
देवासुर-सर्वाश्रय जय जय॥
देवसिंह, देवात्मरूप जय।
देवनाथ जय, देवप्रिय जय॥
जय दृढ़, दृढ़प्रतिज्ञ, दृढ़मति जय।
जय द्युतिधर, जय द्युमणि-तरणि जय॥
जयति द्रुहिण, द्रोहान्तक जय जय।
जयति धर्म, जय धर्मधाम जय॥
जय धर्मांग, धर्मसाधन जय।
धर्मधेनु जय, धर्मचारी जय॥
जय धन्वी, धव, धनदस्वामी जय।
जयति धनागम, धनाधीश जय॥
जयति धनुर्धर, धनुर्वेद जय।
जय धात्रीश, धातृधामा जय॥
जय धीमान्, धुर्य, धूर्जटि जय।
ध्यानाधार, ध्येय, ध्याता जय॥
धृतव्रत, धृतियुत, धूर्तजनहर जय।
जय प्रिय नर-नारायण जय जय॥
जय नरसिंहरूपधर जय जय।
जय नरसिंहतापन, नन्दी जय॥
नन्दीश्वर, नग्नव्रत जय जय।
नन्दिस्कन्धधर, नभोयोनि जय॥
जय नक्षत्रमाली, नवरस जय।
नयनाध्यक्ष, नदीधर जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to God of gods, ruler of the gods!
Victory to the divine Guru of gods and demons!
Victory to the Lord worshiped by gods and demons!
Victory to the refuge of all gods and demons!
Victory to the lion among gods, whose form is the divine Self!
Victory to Lord of the gods, beloved of the gods!
Victory to the Steadfast, firm in vow and firm in mind!
Victory to the bearer of splendor, the radiant sun-jewel!
Victory to Brahma, destroyer of malice!
Victory to Dharma, the abode of Dharma!
Victory to Him whose limbs are Dharma and who is the means of Dharma!
Victory to the wish-fulfilling cow of Dharma, the practitioner of Dharma!
Victory to the Archer, the Lord, master of Kubera!
Victory to the source and sovereign of wealth!
Victory to the bow-bearer, embodiment of archery's sacred science!
Victory to Lord of the sustaining earth, abode of the Creator!
Victory to the Wise, the Foremost, the burden-bearing matted-haired Lord!
Victory to the support of meditation, its object and the meditator!
Victory to Him firm in vows and fortitude, remover of the deceitful!
Victory to beloved Nara-Narayana!
Victory to Him who assumes Narasimha's form!
Victory to Narasimha's blazing power, Nandi!
Victory to Lord of Nandi, observer of the naked vow!
Victory to Him borne on Nandi's shoulders, source of the sky!
Victory to Him garlanded with stars, the nine rasas!
Victory to overseer of the eyes, bearer of the river!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

नागेश्वर, नागेश, नाक जय।
जय नागेन्द्रहार-भूषण जय॥
जय निर्वार, निशाकर जय जय।
निरावरण, निधि, नियताश्रय जय॥
नित्य, निरंजन, नियतात्मा जय।
निःश्रेयस्कर, निराकार जय॥
जय निष्कण्टक, निष्कलंक जय।
जय निरुपद्रव, निरातंक जय॥
जय निरव्याज, नित्यसुखमय जय।
जयति निरंकुश, निष्प्रपंच जय॥
जय निर्व्यंग, नित्यसुन्दर जय।
नित्यशान्तिमय, नित्यनृत्य जय॥
नित्यनियतकल्याण, नीति जय।
नीतिमान जय, नीलकण्ठ जय॥
जय नीलाभ, नीललोहित जय।
नैककर्मकृत्, नैकात्मा जय॥
न्यायगम्य, जय न्यायी जय जय।
न्यायनियामक, न्यायप्रिय जय॥
जयति परात्पर, परब्रह्म जय।
जय परमात्मा, परमेष्ठी जय॥
जयति परावर, परं ज्योति जय।
जय पशुपति, जय पद्मगर्भ जय॥
जय परश्वधी, पद, परिवृढ जय।
जयति परंतप, पंचानन जय॥
परावरज्ञ, परार्थवृत्ति जय।
परकायैक-सुपण्डित जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to Lord of serpents, serpent king and heaven itself!
Victory to Him adorned by a necklace of the serpent chief!
Victory to the Unobstructed, maker of the night!
Victory to the Unveiled, the Treasure, the sure Refuge!
Victory to the Eternal, Stainless and Self-Controlled!
Victory to the bestower of the highest good, the Formless!
Victory to the Thornless and Stainless!
Victory to Him free from calamity and fear!
Victory to the Sincere, eternally filled with happiness!
Victory to the Unrestrained, beyond the manifested world!
Victory to the Flawless and eternally beautiful!
Victory to Him forever filled with peace and forever dancing!
Victory to the eternal, unfailing auspiciousness, the principle of right conduct!
Victory to the Righteous, the Blue-Throated!
Victory to the Blue-Radiant, blue and red!
Victory to the performer of many deeds, the One of many selves!
Victory to Him reached through justice, the Just!
Victory to the regulator and lover of justice!
Victory to Him beyond the highest, the Supreme Brahman!
Victory to the Supreme Self, the Highest-Seated!
Victory to the high and low, the Supreme Light!
Victory to Lord of creatures, the Lotus-Wombed!
Victory to the axe-bearer, the Abode and the Supreme Lord!
Victory to the scorcher of foes, the Five-Faced!
Victory to the knower of high and low, intent on others' good!
Victory to the supreme master of entering another body!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जयति प्रणव, प्रणवात्मक जय जय।
जय प्रधान, प्रभु, प्रमाणज्ञ जय॥
जयति प्रभाकर, प्रमथनाथ जय।
जय प्रच्छन्न, प्रशान्तबुद्धि जय॥
जयति प्रतप्त, प्रकाशक जय जय।
जय प्रतापमय, प्रभव जयति जय॥
जय प्रलम्बभुज, प्रलयंकर जय।
जयति प्रगल्भ, प्रकीर्ण, प्राण जय॥
जय पावन, पाराशरमुनि जय।
पारिजात जय, पांचजन्य जय॥
पिंगलजटी, पिनाकी जय जय।
पिंगलाभ, शुचिनयन जयति जय॥
पुण्यश्लोक, पुरंदर जय जय।
पुलह, पुलस्त्य, पुरंजय जय जय॥
पुष्कर, पुष्पविलोचन जय जय।
पूषदन्तभित्, पूर्ण, पूत जय॥
प्रमथाधिप, प्रबुद्ध, प्रणप्रिय जय।
प्रभावान्, प्रभु-विष्णु जयति जय॥
प्रेताधीश, प्रेतचारी जय।
जय पौराणपुरुष, फणिधर जय॥
जय बहुश्रुत, बहुरूप, बली जय।
बाणहस्त, बाणाधिप जय जय॥
जयति ब्रह्मा, ब्रह्म, ब्राह्मण जय।
जय ब्राह्मणप्रिय, ब्रह्मगर्भ जय॥
ब्रह्मवर्चसी, ब्रह्मज्योति जय।
ब्रह्मवेदनिधि, ब्रह्मचारी जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to Om, whose essence is Om!
Victory to primal Nature, the Lord and knower of valid knowledge!
Victory to the Light-Maker, Lord of Pramatha's hosts!
Victory to the Hidden One of perfectly peaceful understanding!
Victory to the Blazing One who illumines all!
Victory to Him filled with majesty, the Source!
Victory to the Long-Armed, maker of dissolution!
Victory to the Bold, the All-Pervading and Life itself!
Victory to the Purifier and sage Parashara!
Victory to the wish-fulfilling Parijata and Panchajanya!
Victory to the tawny-matted Pinaka-bearer!
Victory to the Tawny-Radiant One of pure eyes!
Victory to Him of sacred fame, destroyer of strongholds!
Victory to Pulaha, Pulastya and conqueror of cities!
Victory to the Lotus and the Flower-Eyed!
Victory to the breaker of Pushan's teeth, the Complete and Pure!
Victory to Lord of the Pramathas, the Awakened, lover of reverence!
Victory to the Mighty Lord, Vishnu!
Victory to ruler of spirits, who walks among spirits!
Victory to the primordial Person of the Puranas, bearer of serpents!
Victory to the deeply learned, manifold and strong!
Victory to Him with arrows in hand, ruler of arrows!
Victory to Brahma, Brahman and the knower of Brahman!
Victory to the lover of brahmanas, whose womb is Brahman!
Victory to Him radiant with sacred power, the light of Brahman!
Victory to the treasury of Veda's knowledge of Brahman, the celibate ascetic!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

बीजविधाता, बिन्दुरूप जय।
बीजाधार, बीजवाहन जय॥
बृहद्गर्भ, बृहदश्व जयति जय।
बृहदीश्वर, मंगलमय जय जय॥
जय भव, भव्य, भस्मप्रिय जय जय।
जय भगवान्, भस्मशायी जय॥
भस्मोद्धूलितविग्रह जय जय।
भस्मशुद्धिकर, भक्तिकाय जय॥
भक्तिवश्य जय, भक्तभक्त जय।
भालनेत्र जय, भानुदेव जय॥
भावात्मात्मनि संस्थित जय जय।
भीमपराक्रम, भीम जयति जय॥
जय भुवनेश, भुवनजीवन जय।
भूति, भूतिनाशन, भूशय जय॥
जयति भूतवाहन, भूपति जय।
जयति भूतकृत्, भूतभव्य जय॥
जयति भूतभावन, भूषण जय।
जयति भोग्य, भोक्ता, भोजन जय॥
जयति महेश्वर, महादेव जय।
जयति महाद्युति, महातपा जय॥
जयति महानिधि, महामाय जय।
महागर्त जय, महागर्भ जय॥
महानाद जय, महातेज जय।
महावीर्य जय, महाशक्ति जय॥
महाबुद्धि जय, महाकल्प जय।
महाकाल जय, महाकोश जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the ordainer of the seed, whose form is the primal point!
Victory to the support and bearer of every seed!
Victory to the Vast-Wombed and the Great-Horsed!
Victory to the Great Lord, filled with auspiciousness!
Victory to Becoming, the Glorious and lover of sacred ash!
Victory to Bhagavan, who reclines upon ash!
Victory to Him whose form is dusted with ash!
Victory to the ash that purifies, whose body is devotion!
Victory to Him conquered by devotion, the devotee of His devotees!
Victory to the Forehead-Eyed, the sun god!
Victory to the Self of feeling, established within the Self!
Victory to the Terrible One of formidable valor!
Victory to Lord of worlds, Life of the worlds!
Victory to prosperity, destroyer of beings and sleeper upon the earth!
Victory to bearer of beings, Lord of the earth!
Victory to creator of beings, who is past and future!
Victory to nourisher of beings, the Ornament!
Victory to the Enjoyed, the Enjoyer and the food enjoyed!
Victory to Maheshvara, the Great God!
Victory to Him of great splendor and great austerity!
Victory to the great Treasure and great Maya!
Victory to the great Abyss and the vast Womb!
Victory to the great Sound and great Radiance!
Victory to the greatly potent and greatly powerful!
Victory to the supremely wise, the great cosmic Age!
Victory to Mahakala, the great Treasury!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

महायशा जय, महामना जय।
महाभूत जय, महापूत जय॥
जयति महौषधि, मंगलमय जय।
जय महदाश्रय, महत् जयति जय॥
महामहिम, मत्सरविहीन जय।
जयति महाह्रद, महाबली जय॥
जयति मन्त्र, मन्त्राधिपमय जय।
जयति मन्त्रप्रत्यय, मन्त्री जय॥
महोत्साह जय, महीभर्ता जय।
मधुरप्रियदर्शन, महर्षि जय॥
जयति महारेता, मधुप्रिय जय।
जयति महाकवि, महाप्राण जय॥
जय मघवान्, महाघन जय जय।
जयति मानधन, महापुरुष जय॥
जय मध्यस्थ, महास्वन जय जय।
महेश्वास जय, मृदु, मृड जय जय॥
जयति मल्लिकार्जुन, मृगपति जय।
मारुतिरूप, मोहविरहित जय॥
मृगबाणार्पण, मेरु, मेघ जय।
जयति यज्ञ, जय यज्ञश्रेष्ठ जय॥
जयति यज्ञभोक्ता, जय यश जय।
जयति यशोधन, युगपति जय जय॥
जयति युगावह, योगपार जय।
जय योगेश्वर, योगीश्वर जय॥
योगाध्यक्ष, योगविद् जय जय।
जय रवि, रविलोचन, रसप्रिय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to Him of great renown and great mind!
Victory to the great Element and the supremely Pure!
Victory to the great Medicine, filled with auspiciousness!
Victory to the refuge of the great, the Great One!
Victory to Him of immense glory, free from envy!
Victory to the great Lake, the supremely Strong!
Victory to the Mantra, whose essence is Lord of mantras!
Victory to the assurance of mantra, the wise Counselor!
Victory to the greatly enthusiastic, Sustainer of the earth!
Victory to Him sweet and dear to behold, the great Seer!
Victory to Him of mighty seed, lover of honey!
Victory to the great Poet, the great Life-Breath!
Victory to the Bountiful, the great Raincloud!
Victory to Him rich in honor, the Great Person!
Victory to the Impartial One, the mighty Sound!
Victory to the great Archer, the Gentle and Gracious!
Victory to Mallikarjuna, Lord of beasts!
Victory to Him in Maruti's form, free from delusion!
Victory to Him who offered the deer-marked arrow, Mount Meru and the Cloud!
Victory to Sacrifice, the best of sacrifices!
Victory to the enjoyer of sacrifice and to Glory!
Victory to the treasury of renown, Lord of the age!
Victory to the bearer of ages, who has crossed beyond yoga!
Victory to Lord of yoga, Lord of yogis!
Victory to overseer and knower of yoga!
Victory to the Sun, whose eye is the sun, lover of rasa!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जयति रसज्ञ, रसद, रसनिधि जय।
रजनीजनक, रमापति जय जय॥
रामचन्द्र, राघव जय, रुचि जय।
रुचिरांगद जय, जयति रुद्र जय॥
रिपुमर्दन, रोचिष्णु जयति जय।
जयति ललित, जय ललाटाक्ष जय॥
लिंगाध्यक्ष, लिंगप्रतिमा जय।
जयति लोककर, लोकबन्धु जय॥
लोकनाथ जय, लोकपाल जय।
लोकगूढ जय, लोकवीर जय॥
लोकोत्तरसुखालय जय जय।
लोकानामग्रणी जयति जय॥
जयति लोकसारंग जयति जय।
लोकशल्यधृक्, लोकोत्तम जय॥
जयति लोकवर्णोत्तम जय जय।
लोकलवणताकर्ता जय जय॥
लोकरचयिता, लोकचारी जय।
लोहितात्मा, लोकोत्तर जय॥
जय वरेण्य, जय वरवाहन जय।
वरद, वशिष्ठ, वसुप्रद जय जय॥
वसु, वसुमना, वरांग जयति जय।
जय वसुधामा, वसुश्रवा जय॥
जय वसन्तमाधव, वत्सल जय।
जय वर्णी, वर्णाश्रमगुरु जय॥
जय वसुरेता, वृहद्धस्त जय।
जय वरशील, जयति वरगुण जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the knower, giver and treasury of rasa!
Victory to maker of night, Lord of Rama!
Victory to Ramachandra, Raghava and Beauty!
Victory to Him of lovely armlets, Rudra!
Victory to the crusher of foes, the Radiant!
Victory to the Graceful, the Forehead-Eyed!
Victory to Lord and image of the linga!
Victory to maker of the worlds, friend of the worlds!
Victory to Lord and protector of the worlds!
Victory to Him hidden in the world, hero of the world!
Victory to the abode of transcendent happiness!
Victory to the foremost leader of all peoples!
Victory to the essence and roaming deer of the world!
Victory to bearer of the world's pain, the Highest in the world!
Victory to the noblest among the world's classes!
Victory to the maker of the world's charm!
Victory to creator and wanderer of the world!
Victory to the Red-Souled, beyond the world!
Victory to the Most Excellent, borne on the noblest mount!
Victory to the boon-giver, Vasishtha and giver of riches!
Victory to Wealth, the generous-minded and beautiful-limbed!
Victory to the abode of riches, renowned for wealth!
Victory to springtime Madhava, tender toward His children!
Victory to the celibate ascetic, Guru of the social and spiritual orders!
Victory to Him whose seed is wealth, the Great-Handed!
Victory to Him of noble conduct and excellent virtues!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जय वागीश, वायुवाहन जय।
वालखिल्य जय, वाचस्पति जय॥
वामदेव, वामांक-उमा जय।
वासुदेव, वासवसेवित जय॥
जय वाराहशृंगधृक् जय जय।
जय वाणीपति, वाणीवर जय॥
जय वृषांक, वृषवाहन जय जय।
जयति वृषाकपि, वृषवर्धन जय॥
जयति विश्व, विश्वम्भर जय जय।
विश्वमूर्ति जय, विश्वदीप्ति जय॥
जयति विश्वसृक्, विश्ववास जय।
विश्वनाथ जय, विश्वेश्वर जय॥
जयति विश्वकर्ता-हर्ता जय।
विश्वरूप जय, विश्वधर्म जय॥
विश्वोत्पत्ति, विश्वगालव जय।
जयति विश्ववाहन, विशोक जय॥
जयति विश्वगोप्ता, विराट् जय।
जयति विरंचि, विमोचन जय जय॥
विश्वदेह, विद्येश जयति जय।
जय विशाख, विजितात्मा जय जय॥
जयति विश्वसह, विद्वत्तम जय।
जयति विनीतात्मा, विराम जय॥
जयति विरोचन, विरूपाक्ष जय।
जय विगतज्वर, विमलोदय जय॥
जय विषमाक्ष, विशालाक्ष जय।
जय विरूप, विक्रान्त, विमल जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to Lord of speech, borne by the wind!
Victory to the Valakhilya sages and Lord of sacred speech!
Victory to Vamadeva, with Uma upon His left side!
Victory to Vasudeva, served by Indra!
Victory to the bearer of the boar's tusk!
Victory to Lord of speech, the supreme Voice!
Victory to Him marked by the bull and borne by the bull!
Victory to Vrishakapi, increaser of righteousness!
Victory to the universe and Sustainer of the universe!
Victory to the universal Form and universal Radiance!
Victory to creator and indwelling home of the universe!
Victory to Lord of the universe, sovereign of all!
Victory to creator and destroyer of the universe!
Victory to the universal Form and universal Dharma!
Victory to the origin of the universe and sage Galava of the world!
Victory to bearer of the universe, free from sorrow!
Victory to protector of the universe, the Cosmic Person!
Victory to Brahma, the Liberator!
Victory to Him whose body is the universe, Lord of knowledge!
Victory to Vishakha, master of the Self!
Victory to supporter of the universe, foremost among the learned!
Victory to the humble-hearted, the final Rest!
Victory to the Shining One, the Odd-Eyed!
Victory to Him free from fever, whose rising is stainless!
Victory to the Uneven-Eyed and Wide-Eyed!
Victory to the Formless-Formed, the Valiant and Stainless!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

विद्याराशि, वियोगात्मा जय।
जयति विधेयात्मा, विशाल जय॥
जयति विधाता, विष्णु, विरत जय।
जयति विशारद, विश्वोज्ज्वल जय॥
जय वीरेश्वर, वीरभद्र जय।
वीर्यवान्, वीरासन, विधि जय॥
वीरशिरोमणि, वीराग्रणी जय।
वीतराग, जय वीतभीति जय॥
वेदरूप जय, वेदवेद्य जय।
जय वेदांग, वेदविद् मुनि जय॥
जयति वेदकर, वेत्ता जय जय।
वेदशास्त्रतत्त्वज्ञ जयति जय॥
जय वेदान्तसारनिधि जय जय।
वैद्यनाथ, वैयाघ्रधुर्य जय॥
जयति वेद्य, वैरिंच्य जयति जय।
जयति सर्व, जय शक्र जयति जय॥
जयति श्मशाननिलय, शरण्य जय।
जय श्मशानप्रिय, शमनशोक जय॥
जय शत्रुघ्न, शत्रुतापन जय।
शबल, शक्त, शम, शरभ जयति जय॥
जय शनि, शरण, शत्रुजित् जय जय।
जयति शवासन, शक्तिधाम जय॥
शब्दब्रह्म जय, जयति शम्भु जय।
शबरबन्धु जय, शमनदमन जय॥
शंकर, शंबर, शर्वरीश जय।
शाश्वत, शान्त, शाख, शास्ता जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the treasury of knowledge, the Self of separation!
Victory to the obedient Self, the Vast!
Victory to the Creator, Vishnu and the Detached!
Victory to the Expert, whose universal light blazes!
Victory to Lord of heroes, Virabhadra!
Victory to the Potent, seated in the hero posture, the Ordainer!
Victory to crown jewel and leader of heroes!
Victory to Him beyond passion and fear!
Victory to the form of the Vedas, knowable through the Vedas!
Victory to the limbs of the Veda and the sage who knows the Veda!
Victory to maker and knower of the Vedas!
Victory to the knower of the truth of Veda and shastra!
Victory to the treasury of Vedanta's essence!
Victory to Lord of physicians, foremost wearer of tiger skin!
Victory to the Knowable, descendant of Virinchi!
Victory to the All, to mighty Indra!
Victory to the dweller in the cremation ground, the Refuge!
Victory to the lover of the cremation ground, who ends grief!
Victory to destroyer and scorcher of enemies!
Victory to the Variegated, Powerful, Peaceful and Sharabha!
Victory to Shani, the Refuge and conqueror of foes!
Victory to Him seated upon a corpse, abode of Shakti!
Victory to the Word-Brahman, Shambhu!
Victory to the friend of forest-dwellers, subduer of death!
Victory to Shankara, Shambara and Lord of night!
Victory to the Eternal, Peaceful, Branch and Teacher!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

शान्तभद्र, शाकल्य जयति जय।
जय शिव, जय शिपिविष्ट जयति जय॥
शिशु, शिखिसारथी जयति जय।
जय शिवज्ञाननिरत, शिखण्डी जय॥
जय शिष्टेष्ट, शिवालय जय जय।
श्रीकण्ठ, श्रीमान् जयति जय॥
श्रीशैल, श्रीवास जयति जय।
शुचि, शुचिसत्तम, शुचिस्मित जय जय॥
जय शुभ, शुभद, शुभांग जयति जय।
शुद्धमूर्ति, शुद्धात्मा जय जय॥
शुभ्र, शुभंकर, शुभस्वभाव जय।
जय शुभकर्ता, शुभनामा जय॥
शूली, शूर, शूलनाशन जय।
शोभाधाम, शोकनाशन जय॥
शंकाविरहित, शंखवर्ण जय।
श्रीशरूप, श्रीवृद्धिकरण जय॥
श्रुतिप्रकाश, श्रुतिमान् जयति जय।
सम, समान जय, समाम्नाय जय॥
सदाचार जय, समावर्त जय।
सगण, स्थापित, सनातन जय जय॥
सद्योजात, सदाशिव जय जय।
सत्य, सत्यव्रत, सत्यसंध जय॥
सत्यपरायण, सत्यकीर्ति जय।
सत्यपराक्रम, सत्यमूर्ति जय॥
सफल, सकलनिष्कल, समाधि जय।
सतीदेहधर, सत्तम जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the Peaceful and Auspicious, Shakalya!
Victory to Shiva, to Shipivishta who pervades the rays!
Victory to the Child, charioteer of the peacock rider!
Victory to Him absorbed in Shiva-knowledge, the Crested!
Victory to the beloved of the refined, abode of blessedness!
Victory to the Auspicious-Throated, possessor of splendor!
Victory to sacred Shaila and the dwelling of Shri!
Victory to the Pure, best among the pure, whose smile is pure!
Victory to the Auspicious, giver of good, auspicious-limbed!
Victory to the Pure-Formed, the Pure Self!
Victory to the Radiant, maker of good, auspicious by nature!
Victory to the doer of good, whose name is auspicious!
Victory to the trident-bearer, the Hero who destroys pain!
Victory to the abode of beauty, destroyer of sorrow!
Victory to Him free from doubt, conch-hued!
Victory to the form of sacred glory, increaser of prosperity!
Victory to the light and possessor of Revelation!
Victory to the Equal, the Same and the transmitted sacred tradition!
Victory to righteous conduct and the returned graduate!
Victory to Him with His hosts, the Established and Eternal!
Victory to the newly born and ever-auspicious Sadashiva!
Victory to Truth, firm in a truthful vow and faithful to His word!
Victory to Him devoted to truth, renowned for truth!
Victory to Him whose valor and form are truth!
Victory to the Fruitful, both formed and formless, the state of samadhi!
Victory to Him who bears Sati's body, the best of the true!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

सदय, सदाशय, समतामय जय।
सकलाधार, सकलाश्रय जय॥
सकलागमपारगस्वभाव जय।
सच्चरित्र, सच्चिदानन्द जय॥
सत्पुरुषाधिप, सदानन्द जय।
सर्व, सर्वस्रष्टा-पालक जय॥
सर्वेश्वर, सर्वादि जयति जय।
जयति सर्वसंहारमूर्ति जय॥
सर्वाचार्यमनोगति जय जय।
सर्वावास, सर्वशासन जय॥
सर्वरूपचराचर जयति जय।
सर्वलोक, सर्वेश जयति जय॥
सर्वलोक-ईश्वर महान् जय।
सर्वभूत-ईश्वर महान् जय॥
सर्वशास्त्ररक्षक महान् जय।
सर्वशास्त्रभंजन महान् जय॥
सर्वधर्मरक्षक महान् जय।
सर्वधर्मभक्षक महान् जय॥
सर्वसाध्यसाधन महान् जय।
सर्वदेवसत्तम महान् जय॥
सर्वशास्त्रसत्सार जयति जय।
सर्वबन्धमोचनस्वभाव जय॥
सर्वलोकधृक्, सर्वशुद्धि जय।
जयति सर्वदृक्, सर्वयोनि जय॥
सर्वप्रजापति, सर्वसत्य जय।
जय सर्वज्ञ, सर्वगोचर जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the Compassionate, noble-hearted and filled with equality!
Victory to the support and refuge of all!
Victory to Him whose nature has crossed beyond every Agama!
Victory to the virtuous, being-consciousness-bliss!
Victory to Lord of the good, eternally blissful!
Victory to the All, creator and protector of all!
Victory to Lord of all, origin of all!
Victory to the form that dissolves all!
Victory to the inner movement of every teacher's mind!
Victory to the dwelling and ruler of all!
Victory to every form, moving and unmoving!
Victory to all worlds, Lord of all!
Great victory to Lord of every world!
Great victory to Lord of every being!
Great victory to protector of every shastra!
Great victory to breaker of every shastra!
Great victory to protector of every dharma!
Great victory to consumer of every dharma!
Great victory to the means of attaining every attainable end!
Great victory to the best of all gods!
Victory to the true essence of every shastra!
Victory to Him whose nature frees every bond!
Victory to supporter of every world, purifier of all!
Victory to the all-seeing, womb of all!
Victory to Lord of all creatures, the truth in all!
Victory to the all-knowing, visible everywhere!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जयति सर्वसाक्षी, सर्वग जय।
सर्वदिव्यायुधज्ञाता जय॥
सर्वपापहर-त्राता जय जय।
जय सर्वर्तुविधायक जय जय॥
जयति सर्वसुरनायक जय जय।
सर्वशक्तिमत्, सर्ववीर्य जय॥
सर्वोत्तर, सर्वेसर्वा जय।
सर्वाणीस्वामी, सुसज्ज जय॥
सद्गति, सत्कृति, सद्योगी जय।
जय सज्जाति, सदागति जय जय॥
जय सम्राट्, स्वधर्मा जय जय।
जयति स्कन्द, जय स्कन्दजनक जय॥
जयति स्तव्य, स्तवप्रिय, स्तोता जय।
स्वच्छ, स्वधृत, स्वर्बन्धु जयति जय॥
जय स्वच्छन्द, स्ववश, स्वराट् जय।
जयति स्वभावभद्र, स्वर्गत जय॥
स्वतःप्रमाण, स्वमहिमामय जय।
स्ववश, स्वयंभू, स्वच्छ जयति जय॥
स्वर्ग, स्वर्गस्वर, स्वरमयस्वन जय।
जयति स्थविष्ठ, स्थविर, ध्रुव जय जय॥
सहस्रपाद जय, सहस्रबाहु जय।
सहस्रनेत्र जय, सहस्रकर्ण जय॥
सहस्रशीर्ष जय, सहस्रकण्ठ जय।
सहस्रगिरा जय, सहस्रार्चि जय॥
साधुसाध्य जय, साधुसार जय।
सारसुशोधन, साधन जय जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the witness of all, who goes everywhere!
Victory to the knower of every divine weapon!
Victory to the savior who removes every sin!
Victory to the ordainer of every season!
Victory to leader of all the gods!
Victory to Him possessing every power and all potency!
Victory to the Highest of all, the Lord over everything!
Victory to Lord of Sarvani, perfectly arrayed!
Victory to the true goal, good deed and true yogi!
Victory to noble birth and the eternal path!
Victory to the Emperor, whose dharma is His own!
Victory to Skanda and Father of Skanda!
Victory to the Praiseworthy, lover and singer of praise!
Victory to the Pure, self-sustaining, friend of heaven!
Victory to the Independent, self-controlled Sovereign!
Victory to Him naturally gracious, who has gone to heaven!
Victory to the Self-Evident, filled with His own glory!
Victory to the Self-Governed, Self-Born and Pure!
Victory to heaven, heaven's note and the sound composed of all tones!
Victory to the Vastest, Ancient and Steadfast!
Victory to Him with a thousand feet and a thousand arms!
Victory to Him with a thousand eyes and a thousand ears!
Victory to Him with a thousand heads and a thousand throats!
Victory to Him of a thousand voices and a thousand rays!
Victory to Him attainable by saints, essence of sanctity!
Victory to the perfect purifier of essence, the means of attainment!

ORIGINAL Sanskrit names in Devanāgarī

[९०२, क्रमशः]

जयति साध्य, सात्त्विकप्रिय जय जय।
सामगानप्रिय, सानुराग जय॥
साम्बसदाशिव जयति जयति जय।
सिद्ध, सिद्धि जय, सिद्धिद जय जय॥
सिद्धिकरण जय, सिद्धखड्ग जय।
सिद्धवृन्दवन्दित-पूजित जय॥
स्थिर, स्थिरमति जय, स्थिरसमाधि जय।
जय सुरेश, सुरपतिसेवित जय॥
जयति सुभग, सुव्रत, सुपर्ण जय।
जयति सुतन्तु, सुनीति, सुलभ जय॥
जयति सुधी, सुशरण, सुकीर्ति जय।
सुहृद, सुधीर, सुचरित जयति जय॥
जय सुकुमार, सुलोचन जय जय।
जयति सुखानिल, सुप्रतीक जय॥
जयति सुप्रीत, सुमुख, सुन्दर जय।
जय सुधांशुशेखर, सुवीर जय॥
जय सुकीर्तिशोभन, स्तुत्य जय।
सुमति, सुकर, सुरनायक जय जय॥
सुनिष्पन्न जय, सुषमामय जय।
सुखी परम जय, सूक्ष्मतत्त्व जय॥
सूर्य, सूर्योष्माप्रकाश जय।
सूत्ररूप जय, सूत्रकार जय॥
सोम, सोमरत, सोमनाथ जय।
सोमप, सौम्य, सौम्यप्रिय जय जय॥
संकर्षण, संकल्परहित जय।
संगरहित, संगीतनिपुण जय॥

ENGLISH TRANSLATION

[902, continued]

Victory to the Attainable, beloved of the sattvic!
Victory to the lover of Sama chanting, filled with affection!
Victory, victory to Samba Sadashiva!
Victory to the Perfected, to perfection and giver of perfection!
Victory to the maker of accomplishment, whose sword is perfected!
Victory to Him adored and worshiped by hosts of siddhas!
Victory to the Steady, firm-minded and fixed in samadhi!
Victory to Lord of gods, served by Indra!
Victory to the Graceful, firm in good vows, the fair-winged!
Victory to the Good-Woven, righteous and easily reached!
Victory to the Wise, the excellent Refuge, of excellent renown!
Victory to the Friend, firmly wise and virtuous in conduct!
Victory to the Tender and Beautiful-Eyed!
Victory to the pleasant breeze, the beautiful-formed!
Victory to the Well-Pleased, Lovely-Faced and Beautiful!
Victory to the Moon-Crested, the noble Hero!
Victory to Him adorned by good fame, worthy of praise!
Victory to the Good-Minded, easy to approach, leader of gods!
Victory to the Perfectly Accomplished, filled with harmony!
Victory to the supremely Happy, the subtle Reality!
Victory to the Sun and the sun's warmth and light!
Victory to Him whose form is the aphorism, composer of aphorisms!
Victory to Soma, delighting in Soma, Lord of Soma!
Victory to the drinker of Soma, the Gentle, lover of gentleness!
Victory to Sankarshana, free from conceptual resolve!
Victory to the Unattached, master of music!

ORIGINAL Sanskrit names in Devanāgarī, followed by Hindi

[९०२, क्रमशः]

संग्रहरहित, संग्रही जय जय।
जय संवृत, सम्भाव्य जयति जय॥

जय संसारचक्रभिद् जय जय।
जय संसरणनिवारण जय जय॥

जय षट्चक्रविकासन जय जय।
जय षड्रिपुविनाशन जय जय॥

जय षट्कर्मविधायक जय जय।
जय षड्दर्शननायक जय जय॥

जय षड्ऋतु, षड्रसमय जय जय।
जयति षडाननजनक जयति जय॥

जय हर, हरि, हिरण्यरेता जय।
हंस, हंसगति, हव्यवाह जय॥

जयति हिरण्यवर्ण, हिमप्रिय जय।
जयति हिरण्यगर्भ, हितकर जय॥

जयति हिरण्यकवच, हिरण्य जय।
हिंसारहित, हितैषी जय जय॥

हृषीकेश जय, हृष्ट, हृदय जय।
जय हृत्पद्मविराजित जय जय॥

क्षमाशील जय, क्षाम, क्षपण जय।
जय क्षेत्रज्ञ, क्षेत्रपालक जय॥

ज्ञानगम्य जय, ज्ञानमूर्ति जय।
ज्ञानवान् जय, ज्ञानरूप जय॥

[९०३] भगवान् गणेश और शंकरकी जय-जय

(राग रामकली - तीन ताल)

एकदन्त, गजवदन, चतुर्भुज, गणनायक विघ्नेश।
जय-जय भवभयहर लम्बोदर, मंगलमय देवेश॥
अहि-शशि-जटा-मुकुटधर शंकर गंगाधर भगवान्।

> जय-जय बाघ-भालुचर्माम्बरधर विश्वेश महान्॥

ENGLISH TRANSLATION

[902, continued]

Victory to Him free from possession yet gathering all!
Victory to the Enclosed and Venerable!

Victory to the breaker of samsara's wheel!
Victory to Him who ends transmigration!

Victory to Him who unfolds the six subtle centers!
Victory to the destroyer of the six inner enemies!

Victory to the ordainer of the six sacred rites!
Victory to leader of the six systems of philosophy!

Victory to the six seasons, filled with the six tastes!
Victory to Father of the six-faced Skanda!

Victory to Hara, Hari and Him of golden seed!
Victory to the Swan, moving like a swan, carrier of the oblation!

Victory to the Golden-Hued, lover of the Himalaya!
Victory to the Golden-Wombed, the Beneficent!

Victory to Him of golden armor, the Golden One!
Victory to the Nonviolent Well-Wisher!

Victory to Hrishikesha, the Joyful and the Heart!
Victory to Him who shines within the heart-lotus!

Victory to the Forgiving, the Austere and Destroyer!
Victory to the knower and protector of the field!

Victory to Him reached through knowledge, the embodiment of knowledge!
Victory to the Knowing One whose form is knowledge!

[903] Victory to Bhagavan Ganesha and Shankara

(Raga Ramakali - Tintala)

Single-tusked, elephant-faced, four-armed Lord of the hosts, remover of obstacles,
victory to Lambodara, destroyer of the fear of becoming, auspicious Lord of gods!
Shankara wears serpents, the moon and matted locks as His crown; Bhagavan bears the Ganga.
Victory to the great Lord of the universe, clothed in tiger and bearskins!

ORIGINAL Hindi and Sanskritized Hindi

[९०४] सिद्धिदायक गणनाथ

(राग यमन - ताल कहरवा)

करता तुम्हें प्रणाम भक्तिसे ऋद्धि-सिद्धिदायक गणनाथ।
रहे तुम्हारी कृपा विघ्नहारिणी सुखकारिणी मेरे साथ॥
रहे सदा मेरे मस्तकपर वरद तुम्हारा गणपति हाथ।
पाऊँ भक्ति राधिकाजीकी, गाऊँ उनकी नित गुणगाथ॥

[९०५] श्रीसिद्धि-गणराज

(राग गौरी - तीन ताल)

रक्तवर्ण शुभ, एकदन्त, शुचिध्वज, मूषक, शोभित शशि भाल।
कम्बु कमल, भुज अष्ट, पाश-पुस्तक-त्रिशूल, करचक्र, सुमाल॥
गजमुख, धान्यमंजरी राजत, विपद-विघ्नवारण शुभधाम।
अखिल अमंगलहर, हरसुत, श्रीसिद्धिसहित गणराज प्रणाम॥

[९०६] जय अष्टादशभुजा दुर्गा

(राग सोरठ - तीन ताल)

जय अष्टादशभुजाधारिणी, प्रति कर प्रहरणधारिणि जय।
जय सर्वांग-आभरणधारिणि, सुन्दर त्रिनयनधारिणि जय॥
जय सुविशाल सिंह-आरोहिणि, राक्षसदल-संहारिणि जय।
जय भीषण भवभीति-निवारिणि, निजजन-संकटहारिणि जय॥
जय दुर्ग मोहार्णवतारिणि, परम सुमंगलकारिणि जय॥

ENGLISH TRANSLATION

[904] Gananatha, Bestower of Accomplishment

(Raga Yaman - Tala Kaharava)

With devotion I bow to You, O Gananatha, giver of prosperity and spiritual perfection.
May Your obstacle-removing, happiness-giving grace remain with me.
May Your boon-bestowing hand, O Ganapati, rest forever upon my head.
May I attain devotion to Radhikaji and daily sing Her virtues.

[905] Shri Siddhi-Ganaraja

(Raga Gauri - Tintala)

Auspicious and red-hued, single-tusked, with pure banner and mouse, the moon shines upon His brow.
Conch and lotus, eight arms, noose, book and trident, a discus in His hand and a lovely garland adorn Him.
Elephant-faced, bearing a shining ear of grain, He is the auspicious abode that wards off danger and obstacles.
Destroyer of every misfortune, son of Hara and Lord of the hosts together with Shri Siddhi, to You I bow.

[906] Victory to Eighteen-Armed Durga

(Raga Soratha - Tintala)

Victory to the eighteen-armed Goddess, bearing a weapon in every hand!
Victory to Her whose every limb is ornamented, who bears three lovely eyes!
Victory to Her mounted upon a mighty lion, destroyer of demon hosts!
Victory to Her who removes the terrible fear of becoming and Her own people's distress!
Victory to Durga, who carries us across the ocean of delusion and brings supreme auspiciousness!

ORIGINAL Hindi

[९०७] महिषमर्दिनी दशभुजा दुर्गा

(राग देश - ताल मूल)

लिएँ हाथ असि, चक्र, गदा घन, परशु, धनुषवर।
शूल, वज्र, दृढ़ पाश, कमंडलु, घंटा रवकर॥
ज्योतिर्मय अतिशय उज्ज्वल शुभ नेत्रत्रयधर।
कुंडल शोभित श्रवण, सुकंकण सज्जित सब कर॥
कंठ हार मणि सुमन, सिंहपर रहीं विराजित।
महिषमर्दिनी दुर्गा माँ दशभुजा सुराजत॥

[९०८] दुर्गाकी कृपा

(राग पीलू - ताल कहरवा)

दुर्गा दुर्गा रटत ही सब संकट कटि जाय।
दुर्गा जननी सुत सदृश संतत करे सहाय॥

[९०९] माता सारिका देवी

(राग आसावरी - ताल कहरवा)

खड्ग, परशु, खट्वांग, गदा, अंकुश, त्रिशूल वर।
डमरु, पाश, पुस्तक, तोमर, मूसल, शुभ मुद्गर॥
चक्र, बाण, शुचि धनुष, अभय-वर-मुद्रा धारण।
नरकपाल, अष्टादशभुज, शशिशिर शुभ कारण॥
शोभित आभूषण-वसन, अंग-अंग अति द्युति विमल।
सकल सुमंगलमूल मृदु मातु सारिका-पदकमल॥

ENGLISH TRANSLATION

[907] Ten-Armed Durga, Slayer of Mahisha

(Raga Desha - Tala Mula)

In Her hands She holds sword, discus, mighty mace, axe and excellent bow,
trident, thunderbolt, firm noose, water pot and a ringing bell.
Radiant and exceedingly brilliant, She bears three auspicious eyes.
Earrings adorn Her ears and beautiful bracelets ornament every hand.
Jewels, flowers and a necklace adorn Her throat as She sits upon a lion.
Mother Durga, slayer of Mahisha, shines splendidly with ten arms.

[908] Durga's Grace

(Raga Pilu - Tala Kaharava)

Simply by repeating "Durga, Durga," every crisis is cut away.
Mother Durga continually helps one as Her own child.

[909] Mother Sharika Devi

(Raga Asavari - Tala Kaharava)

Sword, axe, skull-staff, mace, elephant-goad and excellent trident;
damaru, noose, book, spear, pestle and auspicious club;
discus, arrow, pure bow, and gestures granting fearlessness and boons;
a human skull, eighteen arms and the moon upon Her head, source of blessedness.
Ornaments and garments adorn Her, and every limb shines with stainless radiance.
The gentle lotus feet of Mother Sharika are the root of every auspicious blessing.

ORIGINAL Hindi

[९१०] संतान-सुंदरी माताकी जय

(राग पीलू - ताल कहरवा)

भानुसहस्रसदृश अति आभा, शशिशेखर, त्रिनेत्र संयुक्त।
रक्तवसनयुत, रत्नविभूषण, अमित इन्दुज्योत्स्नासे युक्त॥
धारण कर स्वपाणिसे सादर पिला रही स्तनसुधा अपार।
जय वर-अभयदायिनी, जय संतानसुन्दरी स्नेहागार॥

[९११] श्रीहंसवाहिनी

(राग आनन्द - तीन ताल)

कान्ति धवल कर्पूरकुन्दसम, पूर्णचन्द्र उज्ज्वल आनन।
वीणा-पुस्तक-मालाधारिणि, परम सुशोभित दिव्य वसन॥
षोडशदल-कमलासन सुन्दर, हंसवाहिनी कल्याणी।
तमनाशिनि, सद्बुद्धिप्रदायिनि, जय-जय जयति देवि वाणी॥

[९१२] प्रसिद्ध छः देवी माताओंकी जय

(राग तोड़ी - तीन ताल)

विद्यादायिनि 'सरस्वती' जय, श्रीविभूतिदा 'लक्ष्मी' जय।
'ललिताम्बा' कल्याणकरी जय, 'दुर्गा' दुर्गतिनाशिनि जय॥
मुक्तिदायिनी 'गायत्री' जय, 'काली' कलुषनिकन्दिनि जय।
जय प्रसिद्ध षड्रूपा माता, दुःख-शोक-भयहारिणि जय॥

ENGLISH TRANSLATION

[910] Victory to Mother Santana-Sundari

(Raga Pilu - Tala Kaharava)

Her radiance resembles a thousand suns; the moon crowns Her and She bears three eyes.
Clad in red and adorned with jewels, She is filled with the immeasurable moon's cool light.
Lovingly holding Her child in Her own hands, She feeds it the boundless nectar of Her breast.
Victory to the giver of boons and fearlessness; victory to Santana-Sundari, treasury of affection!

[911] Shri Hamsavahini

(Raga Ananda - Tintala)

Her white radiance resembles camphor and jasmine, and Her face shines like the full moon.
She bears vina, book and rosary and wears supremely beautiful divine garments.
Seated upon a lovely sixteen-petaled lotus, the swan-riding Goddess brings blessedness.
Destroyer of darkness and giver of right understanding, victory, victory to Devi Vani!

[912] Victory to the Six Celebrated Divine Mothers

(Raga Todi - Tintala)

Victory to Sarasvati, giver of knowledge; victory to Lakshmi, giver of splendor and prosperity.
Victory to Lalitamba, bringer of blessedness; victory to Durga, destroyer of adversity.
Victory to Gayatri, giver of liberation; victory to Kali, uprooter of impurity.
Victory to the celebrated Mother in six forms, remover of pain, sorrow and fear!

ORIGINAL Hindi

[९१३] जय श्रीललिताम्बा

(राग भैरवी - तीन ताल)

रक्तवर्ण, रक्ताम्बर राजत, रम्य कण्ठ मुक्तामणि हार।
अंकुश-पाश-बाण-धनु शोभित चारु भुजा भूषणयुत चार॥
हेममुकुट रत्नावलिमण्डित, तिलक भाल मारण मद मार।
कुण्डल कर्ण, कमलदललोचन, ललिताम्बा जय-जय सुखसार॥

[९१४] भगवती गौरी देवी

(राग काफी - ताल मूल)

गौरारुण शुभ वर्ण, मुकुट सिर रत्न विराजित।
नील वसन, गल रत्न-कुसुम हारावलि राजित॥
शूल-बाण-धनु-परशु हस्त, भुजबन्ध सुराजित।
कटि कांची, सुक्वणित रणित पग नूपुर भ्राजित॥
तेजपुंज तन, तीन नेत्र, उज्ज्वल सुषमामय।
हरप्रिया हिमगिरिवासिनी माँ गौरी! जय-जय॥

[९१५] जगज्जननी अन्नपूर्णा

(राग यमन - ध्वनि कीर्तन - ताल कहरवा)

जय भवभामिनि, जय भवतोषिणि, जय जगपोषिणि जननी जय।
जय मधुमालिनि, जय जगपालिनि, वैभवशालिनि जननी जय॥
जय सुखदायिनि, वाञ्छितदायिनि, मंगलदायिनि जननी जय।
जय अघनाशिनि, विघ्नविनाशिनि, अन्नपूर्णा जननी जय॥

ENGLISH TRANSLATION

[913] Victory to Shri Lalitamba

(Raga Bhairavi - Tintala)

Red-hued and splendid in red garments, a necklace of pearls and gems graces Her lovely throat.
Goad, noose, arrows and bow shine in Her four beautiful ornamented arms.
A golden crown set with rows of gems adorns Her, and Her forehead mark destroys the pride of death.
Earrings grace Her ears and Her eyes are lotus petals. Victory to Lalitamba, essence of happiness!

[914] Bhagavati Gauri Devi

(Raga Kafi - Tala Mula)

Her auspicious complexion is fair with a rosy glow, and jewels shine in the crown upon Her head.
She wears blue garments, and necklaces of gems and flowers grace Her throat.
Trident, arrow, bow and axe fill Her hands, and armlets adorn Her arms.
A jeweled girdle encircles Her waist, and melodious anklets shine and ring upon Her feet.
Her body is a mass of radiance, Her three eyes are bright, and She is filled with beauty.
Victory to Mother Gauri, beloved of Hara, who dwells in the Himalaya!

[915] Annapurna, Mother of the Universe

(Raga Yaman - Kirtana melody - Tala Kaharava)

Victory to Bhava's beloved, who pleases Bhava and nourishes the world, O Mother!
Victory to the honey-garlanded protector of the world, the glorious Mother!
Victory to the Mother who gives happiness, grants the heart's desire and bestows auspiciousness!
Victory to Annapurna, Mother who destroys sin and removes obstacles!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६] जययुक्त श्रीदेवी-अष्टोत्तर-सहस्रनाम

[श्रीदेवीजीके १००८ नाम]

(राग भैरवी - ताल कहरवा)

जय दुर्गे, दुर्गतिनाशिनि जय।
जय माँ कालविनाशिनि जय जय॥
जयति शैलपुत्री माँ जय जय।
ब्रह्मचारिणी माता जय जय॥
जयति चन्द्रघण्टा माँ जय जय।
जय कूष्माण्डा, स्कन्दजननि जय॥
जय माँ कात्यायिनी जयति जय।
जयति कालरात्री माँ जय जय॥
जयति महागौरी देवी जय।
जयति सिद्धिदात्री माँ जय जय॥
जय काली, जय तारा जय जय।
जय जगजननि षोडशी जय जय॥
जय भुवनेश्वरी माता जय जय।
जयति छिन्नमस्ता माँ जय जय॥
जयति भैरवी देवी जय जय।
जय-जय धूमावती जयति जय॥
जय बगला, मातंगी जय जय।
जयति जयति माँ कमला जय जय॥
जयति महाकाली माँ जय जय।
जयति महालक्ष्मी माँ जय जय॥
जय माँ महासरस्वती जय जय।
उमा, रमा, ब्रह्माणी जय जय॥

ENGLISH TRANSLATION

[916] Shri Devi's 1,008 Names, Joined with "Victory"

[The 1,008 Names of Shri Devi]

(Raga Bhairavi - Tala Kaharava)

Victory to Durga, destroyer of adversity!
Victory to Mother, destroyer of Time!
Victory to Mother Shailaputri!
Victory to Mother Brahmacharini!
Victory to Mother Chandraghanta!
Victory to Kushmanda, Mother of Skanda!
Victory to Mother Katyayani!
Victory to Mother Kalaratri!
Victory to Devi Mahagauri!
Victory to Mother Siddhidatri, giver of perfection!
Victory to Kali and Tara!
Victory to Shodashi, Mother of the universe!
Victory to Mother Bhuvaneshvari!
Victory to Mother Chinnamasta!
Victory to Devi Bhairavi!
Victory, victory to Dhumavati!
Victory to Bagala and Matangi!
Victory, victory to Mother Kamala!
Victory to Mother Mahakali!
Victory to Mother Mahalakshmi!
Victory to Mother Mahasarasvati!
Victory to Uma, Rama and Brahmani!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

कौबेरी, वारुणी जयति जय।
जय कच्छपी, नारसिंही जय॥
जय मत्स्या, कौमारी जय जय।
जय वैष्णवी, वासवी जय जय॥
जय माधव-मनवासिनि जय जय।
कीर्ति, अकीर्ति, क्षमा, करुणा जय॥
छाया, माया, तुष्टि, पुष्टि जय।
जयति कान्ति, जय भ्रान्ति, क्षान्ति जय॥
जयति बुद्धि, धृति, वृत्ति जयति जय।
जयति क्षुधा, तृष्णा, विद्या जय॥
जय निद्रा, तन्द्रा, अशान्ति जय।
जय लज्जा, सज्जा, श्रुति जय जय॥
जय स्मृति, परासाधना जय जय।
जय श्रद्धा, मेधा, माला जय॥
जय श्री, भूमि, दया, मोदा जय।
मज्जा, वसा, त्वचा, नाड़ी जय॥
इच्छा, शक्ति, अशक्ति, शान्ति जय।
परा, वैखरी, पश्यन्ती जय॥
मध्या, सत्या, असत्या जय जय।
वाणी मधुरा, परुषा जय जय॥
अष्टभुजा, दशभुजा जयति जय।
अष्टादश शुभ भुजा जयति जय॥
दुष्टदलनि बहुभुजा जयति जय।
चतुर्मुखा, बहुमुखा जयति जय॥
जय दशवक्त्रा, दशपादा जय।
जय त्रिंशल्लोचना जयति जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Kubera's Power and Varuna's Power!
Victory to the Tortoise-Form and Narasimha's Power!
Victory to the Fish-Form and Kaumari!
Victory to Vaishnavi and Indra's Power!
Victory to Her who dwells in Madhava's heart!
Victory to fame, obscurity, forgiveness and compassion!
Victory to shadow, Maya, contentment and nourishment!
Victory to beauty, delusion and forbearance!
Victory to intellect, fortitude and mental activity!
Victory to hunger, thirst and knowledge!
Victory to sleep, drowsiness and unrest!
Victory to modesty, adornment and Revelation!
Victory to memory and supreme spiritual practice!
Victory to faith, intelligence and the garland!
Victory to prosperity, earth, mercy and delight!
Victory to marrow, fat, skin and the subtle channels!
Victory to desire, power, powerlessness and peace!
Victory to the transcendent, spoken and visionary levels of speech!
Victory to the middle, the true and the untrue!
Victory to speech both sweet and harsh!
Victory to the eight-armed and ten-armed Goddess!
Victory to Her eighteen auspicious arms!
Victory to the many-armed destroyer of the wicked!
Victory to the four-faced and many-faced Goddess!
Victory to the ten-faced and ten-footed!
Victory to Her with thirty eyes!

ORIGINAL

Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

द्विभुजा, चतुर्भुजा माँ जय जय।
जय कदम्बमाला, चन्द्रा जय॥
जय प्रद्युम्नजननी देवी जय।
जय श्रीरत्नार्णवसुते जयति जय॥
दारिद्र्यार्णवशोषिणि जय जय।
सम्पत्ति-वैभवपोषिणि जय जय॥
दयामयी, सुतहितकारिणि जय।
पद्मावती, मालती जय जय॥
भीष्मकराजसुता, धनदा जय।
विरजा, रजा, सुशीला जय जय॥
सकलसम्पदारूपा जय जय।
सदाप्रसन्ना, शान्तिमयी जय॥
श्रीपतिप्रिये, पद्मलोचनि जय।
हरिहियराजिनि, कान्तिमयी जय॥
जयति गिरिसुता, हैमवती जय।
परमेशानि, महेशानी जय॥
जय शंकरमनमोदिनि जय जय।
जय हरचित्तविनोदिनि जय जय॥
दक्षयज्ञनाशिनि, नित्या जय।
दक्षसुता, शुचि सती जयति जय॥
पर्णा, नित्य अपर्णा जय जय।
पार्वती, परमोदारा जय॥
भवभामिनि जय, भाविनि जय जय।
भवमोचनी, भवानी जय जय॥
जय श्वेताक्षसूत्रहस्ता जय।
वीणावादिनि, सुधास्तवा जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Mother with two arms and four arms!
Victory to Her of the kadamba garland, the Moonlike!
Victory to Devi, Mother of Pradyumna!
Victory to daughter of the sacred ocean of jewels!
Victory to Her who dries the ocean of poverty!
Victory to the nourisher of prosperity and splendor!
Victory to the Compassionate Mother who benefits Her children!
Victory to Padmavati and Malati!
Victory to Bhishmaka's royal daughter, giver of wealth!
Victory to the Stainless, the Passionate and Virtuous!
Victory to the form of every kind of prosperity!
Victory to the Ever-Pleased, filled with peace!
Victory to beloved of Shripati, the Lotus-Eyed!
Victory to Her who reigns in Hari's heart, filled with beauty!
Victory to daughter of the mountain, Himavati!
Victory to the Supreme Ruler, consort of Mahesha!
Victory to Her who delights Shankara's heart!
Victory to Her who gives joy to Hara's mind!
Victory to the eternal destroyer of Daksha's sacrifice!
Victory to Daksha's daughter, pure Sati!
Victory to Parna and ever-leafless Aparna!
Victory to Parvati, supremely generous!
Victory to Bhava's beloved and the contemplative Goddess!
Victory to the liberator from becoming, Bhavani!
Victory to Her whose white hand bears the rosary!
Victory to the vina player, praised with nectar!

ORIGINAL

Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

शब्दब्रह्मस्वरूपिणि जय जय।
श्वेतपुष्पशोभिता जयति जय॥
श्वेताम्बरधारिणि, शुभ्रा जय।
जय कैकेयी, सुमित्रा जय जय॥
जय कौसल्या, रामजननि जय।
जयति देवकी, कृष्णजननि जय॥
जयति यशोदा, नन्दगृहिणि जय।
अवनिसुता, अघहारिणि जय जय॥
अग्निपरीक्षोत्तीर्णा जय जय।
रामविरहातिशीर्णा जय जय॥
रामभद्रप्रियभामिनि जय जय।
केवल पतिहितसुखकामिनि जय॥
जनकराजनन्दिनी जयति जय।
मिथिलावधूनन्दिनि जय जय॥
संसारार्णवतारिणि जय जय।
त्यागमयी, जगतारिणि जय जय॥
रावणकुलविध्वंसरता जय।
सतीशिरोमणि, पतिव्रता जय॥
लवकुशजननि, महाभागिनि जय।
राघवेन्द्रपद-अनुरागिनि जय॥
जयति रुक्मिणीदेवी जय जय।
जयति मित्रवृन्दा, भद्रा जय॥
जयति सत्यभामा, सत्या जय।
जाम्बवती, कालिन्दी जय जय॥
नाग्नजिती, लक्ष्मणा जयति जय।
अखिलविश्ववासिनि, विश्वा जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Her whose form is the Word-Brahman!
Victory to Her adorned with white flowers!
Victory to the radiant wearer of white garments!
Victory to Kaikeyi and Sumitra!
Victory to Kaushalya, Mother of Rama!
Victory to Devaki, Mother of Krishna!
Victory to Yashoda, mistress of Nanda's house!
Victory to daughter of the earth, remover of sin!
Victory to Her who emerged victorious from the fire ordeal!
Victory to Her emaciated by separation from Rama!
Victory to the beloved wife of Ramabhadra!
Victory to Her who desires only Her husband's welfare and happiness!
Victory to daughter of King Janaka!
Victory to the bride who delights Mithila!
Victory to Her who carries souls across samsara's ocean!
Victory to Her filled with renunciation, savior of the world!
Victory to Her intent on destroying Ravana's lineage!
Victory to the crown jewel of faithful wives!
Victory to Mother of Lava and Kusha, greatly blessed!
Victory to Her attached in love to Raghavendra's feet!
Victory to Devi Rukmini!
Victory to Mitravinda and Bhadra!
Victory to Satyabhama and Satya!
Victory to Jambavati and Kalindi!
Victory to Nagnajiti and Lakshmana!
Victory to Her dwelling throughout the universe, the Universal One!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

अघगंजनि, भवभंजिनि जय जय।
अजरा, जरा, स्पृहा, वाञ्छा जय॥
अजरामरा, महासुखदा जय।
अजिता, जिता, जयन्ती जय जय॥
अतितन्द्रा, घोरा, तन्द्रा जय।
अतिभयंकरा, मनोहरा जय॥
अतिसुन्दरी, घोररूपा जय।
अतुलनीयसौन्दर्या जय जय॥
अतुलपराक्रमशालिनि जय जय।
अदिती, दिती, किरातिनि जय जय॥
अन्ता, नित्य अनन्ता जय जय।
अबला, बला, अमूल्या जय जय॥
अभयवरदमुद्राधारिणि जय।
अभ्यन्तरा, बहिःस्था जय जय॥
अमला, जयति अनुपमा जय जय।
अमितविक्रमा, अपरा जय जय॥
अमृता, अतिशांकरी जयति जय।
आकर्षिणि, आवेशिनि जय जय॥
आदिस्वरूपा, अभया जय जय।
आन्वीक्षिकी, त्रयीवार्ता जय॥
इन्द्र-अग्नि-सुरधारिणि जय जय।
इज्या, पूज्या, पूजा जय जय॥
उग्रकान्ति, दीप्ताभा जय जय।
उग्रा, उग्रप्रभावती जय जय॥
उन्मत्ता, अतिज्ञानमयी जय।
ऋद्धि, वृद्धि जय, विमला जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the crusher of sin, breaker of becoming!
Victory to the Ageless, old age, longing and desire!
Victory to the deathless and immortal, giver of supreme happiness!
Victory to the Unconquered, the Conquered and the Victorious!
Victory to Her beyond drowsiness, the Terrible and drowsiness itself!
Victory to the supremely fearsome and enchanting!
Victory to the supremely beautiful of terrifying form!
Victory to Her of incomparable beauty!
Victory to Her endowed with matchless valor!
Victory to Aditi, Diti and the Huntress!
Victory to the End and the eternally Endless!
Victory to the Weak, the Strong and the Priceless!
Victory to Her whose gesture grants fearlessness and boons!
Victory to Her within and without!
Victory to the Stainless and Incomparable!
Victory to Her of immeasurable valor, the Transcendent!
Victory to the Immortal, supremely beneficent Shankari!
Victory to the Attractor and Possessor!
Victory to the primordial Form, the Fearless!
Victory to the science of inquiry, the three Vedas and practical life!
Victory to Her who sustains Indra, Agni and the gods!
Victory to the Sacrifice, the Worshipful and Worship itself!
Victory to Her fierce beauty and blazing radiance!
Victory to the Fierce Goddess of overwhelming power!
Victory to the Ecstatic, filled with supreme knowledge!
Victory to prosperity, increase and the Stainless!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

एका, नित्य सर्वरूपा जय।
ओजतेजपुंजा, तीक्ष्णा जय॥
ओजस्विनी, मनस्विनी जय जय।
कदली, केलिप्रिया, क्रीडा जय॥
कलमंजीररंजिनी जय जय।
कल्याणी, कल्याणमयी जय॥
कव्यरूपिणी, कुलिशांगी जय।
कव्यस्था, कव्यहा जयति जय॥
केशवनुता, केतकी जय जय।
कस्तूरीतिलका, कुमुदा जय॥
कस्तूरीरसलिप्ता जय जय।
कामचारिणी, कीर्तिमती जय॥
कामधेनुनन्दिनि, आर्या जय।
कामाख्या, कुलकामिनि जय जय॥
कामेश्वरी, कामरूपा जय।
कालदायिनी, कलसंस्था जय॥
काली, भद्रकालिका जय जय।
कुलध्येया, कौलिनी जयति जय॥
कूटस्था, व्याकृतरूपा जय।
क्रूरा, शूरा, शर्वा जय जय॥
कृपा, कृपामयी, कमनीया जय।
कैशोरी, कुलवती जयति जय॥
क्षमा, शान्तिसंयुक्ता जय जय।
खर्परधारिणि, दिगम्बरा जय॥
गदिनी, शूलिनी, अरिनाशिनि जय।
गन्धेश्वरी, गोपिका जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the One, eternally present in every form!
Victory to the mass of vital power and radiance, the Sharp!
Victory to the Energetic and High-Minded!
Victory to the plantain, lover of divine play and Play itself!
Victory to Her delighted by melodious anklets!
Victory to the Auspicious, filled with blessedness!
Victory to the form of sacred offering, whose limbs are thunderbolts!
Victory to Her abiding in the offering and consuming it!
Victory to Her praised by Keshava, the Ketaki flower!
Victory to Her musk forehead mark, the water lily!
Victory to Her anointed with musk essence!
Victory to Her who moves according to desire, endowed with fame!
Victory to daughter of Kamadhenu, the Noble!
Victory to Kamakhya, beloved of the sacred lineage!
Victory to Lady of desire, whose form is desire!
Victory to giver of Time, abiding in the sacred vessel!
Victory to Kali and auspicious Kalika!
Victory to Her meditated upon by the lineage, Kaulini!
Victory to the Immutable, whose form is the manifest world!
Victory to the Fierce, Heroic and All-Destroying!
Victory to grace, the compassion-filled and lovely!
Victory to the youthful Maiden of noble lineage!
Victory to forgiveness united with peace!
Victory to the skull-bearer, clothed in space!
Victory to the mace-bearer and trident-bearer, destroyer of enemies!
Victory to Lady of fragrance, the cowherd maiden!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

गीता, त्रिपथा, सीमा जय जय।
गुणरहिता, निजगुणान्विता जय॥
घोरतमा, तमहारिणि जय जय।
चंचलाक्षिणी, परमा जय जय॥
चक्ररूपिणी, चक्रा जय जय।
चटुला, चारुहासिनी जय जय॥
चण्डमुण्डनाशिनि माँ जय जय।
चण्डी जय, प्रचण्डिका जय जय॥
चतुर्वर्गदायिनि माँ जय जय।
चन्द्रबाहुका, चन्द्रवती जय॥
चन्द्ररूपिणी, चर्च्या जय जय।
चन्द्रा, चारुवेणि, चतुरा जय॥
चन्द्रानना, चन्द्रकान्ता जय।
चपला, चला, चंचला जय जय॥
चराचरेश्वरि, चरमा जय जय।
चित्ता, चिति, चिन्मयी, चित्रा जय॥
चिद्रूपा, चिरप्रज्ञा जय जय।
जगदम्बा जय, शक्तिमयी जय॥
जगद्धिता, जगपूज्या जय जय।
जगन्मयी, जितक्रोधा जय जय॥
जगविस्तारिणि, पंचप्रकृति जय।
जय झिंटिका, डामरी जय जय॥
जन-जनक्लेशनिवारिणि जय जय।
जनमनरंजिनि जयति जना जय॥
जयरूपा, जगपालिनि जय जय।
जयंकरी, जयदा, जाया जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Gita, the threefold path and the Boundary!
Victory to Her beyond qualities yet endowed with Her own virtues!
Victory to the Most Terrible, remover of darkness!
Victory to the Restless-Eyed, the Supreme!
Victory to Her whose form is the discus, the Wheel itself!
Victory to the Quick, of lovely laughter!
Victory to Mother who destroyed Chanda and Munda!
Victory to Chandi and the Intensely Fierce!
Victory to Mother who grants life's four aims!
Victory to the Moon-Armed and Moon-Radiant!
Victory to the Moon-Formed, worthy of contemplation!
Victory to the Moonlike, beautifully braided and skillful!
Victory to the Moon-Faced and moonstone-bright!
Victory to the Lightning-Swift, moving and restless!
Victory to Lady of moving and unmoving beings, the Ultimate!
Victory to mind, consciousness, the Conscious and Wondrous!
Victory to the form of consciousness, eternally wise!
Victory to Mother of the universe, filled with Shakti!
Victory to the benefactor and worshipful Lady of the world!
Victory to Her who pervades the world and has conquered anger!
Victory to Her who expands the world, the fivefold Nature!
Victory to Jhintika and Damari!
Victory to Her who removes every person's distress!
Victory to Jana, who delights every heart!
Victory to the form of victory, protector of the world!
Victory to the victorious giver of victory, the Wife!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

जय अखिलेश्वरि, आनन्दा जय।
जय अणिमा, गरिमा, लघिमा जय॥
जय उत्पला, उत्पलाक्षी जय।
जय-जय एकाक्षरा जयति जय॥
जय ऐंकारी, ओंकारी जय।
जय ऋतुमती, कुण्डनिलया जय॥
जय कमनीयगुणाकांक्षा जय।
जय कल्याणी, काम्या जय जय॥
जय कुमारि, सधवा, विधवा जय।
जय कूटस्था, परापरा जय॥
जय कौशिकी, अम्बिका जय जय।
जय खट्वांगधारिणी जय जय॥
जय गर्वापहारिणी जय जय।
जय गायत्री, सावित्री जय॥
जय गीर्वाणी, गौरांगी जय।
जय गुह्यातिगुह्यगोप्त्री जय॥
जय गोदा, कुलतारिणि जय जय।
जय गोपालसुन्दरी जय जय॥
जय गोलोकसुरभि, सुरमयी जय।
जय चम्पकवर्णा, चतुरा जय॥
जय चातका, चन्द्रचूड़ा जय।
जय चेतना, अचेतनता जय॥
जय-जय विन्ध्यनिवासिनि जय जय।
जय ज्येष्ठा, श्रेष्ठा, प्रेष्ठा जय॥
जय ज्वाला, जागृति जयति जय।
जय डाकिनि, शाकिनि, शोषिणि जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Lady of all, Bliss itself!
Victory to the powers of minuteness, greatness and lightness!
Victory to the lotus and Lotus-Eyed!
Victory to the One-Syllabled Goddess!
Victory to the embodiments of Aim and Om!
Victory to the fertile Goddess dwelling in the sacred vessel!
Victory to Her who desires lovely virtues!
Victory to the Auspicious and Desirable!
Victory to the maiden, married woman and widow!
Victory to the Immutable, both supreme and relative!
Victory to Kaushiki and Ambika!
Victory to the bearer of the skull-staff!
Victory to Her who removes pride!
Victory to Gayatri and Savitri!
Victory to divine Speech, the Fair-Limbed!
Victory to guardian of what is more secret than the secret!
Victory to Goda, who carries the lineage across!
Victory to the beautiful cowherd Goddess!
Victory to Goloka's Surabhi, filled with divinity!
Victory to the Champaka-Hued, the Skillful!
Victory to the chataka bird and Moon-Crowned!
Victory to consciousness and unconsciousness!
Victory to Her who dwells in the Vindhya mountains!
Victory to the Eldest, Best and Dearest!
Victory to flame and wakefulness!
Victory to Dakini, Shakini and the Drainer!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

जय तामसी, आसुरी जय जय।
जयति अनंगा, औषधि जय जय॥
जयति असिद्धसाधिनी जय जय।
जयति इडा, पिंगला जयति जय॥
जयति सुषुम्णा, गान्धारी जय।
जयति उग्रतारा, तारिणि जय॥
जयति एकवीरा, एका जय।
जयति कपालिनि, करालिनी जय॥
जयति कामरहिता, कामिनि जय।
जय तुरीयपदगामिनि जय जय॥
जयति ज्ञानबलक्रियाशक्ति जय।
जयति तप्तकांचनवर्णा जय॥
जयति दिव्याभरणा जय जय।
जयति दुर्गतोद्धारिणि जय जय॥
जयति दुर्गमालोका जय जय।
जयति नन्दजा, नन्दा जय जय॥
जयति पाटलावती, प्रिया जय।
जयति श्वामरी, भ्रमरी जय जय॥
जयति माधवी, मन्दा जय जय।
जयति मृगावती, महोत्पला जय॥
जयति विश्वकामा, विपुला जय।
जयति वृत्रनाशिनि, वरदे जय॥
जयति व्याप्ति, अव्याप्ति, आप्ति जय।
जयति शाम्भवी, जयति शिवा जय॥
जयति सर्गरहिता, सुमना जय।
जयति हेमवर्णा, स्फटिका जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Tamasic and demonic forms!
Victory to the Bodiless and the Medicine!
Victory to Her who accomplishes the unaccomplished!
Victory to Ida and Pingala!
Victory to Sushumna and Gandhari!
Victory to fierce Tara, the Deliverer!
Victory to the one Heroine, the One!
Victory to the skull-bearing, fearsome Goddess!
Victory to Her beyond desire and full of desire!
Victory to Her who goes to the fourth state!
Victory to the powers of knowledge, strength and action!
Victory to Her whose hue is molten gold!
Victory to Her of divine ornaments!
Victory to Her who lifts souls out of adversity!
Victory to Her whose vision is difficult to attain!
Victory to Nanda's daughter, Nanda!
Victory to the Rose-Hued and Beloved!
Victory to Shvamari and the Bee-Goddess!
Victory to Madhavi and the Gentle!
Victory to the Doe-Like and Great Lotus!
Victory to Her whose desire is universal, the Vast!
Victory to destroyer of Vritra, giver of boons!
Victory to pervasion, non-pervasion and attainment!
Victory to Shambhavi, victory to Shiva!
Victory to Her beyond creation, the Good-Minded!
Victory to the Golden-Hued and Crystal-Clear!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

जय दुरत्यया, दुर्गमगा जय।
दुर्गमात्मस्वरूपिणि जय जय॥
जय दुर्गमिति, दुर्गमता जय।
जय दुर्गापद्विनिवारिणि जय॥
जय धारणा, धारिणी जय जय।
जय धीश्वरी, वेदगर्भा जय॥
जय नन्दिता, वन्दिता जय जय।
जय निर्गुणा, निरंजिनि जय जय॥
जय प्रत्यक्षा, जय गुप्ता जय।
जय प्रवालशोभा, फलिनी जय॥
जय पातालवासिनी जय जय।
जय प्रीता, प्रियवादिनि जय जय॥
जय बहुला, विपुला, विषया जय।
जय वायसी, बिडाली जय जय॥
जय भीषणभयवारिणि जय जय।
जय भुजंग-उरभाविनि जय जय॥
जय मोदिनि, मधुमालिनि जय जय।
जय भुजंगवरशालिनि जय जय॥
जय भेरुण्डा, भिषम्बरा जय।
जय मणिद्वीपनिवासिनि जय जय॥
जय मधुमयी, मुकुन्दमोहिनि जय।
जय मधुरता, मेदिनी जय जय॥
जय मन्मथा, महाभागा जय।
जयति महामारी, महिमा जय॥
जय माण्डवी, महादेवी जय।
जय मृगनयनि, मंजुला जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Insurmountable who moves through difficult paths!
Victory to Her whose own nature is hard to fathom!
Victory to difficult knowledge and difficulty itself!
Victory to Her who wards off the calamity of adversity!
Victory to concentration and the Sustainer!
Victory to Lady of understanding, womb of the Vedas!
Victory to the Delighted and Venerated!
Victory to Her beyond qualities, the Stainless!
Victory to the Manifest and the Hidden!
Victory to Her coral beauty, the Fruitful!
Victory to Her who dwells in the netherworld!
Victory to the Pleased, who speaks lovingly!
Victory to the Abundant, Vast and field of experience!
Victory to the Crow-Formed and Cat-Formed!
Victory to Her who averts terrifying fear!
Victory to Her who moves upon a serpent's breast!
Victory to the Delighting, honey-garlanded Goddess!
Victory to Her splendid with noble serpents!
Victory to Bherunda and Bhishambara!
Victory to Her who dwells upon the Jeweled Island!
Victory to the Honey-Filled, who enchants Mukunda!
Victory to sweetness and the Earth!
Victory to Manmatha and the Greatly Blessed!
Victory to epidemic destruction and Glory!
Victory to Mandavi and Mahadevi!
Victory to the Doe-Eyed and Lovely!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

जय योगिनी, योगसिद्धा जय।
जय राक्षसी, दानवी जय जय॥
जय वत्सला, बालपोषिणि जय।
जय विश्वार्तिहारिणी जय जय॥
जय विश्वेशवन्दनीया जय।
जयति शताक्षी, शाकम्भरी जय॥
जय शुभचण्डी, शिवचण्डी जय।
जय शोभना, लोकपावनि जय॥
जय षष्ठी, मंगलचण्डी जय।
जय संगीतकलाकुशला जय॥
जय संध्या, अघनाशिनि जय जय।
जय सच्चिदानन्दरूपा जय॥
जय सर्वांगसुन्दरी जय जय।
जय सिंहिका, सत्यवादिनि जय॥
जय सौभाग्यशालिनी जय जय।
जय श्रींकारी, ह्रींकारी जय॥
जय हरप्रिया, हिमसुता जय जय।
जय हरिभक्तिप्रदायिनि जय जय॥
जय हरिप्रिया, जयति तुलसी जय।
जय हिरण्यवर्णा, हरिणी जय॥
जय क्षंकारी, क्लींकारी जय जय।
जरावर्जिता, जरा जयति जय॥
जितेन्द्रिया, इन्द्रियरूपा जय।
जिह्वा, कुटिला, जम्भिनि जय जय॥
ज्योत्स्ना, ज्योति, जया, विजया जय।
ज्वलनि, ज्वालिनी, ज्वालांगी जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Yogini, perfected in yoga!
Victory to the rakshasi and danavi forms!
Victory to the Tender Mother who nourishes children!
Victory to Her who removes the world's distress!
Victory to Her worshiped by Lord of the universe!
Victory to Hundred-Eyed Shatakshi and Shakambhari!
Victory to auspicious Chandi and benevolent Chandi!
Victory to the Beautiful, purifier of the world!
Victory to Shashthi and Mangala-Chandi!
Victory to Her skilled in the art of music!
Victory to twilight, destroyer of sin!
Victory to Her whose form is being, consciousness and bliss!
Victory to Her whose every limb is beautiful!
Victory to Simhika, speaker of truth!
Victory to Her endowed with good fortune!
Victory to the embodiments of the sacred syllables Shrim and Hlim!
Victory to Hara's beloved, daughter of the Himalaya!
Victory to Her who grants devotion to Hari!
Victory to Hari's beloved, Tulasi!
Victory to the Golden-Hued, the Doe-Like!
Victory to the embodiments of the sacred syllables Ksham and Klim!
Victory to Her untouched by age, yet old age itself!
Victory to the master of the senses, whose form is the senses!
Victory to the Tongue, the Crooked and the Paralyzer!
Victory to moonlight, light, Jaya and Vijaya!
Victory to the Burning, Flaming and Flame-Bodied!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

ज्वालामालिनि, धामनि जय जय।
ज्ञानानन्दभैरवी जय जय॥
तपनि, तापनी, महारात्रि जय।
ताटंकिनी, तुषारा जय जय॥
तीव्रा, तीव्रवेगिनी जय जय।
त्रिगुणमयी, त्रिगुणातीता जय॥
त्रिपुरसुन्दरी, ललिता जय जय।
दण्डनीति जय, समरनीति जय॥
दानवदलनि, दुष्टमर्दिनि जय।
दिव्यवसनभूषणधारिणि जय॥
दीनवत्सला, दुःखहारिणि जय।
दीना, हीनदरिद्रा जय जय॥
दुराशया, दुर्जया जयति जय।
दुर्गति, सुगति, सुरेश्वरि जय जय॥
दुर्गमध्यानभासिनी जय जय।
दुर्गमेश्वरी, दुर्गमांगी जय॥
दुर्लभमोक्षप्रदात्री जय जय।
दुर्लभसिद्धिदायिनी जय जय॥
देवदेवहरिमनभावनि जय।
देवमयी, देवेशी जय जय॥
देवयानी, दमयन्ती जय जय।
देवहूति, द्रौपदी जयति जय॥
धनजन्मा, धनदात्री जयति जय।
धनमयी, द्रविणा, द्रवा जयति जय॥
धर्ममूर्ति जय, ज्योतिर्मूर्ति जय।
धर्मसाधुदुःखभीतिहरा जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Her garlanded with flames, the radiant Abode!
Victory to Bhairavi of knowledge and bliss!
Victory to the Burning and Scorching One, the Great Night!
Victory to Her of splendid earrings, the cooling Frost!
Victory to the Intense, moving with fierce speed!
Victory to Her formed of the three qualities yet beyond them!
Victory to Tripurasundari, Lalita!
Victory to the law of punishment and strategy of battle!
Victory to the destroyer of demon hosts and crusher of the wicked!
Victory to Her who wears divine garments and ornaments!
Victory to Her tender toward the lowly, remover of sorrow!
Victory to the lowly, deprived and poor forms!
Victory to the Hard-Hearted and Unconquerable!
Victory to adversity, the good path and Lady of the gods!
Victory to Her shining in difficult meditation!
Victory to Lady of the inaccessible, whose limbs are hard to fathom!
Victory to Her who grants the rarely attained liberation!
Victory to giver of rare spiritual perfection!
Victory to Her who delights the heart of Hari, God of gods!
Victory to Her filled with divinity, Lady of the gods!
Victory to Devayani and Damayanti!
Victory to Devahuti and Draupadi!
Victory to Her born of wealth and giver of wealth!
Victory to Her filled with riches, prosperity in liquid form!
Victory to the embodiment of Dharma and embodiment of Light!
Victory to Her who removes the sorrow and fear of Dharma's holy followers!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

धूम्राक्षी, क्षीणा, पीना जय।
नवनीरदघनश्यामा जय जय॥
नवरत्नाढ्या, निरवद्या जय।
नवषड्रसाधारा जय जय॥
नानाऋतुमयी, ऋतुजननी जय।
नानाभोगविलासिनि जय जय॥
नारायणी, दिव्यनारी जय।
नित्यकिशोरवयस्का जय जय॥
निर्गन्धा, बहुगन्धा जय जय।
अगुणा, सर्वगुणाधारा जय॥
निर्दोषा, सबदोषयुता जय।
निर्वर्णा, अनेकवर्णा जय॥
निर्बीजा जय, बीजकरी जय।
निष्कलबिन्दुनादरहिता जय॥
नीलघना, सुकुल्या जय जय।
नीलांजना, प्रभामयी जय जय॥
नीलाम्बरा, नीलकमला जय।
नृत्यवाद्यरसिका, भूमा जय॥
पंचशिखा, पंचांगी जय जय।
पद्मप्रिया, पद्मस्था जय जय॥
पयस्विनी, पृथुजंघा जय जय।
परंज्योति, परप्रीति नित्य जय॥
परमतपस्विनि, प्रमिला जय जय।
परमाह्लादकारिणी जय जय॥
परमेश्वरी, पाटला जय जय।
परशृंगारवती शोभा जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Smoke-Eyed, the Emaciated and Full-Bodied!
Victory to Her dark as a dense new raincloud!
Victory to Her rich in nine jewels, beyond reproach!
Victory to the source of the nine and six flavors!
Victory to Her formed of many seasons, Mother of the seasons!
Victory to Her who delights in many enjoyments!
Victory to Narayani, the divine Woman!
Victory to Her eternally in the bloom of youth!
Victory to the Scentless and the Many-Fragrant!
Victory to Her beyond qualities, support of every virtue!
Victory to the Faultless yet joined with every fault!
Victory to the Colorless and Many-Colored!
Victory to the Seedless and maker of seeds!
Victory to Her beyond parts, point and sacred sound!
Victory to the dense blue Cloud, the lovely stream!
Victory to Her dark as collyrium, filled with radiance!
Victory to the Blue-Clad and Blue Lotus!
Victory to Her who delights in dance and music, the Infinite!
Victory to the Five-Crested and Five-Limbed!
Victory to the lover of the lotus, abiding in the lotus!
Victory to the Milk-Flowing, of mighty thighs!
Victory to the Supreme Light and eternal supreme love!
Victory to the supreme ascetic woman, Pramila!
Victory to Her who bestows the highest delight!
Victory to the Supreme Lady, the Rose-Hued!
Victory to Her adorned with transcendent beauty!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

पल्लवोदरी, प्रणवा जय जय।
प्राणवाहिनी, अलम्बुषा जय॥
पालिनि, जगसंवाहिनि जय जय।
पिंगलेश्वरी, प्रमदा जय जय॥
प्रियभाषिणी, पुरन्ध्री जय जय।
पीताम्बरा, पीतकमला जय॥
पुण्यप्रजा, पुण्यदात्री जय।
पुण्यालया, सुपुण्या जय जय॥
पुरवासिनी, पुष्कला जय जय।
पुष्पगन्धिनी, पूषा जय जय॥
पुष्पभूषणा, पुष्पप्रिया जय।
प्रेमसुगम्या, विश्वजिता जय॥
प्रौढ़ा, अप्रौढ़ा, कन्या जय।
बला, बलाका, बेला जय जय॥
बालाकिनी, बिलाहारा जय।
बाला, तरुणि, वृद्धमाता जय॥
बुद्धिमयी, अतिसरला जय जय।
ब्रह्मकला, विन्ध्येश्वरि जय जय॥
ब्रह्मस्वरूपा, विद्या जय जय।
ब्रह्माभेदस्वरूपिणि जय जय॥
भक्तहृदयतमघनहारिणि जय।
भक्तात्मा, भुवनानन्दा जय॥
भक्तानन्दकरी, वीरा जय।
भगात्मिका, भगमालिनि जय जय॥
भगस्वरूपा, भूतधात्री जय।
भगनीया, भवनस्था जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Her tender-waisted as a new leaf, the sacred Om!
Victory to the carrier of life-breath, Alambusha!
Victory to the Protector who bears the world!
Victory to Lady of the tawny channel, the Joy-Giving Woman!
Victory to Her who speaks lovingly, the accomplished Lady!
Victory to the Yellow-Clad, the Yellow Lotus!
Victory to holy progeny and giver of holiness!
Victory to the abode of merit, supremely holy!
Victory to the city-dwelling and Abundant!
Victory to Her fragrant with flowers, the Nourisher!
Victory to Her adorned with flowers, lover of flowers!
Victory to Her easily reached through love, conqueror of the universe!
Victory to the mature woman, the not-yet-mature and the maiden!
Victory to the young girl, the crane and the jasmine!
Victory to Balakini, destroyer of holes and defects!
Victory to the child, young woman and aged mother!
Victory to Her filled with wisdom and utterly simple!
Victory to the portion of Brahman, Lady of the Vindhya!
Victory to the form of Brahman, Knowledge itself!
Victory to Her whose form is nondifferent from Brahman!
Victory to Her who removes the dense darkness of devotees' hearts!
Victory to the Self of devotees, delight of the worlds!
Victory to Her who grants devotees bliss, the Heroine!
Victory to the divine generative power, garlanded with blessedness!
Victory to the form of blessed power, sustainer of beings!
Victory to the Venerable, established in existence!

ORIGINAL

Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

भद्रकर्णिका, भद्रा जय जय।
भयप्रदा, भयहारिणि जय जय॥
भवक्लेशनाशिनि, धीरा जय।
भवभयहारिणि, सुखकारिणि जय॥
भवमोचनी, भवानी जय जय।
भव्या, भाव्या, भविता जय जय॥
भस्मावृता, भाविता जय जय।
भाग्यवती, भूतेशी जय जय॥
भानुभाषिणी, मधुजिह्वा जय।
भास्करकोटिकिरणमुक्ता जय॥
भीतिहरा जय, भयंकरि जय।
भीषणशब्दोच्चारिणि जय जय॥
भूति, विभूति, विभवरूपिणि जय।
भूरिदक्षिणा, भाषा जय जय॥
भोगमयी, अतित्यागमयी जय।
भोगशक्ति जय, भोक्तृशक्ति जय॥
मत्ताननना, मादिनी जय जय।
मदनोन्मादिनि, संशोषिणि जय॥
मदोत्कटा, मुकुटेश्वरि जय जय।
मधुपा, मात्रा, मित्रा जय जय॥
मधुमालिनि, बलशालिनि जय जय।
मधुरभाषिणी, घोररवा जय॥
मधुररसमयी, मुद्रा जय जय।
मनरूपा जय, मनोरमा जय॥
मनहरमधुरनिनादिनि जय जय।
मन्दस्मिता, अट्टहासिनि जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Bhadra of auspicious ears!
Victory to giver and remover of fear!
Victory to the steadfast destroyer of worldly affliction!
Victory to Her who removes the fear of becoming and brings happiness!
Victory to the liberator from becoming, Bhavani!
Victory to the Glorious, Contemplated and Future!
Victory to Her covered in ash and inwardly contemplated!
Victory to the Fortunate, Lady of beings!
Victory to Her who speaks with solar brilliance, honey-tongued!
Victory to Her liberated into the rays of millions of suns!
Victory to remover of fear and the Terrifying!
Victory to Her who utters dreadful sounds!
Victory to prosperity, divine glory and the form of abundance!
Victory to Her of generous gifts, Language itself!
Victory to Her filled with enjoyment and filled with supreme renunciation!
Victory to the power of experience and power of the experiencer!
Victory to the intoxicated-faced and maddening Goddess!
Victory to Her who intoxicates Love himself and dries all away!
Victory to the intensely ecstatic, Lady of crowns!
Victory to the honey-drinker, Measure and Friend!
Victory to the honey-garlanded, mighty Goddess!
Victory to the sweet-speaking and terrible-voiced!
Victory to Her filled with sweet rasa, the sacred Gesture!
Victory to the form of mind, the Enchanting!
Victory to Her whose sweet sound captivates the mind!
Victory to the Gently Smiling and Loudly Laughing!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

महासिद्धि जय, सत्यवाक् जय।
महिषासुरमर्दिनि माँ जय जय॥
मुग्धा, मधुरालापिनि जय जय।
मुण्डमालिनी, चामुण्डा जय॥
मूलप्रकृति, अनादि जयति जय।
मूलाधारा, प्रकृतिमयी जय॥
मृदुअंगी, वज्रांगी जय जय।
मृदुमंजीरपदा, रुचिरा जय॥
मृदुला, महामानवी जय जय।
मेघमालिनी, मैथिली जय जय॥
युद्धनिवारिणि, निःशस्त्रा जय।
योगक्षेमसुवाहिनि जय जय॥
योगशक्ति जय, भोगशक्ति जय।
रक्तबीजनाशिनि माँ जय जय॥
रक्ताम्बरा, रक्तदन्ता जय।
रक्ताम्बुजासना, रक्ता जय॥
रक्ताशना, रक्तवर्णा जय।
रजनी, अमा, पूर्णिमा जय जय॥
रतिप्रिया, रतिकरी, रीति जय।
रत्नवती, नरमुण्डप्रिया जय॥
रमाप्रकटकारिणि, राधा जय।
रमास्वरूपिणि, रमाप्रिया जय॥
रत्नोल्लसत्कुण्डला जय जय।
रुद्रचन्द्रिका, घोरचण्डी जय॥
रुद्रसुन्दरी, रतिप्रिया जय।
रुद्राणी, रम्भा, रमणा जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the great Perfection, whose word is truth!
Victory to Mother, slayer of Mahishasura!
Victory to the Innocent and sweet-speaking!
Victory to the skull-garlanded Chamunda!
Victory to primordial Nature, the Beginningless!
Victory to the root Support, filled with Nature!
Victory to Her of tender limbs and adamantine limbs!
Victory to Her whose feet wear soft anklets, the Lovely!
Victory to the Gentle, the Great Woman!
Victory to the cloud-garlanded Maithili!
Victory to Her who prevents war and bears no weapon!
Victory to Her who carries well-being and security!
Victory to the power of yoga and power of enjoyment!
Victory to Mother, destroyer of Raktabija!
Victory to the Red-Clad and Red-Toothed!
Victory to Her seated on a red lotus, the Red Goddess!
Victory to Her who consumes blood, the Red-Hued!
Victory to night, new-moon night and full-moon night!
Victory to the lover and giver of delight, the sacred way!
Victory to the Jeweled One, lover of severed heads!
Victory to Radha, who manifests Rama and prosperity!
Victory to the form of Rama, beloved of Rama!
Victory to Her whose earrings blaze with jewels!
Victory to Rudra's moonlight, the terrible Chandi!
Victory to Rudra's beautiful beloved, lover of delight!
Victory to Rudrani, Rambha and the Delightful!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

रौद्रमुखी, विधुमुखी जयति जय।
लक्ष्यालक्ष्यस्वरूपा जय जय॥
ललिताम्बा, लीला, लतिका जय।
लीलावती, प्रेमललिता जय॥
विकटाक्षा, कपाटिका जय जय।
विकटानना, सुधाननी जय जय॥
विद्यापरा, महावाणी जय।
विद्युल्लता, कनकलतिका जय॥
विध्वंसिनि, जगपालिनि जय जय।
बिन्दुनादरूपिणी, कला जय॥
बिन्दुमालिनी, पराशक्ति जय।
विमला, उत्कर्षिणि, वामा जय॥
विमुखा, सुमुखा, कुमुखा जय जय।
विश्वमूर्ति, विश्वेश्वरि जय जय॥
विश्वप्राज्ञतैजसरूपा जय।
विश्वेश्वरी, विश्वजननी जय॥
विष्णुस्वरूपा, वसुन्धरा जय।
वेदमूर्ति जय, ज्ञानमूर्ति जय॥
शंखिनि, चक्रिणि, वज्रिणि जय जय।
शबलब्रह्मरूपिणि, अमरा जय॥
शब्दमयी, शब्दातीता जय।
शर्वाणी, ब्रजरानी जय जय॥
शशिशेखरा, शशांकमुखी जय।
शस्त्रधारिणी, रणांगिणी जय॥
शालग्रामप्रिया, शान्ता जय।
शास्त्रमयी, सवस्त्रमयी जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the Fierce-Faced and Moon-Faced!
Victory to Her whose form is both perceptible and imperceptible!
Victory to Lalitamba, divine Play and the Tender Vine!
Victory to Lilavati, Lalita of love!
Victory to the Formidable-Eyed, the Door-Keeper!
Victory to the Fearsome-Faced, nectar-mouthed!
Victory to supreme Knowledge, the great Voice!
Victory to the lightning vine and golden creeper!
Victory to the Destroyer and protector of the world!
Victory to Her whose form is point and sound, the divine Digit!
Victory to the point-garlanded Supreme Shakti!
Victory to the Stainless, Uplifting and Lovely!
Victory to the Averted, Beautiful-Faced and Harsh-Faced!
Victory to the universal Form, Lady of the universe!
Victory to the forms of waking, deep knowing and luminosity!
Victory to Lady and Mother of the universe!
Victory to Her in Vishnu's form, the Earth!
Victory to the embodiment of the Vedas and Knowledge!
Victory to the conch-bearer, discus-bearer and thunderbolt-bearer!
Victory to the variegated form of Brahman, the Immortal!
Victory to Her filled with sound yet beyond sound!
Victory to Sharvani, Queen of Vraja!
Victory to the Moon-Crowned and Moon-Faced!
Victory to the weapon-bearing warrior Goddess!
Victory to the lover of Shalagrama, the Peaceful!
Victory to Her formed of shastra and clothed in every garment!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

शुम्भनिशुम्भविघातिनि जय जय।
शुद्धसत्त्वरूपा माता जय॥
शोभावती, शुभाचारा जय।
षट्चक्रा, कुण्डलिनी जय जय॥
संवित्, चिति, नित्यानन्दा जय।
सकलकलुषकलिकालहरा जय॥
सत्चित्सुखस्वरूपिणी जय जय।
सत्यवादिनी, सन्मार्गा जय॥
सत्या, सत्याधारा जय जय।
सत्ता, सत्यानन्दमयी जय॥
सर्गस्थिता, सर्गरूपा जय।
सर्वज्ञा, सर्वातीता जय॥
सर्वतापहारिणि जय माँ जय।
सर्वमंगला, मनसा जय जय॥
सर्वबीजस्वरूपिणि जय जय।
सर्वसुमंगलरूपिणि जय जय॥
सर्वासुरनाशिनि, सत्या जय।
सर्वाह्लादनकारिणि जय जय॥
सर्वेश्वरी, सर्वजननी जय।
सर्वेश्वरप्रिय, शरभा जय॥
सामनीति जय, दामनीति जय।
साम्यावस्थात्मिका जयति जय॥
हंसवाहिनी, ह्रीरूपा जय।
हस्तिजिह्विका, प्राणवहा जय॥
हिंसाक्रोधवर्जिता जय जय।
अतिविशुद्धअनुरागमना जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the destroyer of Shumbha and Nishumbha!
Victory to Mother whose form is pure sattva!
Victory to the Splendid, of auspicious conduct!
Victory to the six subtle centers, Kundalini!
Victory to Consciousness, Awareness and eternal Bliss!
Victory to Her who removes every impurity of the age of Kali!
Victory to Her whose form is being, consciousness and happiness!
Victory to the truth-speaking Goddess, the right path!
Victory to the True, support of truth!
Victory to Existence, filled with the bliss of truth!
Victory to Her established in creation, whose form is creation!
Victory to the all-knowing, beyond everything!
Victory to Mother who removes every torment!
Victory to the All-Auspicious, born of mind!
Victory to Her whose form is every seed!
Victory to Her whose form is all blessedness!
Victory to the True Goddess who destroys every demon!
Victory to Her who brings delight to all!
Victory to Lady and Mother of all!
Victory to the beloved of Lord of all, Sharabha!
Victory to conciliation and the policy of gifts!
Victory to Her whose essence is the state of equilibrium!
Victory to the swan-riding Goddess, embodiment of holy modesty!
Victory to the subtle channel Hastijihvika, carrier of life-breath!
Victory to Her free from violence and anger!
Victory to Her mind of utterly pure love!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

कल्पद्रुमा, कुरंगाक्षी जय।
कारुण्यामृताम्बुधि जय जय॥
कुंजविहारिणि देवी जय जय।
कुन्दकुसुमदन्ता, गोपी जय॥
कृष्णोरस्थलवासिनि जय जय।
कृष्णजीवनाधारा जय जय॥
कृष्णप्रिया, कृष्णकान्ता जय।
कृष्णप्रेमकलंकिनि जय जय॥
कृष्णप्रेमतरंगिणि जय जय।
कृष्णप्रेमप्रदायिनि जय जय॥
कृष्णप्रेमरूपिणि, मत्ता जय।
कृष्णप्रेमसागरसफरी जय॥
कृष्णवन्दिता, कृष्णमयी जय।
कृष्णवक्षनित्यशायिनि जय जय॥
कृष्णानन्दप्रकाशिनि जय जय।
कृष्णाराध्या, कृष्णमुखी जय॥
कृष्णाह्लादिनि, कृष्णप्रिया जय।
कृष्णोन्मादिनि देवी जय जय॥
गुणसागरी, नागरी जय जय।
गोपीउन्मादिनि, मादिनि जय॥
गोपिकायव्यूहरूपा जय।
जय आह्लादिनि, संधिनि जय जय॥
जय कलिकलुषविनाशिनि जय जय।
जय कीर्तिदाभानुनन्दिनि जय॥
जय गोकुलानन्ददायिनि जय।
जय गोपालवल्लभा जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the wish-fulfilling tree, Doe-Eyed!
Victory to the ocean of compassion's nectar!
Victory to Devi who sports in the forest bowers!
Victory to the cowherd maiden whose teeth are jasmine buds!
Victory to Her who dwells upon Krishna's chest!
Victory to the support of Krishna's very life!
Victory to Krishna's beloved and dearest consort!
Victory to Her marked by Krishna's love!
Victory to the flowing waves of Krishna-love!
Victory to Her who bestows Krishna-love!
Victory to Her whose form is Krishna-love, intoxicated by it!
Victory to the little fish in the ocean of Krishna-love!
Victory to Her worshiped by Krishna, filled with Krishna!
Victory to Her who rests forever upon Krishna's breast!
Victory to Her who reveals Krishna's bliss!
Victory to Her worshiped by Krishna, whose face turns toward Krishna!
Victory to Krishna's delight-giving potency, Krishna's beloved!
Victory to Devi mad with Krishna!
Victory to the ocean of virtues, the cultured heroine!
Victory to Her who drives the gopis mad, the Intoxicating!
Victory to Her whose form is the full array of the gopis' bodies!
Victory to the delighting and uniting powers!
Victory to destroyer of Kali's impurity!
Victory to daughter of Kirtida and Bhanu!
Victory to Her who gives bliss to Gokula!
Victory to Gopala's beloved!

ORIGINAL

Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

जय चन्द्रावलि, ललिनी जय जय।
जयति कामरहिता, रामा जय॥
जयति विशाखा, शीला जय जय।
जयति श्याममोहिनि, श्यामा जय॥
जय ललिता, नलिनाक्षी जय जय।
जय रससुधा, सुशीला जय जय॥
जय कृष्णांगरता देवी जय।
दिव्यरूपसम्पन्ना जय जय॥
दुर्लभमहाभावरूपा जय।
नागरमनमोहिनी जय जय॥
नित्यकृष्णसंजीवनि जय जय।
नित्यनिकुंजेश्वरि, पूर्णा जय॥
प्रणयरागानुरागमयी जय।
फुल्लपंकजानना जयति जय॥
प्रियवियोगमनभग्ना जय जय।
श्यामसुधारसमग्ना जय जय॥
भुक्तिमुक्तिश्रमभंगिनि जय जय।
भुक्तिमुक्तिसम्पादिनि जय जय॥
भुजमृणालिका, शुभा जयति जय।
मदनमोहिनी, मुख्या जय जय॥
मन्मथमन्मथमनमोहनि जय।
जय मुकुन्दमधुमाधुर्या जय॥
मुकुरंजिनी, मानिनि जय जय।
मुखरा, मौना, मानवती जय॥
जय रंगिणि, रसवृन्दा जय जय।
रसदायिनी, रसमयी जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to Chandravali and Lalini!
Victory to Her free from desire, Rama!
Victory to Vishakha and Shila!
Victory to Shyama, enchantress of Shyama!
Victory to Lalita, the Lotus-Eyed!
Victory to the nectar of rasa, the Virtuous!
Victory to Devi absorbed in Krishna's limbs!
Victory to Her endowed with a divine form!
Victory to the rare embodiment of mahabhava!
Victory to Her who captivates the refined Lover's heart!
Victory to Her who eternally restores Krishna to life!
Victory to the eternal Lady of the forest bowers, the Complete!
Victory to Her filled with intimate love, passion and deep attachment!
Victory to Her whose face is a blossoming lotus!
Victory to Her whose heart breaks in separation from Her beloved!
Victory to Her immersed in the nectar of Shyama's rasa!
Victory to Her who ends weariness with enjoyment and liberation!
Victory to Her who grants enjoyment and liberation!
Victory to Her whose arms are lotus stalks, the Auspicious!
Victory to the enchantress of Cupid, the Foremost!
Victory to Her who enchants the mind of Him who bewilders Cupid!
Victory to Mukunda's honeyed sweetness!
Victory to the mirror-delighting, lovingly proud heroine!
Victory to the Outspoken, Silent and Dignified!
Victory to the Colorful, host of rasas!
Victory to giver of rasa, filled with rasa!

ORIGINAL Sanskrit and Hindi names in Devanāgarī

[९१६, क्रमशः]

रसमंजरी, रसज्ञा जय जय।
रासमण्डलाध्यक्षा जय जय॥
रासरसोन्मादी, रसिका जय।
रासविलासिनि, रासेश्वरि जय॥
रासोल्लासप्रमत्ता जय जय।
लावण्यामृतरसनिधि जय जय॥
लीलामयी, लीलारंगी जय।
लोलाक्षी, ललितांगी जय जय॥
वंशीवाद्यप्रिया देवी जय।
विश्वविमोहिनि, मुनिमोहनि जय॥
ब्रजरसभावराज्यभूपा जय।
ब्रजलक्ष्मी, वल्लवी जयति जय॥
ब्रजेन्दिरा, विद्युद्गौरी जय।
श्रीब्रजेन्द्रसुतप्रिया जयति जय॥
श्यामप्रीतिसंलग्ना जय जय।
श्यामामृतरसमग्ना जय जय॥
हरिउल्लासिनि, हरिस्मृतिमयी जय।
हरिहियहारिणि, हरिरतिमयी जय॥
गंगा, यमुना, सरस्वती जय।
कृष्णा, सरयू, देविका जय जय॥
अलकनन्दिनी, अमला जय जय।
जय कौशिकी, चन्द्रभागा जय॥
जय गण्डकी, तापिनी जय जय।
जयति गोमती, गोदावरी जय॥
जयति वितस्ता, साबरमती जय।
जयति विपाशा, तोया जय जय॥

ENGLISH TRANSLATION

[916, continued]

Victory to the cluster of rasa, knower of rasa!
Victory to presiding Lady of the rasa circle!
Victory to Her intoxicated by rasa's ecstasy, the Rasika!
Victory to Her who sports in rasa, Lady of the rasa dance!
Victory to Her maddened by the rasa celebration!
Victory to the treasury of beauty's nectar-rasa!
Victory to Her filled with divine play and colored by it!
Victory to the Restless-Eyed, lovely-limbed!
Victory to Devi who loves the flute's music!
Victory to the enchantress of the universe and sages!
Victory to the Queen of Vraja's realm of rasa and bhava!
Victory to Vraja's Lakshmi, the cowherd maiden!
Victory to Vraja's Indira, fair as lightning!
Victory to the beloved of Shri Vrajendra's son!
Victory to Her wholly joined to love for Shyama!
Victory to Her immersed in Shyama's nectar-rasa!
Victory to Her who delights Hari, filled with remembrance of Hari!
Victory to Her who steals Hari's heart, filled with love for Hari!
Victory to Ganga, Yamuna and Sarasvati!
Victory to Krishna, Sarayu and Devika!
Victory to Alakananda, the Stainless!
Victory to Kaushiki and Chandrabhaga!
Victory to Gandaki and Tapini!
Victory to Gomati and Godavari!
Victory to Vitasta and Sabarmati!
Victory to Vipasha and the sacred Waters!

ORIGINAL Hindi

[९१६, क्रमशः]

जय शतद्रु, कावेरी जय जय।
वेत्रवती, नर्मदा जयति जय॥
स्नेहमयी, सौम्या मैया जय।
जय जननी, जय-जयति जयति जय॥

[९१७] बटुक भैरव

(राग गोरख कल्याण - तीन ताल)

कालमेघश्यामल तनु शोभित, मुद्रा वरद-अभय सुन्दर।
सुधाकलश, पाशांकुश, फणि, माला, डमरूसे संयुत कर॥
पीतवस्त्र, रत्नोज्ज्वल भूषण, स्वर्णरत्नकरधनी मनहर।
भाल त्रिपुण्ड्र सुशोभित, भैरव-बटुक सदा सेवकहितकर॥

[९१८] भगवान् सूर्य नारायणकी जय

(राग सिंदूरा - ताल मूल)

आदिदेव, आदित्य, दिवाकर, विभु, तमिस्त्रहर।
तपन, भानु, भास्कर, ज्योतिर्मय, विष्णु, विभाकर॥
शंखचक्रधर, रत्नहार-केयूर-मुकुटधर।
लोकचक्षु, लोकेश, दुःख-दारिद्र्य-कष्टहर॥
सविता देव अनादि, सृष्टिजीवनपालनपर।
पापतापहर, मंगलकर, मंगलविग्रहवर॥
महातेज, मार्तण्ड, मनोहर, महारोगहर।
जयति सूर्य नारायण, जय-जय सर्वसुखाकर॥

ENGLISH TRANSLATION

[916, continued]

Victory to Shatadru and Kaveri!
Victory to Vetravati and Narmada!
Victory to the affectionate, gentle Mother!
Victory to the Mother, victory, victory!

[917] Batuka Bhairava

(Raga Gorakha Kalyana - Tintala)

His body shines dark as a raincloud, and His lovely gestures grant boons and fearlessness.
His hands bear a nectar pot, noose and goad, serpent, rosary and damaru.
He wears yellow garments, jewel-bright ornaments and an enchanting golden jeweled girdle.
The three sacred ash-lines adorn His brow; Batuka Bhairava forever benefits His servants.

[918] Victory to Bhagavan Surya Narayana

(Raga Sindura - Tala Mula)

Primal God, Aditya, maker of day, all-pervading destroyer of darkness;
Scorcher, Sun, Light-Maker, filled with radiance, Vishnu, giver of light;
bearer of conch and discus, jeweled necklace, armlets and crown;
eye and Lord of the world, remover of sorrow, poverty and distress.
Beginningless Savita Deva is devoted to sustaining the life of creation,
remover of sin and torment, bringer and supreme embodiment of auspiciousness.
Greatly radiant Martanda, enchanting remover of grave disease,
victory to Surya Narayana, source of every happiness!

ORIGINAL Hindi

[९१९] आरती - श्रीजगदीश्वर हरि

(आरती - ताल कहरवा)

जय जगदीश हरे, प्रभु! जय जगदीश हरे।
मायातीत, महेश्वर, मन-वच-बुद्धि परे॥ टेक॥

आदि, अनादि, अगोचर, अविचल, अविनाशी।
अतुल, अनन्त, अनामय, अमित शक्तिराशी॥ १॥ जय०

अमल, अकल, अज, अक्षय, अव्यय, अविकारी।
सत्-चित्-सुखमय, सुन्दर, शिव, सत्ताधारी॥ २॥ जय०

विधि, हरि, शंकर, गणपति, सूर्य, शक्तिरूपा।
विश्व-चराचर तुमहीं, तुमहीं जगभूपा॥ ३॥ जय०

माता-पिता-पितामह-स्वामी-सुहृद भर्ता।
विश्वोत्पादक-पालक रक्षक संहर्ता॥ ४॥ जय०

साक्षी, शरण, सखा, प्रिय, प्रियतम, पूर्ण प्रभो।
केवल, काल, कलानिधि, कालातीत विभो॥ ५॥ जय०

राम-कृष्ण, करुणामय, प्रेमामृतसागर।
मनमोहन, मुरलीधर, नितनव नटनागर॥ ६॥ जय०

सब विधि हीन, मलिन मति, हम अति पातकिजन।
प्रभुपदविमुख अभागी, कलिकलुषित तन-मन॥ ७॥ जय०

आश्रयदान दयार्णव! हम सबको दीजे।
पापताप हर हरि! सब, निजजन कर लीजे॥ ८॥ जय०

ENGLISH TRANSLATION

[919] Arati to Shri Jagadishvara Hari

(Arati - Tala Kaharava)

Victory to Lord of the universe, O Lord! Victory to Lord of the universe!
Beyond Maya, the Great Lord, beyond mind, speech and intellect. (Refrain)

You are the beginning and beginningless, imperceptible, unwavering and imperishable;
incomparable, infinite, free from affliction, a treasury of immeasurable power. (1)

Stainless, partless, unborn, undecaying, inexhaustible and changeless;
filled with being, consciousness and happiness, beautiful, auspicious, bearer of existence. (2)

You are Brahma, Hari, Shankara, Ganapati, Surya and the form of Shakti.
You are the entire moving and unmoving universe; You are the world's sovereign. (3)

You are mother, father, grandsire, master, friend and sustainer;
producer, nourisher, protector and dissolver of the universe. (4)

Witness, refuge, companion, beloved, dearest and perfect Lord;
the Absolute, Time, treasury of all arts, all-pervading and beyond Time. (5)

Rama and Krishna, filled with compassion, ocean of love's nectar;
Manamohana, flute-bearer and ever-new master of divine dance. (6)

We are deficient in every way, impure in mind and deeply sinful,
unfortunate and turned from the Lord's feet, body and mind polluted by Kali's age. (7)

O ocean of mercy, give refuge to us all.
Hari, remove every sin and torment and make us Your own. (8)

ORIGINAL Hindi

[९२०] आरती - श्रीनृसिंह भगवान्

(राग कान्हरा - ताल कहरवा)

आरति भक्तकल्पतरु हरि की।
दनुजदर्पहर नरकेसरि की॥

रूप भयानक स्तम्भविदारी,
असुर हिरण्यकशिपुसंहारी,
भक्तहेतु अद्भुत तनुधारी,
सुरवन्दित प्रभु सर्वोपरि की॥

मंगलमय सब मंगलकारी,
शरणागतवत्सल भयहारी,
सौम्यरूप जनहृदयविहारी,
अघतरुमूलोत्पाटक हरि की॥

अखिलविश्वशोधक मलहारी,
जन प्रह्लादसुहृद सुखकारी,
जयति जयति जय-जय दैत्यारी,
चिदानन्दमय तमहर हरि की॥

[९२१] आरती - भगवान् शंकर

(राग देश - ताल कहरवा)

आरति परम साम्बशंकर की।
सत्य सनातन शिव शुभकर की॥

आदि, अनादि, अनन्त, अनामय।
अज, अविनाशी, अकल, कलामय।
सर्वरहित नित सर्वउरालय।
मस्तक सुरसरिधर शशिधर की।
आरति परम साम्बशंकर की॥

ENGLISH TRANSLATION

[920] Arati to Bhagavan Shri Narasimha

(Raga Kanhara - Tala Kaharava)

Arati to Hari, wish-fulfilling tree of devotees,
to the Man-Lion who crushes the pride of demons.

His form is fearsome, tearing open the pillar;
He destroys the demon Hiranyakashipu.
For His devotee's sake He assumes this wondrous body,
the supreme Lord worshiped by the gods.

Filled with auspiciousness, He brings every blessing.
Tender toward those who take refuge, He removes fear.
In His gentle form He sports within people's hearts;
Hari uproots the very tree of sin.

He purifies the entire universe and removes its stain.
Friend of Prahlada, He brings happiness.
Victory, victory to the enemy of demons,
Hari filled with consciousness and bliss, destroyer of darkness.

[921] Arati to Bhagavan Shankara

(Raga Desha - Tala Kaharava)

Arati to supreme Samba Shankara,
the true, eternal, auspicious giver of good.

Beginning and beginningless, infinite and free from affliction;
unborn, imperishable, partless yet filled with every art;
free from everything yet eternally dwelling in every heart;
upon His head He bears the Ganga and the moon.
Arati to supreme Samba Shankara.

ORIGINAL Hindi

[९२१, क्रमशः]

कर्ता, भर्ता, जगसंहारी।
ब्रह्मा, विष्णु, रुद्र तनुधारी।
सर्वविकाररूप अविकारी।
अगजगपालक प्रलयंकर की।
आरति परम साम्बशंकर की॥

विश्वातीत विश्वगत स्वामी।
द्रष्टा साक्षी अन्तर्यामी।
कामकाल सब जगहितकामी।
अनघस्वरूप सकल अघहर की।
आरति परम साम्बशंकर की॥

मुनिमनहरण मधुर शुचि सुन्दर।
अति कमनीय रूप सुषमावर।
दिव्याम्बर रत्नाभूषणधर।
सर्वनयनमनहर सुखकर की।
आरति परम साम्बशंकर की॥

विकट कराल पंचमुखधारी।
मुण्डमाल विषधर भयकारी।
हाथ कपाल श्मशानविहारी।
वेष अमंगल मंगलकर की।
आरति परम साम्बशंकर की॥

भोगी, योगी, ध्यानी, ज्ञानी।
जगअभिमानाधार अमानी।
आशुतोष अति औढरदानी।
दैन्य-दुरित-दुर्गतिहर हर की।
आरति परम साम्बशंकर की॥

ENGLISH TRANSLATION

[921, continued]

Creator, Sustainer and destroyer of the world,
He assumes the bodies of Brahma, Vishnu and Rudra.
Changeless, though every transformation is His form,
He preserves the moving and unmoving world and brings dissolution.
Arati to supreme Samba Shankara.

Beyond the universe yet present throughout it, He is its Lord,
seer, witness and indwelling ruler.
He is desire and death, yet desires the welfare of all.
His form is sinless and He removes every sin.
Arati to supreme Samba Shankara.

Sweet, pure and beautiful, He captivates sages' minds.
His exceedingly lovely form is beauty's highest excellence.
He wears divine garments and jeweled ornaments,
delighting and bringing happiness to every eye and heart.
Arati to supreme Samba Shankara.

Formidable and fearsome, He bears five faces.
His garland of heads and venomous serpents inspire awe.
Holding a skull in His hand, He wanders the cremation ground.
His outwardly inauspicious appearance brings auspiciousness.
Arati to supreme Samba Shankara.

Enjoyer, yogi, meditator and knower,
support of the world's sense of self yet free from pride,
Ashutosha, the supremely open-handed giver,
Hara removes helplessness, sin and misfortune.
Arati to supreme Samba Shankara.

ORIGINAL Hindi

[९२२] आरती - भगवान् महादेव

(आरती ध्वनि - ताल कहरवा)

हर हर हर महादेव!
सत्य, सनातन, सुन्दर, शिव! सबके स्वामी।
अविकारी, अविनाशी, अज, अन्तर्यामी॥ १॥ हर हर०॥

आदि, अनन्त, अनामय, अकल, कलाधारी।
अमल, अरूप, अगोचर, अविचल, अघहारी॥ २॥ हर हर०॥

ब्रह्मा, विष्णु, महेश्वर, तुम त्रिमूर्तिधारी।
कर्ता, भर्ता, धर्ता, तुम ही संहारी॥ ३॥ हर हर०॥

रक्षक, भक्षक, प्रेरक, प्रिय औढरदानी।
साक्षी, परम अकर्ता, कर्ता, अभिमानी॥ ४॥ हर हर०॥

मणिमय भवननिवासी, अतिभोगी, रागी।
सदा श्मशानविहारी, योगी, वैरागी॥ ५॥ हर हर०॥

छाल-कपाल, गरलगल, मुण्डमाल, व्याली।
चिताभस्मतन, त्रिनयन, अयन महाकाली॥ ६॥ हर हर०॥

प्रेत-पिशाचसुसेवित, पीत जटाधारी।
विवसन विकटरूपधर रुद्र प्रलयकारी॥ ७॥ हर हर०॥

शुक्ल, सौम्य, सुरसरिधर, शशिधर, सुखकारी।
अति कमनीय, शान्तिकर, शिव मुनिमनहारी॥ ८॥ हर हर०॥

निर्गुण, सगुण, निरंजन, जगमय, नित्य प्रभो।
कालरूप केवल हर! कालातीत विभो॥ ९॥ हर हर०॥

सत्, चित्, आनन्द, रसमय, करुणामय धाता।
प्रेमसुधानिधि, प्रियतम, अखिलविश्वत्राता॥ १०॥ हर हर०॥

हम अतिदीन, दयामय! चरणशरण दीजै।
सब विधि निर्मल मति कर अपना करि लीजै॥ ११॥ हर हर०॥

ENGLISH TRANSLATION

[922] Arati to Bhagavan Mahadeva

(Arati melody - Tala Kaharava)

Hara, Hara, Hara Mahadeva!
True, eternal and beautiful Shiva, Lord of all,
changeless, imperishable, unborn and indwelling ruler. (1)

Beginning, infinite, free from affliction, partless yet bearing every art;
stainless, formless, imperceptible, unwavering destroyer of sin. (2)

You are Brahma, Vishnu and Maheshvara, bearing the three divine forms.
You are creator, sustainer, supporter and destroyer. (3)

Protector, consumer and inspirer, beloved open-handed giver;
witness, supreme non-doer, doer and source of self-awareness. (4)

Dwelling in jeweled mansions, the great enjoyer full of passion;
ever roaming the cremation ground, yogi and renunciant. (5)

Bark and skull, poison in His throat, garland of heads and serpents;
His body bears funeral ash, He has three eyes, and Mahakali is His dwelling. (6)

Well served by ghosts and spirits, tawny-matted-haired,
the unclad Rudra assumes a formidable form and brings dissolution. (7)

White, gentle, bearer of the Ganga and moon, giver of happiness,
exceedingly lovely, peace-giving Shiva who captivates sages' minds. (8)

Beyond qualities yet bearing qualities, stainless, pervading the world, eternal Lord;
Hara, the Absolute in the form of Time, all-pervading and beyond Time. (9)

Being, consciousness and bliss, filled with rasa, compassionate Ordainer;
treasury of love's nectar, dearest Beloved, savior of the entire universe. (10)

O Compassionate One, we are utterly wretched; grant us refuge at Your feet.
Make our understanding pure in every way and accept us as Your own. (11)

ORIGINAL Hindi

[९२३] आरती - भगवान् श्रीगणेशजी

(आरती ध्वनि)

आरति गजवदन विनायक की।
सुरमुनिपूजित गणनायक की॥ टेक॥

एकदन्त, शशिभाल, गजानन,
विघ्नविनाशक, शुभगुणकानन,
शिवसुत, वन्द्यमान चतुरानन,
दुःखविनाशक सुखदायक की॥

ऋद्धिसिद्धिस्वामी, समर्थ अति,
विमलबुद्धिदाता, सुविमलमति,
अघवनदहन, अमल अविगतगति,
विद्या-विनय-विभवदायक की॥

पिंगलनयन, विशाल शुण्डधर,
धूम्रवर्ण, शुचि वज्रांकुशकर,
लम्बोदर बाधाविपत्तिहर,
सुरवन्दित सब विधि लायक की॥

[९२४] आरती श्रीदुर्गाजी

(आरती ध्वनि)

जगजननी जय! जय! माँ! जगजननी जय! जय!
भयहारिणि, भवतारिणि, भवभामिनि जय जय॥ टेक॥

तू ही सत्-चित्-सुखमय शुद्ध ब्रह्मरूपा।
सत्य सनातन सुन्दर परशिव सुरभूपा॥ १॥

आदि, अनादि, अनामय, अविचल, अविनाशी।
अमल, अनन्त, अगोचर, अज, आनन्दराशी॥ २॥

अविकारी, अघहारी, अकल, कलाधारी।
कर्ता विधि, भर्ता हरि, हर संहारकारी॥ ३॥

ENGLISH TRANSLATION

[923] Arati to Bhagavan Shri Ganesha

(Arati melody)

Arati to elephant-faced Vinayaka,
leader of the hosts worshiped by gods and sages. (Refrain)

Single-tusked, moon upon His brow, elephant-faced,
destroyer of obstacles and forest of auspicious qualities,
son of Shiva, worshiped by four-faced Brahma,
destroyer of sorrow and giver of happiness.

Lord of Riddhi and Siddhi, supremely capable,
giver of stainless understanding, Himself perfectly pure-minded,
fire consuming the forest of sin, stainless and of incomprehensible course,
giver of knowledge, humility and prosperity.

Tawny-eyed, bearing a mighty trunk,
smoke-hued, pure, holding thunderbolt and goad,
Lambodara, remover of obstacles and calamities,
worshiped by the gods and worthy in every way.

[924] Arati to Shri Durga

(Arati melody)

Victory, victory to Mother of the universe! O Mother, victory, victory!
Remover of fear, savior from becoming, beloved of Bhava, victory! (Refrain)

You alone are the pure form of Brahman, filled with being, consciousness and happiness;
true, eternal and beautiful Supreme Shiva, sovereign of the gods. (1)

Beginning and beginningless, free from affliction, unwavering and imperishable;
stainless, infinite, imperceptible, unborn treasury of bliss. (2)

Changeless, destroyer of sin, partless yet bearer of every art;
as Brahma You create, as Hari You sustain and as Hara You destroy. (3)

ORIGINAL Hindi

[९२४, क्रमशः]

तू विधिवधू, रमा, तू उमा, महामाया।
मूलप्रकृति, विद्या तू, तू जननी, जाया॥ ४॥

राम, कृष्ण तू, सीता, व्रजरानी राधा।
तू वाञ्छाकल्पद्रुम, हारिणि सब बाधा॥ ५॥

दशविद्या, नवदुर्गा, नाना शस्त्रकरा।
अष्टमातृका, योगिनि, नवनवरूपधरा॥ ६॥

तू परधामनिवासिनि, महाविलासिनि तू।
तू ही श्मशानविहारिणि, ताण्डवलासिनि तू॥ ७॥

सुरमुनिमोहिनि, सौम्या, तू शोभाधारा।
विवसन विकटस्वरूपा, प्रलयमयी धारा॥ ८॥

तू ही स्नेहसुधामयी, तू अतिगरलमना।
रत्नविभूषित तू ही, तू ही अस्थितना॥ ९॥

मूलाधारनिवासिनि, इहपरसिद्धिप्रदे।
कालातीता काली, कमला तू वरदे॥ १०॥

शक्ति शक्तिधर तू ही, नित्य अभेदमयी।
भेदप्रदर्शिनि वाणी विमले! वेदत्रयी॥ ११॥

हम अतिदीन दुःखी माँ! विपत्जाल घेरे।
हैं कपूत अति कपटी, पर बालक तेरे॥ १२॥

निज स्वभाववश जननी! दयादृष्टि कीजै।
करुणा कर करुणामयि! चरणशरण दीजै॥ १३॥

[९२५] आरती श्रीगायत्रीजी

(आरती - ताल कहरवा)

आरति श्रीगायत्रीजी की।
स्मितवदना सावित्रीजी की॥

> यज्ञप्रिया, यज्ञमयी वाणी।
> लक्ष्मी, वेदजननि, ब्रह्माणी।
> वृषभासना, रुचिर रुद्राणी।

ENGLISH TRANSLATION

[924, continued]

You are Brahma's bride, Rama, Uma and Mahamaya;
primordial Nature, sacred Knowledge, Mother and Wife. (4)

You are Rama, Krishna, Sita and Radha, Queen of Vraja.
You are the wish-fulfilling tree of desire, remover of every obstacle. (5)

You are the ten wisdom goddesses and nine Durgas, bearing many weapons;
the eight Mothers and Yogini, forever assuming new forms. (6)

You dwell in the supreme abode and delight in magnificent play;
You wander in cremation grounds and delight in the Tandava. (7)

You enchant gods and sages; gentle Goddess, You are the source of beauty.
Unclothed and formidable, You are the current of dissolution. (8)

You alone are filled with affection's nectar, yet Your mind can be intensely venomous.
You are adorned with jewels, and You alone assume a body of bones. (9)

Dwelling in the root center, You grant accomplishment here and beyond.
Kali beyond Time, Kamala, You bestow boons. (10)

You are Shakti and bearer of Shakti, eternally nondual.
O stainless Vani, You reveal distinctions and are the three Vedas. (11)

Mother, we are utterly wretched and sorrowful, surrounded by a net of calamities.
We are wicked and deceitful children, yet we are Your children. (12)

Mother, moved by Your own nature, cast Your merciful glance upon us.
O Compassionate One, show compassion and grant refuge at Your feet. (13)

[925] Arati to Shri Gayatri

(Arati - Tala Kaharava)

Arati to Shri Gayatri,
to smiling Savitri.

Lover of sacrifice, filled with sacrifice, divine Speech;
Lakshmi, Mother of the Vedas, Brahmani;
seated upon a bull, lovely Rudrani.

ORIGINAL Hindi

[९२५, क्रमशः]

मंगलमयी परम सुश्री की।
आरति श्रीगायत्रीजी की॥

सकल वेदमन्त्रोंकी स्वामिनि।
सुरसेविता सुमंगलधामिनि।
शीतल नित्य दीप्तिमयी दामिनि।
तमहारिणि विशुद्धतम श्री की।
आरति श्रीगायत्रीजी की॥

दुःख-दुरित-दारिद्र्यविनाशिनि।
सुख-शुभ-सुकृति-विभूतिविकासिनि।
सतत सच्चिदानन्दविलासिनि।
नाशिनि महामोहरजनी की।
आरति श्रीगायत्रीजी की॥

विश्वजननि माँ विश्वाधारा।
पावन स्नेहसुधाकी धारा।
तुरत बहाकर करुणागारा।
दूर करो सब ज्वाला जी की।
आरति श्रीगायत्रीजी की॥

[९२६] आरती श्रीगायत्रीजी - २

(आरती - ताल कहरवा)

गायत्री माता, जय गायत्री माता।
वेदजननि, वेदात्मा, विद्या विख्याता॥

रक्तवर्ण शुभ प्रातः ब्रह्मारूपधरा।
हंसारूढ़ा, भुज-मुख चार, चारु अपरा॥

मध्याह्ने हरिरूपा, नीलवर्ण शुभदा।
गरुड़वाहिनी, चतुरा, चतुर्बाहु सुखदा॥

ENGLISH TRANSLATION

[925, continued]

To the all-auspicious, supremely beautiful Goddess.
Arati to Shri Gayatri.

Lady of all Vedic mantras,
served by the gods, abode of perfect blessedness,
cool yet eternally radiant like lightning,
destroyer of darkness, most perfectly pure Shri.
Arati to Shri Gayatri.

Destroyer of sorrow, sin and poverty,
She expands happiness, goodness, merit and prosperity.
She forever delights in being, consciousness and bliss
and destroys the night of overwhelming delusion.
Arati to Shri Gayatri.

Mother of the universe, support of the universe,
You are the sacred stream of affection's nectar.
O treasury of compassion, let it flow at once
and remove every burning torment.
Arati to Shri Gayatri.

[926] Arati to Shri Gayatri - 2

(Arati - Tala Kaharava)

Mother Gayatri, victory to Mother Gayatri,
Mother and soul of the Vedas, celebrated sacred Knowledge.

At dawn, auspicious and red-hued, She assumes Brahma's form,
riding a swan, with four faces and four lovely arms.

At midday She assumes Hari's form, blue-hued and blessing all,
riding Garuda, skillful, four-armed and happiness-giving.

ORIGINAL Hindi

[९२६, क्रमशः]

सायं वृषभारूढ़ा शिवरूपा श्वेता।
सूर्यकोटिसम आभा, चतुर्भुजोपेता।।

पंचमुखा, दशहस्ता, शुचि रस-रस-नयना।
स्फटिकसमुज्ज्वलवर्णा, कलकरुणाअयना।।

अघहारिणि, भवतारिणि, सुखकारिणि परमा।
ब्रह्माणी, रुद्राणी, शुभलक्षणा रमा।।

दुरित-दुःख-दुर्गति सब दुर्मति दूर करो।
शुचितम मम उरमें माँ विमला भक्ति भरो।।

[९२७] श्रीमद्भागवतकी आरती

(आरती ध्वनि)

आरति अतिपावन पुरान की।
धर्म, भक्ति, विज्ञानखान की।।

महापुरान भागवत निर्मल।
शुकमुखविगलित निगमकल्पफल।।
परमानन्दसुधारसमय कल।
लीलारति-रस रसनिधान की।।

कलिमलमथनि, त्रितापनिवारिनि।
जन्ममृत्युमय भवभयहारिनि।।
सेवत सतत सकल सुखकारिनि।
सुमहौषधि हरिचरितगान की।।

विषयविलासविमोहविनाशिनि।
विमलविरागविवेकविकाशिनि।।
भगवत्तत्त्वरहस्यप्रकाशिनि।
परमज्योति परमात्मज्ञान की।। १।।

ENGLISH TRANSLATION

[926, continued]

At evening, white-hued and mounted upon a bull, She assumes Shiva's form.
Her radiance equals millions of suns and She bears four arms.

Five-faced and ten-handed, Her pure eyes overflow with rasa.
Her color shines like crystal and She is the abode of tender compassion.

Supreme remover of sin, savior from becoming and giver of happiness;
Brahmani, Rudrani and auspiciously marked Rama.

Remove all sin, sorrow, misfortune and corrupt understanding.
O stainless Mother, fill my heart with perfectly pure devotion.

[927] Arati to Shrimad Bhagavata

(Arati melody)

Arati to the supremely sacred Purana,
the treasury of Dharma, devotion and realized knowledge.

The stainless Bhagavata Mahapurana,
the fruit of the wish-fulfilling Vedic tree, melted from Shuka's mouth,
filled with the nectar-rasa of supreme bliss,
treasury of the rasas of divine play and love.

It churns away Kali's impurity and removes the three torments.
It destroys the fear of becoming, filled with birth and death.
Continual service to it brings every happiness;
the singing of Hari's deeds is the supreme medicine.

It destroys delusion born of sensual indulgence,
and unfolds stainless detachment and discrimination.
It reveals the secret truth of Bhagavan,
the supreme light of knowledge of the Supreme Self. (1)

ORIGINAL Hindi

[९२७, क्रमशः]

परमहंसमुनिमनउल्लासिनि।
रसिकहृदय रसरासविलासिनि॥
भुक्ति, मुक्ति, रति, प्रेमसुधासिनि।
कथा अकिंचनप्रिय सुजान की॥ २॥

[९२८] श्रीदेवीभागवतकी आरती

(आरती ध्वनि)

आरति जगपावन पुरान की।
मातृचरितविचित्रखान की॥

देवीभागवत अतिशय सुन्दर।
परमहंस मुनिजनमनसुखकर॥
विमलज्ञानरवि मोहतिमिरहर।
परममधुर सुषमावितान की॥ १॥

कलिकल्मषविषविषमनिवारिणि।
युगपत् भोगसुयोगप्रसारिणि॥
परमानन्दसुधाविस्तारिणि।
सुमहौषध अज्ञानहान की॥ २॥

संतत सकल सुमंगलदायिनि।
सम्मति, सद्गति, मुक्तिप्रदायिनि॥
नूतन नित्य विभूतिविधायिनि।
परमप्रभा परतत्त्वज्ञान की॥ ३॥

आर्ति-अशान्ति-भ्रान्ति-भयभंजनि।
पाप-ताप-माया-मदगंजनि॥
शुचि सेवकमनमानसरंजनि।
लीलारस मधुमय निधान की॥ ४॥

ENGLISH TRANSLATION

[927, continued]

It delights the minds of paramahamsa sages
and sports in rasa's dance within rasika hearts.
It is the seat of the nectar of enjoyment, liberation, loving attachment and divine love,
the story of the wise Lord who loves the possessionless. (2)

[928] Arati to Shri Devi Bhagavata

(Arati melody)

Arati to the Purana that purifies the world,
the wondrous treasury of the Divine Mother's deeds.

The Devi Bhagavata is exceedingly beautiful,
bringing happiness to paramahamsas and sages.
Its sun of stainless knowledge dispels delusion's darkness;
it is a canopy of supreme sweetness and beauty. (1)

It removes the fierce poison of Kali's impurity
and at once unfolds the blessed opportunity for righteous enjoyment.
It spreads the nectar of supreme bliss,
the great medicine that destroys ignorance. (2)

It continually gives every auspicious blessing,
granting right understanding, the true goal and liberation.
It eternally bestows ever-new divine glory,
the supreme radiance of knowledge of ultimate Reality. (3)

It breaks distress, unrest, confusion and fear,
and crushes sin, torment, Maya and pride.
It delights the pure lotus minds of its servants,
the honey-filled treasury of divine-play rasa. (4)

ORIGINAL Hindi

[९२९] श्रीगोमाताकी आरती

(आरती ध्वनि)

आरति श्रीगैया मैया की।
आरतिहरनि विश्वध्येया की॥ टेक॥

अर्थ-काम-सद्धर्मप्रदायिनि।
अविचल अमल मुक्तिपददायिनि॥
सुरमानव सौभाग्यविधायिनि,
प्यारी पूज्य नन्दधेनुकी॥

अखिलविश्वप्रतिपालिनि माता,
मधुर अमिय दुग्धान्नप्रदाता।
रोग-शोक-संकटपरित्राता,
भवसागरहित दृढ़ नैया की॥

आयु-ओज-आरोग्यविकाशिनि,
दुःख-दैन्य-दारिद्र्यविनाशिनि।
सुषमा-सौख्य-समृद्धिप्रकाशिनि,
विमलविवेकबुद्धिदैया की॥

सेवक हो, चाहे दुःखदाई,
सम पयसुधा पियावति माई।
शत्रु-मित्र सबको सुखदाई,
स्नेहस्वभाव विश्वजैया की॥

ENGLISH TRANSLATION

[929] Arati to Shri Go-Mata

(Arati melody)

Arati to revered Mother Cow,
remover of distress, upon whom the whole world should meditate. (Refrain)

She grants prosperity, rightful desire and true Dharma,
and gives the unwavering, stainless state of liberation.
She ordains good fortune for gods and humans,
beloved and worshipful cow of Nanda.

Mother who sustains the entire universe,
giver of sweet nectar-like milk and nourishment,
savior from disease, grief and calamity,
the sturdy boat for crossing the ocean of becoming.

She increases life, vitality and health,
and destroys sorrow, helplessness and poverty.
She reveals beauty, happiness and prosperity,
and gives stainless discrimination and wisdom.

Whether one serves her or causes her pain,
Mother gives the same nectar of milk to drink.
She brings happiness to enemy and friend alike,
conqueror of the world through her loving nature.

CHAPTER 13

भगवान्‌का स्वभाव
The Nature of the Lord

Source scan pages 635–647

ORIGINAL Hindi and Braj Bhāṣā

भगवान्‌का स्वभाव

[९३०]

(राग भूपाली - तीन ताल)

मेरे प्रभु हैं कितने सहज सुहृद, हैं कितने परम उदार।
कितने वे वदान्य हैं, भृत्याधीन, अमित करुणा-आगार॥
दीन उन्हें क्या दे सकता है, अपना 'दैन्य' छोड़कर और।
'समर्पण' वे मान उसे, देते हैं निज उत्संगमें ठौर॥
हो जाते कृतज्ञ हैं, उसके नहीं देखते कुछ गुण-दोष।
भूल पूर्वके सब पापोंको, हृदय लगा, देते संतोष॥
कर लेते विशुद्ध वे उसको, तुरत बना लेते निज यन्त्र।
खूब कराते उससे निज प्रिय कार्य फूँककर नव-नव मन्त्र॥

[९३१]

(राग पीलू - तीन ताल)

हरि सम हरि ही हितू हमारौ।
आश्रय एक दीन-पतितन कौ, सहज सहाय, सहारौ॥
अवगुन-दोष गिनत नहिं एकहु सरनागत के भारी।
निज अवलंबन देय, मिटावत जन की पीड़ा सारी॥
अभय करत निज दयादान दै, भय-विषाद हर सारे।
पठवत अंत दिव्य निज धामहिं, निज सुभाव सौं हारे॥

[९३२]

(राग सारंग - तीन ताल)

हरिकों हरिजन अतिहि पियारे।
हरि हरिजन तें भेद न राखें, अपने सम करि डारें॥
जाति-पाँति, कुल-धाम, धरम-धन, नहिं कछु बात बिचारें।
जेहि मन हरिपदप्रेम अहैतुक, तेहि ढिग नेम बिसारें॥
ब्याध, निषाद, अजामिल, गनिका, केते अधम उधारे।
करि-खग-बानर-भालु-निसाचर प्रेमविवश सब तारे॥

ENGLISH TRANSLATION

The Nature of the Lord

[930]

(Raga Bhupali - Tintala)

How naturally friendly my Lord is, how supremely generous!
How magnanimous, subject to His servants, an immeasurable treasury of compassion!
What can a wretched person offer Him except one's own helplessness?
He accepts that as surrender and gives the soul a place upon His lap.
He becomes grateful and does not inspect that person's virtues or faults.
Forgetting every former sin, He embraces the soul and gives contentment.
He makes the soul perfectly pure and at once turns it into His instrument.
Breathing ever-new mantras into it, He accomplishes through it many works dear to Him.

[931]

(Raga Pilu - Tintala)

Only Hari is our benefactor equal to Hari.
He is the sole refuge of the lowly and fallen, their natural helper and support.
He does not count even one grave fault of a person who has taken refuge.
Giving His own support, He removes all that person's pain.
Bestowing the gift of His mercy, He grants fearlessness and takes away every fear and grief.
At the end He sends the soul to His divine abode, overcome by His own gracious nature.

[932]

(Raga Saranga - Tintala)

Hari's devotees are exceedingly dear to Hari.
Hari keeps no distinction between Himself and His devotees, but makes them equal to Himself.
He considers nothing of caste, social place, family home, religion or wealth.
Where a heart holds causeless love for Hari's feet, He forgets every formal rule.
He delivered the hunter, Nishada, Ajamila, the courtesan and countless other fallen souls.
Overcome by love, He carried across the elephant, bird, monkey, bear and rakshasa.

ORIGINAL Hindi and Braj Bhāṣā

[९३२, क्रमशः]

परखि प्रेम, हिय हरषि राम शबरीके भवन पधारे।
बारहिं बार खात जूठे फल, रहे सराहत हारे॥
विदुरघरनि सुधि बिसरी तनकी, श्याम जबहिं पगु धारे।
कदलीफलके छिलका खाये, प्रेममगन मन भारे॥
रे मन! ऐसे परम प्रेममय हरिको मत बिसरा रे।
प्रभुके पदसरोजरस चाखन, तू मधुकर बनि जा रे॥

[९३३]

(लावनी धुन - ताल कहरवा)

जिसका कोई नहीं जगतमें, उसका प्रियतम होता मैं।
वह मेरे हियमें नित बसता, उसके हिय सुख सोता मैं॥
नहीं छोड़ता कभी उसे मैं, रहता नित्य उसीके पास।
मैं ही उसका हृदयस्वामी, वह मेरा निश्चय प्रिय दास॥

[९३४]

(राग बिहाग - ताल मूल)

कैसे अतिविचित्र करुणामय, कैसे साधुशील भगवान्।
परम उच्चतम, अतिनगण्य बन, वितरण करते प्रेम महान्॥
प्रेमसिंधु तुम दौड़े आते इसीलिये प्रभु! मेरे पास।
स्वयं डूबने प्रेमबिन्दु निज मुझमें, यह कैसा उपहास?॥
तुम राजाधिराज भिक्षुक बनकर आते प्रभु मेरे द्वार।
धक्के दे, कर तिरस्कार मैं लौटा देता हूँ हर बार॥
पर न रूठते, नहीं खीझते, नहीं मानते तुम अपमान।
फिर आते स्वभाववश, देने दुर्लभ प्रेमामृतका दान॥
मुरली मधुर बजाते, विविध स्वरोंमें छेड़े रहते तान।
मधुर ध्वनि पड़ती कानोंमें, पर मैं नीच न देता ध्यान॥
सुनकर भी सुनता न अधम मैं, कभी न पूरे होते काम।
पर रुकता न तुम्हारा झरना, रस बरसाना हे रसधाम!॥
कर पाओगे कभी न स्वामी! तुम अपने स्वभावका त्याग।
बरबस मुझे स्वयं अपनाकर कर दोगे निहाल, बड़भाग॥

ENGLISH TRANSLATION

[932, continued]

Recognizing her love, Rama joyfully came to Shabari's dwelling.
Again and again He ate the fruits she had tasted and, overcome, kept praising them.
Vidura's wife forgot all awareness of her body when Shyama entered her home.
With a heart immersed in love, she fed Him banana peels and He ate them.
O mind, do not forget such supremely loving Hari.
Become a bee and taste the rasa of the Lord's lotus feet.

[933]

(Lavani melody - Tala Kaharava)

I become the beloved of the one who has no one in the world.
That person forever dwells in My heart, and I rest happily within that heart.
I never abandon that person but remain forever close by.
I alone am Lord of that heart, and that soul is surely My dear servant.

[934]

(Raga Bihaga - Tala Mula)

How utterly wondrous and compassionate, how noble in conduct is Bhagavan!
Supremely exalted, He makes Himself utterly insignificant and distributes vast divine love.
O ocean of love, Lord, You come running to me for this reason:
to immerse Yourself in the tiny drop of Your own love within me. What a seeming absurdity!
King of kings, You become a beggar and come to my door,
yet every time I push You away, reject You and send You back.
But You do not become angry or irritated, nor do You take it as an insult.
Moved by Your own nature, You return to give the rare nectar of love.
You play the sweet flute and continually sound melodies in varied notes.
The sweet music reaches my ears, yet this lowly soul pays no heed.
Though I hear, in my depravity I do not listen; my worldly tasks are never finished.
Yet Your fountain does not stop showering rasa, O abode of rasa!
Master, You can never abandon Your nature.
You will take me as Your own despite myself and make me blessed and fortunate.

ORIGINAL Hindi and Braj Bhāṣā

[९३५]

(राग भीमपलासी - तीन ताल)

जो अनन्त ब्रह्माण्डोंके हैं एकमात्र ईश्वर आधार।
जो सम्पत्ति-विभूति-शक्तिके एकमात्र हैं पारावार॥
नित्य अनन्त, असमोर्ध्व, अनिर्वचनीय परम, जो सर्वश्रेय।
उनके साथ कहीं भी, कुछ भी, नहीं कभी भी है उपमेय॥
हैं विशुद्धप्रेमैकलभ्य वे, प्रेमरत्नपारखी महान्।
बिक जाते वे शुद्ध प्रेमके एक-एक कणपर भगवान्॥

[९३६]

(राग भूपाली - तीन ताल)

साँवरे सदा प्रेमाधीन।
प्रेमरसमय, रसिकवर, नित प्रेममधुरसलीन॥
जपत प्रेमीनाम संतत, करत प्रेमीध्यान।
रहत मोहित लखि मधुर तिनकी अधरमुसुकान॥
सुखी करिबे हित तिनहि, तजि सकल ईश्वरभाव।
भूलि भगवत्ता सहज, सेवत तिनहि अतिचाव॥
सहज करि सर्वस्वअर्पन, इष्ट तिनकौं मान।
चरनरजकन लेत तिनके, धन्य जीवन जान॥

[९३७]

(राग पूर्वी - तीन ताल)

मैं नित भगतन हाथ बिकाऊँ।
आठौं जाम हृदयमें राखूँ, पलक नहीं बिसराऊँ॥
कल न परत बैकुंठ बसत मोहि, जोगिन मन न समाऊँ।
जहँ मम भगत प्रेमजुत गावहिं, तहाँ बसत सुख पाऊँ॥
भगतन की जैसी रुचि देखूँ, तैसो वेष बनाऊँ।
टारूँ अपने बचन भगत लगि, तिनके बचन निभाऊँ॥
ऊँच-नीच सब काज भगतके निज कर सफल बनाऊँ।
पग धोऊँ, रथ हाँकूँ, माँजूँ बासन, छानि छवाऊँ॥

ENGLISH TRANSLATION

[935]

(Raga Bhimapalasi - Tintala)

He alone is Lord and support of infinite universes.
He alone is the boundless ocean of all wealth, divine glory and power.
Eternally infinite, without equal or superior, ineffably supreme and the highest good,
nothing anywhere or at any time can ever be compared with Him.
He is attained only through pure love and is the great connoisseur of love's jewel.
Bhagavan sells Himself for each tiny particle of pure love.

[936]

(Raga Bhupali - Tintala)

The Dark Beloved is forever subject to love.
Filled with love-rasa, the supreme rasika, He is eternally immersed in love's honeyed essence.
He continually repeats His lovers' names and meditates upon them.
He remains enchanted by the sweet smiles upon their lips.
To make them happy He abandons every attitude of lordship.
Naturally forgetting His divinity, He serves them with great delight.
Spontaneously offering them everything He has, He regards them as His chosen deities.
He takes particles of dust from their feet and considers His life blessed.

[937]

(Raga Purvi - Tintala)

I am forever sold into My devotees' hands.
I keep them in My heart every watch of the day and do not forget them for even an instant.
I find no peace dwelling in Vaikuntha, nor can I be contained in yogis' minds.
Where My devotees sing with love, there I dwell and find happiness.
Whatever preference I see in My devotees, I assume a form to match it.
For their sake I set aside My own word and fulfill theirs.
With My own hands I successfully perform every high or low task for them.
I wash their feet, drive their chariot, clean their vessels and raise their shelter.

ORIGINAL Hindi and Braj Bhāṣā

[९३७, क्रमशः]

माँगूँ नाहिं दाम कछु तिन तें, नहिं कछु तिनहिं सताऊँ।
प्रेमसहित जल, पत्र, पुष्प, फल - जो देवै सो खाऊँ॥
निज 'सरबस' भगतनको सौंपूँ, अपनो स्वत्व भुलाऊँ।
भगत कहैं सोइ करूँ निरन्तर, बेचें तो बिक जाऊँ॥

[९३८]

(राग यमन - तीन ताल)

जिसने उनको चाहा, उसकी करते हैं प्रियतम खुद चाह।
जो आहें भरता है, उसके लिये स्वयं वे भरते आह॥
जिसको क्षणभर प्रियवियोगमें कभी नहीं पड़ता है चैन।
उसके लिये बहाते रहते स्नेहसलिल नित प्रियतम नैन॥
रखते हृदय बसाये उसको, लोभीके धनकी ज्यों श्याम।
उसे देखनेको ललचाते उनके लोचन नित्य ललाम॥
रहते उसके पास निरन्तर जाकर स्वयं सच्चिदानन्द।
सुख देते, सुख लेते उससे, स्वयं बने अतृप्त सुखकन्द॥

[९३९]

(राग भैरवी - ताल कहरवा)

प्रेमरसमधुरभावयुक्त जो करता अन्तस्तलसे याद।
उसके मधुर स्मरणसे क्षणभर भी मेरा नहिं जाता बाद॥
प्राणसदृश मैं उसको अपने जीवनमें रखता भरकर।
अतिप्रियतम, वह मुझको पान कराता नित अति सुधामधुर॥

[९४०]

(लावनी धुन - ताल कहरवा)

प्रियतमकी मधुर स्मृति जिसके मनको कर रखती पागल।
उसको गले लगानेको आतुर अति रहते प्रिय प्रतिपल॥
भूल न पाते उसे कभी, नित नवनव भावोंसे भरते।
प्रेमसुधानिधि उमड़ा करता अति, नित नया चाव करते॥

ENGLISH TRANSLATION

[937, continued]

I ask no payment from them and never trouble them.
Whatever water, leaf, flower or fruit they offer with love, I eat.
I entrust My entire being to My devotees and forget My own independent selfhood.
I continually do whatever they say; if they sell Me, I let Myself be sold.

[938]

(Raga Yaman - Tintala)

Whoever longs for Him is desired by the Beloved Himself.
Whoever sighs for Him, for that soul He Himself sighs.
For one who cannot find peace even for a moment in separation from the Beloved,
the Beloved's eyes forever pour streams of affection.
Shyama keeps that soul dwelling in His heart like a miser's treasure.
His beautiful eyes forever yearn to behold that person.
Being-consciousness-bliss Himself comes and remains continually near.
He gives and receives happiness from that soul, Himself an insatiable fountain of happiness.

[939]

(Raga Bhairavi - Tala Kaharava)

One who remembers Me from the heart with sweet feeling filled with love-rasa:
not even for a moment do I remain without lovingly remembering that person.
I hold that exceedingly dear soul within My life like My own breath.
That person forever gives Me an exquisitely nectar-sweet drink.

[940]

(Lavani melody - Tala Kaharava)

When sweet remembrance of the Beloved has driven a person's mind mad,
the Beloved remains intensely eager at every moment to embrace that soul.
He can never forget that person, but forever fills the heart with ever-new feelings.
The treasury of love's nectar surges immensely, forever bringing fresh delight.

ORIGINAL Hindi and Braj Bhāṣā

[९४१]

(राग कालिंगड़ा - ताल कहरवा)

प्रेमीजनके प्रेमास्पद, अतिमधुर, प्राणप्रियतम हैं श्याम।
वे ही प्राणनाथ, प्राणेश्वर, एक प्राणवल्लभ अभिराम॥
उनके प्रेमीजन अनन्य सुमधुरजीवन अतिधन्य ललाम।
जिनके चरणधूलिकणको वे प्रियतम करते स्वयं प्रणाम॥

[९४२]

(राग बागेश्री - ताल कहरवा)

गोपोंके आँगनकीचड़में तुम प्रमुदित लोटा करते।
विप्रोंके शुचि यज्ञस्थलमें जाते सदा लाज मरते॥
गो-गोपी-वत्सोंकी बोली सुनते ही उत्तर देते।
सत्पुरुषोंकी शत-शत स्तुतियोंपर भी सहज मौन लेते॥
करते ब्रजदाराओंका दासत्व, नहीं तुम हो थकते।
इन्द्रियजयी योगियोंका स्वामित्व नहीं तुम कर सकते॥
किसी मूल्यमें भी तो वे तब मिलते चरणसरोज नहीं।
एक प्रेमसे ही उनकी बस होती रसमय प्राप्ति सही॥

[९४३]

(राग तोड़ी - ताल कहरवा)

बरस रही है सबपर भगवत्कृपा सहज ही नित्यनिरन्तर।
जीवमात्रके सहज स्वजन हरि, भरे सभीके बाहरभीतर॥
सदा सभीके लिये वेगसे झरता कृपासुधाका निर्झर।
परमाश्रय वे प्राणिमात्रके, भेदरहित वे परम सुहृदवर॥

[९४४]

(राग देश - ताल कहरवा)

कृपा कृपामयकी सदा करती है कल्याण।
निज निश्चय अनुसार ही मिलते हैं भगवान्॥

ENGLISH TRANSLATION

[941]

(Raga Kalingara - Tala Kaharava)

Shyama is the object of His lovers' love, exceedingly sweet and dearer than life.
He alone is Lord of their life, master of their breath and their one enchanting beloved.
His exclusive lovers, whose lives are supremely sweet, are gloriously and deeply blessed.
The Beloved Himself bows to particles of dust from their feet.

[942]

(Raga Bageshri - Tala Kaharava)

You joyfully roll in the mud of the cowherds' courtyards,
yet are always overcome with shyness when entering brahmanas' pure sacrificial ground.
The moment You hear the voices of cows, gopis and calves, You answer them,
yet at hundreds of praises from holy people You naturally remain silent.
You never tire of serving the women of Vraja,
yet You cannot accept mastery over yogis who have conquered the senses.
Those lotus feet cannot then be obtained for any price.
Their true, rasa-filled attainment comes through love alone.

[943]

(Raga Todi - Tala Kaharava)

Bhagavan's grace naturally rains upon everyone, eternally and without interruption.
Hari is the natural kinsman of every living being and fills everyone within and without.
For all, at all times, the waterfall of grace's nectar pours with force.
He is the supreme refuge of every creature, free from distinction and the highest Friend.

[944]

(Raga Desha - Tala Kaharava)

The Compassionate One's grace always brings the highest good.
Bhagavan is attained according to one's own settled conviction.

ORIGINAL Hindi

[९४५]

(राग परज - ताल कहरवा)

भय मत करो, न साहस छोड़ो, रखो प्रभुपर दृढ़ विश्वास।
प्रभुकी कृपा सहज कर देगी सब बाधाविघ्नोंका नाश॥
करते रहो सदा श्रद्धासे प्रभुके ही प्रीत्यर्थ प्रयास।
जा पहुँचोगे सुखपूर्वक तुम परम लक्ष्य - भगवत्के पास॥

भगवत्कृपा दीनका धन है, है उसपर उसका अधिकार।
नहीं योग्यताकी आवश्यकता, नहीं देश-कुल-धर्म-विचार॥
नहीं प्रश्न 'अधिकारी' का कुछ, नहीं शर्त कुछ, नहीं करार।
हो विश्वास परम दृढ़ केवल दीनबन्धुपर निर्विचार॥

[९४६]

(राग परज - ताल कहरवा)

नित्यनिरन्तर सहज रूपमें हैं प्रभु मंगलकृपानिधान।
मंगलमय होता है उनका इसीलिये प्रत्येक विधान॥
देख न पाते हम अदूरदर्शी उनकी यह कृपा महान्।
भयविषादमें डूबे रहते व्यर्थ इसीसे दुर्मतिमान॥
बरस रही प्रभुकृपा सभीपर बिना भेद अनवरत अपार।
किंतु न कर पाते अनुभव विश्वासहीन हम मोहागार॥
पर प्रभुकृपा न वंचित रखती कभी किसीको परमोदार।
समुचित मधुरतिक्त औषध दे, हरती रहती रोगविकार॥

[९४७]

(राग भैरवी - ताल कहरवा)

जिसने प्रभुसे कहा हृदयसे - 'मुझे बना लो तुम अपना।'
सहज उदार परम हरिने स्वीकार किया उसको अपना॥
उसने मुँह मोड़ा, पर हरिने तजा न कभी विरद अपना।
उसके अपने बने, बनाये रखा उसे सदा अपना॥

ENGLISH TRANSLATION

[945]

(Raga Paraja - Tala Kaharava)

Do not be afraid or abandon courage; keep firm faith in the Lord.
The Lord's grace will naturally destroy every obstacle and hindrance.
With faith, keep striving always for the Lord's pleasure alone.
You will reach the supreme goal, Bhagavan, in peace and happiness.

Bhagavan's grace is the wealth of the lowly, and they possess a rightful claim to it.
No qualification is required, nor are country, lineage or religion considered.
There is no question of eligibility, no condition and no contract.
Only let there be unwavering, uncalculating faith in the Friend of the lowly.

[946]

(Raga Paraja - Tala Kaharava)

Eternally and without interruption, the Lord is by nature a treasury of auspicious grace.
Therefore every one of His arrangements is filled with blessing.
We shortsighted people cannot see this great grace of His.
Thus, in our corrupt understanding, we needlessly drown in fear and grief.
The Lord's boundless grace continually rains upon everyone without distinction,
but lacking faith and filled with delusion, we cannot experience it.
Yet the supremely generous Lord's grace never leaves anyone deprived.
Giving the proper sweet or bitter medicine, it continually removes disease and disorder.

[947]

(Raga Bhairavi - Tala Kaharava)

Whoever said from the heart to the Lord, "Make me Your own,"
was naturally accepted as His own by supremely generous Hari.
That person turned away, but Hari never abandoned His celebrated nature.
He became that soul's own and forever kept the soul as His own.

ORIGINAL Hindi

[९४८]

(राग भैरव)

एक बार शरणागत होकर जो कहता - 'प्रभु! मैं तेरा!'
कर देता मैं अभय उसे सब भूतोंसे - यह व्रत मेरा॥

[९४९]

(राग बागेश्री - तीन ताल)

जो अनन्त ऐश्वर्य-धर्म-यश, जो अनन्त श्री, ज्ञान अनन्त।
जो अनन्त वैराग्य, प्रेमरस, जो अनुपम आनन्द अनन्त॥
सकल ईश्वरोंके ईश्वर जो, सर्वनियन्ता, शक्ति अनन्त।
दिव्य सत्यसौन्दर्य नित्य, निरवधि, निरुपम माधुर्य अनन्त॥
सर्वातीत, सर्वगत, सर्वाधीश, सर्व, जो सर्वाधार।
निर्गुण, नित्य अनन्त दिव्यगुण, निराकार नित जो साकार॥
ऐसे महामहिम परमेश्वर सहज शीलवश सुहृद उदार।
जीवमात्रको शरणदान कर, कर लेते वे अंगीकार॥

[९५०]

(राग काफी - ताल कहरवा)

सब प्रकारसे मलिन, दीन अति, हीन, निराश्रय।
दुराचार-दुर्गुणरत, जड़, पूरित विषाद-भय॥
ऐसा भी यदि मान मुझे ही अनन्य आश्रय।
हो मेरे शरणागत, कर दूँ सबसे निर्भय॥
यह मेरा व्रत है, मेरा स्वभाव यह निश्चय।
मुझे न कोई शरणागत सेवक सम अतिप्रिय॥

[९५१]

(राग जंगला - तीन ताल)

जिसको पतित समझकर जगमें करते सब जिसका अपमान।
उसे उठाकर गले लगाते परम स्नेहसे खुद भगवान्॥
जो दुतकारा जाता सबसे, जिसको सब देते धिक्कार।
प्रभु उसको दुलराने लगते, सुनकर उसकी करुण पुकार॥

ENGLISH TRANSLATION

[948]

(Raga Bhairava)

Whoever takes refuge even once and says, "Lord, I am Yours,"
I make fearless from every being. This is My vow.

[949]

(Raga Bageshri - Tintala)

His sovereignty, Dharma and fame are infinite; His prosperity and knowledge are infinite.
His detachment and love-rasa are infinite; His incomparable bliss is infinite.
He is Lord of all lords, ruler of all, of infinite power.
His divine truthful beauty is eternal; His boundless, matchless sweetness is infinite.
Beyond all yet present in all, Lord of all, the All and support of all,
beyond qualities yet bearing eternal infinite divine qualities, formless yet forever embodied.
Such a greatly glorious Supreme Lord, moved by His naturally gracious character, is friendly and generous.
Giving refuge to every living being, He accepts each one as His own.

[950]

(Raga Kafi - Tala Kaharava)

Though utterly impure, wretched, degraded and without refuge,
absorbed in misconduct and faults, inert and filled with grief and fear,
if such a soul regards Me alone as the exclusive refuge
and takes shelter in Me, I make that soul fearless from all.
This is My vow; surely this is My nature.
No one is more dear to Me than a servant who has taken refuge.

[951]

(Raga Jangala - Tintala)

One whom the world considers fallen and everyone insults,
Bhagavan Himself lifts and embraces with supreme affection.
One whom all reject and condemn,
the Lord begins to caress when He hears that soul's piteous cry.

ORIGINAL Hindi

[९५१, क्रमशः]

जगमें जो पददलित, उपेक्षित, विस्मृत, अतिनगण्य, बिन मोद।
सिर रखकर वह सुखसे सोता प्रियतम प्रभुकी सुखमय गोद॥
जिसको कोई नहीं मानता, कोई नहीं पूछता बात।
अखिलविश्वपति दीनबन्धु हरि खुद उसके सहलाते गात॥
जिसको 'मेरा' कहते जगमें जन-जन करता लज्जाबोध।
उससे ममता करते खुद हरि, उरप्रवेश कर करते बोध॥
जिसके मनकी सुननेवाला नहीं जगतमें रहता एक।
उसकी सुनते नहीं ऊबते, युग-युग रखते अपनी टेक॥
जिसको कहीं न आदर मिलता, कहीं नहीं मिलता कुछ प्यार।
पाता वही परमप्रियतमका सीमाविरहित प्यारदुलार॥
जिसको मूर्ख मानकर जगमें करते सब जिसका उपहास।
उसे स्वयं अपनाकर प्रभु नित करते उससे हासविलास॥
जिसको दीनदरिद्र जानकर करते घृणा जगतके लोग।
प्रेमी उसे बना प्रियतम नित देते दुर्लभ निज संयोग॥
नहीं देखते देश-जाति-कुल, नहीं देखते धन-जन-मान।
नहीं देखते पाप-कलुष कुछ, नहीं देखते विद्या-ज्ञान॥
नहीं देखते वर्णाश्रम-वय-बुद्धि, देखते नहीं विचार।
नहीं देखते नारी या नर, कौन, कहाँ, कैसा आचार॥
सरल हृदयसे जो उनका हो जाता कर अर्पण तन-मन।
प्रभु निज कृपा अहैतुकसे कर लेते उसे तुरत निजजन॥
हर लेते उसके तुरत सब पाप-कलुष, सारे संताप।
उसे बना लेते अपना वे, उसके खुद बन जाते आप॥
जगके प्राणि-पदार्थ-परिस्थितिकी सब आशाका कर त्याग।
जो प्रियतम प्रभुका बन जाता, वही धन्यजीवन, बड़भाग॥
वह प्रभुका, प्रभु उसके, उसका होता प्रियतमपर अधिकार।
सुरमुनि सभी हृदयसे करते उसके पदरजका सत्कार॥

ENGLISH TRANSLATION

[951, continued]

One who is downtrodden, neglected, forgotten, utterly insignificant and joyless in the world
rests the head and sleeps happily in the Beloved Lord's blissful lap.
One whom no one respects and no one even asks about,
Hari, Lord of the entire universe and Friend of the lowly, personally caresses.
One whom every person would feel ashamed to call "mine,"
Hari Himself cherishes, entering the heart and awakening understanding.
One whose heart has not a single listener in the world,
He hears without tiring and keeps His pledge through age after age.
One who receives no honor anywhere and finds no love at all
receives the supreme Beloved's limitless affection and tenderness.
One whom the world calls foolish and everyone mocks,
the Lord accepts as His own and daily laughs and sports with that soul.
One whom worldly people despise as wretched and poor,
the Beloved makes His lover and forever grants His rarely attained company.
He does not inspect country, caste or lineage, wealth, followers or honor.
He does not inspect sin or impurity, education or knowledge.
He does not inspect social order, stage of life, age, intelligence or opinions.
He does not inspect woman or man, who the person is, where they are or how they behave.
Whoever with a simple heart becomes His, offering body and mind,
the Lord through His causeless grace at once makes that soul His own.
He immediately takes away every sin and impurity and every torment.
He makes the soul His own and Himself becomes that soul's own.
Abandoning every hope in the world's creatures, objects and circumstances,
whoever becomes the beloved Lord's own has a blessed, fortunate life.
That soul belongs to the Lord and the Lord belongs to that soul; the soul gains a claim upon the Beloved.
Gods and sages all sincerely honor the dust of that person's feet.

ORIGINAL Hindi

[९५२]

(लावनी धुन - ताल कहरवा)

दैन्यमूर्ति जो प्रभुकी कृपा अहैतुकपर कर दृढ़ विश्वास।
सहज शरण्य चरणदर्शनका मनमें भर उमंगउल्लास॥
जिसने डाल दिया अपनेको, आ, चरणोंमें बिना प्रयास।
सहज, सत्य, बेशर्त लुट पड़ा बनकर पदरजकणका दास॥
शरणागतवत्सल प्रभुने पूछा न जरा भी पिछला हाल।
धर्म-जाति-दुष्कर्म आदिका किया न सहज कृपावश ख्याल॥
विमल बनाकर, उठा वरदकर रख मस्तक, कर दिया निहाल।
मुनिवाञ्छित दे दिया नित्य दुर्लभ सेवाधिकार तत्काल॥

[९५३]

(राग शिवरंजनी - ताल कहरवा)

भरा हुआ दुस्तर दोषोंसे, अगणित अवगुणका भंडार।
नहीं देखते तुम किंचित भी, नहीं कभी देते दुतकार॥
जो अनन्य शरणागत होता, करते उसे तुरत स्वीकार।
दे निज आश्रय, पापरहित कर, उसे बनाते पुण्याधार॥
तुमसे तुम्हीं एक हो, अनुपम, करुणामृतके पारावार।
मेरे जैसे महाअधमको किया सहज ही अंगीकार॥

[९५४]

(राग भीमपलासी - ताल कहरवा)

सारे यज्ञतपोंके भोक्ता, सब लोकोंके ईश महान्।
सहज सुहृद जो प्राणिमात्रके नित्य, अहैतुक कृपानिधान॥
कैसा भी हो, कोई भी हो - पापआलय हो, पुण्यनिवास।
शरणागतको आश्रय देकर नित्य बना लेते निजदास॥
सेवाका फल एक चाहता जो सेवासमृद्धि सब काल।
करके दान स्वयं प्रभु अपना, करते उसको नित्य निहाल॥

ENGLISH TRANSLATION

[952]

(Lavani melody - Tala Kaharava)

The embodiment of helplessness places firm trust in the Lord's causeless grace
and fills the heart with eager delight to behold the feet that are naturally refuge.
Coming to those feet, the soul lets itself fall there without effort,
naturally, truthfully and unconditionally surrendering as a servant of a particle of foot-dust.
The Lord, tender toward the surrendered, does not ask at all about the past.
Moved by natural grace, He considers neither religion, caste nor wrongdoing.
Making the soul stainless, He raises His boon-bestowing hand and rests it upon the head,
conferring blessedness.
At once He grants the eternally rare right of service desired by sages.

[953]

(Raga Shivarajani - Tala Kaharava)

Though filled with intractable faults, a treasury of countless defects,
You do not look at them at all and never reject the soul.
Whoever takes exclusive refuge, You accept at once.
Giving Your own shelter, freeing the soul from sin, You make it an abode of merit.
You alone are equal to Yourself, incomparable ocean of compassion's nectar.
You naturally accepted one as utterly fallen as me.

[954]

(Raga Bhimapalasi - Tala Kaharava)

Enjoyer of every sacrifice and austerity, great Lord of all worlds,
natural and eternal friend of every creature, treasury of causeless grace;
whatever someone may be, whoever they may be, an abode of sin or dwelling of merit,
He gives refuge to the surrendered and forever makes that soul His servant.
One who seeks only a single fruit from service, ever-increasing service itself,
the Lord makes forever blessed by giving His own Self.

ORIGINAL Hindi

[९५५]

(लावनी धुन - ताल कहरवा)

घोर असाधु, मलिनमन, ठगता जगको सजकर साधुसुवेश।
करता प्रेमभक्तिका अभिनय, नहीं प्रेमकणका लवलेश॥
रोता, अश्रु बहाता, हँसता, करता नृत्य मधुर उद्दण्ड।
करता लीलारसकी बातें, बनता त्यागी मिथ्या भण्ड॥
दुष्टहृदय, सज शिष्ट, सिखाता शुद्धाचार, बताता धर्म।
असदाचारनिरत नित, छाया तनमन केवल कपटअधर्म॥
उत्सवपर्व मनाता मैं, दिखलाता नित्य अमित उत्साह।
रहता सदा पुजानेपर मन, रहती भरी मानकी चाह॥
पूजा कभी न करता प्रभुकी, करता मैं प्रभुका उपहास।
इन्द्रियसुख ही सदा खोजता, अधम बना भोगोंका दास॥
नहीं क्षमाके योग्य कभी ये मेरे अति उत्कट अपराध।
सर्वदृष्टा अन्तर्यामीको भी रखता छलनेकी साध॥
नरकोंसे भी नीची गतिके योग्य, पापका पारावार।
तदपि दयामय नहीं भूलते निज स्वभाववश परमोदार॥
कहते - 'सभी छोड़ आश्रय तू, आ जा मेरी शरण अनन्य।
धो डालूँगा पापताप सब, तुरत बना दूँगा मैं धन्य!'॥

[९५६]

(राग जंगला - ताल कहरवा)

मृत्युरूप बन तुम ही आते मेरे नित्य परमप्रिय नाथ!
वेष बदल देते बाहरका, पर न छोड़ते पलभर साथ॥
दूर-समीप कहीं ले जाते, नरक-स्वर्ग इच्छानुसार।
सुखी बनाते रहते, देते निज आलिंगन बारंबार॥
मृत्युसाजमें भी देखूँगा मैं प्रिय मधुररूप अभिराम।
निर्भय, सुखमय आलिंगन पा, बन जाऊँगा मैं सुखधाम॥
डरते-रोते हैं वे ही, जो सकते नहीं तुम्हें पहचान।
भीषण मरणसाज सज, तुम ही आते मधुरमंजु भगवान्॥

ENGLISH TRANSLATION

[955]

(Lavani melody - Tala Kaharava)

Gravely unholy and impure in mind, I deceive the world by dressing in a saint's fine garb.
I act out loving devotion though not the faintest particle of love exists in me.
I cry and shed tears, laugh and perform sweet, unrestrained dances.
I speak of divine-play rasa and falsely pose as a renunciant, a hypocritical fraud.
Wicked at heart yet dressed as cultured, I teach pure conduct and proclaim Dharma.
Forever absorbed in misconduct, body and mind are overshadowed only by deceit and unrighteousness.
I celebrate festivals and holy days and daily display boundless enthusiasm.
My mind remains fixed on being worshiped and is full of craving for honor.
I never worship the Lord, but make a mockery of Him.
Forever seeking sensory pleasure, this fallen soul has become a slave of enjoyment.
These extremely grave offenses of mine can never merit forgiveness.
I even intend to deceive the all-seeing indwelling Lord.
Fit for a state lower than the hells, I am an ocean of sin.
Even so, moved by His own nature, the supremely generous Compassionate One does not forget me.
He says, "Abandon every other refuge and come into My exclusive shelter.
I shall wash away every sin and torment and make you blessed at once!"

[956]

(Raga Jangala - Tala Kaharava)

My eternally dearest Lord, You Yourself come in the form of death.
You change the outward costume but do not leave me for even a moment.
You take me far or near, to hell or heaven according to Your will.
You keep making me happy, repeatedly giving Your embrace.
Even in death's attire I shall see the Beloved's sweet and enchanting form.
Receiving that fearless, blissful embrace, I shall become an abode of happiness.
Only those who cannot recognize You become afraid and weep.
Adorned in death's fearsome costume, it is You who come, sweet and lovely Bhagavan.

ORIGINAL Hindi

[९५६, क्रमशः]

जीवन-मरण सभी नित, प्रियतम! मधुर तुम्हारे ही हैं खेल।
सबमें ही है नित्य तुम्हारा परमानन्दसुधामय मेल॥
जगत्, जगत्के परिवर्तन सब हैं अभिव्यक्ति तुम्हारी, नाथ!
तुमसे बने, बने तुमही हो सब, तुम ही हो रहते साथ॥
जगमें दो ही वस्तु सत्य हैं - लीलामय, लीला निर्माण।
लीला-लीलामय अभिन्न हैं नित सच्चिदानन्द भगवान्॥

[९५७]

(लावनी धुन - ताल कहरवा)

शब्दोंके मिथ्याडम्बरसे नहीं रीझते हैं भगवान्।
कलाकुशलता, नामवेषसे भी न कभी मिलते भगवान्॥
सत्य अनन्य तीव्रतम इच्छासे ही मिलते हैं भगवान्।
जाति-पाँति, इतिवृत्त, धर्म-कुल - नहीं देखते कुछ भगवान्॥

[९५८]

(राग नट - ताल मूल)

भोग रहे हैं सुखदुःख सारा सदा हमारे प्रिय भगवान्।
बैठे अंदर कालकोठरीमें उसको निज मन्दिर मान॥
कभी नहीं वे जरा ऊबते, नहीं जताते कुछ अहसान।
व्यर्थ छेड़ते रहते हैं हम मूढ़बुद्धिकी मिथ्या तान॥

[९५९]

(लावनी धुन - ताल कहरवा)

प्रियतम प्रभु ऐसे स्नेही हैं, रहते सदा तुम्हारे पास।
हर स्थितिमें हर समय तुम्हारे निकट निरन्तर करते वास॥
तुम्हें छोड़कर जाना उनको नहीं सुहाता है पल एक।
'सकृत किया स्वीकार जिसे उसको न छोड़ना' - उनकी टेक॥
भले भूल वह जाये उनको, वे न कभी पाते हैं भूल।
रहते सदा हृदयमें, रखते उसे, छोड़ मर्यादाकूल॥
देखो पास उन्हें नित अपने, करते सदा मधुर मृदु हास।
नित्य निहाल रहो, नित उनके देखो अनुपम दिव्य विलास॥

ENGLISH TRANSLATION

[956, continued]

Life and death alike, Beloved, are eternally Your sweet play.
Within them all is Your eternal union filled with supreme bliss's nectar.
The world and all the world's transformations are Your manifestations, Lord.
They arise from You, they are made of You, and You remain with them all.
Only two realities are true in the world: the Playful Lord and the manifestation of His play.
Divine play and the Lord of play are eternally nondifferent, Bhagavan as being, consciousness and bliss.

[957]

(Lavani melody - Tala Kaharava)

Bhagavan is not pleased by a false display of words.
Bhagavan is never attained through artistic skill, reputation or costume.
Bhagavan is attained only through a true, exclusive and most intense longing.
Bhagavan considers nothing of caste, social rank, history, religion or family.

[958]

(Raga Nata - Tala Mula)

Our beloved Bhagavan forever experiences all our happiness and sorrow.
Seated inside our dark prison cell, He regards it as His own temple.
He never becomes even slightly weary and never advertises any favor.
We alone keep needlessly striking the false tune of foolish understanding.

[959]

(Lavani melody - Tala Kaharava)

The beloved Lord is so affectionate that He remains forever close to you.
In every condition and at every time He continually dwells near you.
Leaving you does not please Him even for a moment.
"Never abandon one whom I have accepted even once" is His pledge.
Though that soul may forget Him, He can never forget.
Abandoning the limits of convention, He remains in the heart and keeps the soul there.
See Him forever near you, always smiling His sweet, gentle smile.
Remain eternally blessed and continually behold His matchless divine play.

ORIGINAL Rajasthani

[९६०]

(राग मालकौंस - तीन ताल)

तू भाइ म्हारो रे म्हारो।

तूँ म्हारो, तेरो सब म्हारो, जग सारो ही म्हारो॥

मनमैं सदा दूसरों समझे, ऊपरसैं कहै थाँरो।
म्हारो होता साँता भी सो रहै म्हारैसैं न्यारो॥

एक बार जो कपट छोड़कर कहे, 'नाथ! मैं थारो।'
सो म्हारे सगलाँ पुतराँमें अधिक लाडलो म्हारो॥

सदा पातकी, सदा कुकरमी, विषयाँमें मतवारो।
'मैं थारो' यूँ साचैं मनसें कहताँ ही हो म्हारो॥

झटपट पुण्यवान् सो होवै, पापाँसे छुटकारो।
म्हारो म्हारी गोद बिराजै, कदे न म्हाँसू न्यारो॥

तन-मन-वाणीसैं जो म्हारो, सो निश्चय ही म्हारो।
कदे न लाज्यो, कदे न लाजै नाम-विरद-जस म्हारो॥

ENGLISH TRANSLATION

[960]

(Raga Malakaunsa - Tintala)

You are Mine, brother, truly Mine.

You are Mine, all that is yours is Mine, and the whole world is Mine.

In your heart you may always think yourself another's while outwardly saying, "I am Yours."
Even while seeming to be Mine, such a person remains separate from Me.

But one who abandons deceit even once and says, "Lord, I am Yours,"
becomes dearer to Me than all My children.

Though forever sinful, forever doing evil and intoxicated by sense objects,
the moment that soul says with a true heart, "I am Yours," that soul becomes Mine.

At once the soul becomes virtuous and is released from sins.
Mine, seated in My lap, the soul is never again separate from Me.

One who is Mine in body, mind and speech is certainly Mine.
My name, celebrated nature and glory have never been shamed and never shall be.

ORIGINAL No printed text

[चित्रमात्र स्रोत-पृष्ठ: बाँसुरी बजाते श्रीकृष्णके साथ एक गौका चित्र। कोई मुद्रित शीर्षक या अन्य पाठ नहीं है।]

ENGLISH TRANSLATION

[Illustration-only source page: Shri Krishna playing the flute beside a cow. No printed caption or other text appears on the page.]

CHAPTER 14

श्रीमद्भगवद्गीताके विविध प्रसंग

Various Themes from the Śrīmad Bhagavad Gītā

Source scan pages 648–663

ORIGINAL Hindi

श्रीमद्भगवद्गीताके विविध प्रसंग

[९६१]

(लावनी धुन - ताल कहरवा)

[श्रीमद्भगवद्गीताके प्रथम अध्यायका पद्यानुवाद]

धर्मभूमि शुचि कुरुक्षेत्रमें युद्धकामनासे एकत्र।
संजय! कहो, किया क्या मेरे और पाण्डुपुत्रोंने तत्र॥ १॥
देख पाण्डवी सेनाको तब वहाँ सुसज्जित व्यूहाकार।
गुरु द्रोणके जा समीप बोले दुर्योधन निम्न प्रकार॥ २॥
'श्रीमन्! शिष्य धृष्टद्युम्नद्वारा सज्जित तव, व्यूहाकार।
गुरुवर! आप देखिये पाण्डवसेनाको अब भली प्रकार॥ ३॥
इसमें भीमार्जुनसम महाधनुर्धर, युद्धकुशल अतिशूर।
हैं युयुधान, विराट, महारथ द्रुपद अवनिपति बलभरपूर॥ ४॥
धृष्टकेतु, नृप चेकितान हैं, काशिराज बलवीर्यनिधान।
पुरुजित्, कुन्तिभोज हैं, मानवपुंगव शैब्य महाबलवान्॥ ५॥
युधामन्यु विक्रान्त, उत्तमौजा हैं अतिशय बलकी खान।
द्रौपदिसुत, अभिमन्यु सुभद्रातनय - महारथ सभी महान्॥ ६॥
द्विजवर! अब मेरी सेनाके प्रमुख नायकोंके भी नाम।
परिचयके हित बता रहा हूँ, जान लीजिये आप तमाम॥ ७॥
आप, पितामह भीष्म, कर्ण, रणविजयी कृपाचार्य मतिमान्।
अश्वत्थामा, सोमदत्तसुत भूरिश्रवा, विकर्ण सुजान॥ ८॥
मेरे लिये त्यक्तजीवन हैं, अन्य बहुतसे वीर महान्।
नानाशस्त्रसुसज्जित सारे युद्धविशारद नीतिनिधान॥ ९॥
भीष्मपितामहरक्षित अपना बल है अपर्याप्त, हो आप्त।
भीमसेनद्वारा अभिरक्षित भी है बल उनका पर्याप्त॥ १०॥
रणक्षेत्रमें अपने-अपने स्थानोंपर सुस्थित सब ओर।
रक्षा करें पितामहकी सब आप लगाकर पूरा जोर॥ ११॥

ENGLISH TRANSLATION

Various Themes from the Shrimad Bhagavad Gita

[961]

(Lavani melody - Tala Kaharava)

[A Verse Translation of the First Chapter of the Shrimad Bhagavad Gita]

Gathered with desire for war on holy Kurukshetra, the field of Dharma,
Sanjaya, tell me: what did my sons and Pandu's sons do there? (1)
Seeing the Pandava army arrayed there in well-ordered formation,
Duryodhana approached teacher Drona and spoke as follows. (2)
"Revered sir, behold the Pandava army, arranged in battle formation
by your disciple Dhrishtadyumna. Teacher, examine it well. (3)
Here are mighty archers equal to Bhima and Arjuna, exceedingly heroic and skilled in war:
Yuyudhana, Virata and powerful King Drupada, the great chariot warrior. (4)
Dhrishtaketu, King Chekitana and the King of Kashi, treasury of strength and valor;
Purujit, Kuntibhoja and mighty Shaibya, the noblest of men. (5)
The valiant Yudhamanyu and Uttamaujas, treasury of immense strength;
the sons of Draupadi and Subhadra's son Abhimanyu, all great chariot warriors. (6)
Best of brahmanas, I shall now tell you the names of the chief leaders of my army.
For your recognition I name them all; please know them. (7)
Yourself, grandsire Bhishma, Karna and wise Kripacharya, victorious in battle;
Ashvatthama, Somadatta's son Bhurishrava and discerning Vikarna. (8)
Many other great heroes have renounced life for my sake.
All are equipped with many weapons, experts in war and repositories of strategy. (9)
Our strength, guarded by grandsire Bhishma, is immeasurable and fully secured;
their strength, though protected by Bhimasena, is limited. (10)
All of you, firmly stationed everywhere in your respective places on the battlefield,
must exert your full power to protect the grandsire. (11)

ORIGINAL Hindi

[९६१, क्रमशः]

तभी भीष्म कुरुवृद्ध प्रतापीने नृपको उपजाते हर्ष।
सिंहनाद कर उच्च स्वरसे फूँका शंख परम दुर्धर्ष॥ १२॥
तब तो बजने लगे शंख-भेरी-पणवानक-गोमुख घोर।
सहसा एक साथ छाया उनका अतितुमुल शब्द सब ओर॥ १३॥
श्वेत अश्वयुत रथ विचित्रमें स्थित माधव-अर्जुन अभिराम।
लगे बजाने दोनों अपने-अपने दिव्य शंख अविराम॥ १४॥
हरिने पांचजन्यको, अर्जुनने देवदत्त रणधीर।
फूँका भीम भीमकर्माने शंख महान् पौण्ड्र गम्भीर॥ १५॥
नृपति युधिष्ठिर कुन्तिपुत्रने फूँका शंख अनन्तविजय।
फूँके फिर सहदेव-नकुलने मणिपुष्पक-सुघोष निर्भय॥ १६॥
श्रेष्ठ धनुर्धर काशिराज नृप, सुमहारथी शिखण्डी वीर।
धृष्टद्युम्न, विराट नृपति, नित अपराजित सात्यकी सुधीर॥ १७॥
द्रुपद, द्रौपदीके पाँचों सुत, महारथी अभिमन्यु सुजान।
पृथ्वीपते! सभीने फूँके पृथक-पृथक निज शंख महान्॥ १८॥
शंखघोष वह कौरवदलके करके हृदय विदीर्ण सुघोर।
छाया, लगा गुँजाने वह नभ-भूको तुमुल शब्द सब ओर॥ १९॥
देख व्यवस्थित कौरवदलको वीर कपिध्वजने, महिपाल!
शस्त्रपातके ठीक समयपर उठा लिया निज धनुष विशाल॥ २०॥
हृषीकेशसे कहे वचन यों - 'अच्युत! मेरा रथ तत्काल
ले जा खड़ा कीजिये दोनों दलके बीच अभी नन्दलाल॥ २१॥
यहाँ उपस्थित युद्धार्थी जो योद्धा सज सब रणके साज,
हरि! उन सबको देखूँगा मैं, रणमें जिनसे लड़ना आज॥ २२॥
आये हैं जो दुर्मति दुर्योधनके हितकामी बलवान्,
रणमें लड़नेको उद्यत, उनको मैं देखूँगा भगवान्!'॥ २३॥
अर्जुनके यों कहनेपर वे इन्द्रियस्वामी श्रीभगवन्त,
दोनों दलों बीच ले पहुँचे उत्तम रथको स्वयं तुरन्त॥ २४॥
जहाँ भीष्म-द्रोणादि वीर थे, जहाँ अन्य थे भूप अपार,
बोले प्रभु - 'देखो अब इनको भलीभाँति तुम कुन्तिकुमार।'॥ २५॥

ENGLISH TRANSLATION

[961, continued]

Then mighty Bhishma, ancient of the Kurus, filling the king with joy,
roared like a lion and blew his formidable conch in a high voice. (12)
Conches, drums, tabors, trumpets and horns then began to sound fiercely.
Their tumultuous sound suddenly burst forth everywhere at once. (13)
Lovely Madhava and Arjuna, seated in a splendid chariot yoked with white horses,
began continually sounding their respective divine conches. (14)
Hari sounded Panchajanya and steadfast Arjuna sounded Devadatta;
Bhima of terrible deeds blew the mighty, deep-sounding conch Paundra. (15)
King Yudhishthira, Kunti's son, sounded Anantavijaya;
then Sahadeva and Nakula fearlessly blew Manipushpaka and Sughosha. (16)
The great archer King of Kashi, heroic Shikhandi the great chariot warrior,
Dhrishtadyumna, King Virata and wise, ever-unconquered Satyaki; (17)
Drupada, Draupadi's five sons and discerning Abhimanyu, the great chariot warrior:
Lord of the earth, each one sounded his own mighty conch. (18)
That terrifying conch blast tore the hearts of the Kaurava host.
Its tumultuous sound spread everywhere and made heaven and earth resound. (19)
King, seeing the Kaurava army drawn up, heroic Kapidhvaja
lifted his great bow at the very moment weapons were about to be released. (20)
He spoke these words to Hrishikesha: "Achyuta, take my chariot at once
and station it between the two armies now, O Nandalala. (21)
Hari, I wish to see all the warriors assembled here for battle,
arrayed in their war gear, with whom I must fight today. (22)
I shall behold those powerful warriors who have come desiring the welfare
of evil-minded Duryodhana and stand eager to fight, O Bhagavan." (23)
When Arjuna had spoken thus, Shri Bhagavan, Lord of the senses,
personally drove the excellent chariot at once between the two armies. (24)
Where Bhishma, Drona and other heroes stood among countless kings,
the Lord said, "Son of Kunti, now behold them well." (25)

ORIGINAL Hindi

[९६१, क्रमशः]

देखे वहाँ पार्थने पिता-पितामह, स्थित आचार्य महान्।
मामा, भाई, पुत्र-पौत्र, सब स्वजन तथा मित्रादि सुजान॥ २६॥
श्वशुर और सब सुहृदजनोंको देख उभय सेनामें पार्थ,
समझे युद्धस्थित जितने हैं, सब अपने ही बन्धु यथार्थ॥ २७॥
हो आविष्ट परमकरुणासे बोले वचन पार्थ सविषाद,
'कृष्ण! देख इन सब स्वजनोंको युद्धोत्सुक करते रणनाद॥ २८॥
शिथिल हुए जाते अंग मेरे, सूख रहा मुख हो अतिम्लान।
काँप रहा सारा शरीर, हो रहा तथा रोमांच महान्॥ २९॥
धनु गाण्डीव गिर रहा करसे, जलने लगी त्वचा अविराम।
खड़ा न रह सकता, मन मेरा हुआ भ्रमितसा है घनश्याम!॥ ३०॥
लक्षण भी विपरीत दीखते अब हे केशव! सभी प्रकार।
नहीं देखता मैं कुछ भी कल्याण यहाँ स्वजनोंको मार॥ ३१॥
नहीं चाहता विजय, राज्य मैं, नहीं चाहता सुखसम्भार।
हमको राज्य, भोग, जीवनसे क्या मतलब गोविन्द उदार?॥ ३२॥
जिनके लिये राज्यभोगोंकी होती हृदय सुखोंकी चाह,
वे ही रणमें खड़े, छोड़कर प्राणोंकी, धनकी परवाह॥ ३३॥
ताऊ, चाचे, पुत्र, पितामह - छोटे-बड़े, पूज्य आचार्य,
मामा, साले, श्वशुर, पौत्र, सम्बन्धी अन्य सभी, हे आर्य॥ ३४॥
मधुसूदन! ये मारें मुझको, मैं न करूँगा इनपर घात।
राज्य मिले या त्रिभुवनका, फिर तुच्छ महीकी कैसी बात॥ ३५॥
अहो जनार्दन! होगा क्या हित इन सब बन्धुजनोंको मार?
वध इन आततायियोंका भी देगा हमें पाप ही सार॥ ३६॥
अतः बन्धु धृतराष्ट्रसुतोंका वध करना न हमें उपयुक्त।
माधव! स्वजनोंके वधसे हम कैसे होंगे सुखसंयुक्त?॥ ३७॥
लोभविवश ये भ्रष्टचित्त हो यद्यपि देख न पाते आप
कुलविनाशकृत दोष और यह मित्रद्रोहजनित अतिपाप॥ ३८॥
हमें जनार्दन! है पर इस कुलनाशजनित पातकका ज्ञान।
तब फिर इससे बचनेका हम क्यों न विचार करें, भगवान्?॥ ३९॥

ENGLISH TRANSLATION

[961, continued]

There Partha saw fathers, grandsires and great teachers standing,
maternal uncles, brothers, sons, grandsons, all his people and discerning friends. (26)
Seeing fathers-in-law and all well-wishers in both armies,
Partha recognized that everyone standing ready for war was truly his own kin. (27)
Overwhelmed by supreme compassion, grieving Partha said,
"Krishna, seeing all my people eager for war and sounding their battle cries, (28)
my limbs grow weak, my mouth dries and becomes utterly parched,
my whole body trembles and my hair stands on end. (29)
The bow Gandiva slips from my hand and my skin burns without relief.
I cannot remain standing; my mind seems bewildered, O Ghanashyama. (30)
Keshava, I see only adverse omens of every kind.
I perceive no good in killing my own people here. (31)
I desire neither victory nor kingdom, nor do I desire the store of pleasures.
What use have we for kingdom, enjoyment or life, generous Govinda? (32)
Those for whose sake we desire kingdom, enjoyment and happiness in the heart
stand here in battle, disregarding life and wealth. (33)
Paternal uncles, sons, grandsires, old and young, revered teachers,
maternal uncles, brothers-in-law, fathers-in-law, grandsons and all other relatives. (34)
Madhusudana, even if they kill me I shall not strike them,
not even for sovereignty over the three worlds, much less this trifling earth. (35)
Janardana, what good could come from killing all these relatives?
Even killing these aggressors will bring us only sin. (36)
Therefore it is not fitting that we kill our kinsmen, Dhritarashtra's sons.
Madhava, how could we be happy after killing our own people? (37)
Though their minds are corrupted and overcome by greed, so they cannot see
the fault of destroying the family and the grave sin born of betraying friends, (38)
we, Janardana, know the sin produced by destroying the family.
Why then should we not consider avoiding it, Bhagavan?" (39)

ORIGINAL Hindi

[९६१, क्रमशः]

कुलके क्षयसे सत्यसनातन कुलधर्मोंका होता नाश।
धर्मनाशसे सारे कुलमें होता सहज अधर्मविकास॥ ४०॥
हो जातीं अधर्मयुक्त कुलकी स्त्रियाँ सुदूषित, कृष्ण महान्।
वार्ष्णेय! वे जनतीं दूषित स्त्रियाँ वर्णसंकर सन्तान॥ ४१॥
कुलको, कुलघातकको संकर करवाता नरकोंमें वास।
होता पतन पितृगणका भी पिण्डोदक होनेपर नाश॥ ४२॥
कुलघातकके वर्णसंकरके इन दोषोंके ही परिणाम,
जातिधर्म, कुलधर्म सनातन हो जाते विनष्ट, हे श्याम॥ ४३॥
सुनते हैं हम हो जाता है जिनके कुलधर्मोंका नाश,
होता अनियत दीर्घकालतक उनका निश्चय नरकनिवास॥ ४४॥
अहो शोक! हम आज जा रहे निश्चय करने पाप महान्।
स्वजनोंके वधको उद्यत, हो विवश राज्यसुखलोभ अमान॥ ४५॥
मुझ अशस्त्र, प्रतिकाररहितको यदि वे रणमें डालें मार,
शस्त्र हाथ ले कौरव, तो होगा मेरा कल्याण अपार॥ ४६॥
यों कहकर अर्जुन रणमें हो शोकाकुलमन, तज शरचाप,
बैठ गये हटकर वे रथके पिछले भाग मध्य चुपचाप॥ ४७॥

[९६२]

(राग अडाणा - तीन ताल)

उठो! कायरता छोड़ो वीर।
हृदय हिला दो शत्रुपक्षका, जूझो रणरणधीर॥

कूद पड़ो बस धर्मयुद्धमें, लड़ो धर्मके काज।
मर जाओगे स्वर्ग मिलेगा, जयसे भूतलराज॥

यही समय है - शौर्यवीर्यका पूरा करो प्रकाश।
पापीदलको मार भगा दो, करो पापका नाश॥

[९६३]

(राग जोगिया - तीन ताल)

अपना धर्म देखकर भी तू इस अधीरताको मत धार।
धर्मयुद्धसम और नहीं कुछ क्षत्रियका है जगमें सार॥

ENGLISH TRANSLATION

[961, continued]

When a family is destroyed, its true and eternal family Dharmas perish.
With Dharma destroyed, unrighteousness naturally spreads throughout the family. (40)
Overcome by unrighteousness, the family's women become deeply corrupted, great Krishna.
Descendant of Vrishni, those corrupted women give birth to mixed-lineage offspring. (41)
Such mixture causes both the family and its destroyers to dwell in hell.
The ancestors also fall when offerings of rice and water cease. (42)
Through these faults arising from the mixed lineage created by family destroyers,
the eternal Dharmas of social order and family are ruined, O Shyama. (43)
We have heard that those whose family Dharmas are destroyed
certainly dwell in hell for an indefinite and very long time. (44)
Alas, what sorrow! Today we are surely about to commit a great sin,
driven by greed for kingdom and pleasure to kill our own people. (45)
If the armed Kauravas kill me in battle while I am unarmed and do not resist,
that would bring me the greatest good. (46)
Speaking thus on the battlefield, Arjuna cast aside bow and arrows, his mind overcome by grief,
and withdrew to sit silently in the rear of the chariot. (47)

[962]

(Raga Adana - Tintala)

Rise, hero! Abandon cowardice.
Make the enemy's heart tremble; fight, steadfast warrior in battle!

Leap into this righteous war and fight for Dharma.
If you die, heaven awaits; if you win, sovereignty over earth.

This is the moment to reveal your full courage and strength.
Strike down and drive away the sinful host; destroy sin.

[963]

(Raga Jogiya - Tintala)

Even considering your own Dharma, do not entertain this agitation.
Nothing in the world is more truly essential for a kshatriya than a righteous war.

ORIGINAL Hindi

[९६३, क्रमशः]

स्वयंप्राप्त यह खुला हुआ है युद्धस्वरूप स्वर्गका द्वार।
भाग्यवान् क्षत्रिय ही इसको पाते हैं, हे पाण्डुकुमार!॥
मर जानेसे स्वर्ग मिलेगा, जय होनेसे भूतलराज।
इससे निश्चय ही भारत! तू हो जा खड़ा युद्धको आज॥
विजय-पराजय, हानि-लाभ, सुख-दुःख सभीको जान समान।
फिर प्रवृत्त हो जा तू रणमें, पाप नहीं होगा मतिमान्॥

[९६४]

(दूसरी लावनी धुन - ताल कहरवा)

जो तुम रणसे मुख मोड़ोगे, जो विषाद उर लाओगे।
तो क्षत्रियके परम धर्मसे निश्चय ही गिर जाओगे॥
सुन-सुनकर कुवाच्य अरिदलके तुम अतिशय पछताओगे।
पुनः प्रकृतिवश शस्त्र उठाकर रणस्थलीमें आओगे॥
पर होगा अतिदुःख और सहना होगा दुस्सह अपमान।
इससे उठो इसी क्षण सत्वर धनुषबाण लेकर मतिमान्!॥

[९६५]

(राग परज - ताल कहरवा)

विषमस्थलमें उपजा कैसे तुममें अर्जुन! यह व्यामोह,
जो अनार्यसेवित, अस्वर्गद, है अकीर्तिकारी संदोह॥
नहीं तुम्हारे योग्य नपुंसकता यह, करो न तुम स्वीकार।
तुच्छ हृदयकी दुर्बलता तज, उठो, युद्ध कर अंगीकार॥

(गीता २.२-३)

अप्रमेय अविनाशी है यह, हे भारत! जीवात्मा नित्य।
युद्ध करो, तुम जान सभी उसके देहोंको अधीर अनित्य॥
मरने और मारनेवाला आत्माको जो लेता मान,
नहीं मारता, मारा जाता यह, वे इससे हैं अनजान॥

(गीता २.१८-१९)

ENGLISH TRANSLATION

[963, continued]

This war, gained without seeking, is the open gateway to heaven.
Only fortunate kshatriyas obtain such a war, O son of Pandu.
If you die, heaven awaits; if you are victorious, sovereignty over earth.
Therefore, Bharata, surely rise today to fight.
Regard victory and defeat, loss and gain, happiness and sorrow as equal.
Then enter the battle; wise one, no sin will touch you.

[964]

(Second Lavani melody - Tala Kaharava)

If you turn away from battle and bring grief into your heart,
you will surely fall from a kshatriya's supreme Dharma.
Again and again hearing the enemy's abusive words, you will deeply regret it.
Then, compelled by your own nature, you will take up weapons and return to the battlefield.
But the sorrow will be great and you will have to endure unbearable humiliation.
Therefore rise this very instant, discerning one, and swiftly take bow and arrows.

[965]

(Raga Paraja - Tala Kaharava)

Arjuna, how has this delusion arisen in you at this critical moment?
It is practiced by the ignoble, bars heaven and heaps up disgrace.
Such impotence is not worthy of you; do not accept it.
Abandon this petty weakness of heart, rise and embrace battle.

(Gita 2.2-3)

Bharata, the eternal living self is immeasurable and imperishable.
Fight, knowing that all its bodies are unsteady and transient.
Those who regard the self as killer or killed do not understand:
it neither kills nor is killed.

(Gita 2.18-19)

ORIGINAL Hindi

[९६५, क्रमशः]

अपना धर्म देखकर भी मत होओ तुम कम्पित, हे पार्थ!
नहीं श्रेय कुछ भी क्षत्रियके लिये युद्धके सिवा यथार्थ॥
खुला तुम्हारे लिये वीरवर! स्वर्गद्वार यह अपने-आप।
सुखसौभाग्यवान् क्षत्रिय ही पाते ऐसा युद्ध अपाप॥
अगर करोगे नहीं कदाचित् तुम यह परम धर्मसंग्राम,
खो करके निज धर्म, सुयश, तुम लोगे पाप बटोर तमाम॥
तब फिर गायेंगे जगमें सब सदा तुम्हारी अमिट अकीर्ति।
सम्मानितके लिये मरणसे भी बढ़कर होती अपकीर्ति॥
महारथी मानेंगे तुमको भयवश हुए समरउपराम।
जिनमें हो बहुमान्य, उन्हींमें होगा तुच्छ तुम्हारा नाम॥
निन्दा शत्रु करेंगे तव सामर्थ्यशक्तिकी, कुवचन बोल।
उससे बढ़कर होगा क्या फिर दुःख तुम्हारे लिये अतोल॥
मर जानेपर स्वर्ग मिलेगा, जीतोगे, पाओगे राज।
उठो अतः कौन्तेय! युद्धका मनमें करके निश्चय आज॥
विजय-पराजय, लाभ-हानि, सुख-दुःख मानकर एक समान,
फिर रणमें प्रवृत्त होनेपर पाप न होगा रंचक मान॥

(गीता २.३१-३८)

तज आसक्ति, योगस्थित होकर करो धनंजय कर्म विनीत।
हो समबुद्धि असिद्धि-सिद्धिमें, फलसमत्व ही योग पुनीत॥

(गीता २.४८)

[९६६]

(राग यमन - तीन ताल)

भारत! अब ज्ञानखड्ग लो धार।
हृदयस्थित अज्ञानजनित संशयका करो संहार॥
हो स्थित नित्य समत्वयोगमें, छोड़ो अन्य विचार।
उठो, उठो रणमें तत्पर हो, करो वीर! व्यवहार॥

ENGLISH TRANSLATION

[965, continued]

Considering your own Dharma, Partha, do not tremble.
For a kshatriya no good is truly higher than battle.
Best of heroes, this gate of heaven has opened for you of itself.
Only happy and fortunate kshatriyas obtain such a sinless war.
If you do not undertake this supreme battle of Dharma,
you will lose your own Dharma and good name and gather every kind of sin.
Then everyone in the world will forever sing of your indelible disgrace.
For one who has been honored, dishonor is worse than death.
The great chariot warriors will think you withdrew from battle in fear.
Among those who highly esteemed you, your name will become contemptible.
Your enemies will speak abuse, condemning your strength and capability.
What immeasurable sorrow could be greater for you than that?
If you die, you will attain heaven; if you win, you will gain the kingdom.
Therefore rise, son of Kunti, resolving in your heart to fight today.
Regard victory and defeat, gain and loss, happiness and sorrow as equal;
then, entering battle, not the slightest sin will touch you.

(Gita 2.31-38)

Abandon attachment, Dhananjaya; established in yoga, humbly perform action.
Hold equal understanding in failure and success, for evenness toward results is sacred yoga.

(Gita 2.48)

[966]

(Raga Yaman - Tintala)

Bharata, now take up the sharp sword of knowledge.
Destroy the doubt born of ignorance that dwells in the heart.
Remain forever established in the yoga of equality and abandon every other thought.
Rise, rise, hero; become ready for battle and act.

ORIGINAL Hindi

[९६७]

(लावनी धुन - ताल कहरवा)

कर्मेन्द्रियाँ रोक जो तजता बाहर भोगोंका व्यवहार।
मनसे करता भोग, मूढ़ सो कहलाता है मिथ्याचार॥

(गीता ३.६)

[९६८]

(राग परज - ताल कहरवा)

मुझमें चित्त जोड़, सब कर्मोंका कर मुझमें ही संन्यास।
युद्ध करो तुम तजकर ममता, कामज्वर, भोगोंकी आस॥

(गीता ३.३०)

[९६९]

(राग तोड़ी - ताल मूल)

सुर-ऋषि-पितर-मनुज सब जीवोंको उनका हिस्सा देकर,
बचा हुआ जो खाता, वह हो पापमुक्त पाता ईश्वर॥
पर जो निजके लिये कमाता, बिना दिये ही है खाता,
वह अघभोजी निश्चय ही यमदूतोंसे पीड़ा पाता॥

[९७०]

(राग विहाग - तीन ताल)

पार्थ! यह काम पापकी खान।
रागात्मक रजसे पैदा हो हर लेता सब ज्ञान॥
यही मूल है सब पापोंका, इसको वैरी जान।
प्रतिहत होकर यही क्रोध बन जाता अतिबलवान्॥
कभी न भरता पेट भोगसे, इसकी भूख महान्।
आत्मपतनमें प्रबल हेतु - इन दोनोंको पहचान॥

[९७१]

(राग केदारा - तीन ताल)

> जाते वहीं कर्मयोगी हैं, सांख्य प्राप्त करते जो स्थान।
> वही देखता, देख रहा जो सांख्य, योगको एक समान॥
>
> *(गीता ५.५)*

ENGLISH TRANSLATION

[967]

(Lavani melody - Tala Kaharava)

One who restrains the organs of action and outwardly abandons sensual conduct,
yet indulges mentally, is deluded and called a hypocrite.

(Gita 3.6)

[968]

(Raga Paraja - Tala Kaharava)

Join your mind to Me and renounce all actions into Me alone.
Fight after abandoning possessiveness, desire's fever and hope for enjoyment.

(Gita 3.30)

[969]

(Raga Todi - Tala Mula)

After giving gods, sages, ancestors, humans and all beings their allotted share,
one who eats what remains becomes free from sin and attains the Lord.
But one who earns only for oneself and eats without giving
is surely an eater of sin and suffers torment from Yama's messengers.

[970]

(Raga Vihaga - Tintala)

Partha, desire is a mine of sin.
Born from passionate rajas, it takes away all knowledge.
Know it as the enemy, the root of every sin.
When obstructed, this very desire becomes exceedingly powerful anger.
Enjoyment never fills its belly, for its hunger is immense.
Recognize both as mighty causes of the soul's downfall.

[971]

(Raga Kedara - Tintala)

Karma-yogis reach the very state attained by followers of Sankhya.
One truly sees who sees Sankhya and yoga as one.

(Gita 5.5)

ORIGINAL Hindi

[९७२]

(राग भिन्नषड्ज - ताल दीपचंदी)

ध्यानमें मन इस भाँति लगावे।
शनैः शनैः अभ्यास बढ़ाकर चितमें उपरति लावे॥
धृतिगृहीत मतिके द्वारा फिर मन आत्मस्थ बनावे।
करे नहीं किंचित् भी चिन्तन, आत्माको बस ध्यावे॥
निकल-निकल यह जहाँ-जहाँ अस्थिर चंचल मन जावे,
वहाँ-वहाँसे लौटा, फिर आत्मामें ही ले आवे॥
निष्कल्मष प्रशान्तचित योगी, शान्तरजस हो जावे।
परब्रह्म सच्चिदानन्दघनमें सो जाय समावे॥

(गीता ६.२५-२८)

[९७३]

(राग खमाज - तीन ताल)

सब भूतोंमें स्थित आत्मा है, आत्मामें हैं भूत अशेष।
योगयुक्त सबमें समदर्शी योगीकी यह दृष्टि विशेष॥
जो मुझको सर्वत्र देखता, मुझमें देखे सारा दृश्य,
उसके लिये अदृश्य नहीं मैं, वह भी मुझसे नहीं अदृश्य॥
सब भूतोंमें स्थित मुझको जो भजता है रख एकीभाव,
वह योगी रह सब प्रकारसे मेरे हित करता बर्ताव॥
जो अपनी ही भाँति देखता है सबमें सुख-दुःख समान,
अर्जुन! वह माना जाता है योगी सबसे श्रेष्ठ महान्॥

(गीता ६.२९-३२)

[९७४]

(राग विहागड़ा - ताल कहरवा)

योगभ्रष्ट पुण्यलोकोंमें जाकर, रह चिर सुखसम्पन्न,
शुचि सन्मार्गारूढ़ धनीके घरमें फिर होता उत्पन्न॥
भक्त जनक-जननीकी शैशवसे ही शुभ संगति पाता,
शुद्ध वायुमण्डलमें पलकर साधनमय बनता जाता॥

ENGLISH TRANSLATION

[972]

(Raga Bhinnashadja - Tala Dipachandi)

One should place the mind in meditation in this way.
Little by little, increasing practice, bring withdrawal into consciousness.
With understanding held firmly by fortitude, establish the mind in the Self.
Think of nothing else at all; meditate only upon the Self.
Wherever the unstable and restless mind wanders out,
bring it back from each place and return it to the Self alone.
The stainless yogi of perfectly peaceful mind becomes free from rajas
and merges into the dense being, consciousness and bliss of Supreme Brahman.

(Gita 6.25-28)

[973]

(Raga Khamaja - Tintala)

The Self abides in all beings, and all beings without exception abide in the Self.
This is the special vision of the yogi joined to yoga, seeing all equally.
One who sees Me everywhere and sees the entire visible world in Me:
I am not hidden from that soul, nor is that soul hidden from Me.
One who worships Me dwelling in all beings, maintaining a sense of unity,
that yogi, living in every circumstance, acts for My sake.
Arjuna, one who sees the happiness and sorrow of all as equal to one's own
is regarded as the highest and greatest yogi.

(Gita 6.29-32)

[974]

(Raga Vihagara - Tala Kaharava)

The yogi who falls from practice goes to worlds of merit and lives there long in happiness,
then is born in the home of pure and wealthy people established upon the right path.
From infancy the child receives the holy company of devoted parents,
and, growing in a pure atmosphere, becomes increasingly absorbed in spiritual practice.

ORIGINAL Hindi

[९७४, क्रमशः]

ईशकृपा औ साधनबलसे जाग्रत होता पूर्वाभ्यास।
ब्रह्मरूप बन जाता, फिर मिट जाता सब मिथ्या अध्यास॥

(गीता ६.४१-४२)

[९७५]

(राग नट - तीन ताल)

जो संलग्न श्रेष्ठ साधनमें, छोड़ जगत्के सारे स्वार्थ,
आठों पहर सावधानीसे साध रहा जो शुचि परमार्थ॥
साध्यतत्त्वतक नहीं पहुँचकर पहले ही यदि मर जाता,
तो धीमान् योगियोंके घर जन्म सुदुर्लभ वह पाता॥

(गीता ६.४२)

[९७६]

(राग हमीर - ताल कहरवा)

मायाने है जिन लोगोंका हरण कर लिया सारा ज्ञान,
आश्रय ले वे आसुरपनका करते नित दुष्कर्म महान्॥
कुत्सित विषयभोगरत रहनेमें ही बड़ी मानते शान,
ऐसे मूढ़ नराधम भजते नहीं कभी भी श्रीभगवान्॥

(गीता ७.१५)

[९७७]

(राग यमन - ताल कहरवा)

बहुजन्मोंके अन्त जन्ममें जो मुझको भजता सज्ञान,
'सब कुछ वासुदेव है' - यों वह महापुरुष दुर्लभ मतिमान्॥

(गीता ७.१९)

[९७८]

(राग पटदीप - तीन ताल)

> करता जो भूतोंकी पूजा, वह भूतोंको ही पाता।
> पितरोंका पूजक निश्चय ही पितृलोकमें है जाता॥
> विधिपूर्वक देवोंका पूजक देवलोकको ही पाता।
> भगवत्पूजक पुण्यवान् भगवच्चरणोंमें ही जाता॥
>
> *(गीता ९.२५)*

ENGLISH TRANSLATION

[974, continued]

Through the Lord's grace and the power of practice, former discipline awakens.
The soul becomes Brahman-like, and every false superimposition then disappears.

(Gita 6.41-42)

[975]

(Raga Nata - Tintala)

One who is devoted to excellent practice, abandoning all worldly self-interest,
and carefully pursues the pure supreme goal throughout all eight watches of the day,
yet dies before reaching the Reality that is the goal,
obtains the exceedingly rare birth in a family of wise yogis.

(Gita 6.42)

[976]

(Raga Hamira - Tala Kaharava)

Those whose entire knowledge Maya has taken away
take shelter in demonic nature and daily commit grave evil.
They consider absorption in degraded sensual enjoyment a source of great prestige.
Such deluded lowest men never worship Shri Bhagavan.

(Gita 7.15)

[977]

(Raga Yaman - Tala Kaharava)

At the end of many births, the person of realized knowledge worships Me,
knowing, "Vasudeva is everything." Such a wise great soul is rare.

(Gita 7.19)

[978]

(Raga Patadipa - Tintala)

One who worships spirits reaches the spirits.
A worshiper of the ancestors surely goes to the ancestral realm.
One who worships the gods according to rule reaches the realm of the gods.
The holy worshiper of Bhagavan goes only to Bhagavan's feet.

(Gita 9.25)

ORIGINAL Hindi

[९७९]

(राग मधुवंती - तीन ताल)

मानव जिसका सदा स्मरण करता जीवनमें,
अन्तकालमें वही वस्तु रहती है मनमें॥
वही दीखती ऊपर-नीचे बाहर-भीतर,
उसी वस्तुको पाता निश्चय मानव मरकर॥
भरत अन्तमें दर्शन पाते हैं शिशुमृगका,
इसीलिये पायेंगे ये शरीर फिर मृगका॥
इससे जो नर सर्वकाल भजता नरहरिको,
अर्पितकर मनमति निश्चय वह पाता हरिको॥

(गीता ८.६-७)

[९८०]

(राग खम्भावती - तीन ताल)

जीवनभर जिन भावविचारोंमें, कर्मोंमें रहता व्यस्त,
मरणकालमें वही भाव आते हैं मनमें चिरअभ्यस्त॥
अगला लोक-जन्म मिलता है अन्तिम भावोंके अनुसार।
अतः करो जीवनभर प्रभुका चिन्तन, सेवन, कर्म, विचार॥

(गीता ८.६-७)

[९८१]

(राग परज - ताल कहरवा)

इससे स्मरण करो तुम मेरा सभी समय, फिर करो सुयुद्ध।
अर्पित कर मनबुद्धि, मुझे निश्चय ही पाओगे हो शुद्ध॥

(गीता ८.७)

[९८२]

(राग गौड़सारंग - तीन ताल)

मन निरुद्ध कर हृदयदेशमें, रोक सभी इन्द्रियके द्वार,
प्राण मूर्धामें स्थापन करके, योगधारणाको जो धार॥
मम स्मृतियुत एकाक्षर ओम् ब्रह्मका जो करता उच्चार,

> देह त्यागकर जानेपर वह पाता परमागति उदार॥
>
> *(गीता ८.१२-१३)*

ENGLISH TRANSLATION

[979]

(Raga Madhuvanti - Tintala)

Whatever a person constantly remembers throughout life
is the very object that remains in the mind at life's end.
That alone appears above and below, outside and within;
after death a person surely attains that very object.
At the end Bharata beheld the young deer,
and therefore he would next receive a deer's body.
Thus one who worships Narahari at all times,
offering mind and understanding, surely attains Hari.

(Gita 8.6-7)

[980]

(Raga Khambhavati - Tintala)

The feelings, thoughts and actions that occupy a person throughout life
are those long-practiced states that arise in the mind at death.
The next world and birth are obtained according to the final state.
Therefore throughout life contemplate and serve the Lord in thought and action.

(Gita 8.6-7)

[981]

(Raga Paraja - Tala Kaharava)

Therefore remember Me at all times and then fight this righteous war.
Offering mind and understanding, purified, you will surely attain Me.

(Gita 8.7)

[982]

(Raga Gauda Saranga - Tintala)

Restraining the mind within the heart and closing every gate of the senses,
establishing the life-breath in the crown, one who maintains yogic concentration
and, remembering Me, utters the one syllable Om, Brahman,
attains the supreme, exalted goal upon leaving the body.

(Gita 8.12-13)

ORIGINAL Hindi

[९८३]

(राग वसंत - तीन ताल)

नरकोंमें जा पापी सहते नरकयन्त्रणा आठों याम।
पितृयाणसे जा, पाते जो भोग स्वर्गके दिव्य ललाम॥
करके भोग समाप्त, लौटते, भर मनमें वासना तमाम।
नहीं लौटते देवयानसे जा पहुँचे जो प्रभुके धाम॥

[९८४]

(राग सोहनी - ताल रूपक)

शुभ्र ज्योतिर्मय सुपथसे ब्रह्मविद् है जा रहा।
मार्गके सब देवगणसे वह समादर पा रहा॥
अग्नि, दिन, शुभ पक्ष उज्ज्वल, उत्तरायणके अमर,
साथ ले जाते उसे निज क्षेत्रकी शुचि अवधिपर॥
सौंपकर अगले अमरको वे वहाँ अतिमानसे,
लौटते उस क्षेत्रमें, रहते जहाँ अभिमानसे॥
इस तरह क्रमसे अतिक्रम कर प्रकृतिविस्तारका,
तोड़कर सम्बन्ध सब मायिक अनित्य संसारका॥
पहुँच प्रभुके नित्य दिव्य स्वधाममें योगी वही,
प्राप्त करके ब्रह्मको फिर लौटता जगमें नहीं॥

(गीता ८.२४, २६-२७)

[९८५]

(राग हिंडोल - ताल रूपक)

पुण्यवान् सकाम योगी स्वर्गपथपर जा रहा।
मार्गके सब देवताओंसे समादर पा रहा॥
धूम, रजनी, पक्ष श्यामल, अयन दक्षिणके अमर,
क्षेत्रअभिमानी उसे ले साथ जाते सीमपर॥
सौंप देते अमर अगलेको उसे क्रमसे सही,
चान्द्रमस सुज्योतिततक यों पहुँचता योगी वही॥
स्वर्गमें निज शुभ क्रियाओंके फलोंको भोगकर,
लौटता मर्त्यलोकमें फिर मर्त्यजीवन लाभकर॥

> *(गीता ८.२५)*

ENGLISH TRANSLATION

[983]

(Raga Vasanta - Tintala)

Sinners go to hells and endure infernal torment throughout all eight watches.
Those who travel the ancestral path obtain heaven's splendid divine enjoyments.
When that enjoyment ends, they return with their minds still full of desires.
Those who follow the path of the gods to the Lord's abode never return.

[984]

(Raga Sohani - Rupaka Tala)

The knower of Brahman travels upon the bright, luminous and excellent path,
receiving honor from all the deities who govern the way.
The immortals governing fire, day, the bright fortnight and the northern course
accompany the soul to the pure boundary of their respective domain.
With great honor they entrust the soul to the next immortal,
then return to the sphere over which they preside.
Thus the yogi successively passes beyond the whole expanse of Nature,
breaking every tie with Maya's transient world,
and reaches the Lord's eternal divine abode.
Having attained Brahman, that yogi never returns to the world.

(Gita 8.24, 26-27)

[985]

(Raga Hindola - Rupaka Tala)

The meritorious yogi who retains desire travels upon the path to heaven,
receiving honor from all the deities who govern the way.
The immortals governing smoke, night, the dark fortnight and the southern course
accompany the soul to the boundary of their respective domains.
In proper sequence they entrust the soul to the next immortal,
until that yogi reaches the luminous lunar realm.
After enjoying in heaven the fruits of righteous actions,
the soul returns to the mortal world and obtains mortal life again.

(Gita 8.25)

ORIGINAL Hindi

[९८६]

(राग शिवरंजनी - ताल कहरवा)

मैं ही गति, भर्ता, प्रभु, साक्षी, शरण, निवास, सुहृद मैं ही।
मैं उत्पत्ति, प्रलय, स्थान, निधान, नित्य बीज मैं ही॥
मैं ही मेघ रोकता, तपता, मैं ही बरसाता हूँ वृष्टि।
मैं ही अमृत, मृत्यु भी मैं ही, सदसत् मैं ही सारी सृष्टि॥

(गीता ९.१८-१९)

[९८७]

(राग शंकरा - ताल मूल)

वैदिक यज्ञकर्म करते जो पुण्यपुरुष मनमें रख काम,
वे उस पुण्यकर्मके फलसे जाते हैं सुरेन्द्रके धाम॥
वहाँ स्वर्गके भोग भोगते जबतक पुण्य न होते शेष,
पुण्य क्षीण होते ही गिरकर आते पुनः मृत्युके देश॥

(गीता ९.२०-२१)

[९८८]

(राग आसावरी - तीन ताल)

कुन्तिपुत्र! जो अन्य देवताओंको भजते श्रद्धायुक्त,
वे भी विधिसे विरहित पूजा मेरी ही करते हैं भक्त॥
मैं ही सब यज्ञोंका भोक्ता, मैं ही एकमात्र स्वामी।
मुझे तत्त्वसे नहीं जानते, होते वहीं अधोगामी॥

(गीता ९.२३-२४)

[९८९]

(राग काफी - तीन ताल)

कर देवी प्रकृतिका आश्रय जो जन मुझको लेते जान,
सबके आदि सनातन कारण अक्षरको लेते पहचान॥
वे महात्मा मुझको ही नित्यनिरन्तर भजते, पार्थ!
अनन्यमनसे शुद्ध, सरल, शुचि, निश्छल हो करके निःस्वार्थ॥

> *(गीता ९.१३)*

ENGLISH TRANSLATION

[986]

(Raga Shivaranjani - Tala Kaharava)

I alone am the goal, sustainer, Lord, witness, refuge, dwelling and friend.
I am origin, dissolution, foundation, treasury and the eternal seed.
I withhold the rain and give heat; I also pour down the rain.
I am immortality and I am death; I am being, nonbeing and the entire creation.

(Gita 9.18-19)

[987]

(Raga Shankara - Tala Mula)

Meritorious people who perform Vedic sacrificial rites with desires in their hearts
go through the fruit of that merit to Indra's abode.
There they enjoy the pleasures of heaven until their merit is exhausted.
As soon as it is spent, they fall and return to the realm of death.

(Gita 9.20-21)

[988]

(Raga Asavari - Tintala)

Son of Kunti, devotees who faithfully worship other gods
also worship Me, though not according to the proper method.
I alone am enjoyer and sole Lord of every sacrifice.
Because they do not know Me in truth, they fall from that state.

(Gita 9.23-24)

[989]

(Raga Kafi - Tintala)

Those who take refuge in divine Nature and know Me
recognize the Imperishable as the eternal cause and beginning of all.
Partha, those great souls worship Me alone eternally and without interruption,
with an exclusive mind, pure, simple, guileless and free from self-interest.

(Gita 9.13)

ORIGINAL Hindi

[९९०]

(राग पीलू - ताल कहरवा)

जिनसे सब प्रकारसे रक्षा-दीक्षा पाते हैं यजमान,
उनमें मुख्य बृहस्पति मैं हूँ, सुरगुरु लोकोत्तर विद्वान्॥
जितने सेनापति हैं जगमें, नीतिनिपुण, रणरीतिनिधान,
उनमें शंकरनन्दन मैं हूँ, स्कन्द महामति शूरप्रधान॥
जितने सरस नदी-नद-सर-निर्झर हैं जगमें जलके स्थान,
उनमें मैं जलनिधि गभीर हूँ, सागर निरुपम अतुल महान्॥

(गीता १०.२४)

[९९१]

(राग विलास - तीन ताल)

हूँ महर्षियोंमें भृगु मैं ही,
वाणीमें हूँ मैं ओंकार।
यज्ञोंमें जपयज्ञ, स्थावरोंमें
हूँ मैं हिमवान् सुठार॥

(गीता १०.२५)

[९९२]

(राग बिलावल - तीन ताल)

हरिकी दिव्य विभूति अमित हैं, है अनन्त उनका विस्तार।
बता रहे हैं उनमेंसे कुछ जो प्रधान हैं, सबमें सार॥
हूँ नारद देवर्षिवर्गमें, वृक्षोंमें मैं हूँ पीपल।
हूँ गन्धर्व चित्ररथ मैं ही, सिद्धोंमें मुनि सिद्ध कपिल॥

(गीता १०.२६)

[९९३]

(राग भैरव - तीन ताल)

नागोंमें मैं शेषनाग हूँ, जलचरगणमें वरुण महान्।
पितरोंमें अर्यमा, नियन्ताओंमें मैं हूँ यम बलवान्॥
सबका तेज, शक्ति, जीवन मैं, मैं ही हूँ सबका आधार।

> सबमें ओतप्रोत सदा मैं, अखिलविश्व मेरा विस्तार॥
>
> *(गीता १०.२९, ३९)*

ENGLISH TRANSLATION

[990]

(Raga Pilu - Tala Kaharava)

Among those from whom sacrificers receive every kind of protection and initiation,
I am foremost Brihaspati, Guru of the gods and transcendent scholar.
Among all commanders in the world, skilled in strategy and repositories of battlecraft,
I am Shankara's son Skanda, supremely wise and foremost among heroes.
Among all delightful rivers, streams, lakes and waterfalls, all places of water in the world,
I am the deep ocean, the incomparable, matchless and mighty sea.

(Gita 10.24)

[991]

(Raga Vilasa - Tintala)

Among the great sages I am Bhrigu;
among expressions I am Om.
Among sacrifices I am the sacrifice of repetition;
among immovable things I am the noble Himalaya.

(Gita 10.25)

[992]

(Raga Bilavala - Tintala)

Hari's divine glories are immeasurable and extend without end.
Here He names a few that are foremost and essential among them all.
Among divine sages I am Narada; among trees I am the sacred fig.
Among gandharvas I am Chitraratha; among siddhas I am sage Kapila.

(Gita 10.26)

[993]

(Raga Bhairava - Tintala)

Among nagas I am Shesha; among aquatic beings I am mighty Varuna.
Among ancestors I am Aryaman; among rulers I am powerful Yama.
I am everyone's radiance, power and life; I alone am the support of all.
I eternally pervade all, and the whole universe is My expansion.

(Gita 10.29, 39)

ORIGINAL Hindi

[९९४]

(राग देशकार - तीन ताल)

ऐसी कोई वस्तु नहीं है, ऐसा कोई स्थान नहीं,
ऐसा कोई भाव नहीं है, जिसमें श्रीभगवान् नहीं॥
सबमें सदा पूर्ण रहते वे, उनसे कुछ भी भिन्न नहीं।
जानकार जन इस रहस्यका कभी न होता खिन्न कहीं॥
जो विशेष श्रीयुत, विभूतियुत, बलयुत होते हैं सद्भाव,
हरिके तेज अंशसे सम्भव, उनमें हरिका खास प्रभाव॥
वर्णन कर विभूतियोंका फिर कहने लगे स्वयं भगवान्,
नक्षत्रोंमें शशि मैं ही हूँ, ज्योतिपुंजमें सूर्य महान्॥

(गीता १०.४१, ४२, २१)

[९९५]

(राग परज - ताल कहरवा)

विश्व चराचर निकला मुझसे, मुझसे व्याप्त सकल संसार।
मेरे सिवा नहीं कुछ भी, सब है मेरा लीलाविस्तार॥
मैं हूँ सूत्रधार, तुम हो मेरे हाथोंकी कठपुतली।
नाचो नाच, नचावे जैसे मेरे करकी यह सुतली॥
इसी बुद्धिसे, करके सब कर्मोंका मुझमें ही संन्यास,
छोड़ो राज्यविभवकी ममता, तजो असत्की मिथ्या आस॥
तजो कामना भोगोंकी, कर फलासक्तिका पूरा त्याग।
विगतज्वर हो, स्वकर्तव्यका पालन करो सहित अनुराग॥
अहंकार मत आने दो, लो धनुष, करो अरिदलसंहार।
समरांगणमें रक्तदानकर पूजो मुझको, पाण्डुकुमार!॥

[९९६]

(राग परज - ताल कहरवा)

जिससे जीव सकल निकले हैं, जो सबमें रहता है व्याप्त,
मनुज पूज उसको स्वकर्मसे होता परमसिद्धिको प्राप्त॥

(गीता १८.४६)

ENGLISH TRANSLATION

[994]

(Raga Deshakara - Tintala)

There is no object, no place
and no state of being in which Shri Bhagavan is absent.
He remains eternally complete in all, and nothing is separate from Him.
One who knows this secret is never distressed anywhere.
Whatever good thing is especially endowed with beauty, glory or power
arises from a portion of Hari's radiance and bears His special influence.
After describing His glories, Bhagavan Himself continued:
among constellations I am the moon; among masses of light I am the mighty sun.

(Gita 10.41, 42, 21)

[995]

(Raga Paraja - Tala Kaharava)

The moving and unmoving universe has emerged from Me, and I pervade the entire world.
Nothing exists apart from Me; all is the expansion of My divine play.
I am the puppeteer and you are the puppet in My hands.
Dance, dance as the string in My hand makes you dance.
With this understanding, renounce all actions into Me alone.
Abandon possessiveness toward royal splendor and false hope in the unreal.
Give up the desire for enjoyment and completely renounce attachment to results.
Free from fever, lovingly fulfill your own duty.
Do not allow ego to arise; take your bow and destroy the enemy host.
Son of Pandu, worship Me upon the battlefield by offering your blood.

[996]

(Raga Paraja - Tala Kaharava)

By worshiping through one's own work Him from whom all beings emerge
and who pervades them all, a person attains supreme perfection.

(Gita 18.46)

ORIGINAL Hindi

[९९६, क्रमशः]

हो मच्चित्त, तार देगी सब दुर्गोंसे मम कृपा अनन्त।
नहीं सुनोगे अहंकारवश, तो होओगे नष्ट तुरन्त॥
'नहीं करूँगा युद्ध' - अगर तुम अहंकारवश लोगे मान,
मिथ्या यह मान्यता, तुम्हें रणमें जोड़ेगी प्रकृति महान्॥

(गीता १८.५८-५९)

जहाँ कृष्ण योगेश्वर प्रभु हों, जहाँ धनुर्धारी हों पार्थ,
मेरे मतसे वहाँ सदा श्री, विजय, भूति, ध्रुव नीति यथार्थ॥

(गीता १८.७८)

[९९७] श्रीमद्भगवद्गीताकी आरती

जय भगवद्गीते, जय भगवद्गीते।
हरिहियकमलविहारिणि, सुन्दर सुपुनीते॥

कर्मसुमर्मप्रकाशिनि, कामासक्तिहरा।
तत्त्वज्ञानविकाशिनि, विद्या ब्रह्म परा॥ जय०

निश्चलभक्तिविधायिनि, निर्मल मलहारी।
शरणरहस्यप्रदायिनि, सब विधि सुखकारी॥ जय०

रागद्वेषविदारिणि, कारिणि मोद सदा।
भवभयहारिणि, तारिणि, परमानन्दप्रदा॥ जय०

आसुरभावविनाशिनि, नाशिनि तमरजनी।
दैवी सद्गुणदायिनि, हरिरसिका सजनी॥ जय०

समता-त्याग सिखावनि, हरिमुखकी बानी।
सकलशास्त्रकी स्वामिनि, श्रुतियोंकी रानी॥ जय०

दयासुधा बरसावनि मातु! कृपा कीजे।
हरिपदप्रेम दान कर अपनो कर लीजे॥ जय०

ENGLISH TRANSLATION

[996, continued]

Fix your mind upon Me; My infinite grace will carry you across every difficulty.
If through ego you do not listen, you will be destroyed at once.
If through ego you decide, "I shall not fight,"
that resolve is false; mighty Nature will compel you into battle.

(Gita 18.58-59)

Where Lord Krishna, master of yoga, stands, and where Partha bears the bow,
there, in my judgment, are always prosperity, victory, glory and steadfast right conduct.

(Gita 18.78)

[997] Arati to the Shrimad Bhagavad Gita

Victory to the Bhagavad Gita, victory to the Bhagavad Gita,
dwelling in the lotus of Hari's heart, beautiful and supremely holy.

You reveal the excellent secret of action and remove attachment to desire.
You unfold knowledge of Reality, the supreme knowledge of Brahman.

You establish unwavering devotion, are stainless and remove impurity.
You reveal the secret of refuge and bring happiness in every way.

You tear apart passion and aversion and forever create joy.
You remove the fear of becoming, carry souls across and grant supreme bliss.

You destroy demonic disposition and end the night of darkness.
You grant divine virtues, O companion delighting in Hari's rasa.

You teach equality and renunciation, the speech from Hari's own mouth.
You are Lady of all shastras and Queen of the Vedas.

Mother, shower the nectar of mercy and show Your grace.
Give love for Hari's feet and make me Your own.

ORIGINAL No printed text

[चित्रमात्र स्रोत-पृष्ठ: ॐकारके भीतर श्रीराधा और बाँसुरी बजाते श्रीकृष्णका युगल चित्र। कोई मुद्रित शीर्षक या अन्य पाठ नहीं है।]

ENGLISH TRANSLATION

[Illustration-only source page: Shri Radha and flute-playing Shri Krishna together within the sacred form of Om. No printed caption or other text appears on the page.]

CHAPTER 15

श्रीभगवन्नाम-महिमा

The Glory of the Divine Name

Source scan pages 664–677

ORIGINAL Hindi

श्रीभगवन्नाम-महिमा

[९९८]

(राग जोगिया - ताल मूल)

वन्दन नित्य हृदयसे 'भगवन्नाम' मोहनाशक सुखधाम।
परमहंस-ऋषि-मुनि-तापसजन सिद्धयोगियोंका विश्राम॥
भक्तोंके प्रेमीजनमनके जीवनका शुचि परमाधार।
पापतापनाशक जन-जनका परमपुण्यमय शान्ताकार॥
सभी साधनोंका परमाश्रय, सर्वसिद्धिदायक शुभमूल।
स्पर्शमात्रसे जल जाते सब अघ जैसे पावकसे तूल॥
पिता-पितामह-माता-धाता, भर्ता, त्राता, गुरु, आचार्य।
जो जैसे भजता, उसका बन वैसे ही करता सब कार्य॥
करता सिद्ध सहज ही सत्वर जनके धर्म, काम, शुचि अर्थ।
देता मोक्ष, सिद्ध करता फिर प्रेम दिव्य पंचम पुरुषार्थ॥

[९९९]

(राग वृन्दावनी सारंग - ताल मूल)

जय आनन्द, अमृत, अज, अव्यय, आदि, अनादि, अतुल अभिराम।
जय अशोक, अघहर, अखिलेश्वर, योगीमुनिमानसविश्राम॥
जय कलिमलमर्दन, करुणामय, कोसलपति, गुणरूपनिधान।
जय माधव, मधुसूदन, मोहन, मुरलीधर, मृदुहृदय महान्॥
जय गोविन्द, गोपिकावल्लभ, गोपति, गोसेवक गोपाल।
जय गरुड़ध्वज, विष्णु चतुर्भुज, श्रीलक्ष्मीपति वक्षविशाल॥
जय भयभयदायक, भवसागरतारक, भक्तभक्त श्रीमान्।
जय मुकुन्द, मन्मथमनमथ, मुररिपु, मंजुलवपु, मंगलखान॥
जय पुरुषोत्तम, प्रकृतिरमण, प्रभु, पावनपावन परमानन्द।
जय फणिफणपर नृत्यकरण, फणिभूषण, फणिशय्या, सुखकन्द॥

ENGLISH TRANSLATION

The Glory of the Divine Name

[998]

(Raga Jogiya - Tala Mula)

I forever bow from the heart to Bhagavan's Name, destroyer of delusion and abode of happiness.
It is the resting place of paramahamsas, seers, sages, ascetics, siddhas and yogis.
It is the pure supreme foundation of the lives of devotees and loving hearts.
Destroyer of sin and torment for everyone, it is the supremely holy form of peace.
It is the highest refuge of every discipline, the auspicious root that grants all perfection.
At its mere touch every sin burns away like cotton in fire.
It is father, grandsire, mother, creator, sustainer, savior, guru and teacher.
It becomes for each worshiper whatever that person seeks and performs every task.
It naturally and swiftly perfects Dharma, desire and pure prosperity for the soul.
It gives liberation and then perfects divine love, the fifth aim of human life.

[999]

(Raga Vrindavani Saranga - Tala Mula)

Victory to Bliss, Immortality, the Unborn and Imperishable, the Beginning, Beginningless, incomparable Enchanter!
Victory to the Sorrowless, destroyer of sin, Lord of all and resting place of yogis' and sages' minds!
Victory to the crusher of Kali's impurity, the Compassionate Lord of Kosala, treasury of form and virtues!
Victory to Madhava, Madhusudana, Mohana, flute-bearer, great Lord of tender heart!
Victory to Govinda, beloved of the gopis, Lord of cows, servant of cows and their protector!
Victory to Garuda-bannered, four-armed Vishnu, broad-chested Lord of Shri Lakshmi!
Victory to Him who terrifies fear, carries souls across becoming's ocean and is the glorious devotee of His devotees!
Victory to Mukunda, bewilderer of Cupid's mind, foe of Mura, lovely-bodied treasury of blessedness!
Victory to Purushottama, lover of Nature, Lord, purifier of the pure and supreme Bliss!
Victory to Him who dances upon serpent hoods, wears serpents as ornaments, reclines upon a serpent and is the root of happiness!

ORIGINAL Hindi

[९९९, क्रमशः]

जय रघुनाथ, रमापति, रघुवर, रावणारि राघव, श्रीराम।
जय कंसारि, कमलदललोचन, केशिनिषूदन, कृष्ण ललाम॥
जय राधा, राधामाधव रस, रसनिधि, रसास्वादसंलग्न।
जय नटवर, नागर, नन्दनन्दन, नवनवनृत्यानन्दनिमग्न॥
जय शंकर, शिव, आशुतोष, हर, महादेव, सबमंगलभूप।
जय संहारक, रुद्र, भयानक, मुण्डमालधारी, तमरूप॥
जय मृड, गंगाधर, गौरीपति, गणपतिपिता, शर्व रिपुकाम।
जय भुजंगभूषण, शशिशेखर, नीलकण्ठ, भव, शोभाधाम॥
जय काली, लक्ष्मी, सरस्वती, राधा, सीता, श्री, ईशानी।
जय दुर्गा, तारा, परमेश्वरि, विद्या, प्रज्ञा, परमेशानी॥
जय आदित्य, भुवनभास्कर, घृणि, तमहर, पातकहर, द्युतिमान्।
जय विघ्नेश, विघ्ननाशक, गणईश, सिद्धिदायक भगवान्॥
जय प्रकाशमय अग्नि, इन्द्र, नर, नारायण, पर आत्माराम।
जय सर्वेश, सर्वगुणनिधि, विधि, सर्वातीत, सर्वमय श्याम॥
लीलागुणरसतत्त्वप्रकाशक प्रभुके मंगलनाम अनन्त।
जयति जयति जय नाम नित्य नव, मधुर, नित्य निर्गुणगुणवन्त॥

[१०००] श्रीभगवन्नामाष्टक

मधुरन महँ सब तें मधुर, शुभ महँ अतिशुभ धाम।
पावन महँ पावन परम, केवल हरिको नाम॥

ब्रह्म तें तृणतक सकल जग मायाको काम।
सत्य सत्य पुनि सत्य जग, केवल हरिको नाम॥

मातपिता, गुरु, बन्धु सो, सब विधि प्राणाराम।
जो सिखवे सुमिरन सदा, केवल हरिको नाम॥

श्वासनको विश्वास नहिं, कब है जाय बिराम।
प्रथमहिं तें कीर्तन करो, केवल हरिको नाम॥

ENGLISH TRANSLATION

[999, continued]

Victory to Raghunatha, Lord of Rama, best of Raghu, Ravana's enemy, Raghava Shri Rama!
Victory to Kamsa's enemy, lotus-petal-eyed destroyer of Keshi, glorious Krishna!
Victory to Radha, to Radha-Madhava rasa, treasury of rasa, absorbed in savoring rasa!
Victory to the supreme dancer, refined lover and Nanda's son, immersed in ever-new dancing bliss!
Victory to Shankara, Shiva, Ashutosha, Hara and Mahadeva, sovereign of every blessing!
Victory to the Destroyer, fearsome Rudra, garlanded with heads, embodiment of darkness!
Victory to gracious Mrida, bearer of Ganga, Gauri's husband, Ganapati's father, Sharva, enemy of desire!
Victory to Him adorned with serpents, moon-crested, blue-throated Bhava, abode of beauty!
Victory to Kali, Lakshmi, Sarasvati, Radha, Sita, Shri and Ishani!
Victory to Durga, Tara, Supreme Lady, Knowledge, Wisdom and supreme Ruler!
Victory to Aditya, sun of the worlds, radiant destroyer of darkness and sin!
Victory to Lord of obstacles, destroyer of obstacles, Lord of hosts, Bhagavan who grants perfection!
Victory to luminous Agni, Indra, Nara, Narayana and supreme delight of the Self!
Victory to Lord of all, treasury of all virtues, Brahma, beyond everything, Shyama who pervades all!
The Lord's infinite auspicious Names reveal the reality of His divine play, virtues and rasa.
Victory, victory to the Name, eternally new and sweet, beyond qualities yet forever filled with virtues!

[1000] Eight Verses on Bhagavan's Name

Sweetest among all sweet things, the supremely auspicious abode among all that is good,
purest among all purifiers is Hari's Name alone.

From Brahma down to a blade of grass, the entire world is Maya's work.
Truth, truth and again truth in this world is Hari's Name alone.

That person is mother, father, guru, kinsman and in every way the delight of one's life
who teaches constant remembrance of Hari's Name alone.

No breath can be trusted; no one knows when it will cease.
Therefore from the very beginning chant Hari's Name alone.

ORIGINAL Hindi and Braj Bhāṣā

[१०००, क्रमशः]

बसहिं सदा तेहिं स्थान महँ श्रीहरि पूरनकाम।
हरिजन नित जहँ गावहीं, केवल हरिको नाम॥

अहो दुःख, अतिदुःख यहि, परमदुःख दुःखधाम।
काँच हेतु भूल्यो रतन, केवल हरिको नाम॥

भरो श्रवन महँ, जपो नित, श्रीहरिनाम ललाम।
गावो गावो नित्य प्रति, केवल हरिको नाम॥

तृणसम कर सब विश्व कहँ, राजत सबको श्याम।
चिदानन्दमय, शुद्धघन, केवल हरिको नाम॥

[१००१]

(राग जंगला)

राम राम राम राम राम राम राम।
भज मन प्यारे सीताराम॥

संतोंके जीवन ध्रुवतारे, भक्तोंके प्राणोंसे प्यारे।
विश्वम्भर, सब जग रखवारे, सब विधि पूर्णकाम॥ राम राम०॥

अजामीलदुःख टारनहारे, गजगनिकाके तारनहारे।
द्रुपदसुताभयवारनहारे, सुखमय मंगलधाम॥ राम राम०॥

अनिल-अनल-जल-रवि-शशि-तारे, पृथ्वी-गगन, गन्ध-रस सारे।
तुझ सरिताके सब फौवारे, तुम सबके विश्राम॥ राम राम०॥

तुमपर धन-जन, तन-मन वारे, तुझ प्रेमामृतमदमातवारे।
धन्य धन्य ते जगउजियारे, जिनके मुख यह नाम॥ राम राम०॥

ENGLISH TRANSLATION

[1000, continued]

Shri Hari, fulfiller of every desire, forever dwells in the place
where Hari's people daily sing Hari's Name alone.

Alas, what sorrow, immense sorrow, the supreme sorrow and abode of grief:
for the sake of glass one forgot the jewel, Hari's Name alone.

Fill your ears with it, repeat it forever, Shri Hari's glorious Name.
Sing, sing every day Hari's Name alone.

Making the whole universe like grass, Shyama reigns over all.
Filled with consciousness and bliss, a dense mass of purity is Hari's Name alone.

[1001]

(Raga Jangala)

Rama, Rama, Rama, Rama, Rama, Rama, Rama.
Dear mind, worship Sita-Rama.

Pole-star of the saints' lives, dearer than life to devotees,
Vishvambhara, protector of the whole world, fulfilled in every way. Rama, Rama.

Remover of Ajamila's distress, deliverer of the elephant and courtesan,
remover of Draupadi's fear, blissful abode of auspiciousness. Rama, Rama.

Wind, fire, water, sun, moon and stars, earth and sky, every fragrance and flavor:
all are fountains of Your river; You are the resting place of all. Rama, Rama.

Those who sacrifice wealth, people, body and mind to You are intoxicated by Your love's nectar.
Blessed are those lights of the world whose mouths bear this Name. Rama, Rama.

ORIGINAL Hindi

[१००२]

(राग विहाग)

राम राम राम राम राम राम राम,
राम राम राम राम राम राम राम।
जगविश्राम! मंगलधाम! पूर्णकाम! सुन्दर नाम॥

योग-जप-तप-व्रत-नियम-यम, यज्ञदान अपार।
रामसम नहिं एक साधन, राम सब आधार॥
सब मिल कहो जय-जय राम॥ राम०॥

राम गुरु, पितु-मातु रामहि, राम सुहृद उदार।
राम स्वामी, सखा रामहि, राम प्रिय परिवार॥
सब मिल कहो जय-जय राम॥ राम०॥

राम जीवन, राम तन-मन, राम धन-जन-दार।
राम सुत, सुखसाज रामहि, राम प्राणाधार॥
सब मिल कहो जय-जय राम॥ राम०॥

राम राग, विराग रामहि, राम स्नेहागार।
राम प्रेमद, राम प्रेमिक, प्रेमपारावार॥
सब मिल कहो जय-जय राम॥ राम०॥

राम विधि, शिव राम, पालक विष्णु विश्वाधार।
राममय जग, राम जगमय, रामही विस्तार॥
सब मिल कहो जय-जय राम॥ राम०॥

[१००३]

(राग यमन - तीन ताल)

नारायण शुभ नाम दिव्य है, मंगलमय कल्याणाधार।
आर्ति-विपत्ति-ताप-अघ-तमहर, दिव्य सुखसुधापारावार॥
हो यदि कहीं, किसी भी कारण, शुभ नारायण नामोच्चार,
हरिपार्षद आयें, हो भीत भगें यमदूत भीषणाकार॥

ENGLISH TRANSLATION

[1002]

(Raga Vihaga)

Rama, Rama, Rama, Rama, Rama, Rama, Rama,
Rama, Rama, Rama, Rama, Rama, Rama, Rama.
Resting place of the world, abode of auspiciousness, fulfilled in all desires, beautiful Name!

Yoga, repetition, austerity, vows, disciplines and restraints, sacrifices and boundless charity:
no discipline equals Rama; Rama is the support of all.
Everyone together say, "Victory, victory to Rama!"

Rama is guru; Rama alone is father and mother; Rama is the generous friend.
Rama is master and companion; Rama alone is the beloved family.
Everyone together say, "Victory, victory to Rama!"

Rama is life, body and mind, wealth, people and spouse.
Rama is child and every arrangement of happiness; Rama supports the life-breath.
Everyone together say, "Victory, victory to Rama!"

Rama is attachment and detachment; Rama is the treasury of affection.
Rama gives love, Rama is the lover and the boundless ocean of love.
Everyone together say, "Victory, victory to Rama!"

Rama is Brahma, Shiva and preserving Vishnu, support of the universe.
The world is filled with Rama, Rama pervades the world, and all is Rama's expansion.
Everyone together say, "Victory, victory to Rama!"

[1003]

(Raga Yaman - Tintala)

The auspicious Name Narayana is divine, filled with blessedness and support of the highest good.
It removes distress, calamity, torment, sin and darkness and is an ocean of divine happiness's nectar.
If for any reason the auspicious Name Narayana is uttered anywhere,
Hari's attendants arrive and Yama's fearsome messengers flee in terror.

ORIGINAL Hindi and Braj Bhāṣā

[१००३, क्रमशः]

नारायण शुभ नाम दीनजनआश्रय, मधुमय मोक्षद्वार।
भुक्ति-मुक्ति-शुचि-शान्ति, नित्य परधामसुखदायक सहज उदार॥
भाव-कुभाव-अनख-आतुरता-भय-संकेत-हास-मनुहार,
किसी हेतु 'नारायण' कहनेपर हो संकटसे उद्धार॥

[१००४]

(राग तिलककामोद - ताल कहरवा)

करतलसों ताली देत, राम मुख बोली।
बस जली तुरत पातकपुंजोंकी होली॥

[१००५]

(राग नारा)

मुखसों कहत रामनाम, पंथ चलत जोई।
पग-पगपर पावत नर यज्ञफलहि सोई॥

[१००६]

(राग आसावरी - ताल रूपक)

साधन नामसम नहिं आन।
जपत शिव-सनकादि, शारद-नारदादि सुजान॥
नामके बल मिटत भीषण अशुभ भाग्यविधान।
नामबल मानव लहत सुख सहज मनअनुमान॥
नाम टेरत टरत दारुन विपति, शोक महान्।
आर्त, नर-नारि, ध्रुव सब रहे शुचि साक्षिदान॥
नामके प्रताप तें जलपर तरे पाषाण।
नामबल सागर उलांघ्यो सहज ही हनुमान॥
नामबल सम्भव सकल जे कछु असम्भव जान।
धन्य ते नर, रहत जिनके नामरटकी बान॥
पापपुंज प्रजारिबेहित प्रबल पावकखान।
होत छिनमहँ छार, निकसत नाम जान-अजान॥

ENGLISH TRANSLATION

[1003, continued]

The auspicious Name Narayana is the lowly person's refuge, the honey-filled gateway to liberation.
Naturally generous, it gives enjoyment, liberation, purity, peace and eternal happiness in the supreme abode.
Whether spoken with right feeling, wrong feeling, resentment, distress, fear, as a signal, in laughter or persuasion,
utterance of "Narayana" for any reason delivers one from danger.

[1004]

(Raga Tilaka Kamoda - Tala Kaharava)

Clap your hands and speak Rama from your mouth.
At once the amassed heaps of sin burn like a Holi fire.

[1005]

(Raga Nara)

Whoever walks the road speaking Rama's Name with the mouth
receives at every step the fruit of sacrifice.

[1006]

(Raga Asavari - Rupaka Tala)

No discipline equals the Name.
Shiva, Sanaka and the other sages, Sharada, Narada and the wise repeat it.
Through the Name's power even a dreadful adverse destiny is erased.
Through the Name's strength a person easily attains happiness beyond the mind's imagining.
At the cry of the Name, terrible calamity and immense sorrow depart.
The distressed, men and women, and Dhruva all remain pure witnesses of this gift.
Through the Name's glory stones floated upon water.
Through the Name's strength Hanuman easily crossed the ocean.
The Name's power makes possible everything considered impossible.
Blessed are those whose habit is to repeat the Name.
To burn up heaps of sin it is a treasury of mighty fire.
The instant the Name emerges knowingly or unknowingly, those heaps become ash.

ORIGINAL Hindi and Braj Bhāṣā

[१००६, क्रमशः]

नामसुरसरिमें निरंतर करत जे जन न्हान।
मिटत तीनों ताप, मुख नहिं होत कबहूँ मलान॥
नामआश्रित जननके मन बसत नित भगवान्।
जरत-खरत कुवासना सब तुरत, लज्जा-मान॥
नाम जीवन, नाम अमृत, नाम सुखको थान।
नामरत जे, नामपर ते पुरुष अतिमतिमान्॥
नाम नित आनन्दनिर्झर, अतिपुनीत पुरान।
मुक्त सत्वर होत जे जन करत सादर पान॥
नाम जपत सुसिद्ध योगी बनत समर्थवान्।
नाम तें उपजत सुभगति, विराग शुभ बलवान्॥
नामके प्रताप दीखत प्रकृतिदीप बुझान।
नामबल ऊगत प्रभामय भानु तत्त्वज्ञान॥
नामकी महिमा अमित, को सके करि गुणगान?
राम तें बड़ नाम, जेहि बल बिकत श्रीभगवान्॥

[१००७]

(राग आसावरी)

भली है रामनामकी ओट।
जिन्ह लीन्हीं तिनके मस्तकतें पड़ी पापकी पोट॥
रामनामसुमिरन जिन्ह कीन्हों, लगी न जमकी चोट।
अन्तःकरण भयो अतिनिर्मल, रही तनिक नहिं खोट॥
रामनाम लीन्हें तें जरि गई मायाममतामोट।
रामनाम तें मिले राम, जग रह गयो फोकटफोट॥

[१००८]

(होरी काफी - ताल दीपचंदी)

भूल जगके विषयनकों, जप मन हरिको नाम॥
दीनबन्धु हरि करुणासागर, पतितनके विश्राम।
आपदअन्धकारमहँ श्रीहरि पूर्णचन्द्र ललाम॥

ENGLISH TRANSLATION

[1006, continued]

Those who continually bathe in the Ganga of the Name
have all three torments erased, and their faces never become dejected.
Bhagavan forever dwells in the minds of people sheltered by the Name.
Every corrupt desire burns and crumbles at once, along with shame and pride.
The Name is life, immortality and the abode of happiness.
Those devoted and surrendered to the Name are exceedingly wise.
The Name is an eternal waterfall of bliss, the supremely holy ancient truth.
Those who respectfully drink it swiftly become free.
Repeating the Name, a perfected yogi becomes spiritually capable.
From the Name arise the blessed goal and strong, auspicious detachment.
Through the Name's glory the lamp of material nature is seen extinguished.
Through its power the radiant sun of knowledge of Reality rises.
The Name's glory is immeasurable; who can sing all its virtues?
The Name is greater than Rama, for through its power Shri Bhagavan sells Himself.

[1007]

(Raga Asavari)

Excellent is the shelter of Rama's Name.
The burden of sin falls from the heads of those who take it.
Those who remembered Rama's Name were not struck by Yama.
Their inner being became perfectly pure, without the slightest defect.
By taking Rama's Name, the thick mass of Maya and possessiveness burned away.
Through Rama's Name they met Rama, while the world was left hollow and vain.

[1008]

(Hori in Raga Kafi - Tala Dipachandi)

Forget the world's sense objects and repeat Hari's Name, O mind.
Hari, Friend of the lowly and ocean of compassion, is the fallen soul's resting place.
In the darkness of calamity Shri Hari is the glorious full moon.

ORIGINAL Hindi and Braj Bhāṣā

[१००८, क्रमशः]

पापताप सब मिटें नाम तें, नाश होहिं सब काम।
जमके दूत भयातुर भागें, सुनत नाम सुखधाम॥
भाग्यवान् जे जपत निरंतर नाम सदा निष्काम।
निरख सुखी सत्वर हों मूरति हरिकी जगअभिराम॥
भाग्यहीन जिन्हके मनमुखमहँ बसत न हरिको नाम।
नरकरूप जगजीवन तिन्हको, भूमिभार अघधाम॥

[१००९]

(राग भैरवी - ताल झपताल)

कर मन हरिको ध्यान, रामगुण गाइये।
प्रेममगन सब देहसुरति बिसराइये॥
हरिसंकीर्तन करत अश्रुधारा बहे।
गद्गद होवे कंठ, परमसुख सो लहे॥
पुलकित तनु, हरिप्रेमहृदय जो नाचहीं।
सुरमुनि ताकी अनुपम गति नित जाचहीं॥
नाम लेत मुख हँसत, कबहूँ कर रुदनहीं।
ताको हिय नित करहिं दयामय सदनहीं॥

[१०१०]

(राग पीलू बरवा - ताल धुमाली)

बन्धुगणो! मिल कहो प्रेमसे,
'यदुपति ब्रजपति श्यामा-श्याम।'
मुदित चित्तसे घोष करो पुनि -
'पतितपावन राधेश्याम॥'
जिह्वाजीवन सफल करो कह -
'जय यदुनन्दन, जय घनश्याम।'
हृदय खोल बोलो, मत चूको -
'रुक्मिणिवल्लभ श्यामा-श्याम॥'

ENGLISH TRANSLATION

[1008, continued]

Through the Name every sin and torment disappears and every desire is destroyed.
Yama's messengers flee in terror when they hear the blissful Name.
Fortunate are those who constantly repeat the Name without selfish desire.
Seeing Hari's world-enchanting form, they swiftly become happy.
Unfortunate are those whose minds and mouths do not contain Hari's Name.
Their worldly life is hell, a burden upon earth and abode of sin.

[1009]

(Raga Bhairavi - Jhaptala)

Meditate upon Hari, O mind, and sing Rama's virtues.
Immersed in love, forget all awareness of the body.
While chanting Hari together, let streams of tears flow.
Let the throat choke with emotion and attain supreme happiness.
With hair standing on end and heart filled with love for Hari, dance.
Gods and sages forever yearn for that incomparable state.
Taking the Name, sometimes laugh and sometimes weep.
The Compassionate Lord forever makes that heart His dwelling.

[1010]

(Raga Pilu Barava - Tala Dhumali)

Kinsmen, gather and say with love,
"Lord of the Yadus, Lord of Vraja, Shyama-Shyama."
With joyful hearts proclaim again,
"Radhe-Shyama, purifier of the fallen."
Make the tongue's life fruitful by saying,
"Victory to Yadu's son, victory to Ghanashyama."
Open your hearts and speak, do not miss the moment:
"Rukmini's beloved, Shyama-Shyama."

ORIGINAL Hindi

[१०१०, क्रमशः]

नवनीरदतनु, गौर मनोहर -
'जय श्रीमाधव, जय बलराम।'
उभय सखा मोहनके प्यारे -
'जय श्रीदामा, जयति सुदाम॥'
परमभक्त निष्कामशिरोमणि -
'उद्धव-अर्जुन शोभाधाम।'
प्रेमभक्तिरसलीन निरन्तर -
'विदुर, विदुरगृहिणी अभिराम॥'
अतिउमंगसे बोलो संतत -
'यदुपति ब्रजपति श्यामा-श्याम।'
मुक्तकंठसे सदा पुकारो -
'पतितपावन राधेश्याम॥'

[१०११]

(राग पीलू बरवा)

बन्धुगणो! मिल कहो प्रेमसे -
'रघुपति राघव राजाराम।'
मुदित चित्तसे घोष करो पुनि -
'पतितपावन सीताराम॥'
जिह्वाजीवन सफल करो कह -
'जय रघुनन्दन, जय सियाराम।'
हृदय खोल बोलो, मत चूको -
'जानकीवल्लभ सीताराम॥'
गौर रुचिर, नवघनश्याम छवि -
'जय लक्ष्मण, जय-जय श्रीराम।'
अनुगत परम अनुज रघुवरके -
'भरत-शत्रुघ्न शोभाधाम॥'

ENGLISH TRANSLATION

[1010, continued]

One dark as a new raincloud, the other fair and enchanting:
"Victory to Shri Madhava, victory to Balarama."
Both dear companions of Mohana:
"Victory to Shridhama, victory to Sudama."
Supreme selfless devotees, crown jewels of renunciation:
"Uddhava and Arjuna, abodes of beauty."
Forever immersed in loving devotion's rasa:
"Enchanting Vidura and Vidura's wife."
Continually say with immense delight,
"Lord of the Yadus, Lord of Vraja, Shyama-Shyama."
Always call with an open voice,
"Radhe-Shyama, purifier of the fallen."

[1011]

(Raga Pilu Barava)

Kinsmen, gather and say with love,
"Raghupati Raghava Raja Rama."
With joyful hearts proclaim again,
"Sita-Rama, purifier of the fallen."
Make the tongue's life fruitful by saying,
"Victory to Raghu's son, victory to Siya-Rama."
Open your hearts and speak, do not miss the moment:
"Janaki's beloved, Sita-Rama."
Fair and lovely beside the dark beauty of a new raincloud:
"Victory to Lakshmana, victory, victory to Shri Rama."
Raghuvara's supremely devoted younger brothers:
"Bharata and Shatrughna, abodes of beauty."

ORIGINAL Hindi

[१०११, क्रमशः]

उभय सखा राघवके प्यारे -
'कपिपति, लंकापति अभिराम।'
परमभक्त निष्कामशिरोमणि -
'जय श्रीमारुति पूर्णकाम।।'
अतिउमंगसे बोलो संतत -
'रघुपति राघव राजाराम।'
मुक्तकंठ हो सदा पुकारो -
'पतितपावन सीताराम।।'

[१०१२]

(राग भैरवी - ताल दादरा)

राम राम गाओ संतों, राम राम गाओ।
रामनाम गाइ-गाइ रामको रिझाओ।।
रामहिको नाम जपो, रामहिको ध्याओ।
राम राम राम कहत प्रमुदित हो जाओ।।
राम राम सुनि-सुनाइ हिय अतिहुलसाओ।
राम राम राम रटत सब विधि सुख पाओ।।
रामनाममद्य पिओ, विषयमद भुलाओ।
रामसुरस पीय-पीय तनसुधि बिसराओ।।
राम आदि, मध्य राम, राम अन्त पाओ।
राम अखिलजगतरूप, राममें समाओ।।

[१०१३]

(राग भैरवी - ताल दादरा)

राम राम राम भजो, राम भजो भाई।
रामभजनहीन जनम सदा दुःखदाई।।
अतिदुर्लभ मनुजदेह सहजहीमें पाई।
मूरख रह्यो राम भूल, विषयन्मन लाई।।

ENGLISH TRANSLATION

[1011, continued]

Both beloved friends of Raghava:
"The monkey lord and Lanka's lord, enchanting companions."
Supreme selfless devotee, crown jewel of renunciation:
"Victory to Shri Maruti, fulfilled in every desire."
Continually say with immense delight,
"Raghupati Raghava Raja Rama."
Always call with an open voice,
"Sita-Rama, purifier of the fallen."

[1012]

(Raga Bhairavi - Dadra Tala)

Saints, sing Rama, Rama; sing Rama, Rama.
Singing Rama's Name again and again, delight Rama.
Repeat Rama's Name alone and meditate on Rama alone.
Saying Rama, Rama, Rama, become filled with joy.
Hear and proclaim Rama, Rama, and make the heart overflow with delight.
Repeating Rama, Rama, Rama, attain happiness in every way.
Drink the wine of Rama's Name and forget intoxication with sense objects.
Drinking Rama's excellent rasa again and again, forget awareness of the body.
Rama is beginning, Rama the middle, and Rama is found at the end.
Rama is the form of the entire universe; merge into Rama.

[1013]

(Raga Bhairavi - Dadra Tala)

Worship Rama, Rama, Rama; brother, worship Rama.
A birth without worship of Rama forever brings sorrow.
You easily obtained this exceedingly rare human body,
yet remained foolish, forgetting Rama and fastening the mind to sense objects.

ORIGINAL Hindi

[१०१३, क्रमशः]

बालकपन दुःख अनेक भोगत ही बिताई।
स्त्री-सुत-धनकी अपार चिन्ता तरुनाई॥
रात-दिवस पशुकी ज्यों इत-उत रह्यो धाई।
तृष्णाकी बेलि बढ़ी पापवारि पाई॥
वात-पित्त-कफहुँ बढ़यो, दुःखद जरा आई।
इन्द्रिनकी शक्ति घटी, सिर धुनि पछिताई॥
इतनेहिमें कठिन काल घेरि लियो आई।
मृत्यु निकट देखि-देखि अतिही भय पाई॥
सोच करत मनहीमन अतिसे पछिताई।
हाय मैं न भज्यो राम, कहा करयो माई॥
मृत्यु प्राणहरण करत, कुटुम्बतें छुड़ाई।
महादुःख रह्यो छाय, विफल सब उपाई॥
पापनके फलस्वरूप बुरी योनि पाई।
दुःखभोग करत पुनि नरकनमहँ जाई॥
बार-बार जन्म-मृत्यु, व्याधि अरु बुढ़ाई।
झेलत अतिकठिन कष्ट, शान्ति नाहिं पाई॥
यहि विधि भवदुःख अपार बरने नहिं जाई।
भवभेषज रामनाम, श्रुतिपुरान गाई॥
रामनाम जपत त्रिविध ताप जग नसाई।
रामनाम मंगलकरन, सब विधि सुखदाई॥
प्रेममगन मनतें सकल कामना बिहाई।
जोर जपत रामनाम, सोइ मुक्ति पाई॥

[१०१४]

(राग विहाग - ताल दादरा)

प्रेममुदित मनसे कहो राम राम राम।
श्रीराम राम राम, श्रीराम राम राम॥
पाप कटें, दुःख मिटें, लेत रामनाम।
भवसमुद्र सुखद नाव एक रामनाम॥

ENGLISH TRANSLATION

[1013, continued]

Childhood passed while enduring many sorrows.
Youth passed in endless worry over spouse, children and wealth.
Day and night you ran here and there like an animal.
The vine of craving grew, watered by sin.
Wind, bile and phlegm increased, and painful old age arrived.
The senses lost their strength, and you struck your head in regret.
Meanwhile harsh Time came and surrounded you.
Seeing death approach, you became intensely afraid.
Thinking within the mind, you bitterly regretted:
"Alas, I did not worship Rama. Mother, what have I done?"
Death seized the life-breath and separated you from family.
Immense sorrow remained spread everywhere, and every remedy failed.
As the fruit of sins, you obtained a degraded birth,
then after suffering sorrow went into the hells.
Again and again came birth, death, disease and old age.
Enduring exceedingly severe affliction, you found no peace.
The boundless sorrow of becoming in this way cannot be described.
The Vedas and Puranas sing Rama's Name as the medicine for becoming.
Repeating Rama's Name destroys the threefold torments in the world.
Rama's Name brings blessedness and happiness in every way.
With a heart immersed in love, abandon every desire.
Whoever repeats Rama's Name with full force attains liberation.

[1014]

(Raga Vihaga - Dadra Tala)

With a heart delighted by love, say Rama, Rama, Rama,
Shri Rama, Rama, Rama, Shri Rama, Rama, Rama.
Taking Rama's Name cuts sins and erases sorrow.
Rama's Name alone is the happy boat across becoming's ocean.

ORIGINAL Hindi and Braj Bhāṣā

[१०१४, क्रमशः]

परमशान्तिसुखनिधान नित्य रामनाम।
निराधारको आधार एक रामनाम॥
परमगोप्य, परमइष्ट मन्त्र रामनाम।
सन्तहृदय सदा बसत एक रामनाम॥
महादेव सतत जपत दिव्य रामनाम।
काशी मरत मुक्त करत कहत रामनाम॥
माता-पिता, बन्धु-सखा सबहि रामनाम।
भक्तजननजीवनधन एक रामनाम॥

[१०१५]

(राग आसावरी - तीन ताल)

भजौ नित राधानाम उदार।
जाहि श्याम नित रटत रहत, हिय भरि उल्लास अपार॥
चौदहभुवन-लोकत्रयस्वामी, अखिलजगतआधार,
सोइ नित जाके हाथ बिकानो, करत रहत मनुहार॥
जाके दरस हेतु मुनि तरसत, जानि सारको सार,
सुमिरौ सोइ राधापदपंकज, निशिदिन बारंबार॥

[१०१६]

(होरी काफी - ताल दीपचंदी)

और सब भूल भले ही, श्रीहरिनाम न भूल॥
श्रीहरिनाम सुधामय सबके हित, सबके अनुकूल।
श्रीहरिनामभजन तें पहुँचत भवसागर परकूल॥
रोग, शोक, सन्ताप, पाप सब जैसे सूखी तूल,
भगवन्नाम प्रबल पावकतें जरैं सकल जड़मूल॥
जिन्ह हरिनामभजन नहिं कीन्हों, जीवन तिनको धूल।
भक्तिरसाल मिलै नहिं कबहूँ, बोये विषयबबूल॥
श्रीहरिनाम भयो जिनके मन जगजीवनको मूल,
तिनको धन्य जगतमहँ जीवन पातकपथप्रतिकूल॥

ENGLISH TRANSLATION

[1014, continued]

Rama's Name is the eternal treasury of supreme peace and happiness.
Rama's Name alone is the support of the unsupported.
Rama's Name is the supremely secret and supremely cherished mantra.
Rama's Name alone forever dwells in saints' hearts.
Mahadeva continually repeats the divine Name of Rama.
Speaking Rama's Name, he liberates those who die in Kashi.
Rama's Name is mother, father, kinsman and companion to all.
Rama's Name alone is the wealth and life of devotees.

[1015]

(Raga Asavari - Tintala)

Forever worship the generous Name Radha,
which Shyama continually repeats with His heart full of boundless delight.
The Lord of the fourteen worlds and three realms, support of the whole universe,
is forever sold into Her hands and continually pleads with Her.
Sages yearn for Her vision, knowing Her to be the essence of essence.
Remember those lotus feet of Radha again and again, night and day.

[1016]

(Hori in Raga Kafi - Tala Dipachandi)

You may forget everything else, but do not forget Shri Hari's Name.
Shri Hari's Name is filled with nectar, beneficial and favorable to all.
Through worship of Shri Hari's Name one reaches the farther shore of becoming's ocean.
Disease, grief, torment and sin are like dry cotton;
the mighty fire of Bhagavan's Name burns them utterly, root and all.
The lives of those who have not worshiped Hari's Name are dust.
Having sown thorn trees of sense enjoyment, they never obtain the mango of devotion.
For those whose minds make Shri Hari's Name the root of life in the world,
life is blessed in the world and opposed to the path of sin.

ORIGINAL Hindi and Rajasthani

[१०१७]

(राग सोहनी)

चाहता जो परमसुख तू, जाप कर हरिनामका,
परमपावन, परमसुन्दर, परममंगलधामका॥
लिया जिसने है कभी हरिनाम भय-श्रम-भूलसे,
तर गया वह भी तुरत, बन्धन कटे जड़मूलसे॥
हैं सभी पातक पुराने घास सूखेके समान,
भस्म करनेको उन्हें हरिनाम है पावक महान्॥
सूर्य उगते ही अँधेरा नाश होता है यथा,
सभी अघ हैं नष्ट होते नामकी स्मृतिसे तथा॥
जाप करते जो चतुर नर सावधानीसे सदा,
वे न बँधते भूलकर यमपाश दारुणमें कदा॥
बात करते, काम करते, बैठते-उठते समय,
राह चलते नाम लेते, विचरते हैं वे अभय॥
साथ मिलकर प्रेमसे हरिनाम करते गान जो,
मुक्त होते मोहसे कर प्रेमअमृतपान सो॥

[१०१८]

(श्रीराग विलम्बित, मारवाड़ी - तीन ताल)

बिनती सुण म्हाँरी, जप लै सुखकारी हरिके नामनैं॥
भटकत फिर्यो जूण चौरासी लाख महादुःखदाई।
बिन कारण कर दया नाथ फिर मिनखदेह बकसाई॥
गरभमायें माताके आकर पाया दुःख अनेक।
अरजी करी प्रभूसे - बाहर काढो, राखो टेक॥
करी प्रतिग्या गरभमायें, मैं सुमरण करस्यूँ थारो।
नहीं लगाऊँ मन विषयाँमैं, प्रभुजी! मनै उबारो॥
जनम लेय जगमायें चित्तने विषयाँमायें लगायो।
जनममरणदुःखहरण रामको पावन नाम भुलायो॥

ENGLISH TRANSLATION

[1017]

(Raga Sohani)

If you desire supreme happiness, repeat Hari's Name,
the supremely pure, supremely beautiful, supreme abode of blessedness.
Whoever has ever taken Hari's Name through fear, fatigue or by mistake
was also carried across at once, with bonds cut at their very root.
All old sins are like dry grass;
Hari's Name is the mighty fire that reduces them to ash.
Just as darkness is destroyed the moment the sun rises,
every sin is destroyed through remembrance of the Name.
Wise people who continually repeat it with care
are never bound, even accidentally, in Yama's terrible noose.
While speaking, working, sitting, rising
and walking the road, they take the Name and move without fear.
Those who gather and lovingly sing Hari's Name
become free from delusion and drink love's nectar.

[1018]

(Slow Shriraga, Marwari - Tintala)

Hear my plea: repeat Hari's happiness-giving Name.
You wandered through 8.4 million painful species.
Without cause the Lord showed mercy and again gave you a human body.
Entering the mother's womb, you suffered many sorrows.
You petitioned the Lord, "Bring me out and uphold Your pledge."
In the womb you vowed, "I shall remember You.
I will not fasten my mind to sense objects. Lord, deliver me."
But after birth into the world, the mind attached itself to sense objects
and forgot Rama's sacred Name, destroyer of the pain of birth and death.

ORIGINAL Rajasthani and Hindi

[१०१८, क्रमशः]

खोई उमर वृथा भोगाँके सुखसुपनेके माई।
सुख नहिं मिल्यो, बढ़यो दुःख दिन-दिन, रह्यो शोक मन छाई॥
मृगतृष्णाकी धरतीमें जो समझै भ्रमसैं पाणी,
उसकी प्यास नहीं मिटणेकी, निश्चय लीज्यो जाणी॥
यूँ इण संसारी भोगाँमें नहीं कदे सुख पायो।
दुःखरूप सुख देवे किस विध, मूरख मन भरमायो॥
कर विचार, मन हटा विषयसैं, प्रभुचरणाँमें ल्याओ।
करो कामनात्याग, हरीको नाम प्रेमसैं गाओ॥
सुख-दुःखमें सन्तोष करो अब, सगली इच्छा छोड़ो।
'मैं' और 'मेरो' त्याग, हरीके रूपमाय चित जोड़ो॥
मिलै शान्ति, दुःख कदे न व्यापै, आवै आनन्द भारी।
प्रेममगन हो नाम हरीको जपो सदा सुखकारी॥

[१०१९]

(राग आसावरी - ताल धुमाली)

नाचत गौर प्रेम अधीर।
भूलि सुधि हरिनाम टेरत, बहत नैननि नीर॥
पान करि शुचि प्रेमअमृत, मत्त पुलकित अंग।
भक्तगण नाचत सकल मिलि, बजत ताल मृदंग॥
परमपावन नामकी धुनि गूँजती आकाश।
विपुल अघ संसारके पलमाहिं होत विनाश॥

[१०२०]

(राग आसावरी - ताल धुमाली)

मेरे एक रामनाम आधार।
ढूँढ थक्यो, पर मिल्यो न दूजो, भीर परेको यार॥
देखे-सुने अनेक महीपति, पण्डित, साहूकार।
यद्यपि नीतिधर्मधनसंयुत, नहिं अस परम उदार॥
मात-पिता, भ्राता, नारी, सुत, सेवक, बन्धु अपार,
विपदकालमहँ कोउ न संगी, स्वार्थमय संसार॥

ENGLISH TRANSLATION

[1018, continued]

You wasted your life within the dream of happiness from enjoyment.
You found no happiness; sorrow increased day after day and grief overshadowed the mind.
One who, through delusion, mistakes the desert mirage for water
will never have the thirst quenched. Know this with certainty.
So too, no one has ever found happiness in these worldly enjoyments.
How can what is formed of sorrow give happiness? Foolish mind, you are deluded.
Reflect, withdraw the mind from sense objects and bring it to the Lord's feet.
Renounce desire and sing Hari's Name with love.
Now remain content in happiness and sorrow and abandon every wish.
Renounce "I" and "mine" and join the mind to Hari's form.
You will find peace, sorrow will never overpower you and immense bliss will arise.
Immersed in love, forever repeat Hari's happiness-giving Name.

[1019]

(Raga Asavari - Tala Dhumali)

Gauranga dances, restless with love.
Forgetting all awareness, He calls Hari's Name as tears flow from His eyes.
Drinking pure love's nectar, intoxicated, every limb thrills.
All the devotees gather and dance as cymbals and mridangas sound.
The supremely holy Name's melody resounds through the sky.
In a single moment the world's vast sins are destroyed.

[1020]

(Raga Asavari - Tala Dhumali)

Rama's Name alone is my support.
I searched until exhausted but found no second friend when the crowd fell away.
I have seen and heard of many kings, scholars and wealthy merchants.
Though endowed with policy, Dharma and wealth, none is so supremely generous.
Mother, father, brother, wife, son, servant and countless relatives:
at the time of calamity none is a companion, for the world is filled with self-interest.

ORIGINAL Rajasthani

[१०२०, क्रमशः]

करि करुणा दयालु गुरु दीन्हों, रामनाम सुखसार।
दुस्तर भवसागरमहँ अटक्यो बेड़ो उतर्यो पार॥

[१०२१]

(राग काफी - ताल दीपचंदी)

जीभलड़ीने चोखी बाण पड़ी।
रटती रहे नाम निशिदिन, अब भूले न पलकघड़ी॥
कणै न आवै थोथी चर्चा, देखै परे खड़ी।
बरस रही अमृतरसधारा, लागी सरस झड़ी॥
जनम-जनमको जहर उतर गयो, पाई अमर जड़ी।
हरिकृपा, टूटे न नामकी कदे या रतनलड़ी॥

ENGLISH TRANSLATION

[1020, continued]

Showing compassion, the merciful Guru gave me Rama's Name, the essence of happiness.
My boat, stranded in the difficult ocean of becoming, then crossed to the farther shore.

[1021]

(Raga Kafi - Tala Dipachandi)

The little tongue has been struck by an excellent arrow.
It keeps repeating the Name day and night and now forgets it not even for an instant.
Hollow talk cannot come near; it watches from a distance.
A stream of nectar-rasa is raining, a delightful shower has begun.
The poison of birth after birth has drained away, for the immortal herb was found.
By Hari's grace, may this jeweled strand of the Name never break.

CHAPTER 16

प्रबोध-चेतावनी
Counsel and Warning

Source scan pages 678–695

ORIGINAL Hindi

प्रबोध-चेतावनी

[१०२२]

(राग काफी - तीन ताल)

अरे मन-मधुप! छोड़ अज्ञान।
पीता रह पवित्र प्रभु-पद-पंकज-मकरन्द महान॥
जगके विविध विषय, जिनमें रत रहता तू सुख मान।
क्षणभंगुर, अपूर्ण हैं सारे, अतिशय दुःख-निधान॥
भ्रमवश ही लगते प्रिय तुझको धन-यश, पूजन-मान।
हैं विषमय मीठे मोदक ये, हरें ज्ञान-विज्ञान॥
भोगोंकी सुन्दरता और मधुरता कृत्रिम जान।
भजता रह करुणा-वरुणालय नित निरुपम भगवान॥

[१०२३]

(राग मल्हार - तीन ताल)

अरे मन! भज व्रजराजकुमार।
तज अति मलिन विषय-विष, पी नित रूप-सुधा-रस-सार॥
प्रेमानन्द-सुधा-रस-रसमय रसिकराज रस-रूप।
अमित मार-मद-मार, सुभग सौन्दर्य विचित्र अनूप॥
अरुण चरण-तल-चिह्न रुचिर शोभित, मृदु चरण-सरोज।
जानु-ऊरु-कटि सुन्दर मनहर, मुरली कर-अम्भोज॥
विद्युत्-द्युति पट पीत, अलौकिक तनु-छवि श्याम तमाल।
कण्ठ रत्न-मणिहार, सौरभित तुलसि-सुमन वनमाल॥
अरुण अधर अति मधुर मनोरम, चित्त-वित्तहर हास।
दशन-कपोल-नासिका नन्दन, नयन निरत नित रास॥

ENGLISH TRANSLATION

Counsel and Warning

[1022]

(Raga Kafi - Tintal)

O bee-like mind, abandon ignorance.
Keep drinking the sublime nectar of the sacred lotus feet of the Lord.
The many objects of the world in which you delight, imagining happiness,
are all momentary and incomplete, and are reservoirs of terrible sorrow.
Only through delusion do wealth, fame, worship and honor seem dear to you.
They are sweetmeats filled with poison, stealing away both knowledge and realization.
Know the beauty and sweetness of enjoyments to be artificial.
Ever worship the incomparable Lord, the ocean of compassion.

[1023]

(Raga Malhar - Tintal)

O mind, worship the Prince of Vraja.
Abandon the filthy poison of sense objects and always drink the essence of the nectar-rasa of His form.
The king of rasikas is the very form of rasa, filled with the nectar-rasa of the bliss of love.
He crushes the pride of countless Cupids; His lovely beauty is wondrous and unequalled.
Beautiful marks adorn the crimson soles of His soft lotus feet.
His knees, thighs and waist are lovely and captivating; the flute rests in His lotus hand.
His yellow garment flashes like lightning, and His supernatural dark form resembles a tamala tree.
At His neck are a jeweled necklace and a fragrant garland of tulasi and forest flowers.
His crimson lips are exceedingly sweet and enchanting, and His smile steals the treasure of the heart.
His teeth, cheeks and nose delight the heart, while His eyes are forever absorbed in rasa.

ORIGINAL Hindi

[१०२३, क्रमशः]

कुटिल भ्रुकुटि, गोरोचन-केसर तिलक सुशोभित भाल।
कुंचित कच, शिखि-शिखा-मुकुट, श्रुति कुण्डल लोल-रसाल॥
वत्सल परम नन्द-यशुमतिके ललित-लड़ैते लाल।
सखा-प्राणधन, ब्रज-गोकुलके रक्षक श्रीगोपाल॥
ब्रज-युवती-जीवन, जीवन-धन, तन-मन-सब सुख-सार।
लावण्यामृत-सार, नित्य नूतन, नित नव सुकुमार॥

[१०२४]

(राग विहाग - तीन ताल)

अरे मन! भज नित नन्दकिशोर।
ललित त्रिभंग मनोहर छविमय ऋषि-मुनि-मानस-चोर॥
अतुलित परम प्रेम-रस-निधि, नित नव माधुर्य-निधान।
अति उदार सौन्दर्य-सुधार्णव सच्चित्-सुखकी खान॥
सहज विरक्त ज्ञानी-मुनि-मन आकर्षक अँग-प्रत्यंग।
उदित रूप-रवि जहाँ, वहाँ मर चुका तमिस्त्र अनंग॥
भोग-रोग कर त्याग, सदा जो दुःखद और अनित्य।
श्याम-रूप-वर-सुधा-तरंगिणिमें कर मज्जन नित्य॥

[१०२५]

(राग केदारा - तीन ताल)

अरे मन! भज नव नन्दकुमार।
आत्मारामगणाकर्षी[1] हरि, कोटि-मदन-मद-मार[2]॥
नित्य नवीन सच्चिदानन्द-सान्द्रांग[3] रे, ललित-लावण्य।
असमानोर्ध्व-रूपसुषमा-विस्मापित[4]-जड़-चैतन्य॥

1. आत्मामें रमण करनेवाले परमहंस योगियोंका आकर्षण करनेवाले।
2. करोड़ों कामदेवोंके मदको चूर्ण करनेवाले।
3. सत्, चित् और आनन्दसे ही जिनके सारे अंग परिपूर्ण हैं।
4. जिनके असाधारण एवं निरतिशय रूपकी शोभाको देखकर जड़-चेतन सभी जीव आश्चर्यचकित रह जाते हैं।

ENGLISH TRANSLATION

[1023, continued]

His eyebrows curve beautifully, and a tilaka of gorocana and saffron adorns His brow.
His hair curls beneath a crown crested with a peacock feather, and delightful earrings swing at His ears.
He is the supremely affectionate and charming darling son of Nanda and Yasoda.
He is the treasure of His friends' lives, Sri Gopala, protector of Vraja and Gokula.
He is the life of Vraja's young women, the treasure of their lives and the essence of every joy of body and mind.
He is the essence of the nectar of beauty, eternally fresh and ever newly tender.

[1024]

(Raga Vihag - Tintal)

O mind, always worship Nanda's young son,
whose charming threefold-bending form steals the hearts of sages and seers.
He is the unequalled treasury of the supreme rasa of love and the ever-new abode of sweetness, the vast ocean of the nectar of beauty and the mine of the bliss of being and consciousness.
Every limb draws even the minds of naturally detached sages established in knowledge.
Where the sun of His form rises, the darkness of lust has already died.
Abandon the disease of enjoyment, which is always sorrowful and impermanent.
Immerse yourself forever in the excellent nectar-river of Syama's form.

[1025]

(Raga Kedara - Tintal)

O mind, worship the ever-fresh son of Nanda.
Hari attracts the hosts of self-delighting sages,[1] and crushes the pride of ten million Cupids.[2]
O mind, His limbs are forever fresh and densely composed of being, consciousness and bliss;[3]
His grace is enchanting.
The incomparable and unsurpassed beauty of His form amazes every conscious and unconscious being.[4]

1. He attracts the paramahamsa yogis who delight in the Self.
2. He pulverizes the pride of millions of Cupids.
3. All His limbs are wholly filled with being, consciousness and bliss alone.
4. On seeing the extraordinary and unsurpassed splendor of His form, all beings, conscious and unconscious, remain astonished.

ORIGINAL Hindi

[१०२५, क्रमशः]

अतुल-मधुरतम-प्रेम-समन्वित-प्रियमण्डल[1] भगवान।
त्रिभुवन-मन-आकर्षक-मुरली-कल-कूजित[2] श्रीमान॥
चमत्कारमय-सर्वाद्भुत-लीला-कल्लोल-समुद्र[3] रे।
अवतारावलि-बीज[4], नमस्कृत-देवराज-विधि-रुद्र[5]॥
प्रेमानन्द-सुधा-रस-वारिधि[6], प्रेमीजन-मन-प्राण[7]।
नित्य प्रेम-रस-आस्वादन-रत[8] रसमय, परम सुजान॥
सर्व-सुहृद, निज-भक्त-भक्तियुत[9], लीलामय रसराज।
रसिकशिरोमणि, मणिगणभूषित-विग्रह[10] श्रीव्रजराज॥
गोपी-मण्डल-मण्डित, राधाराधन, राधाकान्त।
रासोल्लास-कलानिधि[11], रासक्रीड़ारत सुश्रान्त॥
कोमलहृदय असीम, नित्य करुणामय, दयानिधान।
अन्याश्रय सब त्याग, निरन्तर भज हरि, मन धीमान॥

[१०२६]

(राग झिंझोटी - ताल कहरवा)

दुरलभ नरदेह पाइ, भूल्यो क्यों, बावरे।
राधा-सुधा छाँड़ि, करत विषय-विष-चाव रे॥
एक-एक साँस जात बृथा अनमोल रे।
संतत, मन! राम सुमिरु, जीभ! राम बोल रे॥

1. जिनके प्रियजनोंका अतुलनीय मधुरतम प्रेमसे विभूषित मण्डल है।
2. जिनकी मधुर मुरली-ध्वनिसे त्रिभुवनका मन आकर्षित होता है।
3. समस्त अद्भुत चमत्कारमयी लीला-लहरियोंके समुद्र।
4. जिनसे सम्पूर्ण अवतारोंका प्राकट्य होता है।
5. इन्द्र, ब्रह्मा, रुद्र भी जिनको नमस्कार करते हैं।
6. प्रेम-आनन्दरूपी अमृतरसके समुद्र।
7. प्रेमीजनोंके मन और प्राणस्वरूप।
8. नित्य-निरन्तर प्रेमरसका आस्वादन करनेमें लगे हुए।
9. अपने भक्तोंके भक्त।
10. जिनका श्रीविग्रह दिव्य मणि-रत्नोंसे सुशोभित है।
11. जो रासलीलाकी कलाके समुद्र हैं।

ENGLISH TRANSLATION

[1025, continued]

The Lord is surrounded by beloved companions adorned with unequalled, supremely sweet love.[1]
The charming song of His flute attracts the minds of all three worlds.[2]
O mind, He is the ocean of the waves of every wondrous and miraculous lila.[3]
He is the seed of the succession of avataras,[4] and Indra, Brahma and Rudra bow to Him.[5]
He is the ocean of the nectar-rasa of love's bliss,[6] the mind and very life of lovers of God.[7]
Forever intent on relishing the rasa of love,[8] He is filled with rasa and supremely wise.
He is the friend of all and is devoted to His own devotees;[9] He is the playful king of rasa.
He is the crown jewel of rasikas, Sri Vrajaraja, whose form is adorned with hosts of gems.[10]
Encircled by the gopis, He worships Radha and is Radha's beloved.
He is the ocean of the art of the joyful rasa dance,[11] resting sweetly after His rasa play.
His infinitely tender heart is eternally compassionate; He is the treasury of mercy.
O wise mind, renounce every other refuge and worship Hari without ceasing.

[1026]

(Raga Jhinjhoti - Tala Kaharva)

Having obtained this rare human body, why are you lost, O fool?
Forsaking Radha's nectar, you delight in the poison of sense objects.
Each priceless breath is passing in vain.
Mind, remember Rama always; tongue, speak Rama's Name.

1. He is surrounded by His beloved companions, adorned with incomparable, supremely sweet love.
2. The sweet sound of His flute attracts the minds of the three worlds.
3. He is the ocean of all wondrous, miraculous waves of lila.
4. All avataras manifest from Him.
5. Even Indra, Brahma and Rudra bow to Him.
6. He is the ocean of the nectar-rasa that is love's bliss.
7. He is the mind and life of those who love Him.
8. He remains eternally engaged in relishing the rasa of love.
9. He is devoted to His own devotees.
10. His divine form is adorned with celestial jewels and gems.
11. He is the ocean of the art of the rasa-lila.

ORIGINAL Hindi

[१०२६, क्रमशः]

मिथ्या सब भोग-सुख, दुःखकी खान रे।
त्यागि राग-ममता सब, सुमिरु भगवान रे॥
है न कछु तेरी ह्याँ, तन-धन-धाम रे।
मिथ्या अभिमान-मोह त्यागि, भजु राम रे॥
राम पितु, मातु राम, राम सर्वस्व रे।
राम सब भाँति एक तेरौ निजस्व रे॥

[१०२७]

(राग जंगला - ताल कहरवा)

जिस शरीरका, मूर्ख! कर रहा तू इतना अभिमान।
गहराईसे उसकी दशा विचार, छोड़ अज्ञान॥
सन्धि सैकड़ोंसे जर्जर यह, त्रिविध व्याधिसे ग्रस्त।
पता नहीं, कब हो जायेगा देह-सूर्य यह अस्त॥
यह 'मैं', यह 'मेरा' - यों जीवनभर करता बकवाद।
जिस दिन यह सब छूट जायगा, उस दिनकी कर याद॥
धोता, मलता, जिसे सजाता रहता है तू नित्य।
वह मुर्दा हो पड़ जायेगी तेरी देह अनित्य॥
जिसके बल-बूतेपर मनमें करता सदा गुमान।
भस्म, कीट या मल बन जायेगा, वह देह महान॥
विषय-मोहरत, पाप-निरत, रहता तू सदा विभोर।
हँसते तेरी वज्रमूर्खतापर यम-किंकर घोर॥
गर्व कर रहा नाम-रूपका, भूल रहा भगवान।
मिट जायेंगे ये, बिगड़ेगी तेरी सारी शान॥
अब भी चेत, मोहको तज दे, भज ले तू नन्द-नन्द।
जन्म सफल हो जायेगा, पाकर विशुद्ध आनन्द॥

ENGLISH TRANSLATION

[1026, continued]

Every pleasure of enjoyment is false, a mine of sorrow.
Renounce all attachment and possessiveness and remember the Lord.
Nothing here belongs to you, neither body, wealth nor home.
Abandon false pride and delusion and worship Rama.
Rama is father, Rama is mother and Rama is everything.
In every way Rama alone is truly your own.

[1027]

(Raga Jangala - Tala Kaharva)

Fool, why are you so proud of this body?
Consider its condition deeply and abandon ignorance.
It is worn out at hundreds of joints and afflicted by the three kinds of disease.
No one knows when this sun of the body will set.
All your life you prattle, "I" and "mine."
Remember the day when all this will fall away.
The body you wash, massage and adorn every day
will one day lie as a corpse, for it is impermanent.
The great body on whose strength you are forever proud within
will become ash, worms or excrement.
Absorbed in delusion over sense objects and devoted to sin, you remain intoxicated.
The terrible servants of Yama laugh at your adamantine foolishness.
You take pride in name and form while forgetting the Lord.
They will disappear, and all your grandeur will collapse.
Awaken even now, abandon delusion and worship Nanda's son.
Your birth will become fruitful, and you will attain pure bliss.

ORIGINAL Hindi

[१०२८]

(राग भैरवी - ताल कहरवा)

कहाँ, कहाँ? किस तरफ जा रहा? पथिक! पन्थकी ओर निहार।
शीघ्र सँभल जा, लक्ष्य ठीक कर, सावधान हो, चाल सुधार॥
भूला मार्ग, सदन निज भूला, भूला बोधरूप अविकार।
भूल गया सर्वस्व सदाशिवरूप नित्य सत्, सुख-आगार॥
ठहर, दौड़ना छोड़, देख टुक पलभरको निज गृहकी ओर।
मोह त्याग, मुड़, पकड़ पन्थ शुचि, सरल, सुखद, तज झूठा शोर॥
सत्वर चल चुपचाप, राम जप, देख सभीमें नन्दकिशोर।
सभी, सभीमें, सभी समय मुसकाता प्यारा मुनि-मन-चोर॥

[१०२९]

(लावनी दूसरी तर्ज - ताल कहरवा)

जो सुख-रूपी जल हेतु विषय-मग जाते।
वे मृग-जल-जलधि-तरंग-सदृश जल पाते॥
जैसे मृग-तृष्णा-जलसे प्यास न मिटती।
वैसे विषयोंसे सुखकी चाह न मिटती॥
ज्यों बालूके पेरेसे तेल न पावे।
ज्यों जल-मन्थनसे घृत-सीकर नहिं आवे॥
कारण, न धूलमें तेल, न जलमें घी है।
वैसे ही विषयोंमें सुख-लेश नहीं है॥
जो सुख चहिये तो हरिको हरदम भजिये।
हरिके पवित्र भावोंसे तन-मन सजिये॥

[१०३०]

(राग भीमपलासी - ताल कहरवा)

रक्त-मांस-मल-मूत्र-मेद-मज्जा-कफ-अस्थि - वस्तु अपवित्र।
भरी इन्हींसे देह, ढकी चमड़ेसे ये चीजें सर्वत्र॥
भूले फिरते, इस अति घृणित देहको भ्रमसे सुन्दर जान।
धोते, मलते, इसे सजाते, आलिंगन करते सुख मान॥

ENGLISH TRANSLATION

[1028]

(Raga Bhairavi - Tala Kaharva)

Where, where, and in what direction are you going? Traveler, look toward the path.
Quickly collect yourself, set the destination rightly, become alert and correct your gait.
You have forgotten the way and your own home; you have forgotten the immutable reality that is pure awareness.
You have forgotten your all-in-all, the eternal reality, the abode of bliss, whose form is ever-auspicious.
Stop. Cease running and look for a moment toward your own home.
Abandon delusion, turn back and take the pure, simple, joyful path; leave false clamor behind.
Walk swiftly and silently, repeat Rama's Name, and see Nanda's son within everyone.
Within all, within everyone, at every moment smiles the beloved thief of sages' hearts.

[1029]

(Second Lavani melody - Tala Kaharva)

Those who enter the road of sense objects seeking the water of happiness
find only water resembling the waves of an ocean made of mirage.
As water in a mirage cannot quench thirst,
so sense objects cannot end the thirst for happiness.
Just as pressing sand yields no oil,
and churning water produces not a drop of clarified butter,
because dust contains no oil and water contains no clarified butter,
so there is not the slightest happiness in sense objects.
If you want happiness, worship Hari at every moment.
Adorn body and mind with holy feelings for Hari.

[1030]

(Raga Bhimpalasi - Tala Kaharva)

Blood, flesh, excrement, urine, fat, marrow, phlegm and bone are impure substances.
The body is filled with these alone, and skin merely covers them everywhere.
Deluded, you wander about, mistakenly calling this utterly loathsome body beautiful.
You wash, massage and adorn it, embrace it and imagine happiness.

ORIGINAL Hindi

[१०३०, क्रमशः]

जन्म-मरण-वृद्धत्व-रोग-दुःखसे पीड़ित, अनित्य यह देह।
बन जायेगी मरनेपर यह कृमि, विष्ठा, श्मशानकी खेह॥
भोग सभी हैं सदा अनित्य-अपूर्ण, बह रहा मृत्यु-प्रवाह।
इनमें सुखकी खोज भ्रान्ति भारी, उपजाती नित उर-दाह॥
कुछ भी नहीं यहाँ अविनाशी, कुछ भी नहीं पूर्ण-रस-एक।
किंचित् भी न कभी सुख इनमें, समझो, देखो, करो विवेक॥
आत्यन्तिक सुख, शान्ति शाश्वतीके हरि एकमात्र भंडार।
चाहो जो सुख-शान्ति, भजो हरि, तजो मोहमय यह संसार॥

[१०३१]

(राग वागेश्री - ताल कहरवा)

प्रभुसे रहित, विषय-विष-पूरित महा भयानक यह संसार।
अमित दुःख-संकट-भय-विपदा, आधि-व्याधिसे भरा अपार॥
उठतीं इस भव-सागरमें नित पाप-तापकी अमित तरंग।
जन्म-मरण, आसुरी योनि, अति नरक-यन्त्रणा, कठिन कुढंग॥
विषय-विलास-निरत, मोहावृत मनुज विषयोंमें ही सुख मान।
नित्य पड़ा रहता भवमें ही, भूल भविष्यत्का सब भान॥
ममता-राग, विषय-अभिलाषा-वश हो करता रहता पाप।
अहंकार-अभिमान भरा वह रचता निज दुःखोंको आप॥
भोग-कामना, ममता ही है सब पापोंका निश्चय मूल।
इनमें फँसा न जा पाता वह कभी भवोदधिके उस कूल॥
सब ममता जो प्रभुसे कर, करता प्रभुमें विशुद्ध अनुराग।
सेवक बन, करता प्रभुकी जो सेवा, अहंकार कर त्याग॥
पाता वह मानव-जीवनकी परम सफलता अति बड़भाग।
'भगवत्प्रेम' सुदुर्लभ, सभी मिटाकर भुक्ति-मुक्तिकी माँग॥

ENGLISH TRANSLATION

[1030, continued]

Afflicted by birth, death, old age, disease and sorrow, this body is impermanent.
After death it will become worms, excrement or dust in the cremation ground.
All enjoyments are forever impermanent and incomplete, while the current of death keeps flowing.
Seeking happiness in them is a grave delusion that continually kindles anguish in the heart.
Nothing here is imperishable; nothing possesses the one complete rasa.
There is never even the slightest happiness in these things. Understand, observe and discriminate.
Hari alone is the treasury of absolute happiness and eternal peace.
If you desire happiness and peace, worship Hari and abandon this delusion-filled world.

[1031]

(Raga Vagesri - Tala Kaharva)

Bereft of the Lord and filled with the poison of sense objects, this world is terribly frightening.
It is boundlessly filled with immeasurable sorrow, distress, fear, calamity, mental affliction and disease.
Countless waves of sin and anguish arise each day in this ocean of becoming:
birth and death, demonic births, unbearable torments of hell and grievous degradation.
Delighting in sensual pleasure and veiled by delusion, a person imagines happiness in sense objects alone.
He remains forever sunk in becoming, utterly forgetful of what awaits him.
Governed by possessiveness, attachment and desire for sense objects, he continually commits sin.
Filled with ego and pride, he fashions his own sorrows himself.
Desire for enjoyment and possessiveness are certainly the roots of every sin.
Entangled in them, he can never reach the farther shore of the ocean of becoming.
But the greatly blessed one who places all possessiveness in the Lord and loves Him purely, becomes His servant, renounces ego and serves Him.
He attains the supreme fulfillment of human life
and the exceedingly rare love of God, having extinguished every demand for enjoyment and liberation.

ORIGINAL Hindi and Braj Bhasha

[१०३२]

(राग मालकोस - तीन ताल)

भोग विषभरे मधुर पकवान।
भोग-काल महँ लगें अमृत-सम, फलमें जहर समान॥
बाहर रंग-रोगन मोहन, भीतर विष भरयो महान।
चमक-दमक जो देखि फँसै नहिं, सो नर अति मतिमान॥
भरी गन्दगी अन्दर भारी, बाहर सोभा मान।
भीतर घुसत घोर दुःख उपजत, समुझत नहिं अज्ञान॥
समुझि भोग कौ रूप जथारथ, पाप-दुःखकी खान।
भोग-राग तजि, तुरत भजहि तू हित-सुखमय भगवान॥

[१०३३]

(राग परज - ताल कहरवा)

क्षणभंगुर प्रत्यक्ष जगत्के सारे जीवन, धन, अधिकार।
इनके लिये कामना करना, पाना इन्हें - सभी बेकार॥
सुख न कभी होगा इनसे, ये दुःखोंके हैं पारावार।
बड़ी मूर्खता है, जो इनमें कुछ भी रखता ममता-प्यार॥
इन सबका आना-जाना है सब प्रभुका माया-विस्तार।
इनमें रहो असंग, भजो नित मायापतिको सभी प्रकार॥

[१०३४]

(राग जंगला - ताल कहरवा)

नित्य नयी आसक्ति, कामना, ममता नित नव पाप।
नित्य अशान्ति, नित्य ही चिन्ता, नित्य शोक-सन्ताप॥
बीत रहा अनर्थमय जीवन यों सारा बेकाम।
चेत करो, छोड़ो प्रमाद सब, भजो निरन्तर राम॥

ENGLISH TRANSLATION

[1032]

(Raga Malkos - Tintal)

Sense enjoyments are sweet dishes filled with poison.
While being enjoyed they seem like nectar, but their result is like venom.
Their captivating exterior is brightly painted, but within them lies terrible poison.
The person who does not become trapped on seeing their glitter is exceedingly wise.
Heavy filth fills the inside, though beauty is imagined outside.
On entering them one suffers grievously, yet ignorance prevents understanding.
Recognize enjoyment's true form as a mine of sin and sorrow.
Abandon attachment to enjoyment and at once worship the Lord, who is filled with your welfare and happiness.

[1033]

(Raga Paraj - Tala Kaharva)

Every life, possession and authority visible in this momentary world will pass away.
To desire them or to attain them is altogether futile.
They can never give happiness, for they are vast oceans of sorrow.
It is great folly to place any possessive affection in them.
Their coming and going are all an expansion of the Lord's maya.
Remain unattached among them and worship the Lord of maya forever in every way.

[1034]

(Raga Jangala - Tala Kaharva)

Each day brings new attachment and desire, fresh possessiveness and fresh sin.
Each day brings unrest, constant anxiety, grief and anguish.
Thus your entire life, filled with ruin, is passing uselessly.
Awaken, abandon all heedlessness and worship Rama without ceasing.

ORIGINAL Hindi and Braj Bhasha

[१०३५]

(राग पीलू - ताल कहरवा)

जगमें तेरा कुछ नहीं, मिथ्या ममता-मोह।
एक कृष्ण तेरे सदा चिदानन्द-सन्दोह॥

[१०३६]

(राग आसावरी - तीन ताल)

वृथा क्यों मानव-जनम गँवावै?
क्यों इन्द्रिय-भोगनि में फँसि नित दुःख-अगिनिमें तावै?
यह भव-तरन सरीर सुदुरलभ, हरि-सुमिरनके हेतु।
मिल्यौ परम प्रभु-कृपा, सहज अति भव-सागर कौ सेतु॥
भजन छाड़ि विषयनि सेवन सौं होत सेतु यह भंग।
खात चपेटे बीतत फिर भव-निधिकी विषम तरंग॥
विफल होय नर-देह, मिलत नहिं प्रेम, नहीं भगवान।
शोक-अशान्ति, नरककी पीड़ा मिलत महादुःख-खान॥
भोग त्यागि करि विष-समान, तजि ममता-राग-गुमान।
छिन-छिन तन-मन-धन सौं केवल करौ भजन निर्मान॥
मानव-जनम सफल या विधिसौं करि, जो जनम बितावै।
भगवत्-भगवत्प्रेम पाइ, सोई असली सुख पावै॥

[१०३७]

(राग तैलंग - ताल त्रिताल)

अरे, तू क्यों अमूल्य तन खोवे?
क्यों अनित्य सुखरहित जगत्की ममता-निशिमें सोवे?
क्यों अघ-मूल भोग-सुख-कारण मानव-जन्म बिगोवे?
शब्द-रूप-रस-गन्ध-स्पर्श-हित क्यों अतृप्त हो रोवे?
श्रीहरिका अति सरस भजन कर क्यों न पाप-मल धोवे?
हरिपद-पंकजका मधुकर बन क्यों न धन्य तू होवे?

ENGLISH TRANSLATION

[1035]

(Raga Pilu - Tala Kaharva)

Nothing in the world belongs to you; possessiveness and delusion are false.
Krishna alone is forever yours, the concentrated abundance of consciousness and bliss.

[1036]

(Raga Asavari - Tintal)

Why do you squander human birth in vain?
Why, caught in sensory pleasures, do you burn continually in the fire of sorrow?
This body, a most rare means of crossing worldly existence, is meant for remembering Hari.
Obtained through the Lord's supreme grace, it is a readily available bridge across the ocean of becoming.
When worship is abandoned for the service of sense objects, this bridge is broken.
Then life passes while one is battered by the ocean's terrible waves.
The human body is wasted; neither love nor the Lord is attained.
One receives grief, unrest and the torment of hell, a mine of immense sorrow.
Renounce enjoyments as poison and abandon possessiveness, attachment and pride.
At every moment worship selflessly with body, mind and wealth alone.
Whoever spends this birth in such a way makes human life successful.
Attaining the Lord and love of the Lord, that person finds true happiness.

[1037]

(Raga Tailang - Trital)

Why do you waste this priceless body?
Why do you sleep in the night of possessiveness toward an impermanent, joyless world?
Why ruin human birth for the sinful root called sensual pleasure?
Why remain unsatisfied and weep for sound, form, taste, fragrance and touch?
Why not cleanse away the filth of sin through Sri Hari's exceedingly delightful worship?
Why not become a bee at Hari's lotus feet and make yourself blessed?

ORIGINAL Hindi

[१०३८]

(राग भैरवी - ताल रूपक)

चेत कर नर, चेत कर, गफलतमें सोना छोड़ दे।
जाग उठ तत्काल, हरि-चरणोंमें चितको जोड़ दे॥
मनुज-तन संसारमें मिलता नहीं है बार-बार।
हो सजग ले लाभ इसका, नाम प्रभुका मत बिसार॥
विषय-मदमें चूर होकर क्यों दिवाना हो रहा?
श्वास ये अनमोल तेरे, क्यों वृथा तू खो रहा?
त्याग दे आशा विषयकी, काट ममता-पाशको।
ध्यान कर हरिका सदा, कर सफल हर एक श्वासको॥
विषय-मदको छोड़, हरि-पद-प्रेम-मद तू पान कर।
हो दिवाना प्रेममें, श्रीरामका गुणगान कर॥
परम प्रियतम हृदय-धनके प्रेम-मदमें चूर हो।
छका रह दिन-रात तू आनन्दमें भरपूर हो॥

[१०३९]

(राग धुन लावनी - ताल कहरवा)

पल-भर पहले जो कहता था, यह धन मेरा, यह घर मेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥
जिस चटक-मटक औ फैशनपर तू है इतना भूला फिरता।
जिस पद-गौरवके रौरवमें दिन-रात शौकसे है गिरता॥
जिस तड़क-भड़क औ मौज-मजोंमें फुरसत नहीं तुझे मिलती।
जिस गान-तान औ गप्प-शप्पमें सदा जीभ तेरी हिलती॥
इन सभी साज-सामानोंसे छुट जायेगा रिश्ता तेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥१॥

ENGLISH TRANSLATION

[1038]

(Raga Bhairavi - Tala Rupak)

Awaken, human being, awaken; cease sleeping in heedlessness.
Rise at once and join your heart to Hari's feet.
A human body is not obtained again and again in this world.
Become alert, take advantage of it, and do not forget the Lord's Name.
Why are you becoming crazed, intoxicated by sense objects?
Why are you wasting these priceless breaths?
Abandon hope in sense objects and cut the noose of possessiveness.
Meditate on Hari always and make every breath fruitful.
Leave the intoxication of the senses and drink the intoxication of love for Hari's feet.
Go mad with love and sing the virtues of Sri Rama.
Become intoxicated with love for the supremely beloved treasure of your heart.
Remain fully satisfied day and night, overflowing with bliss.

[1039]

(Lavani melody - Tala Kaharva)

A moment ago he said, "This wealth is mine; this house is mine."
The instant life leaves his body, they drag it outside and cast it down.
You wander forgetfully, absorbed in glittering display and fashion.
Day and night you willingly descend into the hellish clamor of status and prestige.
Your gaudy show and merry pleasures leave you no free moment.
Your tongue moves forever in singing, performance, gossip and chatter.
Your relationship with all this equipment and display will be severed.
The instant life leaves the body, they drag it outside and cast it down. (1)

ORIGINAL Hindi

[१०३९, क्रमशः]

जिस धन-दौलतके पानेको तू आठों पहर भटकता है।
जिन भोगोंका अभाव तेरे अन्तरमें सदा खटकता है॥
जिस सबल देह सुन्दर आकृतिपर तू इतना अकड़ा जाता।
जिन विषयोंमें सुख देख रहा, पर कभी नहीं पकड़े पाता॥
इन धन, यौवन, बल, रूप सभीसे टूटेगा नाता तेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥२॥

जिस तनको सुख पहुँचानेको तू ऊँचे महल बनाता है।
जिसके विलासके लिये निरन्तर चुन-चुन साज सजाता है॥
जिसको सुन्दर दिखलानेको है साबुन-तेल लगाता तू।
जिसकी रक्षाके लिये सदा है देवी-देव मनाता तू॥
वह धूलि-धूसरित हो जायेगा सोने-सा शरीर तेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥३॥

जिस नश्वर तनके लिये किसीसे लड़नेमें नहिं सकुचाता।
जिस तनके लिये हाथ फैलाते जरा नहीं तू शरमाता॥
जो चोर-डाकुओंके डरसे नित पहरोंके अन्दर सोता।
जो छायाको भी भूत समझकर डरता है, व्याकुल होता॥
वह देह खाक हो पड़ा अकेला सूने मरघटमें तेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥४॥

जिन माता-पिता, पुत्र-स्वामीको अपना मान रहा है तू।
जिन मित्र-बन्धुओंको, वैभवको अपना जान रहा है तू॥
है जिनसे यह सम्बन्ध टूटना, कभी नहीं तैंने जाना।
है जिनके कारण अहंकारसे नहीं बड़ा किसको माना॥
यह छूटेगा सम्बन्ध सभीसे, होगा जंगलमें डेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥५॥

ENGLISH TRANSLATION

[1039, continued]

You roam all eight watches of the day to obtain riches and wealth.
The absence of desired pleasures continually troubles you within.
You strut proudly because of a strong body and handsome appearance.
You see happiness in sense objects, yet can never grasp it.
Your connection with wealth, youth, strength and beauty will all be broken.
The instant life leaves the body, they drag it outside and cast it down. (2)

You build lofty mansions to give comfort to this body.
For its luxury you continually select and arrange furnishings.
You apply soap and oil to make it look beautiful.
To protect it you constantly propitiate gods and goddesses.
That golden body of yours will become covered in dust.
The instant life leaves the body, they drag it outside and cast it down. (3)

For this perishable body you do not hesitate to fight another.
For this body you feel not the slightest shame in stretching out your hand to beg.
Fear of thieves and robbers makes you sleep behind guards.
Mistaking even a shadow for a ghost, you become terrified and distressed.
That body of yours will lie alone as ashes in a deserted cremation ground.
The instant life leaves the body, they drag it outside and cast it down. (4)

You regard mother, father, son and master as your own.
You think friends, relatives and splendor belong to you.
You never understood that your relation with them must break.
Because of them, in your pride, you considered no one greater than yourself.
Your connection with everyone will end, and the wilderness will become your dwelling.
The instant life leaves the body, they drag it outside and cast it down. (5)

ORIGINAL Hindi and Braj Bhasha

[१०३९, क्रमशः]

है जिनके लिये भूल बैठा उस जगदीश्वरका पावन नाम।
तू जिनके लिये छोड़ सब सुकृत पापोंका है बना गुलाम॥
रे भूले हुए जीव! यह सब कुछ पड़े यहीं रह जायेंगे।
जिनको तैंने अपना समझा, वे सभी दूर हट जायेंगे॥
हो जा सचेत! अब व्यर्थ गवाँ मत जीवन यह अमूल्य तेरा।
प्राणोंके तनसे जाते ही उसको लाकर बाहर घेरा॥६॥

[१०४०]

(राग भूपाल - तीन ताल)

तजो रे मन झूठे सुखकी आसा।
हरि-पद भजो, तजो सब ममता, छोड़ विषय-अभिलासा।
विषयनमें सुख सपनेहूँ नाहीं, केवल मात्र दुरासा॥
कामिनि-सुत, पितु-मातु-बन्धु, यश-कीरति सकल सुपासा।
छिन महँ होत वियोग सबन्हते, कठिन काल जग नासा॥
छनभंगुर सब विषय, निरन्तर बनत कालके ग्रासा।
इनमें जो कोउ फिर सुख चाहत, सो नित मरत पियासा॥
प्रभु-पद-पदुम सदा अविनासी, सेवत परम हुलासा।
मिले परम सुख, घटै न कबहूँ, जिनके मन-बिस्वासा॥

[१०४१]

(राग पूर्वी - तीन ताल)

जगतमें स्वारथके सब मीत।
जब लगि जासौं रहत स्वार्थ कछु, तब लगि तासौं प्रीत॥
मात-पिता जेहि सुतहित निस-दिन सहत कष्ट-समुदाई।
वृद्ध भये, स्वारथ जब नास्यो, सोइ सुत मृत्यु मनाई॥
भोग-जोग जब लौं युवती स्त्री, तब लौं अतिहि पियारी।
विधि-वश सोइ यदि भई व्याधि-वश, तुरत चहत तेहि मारी॥
प्रियतम, 'प्राणनाथ' कहि-कहि जो अतुलित प्रीति दिखावत।
सोइ नारी रचि आन पुरुष सँग, पतिकी मृत्यु मनावत॥

ENGLISH TRANSLATION

[1039, continued]

For their sake you forgot the sacred Name of the Lord of the universe.
For their sake you abandoned every good deed and became a slave to sin.
O forgetful being, all these things will remain lying here.
Those you considered your own will all move far away.
Awaken! Do not now squander your priceless life in vain.
The instant life leaves the body, they drag it outside and cast it down. (6)

[1040]

(Raga Bhupal - Tintal)

O mind, abandon hope in false happiness.
Worship Hari's feet, renounce all possessiveness and leave desire for sense objects.
There is no happiness in them even in a dream, only empty expectation.
Wife, son, father, mother, relatives, fame and reputation are all beautiful snares.
In a moment one is separated from them all, for relentless Time destroys the world.
All sense objects are momentary and continually become Time's food.
Whoever still seeks happiness in them dies forever thirsty.
The Lord's lotus feet are forever imperishable; serving them brings supreme delight.
Those whose minds possess faith attain supreme happiness that never diminishes.

[1041]

(Raga Purvi - Tintal)

In this world all companions are governed by self-interest.
One is loved only as long as another interest remains to be served.
Parents endure an ocean of hardship day and night for their son's welfare,
yet when they grow old and their usefulness ends, that very son wishes them dead.
A youthful wife is exceedingly dear only while she is fit for enjoyment.
If fate subjects that same woman to disease, he immediately wishes her dead.
The woman who repeatedly calls her husband "beloved" and "lord of my life," displaying boundless affection,
may attach herself to another man and wish for her husband's death.

ORIGINAL Hindi and Braj Bhasha

[१०४१, क्रमशः]

कल नहिं परत मित्र बिनु छिन भर, संग रहे, सँग खाये।
बिनस्यो धन, स्वारथ जब छूट्यो, मुख बतरात लजाये॥
साँचो सुहृद, अकारन प्रेमी राम एक जग माहीं।
तेहि सँग जोरहु प्रीति निरन्तर, जग कोउ अपनों नाहीं॥

[१०४२]

(राग केदार - तीन ताल)

मन, कछु वा दिनकी सुधि राख।
जा दिन तेरे तनु-दुकानकी उठि जैहें सब साख॥
इन्द्रिय सकल न मानहिं अनुमति, छोड़ चलैं सब साथ।
सुत, परिवार, नारि नहिं कोऊ पूछें दुःखकी गाथ॥
वारण्ट लै यम-दूत आइ, तोहि पकरि बाँधि लै जाय।
कोउ न बने सहाय, काल तिहि देखत ही रहि जाय॥
यमके कारागार नरकमहँ अतिशय संकट पाय।
बार-बार करनी सुमिरन करि, सिर धुनि-धुनि पछिताय॥
जो यहि दुःखतें उबरो चाहै, तो हरि-नाम पुकार।
राम-नामतें मिटे सकल दुःख, मिलै परम सुख-सार॥

[१०४३]

(राग कौसिया - ताल कहरवा)

अरे मन, तू कछु सोच-विचार।
झूठी जग साँचौ करि मान्यौ, भूल्यो फिरत गँवार॥
मृग-जिमि भूल्यो देखि असत जल, मरु धरनी बिस्तार।
सून्याकाश तिरवरा दीखत, मिथ्या नेत्र-विकार॥
रसरी देखि सरप जिमि मान्यो, भय-वश रह्यो पुकार।
सीप माहिं ज्यों भयो रौप्य-भ्रम, तिमि मिथ्या संसार॥
स्वप्न-दृश्य साँचे करि मानत, नहिं कछू तिन महँ सार।
तिमि यह जग मिथ्या ही भासत, प्रकृति-जनित खिलवार॥

ENGLISH TRANSLATION

[1041, continued]

He cannot bear even a moment without his friend; they remain together and eat together.
But when wealth is lost and self-interest can no longer be served, he feels ashamed even to speak face to face.
Rama alone is the true friend and causeless lover in this world.
Join your love to Him forever, for no one in the world is truly your own.

[1042]

(Raga Kedar - Tintal)

O mind, remember something of that coming day,
the day when every branch of the shop called your body will close and depart.
None of the senses will ask permission; all will abandon you and go.
No son, family member or wife will inquire into the story of your suffering.
The messengers of Yama will arrive with a warrant, seize you and bind you.
No one will become your helper; all will merely watch as Time takes you away.
In hell, Yama's prison, you will suffer terrible distress.
Remembering your deeds again and again, you will beat your head in remorse.
If you wish to escape this sorrow, call out Hari's Name.
Through Rama's Name every sorrow is erased and the supreme essence of happiness is found.

[1043]

(Raga Kausiya - Tala Kaharva)

O mind, pause and reflect.
You accepted this false world as true and wander lost like a rustic fool.
Like a deer deceived on seeing unreal water spread across the desert,
you see trees in the empty sky through a false defect of vision.
Like one who sees a rope and mistakes it for a snake, crying out in fear,
or mistakes a shell for silver, so too this world is false.
You take the sights of a dream to be real, though there is no substance in them.
In the same way this world only appears falsely, a play produced by material nature.

ORIGINAL Braj Bhasha and Hindi

[१०४३, क्रमशः]

जो यातें उद्धार चहै तो, हरिमय जगत निहार।
मायापतिकी सरन गहे तें, होवे तब निस्तार॥

[१०४४]

(राग कलिंगड़ा - तीन ताल)

अरे मन, कर प्रभुपर बिस्वास।
क्यों इत-उत तू भटक्यौ डोले, झूठे सुखकी आस॥
सुन्दर देह, सुहावनि नारी, सब विधि भोग-विलास।
कहा भयौ धन-पुत्र भये तें, मिटी न यमकी त्रास॥
नौकर-चाकर, बन्धु घनेरे, ऊँचौ पदवी खास।
डरत लोग देखत भौं टेढ़ी, करत मृत्यु उपहास॥
मिथ्या मद-उन्मत्त गँवाये व्यर्थ अमोलक स्वास।
पछितायें पुनि कछू न बसाये, बने कालको ग्रास॥

[१०४५]

(राग जोगिया - ताल दीपचन्दी)

मूढ़! केहि बलपर तू इतरात?
करत न सीधी बात काहु सौं, सदा रहत इठलात।
जा दिन प्रान देह तजि जैहें, कोउ न पूछिहैं बात॥
जेहि तनुके सुख-साज-सँवारन संतत सबहिं सतात।
सो तनु सहज धूरि मिलि जैहे, छार होहिं सब गात॥
जेहि धन-संचय-हेतु भूलि हरि, डोलत सब दिन-रात।
धरम-करम तजि सदा गीध ज्यों मांस हेतु ललचात॥
सब सों रारि करत, नहिं मानत बन्धु-पूज्य, पितु-मात।
सो धन-सरबस एहि थल रहिहैं, संग न दमड़ी जात॥
माल-मिलकियत सब रहि जैहें, सबे टूटिहैं नात।
सगे-सहोदर, पुत्र-पाहुने, तजहिं जननी-तात॥
राम-नामको जाप करत, खल, पंचन माँहि लजात।
'राम-नाम सत' - सबे बोलिहें, तोहि मसानु लै जात॥

ENGLISH TRANSLATION

[1043, continued]

If you desire deliverance from this illusion, behold the world as pervaded by Hari.
Only by taking refuge in the Lord of maya will you cross beyond it.

[1044]

(Raga Kalingara - Tintal)

O mind, place your trust in the Lord.
Why do you wander here and there, hoping for false happiness?
A beautiful body, a lovely wife and pleasures of every kind:
what was gained by acquiring wealth and sons, when the fear of Yama did not end?
Servants, numerous relatives and an exalted special rank
may make people tremble at the sight of your arched brow, but death laughs at them all.
Intoxicated by false pride, you wasted your priceless breaths in vain.
Later you will repent but accomplish nothing, for you will have become Time's food.

[1045]

(Raga Jogiya - Tala Dipachandi)

Fool, on whose strength do you swagger?
You speak straightforwardly to no one and remain forever conceited.
On the day life leaves your body, no one will even inquire about you.
You continually trouble everyone to provide and adorn this body's comforts,
yet that very body will merge easily into dust and all its limbs become ash.
For the wealth you seek, you forget Hari and wander day and night.
Abandoning Dharma and righteous action, you always crave like a vulture lusting after flesh.
You quarrel with everyone and honor neither venerable relatives nor father and mother.
All that wealth and property will remain here; not a penny will go with you.
Goods and estates will all remain behind, and every relationship will break.
Blood brothers, sons and guests will depart, as will mother and father.
Villain, you feel ashamed to repeat Rama's Name before a gathering,
yet everyone will cry, "Rama's Name is truth," while carrying you to the cremation ground.

ORIGINAL Hindi and Rajasthani

[१०४५, क्रमशः]

रात-दिवस भटकत केहि कारन, नहिं कछु भेद लखात।
भूलि भगत-वत्सल भगवानहिं, नर-तनु वृथा गँवात॥

[१०४६]

(राग बहार - तीन ताल; मारवाड़ी बोली)

छोड़ मन तू मेरा-मेरा, अन्तमें कोई नहीं तेरा॥

धन कारण भटक्यो-फिर्यो, रच्या नित नया ढंग।
ढूँढ-ढूँढकर पाप कमाया, चली न कौड़ी संग।
होय गया मालक बहुतेरा॥ छोड़०॥

टेढ़ी बाँधी पागड़ी, बण्यो छबीलो छैल।
धरतीपर गिणकर पग मेल्या, मौत निमाणी गैल।
बखेर्या हाड़-हाड़ तेरा॥ छोड़०॥

नित साबुनसें न्हाइयो, अतर-फुलेल लगाय।
सजी-सजायी पुतली तेरी पड़ी मसानाँ जाय।
जलाकर करी भसम-ढेरा॥ छोड़०॥

मदमातो, करड़ो रह्यो, राख्या राता नैन।
आयाने आदर नहिं दीन्यो, मुख नहिं मीठा बैन।
अन्त यम-दूत आय घेरा॥ छोड़०॥

पर-धन, पर-नारी तकी, परचरचास्यूँ हेत।
पाप-पोट माथेपर मेली, मूरख रहो अचेत।
हुआ फिर नरकोंमें डेरा॥ छोड़०॥

राम-नाम लीन्यो नहीं, सतसंगस्यूँ नहिं नेह।
जहर पियो, छोड़्यो इमरतने, अन्त पड़ी मुख खेह।
साँस सब वृथा गया तेरा॥ छोड़०॥

दुरलभ देही खो दई, करम करया बदकार।
हूँ-हूँ करतो मर्यो, तूँ गयो यमारो हार।
पड़्यो फिर जनम-मरण फेरा॥ छोड़०॥

ENGLISH TRANSLATION

[1045, continued]

Why do you wander day and night without discerning anything of the truth?
Forgetting the Lord who cherishes His devotees, you squander the human body in vain.

[1046]

(Raga Bahar - Tintal; Marwari dialect)

Mind, abandon this cry of "mine, mine"; in the end no one is yours.

For wealth you wandered everywhere, devising a new scheme each day.
You searched and searched, earning sin, yet not a single coin went with you.
It acquired many new owners. Abandon this "mine, mine."

You tied your turban at an angle and became a dashing, handsome fellow.
You placed each foot upon the earth with studied pride, but death walked an unassuming path
and scattered every one of your bones. Abandon this "mine, mine."

Each day you bathed with soap and applied perfume and scented oil.
Your finely decorated doll of a body went to lie in the cremation ground,
where they burned it into a heap of ash. Abandon this "mine, mine."

Drunk with pride, you remained harsh and kept your eyes red with anger.
You gave no respect to a guest and spoke no sweet word.
At the end Yama's messengers came and surrounded you. Abandon this "mine, mine."

You coveted another's wealth and wife and delighted in gossip.
You placed a bundle of sin upon your head and remained unconscious, O fool.
Then hell became your dwelling. Abandon this "mine, mine."

You did not take Rama's Name and felt no love for holy company.
You drank poison and rejected nectar; at the end dust fell into your mouth.
All your breaths passed in vain. Abandon this "mine, mine."

You lost the rare human body and performed wicked deeds.
Crying "I, I," you died and fell defeated before Yama.
Then you entered the cycle of birth and death again. Abandon this "mine, mine."

ORIGINAL Rajasthani, Braj Bhasha and Hindi

[१०४६, क्रमशः]

काम-क्रोध मद-लोभ तज, कर अन्तरमें चेत।
'मैं', 'मेरे' ने छोड़ हदैसें, कर श्रीहरिस्यूँ हेत।
जनम यूँ सफल होय तेरा।। छोड़०।।

[१०४७]

(राग कान्हरा - तीन ताल)

जगतमें कोई नहिं तेरा रे।
छोड़ वृथा अभिमान, त्याग दे मेरा-मेरा रे।।
काल-करम-वश जग-सराय बिच कीन्हा डेरा रे।
इस सरायमें सभी मुसाफर, रैन-बसेरा रे।।
जिस तनको तू सदा सँवारै, साँझ-सबेरा रे।
एक दिन मरघट पड़े भसमका होकर ढेरा रे।।
मात-पिता, भ्राता, सुत-बान्धव, नारी चेरा रे।
अन्त न होय सहाय, काल जब देवे घेरा रे।।
जगका सारा भोग सदा कारण दुःख केरा रे।
भज मन हरिका नाम, पार हो भव-जल-बेरा रे।।
दीनदयालु भक्तवत्सल हरि मालिक तेरा रे।
दीन होय उनके चरनोंमें कर ले डेरा रे।।

[१०४८]

(लावनी धुन - ताल कहरवा)

इधर-उधर क्यों भटक रहा मन-भ्रमर, भ्रान्त उद्देश्य-विहीन।
क्यों अमूल्य अवसर जीवनका व्यर्थ खो रहा तू, मतिहीन।।
क्यों कुवास-कण्टकयुत विषमय विषय-बेलिपर ललचाता।
क्यों सहता आघात सतत, क्यों दुःख निरन्तर है पाता।।
विश्व-वाटिकाके प्रति-पदपर भटक भले ही, हो अति दीन।
खाकर ठोकर द्वार-द्वारपर हो अपमानित, हीन-मलीन।।
सह ले कुछ सन्ताप और, यदि तुझको ध्यान नहीं होता।
हो निराश, निर्लज्ज भ्रमण कर, फिर चाहे खाते गोता।।

ENGLISH TRANSLATION

[1046, continued]

Abandon lust, anger, pride and greed, and awaken within.
Expel "I" and "mine" from your heart and love Sri Hari.
In this way your birth will become fruitful. Abandon this "mine, mine."

[1047]

(Raga Kanhara - Tintal)

No one in the world is yours.
Abandon futile pride and give up this cry of "mine, mine."
Driven by Time and karma, you have pitched your camp in the inn of the world.
Everyone in this inn is a traveler lodging for a single night.
You adorn this body every morning and evening,
yet one day it will lie as a heap of ash in the cremation ground.
Mother, father, brother, son, relatives, wife and servant
will not help at the end when Time surrounds you.
All the world's enjoyments are forever causes of sorrow.
Mind, worship Hari's Name and cross the waters of becoming.
Hari, merciful to the humble and tender toward His devotees, is your master.
Become humble and make your dwelling at His feet.

[1048]

(Lavani melody - Tala Kaharva)

Bee-like mind, deluded and without a goal, why do you wander here and there?
Foolish mind, why do you waste life's priceless opportunity?
Why do you covet the poisonous vine of sense objects, filled with foul fragrance and thorns?
Why endure continual blows and suffer sorrow without end?
You may wander at every step through the garden of the world and become utterly wretched.
Struck down at door after door, you may be humiliated, degraded and soiled.
Endure a little more anguish if awareness still does not arise in you.
Become hopeless and wander shamelessly; then, if you wish, keep plunging into the depths.

ORIGINAL Hindi and Braj Bhasha

[१०४८, क्रमशः]

विषमय विषय-बेलिको चाहे कमल समझकर हो रह लीन।
चाहे जहर-भरे भोगोंको सलिल समझकर बन जा मीन॥
पर न जहाँतक तुझे मिलेगा पावन प्रभु-पद-पद्म-पराग।
होगा नहीं जहाँतक उसमें अनुपम तव अनन्य अनुराग॥
कर न चुकेगा तू जबतक अपनेको, बस, उसके आधीन।
होगा नहीं जहाँतक तू स्वर्गीय सरस-सरसिज-आसीन॥
नहीं मिटेगा ताप वहाँतक, नहीं दूर होगी यह भ्रान्ति।
नहीं मिलेगी शान्ति सुखप्रद, नहीं मिटेगी भीषण श्रान्ति॥
इससे हो सत्वर, सुन्दर हरि-चरण-सरोरुहमें तल्लीन।
कर मकरन्द मधुर आस्वादन, पापरहित हो पावन पीन॥
भय-श्रम-भेद त्यागकर, सुखमय सतत सुधारस कर तू पान।
शान्त-अमर हो, शरणद चरण-युगलका कर नित गुण-गण-गान॥

[१०४९]

(राग नूरसारंग - ताल त्रिताल)

भोग अति दुःख, नरकके मूल।
भजो न इन्हहिं कबहूँ इन्द्रिय-मन-सुख-निमित्त करि भूल॥
उपजत अघ अति, विविध दुःख, भव-व्याधि भोगके संग।
मानव-जीवन कौ शुचि-सुन्दर बिगरत सगरौ रंग॥
नित कुत्सित धन-मान, कीर्ति-पदकी इच्छा अनिवार।
नित विश्वास-हनन, छल, मिथ्या, कपट, असद् व्यवहार॥
राग-द्वेष, द्रोह-निर्दयता, नित्य विषम उर-दाह।
नित्य अधर्मपरायणता, नित असन्मार्ग-उत्साह॥
नित्य वैर, हिंसा-प्रतिहिंसा, नित्य वितण्डावाद।
नित दुःख, नित अशान्ति-चिन्ता-भय, नित ही शोक-विषाद॥
फलस्वरूप अति मरण दुःखमय, मरणोत्तर दुःख-भोग।
नीच योनि, दारिद्र्य, रोग-दुःख, नरकयोनि-संयोग॥
या तैं जे तजि भोग दुःखमय, सेवत हरि सुखरूप।
ते मानव पावत भगवत्सुख दिव्य, अनन्य, अनूप॥

ENGLISH TRANSLATION

[1048, continued]

You may mistake the poisonous vine of sense objects for a lotus and become absorbed in it.
You may mistake poison-filled enjoyments for water and become a fish within them.
But until you find the sacred pollen of the lotus feet of the Lord,
until matchless, exclusive love for those feet arises within you,
and until you have made yourself wholly subject to Him,
you will not be seated upon that delightful celestial lotus.
Until then your burning will not cease and this delusion will not depart.
You will find no joy-giving peace, and your terrible exhaustion will not end.
Therefore quickly become absorbed in Hari's beautiful lotus feet.
Relish their sweet nectar and become sinless, pure and well-nourished.
Abandon fear, toil and division, and continually drink the blissful nectar-rasa.
Become peaceful and immortal and forever sing the many virtues of the pair of feet that grants refuge.

[1049]

(Raga Nursarang - Trital)

Enjoyments are immense sorrow and the roots of hell.
Never worship them by mistake for the sake of pleasure to mind and senses.
Great sin, manifold sorrow and the disease of becoming arise with enjoyment,
ruining the whole pure and beautiful color of human life.
Each day comes the compulsive desire for vile wealth, honor, fame and rank.
Each day brings betrayal of trust, deceit, falsehood, hypocrisy and corrupt conduct.
Attachment and hatred, malice and cruelty continually burn the heart terribly.
Each day brings devotion to adharma and zeal for the evil path.
Each day brings enmity, violence and retaliation, and endless destructive argument.
Every day holds sorrow, unrest, anxiety and fear, grief and despondency.
The result is an exceedingly painful death and suffering after death:
low births, poverty, disease and sorrow, and association with hellish realms.
Therefore those who abandon sorrowful enjoyment and serve Hari, the form of happiness,
attain the divine, exclusive and incomparable bliss of the Lord.

ORIGINAL Hindi

[१०५०]

(राग केदारा - तीन ताल)

देख निज नित्य निकेतन द्वार॥
भूला निज निर्मल स्वरूपको, भूला कुल-व्यवहार।
फूला, फँसा फिर रहा सन्तत, सहता जग फटकार॥
पर-पुर, पर-घरमें प्रवेश कर, पाला पर-परिवार।
पड़ा पाँच चोरोंके पल्ले, लुटा, हुआ लाचार॥
अब भी चेत, ग्रहण कर सत्पथ, तज माया-आगार।
उज्ज्वल प्रेम-प्रकाश साथ ले, चल निज गृह सुख-सार॥
शम-दमादिसे तुरत निधनकर काम-क्रोध-बटमार।
सेवन कर पुनीत सत्संगति-पथशाला श्रमहार॥
श्रीहरिनाम शमन भय-नाशक निर्भय नित्य पुकार।
पातक-पुंज नाश हों सुनकर 'हरि हरि हरि' हुंकार॥
आश्रय कर, शरणागत-वत्सल प्रभु-पद-कमल उदार।
निज घर पहुँच, नित्य चिन्मय बन, भूमानन्द अपार॥

ENGLISH TRANSLATION

[1050]

(Raga Kedara - Tintal)

Look toward the door of your eternal dwelling.
You forgot your own stainless nature and forgot the ways of your true family.
Inflated with pride and entangled, you wander continually and endure the world's rebukes.
Entering another city and another house, you fostered a family not truly your own.
You fell into the hands of the five thieves, were plundered and became helpless.
Awaken even now, take the true path and leave the abode of maya.
Carry the radiant light of love and walk toward your own home, the essence of happiness.
Through tranquility, sense restraint and the other disciplines, swiftly destroy the bandits of lust and anger.
Attend the sacred school of holy company, which removes the traveler's weariness.
Fearlessly and forever cry Sri Hari's Name, which calms the heart and destroys fear.
Let heaps of sin perish on hearing the thunderous cry, "Hari! Hari! Hari!"
Take refuge in the generous lotus feet of the Lord, who cherishes those surrendered to Him.
Reach your own home, become eternally conscious in nature, and enter boundless plenary bliss.

ORIGINAL

Illustration

श्रीराधा-कृष्णका पूर्ण-पृष्ठ चित्र।

ENGLISH TRANSLATION

A full-page illustration of Sri Radha and Krishna.

CHAPTER 17

अभिलाषा
Longing

Source scan pages 696–731

ORIGINAL Hindi and Braj Bhasha

अभिलाषा

[१०५१]

(राग भैरवी - ताल कहरवा)

नन्द-नन्दन श्रीकृष्ण एक ही हैं सब रूपोंके आधार।
वे ही सकल रसोंके, वे ही सकल सुखोंके भी आधार॥
चिन्तन उनका सुखमय, सुखमय हैं उनके मंगल-दर्शन।
अंग-स्पर्श परम सुखमय है, उनका सब कुछ ही कर्षण॥
आत्मरूपमें तन-मनमें नित मिले हुए हैं वे प्रियतम।
वे ही नित अनुभवमें आते, छटा दिखाते शुचि अनुपम॥
भरे रहें रस-रूप-सौख्यमय प्रिय वे मम बाह्याभ्यन्तर।
उनकी रतिमें हँसता-रोता, रहे नाचता नित अन्तर॥

[१०५२]

(राग आसावरी)

एक लालसा मन महँ धारौं।
बंसी-बट कालिन्दी-तट नट-नागर नित्य निहारौं॥
मुरली-तान मनोहर सुनि-सुनि तन-सुधि सकल बिसारौं।
पल-पल निरखि झलक अँग-अँगनि, पुलकित तन-मन वारौं॥
रिझऊँ स्याम मनाइ, गाइ गुन, गुंज-माल गर डारौं।
परमानन्द भूलि जग सगरौ, स्यामहिं स्याम पुकारौं॥

[१०५३]

(राग आसावरी - तीन ताल)

मौन ग्रहणकर रटूँ निरन्तर जिह्वासे श्रीराधेश्याम।
नेत्रोंसे देखूँ न कभी कुछ, रहें दीखते राधेश्याम॥
कानोंसे सब शब्द त्यागकर, सुनूँ सर्वदा राधेश्याम।
मनसे सभी प्रपंच दूर कर, रहूँ निरखता राधेश्याम॥

ENGLISH TRANSLATION

Longing

[1051]

(Raga Bhairavi - Tala Kaharva)

Sri Krishna, Nanda's son, is the one foundation of every form.
He alone is the foundation of every rasa and every happiness.
Contemplating Him is blissful, and the auspicious sight of Him is blissful.
The touch of His limbs is supremely blissful; everything about Him is captivating.
As the very Self, that Beloved is eternally united with my body and mind.
He alone enters experience at every moment and reveals His pure, incomparable splendor.
May that beloved Lord, filled with the joy of rasa and beauty, pervade me within and without.
May my inner being forever laugh, weep and dance in love for Him.

[1052]

(Raga Asavari)

May I cherish one longing in my mind:
to behold forever the graceful divine lover beneath Vamsivata on the bank of the Kalindi.
Hearing His enchanting flute melody again and again, may I forget all awareness of the body.
Beholding the flashing beauty of each limb every moment, may I offer my thrilled body and mind.
May I delight Syama, sing His virtues, and place a garland of gunja berries around His neck.
In supreme bliss, forgetting the whole world, may I call only, "Syama! Syama!"

[1053]

(Raga Asavari - Tintal)

Embracing silence, may my tongue ceaselessly repeat "Sri Radha-Syama."
May my eyes see nothing else, but always behold Radha-Syama.
Renouncing every other sound through my ears, may I hear only Radha-Syama forever.
Removing every worldly projection from the mind, may I remain absorbed in beholding Radha-Syama.

ORIGINAL Hindi and Braj Bhasha

[१०५३, क्रमशः]

भोग-मोक्षकी चाह मिटे सब, चाहूँ केवल राधेश्याम।
एकमात्र, बस लगें परम प्रिय मुझको केवल राधेश्याम॥
मिले उच्च या नीच जन्म, पर रहें संग नित राधेश्याम।
अतुल अमल सौन्दर्य-सुधा-निधि परम मधुर श्रीराधेश्याम॥

[१०५४]

(राग भूपाली - तीन ताल)

मेरे एक राधा-नाम अधार॥
कोउ देखत निज रूप ब्रह्म पर निराकार अविकार।
कोउ करि निज तादात्म्य आत्ममहँ, जो सम, सर्वाधार॥
कोउ द्रष्टा देखत प्रपंच जिमि मिथ्या स्वप्न-विकार।
कोउ निरखत नित दिव्य ज्योति हिय, परम तत्त्व साकार॥
कोउ कुण्डलिनी कौं जागृत करि, षट्चक्रनि करि पार।
पहुँचत शिखर सहस-दल ऊपर, योग-सिद्धि कौ सार॥
कोउ अनहद धुनि सुनत दिवस-निशि, अजपा-जाप सँभार।
कोउ निष्काम कर्म-रत योगी, कोउ नित करत विचार॥
कोउ कमलापति, कोउ गिरिजापति नाम-रूप उर-धार।
भक्त-कल्पतरु राम-कृष्ण कोउ सेवत अति सत्कार॥
हौं जड़-मति, अति मूढ़ हठीलौ, नटखट, निपट गँवार।
राधे-राधे रटौं निरन्तर, मानि सार कौ सार॥

[१०५५]

(राग जंगला - ताल कहरवा)

काननि सुनौं स्यामकी मुरली, नैननि निरखौं रूप ललाम।
घ्राननि सूँघौं अँग-गन्ध शुचि, परसौं त्वचा अँग अभिराम॥
रसना चखौं प्रसाद मधुर अति, बानी नित्य करै गुण-गान।
मनमें बस्यौ रहे नित मेरे आठौं जाम मधुर रस-खान॥
करत संग अनवरत अनूपम, मन-इन्द्रिय सब भए निहाल।
पाय मधुर-रस-ब्रह्म-परस, रति बढ़त निरन्तर निरवधि काल॥

ENGLISH TRANSLATION

[1053, continued]

May every desire for enjoyment and liberation disappear; may I desire Radha-Syama alone.
May Radha-Syama alone seem my one supremely beloved treasure.
Whether I receive a high or low birth, may Radha-Syama remain forever with me.
Sri Radha-Syama is supremely sweet, the unequalled and stainless treasury of beauty's nectar.

[1054]

(Raga Bhupali - Tintal)

Radha's Name alone is my support.
Some behold their own nature as the supreme Brahman, formless and immutable.
Some identify themselves with the impartial Self, the foundation of all.
Some, established as the witness, see the world as a false modification in a dream.
Some forever behold within the heart the divine light, the supreme Reality embodied.
Some awaken kundalini, pass beyond the six cakras,
and reach the summit above the thousand-petaled lotus, the essence of yogic perfection.
Some hear the unstruck melody day and night and attend to the unspoken mantra.
Some yogis are devoted to desireless action, while others continually discriminate.
Some hold in the heart the name and form of the Lord of Lakshmi, others the Lord of Girija.
Some reverently serve Rama or Krishna, wish-fulfilling trees for devotees.
But I am dull-minded, exceedingly foolish, obstinate, mischievous and utterly rustic.
I ceaselessly repeat "Radhe! Radhe!" knowing it to be the essence of every essence.

[1055]

(Raga Jangala - Tala Kaharva)

May my ears hear Syama's flute and my eyes behold His splendid form.
May my nose breathe the pure fragrance of His limbs and my skin touch His lovely body.
May my tongue taste His exceedingly sweet prasada and my speech forever sing His virtues.
May the sweet mine of rasa dwell in my mind throughout all eight watches.
Through unbroken, incomparable companionship with Him, may mind and senses become fulfilled.
Receiving the touch of Brahman as sweet rasa, may love increase without end for limitless time.

ORIGINAL Hindi

[१०५६]

(राग शिवरंजनी - ताल कहरवा)

देखा करूँ तुम्हारी लीला, गाया करूँ तुम्हारा नाम।
सुना करूँ नित मुरलीकी धुन, वचन तुम्हारे परम ललाम॥
नेत्र-मधुप नित करें तुम्हारे वदन-कमल-मधु-रसका पान।
पूर्ण समर्पित हो जायें इन्द्रिय-तन, मन-मति, जीवन-प्राण॥

[१०५७]

(राग वागेश्री - ताल कहरवा)

लाखों बार तपाये उज्ज्वल शुद्ध स्वर्ण-सम जिनका प्रेम।
चन्द्र-चकोर, मेघ-चातक-सम नित्य परस्पर जिनके नेम॥
परमानन्द-धाम जो दोनों, महाभाव-रसराज अनूप।
शुचि सौन्दर्य-असीम-सिन्धु, माधुर्य नित्य चिन्मय सद्रूप॥
उन राधा-माधवकी छवि मैं निरखूँ दिव्य मधुर सब ओर।
उनकी चरण-धूलि-रति तजकर, चाहूँ नहीं कभी कुछ और॥
सुनूँ न कुछ भी कहीं और कुछ, नहीं उचारूँ मुखसे अन्य।
राधेश्याम-नाम-गुणमें ही लगा रहे मन सदा अनन्य॥
युगल-चरण-रज-प्रीति निरन्तर पल-पल हो वर्धित अभिराम।
मिले युगल-सेवाका मुझको छोटा-सा कोई कुछ काम॥
राग-द्वेष, कामना-ममता छोड़, रखूँ मैं अन्तर-शुद्धि।
सखी-मंजरीके अनुगत रह, कर संयम मन-इन्द्रिय-बुद्धि॥
करूँ सदा सेवा जो मुझको मिलै वही मंजरी-प्रसाद।
धन्य सदा समझूँ जीवन मैं, भरा रहे मन शुचि आह्लाद॥

[१०५८]

(राग भैरवी - ताल कहरवा)

नहीं चाहता राज्य चक्रवर्ती, मैं नहीं चाहता स्वर्ग।
नहीं चाहता विधि-सुरपति-पद, नहीं चाहता मैं अपवर्ग॥
नहीं चाहता योग-सिद्धि मैं, नहीं चाहता पद पाताल।
नहीं चाहता मुक्ति चतुर्विध, दुर्लभ सालोक्यादि विशाल॥

ENGLISH TRANSLATION

[1056]

(Raga Shivaranjani - Tala Kaharva)

May I keep beholding Your lila and singing Your Name.
May I always hear the melody of Your flute and Your supremely beautiful words.
May the bees of my eyes continually drink the honey-rasa of Your lotus face.
May senses and body, mind and understanding, life and vital breath become wholly surrendered.

[1057]

(Raga Vagesri - Tala Kaharva)

Their love resembles radiant pure gold refined a million times.
Their eternal mutual fidelity is like that of the moon and cakora bird, the cloud and cataka bird.
The two are abodes of supreme bliss, the incomparable Mahabhava and King of Rasa,
an infinite ocean of pure beauty, the eternal conscious embodiment of sweetness.
May I behold the divine, sweet image of Radha-Madhava everywhere.
Apart from love for the dust of Their feet, may I never desire anything else.
May I hear nothing else anywhere and utter nothing else with my mouth.
May my mind remain forever exclusively absorbed in Radha-Syama's Names and virtues.
May love for the dust of the Divine Couple's feet increase beautifully every moment.
May I receive some small task in Their service.
Abandoning attachment, hatred, desire and possessiveness, may I preserve inner purity.
Following the sakhis and manjaris, may I discipline mind, senses and intellect.
May I always perform whatever service comes to me as the manjari's grace.
May I forever regard my life as blessed and keep my mind filled with pure delight.

[1058]

(Raga Bhairavi - Tala Kaharva)

I desire neither universal sovereignty nor heaven.
I desire neither the stations of Brahma and Indra nor final emancipation.
I desire neither yogic powers nor a station in the netherworld.
I desire none of the four kinds of liberation, not even the exalted and rare salokya and its companions.

ORIGINAL Hindi

[१०५८, क्रमशः]

जन्म-जन्ममें बनी रहे मन प्रियतमकी स्मृति मधुर अबाध।
रहे छलकता श्याम-रूप-रस-सुधा-उदधि उर-मध्य अगाध॥
डूबा रहूँ उसीमें सन्तत, रहे न अन्य राग-रति-काम।
दिखता रहे सदा मुसकाता प्रियतम-मुख सुखभरा ललाम॥

[१०५९]

(लावनी तर्ज - ताल कहरवा)

प्रियतम! तुमने सहज सभी सुविधा दी मुझको, कर अति प्यार।
इन्द्रिय, इन्द्रिय-विषय - सभी कुछ दिये सहज ही विविध प्रकार॥
आगे-से-आगे तुम देते रहते, सच्चा देख अभाव -
माँगे, बिन माँगे, तुम कुछ भी नहीं देखते मेरा भाव॥
अस्वीकार करूँ मैं तुमको, चाहे करूँ नित्य अपमान।
देख-रेख करते कुपूतकी स्नेहमयी माँ-सदृश अमान॥
नहीं चाहता, अतः जगत्की वस्तु-परिस्थिति क्षुद्र-महान।
बढ़ती रहे परम श्रद्धा-विश्वास अटल तुममें, भगवान॥
रहे न मनमें स्व-सुख-वासनाका, प्रभु! कहीं जरा भी लेश।
बढ़ती रहे चरण-रति निर्मल, 'प्रतिपल-वर्धमान' सविशेष॥
सर्व-समर्पण पूर्ण सहज हो, रहे नहीं ममता-अभिमान।
बना रहूँ लीलोपकरण मैं, अविरत लीलामय भगवान॥

[१०६०]

(राग इमन - ताल कहरवा)

भरे रहो तुम मधुर मनोहर मनके कण-कणमें घनश्याम।
नेत्र निरखते रहें निरन्तर बाहर छविमय प्रियतम श्याम॥
बहती रहे प्रेम शुचितमकी नित्य सुधा-धारा अविराम।
बना रहे जीवन, बस, एक तुम्हारा सुख-साधन अभिराम॥
जगे न मनमें इच्छा कोई, एक तुम्हारे सुखको छोड़।
लगी रहे प्रत्येक वृत्तिमें, सुख पहुँचानेकी शुचि होड़॥

ENGLISH TRANSLATION

[1058, continued]

Birth after birth, may the sweet, unbroken remembrance of my Beloved remain in my mind.
May the unfathomable ocean of the nectar-rasa of Syama's form overflow within my heart.
May I remain forever immersed in it, with no other attachment, love or desire.
May I always behold my Beloved's beautiful, bliss-filled, smiling face.

[1059]

(Lavani melody - Tala Kaharva)

Beloved, in Your great love You have naturally given me every facility.
You freely gave senses and sense objects, indeed everything, in many forms.
Seeing a genuine need, You keep giving more and more,
whether I ask or do not ask, without considering my disposition.
Even if I reject You or insult You every day,
You care for this unworthy child like a loving mother, without pride.
Therefore I desire no circumstance or object of the world, whether small or great.
Lord, may supreme reverence and unwavering trust in You continually increase.
May not the slightest trace of desire for my own happiness remain in the mind.
May pure love for Your feet increase especially, growing at every moment.
May complete surrender become natural and perfect, leaving no possessiveness or pride.
May I remain an instrument of Your ceaseless lila, O playful Lord.

[1060]

(Raga Iman - Tala Kaharva)

Sweet and enchanting Ghansyama, remain within every particle of my mind.
May my eyes continually behold my beautiful Beloved Syama outside.
May the uninterrupted nectar-stream of the purest love flow forever.
May my life remain only one delightful means of giving happiness to You.
May no desire arise in the mind apart from Your happiness alone.
May every movement of my being compete purely to bring You joy.

ORIGINAL Braj Bhasha and Hindi

[१०६१]

(राग माड़)

तन-मन-धन अर्पन कियौ सब तुमपे ब्रजराज।
मन भावे सोई करौ, हाथ तुम्हारे लाज॥

[१०६२]

(राग माड़ - ताल कहरवा)

जाहि देखि, चाहत नहीं कछु देखन मन मोर।
बसे सदा मोरे दृगनि सोई नन्द-किशोर॥
तन-मन - सब लिपटे रहें नित प्रियतमके अँग।
भुक्ति-मुक्तिकी कल्पना करे न यह सुख-भंग॥
भूलि जाय सुधि जगतकी, भूले घरकी बात।
हिय-सौं-हिय लागौ रहे, बिनु बाधा दिन-रात॥
इन्द्रिय, मन, बुद्धि, आत्मा बनें स्यामके धाम।
सबमें सदा बसौ रहे प्रियतम मधुर ललाम॥

[१०६३]

(लावनी तर्ज - ताल कहरवा)

भरे रहो तुम सदा हृदयमें, बाहरका हर लो सारा।
नित्य तुम्हें पाकर अन्तरमें बहती रहे सुधा-धारा॥
देकर अपना प्रेम-परमधन, चाहे फिर दरिद्र कर दो।
देकर शाश्वत शान्ति, नित्य सब दिक् दारुण ज्वाला भर दो॥
खेलो खेल सदा मनमाना, छोड़ो नहीं कभी, प्यारे!
अपने हाथों सुख दो, चाहे हर लो सुख-साधन सारे॥
निज करसे इच्छानुसार तुम मुझको दुलराओ-मारो।
मिले रहो पर सदा, भले तुम मुझे डुबा दो या तारो॥

ENGLISH TRANSLATION

[1061]

(Raga Mand)

King of Vraja, I have offered body, mind and wealth, everything, to You.
Do whatever pleases You; my honor now rests in Your hands.

[1062]

(Raga Mand - Tala Kaharva)

Having seen Him, my mind desires to see nothing else.
May that son of Nanda dwell forever within my eyes.
May body and mind remain forever entwined around the Beloved's limbs.
May no thought of enjoyment or liberation interrupt this joy.
May awareness of the world be forgotten and all thought of home disappear.
May heart remain joined to heart without obstruction, day and night.
May senses, mind, intellect and self become Syama's abode.
May the sweet and splendid Beloved dwell forever within them all.

[1063]

(Lavani melody - Tala Kaharva)

Remain forever filling my heart, and take away everything outside.
Finding You eternally within, may the stream of nectar keep flowing.
Give me the supreme treasure of Your love, and then, if You wish, make me poor.
Give eternal peace, and then fill every direction each day with terrible flames.
Play whatever game You please, but never abandon me, Beloved.
Give happiness with Your own hands, or take away every means of happiness.
With Your own hand, fondle or strike me as You wish.
Only remain forever united with me, whether You drown me or carry me across.

ORIGINAL Hindi

[१०६४]

(लावनी तर्ज - ताल कहरवा)

प्रियतम! भरते रहो नित्य तुम मुझमें अपना मीठा सुर।
कभी नहीं बज उठे मोह-ममताका तिक्त बेसुरा सुर॥
प्रियतम! भरते रहो सदा जीवनमें अपना दिव्य प्रकाश।
कभी नहीं कर पाये उसमें भोग-तिमिर-घन तनिक निवास॥
प्रियतम! देते रहो नित्य मुझको तुम अपना पावन प्रेम।
जिससे निभे नहीं क्षण वैरी काम अन्धका योग-क्षेम॥
प्रियतम! भरते रहो सदा मुझमें पद-पंकज-सेवा-भाव।
जिससे बढ़ता रहे निरन्तर सेवाका अनन्य शुचि चाव॥
प्रियतम! दे दो दुर्लभ निज चरणोंका ही, बस, मुझे ममत्व।
जिससे जगमें रहें न राग-द्वेष कहीं, हो जाय समत्व॥
प्रियतम! ले लो मुझे सदाके लिये दानकर निज दासत्व।
पड़ा रहूँ चरणोंमें मैं, पा जाऊँ पद-रज-कणपर स्वत्व॥

[१०६५]

(राग माड़ - ताल कहरवा)

जगमें मरकर, तुममें जीवन
पाऊँ मैं, प्यारे जीवनधन!
लीला ललित चले अति शोभन।
बनूँ मैं सुन्दर लीलागार।
तुम्हारा हो पूरा अधिकार॥
रोना तजकर सदा हँसूँ मैं,
प्रेम-रज्जुसे तुम्हें कसूँ मैं,
तुममें ही, बस, नित्य बसूँ मैं,
सुखी हो मुझसे सब संसार।
तुम्हारे यशका हो विस्तार॥

ENGLISH TRANSLATION

[1064]

(Lavani melody - Tala Kaharva)

Beloved, forever fill me with Your sweet note.
May the bitter, discordant note of delusion and possessiveness never sound.
Beloved, forever fill my life with Your divine light.
May the dense darkness of enjoyment never find even a moment's shelter there.
Beloved, always give me Your sacred love,
so that the maintenance of blind, hostile lust cannot endure for an instant.
Beloved, forever fill me with the disposition of serving Your lotus feet,
so that pure, exclusive eagerness for service continually increases.
Beloved, give me only the rare possessive love that claims Your feet as its own,
so that attachment and hatred disappear from the world and equality arises.
Beloved, accept me forever by granting me Your servitude.
May I lie at Your feet and gain a rightful claim upon a particle of their dust.

[1065]

(Raga Mand - Tala Kaharva)

Dying to the world, may I find life in You,
O beloved treasure of my life.
May the beautiful lila proceed in utmost splendor.
May I become its lovely playground,
and may You possess complete authority over me.
Abandoning tears, may I always smile.
May I bind You with the cord of love.
May I dwell forever in You alone.
May the whole world become happy through me,
and may Your glory spread everywhere.

ORIGINAL Hindi

[१०६६]

(राग भैरव - ताल कहरवा)

करें कभी कोई मेरा अति मान-समादर-स्तुति-सत्कार।
अथवा परुष वचन कह, दारुण पदत्राणोंसे करे प्रहार॥
दोनोंमें ही देखूँ मैं, प्रिय श्याम! तुम्हारा सुन्दर रूप।
हँसकर स्वागत करूँ हृदयसे, प्राप्त करूँ सुख परम अनूप॥
कभी न भूलूँ, भरे तुम्हीं हो, प्यारे! सबमें सदा विचित्र।
लीलामय दिखलाते लीला, बनकर घोर शत्रु, शुचि मित्र॥
जो कुछ है, सब तुम हो केवल, होता जो, सब लीला-लास्य।
घोर भयानक, परम मधुर, तुम करते लीला-क्रन्दन-हास्य॥
देख तुम्हें मैं सदा सर्वगत, सत्-चित्-आनन्दमय, स्वच्छन्द।
करूँ सदा अभिनन्दन सबका, अति विनम्र मन भर आनन्द॥

[१०६७]

(राग बसन्त - ताल कहरवा)

हर्षित होता देख परम जो जगमें अपना बढ़ता मान।
घिरा देख जो जन-समूहसे अपनी बढ़ी मानता शान॥
जो पिछलग्गू प्रशंसकोंकी अपने पीछे सेना जान।
हर्षोन्मत्त हुआ, दिखलाता निज ऊँचेपनका अभिमान॥
तो वह भूला है, इसमें कुछ भी है नहीं मानकी बात।
जगके हो-हल्लेका कोई मूल्य नहीं, यह जग-विख्यात॥
पर तथापि यदि मान किसीका बढ़ता बिना किसी अनुपात।
मिलता उसे अमित सुख इससे, हो उठता यदि पुलकित-गात॥
मिले सदा सुख उसे अपरिमित, बढ़े सदा उसका सम्मान।
कोटि-कोटि जन मानें उसको, प्रभु ऐसा ही करें विधान॥
हो असीम आह्लाद देखकर उसका मुख प्रसन्न अम्लान।
यही प्रार्थना प्रभुसे सविनय, पूरी करें सत्य भगवान॥

ENGLISH TRANSLATION

[1066]

(Raga Bhairava - Tala Kaharva)

Someone may show me the highest honor, respect, praise and hospitality,
or speak harsh words and strike me cruelly with shoes.
In both, beloved Syama, may I behold Your beautiful form.
May I welcome both with a smile and all my heart, attaining supreme, incomparable joy.
May I never forget, Beloved, that You alone fill everyone in wondrous ways.
Filled with lila, You reveal Your play by becoming a terrible enemy or a pure friend.
Whatever exists is only You, and whatever occurs is the dance of Your lila.
Whether terribly frightening or supremely sweet, You perform the lila of weeping and laughter.
May I always see You everywhere, filled with being, consciousness and bliss, utterly free.
Then may I welcome everyone forever, my deeply humble mind filled with joy.

[1067]

(Raga Vasanta - Tala Kaharva)

One may feel supremely delighted on seeing his honor increase in the world,
and, seeing himself surrounded by crowds, may imagine his splendor has grown.
He may regard his trailing admirers as an army behind him
and, intoxicated with delight, display pride in his superiority.
Then he is mistaken, for there is nothing in this worthy of honor.
The world's noise has no value; this is known throughout the world.
Yet if someone's honor grows beyond all measure
and this gives him boundless happiness until his body thrills,
may he always receive immeasurable joy and may his honor forever increase.
May millions upon millions esteem him; Lord, ordain it so.
May I feel limitless delight on seeing his bright, unwithered face.
This is my humble prayer to the Lord; may the true Lord fulfill it.

ORIGINAL Hindi

[१०६७, क्रमशः]

काम हमारा पर न जगतसे, बनें लोकमें हम अनजान।
भूल जायें सब जगके प्राणी, हम भी भूलें नाम-निशान॥
हो अनन्य अति शुद्ध प्रेममय पल-पल वर्धनशील अमान।
मधुर नित्य-सम्बन्ध उन्हींसे, वे नित पास रहें भगवान॥
हम-वे दो ही रहें, नित्य नव बढ़ता रहे अतुल उत्साह।
दोनोंके जीवनमें अविरत प्रेम-सुधाका बहे प्रवाह॥
एक-दूसरेको ही जानें, अन्य किसीकी रहे न चाह।
जगके मान-अमान, स्तवन-निन्दाकी रहे न कुछ परवाह॥
यही एक है परम साधना, यही एक है मनकी साध।
पूरी यह हो रही, रहेगी होती सदा अनन्य अबाध॥
मिले सदा रहते दोनों हम रम्य निकुंज निभृत निर्बाध।
उछल रहा एकाकी यह प्रेमार्णव अमित, अपार, अगाध॥

[१०६८]

(राग वागेश्री - ताल कहरवा)

मेरे अखिल विश्व-जीवनके तुम ही एकमात्र हो अर्थ।
बिना तुम्हारे मेरा, अखिल विश्वका सारा जीवन व्यर्थ॥
अर्थहीन मैं होता हूँ यदि अर्थहीन जगमें आसक्त।
वह है होना प्राणहीनका प्राणहीनमें ही अनुरक्त॥
केवल तुम्हें साथ लेकर मैं, जो तुम हो मेरे 'पर-अर्थ'।
मिलूँ अर्थवाला मैं तुमसे, करूँ रसास्वादन अव्यर्थ॥
दो तुम मुझे सत्य यह, दो तुम मुझे रसास्वादन-संयोग।
नित्य तृप्त मैं, नित अतृप्त रह, करता रहूँ दिव्य-रस-भोग॥

[१०६९]

(राग मालकोश - ताल दीपचन्दी)

बनूँ तुम्हारे शयन-कक्षका पलंग, बिछौना मैं कोमल।
बनूँ तुम्हारे सुख-स्पर्शका मन्द-सुगन्ध पवन शीतल॥
बनूँ तुम्हारे स्नान-जलाशयका मैं शीतल जल निर्मल।
बनूँ तुम्हारे धारण करनेका मैं पीत-वस्त्र उज्ज्वल॥

ENGLISH TRANSLATION

[1067, continued]

But may we have no business with the world; may we remain unknown among its people.
May all beings of the world forget us, and may we too forget every name and trace of them.
May our love be exclusive, utterly pure, without pride and increasing moment by moment.
May our eternal relationship be sweet, and may the Lord remain forever near.
May only He and I remain, with matchless enthusiasm rising ever anew.
May a ceaseless stream of love's nectar flow through both our lives.
May we know only one another and desire no one else.
May we care nothing for the world's honor or dishonor, praise or blame.
This alone is the supreme practice; this alone is the heart's aspiration.
It is being fulfilled now and will forever be fulfilled exclusively and without obstruction.
May the two of us always remain together in a lovely, secluded and undisturbed grove.
There this solitary ocean of love surges, immeasurable, limitless and unfathomable.

[1068]

(Raga Vagesri - Tala Kaharva)

You alone are the meaning of my life and of the entire universe.
Without You, my life and the life of the whole universe are futile.
I become meaningless if I attach myself to a meaningless world.
It is like one without life becoming attached to what is itself lifeless.
Taking only You with me, for You are my supreme purpose,
may I, endowed with meaning, meet You and relish rasa without waste.
Grant me this truth; grant me union in relishing rasa.
May I remain eternally fulfilled yet eternally unfulfilled, continually enjoying divine rasa.

[1069]

(Raga Malkos - Tala Dipachandi)

May I become the bed and soft bedding in Your sleeping chamber.
May I become the cool, gently fragrant breeze whose touch gives You pleasure.
May I become the cool, pure water in Your bathing pool.
May I become the radiant yellow garment You wear.

ORIGINAL Hindi

[१०६९, क्रमशः]

बनूँ तुम्हारी मालाका मैं सुन्दर सुरभित सुमन परम।
बनूँ तुम्हारा कण्ठहार मैं, रहूँ झूलता सुन्दरतम॥
बनूँ तुम्हारे भोजनका मैं रुचिकर मधुर स्वाद रसमय।
बनूँ तुम्हारी लीलाका मैं नित्य उपकरण लीलामय॥

[१०७०]

(राग भीमपलासी - ताल कहरवा)

मेरी ममता सारी केवल तुममें, प्रिय! हो जाय अनन्य।
राग-रंगका कोई प्राणि-पदार्थ-परिस्थिति रहे न अन्य॥
धन-जन, जीवन-प्राण तुम्हीं सब, भुक्ति-मुक्ति सब तुम हो एक।
सब तज भजूँ तुम्हें ही केवल, यही बने जीवनकी टेक॥
मिटें सभी संकल्प, कटे सारा तुरन्त मायाका जाल।
रहे छलकता सदा हृदयमें प्रेम तुम्हारा मधुर रसाल॥
सहज समर्पण हो जीवन प्रियतम पद-पंकजमें, सब त्याग।
लहरायें अति ललित तरंगें सुधा-समुद्र शुद्ध अनुराग॥

[१०७१]

(राग शिवरंजनी - ताल कहरवा)

चाह तुम्हारी ही हो, प्यारे! नित्य-निरन्तर मेरी चाह।
चाह न रहे अलग कुछ मेरी, नहीं किसीकी हो परवाह॥
चलता रहूँ निरन्तर, प्यारे! केवल एक तुम्हारी राह।
बिगड़े-बने जगत्का कुछ भी, कहूँ निरन्तर 'प्यारे! वाह!'॥

[१०७२]

(राग भीमपलासी - ताल कहरवा)

अणु-महान् तुम! अणु-महानमें भरे पूर्ण रहते भगवान।
अमित विभिन्न नाम-रूपोंमें व्यक्त तुम्हीं अव्यक्त समान॥
देखूँ सदा तुम्हींको सबमें, करूँ सभीका मैं सम्मान।
विनय-विनम्र हृदयसे सबको करूँ प्रणाम बिना अभिमान॥

ENGLISH TRANSLATION

[1069, continued]

May I become the supremely beautiful, fragrant flower in Your garland.
May I become Your necklace and hang most beautifully from Your throat.
May I become the delightful, sweet and rasa-filled flavor of Your meal.
May I forever become an instrument of Your lila, filled with lila.

[1070]

(Raga Bhimpalasi - Tala Kaharva)

Beloved, may all my possessive affection become exclusively fixed in You.
May no other person, object or circumstance remain as a source of attachment and delight.
You alone are wealth, companions, life and vital breath; You alone are enjoyment and liberation.
Renouncing everything, may I worship only You; may this become the support of my life.
May every intention dissolve and the entire net of maya be severed at once.
May Your sweet, nectarean love forever overflow within my heart.
Renouncing all, may life be naturally surrendered at the Beloved's lotus feet.
May the lovely waves of pure love rise upon the ocean of nectar.

[1071]

(Raga Shivaranjani - Tala Kaharva)

Beloved, may Your will alone forever and ceaselessly be my will.
May I have no separate wish and care for no one else's judgment.
Beloved, may I walk continually upon Your one path alone.
Whatever in the world is ruined or restored, may I forever exclaim, "Beloved, wonderful!"

[1072]

(Raga Bhimpalasi - Tala Kaharva)

You are the minute and the vast; Lord, You fully pervade the minute and the vast.
Within limitless, diverse names and forms, You alone are manifest while remaining equally unmanifest.
May I always see only You within everyone and honor all.
With a humble and modest heart, may I bow to everyone without pride.

ORIGINAL Hindi

[१०७२, क्रमशः]

स्व-सुख-दुःखमें सम देखूँ मैं तुम्हें, तुम्हारा पा वरदान।
सुखमय, नित निर्द्वन्द्व बनूँ मैं, रहे न मन कुछ भी अरमान॥
पर पर-दुःख-दुःखी हो, पर-सुख-हेतु करूँ निज सुखका दान।
हरण करूँ पर-दुःख, वरण मैं करूँ उसे मन मोद महान॥
सबके हित-सुखमें ही समझूँ अपना हित-सुख परम अमान।
समझूँ अति सौभाग्य, करूँ मैं नहीं कभी भी कुछ अहसान॥

[१०७३]

(राग जंगला - तीन ताल)

प्रभो! तुम्हारी सहज कृपापर मुझको सदा रहे विश्वास।
कभी न हो सन्देह, हृदय तुमसे हो नहीं कदापि निराश॥
तुम ही एक त्राणकर्ता हो, तुम अनन्य शरणद भगवान।
योग-क्षेम तुम्हीं हो मेरे, भूले कभी न मन यह भान॥
रहूँ तुम्हारे चरण-देशमें, नहीं कभी जाऊँ अन्यत्र।
सदा तुम्हारी रक्षकताकी हो अनुभूति मुझे सर्वत्र॥
रहूँ तुम्हारे बलसे, हे प्रभु! सदा सभी विधि मैं बलवान।
पाप-ताप छू सकें न मुझको, कभी न मनमें हो अभिमान॥
सदा विनम्र रहूँ चरणोंमें, सदा तुम्हारा लूँ शुचि नाम।
सदा सभीमें नाथ! तुम्हारे दर्शन कर पाऊँ अभिराम॥

[१०७४]

(राग वागेश्री - ताल कहरवा)

स्वामीके शुचि चरण-कमलमें सादर शीश झुकाऊँ मैं।
दुखियोंके सन्ताप-हरणकी शक्ति विलक्षण पाऊँ मैं॥
दो ऐसा वरदान, दयामय! दीनोंको अपनाऊँ मैं।
सारा सुख दुखियोंको देकर, उनका सुख बन जाऊँ मैं॥
छाता बनकर मेह-घामसे उनकी देह बचाऊँ मैं।
कंकड़-काँटे लगें नहीं, उनकी जूती बन जाऊँ मैं॥

ENGLISH TRANSLATION

[1072, continued]

By Your blessing, may I see You equally in my own happiness and sorrow.
May I become joyful and forever beyond conflict, with no unfulfilled wish remaining in the mind.
Yet may I grieve at another's grief and give my own happiness to make others happy.
May I remove their sorrow and gladly accept it myself with immense joy.
May I regard everyone's welfare and happiness alone as my own highest, selfless welfare and happiness.
May I consider this my great good fortune and never regard it as a favor done to anyone.

[1073]

(Raga Jangala - Tintal)

Lord, may I forever trust Your natural grace.
May doubt never arise, and may my heart never become disappointed in You.
You alone are the Deliverer; You are the one Lord who grants refuge.
You alone are my attainment and its preservation; may the mind never forget this awareness.
May I remain in the realm of Your feet and never go elsewhere.
May I forever experience Your protection everywhere.
By Your strength, Lord, may I always remain strong in every way.
May sin and suffering never touch me, yet may pride never enter the mind.
May I remain forever humble at Your feet and always utter Your pure Name.
Master, may I forever attain the delightful sight of You within everyone.

[1074]

(Raga Vagesri - Tala Kaharva)

May I respectfully bow my head at the Master's pure lotus feet.
May I receive the extraordinary power to remove the anguish of those who suffer.
Compassionate Lord, grant me the blessing to embrace the humble as my own.
Giving every happiness to those in sorrow, may I become their happiness.
Becoming an umbrella, may I protect their bodies from rain and sun.
May I become their shoes so that stones and thorns do not wound them.

ORIGINAL Hindi

[१०७४, क्रमशः]

अन्धोंकी लकड़ी बन करके, सीधे मार्ग चलाऊँ मैं।
भटक रहे जो लक्ष्य भुलाकर, उनको पथ दिखलाऊँ मैं॥
गुण-समूहको प्रकट करूँ, अवगुणको सदा दुराऊँ मैं।
धागा बनूँ, अंग निज देकर, सबके छिद्र छिपाऊँ मैं॥
पुत्रहीनका सुपूत बनकर, उसको सुख पहुँचाऊँ मैं।
जिसके कोई नहीं, उसीका निज जन ही बन जाऊँ मैं॥
जीवनहीन प्राणियोंको निज जीवन सौंप, जिलाऊँ मैं।
निष्प्राणोंमें प्राण फूँककर, दे अवलम्ब उठाऊँ मैं॥
मूर्छित, तमसाच्छन्न जनोंको देकर बोध जगाऊँ मैं।
ज्ञान-दिवाकरकी किरणोंसे तमको तुरत मिटाऊँ मैं॥
प्रभुके निर्मल लीला-रसकी सरस रागिनी गाऊँ मैं।
मुरझी हृदय-कुसुम-कलिकाको पूर्णतया विकसाऊँ मैं॥
सूखे नीरस प्राणोंमें रस-सुधा सदा बरसाऊँ मैं।
श्रद्धाकी शुचि सुधा पिलाकर नित उनको सरसाऊँ मैं॥
गत-विश्वास संशयी पुरुषोंका विश्वास बढ़ाऊँ मैं।
प्रभुकी महिमा सुना-सुनाकर चरण-शरण दिलवाऊँ मैं॥
भयभीतोंको अभय चरणका आश्रय अचिर कराऊँ मैं।
चिदानन्दमय सत्य सनातन निर्भय पद पहुँचाऊँ मैं॥
प्रभुके करुण हृदयके दर्शन दीनोंको करवाऊँ मैं।
अशरण-शरण पतित-पावन प्रभुका सन्धान बताऊँ मैं॥
प्रभुकी प्रेम-अमिय-रस-धारा उज्ज्वल अमल बहाऊँ मैं।
काम-स्वार्थका मल धो, माँ धरतीको सफल बनाऊँ मैं॥

[१०७५]

(राग परज - ताल कहरवा)

सुख-सम्पतिमें तव प्रसाद-अमृतका मैं नित करता पान।
दुःख-संकटमें पाता हूँ तव कोमल करका स्पर्श महान॥
प्रेम-सुधा-रसका अनन्त सागर लहरा दो जीवनमें।
सदा-सर्वदा लगा रहूँ बस तव पद-पंकज-सेवनमें॥

ENGLISH TRANSLATION

[1074, continued]

Becoming a blind person's staff, may I guide him upon the straight path.
May I show the way to those who wander after forgetting their goal.
May I reveal the multitude of their virtues and always conceal their faults.
May I become a thread, giving my own body to hide every opening in their garment.
Becoming a worthy son to the childless, may I bring them happiness.
May I become the close relative of the person who has no one.
Giving my own life to beings bereft of vitality, may I revive them.
Breathing life into the lifeless, may I give them support and lift them up.
Giving awareness to the unconscious and those veiled in darkness, may I awaken them.
With the rays of the sun of knowledge, may I quickly dispel their darkness.
May I sing the delightful melody of the Lord's stainless lila-rasa.
May I bring the withered buds of heart-flowers into full bloom.
May I forever shower the nectar of rasa upon dry and juiceless lives.
Giving them the pure nectar of faith to drink, may I make them ever full of rasa.
May I increase the faith of doubting people who have lost their trust.
By repeatedly telling the Lord's glory, may I bring them to refuge at His feet.
May I quickly lead the fearful to shelter at the feet that grant fearlessness.
May I bring them to the fearless, eternal reality filled with consciousness and bliss.
May I show the humble the Lord's compassionate heart.
May I reveal the path to the Lord who shelters the shelterless and purifies the fallen.
May I make the Lord's bright and stainless stream of love's nectar-rasa flow.
Washing away the filth of lust and selfishness, may I fulfill Mother Earth.

[1075]

(Raga Paraj - Tala Kaharva)

In happiness and prosperity I forever drink the nectar of Your grace.
In sorrow and adversity I receive the sublime touch of Your tender hand.
Make the infinite ocean of love's nectar-rasa surge within my life.
May I remain forever engaged only in serving Your lotus feet.

ORIGINAL Hindi

[१०७५, क्रमशः]

ले लो सब सम्मान-सम्पदा; हर लो सारी माया, नाथ!
नित्य छत्रछायामें रक्खो, बना रहूँ मैं सदा सनाथ॥

[१०७६]

(लावनी तर्ज - ताल कहरवा)

हर लो प्रभु! मेरी भोग-दासता भारी।
कर लो मुझको 'निज दास' नाथ अघहारी॥
मैं रटूँ तुम्हारा नाम नित्य भयहारी।
मैं सेवा नित तन-मनसे करूँ तुम्हारी॥
मिट जायें काम-आसक्ति समस्त, मुरारी!
हट जाय मोह-ममताकी माया सारी॥
रह जाय न मद-अभिमान, मान-मदहारी!
हो उदय सहज शुचि दैन्य-विनय, बनवारी॥
खुल जायें ज्ञानके नेत्र, दिव्य तमहारी।
दीखे लीला सर्वत्र सदा सुखकारी॥
मैं देखूँ सबमें सदा तुम्हें, मनहारी।
मैं सबका सुख-हित करूँ, सर्वहितकारी॥
बन जाऊँ लीला-भूमि तुम्हारी प्यारी।
तुम खेलो फिर मनमाने, लीलाकारी॥
रह जाय न कुछ भी सत्ता मेरी न्यारी।
तुम ही लीला, लीलामय - सभी बिहारी॥

[१०७७]

(राग जंगला - ताल कहरवा)

जड़-चेतन - सबमें देखूँ नित बाहर-भीतर श्रीभगवान।
करूँ प्रणाम नित्य नत-मस्तक-मन, तजकर सारा अभिमान॥
करूँ सभीकी यथायोग्य शुचि सेवा, उनमें प्रभु पहचान।
करूँ समर्पण उन्हें उन्हींकी वस्तु विनम्र सहित-सम्मान॥
राग, कामना, ममता सारी प्रभु-चरणोंमें पाकर स्थान।
नित्य कराती रहे मधुरतम प्रेम-सुधा-रसका ही पान॥

ENGLISH TRANSLATION

[1075, continued]

Take away every honor and possession; remove all maya, Master.
Keep me forever beneath Your protecting canopy so that I always remain sheltered by my Lord.

[1076]

(Lavani melody - Tala Kaharva)

Lord, take away my heavy bondage to enjoyment.
Master who removes sin, make me Your own servant.
May I forever repeat Your fear-destroying Name.
May I always serve You with body and mind.
Murari, may every lustful attachment disappear.
May the entire illusion of delusion and possessiveness depart.
Destroyer of the intoxication of honor, may no pride or vanity remain.
Banavari, may natural, pure humility and modesty arise.
May the eyes of knowledge open, O divine dispeller of darkness.
May Your happiness-giving lila forever appear everywhere.
Enchanter of the mind, may I always behold You within everyone.
Universal benefactor, may I work for everyone's happiness and welfare.
May I become Your beloved playground of lila.
Then, O Player, perform whatever play You please.
May no separate existence of mine remain.
You alone are the lila, the Player and all that is filled with lila, O Bihari.

[1077]

(Raga Jangala - Tala Kaharva)

May I forever behold Sri Bhagavan within and without every conscious and unconscious being.
Abandoning all pride, may I bow every day with lowered head and humbled mind.
Recognizing the Lord within all, may I render each the pure service suited to them.
With humility and respect, may I offer them the very things that are already theirs.
May every attachment, desire and possessive feeling find its place at the Lord's feet
and forever cause me to drink only the supremely sweet nectar-rasa of love.

ORIGINAL Hindi

[१०७८]

(राग भीमपलासी - ताल कहरवा)

पूरी हो सर्वत्र सर्वथा, स्वामी! सदा तुम्हारी चाह।
मेरे मनमें उठे न कोई, इसके सिवा दूसरी चाह॥
उठे कदाचित् तो मालिक! तुम मत पूरी करना वह चाह।
अपने मनकी ही करना, मत मेरी करना कुछ परवाह॥
तुम हो सुहृद् अकारण प्रेमी, तुम सर्वज्ञ, सदा अश्रान्त।
तुम सब लोक-महेश्वर हो, भगवान! तुम्हारे आदि न अन्त॥
करते और करोगे जो कुछ तुम, प्रभु! मेरे लिये विधान।
पूर्णरूपसे निश्चय ही उसमें होगा मेरा कल्याण॥

[१०७९]

(राग भीमपलासी - ताल कहरवा)

डरें नहीं कोई भी मुझसे, कभी न कोई हों सन्त्रस्त।
कभी न कोई हों अपमानित, हों न तिरस्कृत दुःखग्रस्त॥
सुख सबको हो, हित हो सबका, मुझसे सब पायें सम्मान।
सब आदर-सत्कार प्राप्त हों, पायें सब शुचि सेवा-दान॥
पायें सभी सरल मनका सौहार्द, सभी निश्छल व्यवहार।
सत्य मधुरतामय, हितमय हो जीवनका विशुद्ध आचार॥
पायें सभी शान्ति-आश्वासन, पायें धैर्य-धर्म-कल्याण।
हों सबके ही विकसित जीवन, प्राप्त करें सब नूतन प्राण॥

[१०८०]

(राग भैरवी - ताल कहरवा)

नहीं मान-धन, कीर्ति-भोगकी, नहीं मोक्षकी किंचित् चाह।
नहीं अयश-अपमान-दुःखकी, तनिक नरककी भी परवाह॥
सदा-सर्वदा एकमात्र तुम करो हृदयमें ही अधिवास।
रहो दीखते बाहर भी सर्वत्र सदा करते मृदु हास॥

ENGLISH TRANSLATION

[1078]

(Raga Bhimpalasi - Tala Kaharva)

Master, may Your will always be fulfilled everywhere and in every way.
May no other desire arise within my mind.
If another desire ever arises, Master, do not fulfill it.
Carry out Your own will and pay no heed to mine.
You are my friend and causeless lover, omniscient and never weary.
You are the supreme Lord of every world, O Bhagavan, without beginning or end.
Whatever ordinance You make now or in the future for me, Lord,
will certainly and completely contain my welfare.

[1079]

(Raga Bhimpalasi - Tala Kaharva)

May no one fear me or ever feel threatened by me.
May no one be insulted, rejected or afflicted with sorrow because of me.
May all be happy and all prosper; may everyone receive honor from me.
May all receive respect and hospitality, and may all receive the gift of pure service.
May everyone receive the affection of a simple heart and conduct free from deceit.
May life's pure conduct be truthful, sweet and beneficial.
May all receive peace and reassurance, courage, Dharma and welfare.
May everyone's life unfold and may all receive new vitality.

[1080]

(Raga Bhairavi - Tala Kaharva)

I have not the slightest desire for honor, wealth, fame, enjoyment or liberation.
I care not at all for infamy, insult, sorrow or even hell.
May You alone dwell within my heart forever and always.
May You also remain visible everywhere outside, forever smiling gently.

ORIGINAL Hindi

[१०८०, क्रमशः]

पाते रहें चित्त-दृग दोनों एक तुम्हारा ही संस्पर्श।
इह-परकी फिर लाभ-हानिसे कभी न होगा हर्ष-अमर्ष॥
आयें-जायें यथेच्छ कहीं भी, कुछ भी, कभी - मुक्ति या बन्ध।
एक तुम्हारे सिवा न मेरा रहा कहीं भी कुछ सम्बन्ध॥

[१०८१]

(राग परज - ताल कहरवा)

नहीं चाहता क्षणभर भी हो किसी जीवका भी अपमान।
क्योंकि सभीमें बसते हैं नित मेरे ही प्यारे भगवान॥
सुख पहुँचाना सदा चाहता, रखना सदा चाहता मान।
कर पाता पर सबसे मैं व्यवहार नहीं नित एक समान॥
दोष किसीका नहीं तनिक, मेरी भी है नीयत निर्दोष।
पर अशक्त मैं हूँ, पाता अपनेको 'दुर्बलताका कोश'॥
इसी हेतुसे होती रहती मुझसे भूलें हलकी-ठोस।
इससे आ जाता है मुझपर उनको अपनेपनका रोष॥
फिर, जो केवल ही है अपना, अपनेसे जो सदा अभिन्न।
जिसे देखना नहीं चाहता क्षणभर भी मैं रंचक खिन्न॥
मुखपर कभी देख पाता मैं उसके लहरी सुखसे भिन्न।
होने लगता तब मेरा अति सबल हृदय भी मानो छिन्न॥
करता कातर स्तुति ईश्वरसे - 'हे करुणासागर भगवान!
सुखी करो इस मेरे प्रियको, कर दो इसे तुरत अम्लान॥
इसके अधरोंपर छा जाये भीतरसे निकली मुसकान।
हो जाऊँ मैं सुखी देखकर विकसित प्रिय विधु-वदन समान॥
कभी न हो मुझसे कुछ ऐसी भूल, भूलकर भी पल एक।
सदा बताता रहे मुझे प्रियका सुख, जाग्रत रहे विवेक॥
करूँ सदा प्रिय कार्य, रखूँ मैं उसकी प्यारी सारी टेक।
होता रहे सदा शुचि उसपर आनन्दामृतका अभिषेक॥

ENGLISH TRANSLATION

[1080, continued]

May mind and eyes alike experience Your touch alone.
Then gain or loss in this world or the next will never cause elation or resentment.
Let anything come or go anywhere and at any time as it wishes, whether liberation or bondage.
Apart from You alone, I retain no relationship anywhere.

[1081]

(Raga Paraj - Tala Kaharva)

I do not wish any being to be dishonored even for a moment,
for my own beloved Lord dwells forever within all.
I always wish to bring them happiness and preserve their honor,
yet I cannot always behave toward everyone in the same way.
No one is at fault, and my intention too is blameless.
But I am powerless and find myself a treasury of weakness.
For this reason I keep making mistakes, both slight and serious,
and because of them my loved one becomes justly angry with me.
Then there is the one who alone is mine and forever inseparable from me,
whom I do not wish to see even slightly dejected for a single moment.
If ever I see upon that face a wave unlike happiness,
even my very strong heart seems to tear apart.
In distress I pray to God, "O Bhagavan, ocean of compassion,
make this beloved of mine happy and at once restore this one's radiance.
May a smile arising from within spread across those lips.
May I become happy on seeing the dear moonlike face bloom.
May I never make such a mistake, not even inadvertently for a moment.
May discrimination remain awake, always revealing to me what gives my beloved joy.
May I always do what is dear and uphold every cherished reliance.
May the pure nectar of bliss forever bathe my beloved."

ORIGINAL Hindi

[१०८१, क्रमशः]

तुम भी यही चाहते हो, करते हो तुम भी यही प्रयास।
भली तुम्हारी विमल भावना, शुद्ध तुम्हारा अति अभिलाष॥
पर मनकी रुचि, स्थिति होती सब पृथक्-पृथक्, होता विश्वास।
इससे मेल न खाता सबमें, होता पृथक्-पृथक्-सा भास॥
पर जो नित्य देख पाता सर्वत्र सदा लीला-विस्तार।
होता उसे, देख लीलामयकी लीला, अति हर्ष अपार॥
सभी अवस्थाओं, स्थितियोंमें वही खेलता नित अविकार।
देख उसे, नत-जीवन, करता रहूँ नित्य उसका सत्कार॥

[१०८२]

(राग शिवरंजनी - ताल कहरवा)

मुझसे कभी किसी प्राणीका हो जाये न अहित-अपमान।
सबमें तुम्हीं दिखायी दो, हो सबका मुझसे हित-सम्मान॥
दुःख मिटानेमें औरोंके, अपना सुख कर दूँ बलिदान।
बढ़ते देख दूसरोंके सुख, मैं पाऊँ आनन्द महान॥
अपने छोटे-से अघको मैं मानूँ बहुत बड़ा अपराध।
कभी न देखूँ दोष पराया, गुण सबके देखूँ निर्बाध॥
घृणा करूँ मैं नहीं किसीसे, रहूँ सदा दुष्कृतसे दूर।
आने दूँ कुविचार न मनमें, रक्खूँ सद्विचार भरपूर॥
बुरे संगसे बचा रहूँ, नित करूँ प्रेमियोंका सत्संग।
रँगा रहे जीवन मेरा मधु पावन प्रेम-भक्तिके रंग॥

[१०८३]

(राग तोड़ी - ताल कहरवा)

दुःख-मृत्युमें देखूँ मैं नित बहती सुखद सुधा-धारा।
अति दारिद्र्य-दैन्यमें पाऊँ मैं तव कर-स्पर्श प्यारा॥
पीड़ा-व्यथा भयानकमें दीखे मुझको तव मंगल-दान।
रूक्ष-परुष वाणीमें मैं सुन पाऊँ मधु मुरलीकी तान॥

ENGLISH TRANSLATION

[1081, continued]

You too desire this and make the same effort.
Your stainless feeling is noble and your longing exceedingly pure.
But each mind's taste and condition differ, and so does each person's belief.
Therefore the same action does not suit everyone and appears different in each.
Yet one who forever sees the expansion of lila everywhere
feels boundless joy on beholding the playful Lord's lila.
The one immutable Lord plays within every state and circumstance.
Seeing Him, may I bow my life and forever honor Him.

[1082]

(Raga Shivaranjani - Tala Kaharva)

May I never cause any being harm or dishonor.
May I see You within everyone, and may all receive welfare and respect from me.
To remove another's sorrow, may I sacrifice my own happiness.
Seeing the happiness of others increase, may I attain immense joy.
May I regard even my smallest sin as a very great offense.
May I never see another's fault, but freely behold everyone's virtues.
May I hate no one and forever remain distant from wicked action.
May I allow no evil thought into the mind and keep it filled with noble thoughts.
May I remain protected from bad company and always seek the holy company of lovers of God.
May my life remain dyed in the honeyed color of sacred loving devotion.

[1083]

(Raga Todi - Tala Kaharva)

Within sorrow and death, may I forever see a joy-giving stream of nectar flowing.
Within extreme poverty and helplessness, may I receive the beloved touch of Your hand.
Within dreadful pain and anguish, may Your auspicious gift appear to me.
Within rough and harsh speech, may I hear the sweet melody of Your flute.

ORIGINAL Hindi

[१०८४]

(राग वागेश्री - ताल कहरवा)

शान्ति, दया, स्वाभाविक करुणा, क्षमा, सुहृदता, निर्मल प्रीति।
नित्य अनन्त रूपमें रहतीं, अविचल सर्वभूत-हित नीति॥
तुम इनके अनन्त आकर, तुम सदा सहज सत्-चित्-आनन्द।
अमित नित्य ऐश्वर्य-पूर्ण तुम, स्वस्थ नित्य, प्रेमिक स्वच्छन्द॥
ऐसे तुममें रहता मैं नित, मुझमें भरे नित्य तुम पूर्ण।
समझ रहा मैं देह मानकर नश्वर निजको नित्य अपूर्ण॥
हर लो प्रभु अज्ञान, बताते रहो सदा अपना सन्धान।
नित्य तुम्हें पा, देखूँ निजको सुखी, शान्त, नीरोग महान॥
छू पाये न कभी, कोई भी, कैसा भी, सुख-दुःखामर्ष।
हर हालतमें प्राप्त करूँ मैं नित्य तुम्हारा ही संस्पर्श॥

[१०८५]

(राग भैरवी - ताल कहरवा)

सबको मिले सुबुद्धि, रहें सब सबके नित्य सुबन्धु सहर्ष।
पर-सुख-सुखी सभी हों, हर्षित नित्य देखकर पर-उत्कर्ष॥
दुःखी जनोंके दुःख-हरणका बढ़ता रहे नित्य उत्साह।
सहज समर्पित हों तन-मन-धन, बढ़ती रहे त्यागकी चाह॥
बुझे कलहकी आग जगतमें, हो शीतल सुप्रीति-विस्तार।
अनाचार, अविचार मिटें सब, भ्रष्टाचार-असद् व्यवहार॥
'राजनीति' हो धर्मनियन्त्रित, हो 'धन'-'काम' धर्मसंयुक्त।
प्रभु-पद-पंकज-प्रीति लक्ष्य हो, हो जीवन वासना-विमुक्त॥
जीवमात्रमें आत्मभाव हो, मिटें क्रूरता, हिंसा-पाप।
सबमें मैत्री-करुणा हो, कोई न किसीको दे सन्ताप॥
सभी सदा ही मंगलमय हों, त्रिविध तापका हो परिहार।
अखिल विश्वमें बरसे पावन परम मधुर प्रेमामृतधार॥

ENGLISH TRANSLATION

[1084]

(Raga Vagesri - Tala Kaharva)

Peace, mercy, natural compassion, forgiveness, friendship and stainless love
abide eternally in infinite forms as the unwavering principle of every being's welfare.
You are their infinite source; You are naturally and forever being, consciousness and bliss.
You are filled with limitless, eternal majesty, forever whole and freely loving.
I dwell forever within You thus, and You forever fill me completely.
Yet by identifying with the body I regard myself as mortal and perpetually incomplete.
Lord, remove this ignorance and forever reveal the path to finding You.
Finding You eternally, may I see myself as happy, peaceful and perfectly whole.
May no happiness, sorrow or resentment of any kind ever touch me.
In every condition, may I forever experience Your touch alone.

[1085]

(Raga Bhairavi - Tala Kaharva)

May everyone receive right understanding and joyfully remain a true friend to all.
May all rejoice in others' happiness and forever delight on seeing others flourish.
May enthusiasm for removing the sorrows of the suffering continually increase.
May body, mind and wealth be naturally surrendered, and may the desire for renunciation grow.
May the fire of conflict in the world be extinguished and the coolness of true love spread.
May misconduct, thoughtlessness, corruption and evil behavior disappear.
May politics be governed by Dharma, and may wealth and desire be joined to Dharma.
May love for the Lord's lotus feet be life's goal, and may life be freed from craving.
May all regard every living being as their own self; may cruelty, violence and sin vanish.
May friendship and compassion dwell in all, and may no one cause another pain.
May everyone forever be auspicious, and may the threefold afflictions be removed.
May the sacred, supremely sweet stream of love's nectar rain throughout the universe.

ORIGINAL Hindi

[१०८५, क्रमशः]

रहे सभीकी रति स्वधर्ममें, रहे सदा सबमें शुचि त्याग।
रहें सदा सत्संग-भजनमें, लीलामें शुचि रुचि-अनुराग॥
रहे प्रकृति संयत, हो सारी ऋतुओंका उपयुक्त विकास।
कभी क्षुधा-पीड़ित प्राणीके हो न स्वास्थ्य-जीवनका नाश॥
धरती प्रचुर अन्न-प्रसविनी हो, वृक्ष करें फल-दान अपार।
गायें मनों दूध दें, घृत दें, यज्ञ-यागका बढ़े प्रसार॥
चोर-डाकुओं, ठगों-उचक्कोंका न कहीं भी हो अस्तित्व।
सभी सत्यवादी हों, छीनें कभी न भूल पराया स्वत्व॥
नारी पतिव्रता हों सारी, हों न कभी विधवा, अति दीन।
पुत्र पिता-माता, गुरुजनकी सेवामें सहर्ष हों लीन॥
नित अनाथ-असहाय जनोंकी सेवामें मति रहे अमान।
हो अपमान न कभी किसीका, पाते रहें सभी सम्मान॥
कभी न उपजे मनमें किंचित् सेवाका कदापि अभिमान।
'हुई समर्पित प्रभुको प्रभुकी वस्तु' - रहे इतना ही भान॥
गो-ब्राह्मण-रक्षाके हित नित रहें सहज न्योछावर प्राण।
करते रहें सभी निज सुख दे, सबका ही अविरत कल्याण॥
रहे एक परमार्थवाद, सब मिटें दूसरे वाद-विवाद।
अग-जग अखिल शान्ति-सुख पायें, मिटें शोक-भ्रम-भीति-विषाद॥
मिटे आशु तम अशुचि, शीघ्र हो शुद्ध ज्योतिका उदय महान।
सबमें सदा दिखायी दो, सर्वत्र तुम्हीं मुझको भगवान॥
सबका हित, सबकी सेवा नित बने तुम्हारे ही प्रीत्यर्थ।
तुम्हीं सभी कुछ रहो, राम! बस, मेरे एक अर्थ-परमार्थ॥
इन्द्रिय सभी त्याग भोगोंको, करें तुम्हारा ही सम्भोग।
स्मरण करे मन नित्य तुम्हारा, रहे बुद्धिका तुममें योग॥
रहे विराग सदा भोगोंसे, रहे सदा ही सजग विवेक।
रहे सदा प्रभु-कृपा बरसती, टले न कभी प्रीतिकी टेक॥
रहे सदा रति प्रभु-चरणोंमें, रहे भक्तिगत चित्त अनन्य।
शान्ति-सुधा-सागर-निमग्न अति मधुर साधु-जीवन हो धन्य॥

ENGLISH TRANSLATION

[1085, continued]

May everyone love their own Dharma, and may pure renunciation abide in all.
May all remain forever in holy company and worship, with pure taste and love for lila.
May nature remain balanced and every season unfold appropriately.
May no creature afflicted by hunger lose health or life.
May the earth produce abundant grain and trees give limitless fruit.
May cows give great quantities of milk and clarified butter, and may sacred offerings flourish.
May thieves, robbers, swindlers and cheats exist nowhere.
May all speak truth and never mistakenly seize another's rightful property.
May all women be faithful to their husbands and never become widowed or utterly helpless.
May sons joyfully devote themselves to serving parents and elders.
May the selfless mind remain forever engaged in serving orphans and the helpless.
May no one ever be dishonored, and may all continually receive respect.
May not the slightest pride in service ever arise within the mind.
May there remain only this awareness: "The Lord's own object has been offered to the Lord."
May lives be naturally offered for the protection of cows and brahmanas.
Giving their own happiness, may all continually work for everyone's welfare.
May the one doctrine of the supreme good remain and every other quarrel of doctrines disappear.
May the entire moving and unmoving world find peace and happiness; may grief, delusion, fear and despair end.
May impure darkness swiftly vanish and the great pure light quickly arise.
Bhagavan, may You alone forever appear to me within everyone and everywhere.
May everyone's welfare and service forever be performed solely for Your pleasure.
Rama, may You remain everything, my one meaning and supreme purpose.
Renouncing enjoyment, may all the senses experience You alone.
May the mind remember You forever and the intellect remain joined to You.
May detachment from enjoyment and vigilant discrimination always remain.
May the Lord's grace forever rain down and the support of love never fail.
May love forever rest at the Lord's feet and the devoted heart remain exclusive.
Immersed in the ocean of peace's nectar, may the exceedingly sweet saintly life become blessed.

ORIGINAL Hindi

[१०८६]

(राग सोहनी - ताल दादरा)

अव्यवस्थित, व्यस्त, घोर अशान्त इस जगमें, प्रभो!
मैं व्यवस्थित, शान्त, नित अव्यस्त हो विचरूँ, विभो॥
जिन विदाही व्यसन-कार्य-विचारमें फँसकर सभी
हो रहे सन्तप्त, मैं न फँसूँ, प्रभो! उनमें कभी॥
काम-मद-विद्वेष-ईर्ष्या-रागमें अनुराग कर
हो रहे उद्विग्न सब, वे हों न मुझमें तनिक भर॥
फँस 'अहं-मम' में निरन्तर नाचते बेताल सब।
मैं नहीं उनमें रहूँ, नाचूँ मिलाकर ताल अब॥
पर नहीं हो तनिक भी अभिमान इसका भूलकर।
भूल जाऊँ मैं नहीं तव कृपा, मदसे फूलकर॥
देख पाऊँ मैं अहैतुक कृपा मुझपर छा रही।
उसीके बल परमसे यह बुद्धि मुझमें आ रही॥
देखकर सबमें तुम्हींको, हो विनम्र रहूँ सदा।
'बड़ा' बनकर किसीका अपमान मैं न करूँ कदा॥
गुण तुम्हारे दिये जो मुझमें बसें आकर परम।
दुःखसे जलते जगत्को मिले उनसे सुख चरम॥
बन रहूँ नित दास मैं, शुचि सहज ही सेवा करूँ।
परम सेवक-रूपमें तव मैं, प्रभो! जीऊँ-मरूँ॥

[१०८७]

(राग भीमपलासी - ताल कहरवा)

प्रभुकी याद दिलानेवाले दुःख रहें नित मेरे पास।
प्रभुकी याद भुलानेवाले सुख-समूह हो जायें नाश॥
वह विपत्ति सम्पत्ति परम है, जिसमें प्रभुके हों दर्शन।
वह सम्पत्ति विपत्तिरूप है, हटवा दे जो प्रभुसे मन॥
वह अपमान मान सच्चा है, जिसमें हो शुभ प्रभुका भान।
जो प्रभुसे सम्पर्क छुड़ा दे, वह है जलने लायक मान॥

ENGLISH TRANSLATION

[1086]

(Raga Sohani - Tala Dadra)

Lord, in this disordered, frantic and terribly restless world,
may I wander ordered, peaceful and forever unhurried, O all-pervading One.
May I never become trapped in the burning addictions, activities and thoughts
in which everyone is entangled and tormented.
All become agitated by loving lust, pride, hatred, envy and attachment;
may none of these remain in me even slightly.
Caught in "I" and "mine," all dance continually out of rhythm.
May I not remain among them, but now dance in proper time.
Yet may I never forgetfully become even slightly proud of this.
Swollen with vanity, may I never forget Your grace.
May I see Your causeless grace covering me.
Through its supreme strength alone this understanding arises within me.
Seeing You within everyone, may I remain forever humble.
May I never consider myself "great" and insult another.
May the supreme virtues You have placed within me
give ultimate happiness to the world burning in sorrow.
May I forever remain a servant and naturally render pure service.
Lord, may I live and die as Your consummate servant.

[1087]

(Raga Bhimpalasi - Tala Kaharva)

May sorrows that remind me of the Lord forever remain near me.
May every pleasure that makes me forget the Lord be destroyed.
That calamity in which the Lord is seen is supreme prosperity.
That prosperity which draws the mind away from the Lord is calamity.
That dishonor in which auspicious awareness of the Lord arises is true honor.
The honor that severs contact with the Lord deserves to be burned.

ORIGINAL Hindi and Braj Bhasha

[१०८८]

(राग भैरवी - ताल कहरवा)

सद्विचार हों उदित सर्वदा, प्रभुमें रहे सुदृढ़ विश्वास।
होता रहे नित्य जीवनमें सदाचारका विमल विकास॥
शुचि सत्कर्मोंमें प्रवृत्ति हो, बढ़े सदा दैवी सम्पत्ति।
धर्म सुरक्षित रहे, पड़े चाहे कितनी ही घोर विपत्ति॥
बनता रहे सहज ही तन-मन-वाणीसे सबका हित नित्य।
नित्य-सत्य-प्रिय प्रभुमें रति हो, मिटे जगत्-कल्पना अनित्य॥

[१०८९]

(राग माड़ - ताल कहरवा)

रहे न रंचक राग-रति, माया-ममता-मोह।
हो निमग्न मन सुधानिधि-पदानन्द-सन्दोह॥
मन-मिलिन्द रहे पान-रत पद-पंकज-मकरन्द।
नित्य निरंकुश निशि-दिवस निरवधि नित्य निर्द्वन्द्व॥
रहे न मन ही मन बन्यो, बने तुम्हारौ यन्त्र।
तुम यन्त्री फूँको सदा निज मनमाने मन्त्र॥

[१०९०]

(राग बसन्त - ताल कहरवा)

बनूँ सदा रोगीकी औषध, निपुण वैद्य मैं नाशक-रोग।
बनूँ सदा आतुरका आश्रय, दुःख-भोगीके सुखका भोग॥
बनूँ सदा निर्बलका बल मैं, बनूँ नित्य भूखेका अन्न।
बनूँ पिपासितका पानी मैं, हों मुझसे उल्लसित विपन्न॥
बनूँ अमित धन-निधि दरिद्रका, हर लूँ सभी अभाव अपार।
बनूँ मान अपमानितका मैं, बनूँ तिरस्कृतका सत्कार॥
बनूँ सुखद मैं यान पंगुका, पुल बनकर कर दूँ मैं पार।
बनूँ नाव मैं जल-निमग्नकी, करूँ सहज उसका उद्धार॥

ENGLISH TRANSLATION

[1088]

(Raga Bhairavi - Tala Kaharva)

May noble thoughts arise forever and firm faith in the Lord remain.
May the stainless development of good conduct continually unfold in life.
May there be inclination toward pure and virtuous deeds, and may divine qualities always increase.
May Dharma remain protected, however terrible the adversity that falls.
May body, mind and speech naturally and continually work for everyone's welfare.
May there be love for the eternal, true and beloved Lord, and may the impermanent imagination of the world dissolve.

[1089]

(Raga Mand - Tala Kaharva)

May not the slightest worldly attachment or love, maya, possessiveness or delusion remain.
May the mind be immersed in the concentrated bliss of the feet of the treasury of nectar.
May the bee of the mind remain absorbed in drinking the nectar of the lotus feet,
forever unrestrained, day and night, without limit, eternally beyond duality.
May the mind no longer remain merely a mind, but become Your instrument.
You are the player; forever breathe through it whatever mantra You please.

[1090]

(Raga Vasanta - Tala Kaharva)

May I always become medicine for the sick and a skillful physician who destroys disease.
May I forever become refuge for the afflicted and happiness for those enduring sorrow.
May I always become strength for the weak and food for the hungry.
May I become water for the thirsty, and may the destitute rejoice through me.
May I become a limitless treasury for the poor and remove their immeasurable want.
May I become honor for the dishonored and hospitality for the rejected.
May I become a pleasant vehicle for the lame and a bridge that carries them across.
May I become a boat for one submerged in water and naturally deliver that person.

ORIGINAL Hindi

[१०९०, क्रमशः]

बनूँ मित्र मैं मित्रहीनका, पितृहीनका पालक बाप।
बनूँ पुत्र मैं पुत्रहीनका, मातृहीनकी माता आप॥
बनूँ बन्धु मैं बन्धुहीनका, थकित पथिकका आश्रय-धाम।
बनूँ पड़ोसीका हितकारक, बनूँ श्रमितका मैं विश्राम॥
बनूँ सभीका निकट कुटुम्बी, करूँ सभीकी सेवा नित्य।
बनूँ कष्टमें साथी सबका, झेलूँ उनके कष्ट अनित्य॥
बनूँ नाथ मैं लघु अनाथका, असहायोंका बनूँ सहाय।
बनूँ मार्ग मैं मार्गभ्रष्टका, निरुपायोंका बनूँ उपाय॥
बनूँ सेज सोनेवालोंकी, नग्न पदोंका पादत्राण।
बनूँ दास दासार्थीका मैं, बनूँ अकल्याणोंका कल्याण॥
बनूँ दीप दीपक-इच्छुकका, घाम-प्रपीड़ितकी छाया।
बनूँ ज्ञान अज्ञानीका मैं, हरण करूँ उसकी माया॥
बनूँ सभीका सभी तरहका सुख-सुहाग, कर दुःख-हरण।
सबको सुखी बना दूँ, कर लूँ समस्त सभीका दुःख-वरण॥

[१०९१]

(राग काफी - ताल कहरवा)

प्रभुका लीला-मंच बने मेरा यह जीवन।
खेलें इसमें खुलकर वे मेरे जीवन-धन॥
चलें-फिरें, नाचें-कूदें, बैठें या सोयें।
रस बिखेरकर रसिक रुलायें या खुद रोयें॥
समता, त्याग, विराग, प्रेम-रसका आस्वादन
करे दिव्य अविराम देखकर लीला जन-जन॥

[१०९२]

(राग परज - ताल कहरवा)

चित्त करे प्रभुका चिन्तन नित, करे सदा मन प्रभु-संकल्प।
बुद्धि विचार करे नित प्रभुका, करे न किंचित् अन्य विकल्प॥
रहे सदा जीवन प्रभुका ही, प्रभुकी सेवामें नित लीन।
प्रभुकी शुद्ध प्रपत्ति रहे नित, भय-चिन्ता-ममत्व-मद-हीन॥

ENGLISH TRANSLATION

[1090, continued]

May I become a friend to the friendless and a protecting father to one without a father.
May I become a son to the childless and myself a mother to one without a mother.
May I become kin to the kinless and an abode of refuge for the weary traveler.
May I benefit my neighbor and become rest for the exhausted.
May I become everyone's close relative and serve all forever.
May I accompany everyone in hardship and bear their passing difficulties.
May I become guardian to the little orphan and helper to the helpless.
May I become a road for the lost and a remedy for those with no recourse.
May I become a bed for those who need sleep and footwear for naked feet.
May I become a servant to one seeking service and welfare for those without welfare.
May I become a lamp for one desiring light and shade for one tormented by the sun.
May I become knowledge for the ignorant and remove that person's maya.
Removing sorrow, may I become every kind of happiness and good fortune for all.
May I make everyone happy and take upon myself everyone's entire sorrow.

[1091]

(Raga Kafi - Tala Kaharva)

May this life become the stage of the Lord's lila.
May the treasure of my life play freely upon it.
May He walk, roam, dance, leap, sit or sleep there.
Scattering rasa, may the Rasika make others weep or weep Himself.
Seeing the lila, may every person ceaselessly and divinely relish
the rasa of equality, renunciation, detachment and love.

[1092]

(Raga Paraj - Tala Kaharva)

May the heart forever contemplate the Lord and the mind always form intentions for Him.
May the intellect continually reflect on the Lord and entertain no other alternative.
May life forever belong to the Lord and remain continually absorbed in His service.
May pure surrender to the Lord always remain, free from fear, anxiety, possessiveness and pride.

ORIGINAL Hindi

[१०९२, क्रमशः]

प्रति प्राणी - प्रत्येक स्थलमें प्रतिपल दीखें श्रीभगवान।
रहे सभीके हित-सुखका ही सहज सदा ही अनुसन्धान॥
जगके प्रति परिवर्तनमें हो प्रभुकी लीलाका शुभ भान।
सब ही भले-बुरे शब्दोंमें सदा सुन पड़े प्रभु-गुण-गान॥
सुख-दुःखादि सभी द्वन्द्वोंमें हो प्रभुका पावन संस्पर्श।
मिटें हर्ष-उद्वेग सभी, हो प्रभु-सन्निधिका नित्य प्रहर्ष॥
यन्त्री प्रभुके कर-कमलोंका बना रहूँ मैं यन्त्र अनन्य।
प्रभु-लीलाका सहज क्षेत्र बन, हो जाये यह जीवन धन्य॥

[१०९३]

(राग खमाच - ताल दादरा)

करूँ कुछ भी, कहूँ कुछ भी, चाहता पर मैं तुम्हें ही।
जनक-जननी, हित-स्वजनमें, चाहता हूँ मैं तुम्हें ही॥
पुत्र-मित्र, कलत्रगणमें, चाहता हूँ मैं तुम्हें ही।
विषय-इन्द्रिय-बुद्धि-मनमें, चाहता हूँ मैं तुम्हें ही॥
शक्ति-सुख-सम्पन्न तनमें, चाहता हूँ मैं तुम्हें ही।
अतुल-वैभव, विपुल धनमें, चाहता हूँ मैं तुम्हें ही॥
सुखद शुभ सुन्दर सदनमें, चाहता हूँ मैं तुम्हें ही।
कीर्ति-यश-कमनीय धनमें, चाहता हूँ मैं तुम्हें ही॥
भूमि-जल-पावक-पवनमें, चाहता हूँ मैं तुम्हें ही।
सब जगह व्यापक गगनमें, चाहता हूँ मैं तुम्हें ही॥
तुम्हें जानूँ या न जानूँ, चाहता पर मैं तुम्हें ही।
चाहता मैं पूर्ण सुख हूँ, चाहता इससे तुम्हें ही॥
चाहता मैं नित्य सुख हूँ, चाहता इससे तुम्हें ही।
चाहता मैं अमर जीवन, चाहता इससे तुम्हें ही॥
चाहता स्वाधीन जीवन, चाहता इससे तुम्हें ही॥

ENGLISH TRANSLATION

[1092, continued]

May Sri Bhagavan appear every moment within every creature and at every place.
May there be a natural and continual search only for everyone's welfare and happiness.
Within every change in the world, may auspicious awareness of the Lord's lila arise.
Within every good or bad word, may the praise of the Lord's virtues always be heard.
Within every duality, happiness, sorrow and the rest, may the Lord's sacred touch be present.
May elation and agitation disappear, and may the Lord's nearness bring eternal delight.
May I remain the exclusive instrument in the lotus hands of the Lord who plays it.
Becoming a natural field for the Lord's lila, may this life be blessed.

[1093]

(Raga Khamaj - Tala Dadra)

Whatever I do or say, it is only You I desire.
Within father, mother and loving relatives, it is only You I desire.
Within son, friend and spouse, it is only You I desire.
Within sense object, sense, intellect and mind, it is only You I desire.
Within the body endowed with power and pleasure, it is only You I desire.
Within unequalled splendor and abundant wealth, it is only You I desire.
Within a pleasant, auspicious and beautiful home, it is only You I desire.
Within fame, renown and attractive treasure, it is only You I desire.
Within earth, water, fire and wind, it is only You I desire.
Within the all-pervading sky everywhere, it is only You I desire.
Whether I know You or do not know You, it is still only You I desire.
I desire complete happiness, and therefore it is You alone I desire.
I desire eternal happiness, and therefore it is You alone I desire.
I desire immortal life, and therefore it is You alone I desire.
I desire a life of freedom, and therefore it is You alone I desire.

ORIGINAL Hindi

[१०९४]

(लावनी तर्ज - ताल कहरवा)

सब अच्छा खायें, सब अच्छा पहनें, सब ही रहें नीरोग।
सबके घर हों, सब शिक्षित हों, भोगें यथायोग्य सब भोग॥
करें परस्पर प्रेम सभी, सब करें परस्पर सुख-हित-त्याग।
पर-सुखमें ही निज सुख मानें, पर-दुःखमें अवश्य लें भाग॥
गिरे हुएकों तुरत उठावें, दे अपना बल - अपना हाथ।
दुःख-रोग, भय-शोक मिटावें, हर विपत्तिमें देकर साथ॥
सबका भला सदा ही चाहें, करें भला अपना ही जान।
बदला चाहें नहीं, नहीं अभिमान करें, न करें अहसान॥
क्षमा-दान दे दोष मिटावें, प्रेम-दान दे खो दें वैर।
समझें सबको निज आत्मा ही, नहीं किसीको समझें गैर॥
कपट न करें, न ठगें किसीको, सबसे सत्य सरल व्यवहार।
करें नहीं अपमान किसीका, सबका करें सदा सत्कार॥
मान न चाहें स्वयं किसीसे, सबको दें सादर सम्मान।
बोलें मधुर, सरल, हितकर, सच्चे शुचि वचन सदा रसखान॥
सबकी सेवा करें, सभीको दें अति मधुर शान्तिका दान।
सबमें प्रभुको देख सदा ही करें सभीका पूजन-मान॥

[१०९५]

(राग सोहनी - तीन ताल)

तुमहि तजि जाऊँ कहाँ अब, प्यारे?
दीखत नाहिं कतहूँ कोउ मेरी, सब ही मोतैं न्यारे॥
ममता सहित रहत सब निज घर, लिये साथ भय-शोक।
प्रभु-पद-पद्म एक घर मेरो, आनन्द-धाम अशोक॥
सबके धन, यश, वस्तु, पुत्र-पितु, पति-पत्नी, परिवार।
तुम्हीं एक मेरे सब प्राणि-पदार्थ, सगे संसार॥

ENGLISH TRANSLATION

[1094]

(Lavani melody - Tala Kaharva)

May everyone eat well, dress well and remain healthy.
May all have homes and education and enjoy appropriate comforts.
May all love one another and sacrifice for one another's happiness and welfare.
May they regard another's happiness as their own and certainly share another's sorrow.
May they immediately lift the fallen, giving their own strength and hand.
May they remove sorrow, disease, fear and grief by standing beside others in every calamity.
May they forever desire everyone's good and do good as if it were their own.
May they seek no return, feel no pride and claim no favor.
May they erase faults through forgiveness and lose enmity by giving love.
May they regard everyone as their own self and no one as a stranger.
May they neither deceive nor defraud anyone, but deal truthfully and simply with all.
May they dishonor no one and always welcome everyone respectfully.
May they seek no honor for themselves, but respectfully honor all.
May they always speak sweet, simple, beneficial, truthful and pure words filled with rasa.
May they serve everyone and give all the exceedingly sweet gift of peace.
Seeing the Lord within all, may they forever worship and honor everyone.

[1095]

(Raga Sohani - Tintal)

Beloved, where can I go now after abandoning You?
No one anywhere appears to be mine; all are strangers to me.
All remain possessively in their own homes, accompanied by fear and grief.
The lotus feet of the Lord alone are my home, the abode of bliss beyond sorrow.
Everyone has wealth, fame, possessions, sons and parents, spouse and family.
You alone are all my beings and objects, my relatives and my world.

ORIGINAL Hindi and Braj Bhasha

[१०९५, क्रमशः]

काम अनेक महत् तिनके, तिनको गुरुतर दायित्व।
एक काम मम दर्शन-सुमिरन-सेवक अमित महत्त्व॥
चलत सबै अपने-अपने पथ, पथ ऋजु-कुटिल अनेक।
मेरो पथ-पाथेय परम प्राप्तव्य तुमहि बस एक॥
जगमें वेई पूज्य, परम प्रिय, वेई आदर-जोग।
जो सब कौं सुख-हित साधें नित, जो सेवें सब लोग॥
अकर्मण्य आलसी, नहीं सेवाकी मन कछु बात।
एक तुम्हारे चरननि में मैं पर्यौ रहूँ दिन-रात॥
ऐसे करतब-रहित प्रमादी कौं नहिं जगमें ठौर।
तुमहि एक आश्रय पतितनके, नहिं अग-जग कोउ और॥

[१०९६]

(राग माड़ - ताल कहरवा)

बिछुरन-मिलन शरीर कौ नित प्रारब्धाधीन।
मन कौं रखिये नित्य निज प्रियतम-स्मृतिमें लीन॥
मन कौ मिलन सदा सुखद, सहज, नित्य निर्बाध।
देश-कालके भेद बिनु पूरत मनकी साध॥
भीड़-छीड़ होय, नगर-बन, घर या होय बाजार।
अन्तर हिय उछरत रहत नित रस-पारावार॥
बूड़ौ चाहे अतल-तल, नाचौ होय तरंग।
एकमेक है रही सब, बाहर-भीतर अँग॥

[१०९७]

(राग देशी खमाच - ताल कहरवा)

स्वागत! स्वागत! आओ प्यारे!
दर्शन दो नयनोंके तारे॥
बालककी मधुरी हाँसीमें, मोहनकी मीठी बाँसीमें।
मित्रोंकी निःस्वार्थ प्रीतिमें, प्रेमीगणकी मिलन-रीतिमें॥

ENGLISH TRANSLATION

[1095, continued]

They have many important tasks and bear grave responsibilities.
My one task of beholding, remembering and serving You has limitless importance.
All walk their own paths, many straight and crooked roads.
You alone are my path, provisions and supreme destination.
Those alone are worshipful, supremely dear and worthy of honor in this world
who continually secure everyone's happiness and welfare and serve all people.
I am idle and lazy; not a thought of service enters my mind.
May I simply lie day and night at Your feet.
There is no place in the world for one so heedless and without useful action.
You alone are the refuge of the fallen; there is no other in the moving or unmoving world.

[1096]

(Raga Mand - Tala Kaharva)

The body's separation and union are forever subject to past karma.
Therefore keep the mind eternally absorbed in remembrance of one's Beloved.
The mind's union is always joyful, natural, eternal and unobstructed.
Without distinction of place or time, the heart's aspiration is fulfilled.
Whether in a jostling crowd, city or forest, home or market,
the boundless ocean of rasa continually surges within the heart.
Whether you sink to its bottomless depth or dance as its wave,
everything remains one with it, every limb within and without.

[1097]

(Raga Desi Khamaj - Tala Kaharva)

Welcome, welcome, come, Beloved.
Star of my eyes, grant me Your sight.
Come in a child's sweet laughter and Mohana's sweet flute,
in friends' selfless love and the way lovers meet.

ORIGINAL Hindi and Braj Bhasha

[१०९७, क्रमशः]

नारीके कोमल अन्तरमें, योगीके हृदयाभ्यन्तरमें॥
वीरोंके रणभूमि-मरणमें, दीनोंके सन्ताप-हरणमें॥
कर्मठके कर्म-प्रवाहमें, साधकके सात्त्विक उछाहमें।
भक्तोंके भगवान-शरणमें, ज्ञानवानके आत्म-रमणमें॥
सन्तोंकी शुचि सरल भक्तिमें, अग्निदेवकी दाह-शक्तिमें॥
गंगाकी पुनीत धारामें, पृथ्वी-पवन, व्योम-तारामें॥
भास्करके प्रखर प्रकाशमें, शशधरके शीतल विकासमें॥
कोकिलके कोमल सुस्वरमें, मत्त मयूरी केका-रवमें॥
विकसित पुष्पोंकी कलियोंमें, काले नखराले अलियोंमें॥
सबमें तुम्हें देखते सारे, पर न पकड़ पाते मतवारे॥
निज पहचान बता दो प्यारे, छिपना छोड़ो, जग उजियारे॥
स्वागत! स्वागत! आओ प्यारे!
मेरे जीवनके 'ध्रुवतारे'॥

[१०९८]

(राग मलार - ताल रूपक)

सुन्यो तेरो पतित-पावन नाम!
अजामिल-से पतितको तैं दियो अपनो धाम॥
व्याध-खग-मृग जे रहे नित धर्मतें उपराम।
किये पावन अति पतित, ते भये पूरन-काम॥
कठिन कलिके काल अपि तारे अनेक कुठाम।
धर्महीन, मलीन, पातक-निरत आठों जाम॥
पाप करत उत्साह-जुत, मम मन न लीन्ह विराम।
तदपि अजहूँ न मोहि तार्यो, किमि बिसार्यो नाम॥

ENGLISH TRANSLATION

[1097, continued]

Come within a woman's tender heart and a yogi's innermost heart,
in heroes' death upon the battlefield and in removing the humble's anguish,
in the industrious person's stream of action and the aspirant's sattvic enthusiasm,
in devotees' refuge in Bhagavan and the wise person's delight in the Self,
in saints' pure and simple devotion and the fire god's power to burn,
in the Ganga's sacred current, in earth and wind, sky and stars,
in the sun's fierce light and the moon's cool unfolding,
in the cuckoo's tender melody and the intoxicated peahen's cry,
in the buds of blossoming flowers and mischievous black bees.
Everyone beholds You within all these, yet the intoxicated cannot grasp You.
Reveal Your identity, Beloved; cease hiding, O light of the world.
Welcome, welcome, come, Beloved,
the guiding pole star of my life.

[1098]

(Raga Malar - Tala Rupak)

I have heard Your Name as the purifier of the fallen.
You gave Your own abode to one as fallen as Ajamila.
The hunter, bird and beast who forever remained far from Dharma
were purified though utterly fallen, and their every aim was fulfilled.
Even in the harsh age of Kali You delivered many who dwelt in evil places,
devoid of Dharma, impure and devoted to sin throughout all eight watches.
My mind has never paused, but commits sin with enthusiasm.
Even so, You have not yet delivered me; how have You forgotten Your Name?

ORIGINAL Braj Bhasha and Hindi

[१०९९]

(राग आसावरी)

मो कों कछू न चहिये, राम।
तुम बिन सबही फीके लागें, नाना सुख धन-धाम॥
सुन्दरि, सन्तति, सेवक, सब गुण, बुद्धि-विद्या भरपूर।
कीरति, कला-निपुणता, नीति, इन कौं रखिये दूर॥
आठ सिद्धि, नौ निधि आपनी, और जननकीं दीजै।
मैं तो चेरो जनम-जनम-कौ, कर धरि अपनौ कीजै॥

[११००]

(राग केदारा - तीन ताल)

चहौं बस एक यही श्रीराम -
अविरल अमल अचल अनपायनि प्रेम-भगति निष्काम॥
चहौं न सुत-परिवार, बन्धु-धन, धरनी, युवती ललाम।
सुख-वैभव-उपभोग जगतके, चहौं न शुचि सुर-धाम॥
हरि-गुण सुनत-सुनावत कबहूँ मन न होय उपराम।
जीवन-सहचर साधु-संग शुभ हो सन्तत अभिराम॥
नीरद-नील-नवीन-वदन अति शोभामय सुखधाम।
निरखत रहूँ विश्वमय निशि-दिन, छिन न लहूँ विश्राम॥

[११०१]

(राग बहार)

सनातन सत्-चित्-आनन्द-रूप, अगुण, अज, अव्यय, अलख, अनूप।
अगोचर, आदि, अनादि, अपार, विश्व-व्यापक, विभु, विश्वाधार॥
न पाता जिनकी कोई थाह, बुद्धि-बल हो जाते गुमराह।
सन्त श्रद्धालु, तर्क कर त्याग, सदा भजते मनके अनुराग॥
समझकर विषवत् सारे भोग, त्याग, हो जाते स्वस्थ-निरोग।
एक, बस, करते प्रियकी चाह, विचरते जगमें बेपरवाह॥

ENGLISH TRANSLATION

[1099]

(Raga Asavari)

Rama, I desire nothing.
Without You every varied pleasure, wealth and home seems tasteless.
Beauty, offspring, servants, every virtue, abundant intellect and learning,
fame, artistic skill and prudent conduct: keep all these far away.
Give Your eight mystic powers and nine treasures to other people.
I am Your servant birth after birth; take my hand and make me Your own.

[1100]

(Raga Kedara - Tintal)

Sri Rama, I desire this one thing alone:
ceaseless, stainless, unwavering, imperishable and desireless loving devotion.
I desire neither sons and family, relatives and wealth, land nor beautiful women.
I desire neither worldly pleasures and splendor nor the pure celestial realm.
May my mind never tire of hearing and telling Hari's virtues.
May auspicious holy company remain my delightful lifelong companion.
May I behold day and night, pervading the universe, His fresh raincloud-dark face,
the exceedingly beautiful abode of bliss, and find not a moment's rest from that sight.

[1101]

(Raga Bahar)

He is the eternal form of being, consciousness and bliss, without material quality, unborn, imperishable, unseen and incomparable.
Beyond the senses, the beginning yet beginningless and limitless, He pervades the universe, is all-powerful and supports it all.
No one reaches His depth; the strength of intellect becomes bewildered.
Faithful saints abandon argument and forever worship Him with the heart's love.
Knowing all enjoyments to be poison, they renounce them and become whole and free from disease.
They desire only the one Beloved and wander through the world without care.

ORIGINAL Hindi and Braj Bhasha

[११०१, क्रमशः]

धरा, धन, धाम, नाम, आराम, सभी कुछ राम, विश्व-विश्राम॥
प्रेम-सागरकी तुंग तरंग, बाँध मर्यादाका कर भंग।
बहा ले जाती जब श्रुति-धार, सन्त तब करते प्रेम-पुकार॥
प्रेमवश विह्वल हो श्रीराम, भक्त-मन-रंजन अति अभिराम।
दिव्य मानव-शरीरवर धार, अनोखा लेते जग अवतार॥
मदन-मन-मोहन, मुनि-मन-हरण, सुरासुर सकल विश्व सुख-करण।
मधुर मंजुल मूरति द्युतिमान, विविध क्रीड़ा करते भगवान॥
दयावश करते जग-उद्धार, प्रेमसे तथा किसीको मार।
विविध लीला विशाल शुचि चित्र, अलौकिक सुखकर सभी विचित्र॥
जिन्हें गा-सुनकर मोहागार, सहज होते भव-वारिधि पार।
तोड़ माया-बन्धन जग-जाल, देखते 'सीय-राम' सब काल॥
यही सुन्दर मृदु युगल-स्वरूप, दिखाते रहो राम रघु-भूप!
'सकल जग सीय-राममय' जान, करूँ सबको प्रणाम, तज मान॥

[११०२]

(राग भैरवी)

सकुच भरे अधखिले सुमनमें छिपकर रहता प्रेम-पराग।
नव-दर्शनमें मुग्ध प्राणका होगा मूक मधुर अनुराग॥
भय-लज्जा, संकोच-सहम, सहसा वाणीका निपट निरोध।
वाचा-रहित, नेत्र-मुख अवनत, हास्य-हीन, बालकवत् क्रोध॥
जो उसने था किया, इसी स्वाभाविक रसका ही व्यवहार।
तो देना था तुम्हें चाहिये उसे हर्षसे अपना प्यार॥
हृदयंगम करना आवश्यक था वह सरल प्रणयका भाव।
नहीं तिरस्कृत करना था नवप्रेमिकका वह गूँगा चाव॥
प्रथम मिलनमें ही क्या समुचित है समस्त संकोच-विनाश?
क्या उससे वस्तुतः नहीं होता नवीन मधु-रसका नाश?॥

ENGLISH TRANSLATION

[1101, continued]

Land, wealth, home, name and rest are all Rama, the repose of the universe.
When a towering wave of the ocean of love breaks the embankment of convention
and sweeps away the current of scriptural injunction, saints cry out in love.
Overwhelmed and governed by love, Sri Rama, the delightful enchanter of devotees' minds,
assumes a sublime divine human body and takes a wondrous avatara in the world.
Enchanting Cupid's mind and stealing sages' hearts, He brings happiness to gods, demons and the entire universe.
In a radiant, sweet and lovely form, Bhagavan performs manifold play.
Moved by compassion He delivers the world, and out of love He may also slay someone.
His many vast, pure and vivid lilas are all supernatural, joy-giving and wondrous.
By singing and hearing them, those dwelling in delusion naturally cross the ocean of becoming.
Breaking maya's bondage and the world's net, they behold Sita-Rama at every moment.
King of Raghu, Rama, keep revealing this same beautiful and tender form of the Divine Couple.
Knowing the whole world to be pervaded by Sita-Rama, may I abandon pride and bow to all.

[1102]

(Raga Bhairavi)

Love's pollen remains hidden within a bashful, half-open flower.
At a first sight, the enchanted heart's sweet love will be mute.
Fear, modesty, reserve and shyness suddenly stop speech completely.
Voiceless, eyes and face lowered, without a smile, the lover may show childlike anger.
What that lover did was simply the expression of this natural rasa.
You should therefore have joyfully given Your love.
It was necessary to take that simple feeling of affection to heart,
not reject the new lover's speechless ardor.
Is it proper to destroy every reserve at the very first meeting?
Would that not truly destroy the fresh honey-rasa?

ORIGINAL Hindi

[११०२, क्रमशः]

नव कलिकाके लिये चाहना असमयमें ही पूर्ण विकास -
क्या है नहीं अप्राकृतिक और असंगत उससे ऐसी आस?
क्या नव-वधू कभी मुखरा बन कर सकती प्रियसे परिहास?
क्या वह मूर्खा या सन्दिग्धा बन सह सकती मिथ्या त्रास?
क्या वह प्रौढ़ा-सदृश खोल अवगुण्ठन कर सकती रस-भंग?
क्या बहने देती, मर्यादा तजकर, सहसा हास्य-तरंग?
क्या 'मूकास्वादनवत्' होता नहीं प्रेमका असली रूप?
क्या उसमें है नहीं झलकता प्रेम-पयोधि गम्भीर अनूप?॥
क्या है नहीं प्रसन्न इष्टको मानस पूजा ही करती?
क्या वह नहीं बाह्य पूजासे बढ़कर इष्ट-हृदय हरती?॥
यदि नव प्रेमिकने तुमको पूजा केवल मनसे ही, नाथ,
स्तम्भित, कम्पित, मुग्ध हर्षसे कह-सुन कुछ भी सका न, नाथ॥
क्या इससे, हे प्रेमिकवर प्रभु, हुआ तुम्हारा कुछ अपमान?
क्या इसमें अपराध मानते सरल भक्तका, हे भगवान?॥
यदि ऐसा है नहीं, देव, तो क्यों फिर होते अन्तर्धान?
क्यों दर्शनसे वंचित करते, क्यों दिखलाते इतना मान?
क्यों आँखोंसे ओझल होते, पता नहीं क्यों बतलाते?
क्यों भक्तोंको सुख पहुँचाने नहीं शीघ्र सम्मुख आते?

[११०३]

(लावनी धुन - ताल कहरवा)

शुद्ध, सच्चिदानन्द, सनातन, अज, अक्षर, आनन्द-सागर।
अखिल चराचरमें नित व्यापक, अखिल जगत्के उजियागर॥
विश्व-मोहिनी मायाके मोहन, मनमोहन, नटनागर!
रसिक श्याम, मानव-वपु-धारी, दिव्य भरे गागर सागर॥
भक्त-भीति-भंजन, जन-रंजन, नाथ निरंजन, एक अपार।
नव-नीरद-श्यामल, सुन्दर, शुचि, सर्वगुणाकर, सुषमा-सार॥

ENGLISH TRANSLATION

[1102, continued]

To desire a new bud to unfold completely before its time:
is such an expectation not unnatural and inappropriate?
Can a new bride become outspoken and joke with her beloved?
Can she act foolish or suspicious and endure needless terror?
Can she unveil herself like a mature woman and disturb the rasa?
Abandoning reserve, could she suddenly let waves of laughter flow?
Is love's true form not like a flavor relished in silence?
Does not the deep, incomparable ocean of love shine within it?
Does not mental worship please the Chosen Lord?
Does it not steal the Lord's heart even more than external worship?
If the new lover worshiped You only within the mind, Master,
and, stunned, trembling and enchanted by joy, could neither speak nor hear,
did this somehow dishonor You, O Lord and greatest of lovers?
Bhagavan, do You regard the simple devotee's conduct as an offense?
If not, Lord, then why do You disappear?
Why deprive the devotee of Your sight and display such reserve?
Why vanish from the eyes without telling where You have gone?
Why not quickly come before devotees and give them happiness?

[1103]

(Lavani melody - Tala Kaharva)

Pure, eternal being, consciousness and bliss, unborn and imperishable, ocean of joy,
forever pervading all moving and unmoving beings, illuminator of the entire world;
Enchanter of world-bewitching maya, enchanter of minds, graceful divine lover;
Rasika Syama in human form, a pitcher filled with a divine ocean;
destroyer of devotees' fear, delighter of all, stainless Master, the one limitless Lord;
fresh raincloud-dark, beautiful and pure, source of every virtue and essence of splendor.

ORIGINAL Hindi and Sanskrit

[११०३, क्रमशः]

भक्तराज वसुदेव-देवकीके सुख-साधन, प्राणाधार।
निज लीलासे प्रकट हुए अत्याचारीके कारागार॥
पावन दिव्य प्रेमपूरित ब्रजलीला प्रेमीजन-सुख-मूल।
तन-मन-हारिणी बजी बाँसुरी रसमयकी कालिन्दी-कूल॥
गिरिधर, विविध रूप धर हरिने हर ली विधि-सुरेन्द्रकी भूल।
कंस-केशि-वध, साधु-त्राण कर यादव-कुलके हर हृच्छूल॥
समराङ्गणमें सखा-भक्तके अश्वोंकी कर पकड़ लगाम।
बने मार्गदर्शक लीलामय प्रेम-सुधोदधि, जग-सुखधाम॥
प्रेमी पार्थ-व्याजसे सबको, करुणाकर लोचन अभिराम,
शरणागतिके मधुर मनोहर तत्त्व सुनाया सार्थ ललाम॥

Language: Sanskrit

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥

Language: Hindi

श्रीहरिके सुखमय मंगलमय प्रण-वाक्योंकी स्मृति कर, दीन
चित्त! सभी चंचलता तजकर चारु चरणमें हो जा लीन॥
रसिकबिहारी मुरलीधर, गीता-गायकके हो अधीन।
त्रिभुवन-मोहनके अतुलित सौन्दर्याम्बुधिका बन जा मीन॥

[११०४]

(राग जंगला - ताल कहरवा)

प्रभु अनन्त आनन्द-सुधा-निधि - है यह दृढ़ विश्वास।
वे प्रियतम प्रभु नित्य तुम्हारे ही रहते हैं पास॥
डूबी रहो उन्हीं रस-आनन्दाम्बुधिमें दिन-रात।
मनमें क्यों आने देती हो व्यर्थ दूसरी बात॥
वे लीलामय करते रहते लीला नित्य विचित्र।
लीलाके स्वाँगोंको क्यों तुम मान रही अरि-मित्र॥

ENGLISH TRANSLATION

[1103, continued]

He is the joy and life-support of the great devotees Vasudeva and Devaki.
Through His own lila He appeared within a tyrant's prison.
His sacred, divine, love-filled Vraja lila is the source of lovers' joy.
On the bank of the Kalindi, the flute of the Rasa-filled Lord sounded, stealing body and mind.
As Giridhara and in manifold forms, Hari dispelled the error of Brahma and Indra.
Slaying Kamsa and Kesi and protecting saints, He removed the anguish in the Yadu dynasty's hearts.
On the battlefield He took the reins of His devotee-friend's horses.
The playful ocean of love's nectar and abode of the world's happiness became his guide.
Using His beloved Partha as the occasion, the compassionate Lord with enchanting eyes taught everyone the beautiful and meaningful truth of surrender.

[Sanskrit]

"Fix your mind on Me, become My devotee, worship Me and bow to Me.
You will surely come to Me. I promise this truly, for you are dear to Me.
Abandon every other Dharma and take refuge in Me alone.
I shall free you from every sin; do not grieve."

Remembering Sri Hari's blissful and auspicious words of promise, O humble heart,
abandon every restlessness and become absorbed in His lovely feet.
Submit to the flute-bearing Rasikabihari, singer of the Gita.
Become a fish in the incomparable ocean of the Enchanter of the three worlds' beauty.

[1104]

(Raga Jangala - Tala Kaharva)

Hold this firm conviction: the Lord is the infinite treasury of the nectar of bliss.
That beloved Lord forever remains close to you.
Remain immersed day and night in His ocean of rasa and bliss.
Why allow any other useless thought to enter the mind?
The playful Lord forever performs wondrous lila.
Why regard the costumes of His lila as enemies and friends?

ORIGINAL Hindi and Braj Bhasha

[११०४, क्रमशः]

देखो उनके विविध रस-भरे लीला-खेल अनेक।
तनिक न उगने दो भ्रम-अंकुर, रक्खो पूर्ण विवेक॥
देखो नित्य उन्हींके मृदु मुसकाते मुखकी ओर।
रहो सदा रसमत्त, रहो नित ही आनन्द-विभोर॥
पाती रहो सदा तुम उनका मधुरालिंगन-स्वाद।
बाहर-भीतर भरे रखो नित प्रभुका प्रीति-प्रसाद॥

[११०५]

(राग मालगुंजी - ताल एकताल)

मन बन मधुप हरि-पद-सरोरुह लीन हो।
निश्चिन्त कर रस-पान, भय-भ्रम-हीन हो॥टेक॥
तू भूलकर सारे जगतकी भावना,
रह मस्त आठों पहर, मत यों दीन हो॥मन०॥
तू गुनगुनाहट छोड़ बाहरकी सभी,
बस राम-गुण गुंजार कर मधुपीन हो॥मन०॥
तू छोड़ दे अब जहँ-तहाँका भटकना,
तू हरि-चरण-आश्रित यथा जल-मीन हो॥मन०॥

[११०६]

(राग खमाच)

रे मन, हरि-सुमिरन करि लीजै॥टेक॥
हरिको नाम प्रेमसों जपिये, हरि-रस रसना पीजै।
हरि-गुण गाइय, सुनिय निरन्तर, हरि-चरननि चित दीजै॥
हरि-भगतनकी सरन ग्रहण करि, हरिसँग प्रीति करीजै।
हरि-सम हरि-जन समुझि मनहिं-मन तिन कौ सेवन कीजै॥
हरि केहि विधिसों हमसों रीझैं, सो ही प्रश्न करीजै।
हरि-जन हरि-मारग पहिचानें, अनुमति देहिं सो कीजै॥
हरि-हित खाइय, पहिरिय हरि-हित, हरि-हित करम करीजै।
हरि-हित हरि-सम सब जग सेइय, हरि-हित मरिये-जीजै॥

ENGLISH TRANSLATION

[1104, continued]

Behold His many lila games filled with diverse rasas.
Do not allow even a sprout of delusion to rise; preserve complete discrimination.
Forever look toward His softly smiling face alone.
Remain always intoxicated with rasa and eternally overwhelmed by bliss.
Forever taste His sweet embrace.
Keep the Lord's gracious gift of love filling you within and without.

[1105]

(Raga Malgunji - Tala Ektal)

Mind, become a bee and merge into the lotus of Hari's feet.
Drink rasa without anxiety and become free from fear and delusion. (Refrain)
Forget every thought of the entire world.
Remain intoxicated through all eight watches; do not be so wretched. (Refrain)
Abandon every outward humming.
Buzz only Rama's virtues and become a drinker of honey. (Refrain)
Now stop wandering here and there.
Take refuge at Hari's feet like a fish within water. (Refrain)

[1106]

(Raga Khamaj)

O mind, remember Hari. (Refrain)
Repeat Hari's Name with love and let the tongue drink Hari-rasa.
Sing and hear Hari's virtues continually, and give the heart to Hari's feet.
Take refuge in Hari's devotees and love Hari.
Within your heart regard Hari's people as Hari Himself and serve them.
Ask only how Hari might become pleased with us.
Hari's people know Hari's path; do whatever they permit.
Eat for Hari's sake, dress for Hari's sake and act for Hari's sake.
For Hari's sake serve the whole world as equal to Hari; for Hari's sake live and die.

ORIGINAL Hindi

[११०७]

(राग जंगला - ताल कहरवा)

मनमें चाह जगी थी, प्रियतम, हो प्रभुका महिमा-विस्तार।
सबके दुःख-दाह मिट जायें, पा प्रभुके पद-कमल उदार॥
पता नहीं क्यों जगी चाह यह, क्यों बदला जीवनका ढंग।
क्यों तुमने नित नये दिखाये फिर निज विविध रूप-रस-रंग॥
चमकी परम दिव्य बिजली-सी, बही सरस शुचि साधन-धार।
उमड़ी, बढ़ी, चली हो टेढ़ी, रंग बदलती बारम्बार॥
क्यों तुमने छीना सब, क्यों फिर दिया अनोखा प्यार-दुलार?
क्यों विरोधिनी दी तुमने प्रख्याति निम्नगामिनी, निस्सार?
यह तो निश्चित है, तुम जो करते उससे होता कल्याण।
पर क्यों बार-बार करते परिवर्तन, लीलामय भगवान?
बचे-खुचे जीवनको कर लो अब बस अपनेमें ही लीन।
निर्मल, शान्त बना लो, रक्खो कभी न रंचक हीन-मलीन॥
मेरी सारी चाह, चाहकी वस्तु, सभीके तुम आधार।
मुझको भी निज वस्तु जानकर, कर लो प्रभु सत्वर स्वीकार॥

[११०८]

(राग वसन्त - ताल कहरवा)

उनके होकर हम दुःखी हों तो उनको दुःख पहुँचाते हम।
उनके सुखमें यों बाधक बन उनपर कालिमा लगाते हम॥
उनपर यदि है विश्वास हमें तो क्यों इतना सकुचाते हम?
यों भय-विषादके अति वश होनेमें क्यों नहीं लजाते हम?
हमको दुःखी देखकर प्यारे तनिक दुःख यदि हैं पाते,
अति अपराधी, क्यों न हमारे सभी मनोरथ मर जाते?
क्यों न सदा हम सुखी परम हों, उन्हें खूब सुख पहुँचाते?
क्यों न सदा प्रसन्न-मुख, हँस-हँसकर हम उन्हें हँसा पाते?

ENGLISH TRANSLATION

[1107]

(Raga Jangala - Tala Kaharva)

Beloved, a desire arose within my mind that the Lord's glory should spread,
and that everyone's burning sorrow should end on attaining His generous lotus feet.
I do not know why this desire arose or why the pattern of life changed.
Why did You then continually reveal the fresh forms, rasas and colors of Your many manifestations?
A supremely divine lightning flashed and a delightful, pure stream of practice flowed.
It surged, grew and moved along crookedly, repeatedly changing color.
Why did You take everything away, and why then give extraordinary affection and tenderness?
Why did You give opposing, downward-flowing and hollow fame?
It is certain that whatever You do brings welfare.
But playful Bhagavan, why do You make changes again and again?
Now absorb what remains of this life only in Yourself.
Make it stainless and peaceful; never allow the slightest degradation or impurity.
You are my every desire, the object of desire and the foundation of all.
Regard me too as Your own possession, Lord, and accept me quickly.

[1108]

(Raga Vasanta - Tala Kaharva)

If, after becoming His, we remain unhappy, we cause Him sorrow.
By obstructing His happiness in this way, we cast a stain upon Him.
If we trust Him, why do we hesitate so greatly?
Why are we not ashamed to submit so completely to fear and despair?
If the Beloved feels even slight sorrow on seeing us unhappy,
why, great offenders that we are, do all our selfish wishes not die?
Why do we not remain supremely happy and give Him immense happiness?
Why do we not always keep a joyful face and make Him laugh with our laughter?

ORIGINAL Hindi

[११०८, क्रमशः]

प्यारे! हँसो, रहो ही हँसते, तुमको खूब हँसायें हम।
प्यारे! सदा प्रसन्न रहो, तुमको अति सुखी बनायें हम॥
तन-मन-बुद्धि तुम्हारे सारे, इनको नहीं रुलायें हम।
वस्तु तुम्हारीको सुख देते, सन्तत शुचि सुख पायें हम॥

[११०९]

(राग भैरवी - ताल कहरवा)

कर लो आत्मसात् तुम मुझको अपनेमें, मेरे सर्वस्व!
मेरे अहंकार-ममताका रह न जाय कुछ भी अस्तित्व॥
तुममय हो जाऊँ मैं, कुछ भी रहे न मेरा तुमसे भिन्न।
तुममें एकमेकता मेरी रहे नित्य अक्षय अच्छिन्न॥
तुम ही मुझमें बोलो, देखो, सुनो, करो सारे ही काम।
तुम ही स्पर्श करो, सूँघो सब, चक्खो रस विभिन्न अभिराम॥
हो जायें सब धन्य तुम्हें पा, हो जायें सब ही कृतकृत्य।
चलता रहे तुम्हारा केवल इसमें लीलामय रस-नृत्य॥

[१११०]

(राग वागेश्री - ताल कहरवा)

बिना प्रीति नहिं मिलते प्रियतम, बिना त्याग मिलती नहिं प्रीति।
सर्वत्याग इसीसे प्रियतम-प्रीति-प्राप्तिकी सुन्दर रीति॥
धन-सम्पत्ति, मान-पद-गौरव, इन्द्रिय-सुखकर भोग अनन्त।
सबको सहज त्याग, जो करता मुक्ति-वासनाका भी अन्त॥
स्व-सुख-वासना लेशमात्र भी कभी न रहती किसी प्रकार।
मिलती उज्ज्वल प्रीति परम उस भाग्यवान जनको अविकार॥
लहराता इस दिव्य सुधा-रसका है पारावार अगाध।
सफल करो जीवन, उन राधाका कर आराधन निर्बाध॥

ENGLISH TRANSLATION

[1108, continued]

Beloved, laugh and keep laughing; may we make You laugh abundantly.
Beloved, remain forever joyful; may we make You exceedingly happy.
Body, mind and intellect are all Yours; may we never make them weep.
Giving happiness to Your own possession, may we continually receive pure joy.

[1109]

(Raga Bhairavi - Tala Kaharva)

My all-in-all, absorb me into Yourself and make me one with You.
May no existence remain for my ego or possessiveness.
May I become filled with You, with nothing in me remaining separate from You.
May my oneness with You remain eternal, imperishable and unbroken.
May You alone speak, see and hear within me, and perform every action.
May You alone touch, smell everything and taste the many delightful rasas.
Finding You, may all become blessed and fulfilled.
May Your playful dance of rasa alone continue within this being.

[1110]

(Raga Vagesri - Tala Kaharva)

Without love the Beloved is not attained, and without renunciation love is not attained.
Therefore total renunciation is the beautiful way to attain love of the Beloved.
Wealth and property, honor, rank and prestige, and endless enjoyments pleasing to the senses:
the one who naturally renounces all these also ends the desire for liberation.
Not the slightest desire for personal happiness remains in any form.
That fortunate person attains supreme, radiant and immutable love.
The unfathomable ocean of this divine nectar-rasa surges.
Make life successful by worshiping Radha without obstruction.

ORIGINAL Hindi

[१११११]

(राग जंगला - तीन ताल)

जान गया जो भरी हुई हैं दुर्बलता मेरे अन्दर।
दूर करूँगा उन्हें तुरत अब मैं प्रभुके बलको पाकर॥
मैं प्रमाद-आलस्य न आने दूँगा कभी, तनिक अभिमान।
शक्ति-प्रेरणा-स्फूर्ति-सभी, सत्ता केवल प्रभुकी ही जान॥
देखूँगा प्रत्येक कर्म शुभमें मैं प्रभुका ही बस हाथ।
पल-पलमें नव बल पाऊँगा, पाकर प्रभु-चरणोंका साथ॥
करते हैं सब जगमें जैसे बाह्य वस्तुओंका नित दान।
मुक्त हस्तसे वैसे ही मैं दूँगा प्रभुका प्रेम महान॥
पाकर प्रेम परम प्रभुका, फिर होगा सारा जग पावन।
सबमें फिर निर्बाध चलेगी लीला उनकी मनभावन॥

[११११२]

(राग मालगुंज - ताल कहरवा)

दर-दर भटक, नीच मैं, पटक-पटककर सिर, हो निपट निराश।
धक्कोंसे घबराकर, अब आया चरणोंमें करने वास॥
कितनी चोटें सहीं, गड़े कितने पग कंकड़-काँटे-शूल।
मूर्ख, कष्ट-क्लेशोंमें खोया जीवन, तुम्हें भुला सुखमूल॥
होकर विमुख दयासागरसे, दुर्गन्धित जालोंके बीच,
पड़ा सड़ रहा भाग्यहीन मैं, फिर-अपराधी, पामर, नीच॥
रहा अभीतक वंचित मैं इन पावन चरणोंसे मतिहीन।
वंचित हो अब सब अग-जगसे, हो असहाय अन्तमें दीन॥
आ पहुँचा मैं दुःखी, आर्त, अति दीनबन्धुके निर्भय द्वार।
चरण-शरण दो निज स्वभाववश सहज मुझे, हे करुणागार॥

ENGLISH TRANSLATION

[1111]

(Raga Jangala - Tintal)

Now that I know the weaknesses filling me,
I shall remove them at once by receiving the Lord's strength.
I shall never allow heedlessness, laziness or even slight pride to arise.
I shall know that every power, inspiration, vitality and capacity belongs to the Lord alone.
In every auspicious action I shall see only the Lord's hand.
Finding the companionship of His feet, I shall receive new strength at every moment.
As people in the world continually donate outward objects,
so with open hands shall I give the Lord's sublime love.
Receiving the Lord's supreme love, the entire world will then become pure,
and His heart-enchanting lila will proceed unobstructed within all.

[1112]

(Raga Malgunj - Tala Kaharva)

Wandering from door to door, vile and utterly hopeless, I beat my head.
Terrified by repeated blows, I have now come to dwell at Your feet.
How many wounds I endured, how many pebbles, thorns and spikes pierced my feet.
Fool that I was, I squandered life in hardship and pain, forgetting You, the root of happiness.
Turning away from the ocean of compassion, I lay rotting amid foul-smelling nets,
unfortunate, repeatedly offending, fallen and low.
Until now, dull-minded, I remained deprived of these sacred feet.
Now deprived of the entire moving and unmoving world, helpless and humble at the end,
I have reached the fearless door of the Friend of the humble, afflicted and deeply wretched.
Treasury of compassion, by Your very nature freely give me refuge at Your feet.

ORIGINAL Hindi

[१११३]

(राग जैतश्री - ताल धमार)

तव अनन्त आशाका दीपक अमर जला दो जीवनमें।
मरण-अनन्तर सुप्रभात हो तव पद-पंकज-सेवनमें॥
ले लो सब आनन्द और यह प्रीति, गीत सब ले लो नाथ।
भीतर-बाहर एकमात्र हो तुम ही मेरे जीवननाथ॥

[१११४]

(राग पटदीप - ताल त्रिताल)

ईश-विरोधी, धर्म-विरोधी भाव जायें सब भाग।
माँ, सुलगा दो हृदय-देशमें श्याम-विरहकी आग॥
सबकी सेवामें हो, सबकी उन्नतिमें अनुराग।
पर अवनति-अपकार-अशुभका जीवनमें हो त्याग॥
ईश-विरोधी वस्तुमात्रमें मनमें रहे विराग।
सदा रहे आनन्द-शान्ति शाश्वत, हो शुचि बड़भाग॥
ज्योतिर्मय हो जीवन सारा, मिट जाये जग-राग।
प्रभु-पद-प्रेम पुनीत शीघ्र हो उठे मधुरतम जाग॥

[१११५]

(राग शिवरंजनी - तीन ताल)

नहीं करूँगा कभी किसीका अब तन-मन-धनसे अपमान।
सबमें सदा देख प्रभुको, मैं सदा करूँगा शुचि सम्मान॥
परुष-व्यंग्य-निन्दा-वचनोंका नहीं करूँगा मैं व्यवहार।
सदा करूँगा सबका सुधामयी हित-वाणीसे सत्कार॥
सबमें प्रभुके मैं अनुपम गुण-गण ही देखूँगा सब ओर।
नमन करूँगा मैं सबके पद-कमलोंमें, हो भाव-विभोर॥
प्राणि-पदार्थ सभी देंगे फिर मुझको नित्य परम आनन्द।
क्योंकि सभीमें दीख पड़ेंगे मुझे नित्य सत्-चित्-आनन्द॥

ENGLISH TRANSLATION

[1113]

(Raga Jaitasri - Tala Dhamar)

Kindle within my life the immortal lamp of infinite hope in You.
After death, may a radiant dawn arise in service to Your lotus feet.
Take every joy, and take this love and all these songs too, Master.
Within and without, may You alone be the Lord of my life.

[1114]

(Raga Patdip - Trital)

May every feeling opposed to God and Dharma flee away.
Mother, kindle within the country of my heart the fire of separation from Syama.
May there be love for serving everyone and for everyone's upliftment.
But may degradation, harm and evil be renounced from life.
May the mind remain detached from every object opposed to God.
May eternal joy and peace forever remain, and may pure good fortune arise.
May the whole life become luminous and attachment to the world disappear.
May sacred love for the Lord's feet swiftly awaken in its sweetest form.

[1115]

(Raga Shivaranjani - Tintal)

From now on I shall never dishonor anyone through body, mind or wealth.
Seeing the Lord forever within all, I shall always offer pure respect.
I shall never use harsh, sarcastic or condemnatory words.
I shall always welcome everyone with beneficial speech filled with nectar.
Within all I shall behold everywhere only the Lord's incomparable virtues.
Overwhelmed with devotion, I shall bow at everyone's lotus feet.
Then every being and object will forever give me supreme joy,
for within all I shall continually behold being, consciousness and bliss.

ORIGINAL Braj Bhasha and Hindi

[१११६]

(राग मालकोस - तीन ताल)

माधव! मन नहिं मानत बोध।
हौं समुझाइ थक्यो, दौरत नित प्रतिपल तजि अवरोध॥
रूप-अमिय-रस-पान करन कौं अतिशय हिय उल्लास।
होत न कबहूँ निरास, सतत संलग्न परम विश्वास॥
तुम्हरी सुनत, सुनावत अपनी, तज मरजादा-लाज।
रहत सदा अनुरागी सन्तत तुम सन, नागरराज॥
भूल्यो अग-जग कौ प्रपंच सब, भूल्यो तन-धन-मान।
एक तुम्हारे चरन-कमलमें अरपन कीन्हें प्रान॥
भुक्ति-भक्ति, अनुरक्ति-मुक्ति - सब बिसरी, रही न एक।
गति-मति-रति नित पद-पद्मनि महँ - रही यहै बस टेक॥

[१११७]

(राग वागेश्री - ताल त्रिताल)

दीनबन्धु, हे करुणाकर प्रभु, दे दो मुझे प्रपत्ति अनन्य।
शरणागतवत्सल, हे मुझको दे निज आश्रय कर दो धन्य॥
देखूँ सदा सभीमें तुमको, करूँ सभीको नमन-प्रणाम।
हो स्वाभाविक हित सबहीका, करूँ सदा सेवा निष्काम॥
कभी न व्यापे क्रोध-काम-मद-लोभ-मान-भय-शोक-विषाद।
सदा तुम्हारी बनी रहे प्रिय मुझको एक मधुरतम याद॥
भोगोंमें न खिंचे मन, निशि-दिन करता रहे तुम्हारा ध्यान।
तुम ही बनो मान-मर्यादा-धन-ऐश्वर्य पवित्र महान॥
एक तुम्हीं बस जीवनमें रह जाओ, मेरे जीवन-प्राण।
मरनेपर भी मिलूँ तुम्हींसे, तुम्हीं बनो मेरे निर्वाण॥

ENGLISH TRANSLATION

[1116]

(Raga Malkos - Tintal)

Madhava, the mind refuses instruction.
I am exhausted from teaching it, yet every moment it runs on, abandoning every restraint.
Its heart feels immense delight in drinking the nectar-rasa of Your form.
Never discouraged, it remains continually absorbed in supreme trust.
It listens to Your words and tells You its own, abandoning convention and shame.
O King of divine lovers, it remains forever and ceaselessly attached to You.
It has forgotten the whole display of the moving and unmoving world, body, wealth and honor.
It has offered its life at Your lotus feet alone.
Enjoyment, devotion, attachment and liberation are all forgotten; not one remains.
Its path, understanding and love forever rest in Your lotus feet; this alone is its support.

[1117]

(Raga Vagesri - Trital)

Friend of the humble, compassionate Lord, give me exclusive surrender.
Cherisher of the surrendered, give me Your refuge and make me blessed.
May I forever behold You within all and bow to everyone.
May everyone's welfare become natural to me, and may I always serve without desire.
May anger, lust, pride, greed, honor, fear, grief and despair never overpower me.
May one supremely sweet remembrance of You remain forever dear to me.
May the mind not be drawn toward enjoyments, but meditate on You day and night.
May You alone become my honor, dignity, wealth and sacred greatness.
Life of my life, may You alone remain within my life.
Even after death, may I meet You alone; may You alone be my liberation.

ORIGINAL Hindi and Braj Bhasha

[१११८]

(राग बसन्त - तीन ताल)

सुनावौ कवि! तुम रचना ऐसी आज,
जातें होय समर्पित पूरन मति-मन प्रिय-पद, सजि शुचि सुन्दर साज॥
अनिमिष निरखत रहें नैन नित प्रियतम-मुख-विधु-रूप ललाम।
बानी नित नव-नव उछाहसों करती रहे गान गुण-नाम॥
पीवत रहें अतृप्त मधुर मुरली-धुनि-सुधा, नाम-गुण कान।
प्रियतम-अंग-सुगन्ध मधुरतम सूँघत रहै निरन्तर घ्रान॥
प्रिय-प्रसाद-रस रसमय रसना चाखत रहे परम अभिराम।
प्रियके अँग-परसन कौ सुख नित त्वक लेत रहे रस-धाम॥

[१११९]

(राग देश - तीन ताल)

धन-जन-कविता-सुन्दरी, चहौं न मैं जगदीश।
बनी रहे प्रति जन्ममें भक्ति अहेतुकी, ईश॥

ENGLISH TRANSLATION

[1118]

(Raga Vasanta - Tintal)

Poet, recite such a composition today
that mind and understanding, adorned in pure and beautiful array, become wholly offered at the Beloved's feet.
May the eyes forever gaze unblinking upon the splendid moonlike face of the Beloved.
May speech continually sing His Names and virtues with ever-new enthusiasm.
Unsatisfied, may the ears keep drinking the nectar of His sweet flute melody, Names and virtues.
May the nose continually breathe the supremely sweet fragrance of the Beloved's limbs.
May the rasa-filled tongue relish the supremely delightful flavor of the Beloved's prasada.
May the skin, abode of sensation, forever receive the joy of touching the Beloved's limbs.

[1119]

(Raga Des - Tintal)

Lord of the world, I desire neither wealth and followers, poetry nor beautiful women.
Birth after birth, Lord, may causeless devotion remain.

ORIGINAL Illustration

श्रीराधा-कृष्णका पूर्ण-पृष्ठ चित्र।

ENGLISH TRANSLATION

A full-page illustration of Sri Radha and Krishna.

CHAPTER 18

अनुभूति
Realization

Source scan pages 732–798

ORIGINAL Hindi and Braj Bhasha

अनुभूति

[११२०]

(राग पीलू - तीन ताल)

मेरे परम सुखके धाम,
बसत मेरे उर निरन्तर प्राण-धन घनश्याम॥
नित्य नव सुन्दर मनोहर, नित्य परमानन्द।
नित्य नूतन मधुरतम लीला करत स्वच्छन्द॥
रह्यो नहिं कछु और हियमें लोक अरु परलोक।
मिटे सारे द्वन्द्व जगके, हटे भय अरु शोक॥
रहे होय स्वरूप मेरे, खिली प्रभुकी कान्ति।
नित्य आत्यन्तिक परम सुख, नित्य शाश्वत शान्ति॥

[११२१]

(राग तोड़ी - ताल कहरवा)

क्षणभर नहीं छोड़ते मोहन, नित्य बने रहते हैं संग।
देश-कालका भेद नहीं कुछ, पल-पल उठती अमित उमंग॥
घरमें-वनमें, बाहर-भीतर, बहुत काममें या बेकाम।
शयन-जागरण, खान-पानमें, संग सदा ही रहते श्याम॥
भोग-वासना मिटी सभी, मिट गया मोक्षका भी व्यामोह।
रहे एक वे नागर नटवर नित्य निरन्तर बिना बिछोह॥
नहीं लोक-परलोक किसीका रहा कहीं कोई भी अर्थ।
सभी समय सर्वत्र स्वयं वे नाच रहे विशुद्ध परमार्थ॥
इन्द्रिय-मन-मति - सभी हो गये श्यामरूप बनकर अति धन्य।
रहा न प्राणि-पदार्थ दूसरा, श्याम एक रह गये अनन्य॥

ENGLISH TRANSLATION

Realization

[1120]

(Raga Pilu - Tintal)

Ghansyama, the treasure of my life, eternally dwells within my heart,
the abode of my supreme happiness.
Forever new, beautiful and enchanting, He is eternal supreme bliss.
Forever fresh, He freely performs His sweetest lila.
Nothing else remains within my heart, whether of this world or the next.
All worldly dualities have dissolved, and fear and grief have departed.
He has become my very nature, and the Lord's radiance has blossomed.
There is eternal, absolute and supreme happiness, and everlasting peace.

[1121]

(Raga Todi - Tala Kaharva)

Mohana does not leave me even for a moment; He remains forever with me.
There is no distinction of place or time, and immeasurable joy rises every moment.
At home or in the forest, outside or within, amid much work or none,
while sleeping or waking, eating or drinking, Syama remains forever beside me.
Every desire for enjoyment has disappeared, as has the delusion of liberation.
That one graceful Natavara alone remains, eternally and ceaselessly, without separation.
Neither this world nor the next retains any meaning anywhere.
At all times and everywhere, He Himself dances as the pure supreme purpose.
Senses, mind and understanding have all become profoundly blessed by taking Syama's form.
No second being or object remains; Syama alone remains, exclusive and one.

ORIGINAL Braj Bhasha and Hindi

[११२२]

(राग पीलू - तीन ताल)

जबतें हिये बिराजे स्याम,
तबतें बन्यौ मंजु रस-मन्दिर पावन परम ललाम॥
जगके राग-कामना-ममता-मोह-मान-मद-रोष,
लोभ, दम्भ, भय, शोक, ईर्ष्या, मत्सर, हिंसा, दोष॥
मन्दिरमें न रहन कोउ पावत, छिनहूँ करि परवेश।
भानु उदय जिमि तनिक अँधेरौ रहन न पावत शेष॥
प्रगट भए सब लीला-परिकर, उद्दीपन-सँभार।
उमग्यौ रस-वारिधि तजि तट-भुवि, बही रस-सुधा-धार॥
चल्यौ प्रिया-प्रीतम कौ चिन्मय रसमय रास-विलास।
सेवा-सुख-संलग्न सखीं सब उर अति भर्यो हुलास॥
छायौ प्रखर प्रकाश सकल दिसि, आत्यन्तिक आनन्द।
नित नव-नव निरुपम रस-लीला प्रगटत शुचि स्वच्छन्द॥

[११२३]

(राग पीलू - ताल कहरवा)

राधा-माधव बसि रहे हिय महँ नित्य ललाम।
मुख निरतत नित नव मधुर राधा-माधव-नाम॥
राधा-माधव-प्रेम-रस-सुधा दिव्य सुमहान।
स्वसुख-वासना-रहित चित करत निरन्तर पान॥

[११२४]

(राग परज - ताल कहरवा)

मेरे द्वारा बोल रहे हैं केवल मेरे वे भगवान।
मेरे द्वारा छेड़ रहे हैं वे निज मधु मुरलीकी तान॥
मेरे जीवनमें है अब तो एकमात्र उनका ही स्थान।
अतः उन्हींकी होती मुझमें क्रिया नित्य सब क्षुद्र-महान॥

ENGLISH TRANSLATION

[1122]

(Raga Pilu - Tintal)

Since Syama came to reign within my heart,
it has become a lovely temple of rasa, supremely sacred and splendid.
Worldly attachment, desire, possessiveness, delusion, honor, pride and anger,
greed, hypocrisy, fear, grief, envy, rivalry, violence and fault
cannot gain entry into this temple even for an instant.
As no darkness remains when the sun rises, not a trace of them survives.
All the companions and stimulating elements of lila have manifested.
The ocean of rasa has surged beyond its shores, and a stream of rasa's nectar flows.
The conscious, rasa-filled rasa play of the Beloved and His beloved has begun.
Every sakhi, absorbed in the joy of service, feels immense delight within her heart.
Brilliant light and absolute bliss have spread in every direction.
Ever-new and incomparable lila-rasa manifests purely and freely.

[1123]

(Raga Pilu - Tala Kaharva)

Radha-Madhava dwell eternally and beautifully within my heart.
My mouth continually dances with Their ever-new and sweet Names.
The heart, free from desire for personal happiness, continually drinks
the divine and sublime nectar of the rasa of Radha-Madhava's love.

[1124]

(Raga Paraj - Tala Kaharva)

My Bhagavan alone speaks through me.
Through me He begins the sweet melody of His own flute.
Now He alone has any place within my life.
Therefore every action in me, small or great, is forever His alone.

ORIGINAL Hindi and Braj Bhasha

[११२५]

(राग शिवरंजनी - ताल कहरवा)

हटते नहीं एक पल भी वे, मुझे छोड़कर प्रियतम श्याम।
सोते-जगते, खाते-पीते, हरदम रहते पास ललाम॥
नित्य दिखाते रहते अपनी अति पवित्र लीला सुख-धाम।
बाहर-भीतर, तनमें-मनमें देते रहते सुख अविराम॥

[११२६]

(राग जंगला - ताल कहरवा)

कर दिया प्रभुने मुझे निहाल, हटा आवरण, कटा जंजाल॥
दीखते अनावरण नन्दलाल, बजाते मुरली मधुर रसाल॥
सदा-सर्वत्र सभीमें श्याम, विविध लीला करते अभिराम॥
खेलते अपनेमें अविराम, भरे होठों मुसकान ललाम॥
बनाकर विविध वेष औ साज, साथ ले तदनुकूल समाज॥
गान गाते ही उठते गाज, रचाते कभी मिटाते राज॥
नित्य रसरूप रसिक-सिरमौर, एक ही तत्त्व, न कोई और॥
बहाते रस-धारा सब ठौर, युगल मनमोहन श्यामल-गौर॥
सर्वपर, सर्व, सर्व-अधिराज, एक ही, दो बन, रहे विराज॥
देख मैं महाभाव-रसराज, हो गया सफल, मिटे सब काज॥

[११२७]

(गजल तर्ज - ताल कहरवा)

सच्ची सुहागिन, मैं दुहागिन हूँ मेरे भर्तारकी।
भूखी हूँ अपनत्वकी, भूखी नहीं सत्कारकी॥
मुझको अपनी मानते हैं, याद रखते नित मुझे।
इसीसे डरते नहीं हैं दुःख देनेमें मुझे॥
हैं सताते वे मेरे प्यारे, मुझे दिल खोलकर।
हूँ सदा उनकी, हिचकते हैं नहीं यों बोलकर॥

ENGLISH TRANSLATION

[1125]

(Raga Shivaranjani - Tala Kaharva)

Beloved Syama does not move away for even a moment or abandon me.
Sleeping or waking, eating or drinking, He remains beautifully near at all times.
He continually reveals His supremely sacred lila, the abode of happiness.
Outside and within, in body and mind, He ceaselessly gives joy.

[1126]

(Raga Jangala - Tala Kaharva)

The Lord has fulfilled me; the covering is removed and the entanglement cut.
Nandalala appears unveiled, playing His sweet, rasa-filled flute.
Forever and everywhere, within all, Syama performs many delightful lilas.
He plays ceaselessly within Himself, a splendid smile filling His lips.
He assumes many costumes and ornaments, accompanied by companions suited to each.
Songs arise in thunder; He sometimes establishes kingdoms and sometimes dissolves them.
Eternally the form of rasa and crown jewel of rasikas, He is the one Reality and no other.
The enchanting dark and fair Couple pours streams of rasa everywhere.
Beyond all, all that is, and sovereign of all, the One reigns by becoming two.
Beholding Mahabhava and the King of Rasa, I am fulfilled and every task has ended.

[1127]

(Ghazal melody - Tala Kaharva)

I am my Husband's true wedded beloved, though bereft of worldly good fortune.
I hunger for belonging, not for ceremonious respect.
He considers me His own and remembers me forever.
Therefore He does not fear to give me sorrow.
My Beloved torments me openly and wholeheartedly.
Knowing I am forever His, He does not hesitate to speak so.

ORIGINAL Hindi

[११२७, क्रमशः]

दुःख देनेमें मुझे यदि उनको मिलता तनिक सुख,
यही तो सौभाग्य मेरा, यही मेरा परम सुख॥
चाहती हूँ मैं नहीं उनसे निजेन्द्रिय-सुख कभी।
इसीसे सुखदायिनी हैं हरकतें उनकी सभी॥
उनकी अपनी वस्तुपर उनका सदा अधिकार है।
मारें, ठुकरायें, सतायें, चूँकि वे भर्तार हैं॥
अपने मनसे बरतते, कर भोगसे वंचित मुझे।
यही तो आत्मीयता है, इसीका गौरव मुझे॥

[११२८]

(राग काफी - ताल कहरवा)

अन्तरमें हो रहा खेल अति मधुर विलक्षण।
बाहर कैसे दीखे वह निर्शब्द, अलक्षण॥
कौन बताये, किसे, वहाँके कैसे अनुभव?
आ न सके पल एक छोड़कर वह रस नित नव॥
बाहर आते समय रोक देती वह लीला।
भीतर ही है रमा रही वह चारु सुशीला॥
उस लीलाका त्याग बड़ा ही कठिन, असम्भव।
इसीलिये बन रहा नहीं बाहर कुछ सम्भव॥
चलती लीला ललित अपरिमित नित नव नूतन।
कुसुम-सरोवर ही क्यों, अगणित सर-निकुंज-वन॥
मधुर, मनोहर, सुधामयी लीला नित होती।
जगी उसीमें वृत्ति, बाह्य जगमें वह सोती॥
मन-इन्द्रिय, सब अंग, बुद्धि उसमें ही तन्मय।
हुए इसीसे बाह्य बुद्धिके कार्य सभी लय॥

ENGLISH TRANSLATION

[1127, continued]

If giving me sorrow brings Him even slight happiness,
that is my good fortune and my supreme joy.
I never desire from Him happiness for my own senses.
Therefore every one of His actions brings happiness.
He forever possesses full authority over His own property.
He may strike, reject or torment me, for He is my Husband.
He treats me according to His own mind and deprives me of enjoyment.
This itself is intimacy, and in this lies my honor.

[1128]

(Raga Kafi - Tala Kaharva)

An exceedingly sweet and extraordinary play unfolds within.
How can that soundless and unmarked play appear outside?
Who could describe those experiences, and to whom?
One cannot leave that ever-new rasa for even a moment.
When one tries to come outside, that lila restrains her.
That beautiful and noble Lady delights only within.
Renouncing that lila is exceedingly difficult, indeed impossible.
Therefore nothing outward can become possible.
The lovely, measureless lila continues forever, fresh and new.
Why speak only of Kusuma-sarovara? There are countless lakes, groves and forests.
The sweet, enchanting and nectarean lila occurs forever.
The inward faculty is awake within it and sleeps toward the external world.
Mind, senses, every limb and intellect are absorbed in it alone.
Therefore every operation of outward understanding has dissolved.

ORIGINAL Hindi

[११२९]

(राग सोहनी - ताल दादरा)

हर वस्तुका आधार जो, हर वस्तु जिसकी मूर्ति है।
जिसके सिवाय न कहीं कुछ भी, जो सभीकी पूर्ति है॥
जो स्वयं सबमें सदा सम, जो सर्वथा निर्लेप है।
करता विविध लीला विषम, लगता न जिसको लेप है॥
जो नित्य निर्गुण-सगुण, बिन आकार नित साकार है।
जो सब विकारोंसे भरा, जो सर्वथा अविकार है॥
जो सर्वमय, जो सर्व, सर्वातीत, जो सविशेष है।
जो निर्विशेष सदा, बना शेषी स्वयं जो शेष है॥
है नित्य ही अनुस्यूत सबमें, सभीमें भरपूर है।
सबसे निराला, नित्य एकाकी, सभीसे दूर है॥
शुचि एक जिसका रूप शाश्वत सत्य-चित्-आनन्द है।
जो अचल, नित कूटस्थ, केवल ज्ञानमय स्वच्छन्द है॥
जिसमें सदा रहते विरोधी गुण परस्पर एक साथ।
है परम भगवत्ता सभीको संग रख करती सनाथ॥
जो दिव्य मधु-रसपूर्ण सागर, शान्त अति गम्भीर है।
जो नित्य बन लहरें उछलता, लाँघ जाता तीर है॥
अति अमित ये उत्ताल मृदुल तरंग जिसका रूप है।
जो सर्वसुलभ, सुचिन्त्य अति, जो नित अचिन्त्य-स्वरूप है॥
जो उछलता-कूदता आनन्दका आनन्द है।
जो ब्रह्म, शाश्वत धर्म, सुखका भी प्रतिष्ठान है॥
मुनि-परमहंसोंके मरे मनको तुरत देता जिला।
देता परम आनन्द निज गुण-रूपका मधुरस पिला॥
हरता सहज मन सिद्ध-मुनियोंके, रमणियोंके सदा।
जो प्रेम-बन्धनमें बँधा खुद, छूट नहिं पाता कदा॥

ENGLISH TRANSLATION

[1129]

(Raga Sohani - Tala Dadra)

He is the foundation of every object, and every object is His form.
Nothing exists anywhere apart from Him, and He fulfills all.
He Himself remains equally present within all and is wholly untouched.
He performs varied and unequal lilas, yet no taint adheres to Him.
He is eternally beyond qualities and possessed of qualities, without form yet forever embodied.
He appears filled with every change and yet is entirely changeless.
He pervades all, is all, transcends all and possesses distinctive attributes.
He is forever without distinctions, the possessor of all parts and Himself the remainder.
He is eternally threaded through all and fills everyone completely,
yet remains distinct from all, forever alone and distant from everyone.
His one pure and eternal form is being, consciousness and bliss.
He is unmoving, forever immutable, composed solely of knowledge and utterly free.
Opposing attributes forever dwell together within Him.
His supreme divinity shelters everyone by holding all together.
He is the divine ocean filled with honeyed rasa, peaceful and profoundly deep.
Yet He forever rises as waves and surges beyond His shore.
Those immeasurable, towering and tender waves are His own form.
He is accessible to all and readily contemplated, yet eternally inconceivable in nature.
Leaping and dancing, He is the bliss within bliss.
He is Brahman, eternal Dharma and the foundation of happiness itself.
He instantly revives the deadened minds of sages and paramahamsas,
giving supreme bliss by making them drink the honey-rasa of His qualities and form.
He naturally steals the minds of perfected sages and beautiful women alike.
Bound by the bonds of love, He Himself can never escape.

ORIGINAL Hindi

[११२९, क्रमशः]

नटवर वही नित नृत्यरत, सौन्दर्य-निधि घनश्याम है।
प्रति अंगपर जिसके निछावर नित करोड़ों 'काम' हैं॥
ये सुनी बातें हैं सभी, है वस्तुतः वह क्या बला?
देखा, वह कहते खो गया, फिर कौन बतलाता भला॥
कुछ जानता मैं हूँ नहीं, वह कहाँ, कैसा, कौन है।
पर मन उसीमें रत सदा, यह बुद्धि उसमें मौन है॥
मैं किसलिये, कैसे उसे भजता, नहीं कुछ जानता।
पर भूल पाता हूँ नहीं, मन ही नहीं है मानता॥
जो हो, जैसा हो, मुझे बस एक उससे काम है।
वही प्रियतम एक मेरा, वही प्राणाराम है॥
ज्ञात यह अज्ञातका, परिचय अपरिचितका विमल।
प्रेम यह अनजानका है गूढ़ अति उज्ज्वल धवल॥
वह हो प्रकट प्रियतम अभी, प्रत्यक्ष हो न भले कभी।
बेशर्त मेरी हो चुकी सत्ता समर्पित है सभी॥
सम्बन्ध सारे मिट गये, बस एक प्रियतम रह गया।
रस-सुधा-सुरसरिता बना 'मैं' रस-जलधिमें बह गया॥

[११३०]

(राग देश - तीन ताल)

रात-दिवस मनमें रहे, रहे सदा तन साथ।
कैसे देखूँ औरकीं, कैसे जोड़ूँ हाथ॥
नित नवीन लीला करै, कभी न दे अवकाश।
कैसे सोचूँ अन्य कुछ, कैसे रक्खूँ पास॥
रात-दिवस बातें करे, रचे नित नये खेल।
कैसे बोलूँ औरसे, कैसे रक्खूँ मेल॥
तन-मन-वाणीमें सदा बस्यौ रहे स्वच्छन्द।
धन-जन सब मेरौ वही, एकमात्र आनन्द॥

ENGLISH TRANSLATION

[1129, continued]

That same Natavara forever dances, Ghansyama, the treasury of beauty,
upon each of whose limbs millions of Cupids are forever offered.
All these are things I have heard, but what is He actually?
Whoever saw Him, they say, became lost; who then could explain Him?
I know nothing: where He is, what He is like or who He is.
Yet my mind remains forever absorbed in Him, while intellect falls silent before Him.
I do not know why or how I worship Him,
yet I cannot forget Him; the mind simply refuses.
Whatever He may be and however He may be, He alone concerns me.
He alone is my Beloved and the delight of my vital breath.
This is knowledge of the Unknown and a stainless acquaintance with the Unfamiliar.
This love for One I do not know is profound, exceedingly radiant and pure.
Whether the Beloved appears now or never becomes directly visible,
my entire being has already been surrendered without condition.
Every other relationship has dissolved; the one Beloved alone remains.
Becoming a heavenly river of rasa's nectar, the "I" has flowed into the ocean of rasa.

[1130]

(Raga Des - Tintal)

He remains in my mind day and night and forever accompanies the body.
How could I look toward another or fold my hands before anyone else?
He continually performs fresh lila and never gives me leisure.
How could I think of anything else or keep another near?
Day and night He converses and devises ever-new games.
How could I speak to another or maintain another association?
He dwells forever and freely in body, mind and speech.
He alone is my wealth, my people and my one joy.

ORIGINAL Hindi

[११३०, क्रमशः]

कहीं वक्त हो तो मिलूँ, बात करूँ किसी गैरसे।
रात-दिनकी गुफ्तगूमें मुझे फुरसत है नहीं॥

[११३१]

(राग भैरवी - ताल कहरवा)

मेरी 'मति-गति' के, मेरे 'मन-तन' के तुम ही हो उल्लास।
मेरे 'जीवन-धन' तुम ही, 'जीवन' के मेरे श्वासोच्छ्वास॥
मेरी सारी 'ममता' के हो एक तुम्हीं आस्पद भगवान।
मेरी 'सुखासक्ति' के तुम ही एकमात्र हो 'विषय' महान॥
मेरे परम 'काम्य' हो केवल, 'वस्तु' एक तुम ही अभिराम।
जनक-जननि-सुत, सखा-बन्धु, गुरु-स्वामी, बल-विद्या, सुख-धाम॥

[११३२]

(राग सोहनी - ताल दादरा)

बस गया उनके हृदयमें, हो गया जो उनका प्यारा।
सब अमंगल मिट गये उसके, हुआ वह सबसे न्यारा॥
दीखती जो तनिक उसमें दुःख-संकटकी-सी छाया,
है वह प्रियतमकी अनोखी प्रीतिकी शुचि मधुर माया॥
मलिन माया हरणकर वह नित्य निर्मल कर रही है।
दिव्य कर सब भाँति, सब चिन्मय मधुर रस भर रही है॥
बन रहा है प्राणधन श्रीश्यामका एकान्त-सेवी।
कर रहे हैं सभी अभिवादन समस्त छिपे देव-देवी॥
नहीं चिन्ताका तनिक भी कार्य-कारण-कल्पना है।
नहीं रोग-विषाद-भयकी तनिक-सी भी जल्पना है॥
स्वयंमें ही प्रेमधनकी प्रेमलीला चल रही है।
सभी तम-जड़ता सुद्युतिमय दिव्यतामें ढल रही है॥
नहीं चिन्ता, नहीं भय है, नहीं कहीं विषाद-कण है।
खेलते स्वच्छन्द निज गृहमें मधुर राधा-रमण हैं॥

ENGLISH TRANSLATION

[1130, continued]

If any time remained, I might meet and speak with a stranger,
but our conversation day and night leaves me no leisure.

[1131]

(Raga Bhairavi - Tala Kaharva)

You alone are the joy of my understanding and path, of my mind and body.
You alone are the treasure of my life and the inhalation and exhalation of my living.
Bhagavan, You alone are the resting place of all my possessive love.
You alone are the one sublime object of my attachment to happiness.
You alone are my supreme desire and my one delightful reality:
father, mother, son, friend and relative, teacher and master, strength, learning and abode of happiness.

[1132]

(Raga Sohani - Tala Dadra)

The one who has settled within His heart and become dear to Him
has had every inauspicious thing erased and become distinct from all.
Whatever slight shadow of sorrow or adversity appears within him
is the pure, sweet maya of the Beloved's extraordinary love.
Removing impure maya, it continually makes him stainless.
Divinizing everything in every way, it fills all with conscious, sweet rasa.
He becomes the exclusive servant of Sri Syama, treasure of his life.
All the hidden gods and goddesses offer him homage.
Not the slightest imagining of cause and effect for anxiety remains.
There is not the least talk of disease, despair or fear.
The love-lila of the treasure of love unfolds within Himself alone.
All darkness and insentience transform into radiant divinity.
There is no anxiety, no fear and not a particle of despair anywhere.
Sweet Radha-Ramana plays freely within His own home.

ORIGINAL Hindi

[११३२, क्रमशः]

देख पाता दिव्य नेत्रोंसे जो यह लीला परम है।
मुग्ध होता वह, समझकर छिपा इसका मधु-मर्म है॥

[११३३]

(दोहा)

नहीं भूलती है कभी मीठी-मीठी याद।
स्मृतिमें ही मिलता अतुल नित नव-नव आस्वाद॥
रहता है नित ही मुझे सरस गुणोंका ध्यान।
नित्य बसा रहता हृदय विधु-मुख रूप-निधान॥
रहता सदा प्रफुल्ल मन, पा सन्निधि सुख-खान।
कभी नहीं होता तनिक पल वियोग-व्यवधान॥
मिले सदा रहते, सदा करते रस-आलाप।
मिटे जगतके अघ सभी, मिटे सभी सन्ताप॥

[११३४]

(राग भैरवी - ताल कहरवा)

प्रियके अमिलन-जनित दुःख-चिन्तनमें रात-दिवस कटते।
प्रियकी मोहन मूर्ति, मधुर वे भाव नहीं मनसे हटते॥
जान रहा ही नहीं, देख मैं रहा सदा तव मनके चित्र।
अष्टयाम मैं बसा निरखता, उठते जो मधु भाव पवित्र॥
नित्य मिलनमें अमिलनकी यह पावन प्रेममयी अनुभूति,
प्रेम-राज्यकी परम मधुर आदर्श विलक्षण विमल विभूति॥
इससे होनेवाले दुःख-सुखका मैं ही अनुभव करता।
एक पलक भी कभी तुम्हारे बिना नहीं मुझको सरता॥
दूर रहे या पास देह यह, रहे नहीं या रहे कदापि।
होगा नहीं वियोग कभी भी, हो सकता भी नहीं तथापि॥
अचल, अटल सम्बन्ध तुम्हारा - प्रेम यह अनवद्य, अमोल।
एक बने दो सदा, बिक रहे स्वयं परस्परके सुख-मोल॥

ENGLISH TRANSLATION

[1132, continued]

The one who beholds this supreme lila with divine eyes
becomes enchanted on understanding its hidden honeyed secret.

[1133]

(Doha)

That sweet remembrance is never forgotten.
Within remembrance itself comes an incomparable and ever-new relish.
The Beloved's delightful virtues remain forever in my contemplation.
The moonlike face, treasury of beauty, is eternally established in my heart.
The mind remains ever joyful, finding the nearness of the mine of happiness.
Not even a moment's obstruction of separation ever arises.
We remain forever united and forever converse in rasa.
All the world's sins disappear, and every anguish is extinguished.

[1134]

(Raga Bhairavi - Tala Kaharva)

Day and night pass in contemplating the sorrow born from not meeting the Beloved.
The Beloved's enchanting form and those sweet feelings never leave the mind.
Without even realizing it, I forever behold the images within Your mind.
Throughout all eight watches I dwell there, observing the pure, honeyed feelings as they arise.
Within eternal union, this sacred, love-filled experience of nonunion
is the supremely sweet, ideal, extraordinary and stainless glory of love's kingdom.
I alone experience the sorrow and happiness it produces.
I cannot pass even a single instant without You.
Whether this body remains far or near, whether it remains or does not remain,
separation will never occur, and indeed cannot occur.
Your unwavering, immovable relationship is this flawless and priceless love.
The One eternally becomes two, each selling the self for the price of the other's happiness.

ORIGINAL Hindi

[११३४, क्रमशः]

रोते कभी, हृदयमें जलती विषम विरहकी अति ज्वाला।
कभी मिलनमें हँसते, बनते तुरत परस्पर गल-माला॥
बने परस्पर प्रेमास्पद-प्रेमी, हम करते नित नव खेल।
छिपते, कभी प्रकट होते, पर रहता नित स्वरूपगत मेल॥

[११३५]

(राग देश)

मेरे तुम प्रियतम परम, मेरे तुम सुख-रूप।
मेरे तुम सुन्दर परम, मेरे मधुर अनूप॥
मेरे तुम स्वामी-सखा, मेरे सर्वाधार।
मेरे तुम सर्वस्व नित, आत्मरूप अविकार॥

[११३६]

(राग जंगला - ताल कहरवा)

तन-मन-धन-जीवन सब, प्यारे, हुआ तुम्हारे अर्पण।
तुम ही देखो निज मुख इसमें, बना तुम्हारा दर्पण॥
मेरी चीज न रही कहीं कुछ, बनी तुम्हारी छाया।
वैसे ही हो, जहाँ तुम्हारी जैसी सुकलित काया॥
रहा न कुछ भी मनमें, तुम ही रहे स्व-चिन्तन प्रिय बन।
तुम ही बने विरह, अपना ही करते नित आक्रन्दन॥
तुम ही बन मधु मिलन, स्वयं करते अपना आलिंगन।
ढाँचा रहा देखनेको भर पृथक् परम आनन्दन॥

[११३७]

(लावनी तर्ज - ताल कहरवा)

मिलनेपर भी नहीं मिटेगी सदा मिले रहनेकी चाह।
मिलनेपर भी बनी रहेगी अमिलनकी शंका-परवाह॥
मिलना हो या न हो - जानता कौन इसे, कह सकता कौन?
पर सच्चा जो नित्य-मिलन है, इसे मिटा सकता है कौन?॥

ENGLISH TRANSLATION

[1134, continued]

Sometimes we weep as the terrible flame of separation burns fiercely in the heart.
Sometimes in union we laugh and at once become garlands around one another's necks.
Becoming each other's object and lover, we perform ever-new play.
We hide and sometimes appear, yet union in essential nature remains forever.

[1135]

(Raga Des)

You are my supreme Beloved and my very form of happiness.
You are my supreme beauty and my incomparable sweetness.
You are my master and friend, my foundation of all.
You are forever my everything, the immutable Self.

[1136]

(Raga Jangala - Tala Kaharva)

Beloved, body, mind, wealth and life have all been offered to You.
Look upon Your own face within them, for they have become Your mirror.
Nothing anywhere remains mine; all has become Your shadow,
taking beautiful form wherever Your own lovely body appears.
Nothing remains within the mind; You alone remain, becoming the beloved who contemplates Yourself.
You Yourself become separation and forever cry out for Yourself.
You Yourself become sweet union and embrace Yourself.
Only an outward frame remains separate to behold this supreme bliss.

[1137]

(Lavani melody - Tala Kaharva)

Even after meeting, the desire to remain forever united will not disappear.
Even after meeting, concern over possible nonunion will remain.
Who knows or can say whether outward meeting will occur?
But who can erase the true and eternal union?

ORIGINAL Hindi

[११३७, क्रमशः]

एक पलक भी नहीं छूटता, छूट नहीं सकता वह मेल।
नित्य-निरन्तर चलता, सदा रहेगा चलता मीठा खेल॥
तुम मैं, मैं तुम, सदा एक हैं, सदा रहेंगे पूर्ण अभिन्न।
होते सदा रहेंगे मधुमय मधुर मनोहर खेल विभिन्न॥

[११३८]

(राग परज - ताल कहरवा)

सभी वस्तुओंमें तुम देते नित्य दिव्य दर्शन अनुपम।
सभी वस्तुएँ दिखतीं तुममें, तुम सबके परमाश्रय सम॥
पर न वस्तु भी हैं वे तुमसे कभी पृथक्, मेरे प्रियतम।
तुम उनमें, वे तुममें, या हो वस्तुमात्र तुम ही, प्रियतम॥
नहीं किसी सौन्दर्यराशिमें सीमित हो तुम, सुन्दरतम।
तुम असीम हो, तुम अनन्त हो, तुम अशेष हो, रहित नियम॥
भरे अमित ब्रह्माण्ड तुम्हारे रोम-रोममें, अन्तरतम।
फिर भी तुम नन्दनन्दन हो, गोपीजनवल्लभ हो, सत्तम॥

(दोहा; राग पीलू - ताल कहरवा)

तुम ही सब, सब ही तुम्हीं हो, तुम मेरे नाथ।
मोरपिच्छधर मुरलीधर, पर रहते नित साथ॥

[११३९]

(राग जंगला - ताल कहरवा)

रहते सदा पास वे मोहन, कभी न होते न्यारे।
जब चाहो, तब मिलो हृदय भर, मिलनोत्सुक वे प्यारे॥
हर हालतमें, हर मुकाममें, आठों पहर निरन्तर।
जब चाहो तब मिलो, मिटे सब मनके मिथ्या अन्तर॥

ENGLISH TRANSLATION

[1137, continued]

That union does not break even for an instant and cannot be broken.
The sweet game proceeds eternally and ceaselessly, and will forever continue.
You are I and I am You; we are eternally one and will forever remain completely undivided.
Yet varied, honey-filled, sweet and enchanting games will always continue.

[1138]

(Raga Paraj - Tala Kaharva)

Within every object You forever grant an incomparable divine sight.
Every object appears within You, for You are equally the supreme refuge of all.
Yet no object is ever separate from You, my Beloved.
You are within them and they are within You, or perhaps You alone are every object.
Most beautiful Lord, You are not limited within any treasury of beauty.
You are boundless, infinite, all-encompassing and free from restriction.
Limitless universes fill every pore of Your innermost being.
Yet You remain Nanda's son and the beloved of the gopis, O supreme Reality.

(Doha; Raga Pilu - Tala Kaharva)

You alone are everything and everything is You, yet You are my Master,
the flute bearer crowned with a peacock feather who remains forever beside me.

[1139]

(Raga Jangala - Tala Kaharva)

Mohana remains forever near and never becomes separate.
Whenever you wish, meet Him to your heart's content; that Beloved longs to meet.
In every condition and place, continually through all eight watches,
meet Him whenever you wish and let every false distance in the mind dissolve.

ORIGINAL Hindi

[११४०]

(राग पीलू - ताल कहरवा)

मैं देखूँ नित श्यामको, मुझको नित घनश्याम।
उनमें मैं नित ही रहूँ, वे मुझमें सुखधाम॥
विलग-अलगकी कल्पना रही न किंचित् शेष।
नित्य मिलन सुखमय, नहीं लव वियोग-संश्लेष॥

[११४१]

(राग माड़ - ताल कहरवा)

जाग्रत्-स्वप्न-सुषुप्तिका मिटा विचार-विवेक।
रहें सभीमें मधु-मधुर छाये प्रियतम एक॥
खेलें मर्यादा-रहित, हो निर्भय, निःशंक।
प्रेम अलौकिक दें मुझे, लगा-लगा निज अंक॥
प्राप्त करें प्रतिपल नवल मन-इन्द्रिय-संस्पर्श।
दिव्य सुखार्णव-मग्न हो, भरे हृदय नव हर्ष॥
नहीं भेद, लज्जा, सकुच, भय, विषाद, मद, मान।
आलिंगन-एकत्वमें दोका रहा न ज्ञान॥
नित्य एक, नित बने दो, रचते लीला-रंग।
ललित, अलौकिक, पर, रुचिर, कर श्रुति-सीमा-भंग॥
आस्वादक-आस्वाद्यमें नहीं तत्त्वतः भेद।
दोष-कल्पना अतः कुछ नहिं उपजाती खेद॥
नित्य मधुरतम, नित सरस, नित नूतन आस्वाद।
सहज तृप्त-अवितृप्त नित पाते परमाह्लाद॥
सुखमयको सुखदायिनी यह शुचि रसकी रीति।
भुक्ति-मुक्तिसे विरत कर, देती पावन प्रीति॥

ENGLISH TRANSLATION

[1140]

(Raga Pilu - Tala Kaharva)

May I forever behold Syama and Ghansyama forever behold me.
May I dwell forever within Him, and may He, the abode of happiness, dwell within me.
Not the slightest imagination of separateness remains.
Eternal union is blissful, without even a trace of the conjunction called separation.

[1141]

(Raga Mand - Tala Kaharva)

Erase all thought and discrimination concerning waking, dream and deep sleep.
May the one Beloved, honeyed and sweet, pervade them all.
May we play beyond convention, fearless and free from doubt.
Embracing me again and again, may He give supernatural love.
May mind and senses receive a fresh touch at every moment.
Immersed in the divine ocean of happiness, may the heart fill with fresh joy.
There is no difference, modesty, hesitation, fear, despair, pride or honor.
Within the oneness of embrace, no awareness of two remains.
Eternally one, forever becoming two, They create the colors of lila,
graceful, supernatural, transcendent and beautiful, breaking the limits of scripture.
In reality there is no difference between the relisher and the relished.
Therefore imagined fault produces no sorrow.
The relish is eternally sweetest, forever full of rasa and ever new.
Naturally fulfilled yet unfulfilled, They continually receive supreme delight.
This is the pure way of rasa that gives joy to the Blissful One.
Turning one away from enjoyment and liberation, it grants sacred love.

ORIGINAL Hindi

[११४२]

(लावनी तर्ज - ताल कहरवा)

अति आश्चर्य, बदल दी तुमने मेरी दृग-पुतली, प्राणेश!
दीख रहे अब मुझको तुम सर्वत्र सभीमें, हे हृदयेश!
मानवकी क्या बात, सुरासुर, पशु-पक्षी सब, कीट-पतंग।
जल-थल-अनल-अनिल-नभ सब ही एक तुम्हारे ही श्रीअंग॥
वृक्ष-लता-गिरि-कूट, नद-नदी, दिशा-सूर्य-शशधर-नक्षत्र,
मुझे दीखते तुम, प्रियतम, जीवनके जीवन, नित सर्वत्र॥
सबका स्पर्शित पवन, सभीका पद-रज अमल परम पावन।
सदा समादरणीय, सदा शुचि सेवनीय, मम मनभावन॥

[११४३]

(राग परज - ताल कहरवा)

मनकी बात जानता मन है, सदा अप्रकट रहते भाव।
मनमें मनका खुला रूप नित, नहीं कहीं कुछ भेद-दुराव॥
मन नित रहता पास उसीके, जिसका है अनन्य अधिकार।
सोचे, कौन बताये कैसे, क्या होता उसमें व्यापार॥
अपनी वस्तु सँभाले रखता वह, जिसकी वह है अनिवार।
कहना-सुनना और सोचना सभी सदा ही है बेकार॥
करता और कराता सब कुछ वही निजेच्छाके अनुसार।
व्यर्थ दूसरे हैं सब ही मेरे अपने आचार-विचार॥

[११४४]

(राग भीमपलासी - ताल कहरवा)

तुम छाये आ उरमें जबसे, कर उसपर निज पूर्णाधिकार।
तबसे सब भय-भ्रम भाग गये, मर गये मान-मद-अहंकार॥
मिट गये भोग-सुख-काम, सूख सब गये विषय-आराम वाम।
हो गये ध्वंस सब दुरित दोष, जल गयीं एषणा दुःखधाम॥

ENGLISH TRANSLATION

[1142]

(Lavani melody - Tala Kaharva)

Lord of my life, what a wonder: You have transformed the pupils of my eyes.
Lord of my heart, now You appear to me everywhere within everyone.
Not only human beings, but gods and demons, animals and birds, insects and moths,
water, earth, fire, wind and sky are all limbs of Your one sacred body.
Trees and vines, mountain peaks, streams and rivers, directions, sun, moon and stars:
Beloved, life of my life, You forever appear to me everywhere.
The wind touched by all and the dust of everyone's feet are stainless and supremely sacred,
always worthy of honor and pure service, forever enchanting my mind.

[1143]

(Raga Paraj - Tala Kaharva)

The mind knows what is within the mind, though feelings forever remain unmanifest.
Within mind, mind's form lies eternally open, with no division or concealment.
The mind forever remains near the One who possesses exclusive authority over it.
Who could think, explain how, or tell what transaction occurs there?
The One to whom an object necessarily belongs preserves His own possession.
Speaking, hearing and thinking about it are forever useless.
He does and causes everything according to His own will.
All my other actions and thoughts are futile.

[1144]

(Raga Bhimpalasi - Tala Kaharva)

Since You came and pervaded my heart, assuming full authority over it,
every fear and delusion has fled, and honor, pride and ego have died.
Desire for sensual happiness has disappeared, and every contrary comfort of the senses has
dried away.
Every sin and fault has been destroyed, and the painful cravings have burned to ash.

ORIGINAL Hindi

[११४४, क्रमशः]

फैला प्रकाश अतिशय उज्ज्वल, प्रकटे सब सद्गुण दिव्य साज।
लीला नित होने लगी ललित, लावण्य-सार प्रकटा समाज॥
हो गया दिव्य जीवन, मधुमय बह चली अमित रस-सुधा-धार।
प्लावित कर सारे देश-काल, हो गया मग्न सब आर-पार॥
छा गया नित्य बढ़ता सुन्दर चिन्मय सुषमामय लता-पुंज।
बन गया श्याम-श्यामाका यह अन्तः उदार निर्जन निकुंज॥

[११४५]

(राग तोड़ी - ताल कहरवा)

तेरा मधुर प्रेम, शुचितम सौन्दर्य और चिन्मय आनन्द
छाया मेरी सारी सत्तामें, है भरा पूर्ण स्वच्छन्द॥
त्रिविध रूपकी सरिता होकर एक, बढ़ी अति, ओर न छोर।
बही वेगसे, प्लावित हो मैं विवश बढ़ चला तेरी ओर॥
ओत-प्रोत हुआ, न रहा अस्तित्व स्वतन्त्र कहीं मेरा।
तेरी ही चेतना, शक्ति, द्युति, भाव-अभाव सभी तेरा॥
है अनन्त आनन्द, प्रेम सीमा-विरहित, सौन्दर्य अपार।
पूर्ण ज्ञानयुत, परम शान्ति-माधुर्य-पूर्ण सारा आधार॥
पूर्ण प्रकाशित ज्योति बना यह मूर्तिमान तेरा शुचि धाम।
तुझमें ही तेरी लीलाका बना विलक्षण रूप ललाम॥

[११४६]

(राग शिवरंजनी - ताल कहरवा)

तुमने जो कहलाया मुझसे, वही कहा मैंने अविकल।
तुमने जो करवाया मुझसे, वही किया मैंने निष्छल॥
तुमने जो सिखलाया मुझको, सीखा मैंने वही सकल।
तुमने जो दिखलाया मुझको, देखा मैंने वही अखिल॥
यह जो कुछ भी कहा, किया, सीखा, देखा मैंने, प्रियतम,
सो सब तुमने ही अपनेमें अपनी की लीला उत्तम॥

ENGLISH TRANSLATION

[1144, continued]

Exceedingly brilliant light has spread and every divine virtue has appeared in sacred array.
Lovely lila has begun to unfold eternally, and the assembly embodying beauty's essence has manifested.
Life has become divine, and an immeasurable honeyed stream of rasa's nectar flows.
Flooding every place and time, it has immersed everything from shore to shore.
An ever-growing, beautiful and conscious cluster of splendid vines has spread.
This inner being has become Syama and Syama's generous, solitary grove.

[1145]

(Raga Todi - Tala Kaharva)

Your sweet love, purest beauty and conscious bliss
have spread throughout my entire being and filled it completely and freely.
Becoming one river with a threefold form, it has grown without shore or end.
It rushed onward, flooding me, and I helplessly moved toward You.
Completely permeated, I retain no independent existence anywhere.
There is only Your consciousness, power and radiance; presence and absence alike are Yours.
There is infinite bliss, love without limit and boundless beauty,
all founded in complete knowledge, supreme peace and perfect sweetness.
This has become fully manifested light, Your sacred abode embodied.
Within You it has become a wondrous and splendid form of Your own lila.

[1146]

(Raga Shivaranjani - Tala Kaharva)

Whatever You caused me to say, I said without alteration.
Whatever You caused me to do, I did without deceit.
Whatever You taught me, that alone I learned completely.
Whatever You showed me, that alone I beheld in full.
Beloved, everything I said, did, learned and saw
was only Your sublime lila, performed by You within Yourself.

ORIGINAL Hindi

[११४६, क्रमशः]

मन-मति कैसे होते मुझमें, जब मैं ही हूँ नहीं स्वयं?
बना तुम्हारा ही सुख-सदन, तुम्हीं इसमें रहते हरदम॥

[११४७]

(राग देश - ताल दादरा)

नाथ, तू सर्वस्व मेरा।
भरा अन्तरमें सदा है एक बस आनन्द तेरा॥
हो गया सब कुछ समर्पण बिना ही आयासके अब।
रह गया कुछ भी न, छूटा त्यागका अभिमान भी सब॥
पूर्ण निर्भरता हुई है, मिला संरक्षण अनोखा।
हृदयका सूखा हलाहल, सुधा-सरोवर भरा चोखा॥
हट गया अवरोध सारा, मिट गयी बाधा सकल है।
हो गया निज घर हृदय तव, आ बसा तू सदल-बल है॥

[११४८]

(राग इमन - ताल दादरा)

कौन तुम जो साथ रहते?
नित्य पलभर भी न हटते, देखते सब, कुछ न कहते॥
मैं मुखर करता अवज्ञा, घोर अवहेला सदा ही।
मूढ़तापर मुसकरा देते, सभी चुपचाप सहते॥
कभी जो गिरने लगा मैं अन्ध अपनी मूर्खतासे,
तुरत दे करका सहारा तुम बचा लेते, सहमते॥
नहीं आते सामने, पर सदा सब सँभाल रखते।
हो अनोखे सत्य-स्नेही, जो कभी बदला न चाहते॥

[११४९]

(राग भैरव - ताल कहरवा)

दिया अचल सुख मुझे अनूठा, दिया अनोखा आत्मप्रसाद।
खोला शक्ति-स्रोत जीवनमें, चखा दिया निज रसका स्वाद॥
अब कोई न परिस्थिति मुझको कदापि विचलित कर सकती।
हर्ष और उद्वेगरहित शुचि शान्ति कदापि न टल सकती॥

ENGLISH TRANSLATION

[1146, continued]

How could mind or understanding belong to me when I myself no longer exist?
This being has become only the abode of Your happiness, and You alone dwell here forever.

[1147]

(Raga Des - Tala Dadra)

Master, You are my everything.
Your one bliss forever fills my inner being.
Everything has now become surrendered without any effort.
Nothing remains, and even all pride in renunciation has departed.
Complete dependence has arisen and extraordinary protection has been found.
The heart's deadly poison has dried up, and a pure lake of nectar fills it.
Every obstruction has withdrawn and every impediment vanished.
The heart has become Your own home; You have settled there with all Your companions and powers.

[1148]

(Raga Iman - Tala Dadra)

Who are You who remain beside me?
You never withdraw for even a moment, see everything and say nothing.
Outspoken, I forever disobey and neglect You terribly.
You only smile at my foolishness and silently endure everything.
Whenever blindness and folly make me begin to fall,
You at once give the support of Your hand and anxiously save me.
You do not come before me, yet always keep everything protected.
You are a wondrous and true lover who never seeks repayment.

[1149]

(Raga Bhairava - Tala Kaharva)

You gave me extraordinary, unwavering joy and the unique grace of the Self.
You opened the source of power in life and gave me the taste of Your own rasa.
Now no circumstance can ever disturb me.
Pure peace, free from elation and agitation, can never be displaced.

ORIGINAL Hindi

[११४९, क्रमशः]

काम-लोभ-मद-क्रोध आदि हैं कभी न आ पाते मनमें।
सदा तुम्हारा तेज, तुम्हारा सत्त्व भरा रहता तनमें॥
बल अमोघसे डरकर भागे पापी पाप-ताप सारे।
मिटा दुःख-सन्ताप, हुआ कृतकृत्य तुम्हें पाकर, प्यारे॥
अतुल तुम्हारे शक्ति-शान्ति-सुख फैलें सबमें शुभ्र महान।
सुखी-शान्त हों जगके प्राणी, दुर्लभ यह पाकर वरदान॥

[११५०]

(राग काफी - ताल कहरवा)

नहीं कामका रहा, छोड़ दो इसकी आशा।
रक्खोगे तो तुम्हें मिलेगी नित्य निराशा॥
भस्म हो गयी बुद्धि जागतिक, जल-भुनकर सब।
रही न कोई इसमें भोग-विचार-भूमि अब॥
क्या करना, क्या नहीं - सोच सकता न तनिक यह।
सदा सहज ही उदासीन रहता, सब कुछ सह॥
होता जो होना है, उसके ही करनेसे।
नहीं इसे कोई मतलब जीने-मरनेसे॥
नहीं रहा अब किसी द्वन्द्वसे भी परिचय है।
हुआ करे कुछ भी, यह तो अब नित निर्भय है॥
लिखता-लिखवाता वही, करता-करवाता वही।
पता नहीं क्या गलत है, पता नहीं क्या है सही॥

[११५१]

(राग सोहनी - ताल दादरा)

हुआ जबसे मैं तुम्हारा, भूलकर सम्बन्ध सारे,
तभीसे आने लगे क्रमशः सभी सद्गुण तुम्हारे॥
वस्तु जो विपरीत थी या थी विरोधी भाव-धारा,
मिटी अपने-आप सारी, रह गया कोई न चारा॥

ENGLISH TRANSLATION

[1149, continued]

Lust, greed, pride, anger and their companions can never enter the mind.
Your radiance and Your essential purity forever fill the body.
Frightened by Your unfailing strength, every sinful fault and torment fled.
Beloved, sorrow and anguish disappeared, and finding You I became fulfilled.
May Your incomparable power, peace and happiness spread brilliantly within all.
Receiving this rare blessing, may the world's creatures become happy and peaceful.

[1150]

(Raga Kafi - Tala Kaharva)

This intellect is no longer useful; abandon hope in it.
If you keep such hope, you will meet continual disappointment.
The worldly intellect has burned and roasted until it became ash.
No ground for thoughts of enjoyment remains within it now.
It cannot think even slightly about what should or should not be done.
It naturally remains indifferent, enduring everything.
What must happen occurs only through His action.
It has no concern with living or dying.
It is no longer acquainted with any duality.
Whatever may happen, it now remains forever fearless.
He alone writes and causes writing, acts and causes action.
It knows neither what is wrong nor what is right.

[1151]

(Raga Sohani - Tala Dadra)

Since I became Yours and forgot every other relationship,
all Your noble qualities have gradually begun to enter me.
Whatever was contrary or flowed in opposition
has disappeared by itself, with no alternative remaining.

ORIGINAL Hindi

[११५१, क्रमशः]

सूर्यके शुभ उदयसे ज्यों नष्ट होता सब अँधेरा,
मिटा त्यों सञ्चित युगोंसे था तिमिर उरमें घनेरा॥
हुआ ज्यों खाली हृदय, त्यों ही जला कूड़ा-कबाड़ा।
आ विराजे तुम सदल-बल, जम गया पूरा अखाड़ा॥
अब तुम्हारे इस भवनमें अन्य कोई आ न पाता।
छा रहे सर्वत्र तुम, कोई यहाँ कैसे समाता?
चल रही लीला तुम्हारी, बना लीला-धाम जीवन।
दे रहा आनन्द सबको, बना सबका सहज निज जन॥

[११५२]

(लावनी तर्ज - ताल कहरवा)

जीवनमें मेरे शक्ति तुम्हारी आई।
जीवनमें मेरे शान्ति तुम्हारी छाई॥
मिल गया मुझे जीवनमें तेज तुम्हारा।
मेरे मस्तकपर हस्त-सरोज तुम्हारा॥
है दिव्य प्रेमको मैंने तुमसे पाया।
है हृदय तुम्हारा रूप अनूप समाया॥
तुम बसे हृदय निज गृहमें प्राण-पियारे।
आनन्द-सूर्यमें मिटे द्वन्द्व-तम सारे॥

[११५३]

(राग परज - ताल कहरवा)

मनमें, तनमें, बुद्धि-प्राणमें सदा तुम्हारा संग
रहता बना निरन्तर, नव-नव नित्य दिखाता रंग॥
होता नहीं वियोग पलकभर, रहता नित संयोग।
देता विविध विलक्षण, विस्मयकारक सुख-संयोग॥
होती नहीं तृप्ति पर मनमें, पल-पल बढ़ता चाव।
होते उदय रुचिर, शुचि, सुन्दर, मधुर, मनोहर भाव॥

ENGLISH TRANSLATION

[1151, continued]

As all darkness is destroyed by the sun's auspicious rising,
so the dense darkness accumulated in the heart through ages disappeared.
As soon as the heart became empty, all its rubbish and refuse burned away.
You arrived and reigned with all Your companions and powers; the full arena was established.
Now no one else can enter this dwelling of Yours.
You pervade everything; how could anyone else fit here?
Your lila proceeds and life has become its abode.
Becoming everyone's natural relative, it gives joy to all.

[1152]

(Lavani melody - Tala Kaharva)

Your power has entered my life.
Your peace has spread throughout my life.
I have received Your radiance within my life.
Your lotus hand rests upon my head.
From You I have received divine love.
Your incomparable form has entered my heart.
Beloved of my life, You dwell within the heart as Your own home.
In the sun of bliss every darkness of duality has disappeared.

[1153]

(Raga Paraj - Tala Kaharva)

Within mind and body, intellect and vital breath, Your companionship remains forever,
continually revealing ever-new colors each day.
Separation does not occur for even an instant; union remains eternal.
It gives manifold, extraordinary and astonishing conjunctions of happiness.
Yet the mind is never satisfied, and eagerness increases every moment.
Lovely, pure, beautiful, sweet and enchanting feelings continually arise.

ORIGINAL Hindi

[११५३, क्रमशः]

हृदय-कली खिल उठती, होता मधुमय सुमन-विकास।
मँडराते मधु-लोभी दृग-मधुकर पा मधुर सुवास॥

[११५४]

(राग पीलू - ताल कहरवा)

'मेरा' कुछ भी है नहीं, कोई प्राणि-पदार्थ।
'मैं' भी जब कुछ नहीं, तब कैसा मेरा स्वार्थ॥
एक तुम्हीं हो सभीमें, सभी जगह, सब काल।
लीलामय कर रहे नित लीला विविध रसाल॥
जन्म-मरण, सुख-दुःख - सब मधुर-भयानक रूप।
खेल-खिलौने - सब तुम्हीं, खेलनहार अनूप॥

[११५५]

(राग भैरव - ताल कहरवा)

मेरी जीवन-सरिता-धारा बहती तुम समुद्रकी ओर।
नित्य-निरन्तर सदा सजग, पर अपनी धुनमें बनी विभोर॥
रखती तनिक न जगत्-जहरको, रहती सदा सुधा-भरपूर।
बढ़ती नित्य तुम्हारे सम्मुख, करती सब विघ्नोंको चूर॥
इसीलिये इसके दोनों ही तट बन रहे परम मनहर।
लहराती सुख-शान्ति-सुधाकी उनपर सदा सुरम्य लहर॥
पाते सभी जीव नित इस जीवनसे शुचि मधुमय आनन्द।
सुखी देख उनको सेवासे बढ़ता मेरा परमानन्द॥
यों सुख देते-पाते मैं जा पहुँचूँगा प्रियतमके पास।
हो निमग्न चरणाम्बुधिमें मैं मिल जाऊँगा बिना प्रयास॥

[११५६]

(राग वागेश्री - ताल कहरवा)

मधुर हुआ जीवन सारा माधुर्य प्राप्त करके तेरा।
पा तेरा सौन्दर्य, हुआ सुन्दर बाह्याभ्यन्तर मेरा॥
तेरी निर्मल अतुल शान्तिने यहाँ जमाया आ डेरा।
तेरी उज्ज्वलतम आभाने सभी ओर मुझको घेरा॥

ENGLISH TRANSLATION

[1153, continued]

The bud of the heart blossoms and a honey-filled flower unfolds.
Bees of the eyes, greedy for honey, hover on finding its sweet fragrance.

[1154]

(Raga Pilu - Tala Kaharva)

No being or object is in any way "mine."
When even the "I" is nothing, how can there be selfish interest?
You alone are within everyone, everywhere and at every time.
Filled with lila, You forever perform manifold, rasa-filled play.
Birth and death, happiness and sorrow are all Your sweet and terrifying forms.
You alone are every game and toy, and the incomparable Player.

[1155]

(Raga Bhairava - Tala Kaharva)

The current of my life's river flows toward Your ocean.
Forever alert and ceaseless, it remains absorbed in its own melody.
It retains not the slightest poison of the world and remains filled with nectar.
It advances continually toward You, pulverizing every obstacle.
Therefore both its banks are becoming supremely enchanting,
with lovely waves of the nectar of happiness and peace forever playing upon them.
Every being continually receives pure, honeyed joy from this life.
Seeing them happy through service increases my supreme bliss.
Thus giving and receiving happiness, I shall reach the Beloved.
Immersed in the ocean of His feet, I shall merge without effort.

[1156]

(Raga Vagesri - Tala Kaharva)

All life became sweet after receiving Your sweetness.
Receiving Your beauty, my outer and inner being became beautiful.
Your stainless and incomparable peace has established its dwelling here.
Your most radiant splendor has surrounded me on every side.

ORIGINAL Hindi

[११५६, क्रमशः]

तेरे विमल ज्ञानने कर दी दूर हृदयकी सब भ्रम-श्रान्ति।
मिली अनिर्वचनीय, सकल श्रमहारिणी, सुखकारिणी विश्रान्ति॥
हुआ हृदय सारेपर तेरा एकमात्र मंगल अधिकार।
धन्य हुआ, बन वह सब जग-मंगलका मंगलमय आधार॥

[११५७]

(राग भैरव - ताल कहरवा)

तुम ही सब दुःखहर, सब सुखकर, मेरे तुम ही जीवन-प्राण।
तुम ही एकमात्र आशा, ध्रुवतारा, तुम्हीं परम कल्याण॥
पाकर तुमसे अमित शक्ति-सुख, मैं भी बना शक्ति-सुख-धाम।
निर्बलता, भय, पाप-तापका हुआ सर्वथा काम तमाम॥
निर्भय मैं, निश्चिन्त हो गया, उदित तुम्हारा मुझमें ज्ञान।
देख रहा मैं अखिल विश्वमें एक तुम्हींको, हे भगवान॥
त्रिभुवन-मंगलकर, मंगलमय त्याग-प्रेमके अमितागार,
त्याग-प्रेमका बना आज मैं भी हूँ शुभ विग्रह साकार॥

[११५८]

(राग रामकली - ताल कहरवा)

इस चर-अचर जगतके सब जीवोंमें किससे छोटा कौन?
सबमें सदा छिपा रहता तू, सभी मुखर, तू रहता मौन॥
सबमें छायी सत्ता तेरी, तुझसे ही सबका जीवन।
सबमें भरी महत्ता तेरी, तेरा ही प्रकाश तन-मन॥
हाथ-पैर-सिर-उदर-कमर ज्यों एक देहके सब अवयव,
त्यों ही तेरे अंग सभी हैं जीव, देव-दानव-मानव॥
हैं विभिन्न अति सबके शील-स्वभाव-कर्म-गुण-रुचि-आकार।
तेरी ही अभिव्यक्ति सभी हैं, तेरी दिव्य मूर्ति साकार॥
सभी प्रणम्य, सुसेव्य सभी हैं, सभी सदा मेरे स्वामी।
मैं सबका अनन्य लघु अनुचर, अति नगण्य पद-अनुगामी॥

ENGLISH TRANSLATION

[1156, continued]

Your stainless knowledge has removed every delusion and weariness from the heart.
I have found indescribable, happiness-giving rest that removes all fatigue.
Your one auspicious authority has extended over the entire heart.
Becoming the auspicious foundation of the whole world's welfare, it has been blessed.

[1157]

(Raga Bhairava - Tala Kaharva)

You alone remove every sorrow and give every happiness; You alone are my life and vital breath.
You alone are my one hope, guiding pole star and supreme welfare.
Receiving limitless power and happiness from You, I too have become an abode of power and joy.
Weakness, fear, sin and suffering have ended completely.
I have become fearless and free from anxiety as knowledge of You arose within me.
Bhagavan, I behold You alone throughout the entire universe.
You bless the three worlds and are the limitless treasury of auspicious renunciation and love.
Today I too have become an embodied, auspicious form of renunciation and love.

[1158]

(Raga Ramakali - Tala Kaharva)

Among all beings of this moving and unmoving world, who is smaller than whom?
You remain forever hidden within all; everyone speaks, while You remain silent.
Your being pervades all, and everyone lives through You.
Your greatness fills all; Your light alone illumines body and mind.
As hands, feet, head, belly and waist are limbs of one body,
so every creature, god, demon and human being is Your limb.
Their character, nature, action, qualities, tastes and forms differ greatly,
yet all are manifestations of You, embodiments of Your divine form.
All are worthy of reverence and service; all are forever my masters.
I am the tiny, exclusive servant of all, an insignificant follower at their feet.

ORIGINAL Hindi

[११५९]

(राग वागेश्री - ताल कहरवा)

अवनि, अनिल, जल, अनल, सकल आकाश भरे तुम पूर्णानन्द।
जिधर दृष्टि जाती, दिखते सर्वत्र हँस रहे तुम स्वच्छन्द॥
वृक्षोंके पत्ते-पत्तेसे बहा रहे तुम आनन्द-स्रोत।
रूप-सुगन्ध बने रहते तुम पुष्प-पुष्पमें ओत-प्रोत॥
तुम ही मधुर नृत्य करते हो, बने विचित्र-पक्षधर मोर।
शशि बन ज्योति-सुधा बरसाते नित तुम ही आनन्द-विभोर॥
नित्य सत्य आनन्दपूर्ण, नित निर्मल तमहर दिव्य प्रकाश,
तुम सर्वत्र कर रहे लीला, नित्य चल रहा आत्म-विलास॥

[११६०]

(राग परज - तीन ताल)

तुच्छ नगण्य सलिल-सीकर मैं, तुम रस-सुधा-समुद्र अगाध।
पर चाहते डूबना मुझमें, पता नहीं यह कैसी साध?
क्षुद्र जन्तु मैं परम संकुचित, तुम अनन्त हो विश्वाधार।
चाह रहे छिपना पर मुझमें, पता नहीं क्या किया विचार?
मैं अति दीन-दरिद्र, दिव्य तुम मूर्तिमान ऐश्वर्य अपार।
पता नहीं तुम बार-बार क्या लेने आते मेरे द्वार?
मैं अति पामर, पापी, तुम शुचि, पुण्यश्लोक, सच्चिदानन्द।
गले लगाकर मुझसे मिलते, तुम क्या पाते हो आनन्द?
सभी तुम्हारी बात अनोखी, सभी अनोखी चोखी चाल।
स्वयं अनोखे हो, प्रियतम, तुम, दिया अनोखा मुझको ढाल॥

[११६१]

(राग बहार - तीन ताल)

देख एक तू ही तू, तू ही तू। सर्वव्यापक जग, तू ही तू॥
सत्, चित्, घन आनन्द, नित, अज, अव्यक्त, अपार,
अलख, अनादि, अनन्त, अगोचर, पूर्ण विश्व-आधार॥

ENGLISH TRANSLATION

[1159]

(Raga Vagesri - Tala Kaharva)

You fill earth, wind, water, fire and the entire sky as perfect bliss.
Wherever sight turns, You appear everywhere, laughing freely.
From every leaf of every tree You make streams of bliss flow.
As form and fragrance, You remain fully permeating every flower.
Becoming the peacock with wondrous plumage, You alone perform the sweet dance.
Becoming the moon, You continually rain nectar-light, overwhelmed with bliss.
Eternally true and filled with bliss, forever pure divine light dispelling darkness,
You perform lila everywhere, and the Self's play proceeds eternally.

[1160]

(Raga Paraj - Tintal)

I am a trivial, insignificant droplet of water; You are the unfathomable ocean of rasa's nectar.
Yet You wish to drown within me; I do not understand this aspiration.
I am a tiny, constricted creature, while You are infinite, the universe's foundation.
Yet You wish to hide within me; I do not know what You considered.
I am extremely humble and poor; You are divine, limitless majesty embodied.
I do not know what You repeatedly come to take at my door.
I am exceedingly fallen and sinful; You are pure, gloriously sacred, being-consciousness-bliss.
Embracing and meeting me, what happiness do You find?
Everything about You is extraordinary, and all Your excellent ways are wondrous.
Beloved, You Yourself are extraordinary and have cast me in an extraordinary mold.

[1161]

(Raga Bahar - Tintal)

Behold, there is only You, only You. Pervading the world, there is only You.
Being and consciousness, concentrated bliss, eternal, unborn, unmanifest and boundless,
unseen, beginningless, infinite, beyond the senses, complete foundation of the universe.

ORIGINAL Hindi

[११६१, क्रमशः]

एकरस, अव्यय, तू ही तू।। सर्वव्यापक०।।
सत्यरूपसे जगत् सब तेरा ही विस्तार।
जग माया-कल्पित है सारा, तव संकल्पाधार।
रचयिता-रचना तू ही तू।। सर्वव्यापक०।।
तुझ बिन दूजी वस्तु नहिं किंचित् भी संसार।
सूत सुत-मणियोंमें गूँथा, जल-तरंगवत् सार।
भरा एक तू ही, तू ही तू।। सर्वव्यापक०।।
माता-पिता-धाता तू ही, वेदवेद्य ओंकार।
पावन परम, पितामह तू ही, सुहृद, शरणदातार।
सृजत, पालत, संहारत तू।। सर्वव्यापक०।।
क्षर-अक्षर, कूटस्थ तू, प्रकृति-पुरुष तव रूप।
मायातीत, वेदवर्णित पुरुषोत्तम, अतुल, अरूप।
रूपमय, सकल रूप ही तू।। सर्वव्यापक०।।
मोह-स्वप्नको भंग कर, निज रूपहि पहिचान।
नित्य, सत्य, आनन्द, बोध-घन निजमें निजको जान।
सदा आनन्दरूप एक तू।। सर्वव्यापक०।।

[११६२]

(राग पहाड़ी - ताल कहरवा)

इस अखिल विश्वमें भरा एक तू ही तू।
तुझमें-मुझमें 'तू', मैं 'तू', तू 'तू' ही तू।।
नभमें तू, जल-थल-वायु-अनलमें भी तू।
मेघ-ध्वनि, दामिनी, वृष्टि प्रबलमें भी तू।।
सागर अथाह, सरिता-प्रवाहमें भी तू।
शशि-शीतलता, दिनकर-प्रभामें भी तू।।
वन सघन, पुष्प-उद्यान मनोहरमें तू।
प्रस्फुटित कुसुम-रस-लीन भ्रमरमें भी तू।।

ENGLISH TRANSLATION

[1161, continued]

One in essence and imperishable, there is only You. Pervading all, only You.
As reality, the entire world is Your expansion.
The whole world is imagined by maya and rests upon Your intention.
Creator and creation alike are only You. Pervading all, only You.
Apart from You not even the slightest second thing exists in the world.
Like a thread woven through its own beads, like water within its waves,
You alone fill everything, only You. Pervading all, only You.
You are mother, father and sustainer, the Om known through the Vedas,
the supremely purifying Grandfather, friend and giver of refuge.
You create, preserve and dissolve. Pervading all, only You.
You are the perishable, imperishable and immutable; nature and spirit are Your forms.
Beyond maya, the incomparable, formless Purusottama praised by the Vedas,
You are filled with form and are every form. Pervading all, only You.
Break the dream of delusion and recognize Your own nature.
Know Yourself within Yourself as eternal, real, blissful and concentrated awareness.
You alone are forever the form of bliss. Pervading all, only You.

[1162]

(Raga Pahari - Tala Kaharva)

Only You fill this entire universe.
Within You and me is "You"; I am "You," and You are only You.
You are in the sky and in water, earth, wind and fire.
You are in thunder, lightning and torrential rain.
You are in the unfathomable ocean and the river's current.
You are in the moon's coolness and the sun's radiance.
You are in the dense forest and enchanting flower garden.
You are in the bee absorbed in the rasa of a blossoming flower.

ORIGINAL Hindi

[११६२, क्रमशः]

है सत्य-असत्, विष-अमृत, विनय-मदमें तू।
शुभ क्षमा-तेज, अति विपद्-सुसम्पदमें तू।।
मृदु हास्य सरल, अति तीव्र रुदन-रवमें तू।
चिर-शान्ति, क्रान्ति, अति भीषण विप्लवमें तू।।
है प्रकृति-पुरुष, पुरुषोत्तम-मायामें तू।
अति असह धूप, सुखदायक छायामें तू।।
नारी-अन्तर, शिशु सुखद वदनमें भी तू।
कामारि, कुसुम-शरपाणि मदनमें भी तू।।
घन अन्धकार, उज्ज्वल प्रकाशमें भी तू।
जड़ मूढ़ प्रकृति, अतिमति-विकासमें भी तू।।
है साध्वी घरनी, कुलटा-गणिकामें भी तू।
है गुँथा सूत, माला, मणिकामें भी तू।।
तू पाप-पुण्यमें, नरक-स्वर्गमें भी तू।
पशु-पक्षी, सुरासुर, मनुज-वर्गमें भी तू।।
है मिट्टी-लोह, पाषाण-स्वर्णमें भी तू।
चतुराश्रममें तू, चतुर्वर्णमें भी तू।।
है धनी-रंक, ज्ञानी-अज्ञानीमें तू।
है निरभिमानमें, अति अभिमानीमें तू।।
है बाल-वृद्ध, नर-नारी, नपुंसकमें तू।
अति करुण-हृदयमें, निर्दय हिंसकमें तू।।
है शत्रु-मित्रमें, बाहरमें, घरमें तू।
है ऊपर, नीचे, मध्य, चराचरमें तू।।
'हाँ' में, 'ना' में तू, 'तू' में, 'मैं' में 'तू' तू।
हूँ तू, तू तू, तू तू तू, बस तू ही तू।।

ENGLISH TRANSLATION

[1162, continued]

You are in truth and falsehood, poison and nectar, humility and pride.
You are in auspicious forgiveness and radiance, in terrible adversity and fine prosperity.
You are in gentle, simple laughter and the sound of intense weeping.
You are in enduring peace, revolution and terrifying upheaval.
You are nature and spirit, Purusottama and maya.
You are in unbearable sunlight and comforting shade.
You are within a woman and in an infant's delightful face.
You are the enemy of lust and Cupid bearing flower arrows.
You are in dense darkness and brilliant light.
You are in dull, unconscious nature and in the highest development of intelligence.
You are in the virtuous wife and in the unfaithful courtesan.
You are the woven thread, the garland and its jewel.
You are in sin and virtue, in hell and heaven.
You are in animals and birds, gods and demons, and humankind.
You are in clay, iron, stone and gold.
You are in the four stages of life and the four social orders.
You are in the rich and poor, the learned and ignorant.
You are in the humble and the exceedingly proud.
You are in child and elder, man, woman and the sexless.
You are in the deeply compassionate heart and the pitiless aggressor.
You are in enemy and friend, outside and at home.
You are above, below and between, within all that moves and does not move.
You are in "yes" and "no," in "You" and "I"; You are only You.
I am You; You, You, You and You: only You.

ORIGINAL Hindi

[११६३]

(राग तोड़ी - ताल कहरवा)

प्रकृति-पुरुष-परमात्मा तुम ही, माया, शुद्ध ब्रह्म तुम हो।
जगदीश्वर भगवान तुम्हीं हो, सर्वान्तर्यामी तुम हो॥
दिव्यलोक वैकुण्ठ तुम्हीं हो, हो कैवल्य मोक्ष तुम ही।
देव तुम्हीं हो, दानव तुम ही, हो सुरलोक-नरक तुम ही॥
आश्रय तुम्हीं, अनाश्रय तुम ही, कीर्ति तुम्हीं, अकीर्ति तुम ही।
वैभव तुम्हीं, गरीबी तुम ही, कीर्ति तुम्हीं, अकीर्ति तुम ही॥
मान तुम्हीं, अपमान तुम्हीं हो, स्तुति तुम्हीं, निन्दा तुम ही।
जन्म तुम्हीं, बीमारी तुम ही, तुम ही जरा, मृत्यु तुम ही॥
किसी रूपमें मिलो, मिलोगे मुझको सदा एक तुम ही।
रक्खो कहीं मुझे, नित भरे रहोगे वहाँ एक तुम ही॥

[११६४]

(राग वागेश्री - ताल मूल)

बाहर-भीतर तुम ही मेरे, ऊपर-नीचे तुम सब ओर।
कण-कणमें तुम भरे हुए हो, नित्य-निरन्तर सब ही ठौर॥
श्वासोंके तुम श्वास, हृदय हृदयोंके, चित्तोंके तुम चित्त।
बुद्धि बुद्धियोंके, प्राणोंके प्राण, सर्व वित्तोंके वित्त॥
जीवनके जीवन हो तुम ही, सत्ताओंकी सत्ता एक।
सर्वरूपसे छाये सबमें, एक बने तुम नित्य अनेक॥
सभी दिशाओंके, देशोंके, सभी काल-गुणके आधार।
प्राणिमात्र, जड़-चेतन, अग-जग, सभी तुम्हारे ही आकार॥
जबतक तुम्हें देखना इच्छित, इस निजांशका पृथक् विकास,
तबतक दीखो, देखो अपनेमें ही अपना विमल विलास॥

ENGLISH TRANSLATION

[1163]

(Raga Todi - Tala Kaharva)

You alone are nature, spirit and the Supreme Self; You are maya and pure Brahman.
You alone are Bhagavan, Lord of the universe, the indwelling ruler of all.
You are the divine realm Vaikuntha and the liberation of absolute oneness.
You are god and demon, the celestial world and hell.
You are refuge and absence of refuge, fame and infamy.
You are splendor and poverty, renown and disgrace.
You are honor and dishonor, praise and blame.
You are birth, disease, old age and death.
Whatever form I meet, it is always You alone whom I meet.
Wherever You keep me, You alone will forever fill that place.

[1164]

(Raga Vagesri - Tala Mul)

You alone are mine outside and within, above, below and on every side.
You fill every particle, eternally and ceaselessly, in every place.
You are the breath of breaths, heart of hearts and mind of minds,
intelligence of intelligences, life of lives and treasure of all treasures.
You alone are the life of life and the one being of all beings.
Pervading all in every form, the One eternally becomes many.
You are the foundation of every direction, country, time and quality.
Every creature, conscious and unconscious, moving and unmoving, is Your form.
As long as this separate development of Your own portion wishes to behold You,
keep appearing and behold Your own stainless play within Yourself.

ORIGINAL Hindi

[११६५]

(राग भैरवी)

सूर्य-सोममें, वायु-व्योममें, सलिल-धार, धरणीमें तुम।
सुत-कलत्रमें, पुष्प-पत्रमें, स्वर्ण-अश्म-अरणीमें तुम॥
शत्रु-मित्रमें, सुख-अमर्षमें, अनल, अतल-सागरमें तुम।
सबमें, सभी दिशाओंमें छाये, केवल हे नटनागर, तुम॥

[११६६]

(राग तोड़ी - ताल त्रिताल)

किससे, कैसे, कब हो सकता है मेरा सचमुच कल्याण,
नहीं जानता उसे अज्ञ मैं, पूर्ण जानते हैं भगवान॥
सर्वशक्तियुत, सबके ज्ञाता, सब लोकोंके ईश महान,
सहज सुहृद् मेरे, वे जो कुछ करते मेरे लिये विधान॥
निश्चय ही वह है मंगलमय, सब कल्याणोंका आधान।
हिम-आतप, वर्षा-सूखा - कब किससे कैसा लाभ अमान॥
रोग-निरोग, मरण-जीवनके सब रहस्यका उनको ज्ञान।
इससे वे जब भी जो कुछ भी करते हैं रखकर अवधान॥
भरा उसीमें है हित सबका, परम चरम शुभ अभ्युत्थान।
निर्भय मैं रहता हूँ इससे, प्रभु-अनुकम्पाका कर ध्यान॥

[११६७]

(राग माड़ - ताल कहरवा)

सबमें मैं ही रम रहा, सब ही मेरे अंग।
सब ही 'मैं', फिर कौन-सा करूँ अंग मैं भंग?
किसी अंगपर लगेगी चोट - बड़ी या अल्प,
निश्चय ही वह लगेगी मुझको, बिना विकल्प॥
तब फिर कैसे करूँ मैं किस परका अपकार?
कैसे किसको दुःख दूँ, कैसे करूँ प्रहार?

ENGLISH TRANSLATION

[1165]

(Raga Bhairavi)

You are in sun and moon, wind and sky, flowing water and earth.
You are in son and spouse, flower and leaf, gold, stone and kindling wood.
You are in enemy and friend, happiness and resentment, fire and the bottomless ocean.
O graceful divine lover, You alone pervade everyone and every direction.

[1166]

(Raga Todi - Trital)

Ignorant, I do not know through whom, how or when my true welfare can occur,
but Bhagavan knows it perfectly.
Endowed with every power, knower of all and great Lord of every world,
He is my natural friend, and whatever ordinance He makes for me
is certainly auspicious and contains every form of welfare.
What benefit comes, when and through cold, heat, rain or drought?
He knows every mystery of sickness and health, death and life.
Therefore whenever He does anything, He acts with full attention.
Within it lies everyone's welfare and the supreme, ultimate and auspicious upliftment.
Thus I remain fearless, contemplating the Lord's compassion.

[1167]

(Raga Mand - Tala Kaharva)

I alone delight within all, and all are my limbs.
All are "I"; which limb could I then break?
Any wound to any limb, whether great or small,
will certainly strike me, without exception.
How then could I harm anyone?
How could I give anyone sorrow or strike them?

ORIGINAL Hindi

[११६७, क्रमशः]

नाम-रूप हैं देहके कल्पित, असत् विभिन्न।
सबमें अन्तर्निहित हैं ईश्वर एक अभिन्न॥

[११६८]

(राग वागेश्री - ताल कहरवा)

मेरा जो कुछ था, सब हीपर हुआ एक उनका अधिकार।
वे ही अब सब कुछ हैं मेरे - प्राण, हृदय, मन, प्राणाधार॥
ममता सब छूटी अग-जगकी, मिटा सभी जगका अभिमान।
रहा न कोई, कुछ भी 'मेरा', रहा न 'मैं'का भी सन्धान॥
एकमात्र है उनसे ही बस सभी भाँति मेरा सम्बन्ध।
टूट गये सब कठिन दुर्ग अति, टूट गये सब मिथ्या बन्ध॥
रहा न किसी दुःख-सुखसे अब मेरा कोई भी सम्पर्क।
रहा न कोई कैसा भी सन्देह, मिट गये सारे तर्क॥
रहे कहीं भी, कैसा भी, यह देह पाञ्चभौतिक सविकार।
मैं उनमें, वे मुझमें, वे-मैं नित्य-निरन्तर एकाकार॥

[११६९]

(राग शिवरंजनी - ताल कहरवा)

मेरी परम शान्ति, जीवनकी कान्ति, परम आनन्द महान,
मेरी शक्ति-सुमति, गति-सम्पति, एकमात्र हैं श्रीभगवान॥
नहीं भूलता पथ, रक्षा पाता, नित मैं रहता हूँ स्वस्थ।
मेरे पथदर्शक, संरक्षक, निपुण चिकित्सक वे अन्तःस्थ॥
रहते नित सर्वत्र निकटतम मेरे वे प्रभु सभी प्रकार।
हृदय हृदयके, प्राण प्राणके मेरे वे सर्वस्व उदार॥
प्रभु मेरे सौन्दर्य सत्य, शुचि प्रेम परम, उज्ज्वलतम ज्ञान।
प्रभुसे हुआ पूर्णतम जीवन, सफल सदा, सब गत-उपमान॥
पाप-कलुष, दुःख-दैन्य, रोग-भय, शोक-अशान्ति, वैर-विद्वेष,
कभी न रह सकता मेरे शुभ जीवनमें इनका कुछ लेश॥

ENGLISH TRANSLATION

[1167, continued]

Names and forms are imagined distinctions belonging to the body and are unreal.
Within all abides the one undivided Lord.

[1168]

(Raga Vagesri - Tala Kaharva)

He alone has assumed authority over everything that was mine.
Now He alone is my everything: vital breath, heart, mind and life's foundation.
All possessiveness toward the moving and unmoving world has departed, and all worldly pride dissolved.
No person or thing remains "mine," and even the "I" can no longer be found.
In every way, my one relationship is with Him alone.
Every formidable fortress has fallen and every false bond broken.
I now retain no connection with any happiness or sorrow.
No doubt of any kind remains, and every argument has ended.
Wherever and however this changing body of five elements may remain,
I am within Him and He within me; He and I are eternally and ceaselessly one form.

[1169]

(Raga Shivaranjani - Tala Kaharva)

Sri Bhagavan alone is my supreme peace, life's radiance and highest bliss,
my power and right understanding, path and treasure.
I do not lose the way, I receive protection and remain forever whole.
He dwells within as my guide, protector and skillful physician.
That Lord remains forever and everywhere nearest to me in every way,
the heart of my heart, life of my life and generous all-in-all.
The Lord is my true beauty, pure and supreme love, and most radiant knowledge.
Through Him life has become utterly complete, forever successful and beyond comparison.
No trace of sin or impurity, sorrow or helplessness, disease or fear,
grief, unrest, hostility or hatred can ever remain within my auspicious life.

ORIGINAL Hindi

[११६९, क्रमशः]

क्योंकि बना जीवन मेरा केवल प्रभुका ही नित्य निवास।
लीलारत प्रभु सदा कर रहे मधुमय इसमें रास-विलास॥

[११७०]

(राग परज - ताल कहरवा)

मैं हूँ दृढ़, मैं सदा साहसी, हूँ विजयी, मैं हूँ बलवान।
क्योंकि सुदृढ़ता-साहस, जय-बल मुझे दे रहे नित भगवान॥
उनके बिना कहीं कुछ भी मैं नहीं, सर्वथा शून्य-समान।
पर वे मुझमें नित्य विराजित, सर्वेश्वर, बल-बुद्धि-निधान॥
दुर्गुण-दुर्विचार-दुःख मुझको कर पाते न कभी हैरान।
क्योंकि सदा निज संरक्षणमें रखते प्रभु रख अति अवधान॥
सर्वसमर्थ दे रहे प्रभु मुझको गुण-बल निज नित्य महान।
रखते विनय-विनम्र सदा, हो पाता नहीं उदय अभिमान॥
जीवन्मुक्त नित्य रहता, करता प्रभुके गुण ग्रहण अमान।
प्रभु-इंगितसे होता रहता फिर उनका दुनियामें दान॥
करते और कराते प्रभु यह सभी स्वयं आदान-प्रदान।
मैं तो बना यन्त्र हूँ केवल, यन्त्री वे स्वतन्त्र मतिमान॥

[११७१]

(राग विहाग - ताल कहरवा)

प्रभु मेरे रहते नित पास, प्रभु देते नित दिव्य प्रकाश॥
प्रभुसे होता प्रेम-विकास, प्रभुसे बढ़ता मन उल्लास॥
प्रभु पूरी करते मम आस, प्रभुमें मेरा दृढ़ विश्वास॥

[११७२]

(राग भैरवी - तीन ताल)

प्रभुसे प्यारा है, न्यारा है, जैसा जो कुछ भी सम्बन्ध।
काट दिये हैं उसने मेरे यहाँ-वहाँके सारे बन्ध॥
रहते मेरे साथ निरन्तर, प्रभु क्षण दूर नहीं होते।
अनुभव सदा कराते अपना, हर स्थितिमें जगते-सोते॥

ENGLISH TRANSLATION

[1169, continued]

For my life has become only the Lord's eternal dwelling.
The playful Lord continually performs His honeyed rasa play within it.

[1170]

(Raga Paraj - Tala Kaharva)

I am steadfast, forever courageous, victorious and strong,
because Bhagavan continually gives me firmness, courage, victory and strength.
Without Him I am nothing anywhere, utterly equal to emptiness.
But He eternally reigns within me, Lord of all and treasury of strength and wisdom.
Bad qualities, evil thoughts and sorrow can never trouble me,
for the Lord keeps me forever under His vigilant protection.
The omnipotent Lord continually gives me His own sublime virtues and strength,
yet keeps me modest and humble so that pride cannot arise.
Forever liberated while living, I selflessly receive the Lord's qualities,
and at His indication they are then given to the world.
The Lord Himself performs and causes this entire exchange.
I have become merely the instrument; He is the free and wise Player.

[1171]

(Raga Vihag - Tala Kaharva)

My Lord remains forever near and continually gives divine light.
Love develops through the Lord, and joy in the mind increases through Him.
The Lord fulfills my hope; my faith in Him is firm.

[1172]

(Raga Bhairavi - Tintal)

Whatever the relationship with the Lord may be, it is dear and unique.
It has severed all my bonds here and elsewhere.
The Lord remains ceaselessly with me and is not distant even for an instant.
Waking or sleeping, in every condition, He forever gives the experience of Himself.

ORIGINAL Hindi

[११७२, क्रमशः]

रहूँ कहीं भी, कैसे भी, वे रहते नित्य पास मेरे।
रहते नित भीतर-बाहरसे चारों ओर मुझे घेरे॥
वे मेरे कैसे अपने हैं, इसे बताऊँ मैं कैसे?
अनुभव होता है, पर नहीं बता सकता, गूँगा जैसे॥

[११७३]

(खट तर्ज - ताल दादरा)

प्रभु मुझसे जरा भी दूर कभी नहीं हैं।
प्रभु मेरे समीप हैं, प्रभु अभी यहीं हैं॥
दे रहे वे प्रेम, ज्ञान, शक्ति अजित हैं।
भर रहे वे मधुर सुधा मुझमें अमित हैं॥
मिट गया है घोर दाह मोह-श्रान्तिका।
बह रहा प्रवाह सतत परम शान्तिका॥
निर्मल शीतल प्रकाश मुझमें छा गया।
प्रभुका सुप्रभाव मेरे मनमें आ गया॥

[११७४]

(राग भैरव - तीन ताल)

हुआ सच्चिदानन्द एकमें ही अब मेरा नित्य निवास।
हटी सभी मायाकी छाया, हुआ ज्योतिका विमल विकास॥
मिटी अहन्ता-ममता सारी, रहा न निज-परका सम्बन्ध।
मुक्ति-कामना मिटी, खुल गये यहाँ-वहाँके सारे बन्ध॥
मेरा-तेरा हटा, मिट गया देश-कालका सब व्यवधान।
एक तत्त्व परिपूर्ण सत्य, अब रहा न कुछ भी क्षुद्र-महान॥
मिटा सभी भिन्नत्व, एकमें एक हो गया सबका रूप।
द्वन्द्वरहित आनन्द छा रहा नित्य एकरस दिव्य अनूप॥

ENGLISH TRANSLATION

[1172, continued]

Wherever and however I may remain, He remains eternally near.
Within and without, He forever surrounds me on every side.
How can I explain how truly He is my own?
I experience it but cannot describe it, like a mute tasting sweetness.

[1173]

(Khat melody - Tala Dadra)

The Lord is never even slightly distant from me.
The Lord is near me; the Lord is right here now.
The unconquered Lord gives love, knowledge and strength.
He fills me with limitless sweet nectar.
The terrible burning of delusion and exhaustion has disappeared.
A stream of supreme peace flows ceaselessly.
Pure, cooling light has spread within me.
The Lord's excellent influence has entered my mind.

[1174]

(Raga Bhairava - Tintal)

Now my eternal dwelling is solely in the one being-consciousness-bliss.
Every shadow of maya has withdrawn, and stainless light has unfolded.
All ego and possessiveness have vanished; no relation of self and other remains.
Desire for liberation has disappeared, and all bonds here and elsewhere have opened.
Mine and yours have ended, and every obstruction of place and time has dissolved.
The one Reality is complete and true; nothing small or great remains.
All difference has vanished; the form of everything has become one within the One.
Free from duality, divine and incomparable bliss pervades eternally and uniformly.

ORIGINAL Hindi

[११७५]

(राग माड़ - ताल कहरवा)

ईश्वरकी शुभ दृष्टिका मुझमें हुआ पसार।
मैं भी अब शुभ बन गया, करता शुभ व्यवहार॥

[११७६]

(राग जंगला - ताल कहरवा)

देते हैं भगवान सदा ही सहज मुझे निज दिव्य प्रकाश।
करते हैं नित मंगल मेरा, है यह मेरा दृढ़ विश्वास॥
संकटकी प्रत्येक घड़ीमें रहते हैं वे मेरे पास।
हर लेते संकट तत्क्षण ही, जैसे रवि करता तम-नाश॥
नये-नये पथसे आ-आकर करते घोर विपद्‌से त्राण।
विविध अनन्त साधनोंसे प्रभु करते हैं मेरा कल्याण॥
बरसाते इतनी अनुकम्पा - गणना नहीं, नहीं परिमाण।
अनुभव मुझे कराते अपना, भर देते प्रकाशसे प्राण॥

[११७७]

(राग भीमपलासी - ताल कहरवा)

देख रहा प्रत्यक्ष पूर्ण मैं, उतर रहे मुझमें भगवान।
भरे दे रहे अपने दिव्य गुणोंको परम उदार महान॥
हँसकर बोल रहे यों - 'बच्चे, देख इधर, देकर कुछ ध्यान।
चारों ओर छा रहा कैसा है शीतल प्रकाश निर्मान॥
स्नेह, शील, सौन्दर्य, सत्य शुभ, शोभा-श्री, समता सुखसार,
शान्ति, क्षान्ति - सब गुण मेरे तुझमें हो प्रकट रहे अनिवार'॥
अनुभव यह हो रहा मुझे भी, भगवदीय शुचि गुण-आचार
छाये आ मेरे जीवनमें, बढ़ा रहे अपना परिवार॥
जबसे किया स्वयं प्रभुने आ मेरे अन्दर नित्य निवास,
तबसे गुण भी प्रकटे, ज्यों रवि रहता, होता वहीं प्रकाश॥

ENGLISH TRANSLATION

[1175]

(Raga Mand - Tala Kaharva)

God's auspicious vision has spread within me.
I too have now become auspicious and act auspiciously.

[1176]

(Raga Jangala - Tala Kaharva)

Bhagavan naturally and forever gives me His divine light.
He continually brings about my welfare; this is my firm faith.
At every moment of adversity He remains near me.
He removes the danger instantly, as the sun destroys darkness.
Arriving by ever-new paths, He delivers me from terrible calamity.
Through limitless and varied means, the Lord secures my welfare.
He rains such compassion that it can neither be counted nor measured.
He gives me experience of Himself and fills my life with light.

[1177]

(Raga Bhimpalasi - Tala Kaharva)

I behold it directly and fully: Bhagavan is descending into me,
filling me with His own divine qualities, supremely generous and great.
Laughing, He says, "Child, look here and pay attention.
See how cooling, stainless light spreads on every side.
Affection, character, beauty, auspicious truth, splendor, equality and the essence of happiness, peace and forbearance: all My qualities inevitably manifest within you."
I too experience these pure divine qualities and conduct
entering my life and increasing their family.
Since the Lord Himself came to dwell eternally within me,
the qualities too have appeared, as light necessarily appears wherever the sun abides.

ORIGINAL Hindi

[११७७, क्रमशः]

रह न सके इससे अब कोई मुझमें दुर्गुण-दुष्टाचार।
भगे सभी भय-शोक, शत्रु कामादि, मिटे मानसिक विकार॥

[११७८]

(राग शिवरंजनी - ताल कहरवा)

हर स्थितिमें, हर जगह, हमेशा रहते हैं प्रभु मेरे साथ।
रहता मस्तकपर मेरे नित उन मेरे प्रिय प्रभुका हाथ॥
सुखमय बीते हुए समयकी कभी न आती मुझको याद।
वर्तमानके विषम समयमें पाकर प्रभुका आशीर्वाद॥
स्थितियाँ सदा बदलतीं, आते नये-नये जीवनमें मोड़।
किन्तु मोदपूरित रहता मन, क्योंकि न जाते प्रभु पल छोड़॥
मेरे परम सुहृद् पावन प्रभु करते पलक न मेरा त्याग।
हर स्थितिमें बरसाते रहते मुझपर सदा सुधा-अनुराग॥
इससे मैं पा रहा सुनिश्चित घोर पाप-तापोंसे त्राण।
कोई भी स्थिति रहे, हो रहा मेरा नित्य परम कल्याण॥

[११७९]

(राग परज - ताल कहरवा)

मेरे चारों ओर विराजित भीतर-बाहर हैं भगवान।
अतः नहीं रह सकते मुझमें भय-भ्रम-चिन्ता-मद-अभिमान॥
कहीं भी रहूँ, चाहूँ, सोचूँ, करूँ सदा मैं कुछ भी काम,
संरक्षण करते मेरा प्रभु शक्ति-प्रेममय आठों याम॥
सदा साथ हैं, सदा एक हैं, स्वयं कराते अनुभव नाथ।
स्नेहभरे अन्तससे मेरे सिरपर रक्खे रहते हाथ॥
प्रतिपल मैं प्रत्येक श्वासमें उनका पावन पाता संग।
रहता मैं निश्चिन्त, नम्र, निर्मम, निर्भय नित प्रभुके रंग॥

ENGLISH TRANSLATION

[1177, continued]

Therefore no bad quality or wicked conduct can now remain within me.
Every fear and grief has fled, the enemies headed by lust have departed, and mental distortions vanished.

[1178]

(Raga Shivaranjani - Tala Kaharva)

In every condition and place, at all times, the Lord remains with me.
The hand of my beloved Lord rests forever upon my head.
I never remember past times merely because they were pleasant,
for in the difficult present I receive the Lord's blessing.
Conditions continually change and fresh turns enter life,
yet the mind remains filled with joy because the Lord does not leave for even an instant.
My supremely friendly and sacred Lord does not abandon me for the blink of an eye.
In every condition He forever rains the nectar of love upon me.
Thus I receive certain deliverance from terrible sin and suffering.
Whatever the condition, my supreme welfare is continually unfolding.

[1179]

(Raga Paraj - Tala Kaharva)

Bhagavan reigns all around me, within and without.
Therefore fear, delusion, anxiety, pride and ego cannot remain in me.
Wherever I dwell, whatever I desire, think or do,
the Lord filled with power and love protects me through all eight watches.
He is always with me and forever one with me; the Master Himself grants this experience.
With a heart filled with affection, He keeps His hand upon my head.
At every moment and in every breath I receive His sacred companionship.
I remain carefree, humble, without possessiveness and fearless, forever dyed in the Lord's color.

ORIGINAL Hindi

[११८०]

(राग जंगला - ताल कहरवा)

मेरे द्वारा होता जो कुछ, करते वह सारा भगवान।
'मैं' न रहा, 'मेरा' न रहा कुछ, कर्ता कौन, कहाँ अभिमान॥
ढाँचा एक बना रक्खा है अपनेसे ही अपने काम।
नियमित सब चलते कल-पुर्जे, होती दिखती क्रिया तमाम॥
भोग-त्याग, ममता-निर्ममता, अकुशल-कुशल सभी व्यापार,
लीलामय कर रहे स्वयं ही लीला निज-इच्छा अनुसार॥
नहीं बच रहा करनेवाला, करना, करने योग्य पदार्थ।
मिटा स्व-पर, हो गये एक, अविभक्त स्वार्थ, सारे परमार्थ॥

[११८१]

(राग भीमपलासी - ताल कहरवा)

मेरे मनमें नित प्रविष्ट रह, ईश्वरका मन करता काम।
ईश्वरके मनके ही होते उदय दिव्य संकल्प ललाम॥
रहा न मेरे मनमें कुछ भी ईश्वरके मनके अतिरिक्त।
रहता सदा इसीसे वह मधुमय भगवद्-रससे अभिषिक्त॥
मेरे मनको नित्य बनाये रखते प्रभु निज मनका यन्त्र।
करते उससे अपने मनकी, मनमोहन वे परम स्वतन्त्र॥
रहा न कोई मुझमें करनेवाला अब शुचि-अशुचि विचार।
अन्तर्द्वन्द्व मिट गये सारे, मिटे मोहके सभी विकार॥
प्रभुके मनमें निजको खोकर, मन हो गया अमन मेरा।
उठा असत् आशा-तृष्णाका, ममताका सारा डेरा॥
क्रीड़ा करते अब उसमें, उससे प्रियतम इच्छा-अनुसार।
करते रहते नित उसमें, उससे वे अब स्वच्छन्द विहार॥

ENGLISH TRANSLATION

[1180]

(Raga Jangala - Tala Kaharva)

Whatever occurs through me is all performed by Bhagavan.
The "I" no longer remains and nothing is "mine"; who then acts, and where could pride arise?
He has fashioned one frame from Himself for His own work.
All its mechanical parts move regularly, and the whole activity appears to occur.
Enjoyment and renunciation, possessiveness and freedom from it, unskillful and skillful action: the playful Lord Himself performs lila according to His own will.
No doer, doing or object worthy of action survives.
Self and other have vanished and become one; every selfish end and supreme purpose is undivided.

[1181]

(Raga Bhimpalasi - Tala Kaharva)

God's mind remains forever entered within mine and performs its work.
Only the splendid divine intentions of God's mind arise.
Nothing remains in my mind apart from God's mind.
Therefore it remains forever honeyed and bathed in divine rasa.
The Lord continually keeps my mind as an instrument of His own mind.
Through it the supremely free Enchanter acts according to His pleasure.
No one remains within me to form pure or impure judgments.
Every inner conflict has disappeared, as have all distortions of delusion.
Losing itself within the Lord's mind, my mind has become no-mind.
The entire camp of unreal hope, thirst and possessiveness has departed.
Now the Beloved plays within it and through it according to His will.
Within and through it He continually wanders in complete freedom.

ORIGINAL Hindi

[११८२]

(लावनी तर्ज - ताल कहरवा)

मैं अपने प्यारे ईश्वरका हूँ प्यारा अतिशय बालक।
ईश्वर हैं मेरे संरक्षक, संवर्धक, सच्चे पालक॥
यही चाहता हूँ, ईश्वर वे मुझे बना रक्खें निज यन्त्र।
यन्त्री बन वे सदा चलायें मुझे स्वयं अपने ही तन्त्र॥
दुःसह विकट परिस्थितिमें भी रहता मैं निर्भय-निश्चिन्त।
रखते सदा सुरक्षित मुझको, अनुकम्पा कर प्रकट अनन्त॥
कहाँ नगण्य, तुच्छ मैं, पामर, कहाँ परात्पर प्रभु भगवान।
अमित स्नेहसे मुझे पालते परमेश्वर कर कृपा महान॥
पाकर मैं चरणाश्रय दुर्लभ जगमें आज हो गया धन्य।
उपजी मेरे मन अति पावन पद-कमलोंमें प्रीति अनन्य॥

[११८३]

(राग तोड़ी - ताल कहरवा)

मैं कैसा भी हूँ, पर मेरे प्रभु रहते नित मेरे पास।
हैं अनन्त वे प्रेममूर्ति प्रभु, हैं अनन्त वे स्नेह-निवास॥
मुझपर स्वाभाविक ही उनका है अनन्त अतिशय अपनत्व।
अविरत मुझे देखते रहते, रखते सहज पवित्र ममत्व॥
काम-क्रोध-लोभ-भय-चिन्ता-मोह-मान-मद-शोक-विषाद,
सभी समूल मिटे, जब प्रभुका लगा बरसने कृपा-प्रसाद॥
मैं हूँ नित निर्भय, उनका कर-कंज देख सिरपर पावन।
मुझपर सदा स्नेह बरसाते रहते वे प्रभु मनभावन॥

[११८४]

(राग शिवरंजनी - ताल कहरवा)

मैं प्रभुका, प्रभु मेरे, भरा उन्हींका बल मेरे अन्दर।
सहज सुनिर्मल स्नेह अमित है खेल रहा विशुद्ध सुन्दर॥
उनकी अतुल शक्तिसे मैं नित शक्तिमान निजको पाता।
उनका अतुल प्रेम-रस-सागर मेरे अन्दर लहराता॥

ENGLISH TRANSLATION

[1182]

(Lavani melody - Tala Kaharva)

I am the exceedingly dear child of my beloved God.
God is my protector, nourisher and true guardian.
I desire only that He keep me as His own instrument,
becoming the Player and forever directing me through His own system.
Even in unbearable and terrible circumstances, I remain fearless and carefree.
Manifesting infinite compassion, He forever keeps me safe.
How insignificant, trivial and fallen I am, and how transcendent is the Lord Bhagavan.
Yet the Supreme Lord cares for me with limitless affection and sublime grace.
Today I have become blessed by attaining rare refuge at His feet.
Supremely sacred and exclusive love for His lotus feet has arisen within my mind.

[1183]

(Raga Todi - Tala Kaharva)

Whatever I may be, my Lord remains forever near me.
That Lord is the infinite embodiment of love and infinite abode of affection.
He naturally feels limitless and extraordinary belonging toward me.
He watches me ceaselessly and preserves pure possessive affection for me.
Lust, anger, greed, fear, anxiety, delusion, honor, pride, grief and despair
were all uprooted when the gracious gift of the Lord's mercy began to rain.
I remain forever fearless, seeing His sacred lotus hand upon my head.
That enchanting Lord forever rains affection upon me.

[1184]

(Raga Shivaranjani - Tala Kaharva)

I belong to the Lord and the Lord belongs to me; His strength fills my inner being.
Limitless, naturally stainless affection plays there in purity and beauty.
Through His incomparable power I continually find myself powerful.
The incomparable ocean of His love-rasa surges within me.

ORIGINAL Hindi

[११८४, क्रमशः]

जीवनमें भर गया उन्हींका मेरे आत्यन्तिक आनन्द।
मिटे दुःख, सब दुःखके कारण, मिटे सभी अति दारुण द्वन्द्व॥
जाग उठा मुझमें उनका अब पूरा आत्यन्तिक अनुराग।
मिटा लोक-परलोक - सभीका ममता-मोह, कामना-राग॥
छायी प्रभुकी सहज अभयता, मिथ्या भयका भागा भूत।
निर्भय-निर्विवाद हो, मैं निःशंक हो गया निश्चित पूत॥
उदय हो गयी मेरे अन्दर उनकी परम क्षमा सुपुनीत।
हुआ क्रोध निर्मूल, नहीं अब होता कोई मुझसे भीत॥
सबका ही हित, सबका ही सुख, मेरा अपना हित-सुख सत्य।
मुझे दिखायी दिया स्पष्ट, सब विषय-वासना मिटी अनित्य॥
काम-क्रोध, भय-मोह-लोभका, हुआ शोकका पूर्ण विनाश।
परमानन्दपूर्ण नित प्रभु-अनुकम्पाका हो रहा विकास॥

[११८५]

(राग तोड़ी - ताल कहरवा)

हम उनके हैं सदा सर्वथा, वही हमारे हैं सर्वस्व।
पता नहीं हम कौन, कहाँ हैं, कैसे करें कभी कुछ गर्व॥
बल-दुर्बलता, गुण-अवगुण - सब हैं उनकी इच्छा-अनुसार।
चाहे जैसे करें-करायें, कौन करे फिर सोच-विचार॥

[११८६]

(राग वागेश्री - ताल कहरवा)

मैं प्रभुका, वे प्रभु हैं मेरे, मेरा-उनका नित सम्बन्ध।
जान गया मैं इसको, इससे सब कट गये जगतके बन्ध॥
भोगोंका जो राग-काम-तम छाया था मन-मध्य अनन्त,
प्रभुके परमोज्ज्वल प्रकाशसे आज हो गया उसका अन्त॥
हटा सभी अज्ञान-तिमिर, अब मिटी सभी ममताकी श्रान्ति।
प्रकट हो गयी जीवनमें मम प्रभुकी सुधा-मधुर शुभ शान्ति॥

ENGLISH TRANSLATION

[1184, continued]

His absolute bliss has filled my life.
Sorrow and all its causes have disappeared, as have every terrible duality.
His complete and absolute love has now awakened within me.
Possessive delusion and desirous attachment toward this world and the next have vanished.
The Lord's natural fearlessness has spread, and the ghost of false fear has fled.
Fearless and beyond dispute, free from doubt, I have become certainly pure.
His supremely sacred forgiveness has arisen within me.
Anger has been uprooted, and now no one feels afraid of me.
Everyone's welfare and happiness are truly my own welfare and happiness.
This has become clear to me, and every impermanent craving for sense objects has disappeared.
Lust, anger, fear, delusion, greed and grief have been utterly destroyed.
The Lord's compassion, forever filled with supreme bliss, continually unfolds.

[1185]

(Raga Todi - Tala Kaharva)

We belong to Him forever and completely, and He alone is our everything.
We do not know who or where we are; how could we ever take pride?
Strength and weakness, virtue and fault all arise according to His will.
Let Him do and cause whatever He wishes; who then should keep deliberating?

[1186]

(Raga Vagesri - Tala Kaharva)

I belong to the Lord and He is my Lord; this is our eternal relationship.
Knowing it, every worldly bond has been severed.
The darkness of attachment and desire for enjoyments that had spread endlessly through the mind
has ended today through the Lord's supremely radiant light.
Every darkness of ignorance has withdrawn and all weariness of possessiveness disappeared.
The Lord's auspicious peace, sweet as nectar, has manifested within my life.

ORIGINAL Hindi

[११८७]

(राग भैरव - तीन ताल)

मैं रहता हूँ प्रभुमें ही नित, प्रभुका मुझमें नित्य निवास।
प्रभुके सिवा अन्य कोई भी सत्ता नहीं, नहीं अवकाश॥
जब जो भी मिलता, उसमें ही दिखता प्रभुका मोहन रूप।
भले बना हो वह अति सुन्दर अथवा हो वीभत्स-कुरूप॥
सबमें है प्रभुकी गुण-गरिमा, सबमें हैं मंगलमय भाव।
सबके द्वारा अपने ही प्रभु करते प्रकट विचित्र विभाव॥
कहते प्रभु, 'खेलो तुम मेरे अपने विविध स्वाँग-अनुसार,
किन्तु देखते रहो निरन्तर मुझे, न भूलो किसी प्रकार'॥
सदा कराते रहते अनुभव, कर अनन्त लीला-विस्तार।
कभी न सोते, सोने देते जग-प्रपञ्चमें प्रभु बेकार॥
देख-देख मैं प्रभुको, प्रभुकी लीलाको पाता आह्लाद।
नित्य-नवीन मधुरतम रसका लेता मैं दुर्लभ आस्वाद॥

[११८८]

(राग भैरव - ताल कहरवा)

आज मिल गया मुझे सहज ही प्रभुका मधु-मंगल वरदान।
शब्द-शब्दमें सुन पाता मैं अतः तुम्हारा ही गुण-गान॥
देख पा रहा अखिल विश्वमें रूप तुम्हारा ही अभिराम।
स्पर्श पा रहा स्पर्शमात्रमें एक तुम्हारा ही सुखधाम॥
गन्धमात्रमें पाता मैं नित अंग-गन्ध तव परम मधुर।
प्रति रसमें पा रहा तुम्हारा नित्य दिव्य रस-सुधा-अधर॥
एक तुम्हारे सिवा कहीं भी कुछ भी नहीं बचा अवशेष।
इससे होता कभी न प्रभुके दर्शनका अभाव लवलेश॥

ENGLISH TRANSLATION

[1187]

(Raga Bhairava - Tintal)

I dwell forever within the Lord, and the Lord eternally dwells within me.
No being or space exists apart from the Lord.
Whoever or whatever I meet, I behold the Lord's enchanting form within it,
whether fashioned exceedingly beautiful or terrifying and ugly.
The glory of the Lord's virtues dwells within all, and auspicious feelings inhabit all.
Through everyone, my own Lord manifests wondrous stimulants of rasa.
The Lord says, "Play according to the many disguises I Myself assume,
but keep beholding Me ceaselessly; do not forget Me in any way."
Expanding infinite lila, He continually gives the experience of Himself.
The Lord never sleeps and never allows me to sleep uselessly within the world's display.
Beholding the Lord and His lila again and again, I attain delight.
I receive the rare relish of eternally fresh and supremely sweet rasa.

[1188]

(Raga Bhairava - Tala Kaharva)

Today I naturally received the Lord's honeyed and auspicious blessing.
Therefore within every word I hear the praise of Your virtues alone.
Throughout the entire universe I behold only Your delightful form.
Within every touch I receive only the touch of You, abode of happiness.
Within every fragrance I forever receive the supremely sweet scent of Your limbs.
Within every flavor I receive the divine rasa of Your nectar lips.
Apart from You alone, nothing remains anywhere.
Therefore not even the slightest absence of the Lord's sight ever occurs.

ORIGINAL Hindi

[११८९]

(लावनी तर्ज - ताल कहरवा)

रहूँ कहीं, कैसे भी, रहते नित्य साथ मेरे भगवान।
जाऊँ कहीं, वहीं दिखती मुझको उनकी मधु-मूर्ति महान॥
बसे सदा मेरे अन्दर, वे बाहर भी नित रहते पास।
ममता-मोह मरे सब जगके, प्रभुमें हुआ पूर्ण विश्वास॥
पाप-ताप, भय-शोक मिटे सब, नष्ट हो गया मोह समूल।
मिटे मोहके कार्य भयानक, सभी जातिके सारे शूल॥
मधुर-भयानक जगका कुछ भी, कैसा भी परिवर्तन आज,
दिखता मुझे मधुर लीलामय प्रभुका ही सब लीला-साज॥
प्रभुके दर्शन-स्पर्श-मिलनसे नित्य मिटे जगके सब द्वन्द्व।
परम शान्तिसे पूर्ण विलक्षण छाया नित्य परम आनन्द॥

[११९०]

(राग भीमपलासी - ताल कहरवा)

भगवत्कृपा अलौकिकने कैसे कर चमत्कार-व्यापार,
नरक-कीटसे बदल बनाया मुझको श्रेष्ठ, विशुद्ध, उदार॥
उतरे स्वयं मलिन जीवनमें मेरे परम सुहृद् भगवान,
लेकर प्रेम-ज्ञान-रसकी अति उज्ज्वल सम्पद अमित महान॥
मिटे जगतके दुःखद सारे द्वन्द्व, छा गया परमानन्द।
भुक्ति-मुक्तिकी मिटी वासना, लगे खेलने प्रभु स्वच्छन्द॥
अब तो सतत चल रहा केवल प्रभुका मधुर-मनोहर नृत्य।
यों कर दिया कृपाने मुझको अपनी करुणासे कृतकृत्य॥

[११९१]

(राग तोड़ी - ताल कहरवा)

नित्य प्रकाशरूप प्रभु रहते सदा-सर्वदा मेरे साथ।
सुखद मार्ग दिखलाते, रक्खे वरद अभय मस्तकपर हाथ॥
प्रभु ही मेरे जीवन बनकर रहते नित शरीरमें संग।
रहता स्वस्थ, नित्य मिलता बल, रहते सत्त्वपूर्ण सब अंग॥

ENGLISH TRANSLATION

[1189]

(Lavani melody - Tala Kaharva)

Wherever and however I remain, Bhagavan stays forever with me.
Wherever I go, His sublime honeyed form appears there.
He dwells forever within me and also remains continually near outside.
Every worldly possessiveness and delusion has died, and complete trust in the Lord has arisen.
Sin and suffering, fear and grief have vanished, and delusion has been uprooted.
Every terrible effect of delusion and every kind of thorn has disappeared.
Whatever sweet or terrifying change now occurs in the world
appears to me only as the lila array of the Lord filled with sweet play.
Through seeing, touching and meeting the Lord, every worldly duality continually dissolves.
Extraordinary supreme bliss, filled with perfect peace, forever pervades.

[1190]

(Raga Bhimpalasi - Tala Kaharva)

What a miraculous work the Lord's supernatural grace has performed:
transforming me from a worm of hell into one noble, pure and generous.
Bhagavan, my supreme friend, personally descended into my impure life,
bringing the limitless, radiant and sublime treasure of love, knowledge and rasa.
Every sorrowful worldly duality disappeared and supreme bliss spread everywhere.
Desire for enjoyment and liberation vanished, and the Lord began to play freely.
Now only His sweet and enchanting dance proceeds without cease.
Thus through compassion, grace has made me completely fulfilled.

[1191]

(Raga Todi - Tala Kaharva)

The Lord, eternal light embodied, remains forever and always with me.
He reveals the joyful path and keeps His blessing, fear-dispelling hand upon my head.
The Lord Himself becomes my life and remains forever with the body.
I stay healthy, continually receive strength, and every limb remains filled with purity.

ORIGINAL Hindi

[११९१, क्रमशः]

प्रेमरूपसे करते मुझमें परम सुहृद् प्रभु नित्य निवास।
काम-राग-कटुता-विरहित जीवनमें छाया पूर्ण मिठास॥
परम शान्ति बन बसे हृदयमें, मिटे श्रान्ति-चिन्ता-भय-शूल।
रहता शान्त-समुज्ज्वल जीवन, होते सभी कार्य अनुकूल॥
दिव्य शक्ति बन रहते मुझमें, करते नित नव शक्ति-विकास।
शुचितम जीवन मधुर बना सत्-चित्-आनन्दका नित्य विलास॥

[११९२]

(राग माड़ - ताल कहरवा)

करुणामयने कर लिया मुझे सम्यक् स्वीकार।
पाप-ताप सब मिट गये, मिटे समस्त विकार॥
रहा न रंचक मोह, भय, श्रम, प्रमाद, अवसाद।
हुआ पुण्य-जीवन सफल प्रभुके कृपा-प्रसाद॥
निर्मल मनमें आ बसे परम सुहृद् भगवान।
दीख रहे आठों पहर लिये मधुर मुसकान॥

[११९३]

(राग जंगला - ताल कहरवा)

जड़ शरीर मैं नहीं, दिव्य हूँ ईश्वरांश - सत्-चित्-आनन्द।
कुछ भी मेरा विलग न उनसे कभी, सर्वगत वे स्वच्छन्द॥
मन-मतिमें प्रकाश उनका, अन्तसमें है उनका शुचि प्रेम।
जीवनमें सर्वत्र-सर्वथा छाया उनका योग-क्षेम॥
मेरी प्रति इच्छामें रहती केवल उनके मनकी बात।
उनका शुभ संकल्प व्याप्त नस-नसमें मेरे है दिन-रात॥
मेरी सभी क्रियाओंमें नित होता उनका भाव-प्रकाश।
उनके ही सौन्दर्य-शीलका रहता मुझमें नित्य विकास॥
अमर, निरामय, स्वस्थ नित्य वे मुझमें करते सहज निवास।
मृत्यु-रुग्णता-दोषरहित यह दिव्य रूप कर रहा विलास॥

ENGLISH TRANSLATION

[1191, continued]

As love, the supremely friendly Lord dwells eternally within me.
Complete sweetness pervades a life free from lust, attachment and bitterness.
Becoming supreme peace, He abides in the heart; weariness, anxiety and the thorns of fear have vanished.
Life remains peaceful and radiant, and every action becomes favorable.
As divine power He dwells within me and continually develops fresh strength.
Life has become purest and sweet, the eternal play of being, consciousness and bliss.

[1192]

(Raga Mand - Tala Kaharva)

The compassionate Lord has accepted me completely.
Every sin and suffering has disappeared, as have all distortions.
Not the slightest delusion, fear, weariness, heedlessness or depression remains.
Through the gracious gift of the Lord's mercy, this sacred life has become fruitful.
Bhagavan, the supreme friend, has come to dwell within the stainless mind.
Through all eight watches He appears wearing a sweet smile.

[1193]

(Raga Jangala - Tala Kaharva)

I am not the inert body; I am divine, a portion of God, being-consciousness-bliss.
Nothing of mine is ever separate from Him, for He is all-pervading and free.
His light fills mind and understanding; His pure love dwells within.
His attainment and preservation pervade life everywhere and in every way.
Within every desire of mine remains only the intention of His mind.
His auspicious resolve pervades every vein in me day and night.
Within all my actions His feeling continually shines.
His own beauty and character forever develop within me.
Immortal, free from illness and eternally whole, He naturally dwells within me.
This divine form, free from death, sickness and fault, performs its play.

ORIGINAL Hindi

[११९४]

(राग शिवरंजनी - ताल कहरवा)

आया, छाया मेरे अन्दर प्रभुका निर्मल पूर्ण प्रकाश।
असद्विचार-तमोन्धकारका हुआ तुरन्त समूल विनाश॥
मेरे कण-कणमें प्रभुकी वह दिव्य ज्योति अब है छायी।
प्रति विचार, प्रत्येक कार्यमें इससे उज्ज्वलता आयी॥
बाहर-भीतर, सभी समय, सब ओर छा गया उजियाला।
मिटा सर्वथा मोहजनित जो लगा हुआ धब्बा काला॥
उमड़ा अति आनन्द हृदयमें दिव्य ज्योति-धाराके साथ।
मिटे शोक-भय-दुःख, लगे सर्वत्र दीखने मेरे नाथ॥

[११९५]

(राग वागेश्री - ताल कहरवा)

घेरे हुए मुझे है प्रभुका सभी ओर सब समय प्रकाश।
बाँधे हुए मुझे है प्रतिपल प्रभुके दिव्य प्रेमका पाश॥
रक्षा करती है मेरी नित प्रभुकी शक्ति अमोघ विशाल।
प्रभुकी नित्य कृपा अब मेरी करती सारी सार-सँभाल॥
सहज सुहृद् प्रभुका वह पावन मिला मुझे सौहार्द अपार।
हुआ सरस जीवन, उमड़ा शुचि स्नेह-सुधाका पारावार॥
अपना लिया मुझे अब प्रभुने, रक्खा मेरे सिरपर हाथ।
रखने लगे निरन्तर मुझको करुणामय प्रभु अपने साथ॥
प्रभुकी शाश्वत शान्ति आ बसी मेरे जीवनमें सब ओर।
करती रहती मुझे सर्वदा आत्यन्तिक आनन्द-विभोर॥

[११९६]

(राग भीमपलासी - ताल कहरवा)

प्रभु मेरे, मैं केवल प्रभुका - नित्य-निरन्तर यह सम्बन्ध।
टूट गये अब तो अग-जगके सारे ममताके चिर-बन्ध॥
रही न कुछ आसक्ति कहीं भी, नहीं कामना-भय-अभिमान।
नहीं कहीं कुछ लेना-देना, नहीं मोह, मद, मिथ्या ज्ञान॥

ENGLISH TRANSLATION

[1194]

(Raga Shivaranjani - Tala Kaharva)

The Lord's pure and perfect light entered and spread within me.
The dark blindness of evil thought was instantly uprooted.
That divine radiance of the Lord now pervades every particle of my being.
Through it every thought and action has become luminous.
Inside and outside, at all times, light has spread in every direction.
The black stain born of delusion has disappeared completely.
Immense bliss surged within the heart with the stream of divine light.
Grief, fear and sorrow vanished, and my Master began to appear everywhere.

[1195]

(Raga Vagesri - Tala Kaharva)

The Lord's light surrounds me on every side at every time.
The noose of His divine love binds me at every moment.
The Lord's immense and unfailing power forever protects me.
His eternal grace now preserves and manages my entire being.
I have received the limitless sacred affection of the Lord, my natural friend.
Life has become filled with rasa, and the boundless ocean of pure affection's nectar has surged.
The Lord has now made me His own and placed His hand upon my head.
The compassionate Lord keeps me ceaselessly beside Him.
His eternal peace has come to dwell throughout my life.
It keeps me forever overwhelmed by absolute bliss.

[1196]

(Raga Bhimpalasi - Tala Kaharva)

The Lord is mine and I belong only to Him: this is our eternal, unbroken relationship.
Every ancient bond of possessiveness toward the moving and unmoving world has now broken.
No attachment remains anywhere, nor desire, fear or pride.
There is nothing anywhere to give or take, no delusion, vanity or false knowledge.

ORIGINAL Hindi

[११९६, क्रमशः]

मिटे द्वन्द्व सब, रहे एक तुम मेरे अपने प्रभु स्वच्छन्द।
मुझे बनाकर केवल अपना, देते सदा अतुल आनन्द॥
बुझी जगत्की ज्वाला सारी, छाया शीतल शान्ति अपार।
बहने लगी अजस्र, अनवरत दिव्य मधुर रसकी शुचि धार॥

[११९७]

(राग भैरव - ताल कहरवा)

प्रभुकी परम कृपासे मैं अब देख पा रहा हूँ सर्वत्र -
प्राणि-पदार्थ-परिस्थिति - सब हैं रूप उन्हींके अत्र-परत्र॥
सृष्टि-प्रलय, अव्यक्त-व्यक्त - सब देश-काल उनके ही रूप।
खेल रहे अपनेमें अपने, अपनेसे ही खेल अनूप॥
प्रिय-अप्रिय, सुख-दुःख, शुभाशुभ, जीवन-मरण, मान-अपमान,
छिपे सभीमें सदा, बने वे ही अणु-विभु, अति क्षुद्र-महान॥
बुद्धि-प्राण-मन-इन्द्रिय - सब वे, वही भोग्य-भोक्ता भगवान।
विविध विचित्र अनन्त वस्तु चिज्जड़में छाये एक समान॥
प्रभुकी सर्वरूपताने कर लिया मुझे भी अंगीकार।
फटा मोह-ममताका पर्दा, मिटा सभी मिथ्या अहंकार॥

[११९८]

(राग परज - ताल कहरवा)

बसे निरन्तर मेरे अन्तर सदा-सर्वदा श्रीभगवान,
सहज परम कल्याणरूप प्रभु, पूर्ण सच्चिदानन्द महान॥
नित्य समुचित सेवन करते जो, रहते नित प्रभुहीके पास,
हुआ सहज उन दैवी गुणों-विचारोंका मम मनमें वास॥
इससे काम-अमर्ष, लोभ-मद, भय-चिन्ता, विषाद-अभिमान,
ईर्ष्या-द्रोह, वैर-हिंसाको नहीं रह गया रंचक स्थान॥
ममता रही एक प्रभुमें ही, 'अहं' बसा प्रभु-पद स्वच्छन्द।
छाये नित्य-निरन्तर रहते समता-शान्ति, परम आनन्द॥

ENGLISH TRANSLATION

[1196, continued]

Every duality has vanished; You alone remain, my own free Lord.
Making me wholly Yours, You forever give incomparable bliss.
The entire world's flame has been extinguished, and boundless cooling peace has spread.
A ceaseless, uninterrupted and pure stream of divine, sweet rasa has begun to flow.

[1197]

(Raga Bhairava - Tala Kaharva)

Through the Lord's supreme grace I now behold everywhere
that every being, object and circumstance here and beyond is His form.
Creation and dissolution, unmanifest and manifest, every place and time are His forms.
He plays within Himself, through Himself, His incomparable game.
Pleasant and unpleasant, happiness and sorrow, auspicious and inauspicious,
life and death, honor and dishonor: He remains hidden within all,
becoming minute and all-pervading, extremely small and great.
Intellect, vital breath, mind and senses are all He; Bhagavan is both enjoyed and enjoyer.
He equally pervades the limitless, manifold and wondrous conscious and inert objects.
The Lord's all-formed nature has accepted me too.
The curtain of delusion and possessiveness has torn, and every false ego dissolved.

[1198]

(Raga Paraj - Tala Kaharva)

Sri Bhagavan dwells ceaselessly and eternally within me,
the Lord who naturally embodies supreme welfare, the great perfection of being-consciousness-bliss.
Because I continually render fitting service and remain forever near the Lord,
those divine qualities and thoughts have naturally come to dwell within my mind.
Thus lust and resentment, greed and pride, fear, anxiety, despair and ego,
envy, malice, hostility and violence retain not the slightest place.
Possessive affection remains for the Lord alone, and the "I" rests freely at His feet.
Equality, peace and supreme bliss spread eternally and without interruption.

ORIGINAL Hindi

[११९८, क्रमशः]

अब न कदापि किसीका होता तनिक अकल्याण-अपमान।
क्योंकि सर्वहित, सर्वसुखाकर यहाँ बसे रहते भगवान॥

[११९९]

(राग वागेश्री - तीन ताल)

दिनकर उगता, रजनी आती, कालचक्र चलता अविराम।
जीवमात्र सब निज-निज रुचिके करते भले-बुरे सब काम॥
पर जाती न वृत्ति अन्तरकी काल-कर्म-कर्ताकी ओर।
रहती नित्य एक ही रसके आस्वादनमें मत्त-विभोर॥
सोते-जगते होते रहते सहज प्रकृतिवश सारे काम।
किन्तु बसा रहता मनमें कुछ 'अन्य-विलक्षण' आठों याम॥
नहीं हटाया हटता पलभर, नहीं छूटता किसी प्रकार।
दुःख परम शुचि नित्य परम सुख देता रहता वह अविकार॥

[१२००]

(राग माड़ - ताल कहरवा)

प्रेमरूप हरि बस गये हियमें नित्य सुबोध।
रह न सकेंगे अब वहाँ द्वेष, ईर्ष्या, क्रोध॥
हरिका सुन्दर विनय-वपु रहा हृदयमें छाय।
गर्व-दर्प-अभिमान-मद पलमें गये विलाय॥
सत्यरूप आनन्दमय प्रभु हिय रहे विराज।
शोक-दुःख-भय-दम्भका नष्ट हो गया राज॥
प्रभुका शीतल विमल अति छाया हृदय-प्रकाश।
राग-कामना-अहं-मम-तमका हुआ विनाश॥
क्षमा-मूर्ति प्रभु कर रहे हियमें नित्य निवास।
हुआ असूया अघमयी हिंसाका अति नाश॥
हियमें जबसे आ बसे नित्य निरामय राम।
त्रिविध व्याधि सब मिट गयीं, मिला मधुर विश्राम॥

ENGLISH TRANSLATION

[1198, continued]

Now not even the slightest harm or dishonor ever comes to anyone through me,
for Bhagavan, source of everyone's welfare and happiness, dwells here.

[1199]

(Raga Vagesri - Tintal)

The sun rises, night arrives, and the wheel of time turns ceaselessly.
Every being performs good and bad actions according to individual taste.
But the inward faculty does not turn toward time, action or the doer.
It remains forever intoxicated and absorbed in relishing the one rasa.
Sleeping or waking, every action occurs naturally under nature's influence,
yet through all eight watches something wholly other and extraordinary dwells within the mind.
It cannot be removed even for a moment and cannot be lost in any way.
Immutable, it continually gives the supreme happiness of utterly pure and eternal sorrow.

[1200]

(Raga Mand - Tala Kaharva)

Hari, love embodied, has settled within the heart as eternal right understanding.
Hatred, envy and anger can no longer remain there.
Hari's beautiful and humble form pervades the heart.
Pride, arrogance, ego and vanity dissolved in a moment.
The Lord, truth embodied and filled with bliss, reigns within the heart.
The rule of grief, sorrow, fear and hypocrisy has been destroyed.
The Lord's exceedingly cool and stainless light pervades the heart.
Attachment, desire and the darkness of "I" and "mine" have vanished.
The Lord, forgiveness embodied, dwells eternally within the heart.
Malicious envy and sinful violence have been utterly destroyed.
Since Rama, eternally free from illness, came to dwell in the heart,
all three kinds of disease have disappeared and sweet rest has been found.

ORIGINAL Hindi and Braj Bhasha

[१२००, क्रमशः]

मेरे ही प्रभु बस रहे जब सबके हिय आप,
तब किससे कैसे रहे द्वेष-वैरका पाप॥
निज-पर-भेद मिटा सभी, सबमें प्रभु पहचान।
प्राणिमात्र-प्रति प्रेमकी धारा बही महान॥
सबमें प्रभु, सब ही प्रभु, सब लीला-विस्तार।
लीला-लीलामय सदा करते मधुर विहार॥

[१२०१]

(राग पीलू - ताल कहरवा)

सारी ममता सदाको हटी जगतसे पूर्ण।
लगी जाय प्रभु-पद-कमल-रज पवित्रके चूर्ण॥
एकमात्र प्रभु-पद-कमल-रज ही मेरी वस्तु।
ममता क्या, सत्ता मिटी, हुआ समस्त अवस्तु॥
मैं, मेरे प्रियतम परम केवल रहे ललाम।
मोह मिटा, माया मरी, रहा प्रेम अभिराम॥

[१२०२]

(राग तोड़ी - ताल कहरवा)

हम उनके, वे सदा हमारे, परमानन्द-सुधा-सागर।
सदा हृदयमें रखते हमको परम मधुर वे नटनागर॥
रहते सदा हमारे उरमें, करते विविध स्वयं नित खेल।
हो कुछ भी, कैसे भी जगमें, उनका हमसे रहता मेल॥
देते रहते वे हमको निज सहज अमित आनन्द उदार।
आ सकती विषादकी छाया कभी न कुछ भी किसी प्रकार॥
दुःखयोनि भोगोंका कुछ भी रहा न जीवनमें संश्लेष।
भगवत्-रससे रहित तनिक भी बचा न देश-काल अवशेष॥

ENGLISH TRANSLATION

[1200, continued]

When my own Lord personally dwells within every heart,
how and toward whom could the sin of hatred and enmity remain?
Every difference of mine and another has vanished; the Lord is recognized within all.
A mighty current of love flows toward every living being.
The Lord is within all, all are the Lord, and everything is the expansion of lila.
Lila and the playful Lord forever perform sweet recreation.

[1201]

(Raga Pilu - Tala Kaharva)

Every worldly possessiveness has been completely and forever removed.
It has gone and attached itself to the sacred powder of the Lord's lotus-foot dust.
The dust of the Lord's lotus feet alone is now my possession.
What possessiveness could remain when being itself has dissolved and everything else has become unreal?
Only I and my supreme Beloved remain beautifully.
Delusion has disappeared, maya has died, and enchanting love remains.

[1202]

(Raga Todi - Tala Kaharva)

We belong to Him and He forever belongs to us, the ocean of supreme bliss's nectar.
That supremely sweet divine lover forever keeps us within His heart.
He dwells continually within our hearts and personally performs manifold play.
Whatever may occur in the world and however, His union with us remains.
He continually gives us His naturally limitless and generous bliss.
No shadow of despair can ever arise in any way.
No conjunction with sorrow-producing enjoyments remains within life.
Not the slightest place or time remains devoid of divine rasa.

ORIGINAL Hindi and Braj Bhasha

[१२०३]

(राग देश - ताल दादरा)

सफल जीवन हो गया, वैराग्यका आनन्द आया।
मिटा सबमें राग अब, वैराग्यमें सब राग छाया॥
भय हटा, सब शोक भागे, हो गया निश्चिन्त जीवन।
आयें या जायें जगतके दुःख-सुख, सम्मान, जन, धन॥
मोहका पर्दा फटा, दीवार ममताकी गिरी सब।
हुआ समुदय ज्ञान-रविका, मर गया अज्ञान-तम अब॥
रह गयी सब ओर सबमें एक प्रभुकी नित्य सत्ता।
उसीकी अभिव्यक्ति सब है, उसीकी लीला-महत्ता॥
है भरा जल-थल-अनलमें, अनिल-नभमें वही चेतन।
खेलता जीवन-मरण, सुख-दुःखमें लीला-निकेतन॥
हुआ भोग-विरागसे अब पूर्ण उसमें राग अनुपम,
जो प्रकाशित हो रहा हर विषम लीलामें सदा सम॥

[१२०४]

(राग माड़ - तीन ताल)

काहू कौ नहिं दास मैं, कोउ न मेरौ दास।
नित्य दास मैं राम कौ, एक टेक-बिस्वास॥
रह्यो न कबहूँ कतहूँ कछु मेरौ अपनौ काम।
प्रभु-सेवामें ही सने तन-मन-बुद्धि तमाम॥
सेवाऊँ जो कछु बने, वामें नहिं कछू मोर।
प्रभु मनमानी करन कौं रहें हलावत डोर॥
स्फुरणा, मति, बल, पुरुषता, करन-करावनहार,
सब कछु तिनमें, तिनहिं कौं, तिनहीसों व्यवहार॥
रह्यो न रंचक मैं-पनौ, भयो एक ही भाव।
हर्ष-शोक-भय-मान-मद - सबकौ भयो अभाव॥

ENGLISH TRANSLATION

[1203]

(Raga Des - Tala Dadra)

Life has become successful and the bliss of detachment has arisen.
Attachment to all has vanished, and every love now rests in detachment.
Fear has withdrawn, every grief fled and life became carefree.
Let worldly happiness and sorrow, honor, people and wealth come or go.
The curtain of delusion has torn and every wall of possessiveness fallen.
The sun of knowledge has fully risen and the darkness of ignorance died.
The Lord's one eternal being alone remains everywhere within all.
Everything is His manifestation and the glory of His lila.
That one conscious being fills water, earth and fire, wind and sky.
The abode of lila plays within life and death, happiness and sorrow.
Attachment to enjoyment has ended, and incomparable love for Him has become complete, shining equally within every unequal lila.

[1204]

(Raga Mand - Tintal)

I am no one's servant and no one is my servant.
I am Rama's eternal servant; this is my one support and faith.
Nothing anywhere remains as my separate task.
Body, mind and intellect are entirely absorbed in the Lord's service.
Whatever service occurs contains nothing of mine.
The Lord holds and moves the strings to act as He pleases.
Inspiration, understanding, strength and agency, the doer and cause of doing:
everything is within Him, belongs to Him and is transacted with Him alone.
Not a trace of "I-ness" remains; one feeling alone has arisen.
Elation, grief, fear, honor and pride have all disappeared.

ORIGINAL Hindi

[१२०४, क्रमशः]

रही न सत्ता भिन्न कछु, एकमात्र भगवान।
लीलामय लीला करें नित अति मधुर महान॥

[१२०५]

(राग वागेश्री - ताल कहरवा)

जीवन-मरण, निरोग-रोगकी मिटीं कल्पनाएँ सारी।
नहीं कहीं अस्तित्व किसीका रहा तनिक सुख-दुःखधारी॥
लीला-सुधा-तरंगिणीकी अगणित लहरें अति मनहारी,
उठतीं, ललित लास्य करतीं, लावण्यमयी, जगसे न्यारी॥

[१२०६]

(राग भैरवी - ताल कहरवा)

मेरे अन्दर भरी नित्य है प्रभुकी सत्ता-शक्ति-विभूति।
होती सदा उन्हींकी मुझको है सर्वत्र सत्य अनुभूति॥
बजता मेरे जीवनमें अति मधुर नित्य प्रभुका संगीत।
कर सकती न इसीसे मुझको कोई भी स्थिति कुछ भयभीत॥
जीयें-मरें, बनें-बिगड़ें ये 'मैं-मेरे'के सभी पदार्थ।
मेरा नहीं बिगड़ता-बनता, रहा न कुछ भी इनमें स्वार्थ॥
प्रभु हैं, प्रभुकी लीला है सब, लीला-लीलामय हैं एक।
वे बस बसे हुए रहते नित मेरे अन्तरमें सविवेक॥
बाहर-भीतर उन्हें देखता, उनमें ही करता नित वास।
वे ही हैं सर्वत्र-सर्वथा-सदा, दूर अति, अतिशय पास॥
शोक-मोह-भय मिटे, रह गया केवल उनका ही अस्तित्व।
उनका ही गुण-गौरव सारा, उनका ही सर्वत्र महत्त्व॥

[१२०७]

(राग परज - ताल कहरवा)

जान गया मैं, परम सुहृद् प्रभु करते मेरा नित कल्याण।
जान गया, वे सर्वशक्तिमय हैं मेरे शुचि बन्धु महान॥
रहते सदा सजग वे, करते नहीं भूलकर भी कुछ भूल।
शूलरूपमें भी देते वे प्रभु मुझको मृदु सुरभित फूल॥

ENGLISH TRANSLATION

[1204, continued]

No separate being remains; Bhagavan alone exists.
Filled with lila, He eternally performs sublime and exceedingly sweet play.

[1205]

(Raga Vagesri - Tala Kaharva)

Every conception of life and death, health and disease has dissolved.
No being that bears even slight happiness or sorrow remains anywhere.
Countless, exceedingly enchanting waves of lila's nectar river arise,
dancing gracefully, filled with beauty and unlike the world.

[1206]

(Raga Bhairavi - Tala Kaharva)

The Lord's being, power and glory eternally fill my inner self.
Everywhere I forever experience Him alone as reality.
The Lord's exceedingly sweet music plays continually within my life.
Therefore no circumstance can frighten me in any way.
Let every object of "I" and "mine" live or die, be formed or destroyed.
Nothing of mine improves or deteriorates, for no selfish interest remains in them.
The Lord exists, and everything is His lila; lila and the playful Lord are one.
He simply remains forever established within me, joined with discrimination.
I behold Him outside and within and dwell eternally in Him alone.
He alone is everywhere, in every way and forever, extremely distant yet exceedingly near.
Grief, delusion and fear have vanished; His being alone remains.
Every virtue and glory is His, and His importance alone pervades all.

[1207]

(Raga Paraj - Tala Kaharva)

I have understood that the Lord, my supreme friend, continually secures my welfare.
I know He is omnipotent, my great and sacred relative.
He remains forever vigilant and never commits even an inadvertent error.
Even in the form of a thorn, that Lord gives me a tender, fragrant flower.

ORIGINAL Hindi

[१२०७, क्रमशः]

उन प्रभुका मुझपर अतिशय है सदा हृदयका निर्मल प्यार।
मैं इससे अब पहुँच गया हूँ भय-चिन्ता-भ्रमके उस पार॥
निर्भय, नित्य शान्त, निर्मम, निश्चिन्त हुआ अब मैं मलहीन।
रहता सदा प्रफुल्ल-उल्लसित, प्रभु-सेवामें ही तल्लीन॥
मैं प्रभुका हूँ नित्य दास प्रिय, वे मेरे स्वामी बस एक।
योग-क्षेम-वहन करते सब, रखते नित्य सुरक्षित टेक॥

[१२०८]

(राग देश - ताल दादरा)

राम मेरा बल, न मैं असहाय हूँ। राम मेरा धन, न मैं निरुपाय हूँ॥
राम मेरी बुद्धि, मैं मतिमान हूँ। राम मेरी ज्योति, मैं द्युतिमान हूँ॥
राम मेरा ज्ञान, मैं अश्रान्त हूँ। राम मेरी शान्ति, मैं नित शान्त हूँ॥
राम मेरा रूप, मैं अभिराम हूँ। राम मेरा सुख, सदा सुखधाम हूँ॥
हूँ नहीं अस्वस्थ, मैं नित स्वस्थ हूँ। राममें स्थित हूँ, नहीं प्रकृतिस्थ हूँ॥
देह भौतिक हूँ नहीं, अमृतत्व हूँ। हीन ह्रास-विनाशसे सत्-तत्त्व हूँ॥

[१२०९]

(राग भैरवी - ताल कहरवा)

किसमें पाप-दोष देखूँ मैं, किसमें अब देखूँ शैतान?
कैसे किसे पराया समझूँ, जबकि भरे सबमें भगवान॥
भू-जल-अनल-अनिल-नभ हैं, नक्षत्र सभी उनके ही नाम।
मनुज-दनुज-सुर-पितर, चराचर - उनकी ही अभिव्यक्ति तमाम॥
कर्म-अकर्म-विकर्म, सत्-असत् - सब केवल उनके ही रूप।
वे ही प्रलय-सृष्टि-पालन-लीलामय, लीला-निरत अनूप॥
नहीं मोह-मायाकी सत्ता, वे ही सब कुछ बनते आप।
देश-काल सब ही उनमें, वे नित्य सनातन अमित अमाप॥
मेरे लिये कभी कुछ भी अब रही न कहीं अन्य सत्ता।
हैं सर्वत्र एक मेरे वे श्याम, उन्हींकी भगवत्ता॥

ENGLISH TRANSLATION

[1207, continued]

That Lord forever bears extraordinary, pure and heartfelt love for me.
Through it I have crossed beyond fear, anxiety and delusion.
Fearless, eternally peaceful, without possessiveness and carefree, I have become stainless.
I remain forever joyful and delighted, absorbed solely in the Lord's service.
I am the Lord's dear and eternal servant; He alone is my Master.
He bears my attainment and preservation and forever safeguards my support.

[1208]

(Raga Des - Tala Dadra)

Rama is my strength; I am not helpless. Rama is my wealth; I am not without recourse.
Rama is my intelligence; I am wise. Rama is my light; I am radiant.
Rama is my knowledge; I am unwearied. Rama is my peace; I am forever peaceful.
Rama is my form; I am delightful. Rama is my happiness; I am always its abode.
I am not unwell; I am eternally whole. I am established in Rama, not in material nature.
I am not the material body but immortality, the reality of being free from decline and destruction.

[1209]

(Raga Bhairavi - Tala Kaharva)

In whom could I see sin or fault, and in whom could I now see a devil?
How could I regard anyone as other when Bhagavan fills all?
Earth, water, fire, wind and sky, and every star are His Names.
Humans, demons, gods and ancestors, all that moves and does not move, are entirely His manifestations.
Action, inaction and wrong action, real and unreal, are only His forms.
He alone is the playful Lord of dissolution, creation and preservation, absorbed in incomparable lila.
Delusion and maya possess no independent being; He Himself becomes everything.
Every place and time dwell in Him, and He is eternal, everlasting, limitless and immeasurable.
For me, no other being now remains anywhere or at any time.
My one Syama is everywhere, and divinity belongs to Him alone.

ORIGINAL Hindi

[१२०९, क्रमशः]

एक बचा, मैं उनकी सेवा करने, करने नित्य प्रणाम।
सदा सर्वथा उनकी पूजा - एकमात्र मेरा यह काम॥
अपने प्रति संकल्प-कार्यसे मैं उनकी पूजा करता।
देख विचित्र रूप अगणित अति, मैं नित नये मोद भरता॥
देख-देख उनको, उनकी अपनी स्वरूपभूता लीला,
सच्चिन्मय आनन्द-सुधा-सरिता बहती वर्धनशीला॥

[१२१०]

(राग जंगला - तीन ताल)

प्रभु-प्रसादसे प्रकट हो गया मुझमें प्रभुका परमानन्द।
मिटे सभी चिन्ता-विषाद-भय-शोक, रहे जो नित स्वच्छन्द॥
प्रभुकी अति पवित्र सम्पदका मुझमें निश्चय हुआ विकास।
मिटी सभी आसुरी सम्पदा जिसका था मुझमें नित वास॥
प्रभुकी समता आयी, जागा सबमें प्रभुमयताका ज्ञान।
मिटी विषमता, भेद मिटा सब, मिटा सभी निज-पर-अज्ञान॥
सब रूपोंमें सदा दीखते अब सर्वत्र मुझे भगवान।
सबको मैं प्रणाम करता नित, सबकी सेवा, अति सम्मान॥

[१२११]

(राग भैरव - तीन ताल)

किया कृपा कर प्रभुने मुझको अपना चिर सेवक स्वीकार।
रहा न प्राणि-पदार्थ किसीका मुझपर अब कुछ भी अधिकार॥
मेरा भी उठ गया सहज अधिकार सभीपरसे अनिवार।
एकमात्र मैं सेवक प्रभुका, केवल प्रभु मेरे भर्तार॥

ENGLISH TRANSLATION

[1209, continued]

One task alone remains: to serve Him and bow forever.
Worshiping Him always and completely is my sole work.
Through every intention and action directed toward me, I worship Him.
Beholding countless wondrous forms, I continually fill with fresh delight.
Seeing Him again and again and beholding His own lila, which is His essential nature,
the ever-increasing river of conscious bliss's nectar flows.

[1210]

(Raga Jangala - Tintal)

Through the Lord's grace, His supreme bliss has manifested within me.
Every anxiety, despair, fear and grief that wandered freely within has disappeared.
The Lord's supremely sacred treasure has certainly unfolded within me.
Every demonic quality that continually dwelt there has vanished.
The Lord's equality has arisen, and knowledge that all are filled with Him has awakened.
Inequality and difference have disappeared, as has all ignorance of self and other.
Now Bhagavan forever appears to me everywhere within every form.
I continually bow to all, serve all and offer the highest respect.

[1211]

(Raga Bhairava - Tintal)

Showing grace, the Lord accepted me as His eternal servant.
No being or object now possesses any authority over me.
Likewise, my assumed authority over all has naturally and inevitably withdrawn.
I am solely the Lord's servant, and the Lord alone is my Husband.

ORIGINAL Hindi and Braj Bhasha

[१२१२]

(राग पूर्वी - ताल कहरवा)

ममता एकमात्र प्रभु-पदमें, मन प्रभुकी स्मृतिमें ही लीन।
प्रभुकी इच्छामें सब निज इच्छा अर्पित, मन इच्छा-हीन॥
प्रभुमें राग अनन्य, चित्त अन्यत्र नित्य आसक्ति-विहीन।
प्रभु-प्रेमामृत-रस-सागरका जीवन बना निवासी मीन॥
रहता सदा समाया उनमें, करता नाना भाँति विहार।
छाये नित रहते प्रभु सभी दिशामें, करते अनुपम प्यार॥
होते उनमें ही सब मेरे अच्छे-बुरे शुभा-शुभ कर्म।
उनका रखना, मेरा रहना, यही सहज दोनोंका धर्म॥

[१२१३]

(राग काफी - ताल कहरवा)

हम उनके ही, केवल वे हैं नित्य हमारे।
एक उन्हींसे सदा सभी सम्बन्ध हमारे॥
एकमात्र आत्मीय, परम धन वही हमारे।
प्रीति अनन्य, विशुद्ध परमके पात्र हमारे॥
उन-से वे ही हैं परम जीवनके शुचि सार।
सभी स्वार्थ-परमार्थके एकमात्र आधार॥

[१२१४]

(राग जंगला - ताल कहरवा)

छाये मधुर-मधुर वे रहते मुझमें सर्व देश, सब काल।
घुले-मिले नित रहते मुझमें, करते रहते नित्य निहाल॥
आधि-व्याधि, दुःख-दैन्य, शोक-भय, मान-मोह-मद, काल-व्याल,
पास न आ पाते मेरे, वे क्योंकि साथ रहते हर हाल॥

ENGLISH TRANSLATION

[1212]

(Raga Purvi - Tala Kaharva)

My one possessive love rests at the Lord's feet, and my mind is absorbed solely in remembering Him.
Every will of my own is offered into the Lord's will, leaving the mind without desire.
My love for the Lord is exclusive, and the heart remains forever free of attachment elsewhere.
Life has become a fish dwelling in the ocean of divine love's nectarean rasa.
It remains forever absorbed in Him and sports there in manifold ways.
The Lord continually pervades every direction and bestows incomparable love.
All my good and bad, auspicious and inauspicious actions take place in Him alone.
His keeping me and my abiding in Him are the natural dharma of us both.

[1213]

(Raga Kafi - Tala Kaharva)

We belong to Him alone, and He alone is eternally ours.
Every one of our relationships is forever with Him alone.
He alone is our intimate relation and our supreme treasure,
the sole recipient of our exclusive, utterly pure and highest love.
He alone is the sacred and supreme essence of our life,
the one foundation of every worldly and spiritual good.

[1214]

(Raga Jangala - Tala Kaharva)

Sweetly, sweetly He pervades me in every place and at every time.
He remains forever blended and united with me, continually filling me with joy.
Mental and bodily afflictions, sorrow and poverty, grief and fear, honor, delusion and pride, and time's serpent
cannot draw near me, for He remains beside me in every circumstance.

ORIGINAL Hindi

[१२१५]

(राग देश)

प्रभुकी अनुकम्पा परम छायी चारों ओर।
आत्यन्तिक सुख-शान्तिका मिलता ओर-न-छोर॥
कोई कैसी भी विषम हो स्थिति, अति प्रतिकूल,
चुभा नहीं सकती तनिक मेरे उरमें शूल॥
सभी परिस्थितिमें सदा रहती शाश्वत शान्ति।
हटती कभी न हृदयसे मोहनकी मुख-कान्ति॥

[१२१६]

(राग भैरवी - ताल कहरवा)

कभी विलग होते न पलकभर वे मेरे प्यारे भगवान।
रखते सदा पास मुझको, वे रहते स्वयं पास मतिमान॥
सदा देखते रहते मेरी सारी छोटी-मोटी बात।
रखते सदा सँभाल, निभाते योग-क्षेम बिना व्यवधान॥
मुझको सुखी देखने-करनेको रहते तत्पर वे श्याम।
ममता-भरे हृदयसे नित नव मुझसे करते प्यार ललाम॥
थकते नहीं कभी वे, देते-देते मुझे परम आनन्द।
मुझ नगण्यको नहीं भूलते पलभर एक सच्चिदानन्द॥
मैं प्रियतमका, प्रियतम मेरे - यही नित्य निर्मल सम्बन्ध।
सदा अटूट, सदा ही सुस्थिर, बढ़ता पल-पल प्रेम-निबन्ध॥

[१२१७]

(राग जंगला - ताल कहरवा)

मिले मधुर मुझको, मेरे हो, मेरे वे प्रियतम भगवान।
पूरी हुई साध जीवनकी, पूरे हुए सभी अरमान॥
बुझी सभी विषकी ज्वाला, कर रूप-सुधा-रसका मधु-पान।
हुई विकीर्ण किरण शुचि तनकी दिव्याभामय परम महान॥

ENGLISH TRANSLATION

[1215]

(Raga Des)

The Lord's supreme grace pervades every direction.
Ultimate happiness and peace extend without limit or shore.
However difficult or utterly adverse a circumstance may be,
it cannot pierce my heart even slightly with its thorn.
Eternal peace forever abides through every circumstance.
Mohana's radiant face never departs from my heart.

[1216]

(Raga Bhairavi - Tala Kaharva)

My beloved Bhagavan is never separated from me even for the blink of an eye.
He always keeps me near and, all-knowing, remains close Himself.
He continually watches every one of my smallest concerns.
He always tends me and bears my attainment and preservation without interruption.
That Syama is ever eager to see me happy and to make me so.
With a heart full of tender possessiveness, He bestows ever-fresh and beautiful love upon me.
He never tires of giving me supreme bliss.
The one Saccidananda does not forget insignificant me for even a moment.
I belong to my Beloved and my Beloved is mine: this is our eternal and stainless relationship.
Forever unbroken and forever secure, its bond of love grows from moment to moment.

[1217]

(Raga Jangala - Tala Kaharva)

My sweet, beloved Bhagavan has met me and become mine.
Life's longing has been fulfilled, and every cherished desire has come true.
Every poisonous flame was quenched when I drank the honey of His form's nectarean rasa.
The pure body's ray spread forth, supremely glorious with divine splendor.

ORIGINAL Hindi

[१२१७, क्रमशः]

छाया अति शीतल प्रकाश सर्वत्र, मिटा सब तम-अज्ञान।
दिखने लगे श्यामसुन्दर मन-मोहन अब सर्वत्र समान॥

[१२१८]

(राग वसन्त - ताल दादरा)

करना, न करना, न कराना, कराना।
कैसे, क्या, कब, क्यों करना-कराना॥
करो तुम वही, जो मन तुम्हें भाता।
मुझे न कुछ भी है पाना, न पाना॥
हो कुछ, न मेरा कुछ आता-जाता।
मैं तो कठपुतली, तुम्हें है नचाना॥
केवल हो छाये तुम ही सभीमें।
यह सब तुम्हारा ही है ताना-बाना॥
रस भी तुम्हीं हो, रसिक भी तुम्हीं हो।
तुम्हींको बस रस है चखना-चखाना॥
लीला तुम्हीं, लीलामय भी तुम्हीं हो।
दर्शक तुम्हीं हो, धरे रूप नाना॥

[१२१९]

(तर्ज लावनी - ताल कहरवा)

इस जगकी कोई वस्तु न हमें सुहाती।
पल-पलमें श्यामल मूर्ति स्मरण है आती॥

[१२२०]

(राग तोड़ी - ताल कहरवा)

मेरे मंगलमय रसमय प्रभु रहते नित ही मेरे पास।
देते नव-नव नित्य मधुर आनन्द, विविध कर दिव्य विलास॥
डूबे रहते स्वयं, डुबाये रखते मुझको पारावार -
परम दिव्य रसके, स्वाभाविक करते विशद विशुद्ध विहार॥

ENGLISH TRANSLATION

[1217, continued]

An exceedingly cool light spread everywhere and dispelled all darkness and ignorance.
Syamasundara, the enchanter of the mind, now appeared equally everywhere.

[1218]

(Raga Vasanta - Tala Dadra)

Doing, not doing, causing and not causing;
how, what, when and why anything is done or caused:
do only what pleases Your heart.
There is nothing whatever for me to gain or not gain.
Let anything happen; nothing of mine comes or goes.
I am merely a puppet, and You are to make me dance.
May You alone pervade everyone.
All this is solely Your warp and weft.
You are rasa, and You are also the relisher of rasa.
You alone taste rasa and cause it to be tasted.
You are lila, and You are the playful Lord.
You are the spectator, assuming manifold forms.

[1219]

(In the style of Lavani - Tala Kaharva)

No object of this world delights us.
At every moment Syama's form returns to remembrance.

[1220]

(Raga Todi - Tala Kaharva)

My auspicious Lord, filled with rasa, forever remains beside me.
Performing manifold divine pastimes, He continually gives ever-new and sweet bliss.
He remains immersed Himself and keeps me submerged in the boundless ocean
of supremely divine rasa, naturally performing lucid and utterly pure play.

ORIGINAL Hindi and Braj Bhasha

[१२२०, क्रमशः]

नहीं अन्यको मुझे देखने देते, नहीं देखते आप।
करते रहते सदा मधुरतम दिव्य मुझीसे रस-आलाप॥
रखा नहीं मुझमें-अपनेमें किंचित् भेद-भिन्नता-भाव।
हुआ पूर्ण ऐकात्म्य, मिट गया मिथ्या सब अलगाव-दुराव॥

[१२२१]

(राग खमाज - ताल कहरवा)

जायें कहीं, मिलें, न मिलें वे, करें सदा सब कुछ विपरीत।
झंकृत होंगे बस उनमें ही कर्कश-मधुर सभी संगीत॥

× × ×

जबतक अपनी मौज मौज थी, तबतक कभी न थी कुछ मौज।
मौज बने जबसे वे मेरे, तबसे सदा मौज-ही-मौज॥

[१२२२]

(राग भैरव - तीन ताल)

मिटे सभी संकल्प, हो गया तुममें ही सबका अवसान।
कौन, कहाँ, कैसे, क्या करता, रहा न इसका भी कुछ भान॥

[१२२३]

(राग लावनी - ताल कहरवा)

बँधा, बँधा, मैं सदा बँधा हूँ, अद्भुत एक किसीके पाश।
बँधा रहूँ मैं सदा और भी दृढ़तासे, मनमें अभिलाष॥
पद-पदपर, पल-पलमें देता यह बन्धन नित नव उल्लास।
मेरी 'परतन्त्रता' मधुर यह करती रहे सदा सुविकास॥

[१२२४]

(तर्ज गजल - ताल कहरवा)

बड़भागी है वही, जिसे हरिने अपनाया।
हरकर धन-जन-मान, मोह-तम दूर हटाया॥
भोग-लाभकी क्रिया सभीकी असफल चोखी।

> घर-समाजसे मिली सहज दुत्कार अनोखी॥

ENGLISH TRANSLATION

[1220, continued]

He lets no one else behold me, nor does He Himself look elsewhere.
He continually shares the sweetest divine dialogue of rasa with me alone.
He has retained not the slightest feeling of difference or distinction between Himself and me.
Perfect oneness has arisen, and every false separation and concealment has disappeared.

[1221]

(Raga Khamaja - Tala Kaharva)

Wherever He may go, whether He meets me or not, and though He may always act contrary to my wishes,
every harsh and sweet strain of music will resonate in Him alone.

× × ×

As long as delight belonged to me, there was never any real delight.
Since He became my delight, there has forever been delight upon delight.

[1222]

(Raga Bhairava - Tintal)

Every intention has dissolved and found its end in You alone.
No awareness remains of who acts, where, how or what is done.

[1223]

(Raga Lavani - Tala Kaharva)

Bound, bound, I am forever bound in someone's wondrous snare.
My heart longs to remain bound forever with still greater firmness.
At every step and every moment, this bondage gives ever-new delight.
May this sweet dependence of mine forever develop in fullness.

[1224]

(In the style of a Ghazal - Tala Kaharva)

Fortunate indeed is the one whom Hari has made His own,
whose wealth, people and honor He has taken away and whose darkness of delusion He has dispelled.
Every endeavor for enjoyment and gain has been thoroughly frustrated,
and home and society have naturally bestowed their extraordinary rejection.

ORIGINAL Hindi

[१२२४, क्रमशः]

सात्त्विक हुआ प्रकाश, असत् आशा-निशि टूटी।
प्रभुकी स्मृति अनमोल मिली संजीवन-बूटी॥
जाग्रत हुआ विवेक, मिटी चिन्ता अब सारी।
बढ़ी परम प्रभु-चरण-प्रीतिकी आशा भारी॥

[१२२५]

(राग पीलू - ताल कहरवा)

क्रोध, कपट, भय, चपलता, दुःख असीम, अशान्ति -
दूर हुआ अरि-दल सकल, मिटी निराशा, श्रान्ति॥
शान्ति, सरलता, अभयता, स्थिरता, सुख-विश्राम -
जीवनके लक्षण हुए आशामय, अभिराम॥
उमड़ा मेरे हृदयमें आनन्द-सुधा-समुद्र।
नष्ट हो गये सर्वथा शोक-विषाद अभद्र॥
निकल रहा मुझसे सदा स्वर अति मधुर उदार।
दुःख-कष्टकी मिट गयी सारी आर्त-पुकार॥
मेरे जीवनमें भरा अतुल अमित आनन्द।
रहते नित मुझमें भरे पूर्ण सच्चिदानन्द॥
सुखमय, शान्ति-प्रसादमय, सुधापूर्ण, गुण-धाम,
प्रभु-प्रसादसे हो गया पावन परम ललाम॥
हँसता अब मेरा सदा जीवन आठों याम।
फैलाता सबमें सदा सात्त्विक हँसी तमाम॥
बरस रहा अब सर्वदा सुखद सुधाका मेह।
जो समीप आता, वही पाता पावन नेह॥
बुझ जाती उसकी सभी विष-ज्वाला दुःख-रूप।
पा जाता वह तुरत ही शीतल शान्ति अनूप॥
निशा-निराशा नष्ट कर उगता आशा-भानु।
हँस उठता जीवन, सभी मरते दुःख-परमाणु॥

ENGLISH TRANSLATION

[1224, continued]

Sattvic light arose, and the night of unreal hopes broke apart.
Priceless remembrance of the Lord was received as a life-restoring herb.
Discernment awakened and every anxiety disappeared.
An immense hope for supreme love of the Lord's feet grew strong.

[1225]

(Raga Pilu - Tala Kaharva)

Anger, deceit, fear, restlessness, limitless sorrow and agitation:
the entire hostile army withdrew, and despair and weariness vanished.
Peace, simplicity, fearlessness, steadiness, happiness and repose
became life's hopeful and delightful qualities.
An ocean of bliss's nectar surged within my heart.
Every inauspicious grief and despondency was utterly destroyed.
An exceedingly sweet and generous voice now continually issues from me.
Every anguished cry of sorrow and distress has ended.
Measureless, limitless bliss fills my life.
Perfect Saccidananda forever fills and dwells within me.
Filled with happiness, the grace of peace and nectar, and an abode of virtue,
through the Lord's grace I have become supremely sacred and beautiful.
My life now laughs forever through all eight watches.
It continually spreads sattvic laughter among everyone.
A pleasing rain of nectar now falls without cease.
Whoever draws near receives sacred affection.
Every poisonous flame of sorrow within that person is extinguished,
and at once they obtain incomparable, cooling peace.
Destroying the night of despair, the sun of hope rises.
Life smiles, and every atom of sorrow dies.

ORIGINAL Hindi

[१२२५, क्रमशः]

छूट गया सब द्वन्द्वसे, हटा तापका भार।
अन्योंका दुःख-द्वन्द्व भी हुआ मिटावनहार॥

[१२२६]

(तर्ज लावनी - ताल कहरवा)

बीत रहा है मेरा पल-पल उनकी सेवामें दिन-रात।
लगे हुए मन-मति-इन्द्रिय, आती अब अन्य न मनमें बात॥
छूट गये जब जप-तप, सेवा-पूजा आदि भले सब काम,
तब फिर कर पाते कुछ कैसे मोहामर्ष-लोभ-मद-काम॥

[१२२७]

(राग भीमपलासी - तीन ताल)

रहूँ भले यात्रामें, चाहे करूँ कहीं भी - घर-वन वास।
नहीं अकेला मैं हूँ रहता, प्रभु नित रहते मेरे पास॥
प्रभु मेरे अंशी हैं, मैं हूँ अंश सनातन उनका नित्य।
पृथक न रह सकते मुझसे प्रभु कभी, कहीं भी - निश्चित सत्य॥
बदल जाय यह देह-परिस्थिति, बदल जाय चाहे यह लोक।
नहीं बदलता प्रभुका फैला नित सर्वत्र सत्य आलोक॥
मेरी देख-रेख नित रखते, नित्य निभाते योग-क्षेम।
पग-पगपर मैं अनुभव करता धन्य-धन्य प्रभुका शुचि प्रेम॥

[१२२८]

(राग भैरवी - ताल कहरवा)

हटा मोहका पर्दा गहरा, मिटी सभी मनकी भ्रम-श्रान्ति।
नहीं सताती अब मनकी कल्पित वह घोर अपार अशान्ति॥
क्रियाशीलता अति विशालमें भी रहती सुखदायिनी शान्ति,
क्योंकि दीख पड़ती मुझको सर्वत्र श्यामकी ही मुख-कान्ति॥
आकर भरा इसीसे जीवनमें अब आत्यन्तिक आनन्द।
नहीं देख पाते इसको, जो भोग-वासनारत, मति-मन्द॥

ENGLISH TRANSLATION

[1225, continued]

Every duality has fallen away and the burden of affliction withdrawn.
It has also become a destroyer of other people's sorrow and conflict.

[1226]

(In the style of Lavani - Tala Kaharva)

Every moment of my days and nights passes in His service.
Mind, intelligence and senses are absorbed, and no other thought now enters the mind.
When even worthy works such as repetition, austerity, service and worship have fallen away,
how could delusion, anger, greed, pride and desire accomplish anything further?

[1227]

(Raga Bhimpalasi - Tintal)

Whether I am traveling or dwelling anywhere, at home or in the forest,
I do not remain alone, for the Lord is always beside me.
The Lord is my whole, and I am His eternal and everlasting part.
The Lord can never remain separate from me anywhere: this is certain truth.
This body and its circumstances may change, and even this world may change,
but the Lord's true light, eternally spread everywhere, does not change.
He continually watches over me and eternally bears my attainment and preservation.
At every step I experience the Lord's blessed, sacred love.

[1228]

(Raga Bhairavi - Tala Kaharva)

The deep curtain of delusion has lifted, and every confusion and weariness of mind has vanished.
That dreadful and boundless unrest imagined by the mind no longer torments me.
Even amid immense activity, a pleasing peace abides,
for I behold Syama's radiant face everywhere.
Through this, ultimate bliss has now come and filled my life.
Those whose minds are dull and absorbed in the craving for enjoyment cannot behold it.

ORIGINAL Hindi

[१२२८, क्रमशः]

तुलता नहीं कभी हीरा पत्थरके काँटेपर अनमोल।
होते विफल 'स्वमति-काँटे', जो इसे चाहते लेंगे तौल॥
मेरी अन्तःस्थितिका पूरा है अन्तर्यामीको ज्ञान।
बसे विशेषरूपसे नित उसमें रहते मेरे भगवान॥

[१२२९]

(राग पीलू - ताल कहरवा)

टूट गये जगके सभी ममताके दृढ़ बन्ध।
भय-विषाद-मद मिट गये पा उनका सम्बन्ध॥
हुआ सभी चिरकालका मोह-अन्धतम नाश।
छाया प्रभुकी प्रीतिका निर्मल नित्य प्रकाश॥
वे प्रभु प्रिय रहते सदा पास मधुर दिन-रात।
करते रहते हृदयकी मधुर मनोहर बात॥
करते वे मधुपूर्ण रस-सुख-विहार स्वच्छन्द।
उनकी संनिधिमें सदा छाया परमानन्द॥

[१२३०]

(राग विहाग - ताल कहरवा)

मिट गये श्रम-भय, दुःख-विषाद। मिट गये सब सन्देह-विवाद॥
जग गया निश्चल प्रभु-विश्वास। छा गया मनमें अति उल्लास॥
प्रकट हो गये हृदय भगवान। परम ज्योतिर्मय, ज्ञान-निधान॥
मिट गया विषम मोह-तम घोर। छा रही दिव्य द्युति सब ओर॥
सहज जो चिदानन्दमय रूप। अनिर्वचनीय, अचिन्त्य, अनूप॥
रह गया वही एक एकान्त। हो गया सब द्वन्द्वोंका अन्त॥

[१२३१]

(राग जंगला - तीन ताल)

तुम्हीं सदा सुखरूप, दुःखमें भी नित भरे एक तुम ही।
तुम्हीं मधुर आनन्द-गानमें, करुणाक्रन्दनमें तुम ही॥
तुम ही दिव्य स्वर्ग-भोगोंमें, नरक-यन्त्रणामें तुम ही।
तुम ही मधुर सृजनमें, स्वामी! महाप्रलयमें भी तुम ही॥

ENGLISH TRANSLATION

[1228, continued]

A priceless diamond can never be weighed upon a stone's balance.
The scales of personal judgment fail when they attempt to weigh it.
The indwelling Knower fully knows my inward state.
My Bhagavan forever dwells there in a special way.

[1229]

(Raga Pilu - Tala Kaharva)

Every strong worldly bond of possessiveness has broken.
Fear, despair and pride disappeared when I entered relationship with Him.
The ancient and utter darkness of delusion has been destroyed.
The stainless, eternal light of the Lord's love pervades all.
That beloved Lord remains forever near through sweet day and night.
He continually speaks the heart's sweet and enchanting words.
Freely He enjoys honey-filled recreation in the happiness of rasa.
In His presence, supreme bliss forever prevails.

[1230]

(Raga Vihaga - Tala Kaharva)

Weariness and fear, sorrow and despair have vanished. Every doubt and dispute has disappeared.
Unshakable trust in the Lord has awakened, and immense delight pervades the mind.
Bhagavan has manifested within the heart, supremely radiant and the treasury of knowledge.
The dreadful darkness of uneven delusion has vanished, and divine splendor fills every direction.
His natural form is conscious bliss, indescribable, inconceivable and incomparable.
That One alone remains in absolute solitude, and every duality has ended.

[1231]

(Raga Jangala - Tintal)

You alone are forever happiness embodied, and You alone forever fill sorrow too.
You are within the sweet song of bliss and within the cry of compassion.
You alone are within divine heavenly enjoyments and within the torments of hell.
You are within sweet creation, O Master, and You alone are within the great dissolution.

ORIGINAL Hindi

[१२३१, क्रमशः]

तुम ही हो प्रकाश उज्ज्वलमें, नित्य घोर तममें तुम ही।
तुम ही प्रिय-शुभ-मंगल, अप्रिय-अशुभ-अमंगल भी तुम ही॥
तुम्हीं विशद जन-कोलाहलमें, निर्जन वनमें भी तुम ही।
तुम्हीं अस्तिमें भरे, नास्तिमें भी हो नित्य एक तुम ही॥
तुम्हीं सभीमें सदा पूर्ण हो, जड़-चेतन - सब हो तुम ही।
मुझे दिखायी देते केवल नित सर्वत्र एक तुम ही॥

[१२३२]

(राग जंगला - ताल कहरवा)

जीवन-मरण, दुःख-सुख जगके सभी तुम्हारे अंग।
नाच रही है सबमें मूर्ति तुम्हारी ललित त्रिभंग॥
सभी अवस्थाओंमें सबमें मिलता स्पर्श तुम्हारा।
तुम्हीं दिखायी देते सबमें, बदल गया दृग-तारा॥
लीलामय! लीला करते तुम सकल विश्वमें छाये।
अपनेमें ही आप खेलते, वेष विभिन्न बनाये॥
तुम अनादि हो, अन्तहीन तुम, तुम-ही-तुम हो, प्यारे।
निज स्वरूप-महिमामें सुस्थित, जगमें, जगसे न्यारे॥

[१२३३]

(तर्ज गजल - ताल कहरवा)

कभी तुम बन सुखमय सम्मान। कभी बन आत्यन्तिक अपमान॥
कभी बन सुख-सौभाग्य अनूप। कभी बन दुःख-दुर्भाग्य कुरूप॥
कभी बन सुहृद्-स्वजन-परिवार। कभी अरि घोर अहित-आगार॥
कभी बन धन-ऐश्वर्य अपार। कभी दारुण दारिद्र्य-सँभार॥
कभी बन भीषण झंझावात। कभी बन विषम वज्र, हिमपात॥
कभी बन शीतल सुखद बयार। कभी बन मधुर वसन्त-बहार॥
सभी रूपोंमें तुम ही नित्य। दे रहे दर्शन सबको सत्य॥
छा रहा था जबतक अज्ञान। हुई थी प्राप्त नहीं पहचान॥

ENGLISH TRANSLATION

[1231, continued]

You are the radiance within brilliant light, and You are within eternal, dreadful darkness.
You are the beloved, auspicious and blessed, and You are also the unpleasant, inauspicious and ill-omened.
You are within the manifest clamor of people and You are within the solitary forest.
You forever fill existence, and within nonexistence You alone are present.
You are always complete within all; everything inert and conscious is You.
I forever behold only You, the One, everywhere.

[1232]

(Raga Jangala - Tala Kaharva)

Life and death and the world's happiness and sorrow are all Your limbs.
Your graceful threefold-bending form dances within them all.
Your touch is found within everyone in every state.
You alone appear within all, for the very star of my sight has changed.
O playful Lord, You pervade the entire universe performing lila.
Assuming diverse costumes, You play by Yourself within Yourself.
You are beginningless and endless; only You are, O Beloved.
Established in the glory of Your essential being, You dwell within the world yet remain beyond it.

[1233]

(In the style of a Ghazal - Tala Kaharva)

At times You become happiness-filled honor; at times You become absolute disgrace.
At times You become incomparable happiness and good fortune; at times ugly sorrow and misfortune.
At times You become friends, relatives and family; at times a fierce enemy and abode of harm.
At times You become boundless wealth and majesty; at times a mass of dreadful poverty.
At times You become a terrible storm; at times a harsh thunderbolt or snowfall.
At times You become a cool, pleasant breeze; at times the sweet splendor of spring.
You alone are eternal within every form, truly giving everyone Your vision.
So long as ignorance prevailed, recognition had not been attained.

ORIGINAL Hindi

[१२३३, क्रमशः]

दुःखमय हर्ष-शोकके यान चढ़ा फिरता था मैं बेभान॥
हर्ष-मदका होता उन्माद। काँपता कभी, भरा अवसाद॥
बता दी तुमने जब पहचान। हट गया पर्दा, उपजा ज्ञान॥
भाव, गुण हैं अनन्त, आकार। सभी हो तुम्हीं सगुण-साकार॥
विश्वके कण-कणमें भगवान। भरे तुम हो सर्वत्र महान॥
अतः होता न कदापि वियोग। बना रहता है नित संयोग॥
दीखते रहते तुम नित साथ। मधुर मुसकाते छिप-छिप नाथ॥
कर दिया तुमने मुझे निहाल। मिटाकर सारा जग-जंजाल॥
करो अब नित प्रणाम स्वीकार। दीन पामरके करुणागार॥

[१२३४]

(राग भैरवी, गजल - ताल कव्वाली)

प्रियतम! न छिप सकोगे, चाहे जो वेष धर लो।
अब हो चुकी है मुझको पहचान वह तुम्हारी॥
ढूँढ़ा तुम्हें अभीतक मन्दिर या मस्जिदोंमें,
पर देख तो न पाया वह माधुरी पियारी॥
जिसने बताया जैसे, वैसे ही ढूँढ़ा मैंने।
भटका, कहीं न दीखे, चैतन्य! चित्तहारी॥
बस बेतरह हराया, आया जो पास मेरे,
तुमको बता-बताकर शब्दोंकी मार मारी॥
पर देखकर न तुमको, था सोचता यों मनमें,
है वा नहीं है जगमें सत्ता कहीं तुम्हारी॥
सन्देह जब यों होता, झाँकी-सी मार जाते।
तिरछी नजरसे हँसकर, छिपते तुरत विहारी॥
बिजली-सी दौड़ जाती, सन-सन शरीर करता।
होती थीं इन्द्रियाँ सब प्रखर प्रकाशकारी॥
तब दीखता था मुझको फैला प्रकाश सबमें।
प्राणेश! बस तुम्हारा वह दिव्य मोदकारी॥

ENGLISH TRANSLATION

[1233, continued]

Unaware, I wandered aboard the sorrowful vehicle of elation and grief.
At times the pride of joy drove me mad; at times I trembled, filled with despair.
When You revealed Your identity, the curtain lifted and knowledge arose.
Feelings, qualities and forms are infinite; You alone are all of them, endowed with qualities and form.
O Bhagavan, You fill every particle of the universe; You are the Great One everywhere.
Therefore separation never occurs, and union forever remains.
You continually appear beside me, O Lord, hiding and smiling sweetly.
Dispelling the whole world's entanglement, You have filled me with blessed joy.
O compassionate refuge of the lowly and fallen, now forever accept my bow.

[1234]

(Raga Bhairavi, Ghazal - Tala Qawwali)

Beloved, You cannot hide, whatever disguise You assume.
Now I have come to recognize You.
Until now I sought You in temples and mosques,
but I could not behold that beloved sweetness.
I searched exactly as each person instructed me.
I wandered, yet nowhere did You appear, O consciousness embodied, enchanter of the heart.
Whoever approached me merely bewildered me terribly,
describing You again and again and striking me with words.
Unable to behold You, I wondered within my mind
whether Your being existed anywhere in the world at all.
Whenever such doubt arose, You flashed a sudden glimpse.
Smiling from the corner of Your eye, O playful Lord, You immediately hid again.
Lightning seemed to race through me, and my body thrilled with a rushing sound.
All the senses became intensely radiant.
Then I beheld light spread through everything,
O Lord of my life, Your divine and joy-bestowing light alone.

ORIGINAL Hindi

[१२३४, क्रमशः]

आँधी-सी एक आती, धन-कीर्ति-कामिनीकी।
सारा प्रकाश ढकता, उस तमसे अन्धकारी॥
आ-आके इस तरह तुम, यों बार-बार जाते।
मुझको न थी तुम्हारी पहचान पुण्यकारी॥
आँखोंमें बैठ करके, तुम देखते हो सबको।
कानोंमें बैठ सुनते तुम शब्द सौख्यकारी॥
नाकोंसे गन्ध लेते, रसनासे चाखते तुम।
हो स्पर्श तुम ही करते, लीला विचित्रकारी॥
प्राणोंमें, चित्त-मनमें, मतिमें, अहंमें, तूँमें,
सबमें पसार करके तुम खेलते खिलारी॥
बेढब नकाबपोशी रखी है सीख तुमने।
अन्दर समाके सबके छिपते, अजीब यारी॥
जिसको दिखाया तुमने परदा हटाके अपना,
वह रूप-रँग अनोखा, प्रेमोन्मत्तकारी॥
फिर भूलता नहीं वह, औ भूल भी न सकता।
पहचान नित्य होती पारस्परिक तुम्हारी॥
आँधी कभी न आती, आँखें न चौंधियातीं।
वह दिव्य दृष्टि पाकर होता सदा सुखारी॥
सुख-दुःख, जय-पराजय, तम-तेज, यश-अयशमें,
दिखतीं उसे सभीमें छवि मोहिनी तुम्हारी॥
फिर देखता वह तुमसे सारा जगत भरा है।
अपनी जरा-सी सत्ता वह देखता न न्यारी॥
तुम हो समाये सबमें, वह है समाया तुममें।
भय-भेद-श्रान्ति मिटती उस एक क्षणमें सारी॥

ENGLISH TRANSLATION

[1234, continued]

Then a storm of wealth, fame and sensual beauty would arise,
and its darkening gloom would cover all the light.
In this way You repeatedly came and went,
for I had not yet attained the blessed recognition of You.
Seated within the eyes, You behold everyone.
Seated within the ears, You hear every pleasing sound.
Through the nose You receive fragrance, and through the tongue You taste.
You alone touch as the sense of touch, performing wondrous lila.
Within the vital airs, heart and mind, intelligence, ego and body,
You spread through all and play, O divine Player.
You have learned an astonishing art of veiling Yourself.
Entering within everyone, You hide in wondrous intimacy.
The one to whom You reveal Yourself by lifting Your curtain
beholds that unique form and color that intoxicate with love.
Such a person never forgets again and indeed cannot forget,
for recognition between You both becomes eternal and mutual.
No storm ever rises again, nor are the eyes dazzled.
Having attained that divine sight, the person remains forever happy.
Within happiness and sorrow, victory and defeat, darkness and radiance, fame and disgrace,
that person beholds Your enchanting beauty in them all.
Then the whole universe is seen as filled with You,
and one's own tiny being is no longer seen as separate.
You pervade all, and that person is immersed in You.
In that single moment, every fear, division and weariness disappears.

ORIGINAL Hindi

[१२३५]

(धुन लावनी - ताल कहरवा)

ज्यों-ज्यों मैं पीछे हटता हूँ, त्यों-त्यों तुम आगे आते।
छिपे हुए परदोंमें अपना मोहन मुखड़ा दिखलाते॥
पर मैं अन्धा नहीं देखता परदोंके अन्दरकी चीज।
मोह-मुग्ध मैं देखा करता परदे बहुरंगे नाचीज॥
परदोंके अन्दरसे तुम हँसते प्यारी मधुरी हाँसी।
चित्त खींचनेको तुम तुरत बजा देते मीठी बाँसी॥
सुनता हूँ, मोहित होता, दर्शनकी भी इच्छा करता।
पाता नहीं देख, पर जड़मति इधर-उधर मारा फिरता॥
तरह-तरहसे ध्यान खींचते, करते विविध भाँति संकेत।
चौकन्ना-सा रह जाता हूँ, नहीं समझता मूर्ख अचेत॥
तो भी नहीं ऊबते हो तुम, परदा जरा उठाते हो।
धीरेसे सम्बोधन करके अपने निकट बुलाते हो॥
इतनेपर भी नहीं देखता, सिंह-गर्जना तब करते।
तन-मन-प्राण काँप उठते हैं, नहीं धीर कोई धरते॥
डरता, भाग छूटता, तब आश्वासन देकर समझाते।
ज्यों-ज्यों मैं पीछे हटता हूँ, त्यों-त्यों तुम आगे आते॥

[१२३६]

(राग भूपाली - तीन ताल)

भला किया प्रभु! तुमने मुझको देकर कटु औषधका दान।
भला किया तन चीर निकाला अन्दरका मवाद भगवान॥
भला किया जो छीना तुमने मीठा जहर भोगका घोर।
भला किया जो दिया अभावोंका पूरा समूह सब ओर॥
भला किया जो छीन मान-विष, दिया सुधा-सुन्दर अपमान।
भला किया जो छुड़ा दिया दुःसंग भोगियोंका अघ-खान॥

ENGLISH TRANSLATION

[1235]

(Lavani melody - Tala Kaharva)

The farther I withdraw, the farther You advance.
Hidden behind the curtains, You reveal Your enchanting face.
But blind as I am, I do not see what lies behind them.
Bewildered by delusion, I merely gaze at the worthless, many-colored curtains.
From behind them You laugh Your beloved and sweet laughter.
To draw my heart, You immediately play Your sweet flute.
I hear it, become enchanted and long to behold You,
yet unable to see, I wander here and there with a dull mind.
In manifold ways You draw my attention and offer many kinds of signs.
I remain startled and alert, yet foolish and unaware, understand nothing.
Even then You do not grow weary; You lift the curtain slightly
and, addressing me softly, call me near.
When even then I fail to see, You roar like a lion.
Body, mind and life-breath tremble, and no composure remains.
Terrified, I flee; then You reassure and instruct me.
The farther I withdraw, the farther You advance.

[1236]

(Raga Bhupali - Tintal)

You did well, O Lord, to give me the gift of bitter medicine.
You did well, O Bhagavan, to cut open the body and drain the pus within.
You did well to take away the terrible sweet poison of enjoyment.
You did well to surround me with the whole array of privations.
You did well to remove the poison of honor and give the beautiful nectar of disgrace.
You did well to free me from the evil company of pleasure-seekers, a mine of sin.

ORIGINAL Hindi

[१२३६, क्रमशः]

मिटा मोह, मद हटा, घटा सब विषयोंका दुःखद व्यामोह।
बड़ी कृपा की कृपासिन्धु! तुमने हरि! चिदानन्द-सन्दोह॥
करुणा कर निकाल नरकोंसे दिया पदाश्रय शुचि सुख-मूल।
सहज अहैतुक सुहृद्! मिटा दी मेरी मोहजनित सब भूल॥
भोग-वासना कभी न उपजे, कभी न जागे ममता-राग।
छूटे नहीं चरण-आश्रय अब, बढ़ता रहे शुद्ध अनुराग॥

[१२३७]

(राग वागेश्री - तीन ताल)

(१)

परम प्रिय मेरे प्राणाधार!
स्वजनोंसे सम्बन्ध छूटते मैं निराश हो घबराया।
पर निरुपाय, विवश हो तत्क्षण गृह नवीनमें मैं आया॥
लगा पुरातन चिर नूतन सब, 'मेरापन' सबमें पाया।
विस्मृत हुआ पुरातन, नूतनको ही मैंने अपनाया॥
सबल, सुन्दर, सुसंगठित देह।
जनक-जननीका अविरल स्नेह॥
प्रियाका मधुर वचन, मृदु हास।
सरल सन्ततिका रम्य विकास॥
कर रहा नित सुखका संचार। परम प्रिय मेरे प्राणाधार!

(२)

पिता चले, जननी भी बिछुड़ी, शक्ति और सौन्दर्य गया!
पत्नी भी चल बसी, शेष वयमें उसने भी न की दया॥
धीरे-धीरे पुत्रोंसे भी सारा नाता टूट गया।
पूर्वजन्मकी भाँति पुनः यम-दूतोंके आधीन भया॥
हुआ परवश, अधीर, बेहाल।
चल सकी एक न मेरी चाल॥

ENGLISH TRANSLATION

[1236, continued]

Delusion vanished, pride withdrew, and the painful bewilderment of every sense-object diminished.
O ocean of grace, O Hari, mass of conscious bliss, You bestowed immense mercy.
Compassionately drawing me out of hell, You gave refuge at Your feet, the sacred source of happiness.
O naturally causeless Friend, You removed every error born of my delusion.
May craving for enjoyment never arise, and may possessive attachment never awaken.
May refuge at Your feet never be lost, and may pure love continually increase.

[1237]

(Raga Vagesri - Tintal)

(1)

My supremely beloved foundation of life!
As my relationships with relatives fell away, I grew despairing and afraid.
But helpless and compelled, I immediately entered a new home.
Everything seemed ancient yet eternally new, and I found a sense of "mine" in all.
The former life was forgotten, and I embraced only the new.
A strong, beautiful and well-formed body;
the unbroken affection of father and mother;
my beloved's sweet words and gentle smile;
the delightful growth of innocent children:
all continually spread happiness, my supremely beloved foundation of life!

(2)

Father departed, mother too was lost, and strength and beauty disappeared.
My wife also passed away; in the remaining years she too showed no mercy.
Gradually every bond with my sons also broke.
As in a former birth, I again fell under the sway of Yama's messengers.
I became helpless, restless and overwhelmed;
not one strategy of mine could prevail.

ORIGINAL Hindi

[१२३७, क्रमशः]

भटकते बीता अगणित काल।
विविध देहोंमें क्षुद्र-विशाल॥
अनोखा यह कैसा व्यवहार। परम प्रिय मेरे प्राणाधार!

(३)

बाल, युवा, वृद्धावस्था हैं तीनों पूरी हो जातीं।
मरण अनन्तर पुनर्जन्मकी सतत है बारी आती॥
घूम रही मायाचक्री, यह कभी नहीं रुकने पाती।
पर 'मैं-मैं' की एक भावना कभी नहीं मेरी जाती॥
भले हो कोई कैसा स्वाँग।
पड़ गयी सब कुओंमें भाँग॥
इसीसे यह 'मैं-मैं' की राग।
गा रहा, कभी न सकता त्याग॥
कौन यह 'मैं', कैसा आकार? परम प्रिय मेरे प्राणाधार!

(४)

'मैं-मैं' कहता भटक रहा, भव-सागरकी चोटें सहता।
नहीं परन्तु जानता 'मैं' है कौन तथा कैसे कहता?
यदि शरीर ही 'मैं' होता, तो सबमें 'मैं' कैसे रहता?
होता 'मैं' मन-इन्द्रिय, तो इनको मेरे कैसे कहता?
सुन रहा छिपकर सारी बात।
देखता सभी घात-प्रतिघात॥
हो गयी उससे अब पहचान।
वही मैं, भेद गया हूँ जान॥
उसीमें समा रहा तू यार! परम प्रिय मेरे प्राणाधार!

(५)

समझा, इस 'मैं'में औ तुझमें किसी तरहका भेद नहीं।
इस विशाल 'मैं'की व्यापकतामें कोई विच्छेद नहीं॥

ENGLISH TRANSLATION

[1237, continued]

Countless ages passed in wandering
through manifold bodies, tiny and vast.
What extraordinary conduct is this, my supremely beloved foundation of life?

(3)

Childhood, youth and old age all run their full course.
After death, the turn of rebirth continually arrives.
Maya's wheel keeps revolving and can never stop,
yet the single feeling of "I, I" never leaves me.
Whatever the disguise may be,
the same intoxicant has entered every well.
Therefore I go on singing this refrain of "I, I"
and can never abandon it.
Who is this "I," and what is its form, my supremely beloved foundation of life?

(4)

Crying "I, I," I wander and suffer the blows of the ocean of becoming,
yet I do not know who this "I" is or how it speaks.
If the body alone were "I," how could the "I" remain in every body?
If "I" were mind and senses, how could I call them mine?
Hidden, it hears every word
and witnesses every blow and counterblow.
Now I have come to recognize it:
that alone is I, and I have understood the distinction.
You, my Friend, are merging into that very One, my supremely beloved foundation of life!

(5)

I understood that there is no distinction whatever between this "I" and You.
There is no interruption within the all-pervasiveness of this vast "I."

ORIGINAL Hindi

[१२३७, क्रमशः]

तुझसे भरे हुए इस 'मैं'में हुआ कभी भी खेद नहीं।
सदानन्द-परिपूर्ण एकरस, कोई भेदाभेद नहीं॥
बिगड़ता, बनता यह संसार।
किन्तु 'तू' चिर-नूतन, सुकुमार॥
'मैं' तथा 'तू'का यह उपचार।
सभी कुछ है तेरा विस्तार॥
धन्य तू और तेरा व्यापार! परम प्रिय मेरे प्राणाधार!

[१२३८]

(राग देश - ताल कहरवा)

दारुण अशान्तिकी आग बुझी, आ गयी तुम्हारी परम शान्ति।
हो गया सबल जीवन, नीरुज, मिट गयी रुग्णता, असह श्रान्ति॥
शंका-विषाद-भय-श्रान्ति मिटे, अब रहा न कोई प्रश्न शेष।
मति-मन-इन्द्रिय - सब नित्य युक्त हो रहे तुम्हींमें, हृषीकेश!
दुर्लभ दैवी सम्पदा जगी, बह चली अमिय-धारा अनन्त।
मिल गया अमर आनन्दरूप, हो गया मरणका पूर्ण अन्त॥

[१२३९]

(धुन लावनी - ताल कहरवा)

सौंप दिये मन-प्राण उसीको, मुखसे गाते उसका नाम।
कर्माकर्म चुकाकर सारे चलते हैं अब उसके धाम॥
इन्द्रियगण लेकर विषयोंको मरा करें इच्छा-अनुसार।
हम तो हैं अनुगत उसके ही, वही हमारा प्राणाधार॥
प्रेम उसीके-से प्रेमिक बन, गाते सब उसका गुण-गान।
उसकी नासा पुष्प उसीके-से लेती नित उसकी घ्राण॥
उसके प्राणोंकी व्याकुलता सब प्राणोंमें जाग रही।
इसी हेतु बैठे योगासन, वृत्ति उसीमें लाग रही॥

ENGLISH TRANSLATION

[1237, continued]

Within this "I," filled with You, sorrow has never arisen.
It is one uniform rasa, completely filled with eternal bliss, without either difference or nondifference.
This world deteriorates and is remade,
but You remain eternally new and tender.
This way of speaking of "I" and "You"
is only a convention, for everything is Your expansion.
Blessed are You and Your activity, my supremely beloved foundation of life!

[1238]

(Raga Des - Tala Kaharva)

The fire of dreadful unrest has been quenched, and Your supreme peace has arrived.
Life has become strong and healthy; illness and unbearable exhaustion have vanished.
Doubt, despair, fear and weariness have disappeared, and no question remains.
Intelligence, mind and senses are forever becoming joined to You alone, O Hrsikesa.
Rare divine wealth has awakened, and an endless current of nectar flows.
The immortal form of bliss has been found, and death has ended completely.

[1239]

(Lavani melody - Tala Kaharva)

Mind and life-breath have been entrusted to Him, while the mouth sings His Name.
Settling every action and inaction, all now journey toward His abode.
Let the senses take their objects and die according to their desire.
We follow Him alone, for He is the foundation of our life.
Becoming lovers through His own love, all sing His virtues.
His nose forever receives His fragrance through flowers that are His own.
The longing of His life-breath awakens within every living breath.
For this alone they sit in yogic posture, with every mental movement absorbed in Him.

ORIGINAL Hindi

[१२३९, क्रमशः]

उसके ही रससे रसिका बन रसना हो गयी दीवानी।
विषयोंके रस विरस हुए सब, नहीं कर सकें मनमानी॥
आँख उसीकी देख रहीं नित उसका रूप परम सुन्दर।
कान उसीके सुनते उसका सदा सुरीला कण्ठ-स्वर॥
देह उसीकी करती नित आवेग-भरा परसन उससे।
मन-प्राण भर उठे, दीखता सारा जगत भरा उससे॥
सभी भुलाकर सोच रहा, वह कहाँ? कौन? मेरा मनचोर।
हृदय-सलिलके अगाध तलमें खोजूँगा, यदि पाऊँ छोर॥
जब वह अपने प्राणोंको मेरे प्राणोंमें दिखलाता,
दोनों कूल डूब जाते हैं, कुछ भी नजर नहीं आता॥
माता-पिता वही हम सबका, भाई-बन्धु, पुत्र-दारा।
है सर्वस्व वही सबका, बस उससे भरा विश्व सारा॥
है वह जीवन-सखा हमारा, है वह परम हमारा धन।
अन्तस्तलमें बैठे हैं टुक करनेको उसके दर्शन॥
जब वह दोनों भुजा उठाकर अपनी ओर बुलाता है,
सब सुख तजकर मन उसके ही पीछे दौड़ा जाता है॥
सब कुछ भूल नाच उठते हैं, हँसना औ रोना तजकर।
चरण-कूलकी तरफ दौड़ते, भग्न-जीर्ण नौका लेकर॥
आशा सकल बहाकर उस प्यारेके अरुण चरण-तलमें,
कूद पड़ेंगे, डूबें चाहे तर निकलें कूलस्थलमें॥
इस जगके जो कुछ भी सुख हैं, सो सब रहें उसीके पास।
अरुण चरणके स्पर्शमात्रसे मिटी हमारी सारी आस॥
किसी वस्तुकी चाह नहीं है, मिटा चाहना, पाना सब।
बैठे हैं भव-तीर भरोसा किये युगल चरणोंका अब॥
अब तो बन्ध-मोक्षकी इच्छा व्याकुल कभी न करती है।
मुखड़ा ही नित नव बन्धन है, मुक्ति चरणसे झरती है॥

ENGLISH TRANSLATION

[1239, continued]

Made a connoisseur through His rasa alone, the tongue has gone mad with love.
Every taste of the sense-objects has become tasteless and can no longer impose its will.
His eyes forever behold His supremely beautiful form.
His ears forever hear His own melodious voice.
His body continually touches Him with surging passion.
Mind and life-breath overflow, and the whole universe appears filled with Him.
Forgetting everything, my heart wonders, "Where is He? Who is He, the thief of my mind?"
I shall search in the fathomless depths of the heart's waters, if only I can find their shore.
When He reveals His own life-breath within mine,
both banks are submerged and nothing whatever remains visible.
He alone is the mother and father of us all, our brother, relative, son and spouse.
He is everyone's all-in-all; the whole universe is simply filled with Him.
He is our companion in life and our supreme treasure.
We sit within the inmost heart to gain one brief vision of Him.
When He raises both arms and calls us toward Himself,
the mind abandons every pleasure and runs after Him alone.
Forgetting everything, we rise and dance, leaving both laughter and weeping behind.
Carrying a broken, worn-out boat, we run toward the shore of His feet.
Pouring every hope at the soles of that Beloved's ruddy feet,
we shall leap in, whether we drown or cross to the farther shore.
Let every happiness in this world remain with Him.
At the mere touch of those ruddy feet, every hope of ours disappeared.
No desire for any object remains; all wanting and gaining have ended.
We now sit upon the shore of becoming, trusting in His pair of feet.
No desire for bondage or liberation can trouble us now.
His face itself is an ever-new bond, while liberation streams from His feet.

ORIGINAL Hindi

[१२३९, क्रमशः]

चाहे अपने पास बिठा लें, चाहे दूर फेंक देवें।
दूर रहें या पास रहें, हम सतत चरण-मूल सेवें॥

[१२४०]

(राग जंगला - ताल कहरवा)

छीनकर सहज सभी संसार, कर दिया मुझे अवस्तु-असार।
पकड़ पाता न, हुआ लाचार, प्रकृतिका रहा न एक विकार॥
रहे तुम केवल एक अनन्य, दृश्य-द्रष्टा न रह गया अन्य।
बोध यह नहीं किसीका जन्य, तुम्हीं अपनेसे अपने धन्य॥
इन्द्रियाँ रहीं न इन्द्रिय-भोग, मिट गया सभी अविद्या-रोग।
समझ पाते न मर्म वे लोग, देखते प्रकृतिज जो संयोग॥
हो गये भोग्य-भोक्ता एक, मुक्ति-बन्धनका मिटा विवेक।
हो गये एक तमाम अनेक, कौन अब रखे किसकी टेक॥
रहा कुछ भी न मान-अपमान, हो गये जीवन-मरण समान।
मित्र-अरिका न रहा कुछ ज्ञान, भेदका रहा न नाम-निशान॥
कर रहे मधुमय नित्य विहार, आप अपनेमें ही अविकार।
स्वयं बन निराकार-साकार, रहित-इच्छा इच्छा अनुसार॥
शून्य-संकल्प समाधि-विभोर, नहीं सन्ध्या-विभावरी-भोर।
कहीं भी कोई ओर-न-छोर, बने रहते जड़वत् सब ओर॥
कभी करते मधुमय आलाप, हरण कर लेते सब सन्ताप।
न कोई तौल न कोई माप, नित्य स्वच्छन्द आपमें आप॥
तुम्हारे ये समाधि-व्युत्थान, सृष्टि सुन्दर, भयकर अवसान।
तुम्हारे सभी रूप निर्माण, निरतिशय, निरुपम, नित्य समान॥
कभी करते अनुभव बन भिन्न, कभी दिखलाते भाव विभिन्न।
पर न पल होने देते खिन्न, कभी होते न स्वयं विच्छिन्न॥
रहा अब कहीं न अहं-ममत्व, तुम्हारी छाया सहज समत्व।
तुम्हीं बस हो 'मैं', तुम्हीं ममत्व, तुम्हीं तत्त्वज्ञ, तुम्हीं पर-तत्त्व॥

ENGLISH TRANSLATION

[1239, continued]

Whether He seats us beside Himself or casts us far away,
whether He remains distant or near, we shall continually serve at the root of His feet.

[1240]

(Raga Jangala - Tala Kaharva)

Taking away the entire world with ease, You rendered me without substance or essence.
I could grasp nothing and became helpless; not one modification of nature remained.
You alone remained, the one without a second; no other seen or seer survived.
This realization was not produced by another; through Yourself, You alone know Yourself as blessed.
Neither senses nor their enjoyments remained, and every disease of ignorance disappeared.
Those who behold conjunctions born of nature cannot understand this mystery.
The enjoyed and enjoyer became one, and discrimination between liberation and bondage vanished.
The entire many became one; who now could support whom?
Nothing of honor or disgrace remained, and life and death became equal.
No knowledge of friend or enemy survived; no name or trace of distinction remained.
Immutable, You eternally perform honey-filled recreation within Yourself alone.
Personally becoming both formless and formed, free of desire, You act according to desire.
Absorbed in samadhi without intention, there is no dusk, night or dawn.
There is no limit or shore anywhere; everything remains as though inert.
At times You hold honey-filled dialogue and carry away every affliction.
There is no scale and no measure; You remain eternally free within Yourself.
These are Your absorptions into and emergences from samadhi, beautiful creation and dreadful dissolution.
Every form You fashion is unsurpassed, incomparable and eternally equal.
At times You become separate experience; at times You reveal diverse feelings.
Yet You do not allow sorrow for even a moment and are never divided Yourself.
No ego or possessiveness remains anywhere; Your shadow is natural equality.
You alone are the "I," You alone are possessiveness, You alone know reality and You alone are the Supreme Reality.

ORIGINAL Hindi

[१२४१]

(राग भैरवी - ताल कहरवा)

दुःख-सुख सारे, हर्ष-विषाद। मान-अपमान, शोक-आह्लाद॥
अमरता-मरण, ज्ञान-अज्ञान। नरक अति घोर, परम कल्याण॥
सभीमें भरे तुम्हीं भगवान। सभी करते तव लीला-गान॥
दृश्य, द्रष्टा, दर्शनके भेद। सभी तुममें, तुम सदा अभेद॥
इसीसे नित्य शान्त, आनन्द। हृदयमें बसे नित्य स्वच्छन्द॥
दीखता मधुर तुम्हारा रूप। सदा सर्वत्र पवित्र अनूप॥
मिट गया सारा ममता-मोह। छा रहे चिदानन्द-सन्दोह॥
हुआ संकल्प-तमोंका नाश। छा गया चारों ओर प्रकाश॥

[१२४२]

(राग शिवरंजनी - ताल कहरवा)

प्राणि-पदार्थ किसीपर भी अब मेरा रहा न कुछ अधिकार।
मुझपर भी अब रहा किसीका किंचित् भी न कहीं अधिकार॥
कर्म, अकर्म, विकर्म - सभी मिट गये, रहा न कहीं कुछ शेष।
भोक्ताके अभावमें अब कुछ रहा न फल-गतिका निर्देश॥
मिटे सभी संकल्प, हो गया सबका तुममें ही अवसान।
कौन, कहाँ, कैसे, क्या करता - रहा न इसका भी कुछ भान॥
हो जाता, होता दिखता सब, सबमें भरे पूर्ण तुम एक।
मुझे सोचने-कहनेका भी रहा न कुछ अभिमान, विवेक॥
जीवन-मृत्यु मिटे सारे, मिट गये सभी अब इह-परलोक।
देश-कालकी मिटी कल्पना, रहा न किंचित् हर्ष न शोक॥
नहीं मत्तता, न बुद्धिमत्ता, नहीं शून्यता, नहीं प्रकाश।
तुम परिपूर्ण एक बस छाये, रहा न तनिक कहीं अवकाश॥

ENGLISH TRANSLATION

[1241]

(Raga Bhairavi - Tala Kaharva)

Every sorrow and happiness, joy and despair; honor and disgrace, grief and delight;
immortality and death, knowledge and ignorance; dreadful hell and supreme welfare:
You alone, O Bhagavan, fill them all, and they all sing Your lila.
The distinctions of the seen, the seer and seeing are all within You, while You remain forever undivided.
Therefore I am eternally peaceful and joyful, for You dwell freely within the heart.
Your sweet form appears forever, everywhere, sacred and incomparable.
Every possessive delusion has vanished, and masses of conscious bliss pervade all.
The darkness of intention has been destroyed, and light fills every direction.

[1242]

(Raga Sivaranjani - Tala Kaharva)

I no longer possess any authority over any being or object.
Nor does anyone anywhere possess the slightest authority over me.
Action, inaction and wrong action have all vanished; nothing remains anywhere.
In the absence of an enjoyer, no course or destination of results remains.
Every intention has dissolved and found its end in You alone.
No awareness remains of who acts, where, how or what is done.
Everything simply happens and appears to happen, while You, the one Perfect Being, fill all.
No pride or discrimination remains even concerning my thinking or speaking.
Every life and death has vanished, and this world and the next have both disappeared.
The conception of place and time has ended, and not the slightest joy or grief remains.
There is no intoxication, no intelligence, no emptiness and no light.
You alone, perfectly complete, pervade all, leaving not the slightest space anywhere.

ORIGINAL Hindi

[१२४३]

प्राणनाथ! तुम्हारे बिना जगमें है कौन मेरा।
तुम्हारे ही स्नेहने मुझको है सब ओर घेरा॥
किसीमें, कहीं भी, कैसे भी न लगता चित्त मेरा।
पा लिया मैंने बस तुम्हारे चरणोंमें ही डेरा॥
तुम्हीं मेरे हो सर्वस्व, और कोई नहिं मेरा।
न भोग, न लोक, न परलोक, न घर, न रैन-बसेरा॥
तुम्हारा रूप, नाम व गुण ही है परम धन मेरा।
तुम-सा न पाया कहीं कोई भी, खोजा घनेरा॥
बसे रहो सुखसे नित्य, तुम्हारा घर है मन मेरा।
बसूँ मैं भी सदा तुममें, न कुछ रहे मेरा-तेरा॥

[१२४४]

(राग सोहनी - ताल दादरा)

भर गया मेरे हृदयमें नित्य दिव्य प्रकाश तेरा।
मिट गया अगणित युगोंसे छा रहा था जो अँधेरा॥
ज्योति तेरीसे समुज्ज्वल अब क्रिया सम्पूर्ण मेरी।
कामना-आसक्ति भोगोंकी कहीं मिलती न हेरी॥
हो रही तव अर्चना हर कर्मसे प्रत्येक पल है।
है चढ़ा शिव-चरण यह जीवन बना शुचि बिल्वदल है॥

[१२४५]

(राग शिवरंजनी - तीन ताल)

नाथ! तुम्हारी कृपा अहैतुक मुझपर सदा अनन्त, अपार।
दूर हुए सब विघ्न विकट, मैं पहुँच गया भव-सागर-पार॥
चिन्मय परम धाममें पहुँचा, छूटा मायामय संसार।
हुआ तुम्हारे अमल अकल परतत्त्व रूपका साक्षात्कार॥
बना यन्त्र उस यन्त्रीका मैं, मिटा मोह, सब मिटे विकार।
प्रभुने स्वयं बनाया मुझको शुचि सेवा-विग्रह साकार॥

ENGLISH TRANSLATION

[1243]

O Lord of my life, who is mine in this world apart from You?
Your love alone has surrounded me on every side.
My heart cannot attach itself to anyone, anywhere or in any way.
I have found my dwelling solely at Your feet.
You alone are my all-in-all, and no one else is mine.
Neither enjoyment, this world nor the next, neither home nor a night's shelter is mine.
Your form, Name and virtues alone are my supreme treasure.
Though I searched intensely, nowhere did I find anyone like You.
Dwell happily forever, for my mind is Your home.
May I too dwell eternally in You, with nothing left as mine or Yours.

[1244]

(Raga Sohani - Tala Dadra)

Your eternal divine light has filled my heart.
The darkness that had prevailed for countless ages has vanished.
Every action of mine is now fully illumined by Your radiance.
Craving and attachment for enjoyments can no longer be found anywhere.
At every moment, worship of You proceeds through every action.
This life has become a pure bilva leaf offered at Siva's feet.

[1245]

(Raga Sivaranjani - Tintal)

O Lord, Your causeless grace toward me is eternally infinite and boundless.
Every formidable obstacle has withdrawn, and I have crossed the ocean of becoming.
I have reached the supreme conscious abode and left the world of maya behind.
I have directly realized Your stainless, indivisible form as the Supreme Reality.
I became an instrument of that divine Player; delusion vanished and every impurity disappeared.
The Lord Himself fashioned me as a sacred and embodied form of service.

ORIGINAL Hindi

[१२४६]

(तर्ज लावनी - ताल कहरवा)

नाथ! तुम्हारी कितनी करुणा, कैसा अतुल तुम्हारा दान।
हटा असत् मायाका पर्दा, दिया स्वयं ही दर्शन-ज्ञान॥
नहीं रह गया अब तो कुछ भी अन्य, छोड़कर तुमको एक।
मिथ्या जगमें रमनेवाले रहे न मिथ्या बुद्धि-विवेक॥
आते लोग, सुनाते अपनी विषम समस्याओंकी बात।
सुलझानेको उन्हें, पूछते साधन सविनय, कर प्रणिपात॥
कहूँ उन्हें, समझाऊँ क्या मैं, जब न दीखता कुछ सत्, सार।
सुलझानेवाले उस मनको गया सर्वथा लकवा मार॥

[१२४७]

(राग भीमपलासी - ताल कहरवा)

होता नहीं कभी चंचल मैं, होता नहीं निराश-उदास।
होता नहीं दुःखी, रहता मेरा तुममें नित दृढ़ विश्वास॥
सदा प्रसन्न, सदा ही आशापूर्ण, सदा शुचि बुद्धि-विकास।
सदा तुम्हारे चरणोंमें ही करता मैं आनन्द-निवास॥
जो कुछ तुम देते अपने गुण - अभय, शान्ति, आह्लाद, प्रकाश -
सत्वर उन्हें ग्रहणकर जीवनमें भर लेता मैं सोल्लास॥
जो करते संकेत, दिखाते पथ जो, तुम करके मृदु हास,
चलता मैं निश्चिन्त उसी पथ, कर सब तर्कोंका संन्यास॥
जाना कहाँ, कहाँ ले जाते तुम अपनी इच्छा-अनुसार,
इसे जानना नहीं चाहता, मैं करता कुछ नहीं विचार॥
परम सुहृद् तुम, सदा प्रेम-रसपूर्ण, अमित मंगल-दातार।
जो देते, जो करते, सबमें सदा तुम्हीं रहते, सरकार!॥

ENGLISH TRANSLATION

[1246]

(In the style of Lavani - Tala Kaharva)

O Lord, how immense is Your compassion and how incomparable Your gift.
You removed the curtain of unreal maya and personally gave vision and knowledge.
Nothing whatever now remains apart from You, the One.
Neither false intellect nor discrimination remains to delight in the false world.
People come and describe their difficult problems.
Bowing reverently, they humbly ask for a means to solve them.
What could I tell or explain to them when nothing substantial or real appears?
The mind that would solve them has become utterly paralyzed.

[1247]

(Raga Bhimpalasi - Tala Kaharva)

I am never restless and never despairing or dejected.
I never become sorrowful, for my firm trust in You abides eternally.
Forever joyful, forever filled with hope, my pure understanding continually develops.
I forever make my dwelling of bliss at Your feet alone.
Whatever of Your virtues You give, fearlessness, peace, delight and light,
I quickly receive and joyfully fill my life with them.
Whatever sign You make and whichever path You reveal with a gentle smile,
I walk carefree upon that path, renouncing every argument.
Where I am to go and where You lead according to Your will,
I do not wish to know and give it no thought.
You are my supreme Friend, forever filled with the rasa of love and the giver of limitless welfare.
Within everything You give and everything You do, You alone forever remain, O Sovereign.

ORIGINAL Hindi

[१२४८]

(राग तोड़ी - ताल कहरवा)

जगमें सुख-दुःख, लाभ-हानि, चिरजीवन-मृत्यु, मान-अपमान -
सभी तुम्हारे खेल, सभीमें भरे तुम्हीं, मेरे भगवान॥
इससे मिलता मुझे सर्वदा सबमें सुखद तुम्हारा स्पर्श।
अतः नहीं हो पाते मनमें कभी शोक, उद्वेग, अमर्ष॥
किसी अवस्थामें भी होती नहीं अशान्ति, नहीं उर-दाह।
हँसमुख सदा दीखता, प्रभुका नित्य नवीन पूर्ण उत्साह॥
दुःख-मरण दारुणमें भी तुम मधुर दिखाते मोहन रूप।
होता सब विस्मरण, एक बच रहता चिन्मय मोद अनूप॥
छाये रहते सतत नित्य प्रति-दिक्में परम शान्ति-आनन्द।
हो चाहे कैसा भी कहीं मनोहर-घोर काण्ड स्वच्छन्द॥
सभी दृश्य हैं, सभी तुम्हीं लीलामयके अभिनय सुन्दर।
सबमें तुम्हीं नृत्य करते नित नटनागर, ऋषि-मुनि-मन-हर॥

[१२४९]

(राग वागेश्री - ताल कहरवा)

आओ सब मिल, कर दो हमला, सबसे मैं कह रहा पुकार।
खुलकर खूब चला लो मुझपर सब अपने-अपने हथियार॥
किन्तु न लग पायेगी मुझको इन हथियारोंकी कुछ चोट।
छूते ही मुझसे सब होकर नष्ट जायेंगे भू पर लोट॥
क्योंकि नहीं अब कहीं रह गया जगसे मेरा कुछ सम्बन्ध।
प्रकृति-राज्यके गिरे टूट सब चिरकालीन अविद्या-बन्ध॥
रहे शरीर, जाय या अब ही, आये धन या जाय तमाम।
मिले मान या कीर्ति, भले अपमान-अकीर्ति मिले बेकाम॥
नहीं स्पर्श कर सकते मुझको चिन्ता-भय-विषाद-मद-मान।
निज स्वरूपसे बसे एक बस बाहर-भीतर हैं भगवान॥

ENGLISH TRANSLATION

[1248]

(Raga Todi - Tala Kaharva)

The world's happiness and sorrow, gain and loss, long life and death, honor and disgrace
are all Your play, and You alone, my Bhagavan, fill them all.
Therefore within everything I continually receive Your pleasing touch.
Thus grief, agitation and resentment can never arise in my mind.
No state brings unrest or burning within the heart.
I remain forever smiling, filled with the Lord's eternally fresh and perfect enthusiasm.
Even within dreadful sorrow and death, You reveal Your sweet and enchanting form.
Everything else is forgotten, and incomparable conscious joy alone remains.
Supreme peace and bliss continually pervade every direction,
whatever delightful or dreadful event may freely unfold anywhere.
Every sight and every beautiful performance belongs to You, the playful Lord.
Within them all You eternally dance, O divine Dancer who enchants the minds of sages and seers.

[1249]

(Raga Vagesri - Tala Kaharva)

Come, all of you together, and attack; I call this aloud to everyone.
Freely wield every one of your weapons against me.
Yet these weapons cannot inflict the slightest wound upon me.
The moment they touch me, all will be destroyed and fall rolling upon the earth.
For no relationship between the world and me remains anywhere.
Every ancient bond of ignorance within nature's kingdom has broken and fallen.
Let this body remain or depart this very moment; let wealth come or disappear entirely.
Let honor or fame be received, or useless disgrace and infamy.
Anxiety, fear, despair, pride and honor cannot touch me.
Bhagavan alone, established in His essential being, dwells outside and within.

ORIGINAL Hindi

[१२४९, क्रमशः]

घुले-मिले प्रभुसे मुझको अब नहीं सकेगा कोई मार।
कर दें भले रुद्र प्रलयंकर सकल विश्वका अब संहार॥
जबतक था प्रकृतिस्थ, लगे थे लगातार सब पीछे चोर।
प्रभु-पदस्थ होते ही वे सब भगे प्राण ले चारों ओर॥
नाम-रूपके परिवर्तनसे मेरा कुछ न लाभ-नुकसान।
मैं तो हूँ बस प्रियतम प्रभुकी निज-स्वरूपगत वस्तु महान॥
प्रियतमका आनन्द दिव्य है मेरा सहज नित्य आनन्द।
परम शान्ति प्रियतमकी है बस मेरी सहज शान्ति स्वच्छन्द॥

[१२५०]

(राग भैरव - तीन ताल)

तुम्हारा नाथ! अनोखा प्यार।
नहीं छोड़ते कभी, देखकर भी पापोंका भार॥
बँधा विषय-बन्धनमें मैं नित, फँसा मोहके जाल।
विमुख तुम्हारे पद-कमलोंसे, व्यर्थ गँवाता काल॥
पर तुम मुझको नहीं भूलते, सदा भेजते दूत।
सम्पद-विपदरूपमें करने मुझे निरामय, पूत॥
मीठी-कड़वी औषध होती, जैसा जिसका रोग।
यथायोग्य वैसे ही करते कृपा-सुधा-संयोग॥
करुण अकारण, सुहृद् सहज शुचि, तुम-सा कहीं न और।
देते बरबस खींच मुझे तुम मृदुल गोदमें ठौर॥

[१२५१]

(राग भैरवी - ताल कहरवा)

नीच नराधम होनेपर भी, मुझको कम न दिया तुमने।
समझ अयोग्य नहीं फिर कुछ भी मुझसे छीन लिया तुमने॥१॥
नहीं शरणमें गया तुम्हारी, नहीं दयाका बना भिखारी,
रहा सदा प्रतिकूल, भुलाया मुझको किन्तु नहीं तुमने।
दिया दयाका दान, न मुझसे बदला कुछ चाहा तुमने॥२॥

ENGLISH TRANSLATION

[1249, continued]

Now that I am blended and united with the Lord, no one can strike me.
Even if Rudra the destroyer annihilates the entire universe, it does not matter.
So long as I was situated in nature, thieves pursued me without cease.
The moment I became established at the Lord's feet, they all fled in every direction for their lives.
Changes of name and form bring me neither profit nor loss.
I am simply a great reality inherent in the essential being of my beloved Lord.
My Beloved's divine bliss is my natural and eternal bliss.
My Beloved's supreme peace alone is my natural and unfettered peace.

[1250]

(Raga Bhairava - Tintal)

How wondrous is Your love, O Lord.
You never abandon me, even seeing the burden of my sins.
I remain bound by sense-objects, caught in delusion's net,
turned away from Your lotus feet and wasting time in vain.
Yet You do not forget me and continually send messengers
in the forms of prosperity and adversity to make me whole and pure.
Medicine is sweet or bitter according to the patient's disease.
As appropriate, You join each one with the nectar of Your grace.
No one else is causelessly compassionate and naturally a pure friend like You.
Drawing me irresistibly, You give me a place within Your tender lap.

[1251]

(Raga Bhairavi - Tala Kaharva)

Though I was low and the vilest of men, You gave me no less.
Nor, judging me unworthy, did You take anything away from me. (1)
I did not seek Your refuge or become a beggar for Your mercy.
I remained forever opposed to You, yet You did not forget me.
You gave the gift of compassion and sought no return from me. (2)

ORIGINAL Hindi

[१२५१, क्रमशः]

भटक रहा भव-अटवीमें नित, किन्तु न सोचा क्या होगा हित,
सुधा त्याग विष-पान रहा रत, तदपि नहीं छोड़ा तुमने।
करते रहे सँभाल, वहन सब योग-क्षेम किया तुमने॥३॥
मुझे बनाकर तुम नित अपना, अपने पास चाहते रखना,
मैं मायाको नहीं छोड़ता, नहीं तजी परवा तुमने।
करते रहे सदा प्रयत्न तुम, मुझसे क्या पाया तुमने॥४॥
कभी हँसाया, कभी रुलाया, कभी नचाया, कभी सुलाया,
मीठी-कड़वी औषध दे-दे किया निरोग मुझे तुमने।
आखिर निज स्वभाववश मुझको बना लिया अपना तुमने॥५॥

[१२५२]

(राग पलास)

पुत्र-शोक-सन्तप्त कभी कर दारुण दुःख है देती।
कभी अयश, अपमान दानकर मान सभी हर लेती॥
कभी जगतके सुन्दर सुख सब छीन दीन मन करती।
पथ-श्रान्त कर कभी कठिन व्यवहार विषम आचरती॥
दारुण दुःख-दारिद्र्य-दीनता क्षणभरमें हर लेती।
पल-पलमें प्रत्येक दिशामें सतत कार्य है करती।
कड़वी-मीठी औषध देकर व्यथा हृदयकी हरती॥
पर वह नहीं कदापि सहज ही परिचय अपना देती।
चमक तुरत चंचल चपला-सी दृग-अंचल ढक लेती॥
जबतक इस घूँघटवालीका मुख नहीं देखा जाता,
नाना भाँति जीव तबतक अकुलाता, कष्ट उठाता॥
जिस दिन यह आवरण दूर कर दिव्य द्युति दिखलाती,
परिचय दे पहचान बताकर शीतल करती छाती॥
उस दिनसे फिर सभी वस्तु परिपूर्ण दीखती उससे।
संसृति-हारिणी सुधा-वृष्टि हो रही निरन्तर जिससे॥

ENGLISH TRANSLATION

[1251, continued]

I wandered continually through the forest of becoming without considering what would bring my welfare.
Abandoning nectar, I remained absorbed in drinking poison; even then You did not forsake me.
You continued to care for me and bore all my attainment and preservation. (3)
Having made me eternally Your own, You wished to keep me close.
I would not abandon maya, yet You did not abandon concern for me.
You continued Your efforts forever. What did You ever gain from me? (4)
At times You made me laugh, at times weep, at times dance and at times sleep.
Giving medicine both sweet and bitter, You restored me to health.
At last, compelled by Your own nature, You made me Your own. (5)

[1252]

(Raga Palasa)

At times she torments one with grief for a son and inflicts dreadful sorrow.
At times, giving infamy and disgrace, she takes away every honor.
At times she takes all the world's lovely pleasures and makes the mind destitute.
At times, exhausting one upon the path, she behaves harshly and adversely.
Then in a moment she removes dreadful sorrow, poverty and lowliness.
At every moment and in every direction she continually performs her work.
Giving medicine both bitter and sweet, she removes the heart's pain.
Yet she never readily reveals her identity.
Flashing suddenly like restless lightning, she covers the edge of one's vision.
Until the face of this veiled Lady is seen,
the living being remains agitated in many ways and suffers distress.
On the day she removes the covering and reveals her divine splendor,
she introduces herself, makes her identity known and cools the heart.
From that day onward, every object appears filled completely by her,
from whom a ceaseless rain of samsara-destroying nectar falls.

ORIGINAL Hindi

[१२५२, क्रमशः]

सहज दयाकी मूरति देवीने जबसे अपनाया,
महिमामय मुखमण्डल अपनेकी दिखला दी छाया॥
तबसे अभय हुआ, आकुलता मिटी, प्रेम-रस छलका।
मनका उतरा भार सभी, अब हृदय हो गया हलका॥
जिन विभीषिकाओंसे डरकर पहले था थर्राता,
उनमें भव्य दिव्य दर्शन कर अब प्रमुदित मुसकाता॥
भगवत्कृपा! 'अकिंचन' तेरे ज्यों-ज्यों दर्शन पाता,
त्यों-ही-त्यों आनन्द-सिन्धुमें गहरा डूबा जाता॥

[१२५३]

(धुन लावनी - ताल कहरवा)

भीषण तम-परिपूर्ण निशीथिनी, निविड़ निरर्गल झंझावात।
नभ घनघोर महारव-पूरित, विकट, विद्याती विद्युत्पात॥
सागर-वक्ष क्षुब्ध-उल्लोलित, क्षिति-क्षितिधर क्षत, कम्पित-गात।
प्रलय-शिखा-पावक अप्रतिहत, त्रिभुवन त्रस्त सहत अभिघात॥
कैसा यह भीषण वेष! काँपता जगत्, न कोई शेष
बचा, हुआ निर्भय, जिसने उस 'प्रियतमको पहचान लिया'॥
धन्य वेशधारिन्! बस मैंने 'छिपे हुएके जान लिया'॥
विस्तृत अति दारिद्र्य, रोग-पीड़ित, अपमानित दुःसहनीय,
त्यक्त-बन्धु, जग-हसित, श्रमित-तनु, भ्रमित, वेदना दुर्दमनीय,
एकमात्र सुत-शव निपतित सम्मुख, प्राणोपम अति कमनीय,
हा! हा! रव-रत, विगत-शान्ति-सुख, शोक-सरितगत, नहीं कथनीय॥
नहीं सुख-स्वप्नका लेश! निदारुण महाभयानक क्लेश!
आवृत वदन निरखकर जिसने 'प्रियतमको पहचान लिया'॥
धन्य वेशधारिन्! बस मैंने 'छिपे हुएके जान लिया'॥
अन्नहीन तन, मृतप्राय जन, वस्त्राभाव-अनावृत देह,
अबला अवलम्बन-विहीन, नित घृणा, दोष-दर्शन, सन्देह॥

ENGLISH TRANSLATION

[1252, continued]

Ever since the Goddess, the natural embodiment of mercy, made me her own
and revealed the radiance of her majestic face,
I have become fearless, agitation has vanished and the rasa of love overflows.
Every burden has fallen from the mind, and the heart has become light.
Within those terrors before which I once trembled in fear,
I now behold a sublime divine vision and smile with delight.
O grace of Bhagavan, the more Akincana beholds You,
the deeper he sinks into the ocean of bliss.

[1253]

(Lavani melody - Tala Kaharva)

A midnight filled with dreadful darkness, an impenetrable and unrestrained tempest;
the sky filled with the immense roar of dense clouds and rent by terrible lightning;
the ocean's breast agitated in towering waves, earth and mountains wounded, their bodies trembling;
the unhindered fire of dissolution's flames, while the three worlds suffer terrified blows:
what a dreadful guise! The world trembles, and no one remains unafraid
except the one who has recognized the Beloved within it.
Blessed Disguised One, I have recognized the One who hides.
Vast and extreme poverty, torment from disease, unbearable humiliation;
abandoned by relatives, mocked by the world, body exhausted, mind bewildered, pain unconquerable;
the corpse of one's only child lying before one, exceedingly lovely and dear as life;
unceasing cries of grief, peace and happiness gone, swept into the river of sorrow beyond description:
not the faintest dream of happiness, only cruel and terrifying anguish.
Seeing the veiled face, the one who has recognized the Beloved within it declares:
Blessed Disguised One, I have recognized the One who hides.
A body without food, a person near death, a naked body for want of clothing;
a helpless woman without support, ceaseless contempt, fault-finding and suspicion.

ORIGINAL Hindi

[१२५३, क्रमशः]

स्वजनहीन, अति दीन-छीन, जग वैरभावयुत विगत-स्नेह,
दलित, स्खलित, पतित, निष्कासित, देश-जाति-धन-जन-सुत-गेह॥
रह गया निपट अकेला शेष, दिगम्बर, शुष्क अस्थि-अवशेष।
रुद्ररूप दर्शनकर जिसने 'प्रियतमको पहचान लिया'॥
धन्य वेशधारिन्! बस मैंने 'छिपे हुएके जान लिया'॥

[१२५४]

(राग भैरवी - ताल धुमाली)

देख दुःखका वेष धरे मैं नहीं डरूँगा तुमसे, नाथ!
जहाँ दुःख, वहाँ देख तुम्हें मैं पकड़ूँगा जोरोंके साथ॥
नाथ! छिपा लो तुम मुँह अपना चाहे अति अँधियारेमें।
मैं लूँगा पहचान तुम्हें इक कोनेमें, जग सारेमें॥
रोग-शोक, धन-हानि, दुःख, अपमान घोर, अति दारुण क्लेश -
सबमें तुम, सब ही है तुममें, अथवा सब तुम्हरे ही वेष॥
तुम्हरे बिना नहीं कुछ भी जब, तब फिर मैं किस लिये डरूँ?
मृत्यु-साज सज यदि आओ, तो चरण पकड़ सानन्द मरूँ॥
दो दर्शन चाहे जैसा भी दुःख-वेष धारणकर, नाथ!
जहाँ दुःख, वहाँ देख तुम्हें मैं पकड़ूँगा जोरोंके साथ॥

[१२५५]

(राग तोड़ी - ताल कहरवा)

मृत्यु! भयानक आयी तुम ले प्रियतम प्रभुका मधु-सन्देश।
तोड़ सभी मायाके बन्धनकी मिथ्या ममता निःशेष॥
रहने कहीं न दिया तनिक भी मिथ्या अहंकारका लेश।
चला दिया तुरन्त उस पथपर जो जाता प्रियतमके देश॥
जन्म-मरणके क्लेश, भविष्यत्के कर सभी नष्ट सविकार,
अमर बनाया, दिला दिया प्रभु-पदमें नित निवास-अधिकार॥
मुक्तिदायिनी, प्रभु-पद-प्रेम-प्रदायिनी मृत्यु परम सुखरूप!
करो कृतार्थ मुझे तुम लेकर निज प्रभावमें अमल अनूप॥

ENGLISH TRANSLATION

[1253, continued]

Bereft of relatives, utterly poor and dispossessed, facing a hostile world without affection;
crushed, fallen, degraded and expelled from country, caste, wealth, people, children and home;
left entirely alone, naked and reduced to dry bones:
the one who beholds this fierce form and recognizes the Beloved within it declares,
Blessed Disguised One, I have recognized the One who hides.

[1254]

(Raga Bhairavi - Tala Dhumali)

Seeing You assume the guise of sorrow, I shall not fear You, O Lord.
Wherever sorrow is, I shall behold You there and seize You firmly.
O Lord, hide Your face even within the deepest darkness if You wish.
I shall recognize You in one corner and throughout the whole universe.
Disease and grief, loss of wealth, sorrow, terrible humiliation and exceedingly cruel anguish:
You are within them all, all are within You, or all are merely Your disguises.
When nothing exists apart from You, why then should I be afraid?
If You arrive adorned as death, I shall clasp Your feet and die in joy.
Grant Your vision, whatever guise of sorrow You assume, O Lord.
Wherever sorrow is, I shall behold You there and seize You firmly.

[1255]

(Raga Todi - Tala Kaharva)

O Death, you have come in terrifying form bearing the sweet message of my beloved Lord.
Break completely every false possessiveness that binds me to maya.
You have allowed not the slightest trace of false ego to remain anywhere
and immediately set me upon the path that leads to my Beloved's realm.
Destroying every afflicted torment of birth and death and every fear of the future,
you made me immortal and gave me the eternal right to dwell at the Lord's feet.
O death, giver of liberation and love for the Lord's feet, form of supreme happiness,
fulfill my life by drawing me into your stainless and incomparable power.

ORIGINAL Hindi

[१२५५, क्रमशः]

स्वागत-अर्घ्य कृतज्ञ हृदयका करो कृपा करके स्वीकार।
करता मैं शुचि सुरभित मन-सुमनोंसे पूजन बारम्बार॥

× × × ×

भूला मैं, पहचान न पाया मृत्यु-वेशमें तुमको, नाथ!
तुम्हीं रूप धर घोर मृत्युका आये करने मुझे सनाथ॥
लीलामय-लीला विचित्र अति, कोई भी न पा सका पार।
तुम्हीं पिलाते स्वयं कृपा कर रूप-सुधा निज मधुर अपार॥
कर आवरण-भंग, तुमने ही मायाका कर पर्दा छिन्न,
देकर मुझे गाढ़ आलिंगन किया सदाके लिये अभिन्न॥

[१२५६]

(राग सोहनी - ताल दादरा)

हैं भरे भगवान मुझमें, नित्य भगवत्ता लिये।
हैं भरे भगवान मुझमें, शाश्वती सत्ता लिये॥
हैं भरे भगवान मुझमें, चेतना चिन्मय लिये।
हैं भरे भगवान मुझमें, ज्ञान शुचि अक्षय लिये॥
मैं सदा हूँ शोक-भयसे रहित अतिशय इसलिये।
मैं सदा हूँ सहज सुखके सहित अतिशय इसलिये॥
मैं सदा हूँ शान्त नित, निर्धान्त अतिशय इसलिये।
मैं सदा हूँ पूर्ण, कोमल, कान्त अतिशय इसलिये॥

ENGLISH TRANSLATION

[1255, continued]

Graciously accept the welcoming offering of my grateful heart.
Again and again I worship you with the pure and fragrant flowers of my mind.

× × × ×

I was mistaken and failed to recognize You beneath the guise of death, O Lord.
You Yourself assumed the form of dreadful death and came to give me a Protector.
The playful Lord's lila is exceedingly wondrous, and no one has found its limit.
Through Your own grace, You Yourself give me the boundless, sweet nectar of Your form to drink.
Breaking the covering and tearing apart maya's curtain,
You drew me into a deep embrace and made me forever nondifferent from You.

[1256]

(Raga Sohani - Tala Dadra)

Bhagavan fills me, bearing eternal divinity.
Bhagavan fills me, bearing everlasting being.
Bhagavan fills me, bearing consciousness made of pure spirit.
Bhagavan fills me, bearing pure and imperishable knowledge.
Therefore I am forever utterly free of grief and fear.
Therefore I am forever abundantly endowed with natural happiness.
Therefore I am forever deeply peaceful and free of delusion.
Therefore I am forever perfectly complete, tender and radiant.

CHAPTER 19

व्यवहार-परमार्थ

Conduct and the Highest Spiritual Good

Source scan pages 799–913

ORIGINAL Hindi

व्यवहार-परमार्थ

भगवान्‌की सर्वव्यापकता

[१२५७]

(धुन लावनी - ताल कहरवा)

अनोखा अभिनय यह संसार!
रंगमंचपर होता नित नटवर-इच्छित व्यापार॥
कोई है सुत सजा, किसीने धरा पिताका साज।
कोई स्नेहमयी जननी बन करता नटका काज॥
कोई सज पत्नी, पति कोई करें प्रेमकी बात।
कोई सुहृद् बना, बैरी बन कोई करता घात॥
कोई राजा, रंक बना, कोई कायर, अति शूर।
कोई अति दयालु बनता, कोई हिंसक अति क्रूर॥
कोई ब्राह्मण, शूद्र, श्वपच है, कोई बनता मूढ़।
पण्डित परम स्वाँग धर कोई करता बातें गूढ़॥
कोई रोता, हँसता कोई, कोई है गम्भीर।
कोई कातर बन कराहता, कोई धरता धीर॥
रहते सभी स्वाँग अपनेके सभी भाँति अनुकूल।
होती नाश पात्रता, जो किंचित् करता प्रतिकूल॥
मनमें सभी समझते हैं अपना सच्चा सम्बन्ध।
इसीलिये आसक्ति नहीं कर सकती उनको अन्ध॥
किसी वस्तुमें नहीं मानते कुछ भी अपना भाव।
रंगमंचपर किन्तु दिखाते तत्परतासे दाव॥
इसी तरह जगमें सब खेलें खेल सभी अविकार।
मायापति नटवर नायकके शुभ इंगित-अनुसार॥

ENGLISH TRANSLATION

Conduct and the Highest Spiritual Good

The Omnipresence of Bhagavan

[1257]

(Lavani melody - Tala Kaharva)

What a wondrous drama this world is.
Upon its stage, the action desired by the divine Actor continually unfolds.
One is costumed as a son, another has donned the attire of a father.
Another becomes an affectionate mother and performs the actor's work.
One is dressed as a wife, another as a husband, and they speak of love.
One becomes a friend; another becomes an enemy and strikes.
One plays a king, another a pauper; one a coward, another exceedingly brave.
One becomes deeply compassionate, another violent and terribly cruel.
One is a brahmana, sudra or outcaste; another becomes a fool.
One assumes the disguise of a great scholar and speaks profound words.
One weeps, another laughs, and another remains grave.
One groans in distress, while another maintains composure.
All remain fully faithful to their respective disguises.
The fitness of anyone who acts even slightly against the role is destroyed.
Within their minds, however, all understand their true relationship.
Therefore attachment cannot blind them.
They regard nothing whatever as truly their own,
yet upon the stage they vigorously assert their claims.
In the same way, let everyone play every game in the world without inner change,
following each blessed gesture of the Lord of maya, the supreme Actor and Hero.

ORIGINAL Braj Bhasha and Hindi

[१२५८]

(राग गौड़-मल्हार - तीन ताल)

सकल जग हरि कौ रूप निहार।
हरि बिनु बिस्व कतहूँ कोउ नाहीं, मिथ्या भ्रम-संसार॥
अलख-निरंजन, सब जग व्यापक, सब जग कौ आधार।
नहिं आधार, नाहिं कोउ हरि महँ, केवल हरि-बिस्तार॥
अति समीप, अति दूर, अनोखे, जग महँ, जग तें पार।
पय-घृत, पावक-काष्ठ, बीज महँ तरु-फल-पल्लव-डार॥
तिमि हरि व्यापक अखिल बिस्व महँ, आनन्द पूर्ण अपार।
एहि बिधि एक बार निरखत ही भव-बारिधि हो पार॥

[१२५९]

(धुन लावनी - ताल कहरवा)

विश्व-वाटिकाकी प्रति क्यारीमें क्यों नित फिरता माली!
किसके लिये सुमन चुन-चुनकर सजा रहा सुन्दर डाली॥
क्या तू नहीं देखता इन सुमनोंमें उसका प्यारा रूप,
जिसके लिये विविध विधिसे है हार गूँथता तू अपरूप॥
बीजांकुर, शाखा-उपशाखा, क्यारी-कुंज, लता-पत्ता -
कण-कणमें है भरी हुई उस मोहनकी मधुरी सत्ता॥
कमलोंका कोमल पराग, विकसित गुलाबकी यह लाली -
सनी हुई है उससे सारे विश्व-बागकी हरियाली॥
मधुर हास्य उसका ही पाकर खिलतीं नित नव-नव कलियाँ।
उसकी मंजु मत्तता पाकर भ्रमर कर रहे रँगरलियाँ॥
पाकर सुस्वर कण्ठ उसीका विहग कूजते चारों ओर।
देख उसीको मेघरूपमें हर्षित होते चातक-मोर॥
हार गूँथकर कहाँ जायगा उसे ढूँढ़ने तू माली?
देख इन्हीं सुमनोंके अन्दर उसकी मूरति मतवाली॥

ENGLISH TRANSLATION

[1258]

(Raga Gauda-Malhara - Tintal)

Behold the entire universe as Hari's form.
Nothing anywhere exists without Hari; the world of bewilderment is false.
Unseen and stainless, He pervades the whole universe and is its foundation.
There is no separate support and no one apart within Hari, only Hari's expansion.
Exceedingly near and exceedingly distant, wondrous, within the world yet beyond it,
He is like ghee within milk, fire within wood, and tree, fruit, leaves and branches within the seed.
In this way Hari pervades the entire universe, filled with boundless bliss.
Beholding Him in this manner even once, one crosses the ocean of becoming.

[1259]

(Lavani melody - Tala Kaharva)

Why do you continually wander through every bed of the universal garden, O gardener?
For whom are you gathering flower after flower and adorning a lovely branch?
Do you not behold within these blossoms the beloved form of the One
for whom you weave extraordinary garlands in manifold ways?
Seed and sprout, branch and offshoot, garden bed and bower, vine and leaf:
every particle is filled with that Enchanter's sweet being.
The lotus's tender pollen and the redness of the blooming rose,
the greenery of the entire garden of the universe, are steeped in Him.
Receiving His sweet laughter, ever-new buds continually blossom.
Receiving His lovely intoxication, bees revel in delight.
Receiving His melodious voice, birds sing in every direction.
Beholding Him in the form of clouds, cataka birds and peacocks rejoice.
Having woven your garland, where will you go to search for Him, O gardener?
Behold His enchanting form within these very flowers.

ORIGINAL Hindi and Braj Bhasha

[१२५९, क्रमशः]

रूप-रंग, सौरभ-परागमें भरा उसीका प्यारा रूप,
जिसके लिये इन्हें चुन-चुनकर हार गूँथता तू अपरूप॥

[१२६०]

(राग माड़ - ताल कहरवा)

वे हरि सबमें बसि रहे, सब ही तिनके रूप।
सबमें तिनकी छबि छिपी मोहन, परम अनूप॥
सुन्दर रस, बीभत्स अति, रौद्र, भले हो शान्त।
जनम-मरन, सुख-दुःख, शुभ-अशुभ, भयानक-कान्त॥
वस्तु-परिस्थिति-प्रानि सब, विविध विचित्र विधान।
लीला-वपु तिनके सकल - चिदचित्, क्षुद्र-महान॥
निरखि-निरखि मन मुदित ह्वै, कीजे सबन्हि प्रनाम।
सब कौं दीजे सुख सदा, कीजे हितके काम॥

[१२६१]

(राग शिवरंजनी - ताल कहरवा)

ब्राह्मण-श्वपच, देवता-दानव, मानव-पशु, खग-कीट-पतंग,
धनी-दरिद्र, सुशिक्षित-अपठित, नर-नारी, शुभ अंग-अनंग॥
वृक्ष-लता-गिरि-सरिता-सागर, अनल-अनिल-जल-भू-आकाश -
सबमें सदा पूर्ण हरि हैं, सबमें है उनका एक प्रकाश॥
नाम-रूप-व्यवहार-भिन्नता, पर तात्त्विक न तनिक भी भेद।
है सबमें सुव्याप्त वही सच्चिदानन्द परतत्त्व अभेद॥
प्रभुको सबमें, सबको प्रभुमें नित्य देखता जो विद्वान,
वह देखा करता नित प्रभुको, उसे देखते नित भगवान॥

[१२६२]

(तर्ज लावनी - ताल कहरवा)

मानव-दानव-गाय-सिंह-करि-काक-मोर बन, सुमन-सुगन्ध,
माता-पिता-पुत्र-पति-पत्नी, निज-पर जोड़ विविध सम्बन्ध -
कितने रूपोंमें वे प्रियतम आते नित्य हमारे पास।
देते कभी स्नेह-वत्सलता, देते कभी भयानक त्रास॥

ENGLISH TRANSLATION

[1259, continued]

His beloved form fills their beauty and color, fragrance and pollen,
the form for whom you gather them one by one and weave an extraordinary garland.

[1260]

(Raga Mand - Tala Kaharva)

Hari dwells within all, and all are His forms.
His enchanting and supremely incomparable beauty is hidden within everyone.
Whether the rasa is beautiful, utterly repellent, furious or peaceful;
whether birth or death, happiness or sorrow, auspicious or inauspicious, dreadful or lovely;
every object, circumstance and living being, every diverse and wondrous arrangement,
all are His bodies of lila, conscious and unconscious, small and great.
Beholding them again and again, let the heart rejoice and bow to all.
Forever give happiness to everyone and work for their welfare.

[1261]

(Raga Sivaranjani - Tala Kaharva)

Brahmana and outcaste, god and demon, human and animal, bird, insect and moth;
wealthy and poor, educated and unlettered, man and woman, embodied and bodiless;
tree and vine, mountain, river and ocean, fire and wind, water, earth and sky:
Hari is eternally complete within all, and His one light shines within all.
Names, forms and conduct differ, yet in reality there is not the slightest distinction.
The same undivided Supreme Reality, Saccidananda, thoroughly pervades them all.
The wise person who forever beholds the Lord within all and all within the Lord
continually beholds the Lord, and Bhagavan continually beholds that person.

[1262]

(In the style of Lavani - Tala Kaharva)

Becoming human and demon, cow and lion, elephant, crow and peacock, flower and fragrance;
mother, father, child, husband and wife, joining manifold relationships of mine and another:
in how many forms does that Beloved continually draw near us.
At times He gives tender affection; at times He gives terrifying distress.

ORIGINAL Hindi

[१२६२, क्रमशः]

प्रियतमको पहचान सभीमें, करें सभीका नित सत्कार।
उनके सुख-प्रीत्यर्थ करें हम यथायोग्य सारे व्यवहार॥

[१२६३]

(राग भैरव - तीन ताल)

ईश्वरमें हैं नहीं कभी भी जन्म-मृत्यु, उत्पत्ति-विनाश।
है विचित्र यह जग सारा ही प्रभुका लीलारूप विलास॥
जगके द्वन्द्व सर्वथा हैं सब प्रभुकी लीलाका विस्तार।
प्रभुसे ही उत्पन्न सभी हैं, प्रभु ही हैं सबके आधार॥
विविध रसमयी लीलासे है लीलामयका नित्य अभेद।
देख-देख उनका लीला-नैपुण्य हँसो, मत मानो खेद॥
प्रति लीलामें लीलामयको लो तुरन्त ही तुम पहचान।
"कभी न यह पहचान मिटे" - तुम माँगो यह प्रभुसे वरदान॥

[१२६४]

(राग माड़ - ताल कहरवा)

सकल विश्वमें रम रहे लीलामय श्रीराम।
विविध रसमयी हो रही लीला सदा ललाम॥

[१२६५]

(राग देश - मूल ताल)

जगतीमें यह जो कुछ भी जड़-चेतन जग है,
सब ईश्वरसे व्याप्त, उसीसे यह जगमग है॥
ईश्वरको रख साथ, त्यागपूर्वक भोगो सब।
धन किसका है? होओ मत आसक्त कभी अब॥

[१२६६]

(राग शिवरंजनी - ताल कहरवा)

सर्वसमर्थ, सर्वके प्रेरक, सर्वशक्ति-निधि, सर्वाधार,
सर्वलोक-परमेश्वर, सर्वज्ञाता, सबके सुहृद् उदार -
ऐसे प्रभु करुणा-सागर हैं, रहते सदा तुम्हारे साथ।

> योग-क्षेम-वहन करते, सिरपर रख अभय-वरद निज हाथ॥

ENGLISH TRANSLATION

[1262, continued]

Recognize the Beloved within everyone and continually honor all.
For His happiness and pleasure, conduct every relationship appropriately.

[1263]

(Raga Bhairava - Tintal)

Within Isvara there is never birth or death, origination or destruction.
This entire wondrous world is the Lord's lila embodied in recreation.
Every duality of the world is entirely an expansion of the Lord's lila.
All arise from the Lord, and the Lord alone is their foundation.
The playful Lord is eternally nondifferent from His lila filled with diverse rasas.
Beholding His mastery of lila again and again, laugh and do not grieve.
Immediately recognize the playful Lord within each lila.
Ask the Lord for this blessing: "May this recognition never disappear."

[1264]

(Raga Mand - Tala Kaharva)

Sri Rama, the playful Lord, delights throughout the entire universe.
His splendid lila filled with diverse rasas unfolds forever.

[1265]

(Raga Des - Original Tala)

Whatever inert and conscious existence there is within the world
is pervaded by Isvara and shines through Him.
Keeping Isvara beside you, enjoy everything through renunciation.
Whose is wealth? Never become attached to it.

[1266]

(Raga Sivaranjani - Tala Kaharva)

All-powerful, the inspirer of all, treasury of every power and foundation of all;
Supreme Lord of every realm, knower of all and generous friend of everyone:
such a Lord is the ocean of compassion and remains forever beside you.
Placing His fear-dispelling and blessing hand upon your head, He bears your attainment and preservation.

ORIGINAL Hindi

[१२६६, क्रमशः]

देखो, अनुभव करो, सदा समझो अपनेको पूर्ण सनाथ।
सहज सुहृद् प्रभुके कृतज्ञ हो, गाते रहो नित्य गुण-गाथ॥
करो सदा तन-मन-वाणीसे प्रभु-अनुकूल सभी व्यवहार।
प्रभु-पूजा-प्रीत्यर्थ समर्पित रहे सभी आचार-विचार॥
एकमात्र प्रभु ही पल-पलमें, पद-पदपर हों शुचि आराध्य।
प्रभु-उपासनामय जीवन हो, प्रभु ही हों सब साधन-साध्य॥

[१२६७]

(राग भैरव - ताल कहरवा)

हर पदार्थमें देखो हरिको, नमन करो मनसे, सुख मान।
हर हालतमें देखो हरिका हितकर मंगलभरा विधान॥
अखिल विश्वमें सजा सब जगह देखो मृदु हँसते भगवान।
अतुल मधुरता-सुन्दरताका करते रहो दिव्य रस-पान॥
आने दो न पास तुम अपने शोक-विषाद-राग-भय-मान।
चिपटे रहो सदा पावन प्रभु-चरणोंमें, न रखो व्यवधान॥

[१२६८]

(राग मांड - ताल कहरवा)

रहो सदा पर-हित-निरत, करो न पर-अपकार।
सबके सुख-हितमें सदा समझो निज उपकार॥
सबमें हैं श्रीहरि बसे, यह मन निश्चय जान।
यथाशक्ति सेवा करो सबकी, तज अभिमान॥
हरिकी ही सब वस्तु हैं, हरिके ही मन-बुद्धि।
हरिकी सेवामें लगा, करो सभीकी शुद्धि॥

[१२६९]

(राग हमीर - तीन ताल)

माता-पिता-सुसेवकके घर, पतिव्रता नारीके घर,
इन्द्रिय-विजयी नरवरके घर, अतिथि-परायणके शुचि घर,
हक-ईमानकी खानेवाले सच्चे व्यापारीके घर,
करते सदा निवास आप प्रभु, समझ उन्हें अपने ही घर॥

ENGLISH TRANSLATION

[1266, continued]

Behold and experience this; forever understand yourself as fully protected.
Grateful to the Lord, your natural Friend, continually sing the account of His virtues.
With body, mind and speech, always conduct every relationship in harmony with the Lord.
Let every action and thought be offered for His worship and pleasure.
At every moment and every step, let the Lord alone be your sacred object of worship.
Let life be filled with worship of the Lord, and let Him alone be every means and goal.

[1267]

(Raga Bhairava - Tala Kaharva)

Behold Hari within every object, bow inwardly and rejoice.
Within every condition, behold Hari's beneficial and auspicious arrangement.
See Bhagavan adorned everywhere throughout the universe, smiling gently.
Continually drink the divine rasa of His incomparable sweetness and beauty.
Do not allow grief, despair, attachment, fear or pride to draw near.
Cling forever to the Lord's sacred feet and permit no interruption.

[1268]

(Raga Mand - Tala Kaharva)

Remain forever devoted to the welfare of others and never harm another.
Always regard everyone's happiness and welfare as your own benefit.
Know with certainty in your heart that Sri Hari dwells within all.
Abandoning pride, serve everyone according to your ability.
Every object belongs to Hari, and every mind and intellect are Hari's.
Engage them in Hari's service and bring purification to all.

[1269]

(Raga Hamira - Tintal)

Within the home of one who serves mother and father well, within the home of a faithful wife,
within the home of a noble man who has conquered his senses, within the pure home of one devoted to guests,
and within the home of an honest merchant who lives by rightful earnings,
You, O Lord, forever dwell, regarding each as Your own home.

ORIGINAL Hindi

[१२७०]

(राग देश)

जो नित सबमें देखता चिन्मय श्रीभगवान,
होता कभी न वह परे हरि-दृगसे विद्वान॥
ले जाते हरि स्वयं आ उसको निज परधाम।
देते नित्य स्वरूप निज चिदानन्द अभिराम॥

[१२७१]

(तर्ज लावनी दूसरी - ताल कहरवा)

नभ, अनिल, अनल, जल, पृथ्वी, रवि-शशि-तारे,
सब जीव चराचर, दिशा-द्रुमादिक सारे,
सर-सरिता-सागर - सब कुछ श्रीहरिका तन।
यह जान करे सबका अनन्य अभिवन्दन॥

[१२७२]

(राग खमाज - तीन ताल)

एक 'उपास्य' देव ही करते लीला विविध अनन्त प्रकार।
पूजे जाते वे विभिन्न रूपोंमें निज-निज रुचि-अनुसार॥
सर्वोपरि कर्तव्य-धर्म है यही एक, जीवनका सार -
करें स्वकर्मोंसे उपासना उनकी ही, रख शुद्ध विचार॥

[१२७३]

(राग तोड़ी - तीन ताल)

निर्गुण-निराकार हैं वे ही, निर्विशेष वे ही पर-तत्त्व।
वही सगुण हैं निराकार, सविशेष सृष्टि-संचालक तत्त्व॥
वही सगुण-साकार दिव्य लीलामय शुद्ध-सत्त्व भगवान।
अगुण-सगुण-साकार सभी हैं एक अभिन्न रूप सुमहान॥

ENGLISH TRANSLATION

[1270]

(Raga Des)

The wise person who continually beholds conscious Sri Bhagavan within all
is never removed from Hari's sight.
Hari personally comes and carries that person to His supreme abode,
forever granting His own delightful form of conscious bliss.

[1271]

(Second Lavani melody - Tala Kaharva)

Sky, wind, fire, water and earth, sun, moon and stars;
every moving and unmoving being, all directions and trees;
lakes, rivers and oceans: everything is Sri Hari's body.
Knowing this, one offers exclusive reverence to all.

[1272]

(Raga Khamaja - Tintal)

The one worshipful Deity alone performs lila of infinitely diverse kinds.
According to individual taste, He is worshiped in different forms.
This alone is the supreme duty and dharma, the essence of life:
with pure understanding, worship Him alone through one's own work.

[1273]

(Raga Todi - Tintal)

He alone is without qualities and without form, the distinctionless Supreme Reality.
That very One possesses qualities yet remains formless, the differentiated principle governing creation.
That very One is Bhagavan with qualities and divine form, the playful Lord of pure being.
Without qualities, with qualities and with form, all are the one indivisible and supremely great Reality.

ORIGINAL Hindi

[१२७४]

(राग भीमपलासी - ताल दीपचन्दी)

विश्वचराचरमें जो छाये, अखिल विश्वके जो आधार,
सदा सर्वगत, चलता जिनमें अखिल विश्वका सब व्यापार;
कण-कणमें जो व्याप्त नित्य, हैं अणु-महान जिनका विस्तार,
जिनसे कभी न खाली कुछ भी, सर्वरूप जो, सर्वाकार;
व्यक्ताव्यक्त सभी कुछ वे ही, वे ही निराकार-साकार;
लेते काष्ठ-धातु-पाषाण प्रतीकोंमें अर्चा-अवतार -
उन प्रभुको भज सकते सब ही निज-निज भाव-सुरुचि-अनुसार॥

[१२७५]

(राग मालकोश)

ब्रह्म सगुण-निर्गुण तथा निराकार-साकार।
परमात्मा, परमेश, विभु, विश्व, विश्व-आधार॥
प्रणव, यज्ञ, यज्ञेश, सब प्रकृति, पुरुष, पर, वेद।
भेदरहित, नित भेदमय, संयुक्त भेदाभेद॥
सर्वरूप, शुचि, सर्वमय, शाश्वत, सर्वातीत।
शुद्ध सत्त्व, पुनि त्रिगुणमय, यद्यपि त्रिगुणातीत॥
नारायण, नरसिंह, श्रीकृष्ण, राम, गोपाल।
सूर्य, शक्ति, गणनाथ, शिव, रुद्र, स्वयम्भू, काल॥
नाम-रूप-लीला विविध, तत्त्व एक वेदान्त।
वाणी-मन-मतिसे परे औपनिषद सिद्धान्त॥

ENGLISH TRANSLATION

[1274]

(Raga Bhimpalasi - Tala Dipacandi)

He pervades all that moves and does not move and is the foundation of the entire universe.
Forever omnipresent, within Him all the activity of the universe proceeds.
He eternally pervades every particle, and atoms and immensity are His expansion.
Nothing is ever empty of Him, for He is every form and every configuration.
Manifest and unmanifest are both entirely He; He alone is formless and formed.
He assumes worshipful descents within symbols of wood, metal and stone.
Everyone may worship that Lord according to individual feeling and refined inclination.

[1275]

(Raga Malakosa)

Brahman with qualities and without qualities, formless and formed;
the indwelling Self, Supreme Lord, all-pervading One, universe and foundation of the universe;
Om, sacrifice and Lord of sacrifice, all nature, person, the Supreme and the Veda;
without distinction, eternally differentiated and joined in difference-and-nondifference;
every form, pure, all-pervading, eternal and beyond all;
pure being, yet again made of the three qualities though transcending them;
Narayana, Narasimha, Sri Krsna, Rama and Gopala;
the sun, Sakti, Ganesa, Siva, Rudra, the Self-born and Time:
Names, forms and lilas are diverse, but Vedanta teaches one Reality,
the Upanisadic truth beyond speech, mind and understanding.

ORIGINAL Hindi

[१२७६]

(राग वागेश्वरी - ताल कहरवा)

दुःखालय अनित्य दारुण इस मर्त्यलोकके सब सुख-भोग
लगते मधुर, भरे विष भारी, नरक-दुःख-परिणामी रोग॥
मनसे तुरत निकालो इनको, भजो हृदयसे श्रीभगवान।
विश्व-चराचरमें नित देखो मधुर उन्हींका रूप महान॥
सेवारूप करो केवल तन-मनसे सब उनके ही काम।
प्राप्त करो वैकुण्ठ, परम दुर्लभ हरिका मंगलमय धाम॥

[१२७७]

(धुन चम्पक - ताल कहरवा)

तनकी रक्षा करने, करने मनका पूरा शान्ति-विधान,
करने नित्य परमहित बनकर अन्न तुम्हीं आते भगवान॥
करके ग्रहण इन्द्रियोंद्वारा ले जाते तुम अपने पास।
यों तुम 'यज्ञ' बना देते मेरे भोजनको बिना प्रयास॥
तुम्हें निवेदित होकर वह बन जाता अन्न पुनीत प्रसाद।
तीनों लोक तृप्त हो जाते, उससे मिटते ताप-विषाद॥
अन्न तुम्हीं, अर्पण तुम्हीं हो, अर्पक तुम्हीं, तुम्हीं अन्तःस्थ।
तुम्हीं ग्रहीता, तुम्हीं प्रकृति, पुरुषोत्तम, तुम्हीं पुरुष प्रकृतिस्थ॥
तुम ही हो सब कुछ, सब कुछमें तुम ही मेरे हो नित साथ।
नित्य सतत मैं सब कार्योंसे पूजा करूँ तुम्हारी, नाथ!॥

[१२७८]

(राग कल्याण - तीन ताल)

जाग रहे तुम कौन सदा मम निभृत हृदयमें हे प्यारे?
कौन अधीर विरह-व्याकुल प्राणोंसे टेर रहे प्यारे?
विविध कार्य, नाना साजोंमें फँसा जगतमें हूँ प्यारे।
इसमें मेरा संग चाहते, हो तुम कौन, कहो प्यारे?॥

ENGLISH TRANSLATION

[1276]

(Raga Vagesvari - Tala Kaharva)

Every pleasure and enjoyment of this mortal world, terrible, impermanent and an abode of sorrow,
appears sweet yet is filled with heavy poison, a disease ending in hellish pain.
Remove these at once from the mind and worship Sri Bhagavan from the heart.
Forever behold His sweet and sublime form within all that moves and does not move.
With body and mind, perform all His works solely as service.
Attain Vaikuntha, Hari's supremely rare and auspicious abode.

[1277]

(Campaka melody - Tala Kaharva)

To protect the body, establish complete peace in the mind and forever secure the highest welfare,
You Yourself, O Bhagavan, come in the form of food.
Receiving it through the senses, You carry it to Yourself.
Thus without effort You transform my eating into sacrifice.
Offered to You, that food becomes sacred prasada.
The three worlds are satisfied through it, and affliction and despair disappear.
You are the food, the offering and the one who offers; You are the indwelling One.
You are the receiver, nature, the Supreme Person and the person situated in nature.
You are everything, and within everything You remain forever beside me.
O Lord, may I continually worship You through every action.

[1278]

(Raga Kalyana - Tintal)

Who are You who forever remain awake within my secluded heart, O Beloved?
Who calls through restless life-breath, anguished by separation, O Beloved?
I am trapped in the world among diverse tasks and manifold arrangements, O Beloved.
Who are You who desire my companionship within them? Tell me, O Beloved.

ORIGINAL Hindi

[१२७९]

(राग भूपाली - तीन ताल)

कितने तुम अनुपम अति सुन्दर सकल विश्वमें हो सारे।
तुम अनन्त अमृतमय मधुमय जाके जीवन-धन प्यारे॥
तुम्हीं विश्वमय, सभी विश्व है एक तुम्हींसे सना हुआ।
एक-एक अणु अखिल विश्वका तुम्हरे अणुसे बना हुआ॥

[१२८०]

(राग विहाग)

स्तुति-निन्दा, पूजा-घृणा, मधुर मान-अपमान,
रोग और नीरोगता, जीवन-मरण समान॥
सब ही प्रभु हैं, भरे हैं सबमें नित भगवान।
खेल विविध विधि कर रहे, रच बहु भाव-विधान॥

[१२८१]

(राग वागेश्री - ताल कहरवा)

है प्रत्येक अभाव-दशामें मेरा पूर्ण सहारा ईश्वर।
है मेरी प्रत्येक भूखमें भोजन देता प्यारा ईश्वर॥
चलता मेरे साथ निरन्तर मार्गदर्शक मेरा बनकर।
रहता मेरे संग सदा वह दिनभर प्रतिपल मेरा ईश्वर॥
मैं अब प्रज्ञावान हो गया, छायी जीवनमें सच्चाई।
धीरज, दया, प्रेमकी मुझमें ललित त्रिवेणी है लहराई॥
सब कुछ हूँ मैं, सब कुछ कर सकता, बन सकता हूँ मैं निश्चय,
क्योंकि बस रहा मेरे अन्दर सत्यरूप वह ईश कृपामय॥
रोग न मुझको छू सकता है, मेरा स्वास्थ्य वही ईश्वर है।
मेरे लिये सतत तत्पर वह अमित अचूक शक्तिका घर है॥

ENGLISH TRANSLATION

[1279]

(Raga Bhupali - Tintal)

How incomparable and exceedingly beautiful You are throughout the whole universe.
You are infinite, filled with nectar and honey, the beloved treasure of the world's life.
You alone pervade the universe, and the entire universe is steeped in You alone.
Every atom of the whole universe is made from an atom of Yours.

[1280]

(Raga Vihaga)

Praise and blame, worship and contempt, sweet honor and disgrace;
illness and health, life and death are equal.
All are the Lord, and Bhagavan eternally fills them all.
Devising manifold arrangements of feeling, He performs play in diverse ways.

[1281]

(Raga Vagesri - Tala Kaharva)

Within every condition of deprivation, Isvara is my complete support.
Within every hunger of mine, beloved Isvara gives food.
He travels continually beside me as my guide.
My Isvara remains with me always, every moment throughout the day.
I have now become discerning, and truth has spread through life.
The lovely confluence of patience, compassion and love surges within me.
I am everything and can certainly do and become anything,
for the gracious Lord, truth embodied, dwells within me.
Disease cannot touch me, for that Isvara Himself is my health.
Ever ready for my sake, He is the abode of limitless and unfailing power.

ORIGINAL Hindi

[१२८१, क्रमशः]

ईश्वर ही मेरा सब कुछ है, नहीं जानता मैं कोई डर,
क्योंकि यहाँपर सुविराजित हैं पावन प्रेम, सत्य, परमेश्वर॥

[१२८२]

(राग जैजैवन्ती - तीन ताल)

लाभ-हानि, सुख-दुःख, प्रतिष्ठा-निन्दा और मान-अपमान
हैं अनित्य ये सभी द्वन्द्व, या हैं प्रभुके ही रचित विधान॥
मिलता जाता कभी न कुछ इनसे, या करते सब कल्याण।
प्रभुकी सहज कृपा अनन्तसे होता इन सबका निर्माण॥
प्रभुके मंगलमय विधानपर मनमें रखो दृढ़ विश्वास।
कैसी भी स्थितिमें मत होओ कभी क्षुब्ध या तनिक उदास॥
है जगका सब कुछ अनित्य, है दुःखपूर्ण सारा व्यापार।
बरस रही है सहज सुहृदतम प्रिय प्रभुकी नित कृपा अपार॥

[१२८३]

(तर्ज लावनी - ताल कहरवा)

मत निराश हो, मत घबरा रे! मत कर मनमें जरा विषाद।
जा चरणोंमें सहज सुहृदके, पा ले उनका कृपा-प्रसाद॥
दीनोंको अपनाना, सुखी बनाना उनका सहज स्वभाव।
पतितोंको पावन करनेका उनके मन रहता नित चाव॥
रो-रोकर कह दयासिन्धुसे - "करो नाथ! मेरा उद्धार।
हरो दुःख-दुर्भाग्य-दोष-दुष्कर्म, दुष्ट-आग्रह, कुविचार॥"
त्रिविध-ताप-हर हर लेंगे हरि, सुनते ही तेरा चीत्कार।
तुझे स्थान देंगे निज दासोंमें वे करुणा-पारावार॥

ENGLISH TRANSLATION

[1281, continued]

Isvara alone is my everything, and I know no fear,
for sacred love, truth and the Supreme Lord are enthroned here.

[1282]

(Raga Jaijayavanti - Tintal)

Gain and loss, happiness and sorrow, prestige and blame, honor and disgrace
are all impermanent dualities, or else arrangements fashioned by the Lord Himself.
Nothing is ever truly gained through them, or else they all secure one's welfare.
They are all produced by the Lord's natural and infinite grace.
Keep firm trust within the mind in His auspicious arrangement.
Whatever the condition, never become agitated or even slightly dejected.
Everything in the world is impermanent, and all its activity is filled with sorrow.
Yet the boundless grace of the beloved Lord, our most natural Friend, continually rains down.

[1283]

(In the style of Lavani - Tala Kaharva)

Do not despair, do not be afraid and do not let the slightest despondency enter your mind.
Go to the feet of your natural Friend and receive the gift of His grace.
Making the lowly His own and bringing them happiness is His natural disposition.
His heart forever delights in purifying the fallen.
Weeping, say to the ocean of mercy, "O Lord, deliver me.
Remove sorrow, misfortune, faults and evil deeds, wicked insistence and corrupt thoughts."
The remover of the threefold afflictions, Hari, will take them away the moment He hears your cry.
That shoreless ocean of compassion will give you a place among His servants.

ORIGINAL Hindi

[१२८४]

(राग भीमपलासी - तीन ताल)

अमावास्या घोर तममयी देख न होओ तनिक निराश।
होगा निश्चय ही ज्योतिर्मय सूर्योदय, कर तमका नाश॥
मत घबराओ देख घोर घन, वर्षा-झंझा-विद्युत्पात।
होगा नभ निर्मल-उज्ज्वल, सुरभित-मृदु-मन्द बहेगा वात॥
मत भय करो देख क्षुब्धोदधिके भीषण उत्ताल तरंग।
ललित लहरियाँ शान्त पुनः दीखेंगी, बदलेगा यह रंग॥
मत होओ उद्विग्न देखकर घोर ग्रीष्मका भीषण ताप।
बरसेगी शीतल जल-धारा, हर लेगी सारा सन्ताप॥
प्रलय भयंकर है बस नव मधुमय सर्जनका गोपन रूप।
छिपे हँस रहे इसमें नित नव लीलामय रसराज अनूप॥
भीषण-सुन्दर प्रलय-सृजनमें एक पूर्ण वे ही हैं नित्य।
सबमें मंजुल दर्शन उनका, यही देखना-पाना सत्य॥

[१२८५]

नित्य जो भगवानकी अति मधुरतम स्मृतिमें सना,
रहता सदा आनन्द-रत, आनन्दमय खुद ही बना॥
जगतकी ज्वाला नहीं सकती जला उसको कभी,
शान्त-शीतल हो चुके सन्ताप बुझ करके सभी॥
जगतके जो लोग आते कभी उसके पास हैं,
वे सभी होते सुखी सत्वर बिना आयास हैं॥
क्योंकि सतत झर रहा झरना सुधाका है वहाँ,
दुःख-संकट-मृत्युका विष रह नहीं सकता वहाँ॥
सुधा-सरिता बह रही नित भागवत सुखकी विमल,
उठ रहीं आनन्दकी लहरें मधुरतम नित प्रबल॥

ENGLISH TRANSLATION

[1284]

(Raga Bhimpalasi - Tintal)

Seeing the moonless night filled with dreadful darkness, do not become even slightly despondent.
The radiant sun will certainly rise and destroy the darkness.
Do not fear dense clouds, rain, storm and lightning.
The sky will become stainless and bright, and a fragrant, gentle breeze will blow.
Do not be afraid on seeing the agitated ocean's terrifying, towering waves.
Graceful waves will appear calm again, and this scene will change.
Do not grow agitated on beholding the fierce heat of terrible summer.
A stream of cooling water will rain down and carry away every affliction.
Dreadful dissolution is only the hidden form of ever-new and honey-filled creation.
Within it, the incomparable Lord of rasa and playful lila hides and laughs ever anew.
Within terrible and beautiful dissolution and creation, He alone eternally remains perfect.
To behold His lovely presence within all is the true seeing and attainment.

[1285]

The one forever steeped in the exceedingly sweet remembrance of Bhagavan
remains continually absorbed in bliss and personally becomes filled with bliss.
The world's flames can never burn such a person,
for every affliction has been quenched and made peaceful and cool.
Whenever people of the world come near that person,
they all quickly become happy without effort,
for a fountain of nectar continually flows there.
The poison of sorrow, crisis and death cannot remain there.
The pure river of the Bhagavata's happiness flows forever,
and ever-stronger waves of the sweetest bliss arise.

ORIGINAL Hindi

[१२८६]

(राग वागेश्री - ताल कहरवा)

मायाके प्रवाहमें पड़कर बहा जा रहा खोकर ज्ञान।
इधर-उधर गोते खाता चलता, होता नाहक हैरान॥
निकल तुरत प्रवाहसे, मत डर, लपक पकड़ ले प्रभुका हाथ।
रहे पुकार हाथ फैलाये, तुझे बचाने, चलते साथ॥
एक बार तू देख इधर प्रभुका रक्षक कर वरद विशाल,
कैसे तुझे निकाल उठानेको है तत्पर बस तत्काल॥
ताका जहाँ, उठा, आ बैठेगा तू दिव्य सुखद प्रभु-गोद।
छा जायेगा जीवनमें अनुपम शुचि भगवदीय आमोद॥

[१२८७]

(राग परज - ताल कहरवा)

मानव-जीवनमें कटुता-कठिनाई विविध भाँति आतीं।
कभी-कभी वे अति भीषण बन तन-मनपर हैं छा जातीं॥
जो निराश हो रोने लगता, उसपर वे बढ़तीं भारी।
विविध प्रकारोंसे बहुसंख्यक बन अति दुःख देतीं सारी॥
हो भयभीत, छोड़कर साहस, जो कापुरुष भाग जाता,
भाग न पाता, गिर पड़ता वह, बुरी तरह कुचला जाता॥
पर जो कर विश्वास ईश्वरी बलपर सम्मुख डट जाता,
उससे डर वे भाग छूटतीं, नहीं दुःखी वह हो पाता॥

[१२८८]

(राग सोहनी - ताल दादरा)

जानता हूँ पाप है, पर पाप-रत रहता सदा।
पापसे मैं पृथक अपनेको न कर पाता कदा॥
दीन मैं असमर्थ, अब तो शरण प्रभुकी आ पड़ा।
अब दयामय एक प्रभुका ही भरोसा है बड़ा॥

ENGLISH TRANSLATION

[1286]

(Raga Vagesri - Tala Kaharva)

Caught in maya's current, you are swept away after losing knowledge.
You keep plunging here and there and suffer needless distress.
Come out of the current at once. Do not fear; leap and seize the Lord's hand.
Calling to you with outstretched arms, He walks beside you to save you.
Look this way just once at the Lord's vast, protective and blessing hand,
and see how He stands ready that very instant to draw you out and lift you.
The moment you look, He will raise you and seat you within His divinely comforting lap.
Incomparable, sacred delight belonging to Bhagavan will pervade your life.

[1287]

(Raga Paraj - Tala Kaharva)

Bitterness and difficulty enter human life in manifold ways.
At times they become exceedingly terrible and overwhelm body and mind.
When someone loses hope and begins to weep, they weigh still more heavily,
multiplying in numerous forms and inflicting immense sorrow.
The coward who becomes afraid, abandons courage and tries to flee
cannot escape; he falls and is badly crushed.
But when one trusts in divine strength and stands firm before them,
they become afraid and flee, and one cannot be made miserable.

[1288]

(Raga Sohani - Tala Dadra)

I know what sin is, yet I remain continually absorbed in sin.
I can never separate myself from it.
Lowly and powerless, I have now come to the Lord's refuge.
Now my one great reliance is upon the compassionate Lord alone.

ORIGINAL Hindi

[१२८९]

(राग तोड़ी - तीन ताल)

तुम ही मेरी हो धन-दौलत, तब मैं निर्धन क्यों होऊँगा।
तुम हो मेरे सहृदय साजन, तब मैं निर्जन क्यों होऊँगा॥
तुम हो मेरे जब पूर्ण स्वास्थ्य, तब मैं रोगी क्यों होऊँगा।
तुम हो मेरे भर्तार आप, तब मैं भोगी क्यों होऊँगा॥
तुम हो मेरी निश्चित आशा, तब मैं निराश क्यों होऊँगा।
तुम हो मेरी जब ऋद्धि-सिद्धि, तब मैं हताश क्यों होऊँगा॥
तुम हो मेरे जब निर्भय पद, तब मैं भयवश क्यों होऊँगा।
तुम हो मेरे स्नेही स्वामी, तब मैं परवश क्यों होऊँगा॥
तुम हो मेरे जब मनके मन, तब मैं बेमन क्यों होऊँगा।
तुम हो मेरे आनन्द नित्य, तब मैं अनमन क्यों होऊँगा॥
तुम हो मेरे जब नाथ साथ, तब मैं अनाथ क्यों होऊँगा।
तुम हो मेरे जब सबल हाथ, तब मैं निहाथ क्यों होऊँगा॥
तुम हो मेरे शुभ शुचि सद्गुण, तब मैं दुर्गुण क्यों होऊँगा।
तुम हो मेरे निर्गुण आत्मा, तब मैं सह-गुण क्यों होऊँगा॥

[१२९०]

(राग वागेश्री - ताल कहरवा)

सहज सुहृद्, अतिशय हितकारी ईश्वर रहते हैं नित साथ।
दिव्य सुखद आश्रय देनेको सदा बढ़ाये रखते हाथ॥
बरसाते रहते नित वे प्रभु शान्ति-सुधा-रसका शुचि मेह।
नित्य दान करते रहते वे अति उदार निज शुचितम स्नेह॥

ENGLISH TRANSLATION

[1289]

(Raga Todi - Tintal)

When You alone are my wealth and riches, how could I be poor?
When You are my tender-hearted Beloved, how could I be without companionship?
When You are my perfect health, how could I be ill?
When You Yourself are my Husband, how could I be an enjoyer?
When You are my certain hope, how could I despair?
When You are my prosperity and spiritual perfection, how could I be dejected?
When You are my fearless state, how could I be ruled by fear?
When You are my loving Master, how could I be subject to another?
When You are the mind within my mind, how could I be without heart?
When You are my eternal bliss, how could I be listless?
When You, my Lord, are beside me, how could I be orphaned?
When You are my powerful hand, how could I be unarmed?
When You are my auspicious and pure virtues, how could I possess bad qualities?
When You are my attributeless Self, how could I remain bound to attributes?

[1290]

(Raga Vagesri - Tala Kaharva)

Isvara, our natural Friend and supreme benefactor, remains forever beside us.
His hand is always extended to offer divine and comforting refuge.
That Lord continually rains a sacred shower of peace's nectarean rasa.
Forever He gives His utterly pure affection with supreme generosity.

ORIGINAL Hindi

[१२९०, क्रमशः]

देखो उनकी ओर, हटा लो उनसे विमुख जगतसे दृष्टि।
उनके बिना यहाँ है केवल दुःख-ताप, तम-भयकी सृष्टि॥
सम्मुख हो जाओ तुरन्त, लो चरणोंका अनन्य आश्रय।
कर लो सफल जन्म-जीवन, हो जाओ अभी नित्य निर्भय॥

[१२९१]

(राग तोड़ी - तीन ताल)

नित्य दयामय, मंगलमय प्रभुमें रखो अविचल विश्वास।
भजो नित्य प्रभुको, तज जगके प्राणि-पदार्थोंकी सब आश॥
अष्टग्रही आदिसे डरकर कभी न होओ तनिक निराश।
प्रभु-इच्छासे होने दो अघ-असुरभावका सहज विनाश॥
मनमें सदा रखो आदरसे पावन प्रभु-पद-कमल ललाम।
प्रभुकी परम कृपासे होगा सब मंगल, यथार्थ अभिराम॥
सबमें सदा देखकर प्रभुको, कर्म करो सबके हित-काम।
तुम्हें नित्य अपनाकर सदा सुरक्षित रखेंगे श्रीराम॥

[१२९२]

(राग भैरवी - तीन ताल)

सदा प्रसन्न रहो, तुम देखो सदा श्याम-घन अपने पास।
सदा उन्हींमें रहो विराजित, सदा रखो मनमें उल्लास॥
नित्य रासका महानन्द लो, देखा करो नित्य नव रास।
नित्य पवित्र दिव्य चिन्मयका अनुभव करो विचित्र विलास॥

[१२९३]

(लावनी तर्ज दूसरी - ताल कहरवा)

तुम सुखी रहो, सन्तृप्त रहो, सन्तुष्ट रहो, नित निर्विकार।
उमड़े उरमें निर्मल पावन रस-सुधा-सिन्धु अविरत अपार॥
तुम डूबे रहो नित्य उसमें, बन स्वयं रसामृत-सुखागार।
देखो प्रभुका ही नित नूतन अति मधुर रूप सौन्दर्य-सार॥

ENGLISH TRANSLATION

[1290, continued]

Look toward Him and turn your gaze away from the world that faces away from Him.
Without Him, only sorrow and affliction and a creation of darkness and fear exist here.
Turn toward Him immediately and take exclusive refuge at His feet.
Fulfill your birth and life, and become eternally fearless now.

[1291]

(Raga Todi - Tintal)

Place unwavering trust in the eternally compassionate and auspicious Lord.
Worship Him continually, abandoning every hope placed in worldly beings and objects.
Never become even slightly despondent through fear of planetary conjunctions or similar events.
Let sin and demonic feeling be naturally destroyed according to the Lord's will.
Forever hold the Lord's beautiful and sacred lotus feet reverently within the mind.
Through His supreme grace, everything will become truly auspicious and delightful.
Continually beholding the Lord within all, perform actions for everyone's welfare.
Making you His own forever, Sri Rama will always keep you safe.

[1292]

(Raga Bhairavi - Tintal)

Remain forever joyful and continually behold the dark Syama cloud beside you.
Remain forever established in Him and always keep delight within the mind.
Receive the great bliss of the eternal rasa dance, and behold its ever-new unfolding.
Continually experience the wondrous play of the sacred, divine and purely conscious Lord.

[1293]

(Second Lavani melody - Tala Kaharva)

Remain happy, fulfilled and content, forever free of disturbance.
May the boundless, unbroken ocean of pure and sacred rasa nectar surge within your heart.
Remain forever submerged in it and personally become an abode of happiness in rasa's nectar.
Behold only the Lord's ever-new and exceedingly sweet form, the essence of beauty.

ORIGINAL Hindi and Braj Bhasha

[१२९३, क्रमशः]

रह जाय न कुछ भी अन्य भाव, प्राणी-पदार्थ जगके असार।
घुल-मिल जाओ प्रभुमें अनन्त, कर देश-कालकी अवधि पार॥

[१२९४]

(राग जंगला - तीन ताल)

सुखी रहो, नित शान्त रहो तुम, रहो नित्य आनन्द-विभोर।
बसे रहें तव हृदय-देशमें केवल प्यारे नन्द-किशोर॥
नेत्रोंके सम्मुख भी वे ही रहें सदा सर्वत्र अबाध।
डूबे रहो उन्हींके रसमें सदा, न रहे अन्य कुछ साध॥

[१२९५]

(राग पीलू - तीन ताल)

बसें तुम्हारे हृदयमें श्रीराधा-नन्दलाल,
जिस मनमाने रूपमें उर भर नेह विशाल॥
बसे रहो नित उसीमें, करते रहें निहाल।
बढ़ती नित्य रहे परम रुचि उनमें सब काल॥
बाहर भी दीखें वही सब दिसि दिव्य रसाल।
स्मृति-मुक्ता चुगता रहे तव मन मधुर मराल॥
मन-तन यों लागे रहें भूल सकल जंजाल।
परम सुखद होती रहै उनकी सार-सँभाल॥

[१२९६]

(तर्ज गजल - ताल रूपक)

हो रहो उसके, निरन्तर चरणमें चिपटे रहो।
दूर मत होओ कभी, नित हृदयसे लिपटे रहो॥

ENGLISH TRANSLATION

[1293, continued]

May no other feeling or any insubstantial worldly being or object remain.
Blend and unite with the infinite Lord, crossing beyond the limits of place and time.

[1294]

(Raga Jangala - Tintal)

Remain happy and eternally peaceful, forever absorbed in bliss.
May the beloved son of Nanda alone dwell within the region of your heart.
May He alone remain unobstructed before your eyes, always and everywhere.
Remain forever immersed in His rasa, with no other aspiration left.

[1295]

(Raga Pilu - Tintal)

May Sri Radha and Nandalala dwell within your heart
in whichever form they please, filling it with immense affection.
Abide eternally within that form while They fill you with blessed joy.
May supreme delight in Them continually increase through all time.
May They appear outside as well, divine and filled with rasa in every direction.
May your mind, a sweet royal swan, continually gather the pearls of remembrance.
May mind and body remain so absorbed that every entanglement is forgotten.
May Their supremely comforting care and protection continue forever.

[1296]

(In the style of a Ghazal - Tala Rupaka)

Become His and cling continually to His feet.
Never move away; remain forever embraced by His heart.

ORIGINAL Hindi and Braj Bhasha

[१२९७]

(राग देश)

भजहिं भावजुत जे सदा भक्त और भगवन्त,
प्रभु-पद-सेवा विमल ते पावहिं दुर्लभ सन्त॥

[१२९८]

(राग पीलू - ताल कहरवा)

अर्पण कर दो रामको बचे हुए सब श्वास।
स्मरण करो प्रभुका सदा, मनमें भर उल्लास॥
मौत मरेगी सदाको, फिर न आयगी पास।
राम-धाममें पहुँच तुम बन जाओगे दास॥

[१२९९]

(राग माड़ - ताल कहरवा)

मनसे नित चिन्तन करो प्रभु-लीला रस-धाम।
जिह्वासे जप करो नित परम मधुर हरि-नाम॥
तनसे जो कुछ भी करो कर्म वैध दिन-रात,
प्रभु-पूजनके भावसे पल-पल पुलकित गात॥

[१३००]

बरस रही प्रभु-कृपा सभीपर बिना भेद अनवरत अपार।
किन्तु न कर पाते अनुभव विश्वासहीन हम मोहागार॥
पर प्रभु-कृपा न वंचित रखती कभी किसीको परम उदार।
समुचित मधुर-तिक्त औषध दे हरती रहती रोग-विकार॥

ENGLISH TRANSLATION

[1297]

(Raga Des)

Those saints who forever worship with feeling both the devotee and Bhagavan
attain the rare and stainless service of the Lord's feet.

[1298]

(Raga Pilu - Tala Kaharva)

Offer every remaining breath to Rama.
Continually remember the Lord, filling the mind with delight.
Death itself will die forever and never draw near again.
Reaching Rama's abode, you will become His servant.

[1299]

(Raga Mand - Tala Kaharva)

With the mind, continually contemplate the Lord's lila, the abode of rasa.
With the tongue, forever repeat Hari's supremely sweet Name.
Whatever lawful action you perform with the body by day or night,
let the body thrill at every moment with the feeling that it worships the Lord.

[1300]

The Lord's boundless grace rains continuously and without distinction upon all.
Yet faithless and dwelling in delusion, we are unable to experience it.
But the supremely generous Lord's grace never deprives anyone.
Giving the appropriate medicine, sweet or bitter, it continually removes disease and impurity.

ORIGINAL Hindi and Braj Bhasha

[१३०१]

(राग प्रदीप - ताल कहरवा)

जो कुछ खाओ, यज्ञ-हवन जो करो, करो जो कुछ तुम दान,
जो तप करो, करो या कुछ भी, अर्पण करो मुझे सह-मान॥
मैं स्वीकार करूँगा सभी तुम्हारा समुद स्वयं भगवान।
मुक्त शुभाशुभ कर्म-बन्धसे हो तुम पाओगे कल्याण॥

[१३०२]

(राग भैरव - तीन ताल)

जिसने देखा कभी हृदय-दृगसे प्रभुके अन्तस्तलकी ओर,
उसके द्वन्द्व मिटे सारे, वह हुआ अमल आनन्द-विभोर॥
तमके सभी कारणोंका, तमका हो गया समूल विनाश।
मिला उसे आत्यन्तिक निर्मल शीतल सुखद अनन्त प्रकाश॥

[१३०३]

(राग कालिंगड़ा - तीन ताल)

करत नहिं क्यों प्रभु पर बिस्वास?
बिस्वम्भर सब जगके पालक पूरें तेरी आस॥
सुख लगि ठोकर खात इतहिं उत, डोलत सदा उदास।
मिलत न कबहूँ सुख विषयनि में, दुःखमय यह अभिलास॥
प्रभु-पद-पद्म सदा चिन्तन कर, छूटे जगकी त्रास।
मन अनन्त आनन्द-मगन नित प्रमुदित परम हुलास॥

[१३०४]

(राग तोड़ी - ताल कहरवा)

जन्म-मरणके दुःख भयानकसे यदि चाहो होना मुक्त,
मनको रखो निरन्तर श्रीहरिकी पावन स्मृतिसे संयुक्त॥
भोगोंमें न राग रख रंचक, बने रहो प्रभु-पद-अनुरक्त।
सेवा करो सदा सबकी, बन प्रभु-भक्तोंके सेवक भक्त॥

ENGLISH TRANSLATION

[1301]

(Raga Pradipa - Tala Kaharva)

Whatever you eat, whatever sacrifice you perform, whatever you give,
whatever austerity or any other act you undertake, offer it respectfully to Me.
I, Bhagavan Himself, shall joyfully receive it all from you.
Freed from the bonds of auspicious and inauspicious action, you shall attain the highest welfare.

[1302]

(Raga Bhairava - Tintal)

The one who has ever looked with the heart's eye into the Lord's inmost being
loses every duality and becomes stainless and absorbed in bliss.
Darkness and every cause of darkness are destroyed at the root.
That person attains infinite light, utterly pure, cooling and comforting.

[1303]

(Raga Kalingada - Tintal)

Why do you not place your trust in the Lord?
Visvambhara, sustainer of the whole universe, will fulfill your hope.
Seeking happiness, you stumble here and there and wander forever dejected.
Happiness is never found in sense-objects; that longing is itself filled with sorrow.
Continually contemplate the lotus of the Lord's feet, and the world's terror will end.
The mind will remain immersed in infinite bliss, forever rejoicing in supreme delight.

[1304]

(Raga Todi - Tala Kaharva)

If you wish to be free of the dreadful sorrow of birth and death,
keep the mind continually joined to the sacred remembrance of Sri Hari.
Do not retain the slightest attachment to enjoyments; remain devoted to the Lord's feet.
Forever serve everyone, becoming a devoted servant of the Lord's devotees.

ORIGINAL Hindi

[१३०५]

(राग परज - ताल कहरवा)

अगर चाहते परम शान्ति, तो अहंकारका कर दो त्याग।
ममता और कामना छोड़ो, तनिक न रखो भोगमें राग॥
अथवा प्रभु जो सर्वशक्तिधर, सर्वेश्वर, सर्वज्ञ, सुजान,
उनकी सहज सुहृदतापर रखो अखण्ड विश्वास महान॥

[१३०६]

(राग शिवरंजनी - ताल कहरवा)

सेवा करो जगतकी तनसे, मनसे हरिके हो जाओ।
शुद्ध बुद्धिसे तत्त्वनिष्ठ हो, मुक्त-अवस्थाको पाओ॥

[१३०७]

(राग जंगला - ताल कहरवा)

अपने भले-बुरेका पूरा दे दो प्रभुको ही अधिकार।
जीवनमें होने दो सब स्वच्छन्द उन्हींके मन-अनुसार॥
करते रहो सचेत कर्म शुभ उनकी ही रुचिके अनुकूल।
कर्म-कर्मफलमें न रखो आसक्ति तनिक भी मनमें भूल॥
प्रभुकी सेवारूप करो प्रत्येक कार्य, रखकर विश्वास।
भय-विषाद सब छोड़, रखो नित मनमें निर्भयता-उल्लास॥

[१३०८]

(राग वागेश्री - ताल कहरवा)

प्रकृति-जगतके भोग सभी हैं अशुचि, अपूर्ण, अनित्य, असार,
दुःखयोनि, सब भाँति शान्ति-सुख-हर, अघ-आकर, दोषागार॥
इनमें सुखकी आस्था-आकांक्षा-आशा करना बेकार।
किन्तु इन्हींके मोह-जालमें फँसा कराह रहा संसार॥

ENGLISH TRANSLATION

[1305]

(Raga Paraj - Tala Kaharva)

If you desire supreme peace, abandon ego.
Renounce possessiveness and desire, retaining not the slightest attachment to enjoyment.
Or place uninterrupted and immense trust in the Lord's natural friendship,
for He is omnipotent, Lord of all, all-knowing and perfectly wise.

[1306]

(Raga Sivaranjani - Tala Kaharva)

Serve the world with the body and belong to Hari with the mind.
With pure understanding, stand firm in reality and attain the liberated state.

[1307]

(Raga Jangala - Tala Kaharva)

Give the Lord complete authority over what is good or bad for you.
Let everything in life unfold freely according to His will.
Continue consciously performing auspicious actions in harmony with His pleasure,
but never mistakenly retain the slightest attachment to action or its result.
With trust, perform every task as service to the Lord.
Abandon every fear and despair, and forever keep fearlessness and joy in the mind.

[1308]

(Raga Vagesri - Tala Kaharva)

All enjoyments of the world of nature are impure, incomplete, impermanent and without essence.
They are wombs of sorrow, destroyers of peace and happiness in every way, mines of sin and abodes of fault.
Faith, craving or hope for happiness within them is futile.
Yet caught in their net of delusion, the world groans.

ORIGINAL Hindi and Braj Bhasha

[१३०८, क्रमशः]

जबतक नहीं हटेगा पूरा मोह-जालका विष-विस्तार,
बढ़ती नित्य रहेगी ज्वाला, मचा रहेगा हाहाकार॥
प्रभुकी प्रेम-सुधा ही कर सकती इस ज्वालासे उद्धार।
प्रेम-दिवाकरके उगते ही हो जाता तमका संहार॥
अतः खोल दो तुरत प्रेमकी सरस सुधाका उर-भण्डार।
पल-पल उसे बढ़ाओ, होगा दिव्य भागवत-सुख साकार॥

[१३०९]

(राग जंगला - तीन ताल)

प्राकृत जगत्, प्रकृति, मायाके खोलो, छिन्न करो सब बन्ध।
अनुभव करो नित्य केवल परमात्मासे अभिन्न सम्बन्ध॥
पुनर्जन्म-परलोक-गमन, सद्गति-दुर्गतिका कर दो त्याग।
प्राप्त करो सच्चिदानन्दमय प्रभुका दिव्य मधुर अनुराग॥

[१३१०]

(राग देश)

जगकी छोड़े आस, प्रभुमें कर विश्वास।
ले वह सुखकी साँस, कभी न रहे उदास॥

[१३११]

(राग ईमन)

सकल चराचर विश्वमें भरे एक भगवान।
सभी उन्हींके रूप हैं, अग-जग तुच्छ-महान॥
सबका जो आदर-सहित करता नित सम्मान,
नित स्वकर्मसे पूजता, करता सुख-हित दान॥
पूजा यों करता सदा जो मानव मतिमान,
अति प्रसन्न हो प्रभु उसे देते प्रेम अमान॥

ENGLISH TRANSLATION

[1308, continued]

Until the poisonous expanse of delusion's net is completely removed,
the flame will continually grow and cries of anguish will resound.
Only the nectar of the Lord's love can rescue one from this fire.
The instant the sun of love rises, darkness is destroyed.
Therefore immediately open the heart's treasury of love's delicious nectar.
Increase it from moment to moment, and divine Bhagavata happiness will become embodied.

[1309]

(Raga Jangala - Tintal)

Open and sever every bond of the material world, nature and maya.
Forever experience only an indivisible relationship with the Supreme Self.
Abandon rebirth, travel to another world, good destination and bad destination alike.
Attain divine and sweet love for the Lord who is Saccidananda.

[1310]

(Raga Des)

Let one abandon hope in the world and place trust in the Lord.
Then one breathes in happiness and never remains dejected.

[1311]

(Raga Imana)

The one Bhagavan fills the entire moving and unmoving universe.
Everything, inert or living, small or great, is His form.
The one who continually honors everyone with reverence,
worships through personal work and gives happiness and welfare,
the discerning person who forever worships in this way,
receives immeasurable love from the greatly pleased Lord.

ORIGINAL Hindi

[१३११, क्रमशः]

एक आत्मा सभीमें, सबका आत्मा स्थान।
करता हिन्दू-धर्म इस परम सत्यका गान॥
सब व्यवहारिक भेदमें रखता भाव समान।
सबका वह करता सदा स्वाभाविक कल्याण॥

[१३१२]

(राग माड़ - ताल कहरवा)

धर्म करता है चित्त पवित्र। धर्म देता है उच्च चरित्र॥
धर्म है सदा सभीका मित्र। धर्म देता है फल सुविचित्र॥
धर्म करता विपत्तिका नाश। धर्म करता सब पाप-विनाश॥
धर्म करता विज्ञान-प्रकाश। धर्म भरता जीवन-उल्लास॥
धर्म ही है सबका आधार। धर्म ही है जीवनका सार॥
धर्म करता सबका उद्धार। धर्म ही है विशुद्ध आचार॥
धर्म हरता माया-तम घोर। धर्म फैलाता द्युति सब ओर॥
धर्म रखता नित पुण्य-विभोर। धर्म देता सुख दिव्य अछोर॥
धर्म हर लेता कलह-क्लेश। धर्म हर लेता राग-द्वेष॥
धर्म हरता हिंसा निःशेष। धर्म उपजाता दया विशेष॥
धर्म हर लेता सारी श्रान्ति। धर्म हर लेता मोह-अशान्ति॥
धर्म हर लेता सारी भ्रान्ति। धर्मसे मिलती शाश्वत शान्ति॥
धर्म करता न कभी गुमराह। धर्मसे बढ़ती सात्त्विक चाह॥
धर्म हर दुःखोंकी परवाह। धर्म करवाता त्याग अथाह॥
धर्मसे मिलते इच्छित काम। धर्मसे मिलते अर्थ तमाम॥
धर्मसे मिलता पद निष्काम। धर्मसे मुक्ति-लाभ सुख-धाम॥
धर्ममें सहज अहिंसा-सत्य। धर्ममें सदाचार सब नित्य॥
धर्ममें रहते गुण संचिन्त्य। धर्ममें मिटते भाव अनित्य॥
धर्ममें नहीं नीचतम स्वार्थ। धर्मका लक्ष्य एक परमार्थ॥
धर्ममें सफल सभी पुरुषार्थ। धर्ममें पूर्ण ब्रह्म एकार्थ॥

ENGLISH TRANSLATION

[1311, continued]

The one Self dwells within all and is the Self and abode of everyone.
Hindu dharma sings this supreme truth.
Amid every practical distinction, it maintains equal feeling
and continually secures the natural welfare of all.

[1312]

(Raga Mand - Tala Kaharva)

Dharma purifies the mind. Dharma gives elevated character.
Dharma is forever everyone's friend. Dharma gives wondrous fruit.
Dharma destroys adversity. Dharma destroys every sin.
Dharma illumines direct knowledge. Dharma fills life with delight.
Dharma alone is everyone's foundation. Dharma alone is the essence of life.
Dharma delivers everyone. Dharma alone is utterly pure conduct.
Dharma removes maya's dreadful darkness. Dharma spreads radiance in every direction.
Dharma keeps one forever absorbed in merit. Dharma gives boundless divine happiness.
Dharma removes conflict and distress. Dharma removes attachment and hatred.
Dharma completely removes violence. Dharma gives rise to extraordinary compassion.
Dharma removes every exhaustion. Dharma removes delusion and unrest.
Dharma removes every confusion. Through dharma one attains eternal peace.
Dharma never leads astray. Through dharma sattvic aspiration increases.
Dharma removes concern over suffering. Dharma brings about fathomless renunciation.
Through dharma desired aims are attained. Through dharma every material purpose is attained.
Through dharma one attains desirelessness. Through dharma one gains liberation, the abode of happiness.
Within dharma are natural nonviolence and truth. Within dharma is all eternal right conduct.
Within dharma dwell virtues worthy of reflection. Within dharma impermanent feelings disappear.
Within dharma there is no base selfishness. Dharma's one goal is the highest spiritual good.
Within dharma all human aims find fulfillment. Within dharma the complete Brahman is the one meaning.

ORIGINAL Hindi

[१३१२, क्रमशः]

धर्ममें नहीं कुमतिको स्थान। धर्म है विमल बुद्धिकी खान॥
धर्मसे होता नित्योत्थान। धर्मसे मिलते श्रीभगवान॥
धर्म कर अघका सहज अभाव। धर्म उपजाता पावन भाव॥
धर्मसे बढ़ता सेवा-भाव। धर्मसे बढ़ता भगवद्भाव॥
धर्म कर दिव्य विवेक-विकास। धर्म करता त्रितापका नाश॥
धर्म उपजा प्रभु-पद-विश्वास। धर्म कर देता प्रभुका दास॥
धर्मसे मिलता अचल सुहाग। धर्म कर देता शुचि बड़भाग॥
धर्म उपजाता विषय-विराग। धर्म देता प्रभु-पद-अनुराग॥

[१३१३]

(राग गौड़-मल्हार - ताल कहरवा)

काम-क्रोध, लोभ-मद-मत्सर-ईर्ष्या, असत्-विषय-अभिलाष,
द्वेष-दम्भ-हिंसा-असत्य - दोषोंका जिससे होता नाश॥
खान-पान-व्यवहार-आचरण - सबमें रहती पूरी शुद्धि।
जीवन-लक्ष्य 'मोक्ष'में रहती नित्य अविचलित निश्चय-बुद्धि॥
अभिनेताकी तरह निपुणतासहित नियत निज धर्माचार
पालन होता श्रेय समझ, होता न ग्रहण पर-धर्म-विचार॥
त्याग-अहिंसा-सेवा-परहित गुण-प्रसून खिलते अभिराम।
ईशाराधन-भजन नित्य होता अनुरागसहित निष्काम॥
होता शुभ स्वकर्मसे भगवत्पूजन सहज सदा अविराम।
शान्ति-सुधा-सरिता लहराती, प्लावित कर तटभूमि तमाम॥
आत्मामें सब जीव चराचर, सबमें नित्य आत्मा एक
दिखता, होता नहीं दूर यह तनिक सुदृढ़ अनुभूत विवेक॥
सबमें दिखते ईश, दीखता ईश्वरमें सारा संसार।
उदय न हो पाता, रह पाता नहीं प्राकृतिक दोष-विकार॥

ENGLISH TRANSLATION

[1312, continued]

Within dharma there is no place for corrupt understanding. Dharma is a mine of stainless wisdom.
Through dharma one continually rises. Through dharma one attains Sri Bhagavan.
Dharma naturally removes sin. Dharma gives rise to sacred feeling.
Through dharma the feeling of service grows. Through dharma awareness of Bhagavan grows.
Dharma develops divine discrimination. Dharma destroys the threefold afflictions.
Dharma gives rise to trust in the Lord's feet. Dharma makes one the Lord's servant.
Through dharma one attains an unshakable bond with the Beloved. Dharma bestows sacred good fortune.
Dharma gives rise to detachment from sense-objects. Dharma gives love for the Lord's feet.

[1313]

(Raga Gauda-Malhara - Tala Kaharva)

Through it, desire and anger, greed and pride, jealousy and envy, and longing for unreal sense-objects,
hatred, hypocrisy, violence, falsehood and every fault are destroyed.
Complete purity prevails in eating, drinking, relationships and conduct.
Understanding remains forever unwavering in the certainty that liberation is life's goal.
Like a skilled actor, one carefully follows the conduct prescribed by personal dharma,
regarding it as the highest good and never adopting the thought of another's dharma.
The lovely flowers of renunciation, nonviolence, service and others' welfare blossom.
Worship and adoration of Isvara proceed continually, desirelessly and with love.
Through auspicious personal work, worship of Bhagavan occurs naturally and without cease.
The river of peace's nectar surges, flooding every bank.
All moving and unmoving beings appear within the Self, and the one Self forever appears within all.
This firmly realized discernment does not remain even slightly distant.
Isvara appears within all, and the entire universe appears within Isvara.
No natural fault or impurity can arise or remain.

ORIGINAL Hindi

[१३१३, क्रमशः]

शुचि अनन्य ममता प्रभु-पदमें, बढ़ती सेवाकी रुचि, चाव।
'हिन्दू-धर्म-सनातन'का यह पावन रूप, शुद्धतम भाव॥

[१३१४]

(राग देश - मूल ताल)

एकमात्र प्रभुकी सेवा कर्तव्य कर्म है।
नित्य निरन्तर प्रेमपूर्ण बस परम धर्म है॥
सकल इन्द्रियोंसे, तन-मनसे, मतिसे नित ही
बनती रहे सदा सेवा यह चिर-वाञ्छित ही॥
रहे न कभी तनिक इच्छा आराम-भोगकी।
रहे न वाञ्छा तनिक मोक्ष, निज सुख-संयोगकी॥
रहे एक बस प्रेम-सुधा-रस-आस्वादन ही।
सर्व-धर्म-मस्तक-मणि यह हरि-आराधन ही॥

[१३१५]

(राग मल्हार - ताल कहरवा)

सबमें समझो एक आत्मा, नित्य अभिन्न, अमृत, सत्, अद्वय।
सबमें है वह सहज आत्मा पूर्ण ज्ञान-चिन्मयानन्दमय॥
जीवनकी सुविधा हो सबको, मिले सभीको ज्ञानानन्द।
कोई दुःखी न रहे, सभी पायें सुख यथायोग्य स्वच्छन्द॥
यथाशक्ति यों सब जीवोंका करना सुख-सम्पादन नित्य -
यही धर्म है, है अधर्म नित क्षुद्र अहंगत स्वार्थ अनित्य॥

[१३१६]

(तर्ज लावनी - ताल कहरवा)

धन-ऐश्वर्य, सफलता भौतिक, पद-अधिकार, मान-सम्मान,
प्रचुर भोग-साधन, निरोग तन, राग-युक्त इन्द्रिय बलवान -
सभी अपूर्ण, अनित्य, क्षणिक हैं; सभी मृत्युमय, दुःखागार।
भूलो नहीं इन्हें पा क्षणभर प्रभु-पद-रति-रस-सिन्धु अपार॥

ENGLISH TRANSLATION

[1313, continued]

Pure and exclusive possessive love rests at the Lord's feet, while taste and eagerness for service increase.
This is the sacred form and utterly pure feeling of eternal Hindu dharma.

[1314]

(Raga Des - Original Tala)

Service to the Lord alone is obligatory action.
Forever continuous and filled with love, it alone is the highest dharma.
With every sense, with body and mind and continually with intelligence,
may this eternally desired service forever proceed.
May not the slightest desire for comfort or enjoyment ever remain.
May there be no wish whatever for liberation or union with personal happiness.
May only the relishing of love's nectarean rasa remain.
This worship of Hari alone is the crown jewel upon the head of every dharma.

[1315]

(Raga Malhara - Tala Kaharva)

Understand the one Self within all, eternally undivided, immortal, real and nondual.
Within everyone is that natural Self, complete knowledge and conscious bliss embodied.
May everyone have the necessities of life, and may everyone receive the bliss of knowledge.
May no one remain sorrowful; may all freely receive appropriate happiness.
To secure the happiness of every living being in this way, continually and according to one's capacity,
is dharma; petty, ego-driven and impermanent selfishness is forever adharma.

[1316]

(In the style of Lavani - Tala Kaharva)

Wealth and majesty, material success, position and authority, honor and respect;
abundant means of enjoyment, a healthy body and powerful senses filled with attachment:
all are incomplete, impermanent and momentary; all are filled with death and abodes of sorrow.
Upon attaining them, never forget even for a moment the boundless ocean of loving rasa at the Lord's feet.

ORIGINAL Hindi and Braj Bhasha

[१३१६, क्रमशः]

मानव-जीवनका न कभी है लक्ष्य अशुचितम भौतिक भोग।
लक्ष्य एक ही, रहे सुदृढ़ नित प्रभुसे भेद-शून्य संयोग॥
हों मन-बुद्धि-इन्द्रियोंके सब इसी हेतु सुविचार सुकर्म।
है पुनीत कर्तव्य यही मानवका, यही एक शुचि धर्म॥

[१३१७]

(राग ईमन)

हरि-पद-पदुम-परागमें सदा जु प्रीति अनन्य,
यही धर्म सब सों बड़ो, जामें यह सो धन्य॥

[१३१८]

(राग देश)

धर्म-मूल पावन परम बन्दौं पद-अरविन्द,
बस्यौ जहाँ रस-पान-रत मम मन मत्त मिलिन्द॥

[१३१९]

(राग भैरव)

नहिं ममता, नहिं कामना, नहीं संग-अभिमान।
बिनय, त्याग भरपूर हिय, सो सेवक मतिमान॥
सेवक सेवा छाँड़ि कै चहै न सम्पति-स्वर्ग।
सेवा ही है परम फल, परम धर्म, अपवर्ग॥

[१३२०]

(राग रामकली - ताल झूमरा)

पिता तीर्थ है, जननि तीर्थ है और तीर्थ है श्रीआचार्य।
पति-पत्नी हैं तीर्थ परस्पर, अतिथि तीर्थ कहते हैं आर्य॥
दया-दान शुभ तीर्थ, तीर्थगुरु निर्मल मन है मनभावन।
राम-नाम शुचि तीर्थराज है, सकल कलुष-हर, जग-पावन॥

ENGLISH TRANSLATION

[1316, continued]

Utterly impure material enjoyment is never the goal of human life.
Its one goal is unwavering and eternal union with the Lord, free of all distinction.
Let every noble thought and action of mind, intelligence and senses serve this end.
This is humanity's sacred duty and its one pure dharma.

[1317]

(Raga Imana)

Exclusive love forever resting in the pollen of Hari's lotus feet
is the greatest of all dharmas; blessed is the one in whom it dwells.

[1318]

(Raga Des)

I bow to the supremely sacred lotus feet, the root of dharma,
where my mind, an intoxicated bee, dwells absorbed in drinking rasa.

[1319]

(Raga Bhairava)

The discerning servant has neither possessiveness nor desire, neither attachment nor pride,
but a heart filled with humility and renunciation.
Abandoning service, a servant desires neither prosperity nor heaven.
Service alone is the supreme fruit, supreme dharma and liberation.

[1320]

(Raga Ramakali - Tala Jhumara)

Father is a sacred ford, mother is a sacred ford and Sri Acarya is a sacred ford.
Husband and wife are sacred fords to one another, and the noble call the guest a sacred ford.
Compassion and charity are auspicious sacred fords, and the pure, enchanting mind is the teacher among them.
Rama's Name is the sacred king of fords, removing every impurity and purifying the world.

ORIGINAL Hindi

[१३२१]

(राग जनकली - तीन ताल)

निज सुखकी परवाह न करके करना सुखी प्रजाको नित्य,
फैलाना आचरण स्वयं कर सदाचार, सेवा, तप, सत्य॥
ईश्वरमें रति बढ़े सतत, करना-करवाना ऐसे कर्म,
न्याय-दयायुत सदा बरतना - यही श्रेष्ठ राजाका धर्म॥

[१३२२]

(राग देश)

मुख, बाहू, जङ्घा, चरण अपने-अपने स्थान,
एक देहके अंग हैं, निज-निज कार्य प्रधान॥
क्षेत्र-कार्य सबके पृथक, किन्तु महत्त्व समान।
सबकी आवश्यकता सदा, सबके कार्य महान॥
त्यों ही एक समाजके चार अंग सुख-खान -
ब्राह्मण, क्षत्रिय, वैश्य, शुचि शूद्र धर्म-मतिमान॥
ज्ञानार्जन कर विप्र नित वितरण करता ज्ञान।
क्षत्रिय रक्षा-रत सतत, शूरवीर बलवान॥
वैश्य न्यायसे धन कमा देता सबको दान।
शूद्र नित्य श्रम-दान कर करता अति कल्याण॥
एक समाज-शरीर-हित चारों हैं वरदान।
प्रभुसे चारों ही बने, चारोंमें भगवान॥

[१३२३]

(राग ईमन)

सत्य-वचन, हितकर, मधुर, परिमित, नित स्वाध्याय।
विद्या-विनय-विवेक-युत, शान्त-हृदय, रत-न्याय॥
शम-दम-श्रद्धा-त्याग, शुचि, निरत नित्य शुभ-कर्म।
अध्ययनाध्यापन, यजन-याजन ब्राह्मण-धर्म॥

ENGLISH TRANSLATION

[1321]

(Raga Janakali - Tintal)

Disregarding personal happiness, continually make the people happy.
By practicing them yourself, spread right conduct, service, austerity and truth.
Perform and cause to be performed actions that continually increase love for Isvara.
Always conduct rule with justice and compassion: this is the dharma of an excellent king.

[1322]

(Raga Des)

Mouth, arms, thighs and feet each occupy their own place.
They are limbs of one body, each with its particular function.
Their spheres and tasks differ, yet their importance is equal.
All are forever necessary, and the work of each is great.
In the same way, one society has four limbs, mines of happiness:
brahmana, ksatriya, vaisya and the pure, discerning sudra.
The brahmana continually acquires knowledge and distributes it.
The strong and heroic ksatriya remains continually devoted to protection.
The vaisya earns wealth justly and gives gifts to all.
The sudra continually contributes labor and secures immense welfare.
For the good of the one body of society, all four are blessings.
All four arose from the Lord, and Bhagavan dwells within all four.

[1323]

(Raga Imana)

Truthful speech that is beneficial, sweet and measured, and continual self-study;
endowed with learning, humility and discernment, a peaceful heart devoted to justice;
tranquility, sense-restraint, faith, renunciation, purity and continual engagement in auspicious work;
study and teaching, sacrifice and officiating at sacrifice: these are the brahmana's dharma.

ORIGINAL Hindi

[१३२४]

(राग वसन्त - ताल कहरवा)

वैश्य जो न्याय-धर्म-सम्पन्न, प्रचुर उपजाता कृषिसे अन्न।
पालता पशु, उपजाता अर्थ, कभी करता न प्रमाद-अनर्थ॥
सदा करता विशुद्ध व्यापार, सत्यका करता नित सत्कार।
न लेता पर-धन कभी अशुद्ध, बही-खाता रखता सब शुद्ध॥
छोड़ता कभी नहीं ईमान, विप्र-गो-हित करता नित दान।
अर्थपर मान न निज अधिकार, बाँटता बनकर सदा उदार॥
छिपाकर नहीं लाभका अंश, राज्यको देता कर दशमांश।
राज्य भी करता उसका मान, लूटता कभी न बन बेमान॥
चतुर, श्रमशील, कर्ममें दक्ष, लाभ करता पद अर्थाध्यक्ष।
देव-आराधन, प्रभुकी भक्ति सदा करता जितनी है शक्ति॥

[१३२५]

(राग अड़ाणा - मूल ताल)

व्रत-उपवास-नियम-तप-तत्पर, दान शक्तिभर, वत्सल-भृत्य,
दया, विनय, परनारी-वर्जन, स्व-स्त्री-रति - सब सुन्दर कृत्य॥
सदाचार-शुचि-शील-परायण, सरल, सत्यवादी, मतिमान,
मातृ-पितृ-सेवक, श्रद्धायुत, शुद्ध-धर्मरत, गत-अभिमान॥
अर्थ न्यायसे अर्जन करता, रखता नित प्रभुमें विश्वास।
यथासाध्य सुख देता सबको, देता नहीं किसीको त्रास॥
आदर करता सब कुटुम्बका, पालन सबका करता मान।
उस गृहस्थपर कृपा-सुधा बरसाते सतत श्रीभगवान॥

ENGLISH TRANSLATION

[1324]

(Raga Vasanta - Tala Kaharva)

The vaisya endowed with justice and dharma produces abundant grain through agriculture.
He tends animals and generates wealth, never acting carelessly or harmfully.
He continually conducts utterly pure trade and forever honors truth.
He never wrongfully takes another's wealth and keeps every account clean.
He never abandons honesty and continually gives for the welfare of brahmanas and cows.
Claiming no personal ownership over wealth, he remains generous and shares it.
He conceals no part of his profit and gives the state a tenth as tax.
The state in turn respects him and never plunders him recklessly.
Clever, industrious and skilled in work, he gains the position of steward of wealth.
To the extent of his ability, he continually worships the gods and practices devotion to the Lord.

[1325]

(Raga Adana - Original Tala)

Devoted to vows, fasting, discipline and austerity, giving according to his means and affectionate to servants;
compassionate and humble, avoiding others' wives and devoted to his own wife: all these are beautiful deeds.
Dedicated to right conduct, purity and good character, simple, truthful and discerning;
serving mother and father, filled with faith, devoted to pure dharma and free of pride;
he earns wealth justly and continually keeps faith in the Lord.
As far as possible he gives happiness to everyone and troubles no one.
He honors every member of the family, maintains them all and respects each one.
Sri Bhagavan continually rains the nectar of grace upon such a householder.

ORIGINAL Hindi

[१३२६]

(राग बिलावल - मूल ताल)

पुत्र सुपुत्र वही जो करता नित्य पिता-माताका मान।
तन-मन-धनसे सेवा करता, सहज सदा करता सुख-दान॥
भगवद्भक्त, जितेन्द्रिय, त्यागी, कुशल, शान्त, सज्जन, धीमान,
जाति-कुटुम्ब-स्वजन-जन-सेवक, ऋत-मित-हितवादी, विद्वान॥
धर्मशील, तपनिष्ठ, मनस्वी, मितव्ययी, दाता, धृतिमान -
पुत्र वही होता कुल-तारक, फैलाता कुल-कीर्ति महान॥

[१३२७]

(राग खमाज)

पति-सेवाको मानती जो सौभाग्य अपार,
बनती वह सब त्याग सुख पत्नी सेवाधार॥
पूजनीय माँ-बापको जान ईश प्रत्यक्ष,
सेवारत सुत समझता जीवनका यह लक्ष्य॥
होते पत्नी-पुत्र यों सेवक जहाँ अनन्य,
वह शुचि घर, वह कुल, धरणि होते अतिशय धन्य॥

[१३२८]

(राग भूपाली - ताल कहरवा)

समझकर पत्नीको अर्धांग, धर्ममें रखता सतत संग।
दीन, दासी, गुलाम-सी जान न करता कभी भूल अपमान॥
निरन्तर सुहृद्, मित्र निज मान, सदा करता विशुद्ध सम्मान॥
"पूर्ण करती त्रुटियोंको नित्य, मिटाती दुविधा सभी अनित्य,
हरण करती दुश्चिन्ता-क्लान्ति, चित्तको देती सुखकर शान्ति" -
देख यों पत्नी सद्गुण-रूप, हृदयका देता प्रेम अनूप॥

ENGLISH TRANSLATION

[1326]

(Raga Bilavala - Original Tala)

That son alone is worthy who continually honors father and mother,
serves them with body, mind and wealth, and naturally gives them happiness.
A devotee of Bhagavan, master of his senses, renounced, capable, peaceful, virtuous and wise;
serving community, family, relatives and people, truthful, measured and beneficial in speech, and learned;
grounded in dharma, devoted to austerity, high-minded, frugal, generous and steadfast:
such a son carries his lineage across and spreads its great renown.

[1327]

(Raga Khamaja)

The wife who regards service to her husband as immeasurable good fortune
renounces every personal pleasure and becomes the foundation of service.
Seeing venerable mother and father as Isvara directly,
the serving son understands this to be the goal of life.
Where wife and son thus become exclusive servants,
that pure home, that lineage and the earth itself become exceedingly blessed.

[1328]

(Raga Bhupali - Tala Kaharva)

Understanding his wife as half of himself, a husband continually joins her in dharma.
He never mistakenly insults her by regarding her as lowly, a maid or a slave.
He continually regards her as his intimate friend and always offers pure respect.
"She continually completes what is lacking and removes every passing uncertainty.
She carries away anxious weariness and gives comforting peace to the heart."
Seeing his wife in this way as virtue embodied, he gives her the heart's incomparable love.

ORIGINAL Hindi

[१३२८, क्रमशः]

उसे गृहरानी कर स्वीकार, समझ उसका समान अधिकार॥
सलाह-सम्मति ले सदा ललाम, चलाता घर-बाहरका काम॥
मधुर वाणी, सुमधुर व्यवहार, सदा करता आदर-सत्कार॥
शुद्ध सुख पहुँचाता अविराम, यही पति-धर्म अमल अभिराम॥

[१३२९]

(राग जूजरी - तीन ताल)

भारतीय नर-नारी दोनोंका घरमें समान अधिकार।
एक दूसरेके पूरक बन करते विपुल शक्ति-संचार॥
जैसे दो पहिये गाड़ीके चला रहे गाड़ी अनिवार,
त्यों दोनों मिल सदा चलाते ये गृहस्थका कारोबार॥
रहते पहिये सक्रिय दोनों जब गाड़ीके दोनों ओर,
चलती तभी सुचारु रूपसे गाड़ी सतत लक्ष्यकी ओर॥
अगर जोड़ दे कोई दोनों पहिये कभी एक ही ओर,
चलना रुक जायेगा, गाड़ी पड़ी रहेगी उसी ठौर॥
वैसे ही नारी सँभालती-करती घरका सारा काम।
पुरुष देखता है बाहरका, अर्थार्जनका कार्य तमाम॥
नारी है घरकी साम्राज्ञी, पुरुष बाहरी कार्याधीश।
सेवक-सखा परस्पर दोनों, दोनों ही दोनोंके ईश॥
है घर एक, तथापि सदा है कर्मक्षेत्र दोनोंके भिन्न।
हो यदि कर्म विभिन्न न, तो बस हो जायेगा घर उच्छिन्न॥
खूब निखरता यों दोनोंके मिलनेसे गृहस्थका रूप।
प्रीति परस्पर बढ़ती, बढ़ता पल-पल सुख-सौभाग्य अनूप॥
दोनों दोनोंको सुख देते, रहते स्व-सुख-कामना-हीन।
स्वार्थ न होनेसे दोनोंका चित्त न होता कभी मलीन॥
दोनों दोनोंका ही आदर करते, करते सद्व्यवहार।
प्रेरित करते दोनों प्रभुकी ओर परस्पर बारम्बार॥

ENGLISH TRANSLATION

[1328, continued]

He accepts her as queen of the home and recognizes her equal rights.
Continually seeking her excellent advice and consent, he conducts affairs within and beyond the home.
With sweet speech and exceedingly gentle conduct, he always honors and welcomes her.
He gives her pure happiness without cease: this is the husband's stainless and delightful dharma.

[1329]

(Raga Jujari - Tintal)

Indian men and women possess equal rights within the home.
Complementing one another, they generate immense strength.
As a cart's two wheels necessarily move it forward,
so together the two continually conduct the work of household life.
Only when both wheels remain active on the cart's two sides
does it proceed smoothly and continually toward its goal.
If anyone were to join both wheels upon the same side,
movement would cease and the cart would remain where it stood.
In the same way, the woman tends and performs all work within the home,
while the man oversees outside affairs and the work of earning wealth.
The woman is sovereign of the home and the man directs external work.
Each is the other's servant and friend; each is also the other's master.
The home is one, yet their fields of work remain distinct.
If their work were not differentiated, the home would be destroyed.
Through their union, the form of household life flourishes beautifully.
Their mutual love increases, and incomparable happiness and good fortune grow from moment to moment.
Each gives happiness to the other while remaining free of desire for personal happiness.
Because neither is selfish, neither heart ever becomes impure.
They honor one another, maintain right conduct toward each other
and repeatedly inspire one another toward the Lord.

ORIGINAL Hindi

[१३२९, क्रमशः]

जहाँ त्याग है, वहीं प्रेम है, प्रेम स्वयं ही है सुख-धाम।
त्याग-प्रेम-सुखमय भारत-नर-नारीका गृहस्थ अभिराम॥

[१३३०]

(राग परज - ताल कहरवा)

जिनसे जगती विषय-वासना, बुद्धि ग्रहण करती अविवेक,
मन-इन्द्रिय होते अधर्मरत, त्याग शास्त्र-मर्यादा-टेक;
बढ़ जाती अधर्म-रति, होने लगता सहज यथेच्छाचार,
अधःपात होता, जीवनमें बढ़ते दुःख-अशान्ति अपार;
ऐसे प्राणि-पदार्थ, दृश्य, साहित्य, वस्त्र, आहार-विहार
हैं ये सभी कुसंग, त्याज्य हैं, वृत्ति आसुरीके व्यवहार॥
बुद्धि विवेकवती हो जिससे, ऐसा हो सात्त्विक सत्संग।
मन-इन्द्रिय संयत हों, उनपर चढ़े पवित्र धर्मका रंग॥
संयम-नियम धर्म-सम्मत हों, मनकी वृत्ति ईश्वराकार।
सर्वभूत-हित, जीवन जिससे बने शान्ति-सुखका आगार॥

[१३३१]

(राग लावनी)

सर्व-शिरोमणि विश्व-सभाके, आत्मोपम विश्वम्भरके,
विजयी नायक जग-नायकके, सच्चे सुहृद् चराचरके;
सुखद सुधा-निधि साधु-कुमुदके, भास्कर भक्त-कमल-वनके,
आश्रय दीनोंके, प्रकाश पथिकोंके, अवलम्बन जनके;
लोभी जग-हितके, त्यागी सब जगके, भोगी भूमाके,
मोही निर्मोहीके, प्यारे जीवन-बोधमयी माँके;
तत्पर परम हरण पर-दुःखके, तत्परता-विहीन तनके,
चतुर खिलाड़ी जग-नाटकके, चिन्तामणि साधक-जनके॥

ENGLISH TRANSLATION

[1329, continued]

Where there is renunciation, there is love, and love itself is the abode of happiness.
Household life for India's women and men is delightful when filled with renunciation, love and happiness.

[1330]

(Raga Paraj - Tala Kaharva)

Living beings, objects, sights, literature, clothing, food and recreation
that awaken craving for sense-objects and cause the intellect to embrace indiscrimination,
that make mind and senses delight in adharma and abandon the support of scriptural bounds,
that increase love of adharma and encourage unrestricted self-will,
causing decline and increasing limitless sorrow and unrest in life,
are all corrupt association, expressions of demonic tendency that must be abandoned.
Let sattvic holy company make the intellect discerning.
Let mind and senses become restrained and be colored by sacred dharma.
Let restraint and discipline accord with dharma, and let the mind take the form of Isvara.
Through welfare for every being, let life become an abode of peace and happiness.

[1331]

(Raga Lavani)

Crown jewel of the universal assembly, regarding all like himself and sustaining the world;
victorious hero under the Lord of the universe, true friend of all that moves and does not move;
comforting treasury of nectar for saintly water-lilies, sun for the lotus-grove of devotees;
refuge of the lowly, light of travelers and support of the people;
greedy for the world's welfare, renouncer of the whole world, enjoyer of the earth;
enamored of the unattached, beloved child of the Mother filled with the wisdom of life;
supremely ready to remove others' sorrow though the body is without self-serving urgency;
skillful player in the drama of the world and wish-fulfilling jewel for spiritual seekers.

ORIGINAL Hindi and Braj Bhasha

[१३३१, क्रमशः]

सफल मार्गदर्शक पथ-भ्रष्टोंके, आधार अभागोंके,
विमल विधायक प्रेम-भक्तिके, उच्च भावके, त्यागोंके;
परम प्रचारक प्रभु-वाणीके, ज्ञाता गहरे भावोंके,
वक्ता, व्याख्याता, विशुद्ध, उच्छेदक सर्व कुभावोंके;
पथदर्शक निष्काम-कर्मके, चालक अचल सांख्य-पथके,
पालक सत्य-अहिंसा-व्रतके, घालक नित अपूत पथके;
नाशक त्रिविध तापके, पोषक तपके, तारक भक्तोंके,
हारक पापोंके, संजीवन-भेषज विषयासक्तोंके;
पावनकर्ता पतितोंके, पृथ्वीके, प्रेत-पितृगणके,
भूषण भूमण्डलके, दूषण राग-द्वेष रणांगणके;
रक्षक अतिदृढ़ सत्य-धर्मके, भक्षक भव-जंजालोंके,
तक्षक भोग-रोग, धन-मदके, व्यापारी सत्-लालोंके;
दक्ष दुभाषी 'जन, जन-धन'के, मुखिया राम-दलालोंके,
छिपे हुए अज्ञात लोक-निधि, मालिक असली मालोंके;
चूड़ामणि दैवी गुण-गणके, परमादर्श महानोंके,
महिमा-वर्णनमें अशक्त तव विद्या-बल विद्वानोंके॥

[१३३२]

(राग वसन्त - तीन ताल)

सन्त महा गुन-खानी।
परिहरि सकल कामना जगकी, राम-चरन रति मानी॥
पर-दुःख-दुःखी, सुखी पर-सुख तें, दीन-विपति निज जानी।
हरिमय जानि सकल जग, सेवक उर अभिमान न आनी॥
मधुर, सदा हितकर, प्रिय, साँचे वचन उचारत बानी।
विगतकाम, मद-मोह-लोभ नहिं, सुख-दुःख सम कर जानी॥

ENGLISH TRANSLATION

[1331, continued]

Effective guide of those who have lost the path and foundation of the unfortunate;
stainless establisher of loving devotion, elevated feeling and renunciation;
supreme herald of the Lord's word and knower of profound feelings;
pure speaker and interpreter, uprooter of every corrupt disposition;
guide upon the path of desireless action and steady leader on the path of Sankhya;
guardian of the vows of truth and nonviolence, destroyer of every impure path;
destroyer of the threefold afflictions, nourisher of austerity and deliverer of devotees;
remover of sins and life-restoring medicine for those attached to sense-objects;
purifier of the fallen, the earth, spirits and ancestors;
ornament of the world and disgrace to the battlefield of attachment and hatred;
unyielding protector of true dharma and devourer of worldly entanglements;
cutter of the diseases of enjoyment and pride of wealth, trader in the jewels of truth;
skilled interpreter of people and their treasure, chief among Rama's brokers;
hidden, unknown treasure of the worlds and owner of genuine goods;
crown jewel of divine virtues and supreme ideal of the great:
the learning and strength of scholars are powerless to describe your glory.

[1332]

(Raga Vasanta - Tintal)

The saint is a great mine of virtues.
Abandoning every worldly desire, the saint accepts love for Rama's feet.
Sorrowing at others' sorrow and rejoicing in others' happiness, the saint regards the lowly person's adversity as personal.
Knowing the whole universe as filled with Hari, the servant permits no pride to enter the heart.
The voice utters words that are sweet, always beneficial, pleasing and true.
Free of desire, pride, delusion and greed, the saint regards happiness and sorrow equally.

ORIGINAL Hindi

[१३३२, क्रमशः]

राम-नाम-पीयूष-पानरत, मानद, परम अमानी।
पतितनको हरिलोक पठावन जग आवत अस ज्ञानी॥

[१३३३]

(तर्ज लावनी - ताल कहरवा)

गुरु यथार्थमें वही, स्वयं हो जिसको प्रभुका तत्त्व-ज्ञान।
शम-दम-त्याग-समत्व-प्रेमकी जो हो पावन मूर्ति महान॥
निज आदर्श चरितकी द्युतिसे हरे शिष्यका तम-अज्ञान।
प्रभुकी ओर लगा, जो कर दे सहज समुज्ज्वल जीवन-दान॥
सेवा करे सदा ऐसे सद्गुरुकी, समझ उसे भगवान।
श्रद्धा-विनय-भक्तिसे अनुगत रहे, करे पूजन-सम्मान॥
बना रहे आज्ञाकारी नित कर्म-वचन-मनसे सज्ञान।
गुरुकी सहज कृपासे उसका हो अभ्युदय, परम कल्याण॥

[१३३४]

(राग पीलू - ताल कहरवा)

जिसका मन है अमल, सौम्य; है मौन, भाव जिसके संशुद्ध;
निगृहीत है सहज, सतत जो रहता प्रभुमें नित्य निरुद्ध;
बाह्याडम्बरशून्य सरल जीवन सादा, शुचि, रहित-विकार;
चमत्कारको समझा जाता दूषित जहाँ, व्यर्थ, निस्सार;
लोगोंको आकर्षित करके देना उन्हें सदा उपदेश,
बार-बार है उन्हें सुनाना मिला हुआ प्रभुका सन्देश;
अपनेमें श्रद्धा उपजाकर करना अति उनका उपकार -
अच्छा हो, पर उक्त सन्तजन करते नहीं इसे स्वीकार॥
बिना किसी भी चमत्कारके, बिना दिये कुछ भी उपदेश,
उनके मूक सत्य जीवनसे मिलता सहज दिव्य सन्देश॥

ENGLISH TRANSLATION

[1332, continued]

Absorbed in drinking the nectar of Rama's Name, giving honor yet personally without pride, such a knower enters the world to send the fallen to Hari's realm.

[1333]

(In the style of Lavani - Tala Kaharva)

The true guru is one who personally possesses essential knowledge of the Lord
and is the great sacred embodiment of tranquility, restraint, renunciation, equality and love.
Through the radiance of exemplary conduct, such a guru dispels the disciple's darkness and ignorance,
turns the disciple toward the Lord and naturally gives a life of radiant purity.
Forever serve such a true guru, regarding the guru as Bhagavan.
Follow with faith, humility and devotion, offering worship and honor.
Remain knowingly obedient in action, speech and mind.
Through the guru's natural grace, prosperity and supreme welfare arise.

[1334]

(Raga Pilu - Tala Kaharva)

The saint's mind is stainless and gentle, speech is restrained and feeling utterly pure.
Naturally self-controlled, the saint remains eternally and continually absorbed in the Lord.
Life is simple, plain, pure, free of impurity and devoid of outward display.
Miracle-working is regarded as tainted, futile and without essence.
Attracting people in order to continually instruct them,
repeatedly telling them a message received from the Lord,
and awakening faith in oneself to bestow great benefit upon them
may seem good, but the saints described here do not accept this way.
Without any miracle and without giving any instruction,
their silent and truthful life naturally conveys the divine message.

ORIGINAL Hindi

[१३३४, क्रमशः]

होता रहता उससे पावन सहज चराचर सब संसार।
दिव्य वायुमण्डल बनता, फैलाता सात्त्विक भाव-विचार॥
सच्चे साधक बना दिव्य प्रभु-कृपा अहेतुकको आधार,
चलते दृढ़ साधन-पथपर वे, करके सभी त्याग स्वीकार॥
प्रदर्शन-आडम्बरसे रह अति दूर, छोड़ अभिमान,
शीघ्र पहुँच जाते वे दुर्लभ प्रभुके पदपर साधु महान॥

[१३३५]

(राग दुर्गा - ताल दीपचन्दी)

रह न गया जिसमें किंचित् भी कहीं कभी ममताका लेश।
प्राणि-पदार्थ-परिस्थिति देने लगे सभी समता-सन्देश॥
रहा न जिसमें किसी वस्तु-स्थितिका किंचित्-सा भी अभिमान।
अहंकारके पूर्ण विलयसे हुआ जिसे पर-तत्त्व-ज्ञान॥
रहता सदा जगतमें, करता काम सभी विधिके अनुसार,
पर कुछ भी करता न कभी वह, रहता निर्मल-निरहंकार॥
अभिनय करता यथायोग्य वह सुन्दर नाम-रूप-अनुहार,
पर रहता निर्लेप नित्य वह, राग-काम-विरहित, अविकार॥
द्वेष, क्रोध, शोक, भय, चिन्ता, ईर्ष्या, मत्सर, हर्षामर्ष
छू सकते न कभी उसको सब, हो अपकर्ष, भले उत्कर्ष॥
सत्य, अहिंसा, अपरिग्रह, अस्तेय, अतुल सब विधि सन्तोष;
करुण-हृदय सतत सेवारत, शुभ गुणमय जीवन निर्दोष॥
पर-दुःखमें दुःखिया-सा होकर यथासाध्य सेवा करता,
पर-सुखमें कर हर्ष प्रकट, अति अमित मोद मनमें भरता॥
सुखकी नहीं स्पृहा करता, होता न कभी दुःखमें उद्विग्न।
द्वन्द्वरहित वह रहता, निज निर्मल स्वरूप चिन्मयमें मग्न॥
कभी न होता किसी जीवका उससे किंचित् भी अपकार।
सदा सभीके हितमें रहती उसकी बुद्धि-विभूति उदार॥

ENGLISH TRANSLATION

[1334, continued]

Through that life, the entire moving and unmoving universe is naturally purified.
A divine atmosphere forms and spreads sattvic feelings and thoughts.
Making causeless divine grace of the Lord their foundation, genuine seekers
walk firmly upon the path of practice after accepting every renunciation.
Remaining far from exhibition and display and abandoning pride,
those great saints quickly reach the Lord's rare feet.

[1335]

(Raga Durga - Tala Dipacandi)

In one for whom not the slightest possessiveness remains anywhere or at any time,
every being, object and circumstance begins to convey the message of equality.
Not the least pride in any object or condition remains.
Through the complete dissolution of ego, knowledge of the Supreme Reality arises.
Such a person forever lives in the world and performs every work according to proper rule,
yet never acts at all, remaining stainless and free of ego.
Appropriately performing the drama of beautiful names and forms,
the person remains forever untouched, free of attachment and desire, and unchanging.
Hatred, anger, grief, fear, anxiety, envy, jealousy, elation and resentment
can never touch such a person, whether decline or advancement occurs.
Truth, nonviolence, nonpossession, nonstealing and incomparable contentment in every way;
a compassionate heart continually engaged in service and a faultless life filled with auspicious virtues.
Sorrowing with another's sorrow, the person serves as far as possible;
rejoicing in another's happiness, the heart fills with immeasurable delight.
There is no craving for happiness and no agitation in sorrow.
Free of duality, the person remains absorbed in the pure conscious Self.
Not the slightest harm ever comes to any living being through such a person.
Generous wisdom and power remain forever devoted to everyone's welfare.

ORIGINAL Hindi

[१३३५, क्रमशः]

पर होते आदर्श सभी उसके विशुद्ध सुन्दर व्यवहार।
जीवन्मुक्त वही अति पावन परम ज्ञान-विग्रह साकार॥
शम-दम, परहित-रति, ईश्वर-गुरु-सेवन उसके सहज सुभाव।
पर-वैराग्य सहज शुचि रहता, नहीं भोगका किंचित् चाव॥
नहीं त्यागमें भी होता वह आग्रहवश कदापि अनुरक्त।
पूर्ण परात्पर सच्चिन्मय आनन्दरूप रहता अविभक्त॥
करता सहज रूपसे सारे सदाचार-संयुत शुभ कर्म।
नहीं छोड़ता किसी प्रलोभन-भयसे वह अपना सद्धर्म॥
पर रहता स्वरूपतः वह नित धर्माधर्म-रहित तत्त्वज्ञ।
नहीं समझ पाते उसकी अन्तःस्थितिको बाहरसे अज्ञ॥

[१३३६]

(राग शंखध्वनि - तीन ताल)

हरिने आदर दिया जिसे, वह है गरीब भी अति धनवान।
हरिने प्यार किया जिससे, वह हुआ मूर्ख भी अति मतिमान॥
हरिने अपना कहा जिसे, वह भाग्यहीन सौभाग्य-निधान।
हरिने जिसे हृदय चिपटाया, उसके कोई नहीं समान॥
भाग्य-पुण्य, गुण-गौरव - सब सेवन करते उसकी पद-रज।
साधक-सिद्ध, प्रसिद्ध देव-किन्नर, ऋषि-मुनि, सुर-अधिपति, अज॥

[१३३७]

(राग चन्द्रकोश - ताल कहरवा)

ईश्वर नित्य प्रसन्न-वदन हैं, स्थित निज नित्य स्वरूपानन्द।
प्रेमीजन भी तद्गत नित करते आस्वादन रस-आनन्द॥
प्रभुका हर मंगल-विधान उनको करता अनुपम सुख-दान।
हँसते रहते नित्य इसीसे वे प्रभु-विश्वासी मतिमान॥
मनका यह प्रसाद नित रखता उनके मन-शरीरको स्वस्थ।
प्रभु-आनन्दरूपमें स्थित रहते, होते न कभी प्रकृतिस्थ॥

ENGLISH TRANSLATION

[1335, continued]

Yet every pure and beautiful act of conduct becomes an ideal for others.
Such a person alone is liberated while living, supremely sacred and knowledge embodied.
Tranquility, sense-restraint, devotion to others' welfare and service to Isvara and guru are natural qualities.
Supreme detachment remains naturally pure, without the slightest taste for enjoyment.
Nor does one become insistently attached even to renunciation.
One remains undivided as the perfect, transcendent, conscious form of bliss.
Naturally one performs every auspicious action joined with right conduct
and never abandons personal true dharma through temptation or fear.
Yet in essential being, the knower of reality remains forever beyond dharma and adharma.
Those who know only outward appearances cannot understand that inward state.

[1336]

(Raga Sankhadhvani - Tintal)

The poor person whom Hari honors becomes exceedingly wealthy.
The fool whom Hari loves becomes exceedingly wise.
The unfortunate one whom Hari calls His own becomes a treasury of good fortune.
No one equals the person whom Hari embraces against His heart.
Fortune and merit, virtue and glory, all serve the dust of that person's feet,
as do seekers and perfected beings, renowned gods and kinnaras, sages and seers, Indra and Brahma.

[1337]

(Raga Candrakosa - Tala Kaharva)

Isvara is eternally radiant with joy, established in the bliss of His eternal essential being.
Lovers absorbed in Him likewise continually relish the bliss of rasa.
Every auspicious arrangement of the Lord bestows incomparable happiness upon them.
Knowing and trusting Him, they therefore remain forever smiling.
This serenity of mind continually keeps their minds and bodies healthy.
They remain established in the Lord's form of bliss and are never situated in material nature.

ORIGINAL Hindi

[१३३७, क्रमशः]

निर्मल यह प्रसन्नता करती नित्य विशुद्ध ज्ञान-विस्तार।
फैलाते प्रसन्नता अविरत फिर वे दूर-दूर अविकार॥
करते प्रभु उनके अति निर्मल सुखमय मनमें नित्य निवास।
अतः छिटकता रहता उनके जीवनसे नव-नव उल्लास॥
जिधर निकल जाते वे प्रभुके सदानन्दमय हँसमुख दास,
हो जाता आनन्द-ज्योतिका वहाँ विमल तत्काल विकास॥

[१३३८]

(राग अहीर भैरव - ताल धमार)

यद्यपि तूने किये अनेकों पातक घोर, दुष्ट-आचार,
है यदि तू पातकी जगत्का सर्वश्रेष्ठ नेता-सरदार,
नरक-जन्तु नक्रादि भयानक फल भुगतानेको तैयार,
तो भी ज्ञान-तरणि चढ़ तू तर जायेगा भव-पारावार॥

[१३३९]

(राग देश)

स्तुति-निन्दा, सुख-दुःख सब, मान और अपमान -
इनमें जो नित सम रहे, सो ज्ञानी मतिमान॥

[१३४०]

(राग खट - मूल ताल)

'योग-विभूति-सिद्धि' अति दुर्लभ, सहज नहीं हो सकतीं प्राप्त।
पर इनसे न 'मुक्ति' मिल सकती, कहते सिद्ध अनुभवी आप्त॥
है अवश्य ही बड़ा विलक्षण यह मुनियोंका योग-महत्त्व।
जान सके वे इसके द्वारा ईश-सृष्टिका सारा तत्त्व॥
इसे छोड़ फिर हुए अग्रसर चिन्मय 'परम-धाम'की ओर।
मिले परम प्रभुमें वे जाकर, हुए 'नित्य आनन्द-विभोर'॥
यही चरम फल श्रेष्ठ योगका, यही योगियोंका नित साध्य।
इसीलिये करते साधन वे, मान एक प्रभुको आराध्य॥

ENGLISH TRANSLATION

[1337, continued]

This stainless joy continually expands pure knowledge.
Unchanged, they then spread happiness ceaselessly far and wide.
The Lord dwells forever within their utterly pure and happy minds.
Therefore ever-new delight continually radiates from their lives.
Wherever these smiling servants of the Lord, filled with eternal bliss, go,
the stainless light of bliss immediately unfolds.

[1338]

(Raga Ahira Bhairava - Tala Dhamara)

Although you may have committed countless terrible sins and wicked acts,
although you may be the foremost leader among the world's sinners,
ready to suffer dreadful fruits among the creatures and crocodiles of hell,
even then, boarding the boat of knowledge, you will cross the boundless ocean of becoming.

[1339]

(Raga Des)

The wise and discerning person remains forever equal
amid praise and blame, happiness and sorrow, honor and disgrace.

[1340]

(Raga Khata - Original Tala)

Yogic powers, glories and perfections are exceedingly rare and not easily attained.
Yet liberation cannot be obtained through them, say the perfected and experienced authorities.
The greatness of the sages' yoga is certainly extraordinary.
Through it they could know the whole reality of Isvara's creation.
Then, leaving even this behind, they advanced toward the conscious supreme abode.
Reaching the Supreme Lord, they merged in Him and became eternally absorbed in bliss.
This alone is the ultimate fruit of the highest yoga and the eternal goal of yogis.
Therefore they practice, accepting the one Lord as their object of worship.

ORIGINAL Hindi

[१३४०, क्रमशः]

वही 'युक्ततम' जो भजते हैं अन्तरात्मासे भगवान,
नित्य-निरन्तर हो अनन्य जो, रह प्रभुके प्रति श्रद्धावान॥

[१३४१]

(राग कामोद - ताल दीपचन्दी)

जड़-चेतन सबमें जो सदा देखता एकमात्र भगवान,
सबके सेवा-हितमें जो कर देता अपना सब बलिदान;
निज सुख-दुःखमें सदा देखता जो प्रभुका कल्याण-विधान,
क्षमावान्, पर-दुःख-दुःखी जो, पर-कल्याण-निरत मतिमान;
जिसके इन्द्रिय-प्राण, बुद्धि-मन-देह सभी प्रभु-सेवा-लीन
रहते सदा, त्याग अग-जगका सारा ही सम्बन्ध मलीन;
सदाचार-रत रहता, पर करता न कभी किंचित् अभिमान,
जन्म-कर्म-वर्णाश्रम-कुलमें रखता नहीं राग विद्वान;
राग-द्वेषरहित प्रभु-सेवा-हित करता विधिवत् व्यवहार,
पर न कहीं भी कुछ भी करता अहंकार जो किसी प्रकार;
एकमात्र प्रभुमें ही रहती जिसकी सब ममता-आसक्ति,
कर्ममात्र होते प्रभु-पूजा, प्रभुमें ही होती शुचि भक्ति;
नहीं विमोहित कर पाते जिसको भुवनोंके दुर्लभ भोग,
नहीं त्याग करता कैसे भी वह शुचि प्रभु-स्मृतिका संयोग;
प्रभुके शुचितम मधुर मनोहर लीला-नामोंमें अनुरक्त
सदा-सर्वदा रहता, होकर सभी वासनाओंसे मुक्त;
दैवी सम्पदके गुण जिसकी सेवा कर नित होते धन्य,
भुक्ति-मुक्तिका त्यागी, अति बड़भागी प्रभुका भक्त अनन्य;
प्राणि-पदार्थ-परिस्थितिमें सम, नित्य-निरन्तर द्वन्द्वातीत,
निकल रहा जिसके अणु-अणुसे नित्य मधुर प्रभुका संगीत;
इस प्रकार जो दिव्य गुणों-भावोंसे युक्त नित्य रमणीय,
वही श्रेष्ठ प्रभु-रत वैष्णव है, सेवनीय अति आदरणीय॥

ENGLISH TRANSLATION

[1340, continued]

The most perfectly united are those who worship Bhagavan with their inmost selves,
remaining eternally and continuously exclusive and filled with faith in the Lord.

[1341]

(Raga Kamoda - Tala Dipacandi)

One who forever beholds the one Bhagavan within everything inert and conscious;
who sacrifices everything for the service and welfare of all;
who always sees the Lord's benevolent arrangement within personal happiness and sorrow;
who is forgiving, suffers with others' sorrow and wisely devotes oneself to their welfare;
whose senses, life-breath, intelligence, mind and body remain forever absorbed in the Lord's service,
having abandoned every impure relationship with inert and living existence;
who remains devoted to right conduct yet never feels the slightest pride,
and, though learned, has no attachment to birth, work, social order, stage of life or lineage;
who, free of attachment and hatred, properly conducts relationships for the Lord's service,
yet nowhere performs anything whatever through any kind of ego;
whose possessive love and attachment rest solely in the Lord,
whose every action is worship of the Lord and whose pure devotion rests in Him alone;
whom even the rare enjoyments of the worlds cannot bewilder,
and who under no circumstances abandons the sacred union of remembrance of the Lord;
who remains forever attached to the Lord's utterly pure, sweet and enchanting Names and lilas, free of every latent desire;
whom the virtues of divine wealth serve and thereby become blessed,
who renounces both enjoyment and liberation and is an exceedingly fortunate exclusive devotee;
who remains equal amid beings, objects and circumstances, eternally beyond duality,
while the Lord's sweet music forever streams from every particle of one's being:
the one eternally adorned with such divine virtues and feelings
is the highest Vaisnava, absorbed in the Lord, worthy of service and profound honor.

ORIGINAL Hindi

[१३४२]

(राग जौनपुरी - तीन ताल)

प्रभु-सेवामें 'अहं' समर्पित, केवल प्रभुमें मधुर 'ममत्व'।
सुख-दुःखादि सभी द्वन्द्वोंमें स्वाभाविक हो गया 'समत्व'॥
भोग-मोक्षकी मिटी 'कामना', रह नहीं गया 'वासना-लेश'।
मिटा 'मोह', सब नष्ट हो गये 'राग-द्वेष', 'मृत्यु-भय'-क्लेश॥
नित्य-निरन्तर केवल 'प्रभुकी स्मृति'में ही रहता मन लीन।
त्याग सभी 'अभिमान' निरन्तर प्रभुके सम्मुख रहता 'दीन'॥
नित्य-निरन्तर करता केवल एकमात्र 'प्रभुके ही काम'।
सबमें सदा देखता प्रभुका मधुर, मनोहर मुख अभिराम॥

[१३४३]

(राग श्यामकल्याण - ताल धमार)

जगमें जो कुछ भी है मिलता - कीर्ति-अकीर्ति, मान-अपमान,
धन-दारिद्र्य, शुभाशुभ, प्रिय-अप्रिय, सुख-दुःख, लाभ-नुकसान,
जन्म-मृत्यु, आरोग्य-रोग - सब ही निश्चित हितपूर्ण विधान
रचते मंगल-हेतु ज्ञानमय सुहृद्-शिरोमणि श्रीभगवान॥
विश्वासी अति भक्त नित्य सन्तुष्ट बना रहता यह जान।
हर स्थितिमें पाता वह मंगलमय प्रभुका संस्पर्श महान॥
हर्ष-विषादरहित वह रहता, सदा परम आनन्द-निमग्न।
चित्त-बुद्धि सब रहते उसके नित्य सतत प्रभुमें संलग्न॥
प्रभुका अतिशय प्रिय वह होता, परम दिव्य समता-सम्पन्न।
होता उसके उरमें प्रभुका नित्य नवीन प्रेम उत्पन्न॥
एकमात्र प्रभुमें होती उसकी अनन्य ममता एकान्त।
हो जाता दुर्लभ फिर उसका परम भागवत-जीवन शान्त॥

ENGLISH TRANSLATION

[1342]

(Raga Jaunpuri - Tintal)

The "I" is offered in the Lord's service, and sweet possessive love rests only in Him.
Natural equality has arisen amid every duality such as happiness and sorrow.
Desire for enjoyment and liberation has vanished, leaving not the slightest latent craving.
Delusion has disappeared, and attachment, hatred and the anguish of fear of death are destroyed.
The mind remains eternally and continually absorbed solely in remembrance of the Lord.
Abandoning every pride, one remains continually lowly before Him.
Forever one performs only the work of the Lord alone
and continually beholds His sweet, enchanting and delightful face within everyone.

[1343]

(Raga Syamakalyana - Tala Dhamara)

Whatever is received in the world, fame or infamy, honor or disgrace,
wealth or poverty, auspicious or inauspicious, pleasant or unpleasant, happiness or sorrow, gain or loss,
birth or death, health or disease, all are certain arrangements filled with welfare,
fashioned for one's good by Sri Bhagavan, wisdom embodied and crown jewel of friends.
Knowing this, the deeply faithful devotee remains forever content.
Within every condition, one receives the great touch of the auspicious Lord.
Free of elation and despair, one remains forever immersed in supreme bliss.
Heart and understanding remain eternally and continually joined to the Lord.
Such a person becomes exceedingly dear to Him and is endowed with supreme divine equality.
Ever-new love for the Lord continually arises within the heart.
Exclusive possessive love rests in the Lord alone, and one's rare, peaceful Bhagavata life becomes complete.

ORIGINAL Hindi

[१३४४]

(राग भैरवी - ताल कहरवा)

द्वेषरहित, जो मित्र सभीका, दीन-दुःखितोंका आधार,
ममता-अहं-शून्य, सम निज सुख-दुःख, क्षमी - वह सन्त उदार॥

[१३४५]

(तर्ज लावनी - तीन ताल)

काम-क्रोध-लोभ-मद-विरहित, शोक-मोह-भय-श्रमसे हीन,
ज्ञानमूर्ति, निष्कामनिष्ठ अति, पावन परम प्रेमरस-पीन;
नित्य शान्ति, आनन्द नित्य ही, तृप्ति नित्य अविचल अत्यन्त,
सर्वभूत-हित-रति स्वाभाविक, समता, ममता-रहित अनन्त;
वज्रादपि कठोर निज-हित, पर-हित कोमल कुसुम-समान,
अचल प्रतिष्ठित दैवी सम्पद, नित्य ज्ञान-विज्ञान-निधान;
जिनमें भरे अखण्ड पूर्ण आनन्द, प्रेम शुचि, निर्मल ज्ञान,
जिनके रोम-रोममें छाये रहते स्वयं नित्य भगवान;
जिनके तन-मन-वचन बहाते अविरल भगवद्-रसकी धार -
ऐसे सन्तोंके पद-कमलोंमें प्रणाम है बारम्बार॥

[१३४६]

(राग जैतकल्याण - तीन ताल)

दम्भ-मान-मद-पद-यश-वैभवका जो करते मनसे त्याग,
दुःखयोनि इन्द्रिय-भोगोंमें भूल न रखते रंचक राग;
काम-क्रोध-लोभसे विरहित, दुराचार-दुर्मतिसे हीन,
ममता-अहंकार-भय-वर्जित, द्रोह-वैर-हिंसादि-विहीन;
चमत्कार, 'आश्चर्य', 'सिद्धि' दिखलानेकी न भावना-लेश,
नहीं वासना तनिक 'आत्मपूजन'की धर 'विरक्तका वेष';
सरल अकृत्रिम सादा जीवन दैवी सम्पद्युक्त विशुद्ध,
नहीं एक भी क्रिया-चेष्टा देह-चित्तकी शास्त्र-विरुद्ध॥

ENGLISH TRANSLATION

[1344]

(Raga Bhairavi - Tala Kaharva)

Free of hatred, friend of all and support of the lowly and distressed;
empty of possessiveness and ego, equal in personal happiness and sorrow, forgiving: such a saint is generous.

[1345]

(In the style of Lavani - Tintal)

Free of desire, anger, greed and pride, untouched by grief, delusion, fear and fatigue;
knowledge embodied, firmly established in desirelessness and deeply immersed in sacred, supreme loving rasa;
eternal peace, eternal bliss, eternal and utterly unwavering fulfillment;
naturally devoted to every being's welfare, endlessly equal and without possessiveness;
harder than a thunderbolt toward personal interest, yet tender as a flower toward others' welfare;
firmly established in divine wealth, forever a treasury of knowledge and realized wisdom;
filled with unbroken and perfect bliss, sacred love and stainless knowledge;
Bhagavan Himself forever pervading every pore;
body, mind and speech pouring an uninterrupted stream of divine rasa:
again and again I bow at the lotus feet of such saints.

[1346]

(Raga Jaitakalyana - Tintal)

They inwardly renounce hypocrisy, honor, pride, position, fame and splendor.
They never mistakenly keep the slightest attachment to sense-enjoyments, wombs of sorrow.
They are free of desire, anger and greed, and devoid of corrupt conduct and understanding.
They are without possessiveness, ego and fear, without malice, enmity or violence.
Not the slightest wish remains to display miracles, wonders or spiritual powers.
They have no desire for self-worship while assuming the garb of renunciation.
Their simple, natural and plain life is pure and endowed with divine wealth.
Not one action or movement of body or mind opposes scripture.

ORIGINAL Hindi and Braj Bhasha

[१३४६, जारी]

शम-दम-त्याग-तितिक्षा-समता-सत्य-अहिंसा-सेवा-भाव,
शुचिता-तप-सहिष्णुता-करुणा-विनय-ईश-चिन्तनका चाव;
प्राणिमात्रमें देख नित्य प्रभुको, करते सबका सम्मान,
सबका सुख-हित-साधन करते, पावन परम धर्म यह मान;
अथवा सबमें देख निजात्मा, आत्मामें सब भूत निहार,
आत्मोपम सुख-दुःख सभीके जान सदा करते व्यवहार;
ऐसे जो आदर्श परम मानव हैं, वे ही 'सच्चे संत',
उनका सेवन-संग सहज कर देता भव-बन्धनका अन्त॥

[१३४७]

(राग पूरिया - ताल त्रिताल)

पर-निंदा मिथ्या करि माने, सुने न कहे काउ तें बात,
बुरी लगे परसंसा अपनी, पर की सुनत सदा हरषात;
छोटन तें बिनम्रता बरतै, करे बड़न कौ सुचि सत्कार,
निज सुख भूल, देत सुख पर कौं, होय परम सुख सहज उदार;
सहज दयालु रहे दीनन पर, करे सबनि सौं निस्छल प्रेम,
करे न किंचित् कपट, निभावे सुद्ध सरलता कौ नित नेम;
बाचा-काछ रखे नित बस में, रहे परिग्रह-संग्रह-हीन,
करे न रति जग के परपंचनि, रहे सदा हरि-सुमिरन-लीन;
निज-हित पर तें जैसो चाहै, करे सबनि सौं सो व्यवहार,
देखे सदा सबनि में हरि कौं, यहे संत कौ धर्माचार॥

[१३४८]

(राग नारायणी - ताल त्रिताल)

जिनके परस-दरस-सुमिरन तें महापाप सब मिटें तुरंत,
सहज उदार-सुभाव कर रहे जग-कल्यान नित्य वे संत;
फैल रही जिन तें सब जग में निर्मल भगवत्-ज्योति अपार,
सकल ताप-तम हर, करती सो उज्ज्वल भगति-ग्यान-विस्तार।

ENGLISH TRANSLATION

[1346, continued]

Peaceful restraint, mastery of the senses, renunciation, forbearance, equality, truth, nonviolence and the spirit of service;
purity, austerity, endurance, compassion, humility and delight in contemplating the Lord;
seeing the Lord forever in every living being, they honor all;
they work for everyone's happiness and welfare, regarding this as the sacred and supreme dharma.
Or, seeing their own Self in all and every being within the Self,
they understand others' happiness and sorrow by comparison with their own and always act accordingly.
Those who are such ideal human beings are alone true saints.
Serving them and keeping their company naturally ends the bondage of worldly existence.

[1347]

(Raga Puriya - Tintal)

They regard criticism of others as falsehood and neither listen to it nor repeat it to anyone.
Praise of themselves displeases them, while hearing others praised always brings them joy.
They behave humbly toward the young and offer pure respect to elders.
Forgetting their own comfort, they give comfort to others and thus, naturally generous, attain supreme happiness.
They remain spontaneously compassionate toward the lowly and love everyone without guile.
They practice no deceit whatsoever and daily observe the discipline of pure simplicity.
They keep speech and conduct always under control and remain free of possession and accumulation.
They take no delight in worldly entanglements and remain absorbed in remembrance of Hari.
As they wish others to act for their welfare, so they act toward everyone.
They always behold Hari in all: this is the dharma and conduct of a saint.

[1348]

(Raga Narayani - Tintal)

By whose touch, sight and remembrance even the gravest sins are instantly erased,
those saints, naturally generous in disposition, continually work for the welfare of the world.
From them the boundless, stainless radiance of Bhagavan spreads throughout the world,
dispersing every affliction and darkness and extending luminous devotion and knowledge.

ORIGINAL Hindi

[१३४९]

(राग रागेश्वरी - ताल त्रिताल)

नहीं जरा भी जिनमें ममता-राग-द्वेष-अस्मिता-मान,
जिनमें भरे सरलता-संयम-सर्वभूत-हित-रति अम्लान;
जिनमें क्षमा-दया-शम-दम सब दैवी गुण, शुचि आत्मज्ञान,
ऐसे संत-स्मरण-मिलन-सेवनसे होता ध्रुव कल्यान॥

[१३५०]

(राग शिवरंजनी - ताल कहरवा)

नित्य 'ज्ञानमय', 'नित्य ज्ञान' जो, नित्य 'ज्ञानके मूलाधार',
वे भगवान् प्राप्त हैं जिनको परम प्रेष्ठ बनकर साकार;
बाहर-भीतर उनसे रहता बना एकरस जब संयोग,
तब न प्रयोजन वहाँ ज्ञानका, न कुछ प्रयोजन रखता योग॥

[१३५१]

(राग भूपाली - ताल मूल)

मिलता नहीं बिना हरिकी अनुकम्पाके पावन सत्संग,
जिससे 'भोगोंमें सुख है' इस विषम भ्रान्तिका होता भंग;
हो जाता तमाम इह-परके भोगोंसे तत्काल विराग,
हो जाता प्रभु-पद-पद्मोंमें सुदृढ़ और अनन्य अनुराग;
जिससे भोगोंमें सुख दिखता, बढ़ती मनमें विषयासक्ति,
मोह-जनित बढ़ती जाती आराम-नाममें ही अनुरक्ति;
हो चाहे 'सत्संग' नाम, पर है वह निश्चय ही 'दुस्संग',
जिससे चढ़ जाता जीवनपर दोषमयी मायाका रंग॥

ENGLISH TRANSLATION

[1349]

(Raga Ragesvari - Tintal)

Those in whom there is not the slightest possessiveness, attachment, hatred, egoism or pride;
who are filled with simplicity, self-restraint and stainless devotion to the welfare of all beings;
who possess forgiveness, compassion, serenity, sense-control, every divine virtue and pure Self-knowledge:
remembering, meeting and serving such saints assuredly brings welfare.

[1350]

(Raga Sivaranjani - Kaharva)

Those who have attained Bhagavan, who is eternally composed of knowledge, eternal knowledge itself and the eternal foundation of knowledge,
and who has appeared in embodied form as their most beloved Lord;
when an unbroken union with Him remains within and without,
knowledge no longer serves any purpose there, nor does yoga retain any purpose.

[1351]

(Raga Bhupali - Tala Mula)

Without Hari’s grace, one does not obtain sacred satsanga,
by which the grave delusion that happiness lies in enjoyment is shattered.
At once one becomes detached from every enjoyment of this world and the next,
and firm, exclusive love arises for the lotus feet of the Lord.
Any company that makes enjoyment appear pleasurable increases attachment to sense objects in the mind
and, born of delusion, makes attachment to what is called comfort keep growing.
Though it may bear the name satsanga, it is certainly bad company,
for it dyes one’s life in the fault-laden color of maya.

ORIGINAL Hindi

[१३५२]

(राग विभास - ताल त्रिताल)

सुख-दुःखोंसे रहित भागवत-जीवन ही है 'परमानन्द',
प्रभुकी शुभ संनिधि है जिसमें नित्य बनी रहती स्वच्छन्द;
इन्द्रिय-मन-मति-चित्त-सभी नित रहते प्रभु-सेवा-संलग्न,
रहता जीवन नित्य दिव्य भगवद्-रस-सुधा-समुद्र-निमग्न;
रहता नहीं तनिक भी प्राकृत जगका कहीं पृथक अस्तित्व,
रह जाता, बस, एकमात्र सच्चिदानन्दमय भगवत्तत्त्व॥

[१३५३]

(राग रामकली - ताल धमार)

निर्गुण-निराकारके साधक पाते हैं 'कैवल्य' महान,
होते लीन ब्रह्ममें तत्क्षण क्षारोदधिमें लवण-समान;
पर 'कैवल्य' नहीं दे पाता जिन प्रेमी भक्तोंको तोष,
मुक्त भक्त वे 'परमधाम' में जाकर पाते हैं परितोष॥

[१३५४]

(राग जंगला - ताल कहरवा)

मानवका है चरम परम शुचि एक लक्ष्य केवल भगवान,
लगे साधनामें जो इसकी, वही सत्य मानव मतिमान;
होता मंगलमय मानवताका शुभ तभी यथार्थ प्रकाश,
दैवी मानव-गुण-समूहका होता तभी विशुद्ध विकास;
मानव ही क्यों, सकल चराचर पाते उनसे सुख-विश्राम,
अखिल विश्वकी सहज सुसेवा शुचि उनसे होती अविराम;
होते पूजन-रूप नित्य उनके सारे आचार-विचार,
नित स्वकर्मसे करते वे केवल प्रभु-सेवाका व्यापार;
होते सर्वभूत-हित, इन्द्रिय-विजयी, प्राप्त-ज्ञान-विज्ञान,
छूते नहीं उन्हें फिर मिथ्या माया-ममता-मद-अभिमान।

ENGLISH TRANSLATION

[1352]

(Raga Vibhasa - Tintal)

A life in Bhagavan, free of pleasure and pain, is supreme bliss itself,
for the auspicious presence of the Lord remains freely and perpetually within it.
The senses, mind, understanding and consciousness remain continually engaged in His service,
and life stays immersed in the ocean of nectar that is divine rasa for Bhagavan.
Not the slightest separate existence of the material world remains anywhere;
only the reality of Bhagavan, composed of being, consciousness and bliss, remains.

[1353]

(Raga Ramakali - Dhamar)

Practitioners devoted to the attributeless and formless attain the great state of kaivalya,
at once merging into Brahman like salt in the ocean.
But kaivalya cannot satisfy those devotees who love Him;
liberated devotees journey to the supreme abode and there find fulfillment.

[1354]

(Raga Jangala - Kaharva)

The one ultimate, supremely sacred goal of a human being is Bhagavan alone;
one who undertakes the discipline directed toward Him is truly wise and human.
Only then does the auspicious reality of humanity shine forth,
and only then does the pure development of the full range of divine human qualities occur.
Not only human beings: every moving and unmoving creature receives happiness and repose from them,
and through them pure, spontaneous service to the entire universe continues without interruption.
All their conduct and thoughts perpetually become forms of worship;
through their own work they continually carry out only the service of the Lord.
Devoted to the welfare of every being, masters of the senses and possessed of knowledge and realization,
they are no longer touched by false maya, possessiveness, arrogance or pride.

ORIGINAL Hindi

[१३५४, जारी]

हर्षामर्ष-शोक-आकांक्षा-रहित, सहज समता-सम्पन्न,
सर्व-हितमयी धारा उनसे नित होती रहती उत्पन्न;
यों प्रभुके शुचि सेवनसे वे करते परम 'अभ्युदय' प्राप्त,
प्रभु-पद-प्राप्ति-रूप 'निःश्रेयस' को फिर वे पा जाते आप्त॥

[१३५५]

(राग माँड़)

मानव वह जो करता है मानव बन, सब जगकी सेवा,
मिलती उसे सिद्धि मानव-जीवनकी, प्रभु-प्रसाद-मेवा॥

[१३५६]

(राग परज - ताल कहरवा)

माता, पिता, देव, गुरु, गुरुजन, गौ, द्विज, रुग्ण, आर्त अति दीन,
पशु, पक्षी, तिर्यक्, प्राणी सब शुचि सुन्दर या अशुचि मलीन;
सेवा जो करता सबकी श्रद्धा-युत, करता निर्भय दान,
भगवद्भाव भरे अन्तरसे सुख पहुँचाता, ईश्वर जान;
दुर्व्यवहार न करता कभी किसीसे, देता सबको मान,
इन्द्रिय-जयी, चित्त-जयकारी, पर-धन जिसके धूलि-समान;
रक्षा करता पर-हितकी नित, सदा बचाता पर-अधिकार,
मंगल-कुशल बाँटता सबको, मंगल-रूप स्वयं साकार;
निज-सुख-वाञ्छा परित्याग कर, पर-सुखको ही निज सुख मान,
पर-हितार्थ कर सर्व-समर्पण, परम सुखी होता मतिमान;
पतित, उपेक्षित, अपमानितको जो मनसे आदर देता,
तन-मन-धन देकर, बदलेमें उनका कष्ट-दुःख लेता;
करता नित्य पड़ोसीका हित, निज सुख देकर दुःख हरता,
दुष्ट-संग कर त्याग, सदा शुभ संग संत-जनका करता;
वर्ण-जाति-कुल-गृह-कुटुम्ब-सबका विधिवत् पालन करता,
पर कर त्याग मोह-ममताका, जीवनमें समता भरता।

ENGLISH TRANSLATION

[1354, continued]

Free of elation, resentment, grief and expectation, naturally endowed with equality,
a current filled with every being's welfare continually flows from them.
Through such pure service of the Lord they attain supreme prosperity,
and then reach the highest good, realized as attainment of the Lord's feet.

[1355]

(Raga Mand)

The human being is one who, becoming truly human, serves the whole world.
Such a person receives the fulfillment of human life, the sweet fruit of the Lord's grace.

[1356]

(Raga Paraja - Kaharva)

Mother, father, deities, guru, elders, cows, brahmanas, the sick, the afflicted and the utterly lowly;
animals, birds and every other creature, whether pure and beautiful or impure and unclean:
one who serves all with faith, gives fearlessly,
and, with a heart filled with awareness of Bhagavan, brings them happiness while knowing them as the Lord;
who never mistreats anyone and gives honor to all;
who conquers the senses and mind and regards another's wealth as dust;
who continually protects others' welfare and always safeguards their rights;
who distributes well-being and security to all and personally embodies auspiciousness;
who abandons the desire for personal comfort, regards others' happiness as one's own,
and, dedicating everything to their welfare, becomes supremely happy and wise;
who inwardly honors the fallen, neglected and humiliated,
giving body, mind and wealth and taking their suffering and sorrow in return;
who continually benefits one's neighbor, relinquishing personal comfort to remove their pain;
who renounces the company of the wicked and always keeps the blessed company of saints;
who properly fulfills the duties of social order, community, lineage, home and family,
yet renounces delusion and possessiveness and fills life with equality.

ORIGINAL Hindi

[१३५६, जारी]

ब्राह्मण, श्वपच, श्वान, गौ, गजमें सदा देखता ब्रह्म समान,
करता सब व्यवहार सविधि, अनिवार्य भेदको हितकर जान;
रहता नित कर्तव्य-परायण, शास्त्र-संत-मतके अनुसार,
होता कभी नहीं उच्छृंखल, करता कभी न स्वेच्छाचार;
सब कुछ वैध उचित ही करता, करता नहीं कभी अभिमान,
सबका एक परम फल 'भगवत्-प्रीति' चाहता अमल महान;
सर्वकाल जो चिन्तन करता प्रभुके पावन गुण-गण, नाम,
कर मन-बुद्धि-समर्पण, जो प्रभु-पदमें करता प्रेम अकाम;
ऐसे मानवसे रहता अति दूर सदा दुर्मति-दानव,
ऐसा मानव ही 'जग-भूषण' कहलाता 'सच्चा मानव'॥

[१३५७]

(राग भैरव - ताल कहरवा)

पाता है जो जीवनमें सर्वत्र सदा प्रभुका संस्पर्श,
नहीं फूलता जग-सुखमें, होता न दुःखमें जिसे अमर्ष;
प्रभु-प्रदत्त प्रत्येक परिस्थितिमें ही जिसको होता हर्ष,
वही सफल-जीवन है, जिसने प्राप्त किया ऐसा उत्कर्ष;
जड़-चेतनमें सदा देख पाता जो प्रभुको ही अभिराम,
तन-मन-धनसे यथाशक्ति जो सेवा करता है अविराम;
प्रभुकी सेवाके निमित्त ही होते जिसके सारे काम,
वही सफल-जीवन है, सुखमय सत्य उसीका जन्म ललाम;
सर्वकाल जो चिन्तन करता प्रभुका, रखकर भाव अनन्य,
कर मन-बुद्धि समर्पित प्रभुको, नहीं देखता कुछ भी अन्य;
जिसके कभी न आती मनमें राजस-तामस वृत्ति जघन्य,
वही सफल-जीवन है शोभन, परम उसीका जीवन धन्य;
प्रभुके पावन पद-पंकजमें ही जिसका रहता अनुराग,
ममता एकमात्र प्रभुमें ही, हुआ अन्य-ममताका त्याग।

ENGLISH TRANSLATION

[1356, continued]

One who always sees the same Brahman in a brahmana, an outcaste, a dog, a cow and an elephant,
yet conducts every relationship properly, understanding unavoidable distinctions to be beneficial;
who remains devoted to duty according to scripture and the judgment of saints;
who never becomes unrestrained and never acts merely by personal whim;
who does only what is lawful and right, never growing proud,
and seeks for every action the one supreme fruit, pure and exalted love for Bhagavan;
who at all times contemplates the Lord's sacred names and countless virtues,
surrenders mind and understanding, and loves His feet without desire:
the demon of corrupt understanding always remains far from such a human being.
Such a person alone is called the ornament of the world and a true human being.

[1357]

(Raga Bhairava - Kaharva)

One who always and everywhere experiences the Lord's touch in life,
who is not inflated by worldly pleasure and feels no resentment in sorrow,
who rejoices in every circumstance bestowed by the Lord:
that life is successful, for it has attained such excellence.
One who forever sees the beautiful Lord alone in the animate and inanimate,
and tirelessly serves with body, mind and wealth to the extent possible;
whose every action is undertaken solely for the Lord's service:
that life is successful, that birth alone is truly happy and crowned with beauty.
One who always contemplates the Lord with exclusive feeling,
surrenders mind and understanding to Him, and sees nothing else;
in whose mind no degraded rajasic or tamasic tendency ever arises:
that life is successful and beautiful, and that life alone is supremely blessed.
One whose love rests only at the Lord's sacred lotus feet,
whose possessive love belongs to Him alone and who has abandoned every other possessiveness.

ORIGINAL Hindi

[१३५७, जारी]

निर्मल परम प्रीति प्रभुमें ही, विषय-जगत् से सहज विराग,
वही सफल-जीवन है जगमें, पुण्यश्लोक, वही बड़भाग॥

[१३५८]

(राग जंगला - ताल कहरवा)

मानव-जीवनका है पावन एकमात्र यह लक्ष्य महान,
सत्कर्मोंसे सदा पूजकर, 'पाना परम-अर्थ भगवान';
इसे भूलकर, भोग-परायण हो, करता जो नित्य प्रमाद,
लक्ष्य-भ्रष्ट हो, करता वह निज भावी जीवनको बरबाद;
व्यर्थ-अनर्थ क्रियाओंमें फँस, करता नित्य नये वह पाप,
खोकर जीवन, वह कुबुद्धि पड़ता नरकोंमें अपने-आप॥

[१३५९]

(राग शिवरंजनी - ताल कहरवा)

मानव-जीवन मूल्यवान यह बीता चला जा रहा व्यर्थ,
'परम-अर्थ' प्रभुको कर विस्मृत, संग्रह हम कर रहे अनर्थ;
प्रभुका चिन्तन छोड़, रात-दिन करते हम भोगोंकी याद,
बढ़ती भोगासक्ति दिनोंदिन, बढ़ते भय-श्रम, शोक-विषाद;
सत्पथ त्याग, इसीसे चलते हम कुमार्गपर भर उत्साह,
नये-नये पापोंका संचय होता, बढ़ता नित उर-दाह;
पता नहीं, क्या-कैसा होगा इसका दुःसह दुष्परिणाम,
इससे बचनेका उपाय है एकमात्र: 'भजना श्रीराम'॥

[१३६०]

श्रेय परम मानव-जीवनका, प्रभुके पदमें पावन प्रेम,
यही मनुजका परम योग है, यही मनुजका सत्य क्षेम॥

ENGLISH TRANSLATION

[1357, continued]

Whose pure and supreme love rests in the Lord alone, with natural detachment from the world of sense objects:
that life is successful in this world, renowned for holiness and truly fortunate.

[1358]

(Raga Jangala - Kaharva)

Human life has this one sacred and exalted goal:
to worship through noble actions and attain Bhagavan, the supreme good.
Forgetting this, one who becomes devoted to enjoyment and continually lives carelessly strays from the goal and ruins one's future life.
Entangled in futile and harmful actions, one commits new sins every day;
squandering life, that person of corrupt understanding falls unaided into hellish states.

[1359]

(Raga Sivaranjani - Kaharva)

This precious human life keeps passing uselessly away.
Forgetting the Lord, the supreme good, we accumulate what is harmful.
Abandoning contemplation of Him, night and day we remember enjoyments;
attachment to them increases daily, as do fear, fatigue, grief and dejection.
Thus we forsake the good path and advance enthusiastically along the wrong one;
new sins accumulate and the heart's anguish continually grows.
We do not know what unbearable and terrible consequence will follow.
There is only one means of escape: worship Sri Rama.

[1360]

The supreme good of human life is sacred love at the Lord's feet.
This is humanity's supreme yoga; this is its true security and welfare.

ORIGINAL Hindi

[१३६१]

(राग तोड़ी - ताल कहरवा)

भोग अनित्य, अपूर्ण सदा हैं, क्षणभंगुर, दुःखोंकी खान,
हैं प्रत्यक्ष देखते, तो भी उन्हें चाहते सुखमय मान;
नित्य मनोरथ नये-नये हम करते, रचते विविध उपाय,
मिलते नहीं किंतु मनचाहे, हो रहते निराश, निरुपाय;
मिलते तो फिर अधिक प्राप्त करनेकी मनमें उठती चाह,
इसी बीच वे मिले हुए भी चल देते विनाशकी राह;
रहता यह विनाशका भय नित, छा जाता विनाशपर शोक,
इन असंख्य भय-शोकोंसे है भरा सदा भोगोंका लोक;
'भोगोंमें सुख है' यह रहती जबतक मनमें छायी भ्रान्ति,
तबतक नये-नये दुःख आते, कभी न मिल सकती सुख-शान्ति;
जो हम स्थिर सुख-शान्ति चाहते तो भोगोंकी आशा त्याग,
परम सुहृद आनन्दरूप प्रभुको ही भजें सहित अनुराग;
समझें एक उन्हींको 'मेरा', उनके ही हो रहें अनन्य,
उनके एक पुण्य आश्रयसे जीवन सफल, परम हो धन्य;
यही चरम फल है जीवनका, यही साध्य है एक पुनीत,
करें इसीके लिये प्रार्थना प्रभु-चरणोंमें नित्य विनीत॥

[१३६२]

(राग वसन्त - ताल कहरवा)

इन्द्रियके सब भोग विविध भीषण दुःखोंकी गहरी खान,
सुखका भ्रम ही होता, इनमें सुखका तनिक न नाम-निशान;
“सफल मनोरथ निश्चय होगा मेरा सारा अबकी बार,
अबकी बार कटेंगे सब दुःख, सुखका नहीं रहेगा पार।”
मिथ्या सुखकी आशा यह रखती मन नित्य अशान्ति अपार,
रहता सदा भटकता, पर पाता न कहीं सुखका आसार।

ENGLISH TRANSLATION

[1361]

(Raga Todi - Kaharva)

Enjoyments are impermanent, forever incomplete, momentary and mines of sorrow.
We see this directly, yet desire them while imagining them to be filled with happiness.
Every day we form new wishes and devise many means,
but what we want is not obtained, and we remain disappointed and helpless.
If it is obtained, desire then arises to acquire still more;
meanwhile, even what has been gained begins moving toward destruction.
Fear of that destruction always remains, and grief descends when it is destroyed.
The realm of enjoyment is perpetually filled with these innumerable fears and sorrows.
So long as the delusion that happiness lies in enjoyment overshadows the mind,
new sorrows keep arriving and happiness and peace can never be found.
If we desire lasting happiness and peace, let us abandon expectation from enjoyments
and lovingly worship only the blissful Lord, our supreme friend.
Let us know Him alone as ours and remain exclusively His.
Through His one sacred refuge, life becomes successful and supremely blessed.
This is life's ultimate fruit and its one pure goal.
For this alone let us pray humbly and continually at the Lord's feet.

[1362]

(Raga Vasanta - Kaharva)

All the varied enjoyments of the senses are deep mines of terrible sorrow.
They produce only the illusion of happiness; not the slightest trace of happiness exists in them.
"Surely every wish of mine will succeed this time.
This time all suffering will end, and happiness will be boundless."
This hope for false happiness keeps the mind in immeasurable unrest.
It wanders continually, yet finds no sign of happiness anywhere.

ORIGINAL Hindi

[१३६२, जारी]

मिलती कहीं सफलता, बढ़ता तुरत सफलताका अभिमान,
पर अन्योंका देख अधिक साफल्य, चित्त अति होता म्लान;
इतनेमें फिर कहीं पलट जाता पासा, आता दुःख-भार,
रोता, पुनः कलपता, दुःखोंसे न कहीं पा सकता पार;
नित्य नया भय, नित्य शोक, नित ही पद-पदपर आशा-भंग,
नित्य नयी भीषण दुःखोदधिमें उठतीं उत्ताल तरंग;
तो भी ममता नहीं छूटती, हटता नहीं भोग-अनुराग,
बढ़ती नित्य नयी तृष्णा मन, बढ़ता भोगोंमें नव-राग;
नित्य अशान्त, अघी जीवनका इतनेमें आ जाता अन्त,
मरता दुःखी राग-ममतासे, ले संग पाप-भार अत्यन्त;
होता मानव-जन्म विफल, फिर विविध योनि, नरकोंके भोग,
अमित भोगने पड़ते, बरबस या प्रारब्ध-जनित संयोग;
इसे समझ, मानव-जीवनको मत खोओ भोगोंमें भूल,
भोग-विरागी हो, भज हरि, पहुँचो भव-सागरके उस कूल॥

[१३६३]

(धुन खंभावती - ताल कहरवा)

चाहे हों कितने ही विद्या-कला-निपुण, भोगी श्रीमन्त,
चाहे हों सम्राट, राष्ट्रपति, चाहे हों गृह-त्यागी संत;
भौतिक भोग-शरीर-नामसे जो रखते मनका सम्बन्ध,
पाते सतत अशान्ति-दुःख वे, नहीं टूटता उनका बन्ध;
जो भोगस्थ न हों, हो रहते नित्य सतत प्रभुके चरणस्थ,
वे आस्वादन करते द्वन्द्वरहित नित शान्ति-सुधा-सुख, स्वस्थ;
चाहे हों दरिद्र वे सब विधि, दीन-हीन सबसे परित्यक्त,
सुख-स्वरूप वे रहते नित्य अनन्त दिव्य प्रभु-पद-आसक्त;
निर्मल भगवत्प्रेम-भास्करका होते ही दिव्य प्रकाश,
मिट जाता अघ-दुःख-अन्धतम, छाता ज्योतिर्मय उल्लास।

ENGLISH TRANSLATION

[1362, continued]

If success comes somewhere, pride in that success immediately grows;
but on seeing another's greater success, the heart becomes deeply dejected.
Meanwhile the die turns again somewhere and a burden of sorrow arrives.
One weeps and laments anew, unable anywhere to cross beyond suffering.
Each day brings a new fear, new grief and shattered hope at every step;
each day towering waves rise in a fresh and terrible ocean of sorrow.
Even then possessiveness does not leave, nor does attachment to enjoyment recede.
New craving grows daily in the mind, and new desire for enjoyment grows with it.
While life remains perpetually restless and sinful, its end arrives.
One dies sorrowfully in attachment and possessiveness, carrying an immense load of sin.
The human birth has failed, and then one must undergo immeasurable experiences
in various births and hellish states, helplessly or through circumstances born of past karma.
Understanding this, do not lose human life through forgetfulness in enjoyment.
Become detached from enjoyment, worship Hari and reach the farther shore of worldly existence.

[1363]

(Melody Khambhavati - Kaharva)

However accomplished in learning and the arts, affluent and given to enjoyment;
whether emperor, president or a saint who has abandoned home;
those whose minds remain related to material enjoyment, body and name
continually receive unrest and suffering, and their bondage does not break.
Those who are not established in enjoyment but remain continually established at the Lord's feet
taste healthy happiness, the nectar of perpetual peace beyond all opposites.
Though utterly poor, lowly and abandoned by everyone,
they remain happiness embodied, forever attached to the infinite divine Lord's feet.
When the stainless sun of love for Bhagavan shines divinely,
the dense darkness of sin and sorrow disappears and radiant joy spreads everywhere.

ORIGINAL Hindi

[१३६३, जारी]

बहती वहाँ मधुर रस-धारा प्लावित कर सारा संसार,
रह जाता न कहीं कैसा भी रंचक कटु विष, विषय-विकार॥

[१३६४]

(राग पलासी - ताल कहरवा)

मन-मति सात्त्विक रहे, चित्तमें नित्य रहे सेवाका चाव,
बढ़ता रहे सदा जीवनमें सर्वभूत-हितका शुचि भाव;
चिंतारहित शान्त जीवन हो, हो न कदापि शोक, उर-दाह,
भय-प्रमाद-मद-दम्भरहित हो प्रभु-पद-सेवनमें उत्साह;
दीर्घ आयु, आरोग्य, सुसंतति, धर्मयुक्त हो धन-सम्मान,
सब कर्मोंसे सदा सुपूजित होते रहें एक भगवान्;
शुभ विचार, आचार शुद्ध हों, निर्मल हों सब वैध सुकर्म,
शरणागति प्रभुकी अनन्य हो, सर्वोपरि जो मानव-धर्म॥

[१३६५]

(राग भीमपलासी - ताल कहरवा)

जबतक यह आस्था है मनमें, देंगे 'मन-वाञ्छित सुख' भोग,
तबतक भोग-कामनाका नित प्रबल रहेगा चालू रोग;
भोग-कामना देगी नित्य-निरन्तर दुःख, बनेंगे पाप,
पापोंका फल होगा भीषण कष्ट, नरक, अतिशय संताप;
सदा अपूर्ण भोग हैं निश्चित, क्षणभंगुर, दुःखोंके खेत,
इनमें जो सुख मान, चाहता इन्हें, मूर्ख वह मनुज अचेत;
मानव-जीवनका है शुचितम पावन परम एक ही काम,
भव-बन्धनसे मुक्ति-प्राप्ति-हित करना नित्य भजन निष्काम;
इससे भी ऊँचा है अनुपम लक्ष्य: 'प्रेम' पंचम पुरुषार्थ,
बड़े-बड़े ज्ञानी-मुनि करते कठिन तपस्या जिसके अर्थ।

ENGLISH TRANSLATION

[1363, continued]

There a sweet current of rasa flows, flooding the entire world.
Not even the slightest bitter poison of sensual corruption remains anywhere.

[1364]

(Raga Palasi - Kaharva)

May mind and understanding remain sattvic, and may the heart forever delight in service.
May the pure wish for the welfare of all beings continually increase in life.
May life be peaceful and free of anxiety, never touched by grief or the heart's burning.
May it be free of fear, negligence, arrogance and hypocrisy, and eager to serve the Lord's feet.
May there be long life, health, worthy children and wealth and honor joined with dharma.
Through every action may Bhagavan alone be worshiped beautifully and always.
May thoughts be auspicious, conduct pure and every lawful noble action stainless.
May surrender to the Lord be exclusive, for it is humanity's highest dharma.

[1365]

(Raga Bhimapalasi - Kaharva)

So long as the mind believes that enjoyments will grant the happiness it desires,
the powerful disease of craving enjoyment will continually remain active.
That craving will bring unending sorrow and generate sins;
the fruit of those sins will be terrible pain, hellish experience and extreme anguish.
Enjoyments are certainly always incomplete, momentary and fields of sorrow.
The heedless person who imagines happiness within them and longs for them is a fool.
Human life has only one supremely pure and sacred task:
to worship selflessly and continually in order to gain freedom from worldly bondage.
Higher even than this is the incomparable goal of prema, the fifth and supreme human attainment,
for whose sake great sages and realized knowers undertake severe austerity.

ORIGINAL Hindi

[१३६६]

(राग पीलू - ताल कहरवा)

दुर्लभ मानव-तन मिला, साधन-धाम महान,
मत खो भोगोंमें इसे, भज ले श्रीभगवान;
मोह-निशा-तम मिटे सब, समुदित हो रवि-ज्ञान,
पुनर्जन्मसे मुक्ति हो, प्रभु-पदमें हो स्थान॥

[१३६७]

(राग भीमपलासी - ताल कहरवा)

विश्व-चराचरमें है व्यापक नित्य सत्य-चित् आत्मा एक,
देखें उसे सभी कालोंमें, सबमें रखकर दृष्टि विवेक;
सबके सुख-हितको ही समझें नित्य 'स्वार्थ' निज सुख-हित-रूप,
'स्व' को रखें न सीमित, उसका करें सदा विस्तार अनूप;
तन-मन-धनसे कभी न चाहें-करें किसीका तनिक अनिष्ट,
त्याग सर्वविध हिंसा, सबका करें सदा ही मंगल इष्ट;
अति हितकर शुचि 'त्याग' तथा 'कर्तव्य' करें हम अंगीकार,
मोह-ममत्व छोड़कर, कर दें त्याग सहज 'धन', 'पद', 'अधिकार';
करें न संग्रह कभी वस्तुएँ, बनें न असत्-अभाव-दरिद्र,
फैशन-व्यसन त्याग, रखें जीवनको सादा, शान्त, पवित्र;
दें अभावग्रस्तोंको प्रमुदित, सविनय अर्थ-भूमि-सम्मान,
विद्या-बुद्धि-सुसम्मति-आश्रय, जो कुछ हम दे सकें अमान;
मानव-दानव-पशु-पक्षी-कृमि-सबमें नित देखें भगवान,
बरतें निज वेषानुसार, पर करें न कभी अहित-अपमान;
सभी वस्तुएँ हैं स्वामीकी, हमें किया अधिकार प्रदान,
रखें, सँभालें, करते रहें नियमतः प्रभु-सेवामें दान;
जहाँ अभाव वस्तु जिसका, हैं माँग रहे उसको भगवान,
प्रभुको प्रभुकी वस्तु नम्र हो, दे दें, करें नहीं अभिमान।

ENGLISH TRANSLATION

[1366]

(Raga Pilu - Kaharva)

You have received the rare human body, the great abode of spiritual discipline.
Do not lose it in enjoyments; worship Sri Bhagavan.
May all the darkness of delusion's night disappear and the sun of knowledge arise.
May you be freed from rebirth and find a place at the Lord's feet.

[1367]

(Raga Bhimapalasi - Kaharva)

One eternal reality, the conscious Self, pervades the moving and unmoving universe.
With discerning vision, may we behold it at all times within everyone.
May we always understand everyone's happiness and welfare as self-interest, as our own happiness and welfare.
May we not restrict the self, but continually expand it without limit.
With body, mind or wealth, may we neither intend nor cause anyone the slightest harm.
Renouncing every kind of violence, may we always desire the welfare of all.
May we embrace pure and deeply beneficial renunciation and duty.
Abandoning delusion and possessiveness, may we naturally relinquish wealth, position and authority.
May we never hoard objects or become impoverished through a lack of what is real.
Renouncing fashion and addiction, may we keep life simple, peaceful and pure.
May we gladly and humbly give the deprived money, land, honor,
education, intelligence, sound counsel, refuge and whatever else we can give without pride.
May we continually behold Bhagavan in humans, demons, animals, birds and insects alike.
May we act according to our proper role, yet never harm or dishonor anyone.
Every object belongs to the Master, who has merely entrusted authority over it to us.
May we preserve and care for it and regularly offer it in the Lord's service.
Wherever someone lacks something, Bhagavan Himself is asking for it.
May we humbly give the Lord His own possession and feel no pride.

ORIGINAL Hindi

[१३६७, जारी]

सेवा करें सदा ही सबकी, शुद्ध ईश-सेवाके अर्थ,
सेवाका शुचि भाव बढ़े, प्रभु रखें सदा सेवार्थ समर्थ;
करें न किसी पवित्र 'धर्म' पर, 'मत' पर तनिक कभी आक्षेप,
कहें-करें कुछ भी न कभी, जिससे हो पर-मनमें विक्षेप;
कर सकते हैं न्याय्य अर्थ-अधिकार-सुरक्षा-हेतु प्रयास,
पर वह वैध, शास्त्र-सम्मत हो, रखें ईश्वरपर विश्वास;
कभी न लें आश्रय अधर्मका, कभी न करें सत्यका त्याग,
तन-धन जायें, न जाय धर्म, सत्य, प्रभुपर श्रद्धा-अनुराग;
जीवनका उद्देश्य एक हो पावन प्रभु-पद-प्रीति अनन्य,
प्रभु-पूजाकी सामग्री बन, कार्य, विचार, वस्तु हों धन्य॥

[१३६८]

(राग भैरवी - ताल कहरवा)

जन्म-मरणके चक्र घोरका तबतक कभी न होगा अन्त,
जबतक मानव नहीं भजेगा श्रद्धा-युत मनसे भगवन्त;
दुःखयोनि भोगोंका मोह छुड़ाकर भजन बनाता संत,
पा जाता फिर इससे मानव सुखमय नित पर-धाम अनन्त॥

[१३६९]

(राग परज - ताल कहरवा)

मानव! मानवता धारण कर, तभी सफल होगा जीवन,
मोहावृत हो विषय-भोग-रत मत हो, व्यर्थ न खो जीवन;
मानवताका रूप एक ही: ईश-समर्पित हो जीवन,
तन-मन-मति-रति हों प्रभुमें ही, प्रभु-सेवामय हो जीवन;
सब जीवोंमें प्रभु-दर्शन हो, प्रभु-चिन्तनमय हो जीवन,
राग-रोषसे रहित, सहित संतोष, मधुरतम हो जीवन;
पर-निन्दा, पर-दोष-कथन-चिन्तनसे विरहित हो जीवन,
पर-सुख-संरक्षक, भक्षक पर-दुःख निरन्तर हो जीवन॥

ENGLISH TRANSLATION

[1367, continued]

May we always serve everyone solely as pure service to the Lord.
May the sacred spirit of service increase, and may the Lord forever keep us capable of serving.
May we never cast the slightest aspersion on any sacred dharma or school of belief.
May we neither say nor do anything that disturbs another's mind.
We may strive justly to protect rightful livelihood and rights,
but the effort must be lawful and scripturally sound, while our trust remains in God.
May we never seek the refuge of adharma and never abandon truth.
Though body and wealth be lost, may dharma, truth, faith in the Lord and love for Him never be lost.
May life have one purpose alone: sacred and exclusive love for the Lord's feet.
May actions, thoughts and possessions become blessed as offerings for His worship.

[1368]

(Raga Bhairavi - Kaharva)

The terrible cycle of birth and death can never end
until a human being worships Bhagavan with a faithful heart.
Worship frees one from delusion toward enjoyments, the wombs of sorrow, and makes one saintly.
Through it, a human being then attains the eternal, blissful supreme abode.

[1369]

(Raga Paraja - Kaharva)

Human being, embody humanity; only then will life succeed.
Do not become veiled by delusion and absorbed in sense enjoyment; do not waste life.
Humanity has only one form: let life be surrendered to God.
May body, mind, understanding and love rest in the Lord alone; may life be filled with His service.
May the Lord be seen in every being, and may life be filled with contemplation of Him.
Free of attachment and anger, endowed with contentment, may life become supremely sweet.
May life be free of criticizing others and of discussing or contemplating their faults.
May it continually protect others' happiness and consume their sorrow.

ORIGINAL Hindi

[१३६९, जारी]

आशा-तृष्णा-त्यागी, अति प्रभु-पद-अनुरागी हो जीवन,
प्रभुगत-चित्त, परायण प्रभुके, पूर्ण निवेदित हो जीवन;
अग-जगमें प्रभुके दर्शन कर, शान्ति-विरतिमय हो जीवन,
प्रभुमें ओत-प्रोत सर्वदा, सुखी निरतिशय हो जीवन॥

[१३७०]

(राग भैरवी - ताल कहरवा)

मानव आज बन गया दानव, राक्षस, निर्दय प्रेत, पिशाच,
बन हत्यारा क्रूर, कर रहा नृशंसताका नंगा नाच;
मानव, पशु-पक्षी, तिर्यक् सब, कीट-पतंग हो रहे भीत,
घातक बन, निर्लज्ज गा रहा वह दुर्वृत्त शान्तिके गीत;
नित नव नाशक शस्त्र बनाता, नित नव रचता नाश-विधान,
इसी जघन्य कर्ममें उसका व्यय हो रहा ज्ञान-विज्ञान;
इसी आसुरी वृत्ति-जनित तमसे आच्छादित उसके काम,
होते सभी वैर-हिंसाके वर्धक, दुःख-शोकके धाम;
जीवनभर अनन्त चिन्ता-अशान्ति-दुःखोंमें वह रह चूर,
मरकर भीषण नरक-यन्त्रणा-भोग करेगा वह भरपूर;
प्राणी सकल उसे नोचेंगे, खायेंगे, देंगे अति कष्ट,
हो जायेगी दुःख-यातना मिटनेकी सब आशा नष्ट;
दुःखमयी आसुरी योनियाँ उसे मिलेंगी बारंबार,
कोई वश न चलेगा, कोई नहीं सुनेगा आर्त-पुकार;
मानव बन होगा दरिद्र, रोगी, अपमानित, अंग-विहीन,
दुःख-ताप-संतप्त रहेगा नित कराहता, होकर दीन;
इन सब बातोंपर विचार कर, हिंसा छोड़ बढ़ाओ प्रेम,
किसी जीवको दुःख न देकर, करो सभीका योग-क्षेम॥

ENGLISH TRANSLATION

[1369, continued]

Renouncing expectation and craving, may life deeply love the Lord’s feet.
With consciousness resting in Him, devoted to Him, may life be wholly offered.
Beholding the Lord in the moving and unmoving world, may life be filled with peace and detachment.
Forever permeated by the Lord, may life know unsurpassed happiness.

[1370]

(Raga Bhairavi - Kaharva)

Today the human being has become a demon, a monster, a merciless ghost and fiend.
Becoming a cruel killer, one performs a naked dance of brutality.
Humans, animals, birds, other creatures, insects and moths are all terrified.
Having become destructive, that shameless wrongdoer sings songs of peace.
Every day one makes new weapons of destruction and devises new systems of ruin.
Knowledge and science are being spent upon this degraded work.
All actions, obscured by the darkness born of this demonic tendency,
increase enmity and violence and become abodes of grief and sorrow.
Throughout life one remains crushed beneath endless anxiety, unrest and suffering.
After death one will fully undergo terrible torments in hellish states.
Every creature will tear and devour that person and inflict extreme pain;
all hope that the anguish and torment might end will be destroyed.
Again and again one will receive sorrowful demonic births.
No power will prevail, and no one will hear the anguished cry.
Born human, one will be poor, diseased, humiliated and deprived of limbs,
forever scorched by suffering and distress, lowly and groaning.
Reflecting on all this, abandon violence and increase love.
Cause no living being pain, and secure the welfare of all.

ORIGINAL Hindi

सबमें देख नित्य ईश्वरको, सबका सदा करो सम्मान,
यथाशक्ति हित करो सभीका, विनय-युक्त दो सुखका दान॥

[१३७१]

(तर्ज लावनी - ताल कहरवा)

भय, व्याकुलता, क्रोध, निराशा, चिन्ताको दो पूरा त्याग,
छोड़ो मोह-विषाद, बुझा दो वैर-द्वेषकी भीषण आग;
आशा, धैर्य, शान्ति-साहस हों, पूर्ण भरा मनमें उल्लास,
निश्चय हो साफल्य-सिद्धिका, रहे पूर्ण प्रभुपर विश्वास;
रहो सदा प्रभुके शरणागत, प्रभुके लिये करो सब काम,
रहो अचल सत्पथपर, लेते रहो सदा श्रीहरिका नाम;
प्रभु-आश्रयके साथ रहेगा जहाँ नित्य सत्कर्मोत्साह,
विजय, विभूति, कीर्ति, श्री, निश्चित नीति रहेंगी वहाँ अथाह॥

[१३७२]

(राग पीलू - ताल कहरवा)

प्राणिमात्रमें बस रहे एकमात्र भगवान,
नमन नित्य करना उचित, सेव्य उन्हें नित मान;
सर्वभूत-हितमें सदा लगें देह-मन-प्राण,
धन-सम्पत्ति, समृद्धि सब, मिले तभी कल्याण;
मनमें भी आ जाय यदि प्राणी-अहित-विचार,
है भगवत्-अपराध वह, दूषित पापाचार;
व्यक्ति-स्वार्थने खा लिया प्राणि-जगत् का स्वार्थ,
मानव दानव बन गया, भूल गया परमार्थ॥

ENGLISH TRANSLATION

Forever behold God in all and always honor everyone.
To the best of your ability, serve the welfare of all and humbly give the gift of happiness.

[1371]

(In the style of Lavani - Kaharva)

Completely renounce fear, agitation, anger, despair and anxiety.
Abandon delusion and dejection; extinguish the terrible fire of enmity and hatred.
Let hope, patience, peace and courage arise, and let the mind be filled with joy.
Be certain that fulfillment will be attained, and place complete trust in the Lord.
Remain always surrendered to Him and perform every action for His sake.
Stand unwavering on the good path and continually repeat Sri Hari’s name.
Where refuge in the Lord is joined with constant zeal for noble action,
victory, divine power, renown, prosperity and limitless righteous order will surely abide.

[1372]

(Raga Pilu - Kaharva)

Bhagavan alone dwells within every living being.
It is right to bow continually, regarding Him within them as always worthy of service.
Let body, mind and life-breath remain devoted to the welfare of all beings;
only then do wealth, possessions and prosperity bring welfare.
If even a thought of harming a creature enters the mind,
it is an offense against Bhagavan, polluted and sinful conduct.
Individual self-interest has consumed the interest of the living world.
The human has become a demon and forgotten the highest spiritual good.

ORIGINAL Hindi

[१३७३]

(राग वागेश्री - ताल कहरवा)

घोर अविद्या, जो मानवको कर दे पापोंमें संलग्न,
असुर-भाव भर, रखे त्याज्य जो अर्थ-काममें नित्य निमग्न;
वह भी निश्चय विषम अविद्या, जो मनमें भरकर अज्ञान,
वैध-भोग-रत रखे, भुला प्रभुको, जो उपजाकर अभिमान;
विद्या वह, जो दैवी-सम्पद्‌से भर दे, कर प्रभुका दास,
सदा रखे प्रभु-सेवामें जो, मिटा द्वन्द्व-सारे अभिलाष॥

[१३७४]

(राग शिवरंजनी - ताल कहरवा)

राष्ट्रोंमें हो प्रेम परस्पर, रहे न रंचक वैर-विरोध,
सभी एक-दूसरेका हित चाहें, करें परस्पर हितकर बोध;
मिटें दुरित-दुर्भिक्ष, देश हो अन्न-शाक-फलसे भरपूर,
अशन-वसन, गृह-भूमि सभीके हों, सबके अभाव हों दूर;
भोग-लालसा-रहित शुद्ध जीवनमें सुखद रहे संतोष,
रहें प्राप्त सब वस्तु सभीको जीवन-उपयोगी निर्दोष;
तनसे-मनसे सभी स्वस्थ हों, हों पवित्र आहार-विहार,
करने लगें वकील-चिकित्सक अन्य लाभदायक व्यापार;
रहे न भय-आतंक कहीं भी, छाये निर्भयता-आनन्द,
सभी लोग सुख-शान्ति लाभ कर, करें पवित्र कर्म स्वच्छन्द;
बन्द सभी हों पशु-हत्यालय, मिटे क्रूर हिंसाका भाव,
जीवमात्रको निर्भय सुखी बनानेका हो सबका भाव;
दुग्धवती गौएँ असंख्य हों, मिले दुग्ध-घृत-दधि अपार,
सबल बैल अगणित धरतीमें करें प्रचुर कृषिका विस्तार;
सत्यप्रिय हों सभी लोग, पालें वर्णाश्रमका आचार,
यज्ञ-धूमसे छाये नभमें हो वेद-ध्वनिका गुंजार।

ENGLISH TRANSLATION

[1373]

(Raga Vagesri - Kaharva)

That is gross ignorance which entangles a human being in sin,
fills one with demonic feeling and keeps one immersed in wealth and desire that ought to be renounced.
But that too is certainly grave ignorance which fills the mind with unknowing,
generates pride and keeps one absorbed in permitted enjoyments while forgetting the Lord.
True knowledge fills one with divine qualities, makes one the Lord's servant,
and, ending all conflict and desire, keeps one forever engaged in His service.

[1374]

(Raga Sivaranjani - Kaharva)

May mutual love prevail among nations, without the slightest enmity or opposition.
May all desire one another's welfare and offer one another beneficial understanding.
May calamity and famine disappear, and may each land abound in grain, vegetables and fruit.
May everyone have food, clothing, home and land, and may every deprivation be removed.
May contentment abide pleasantly in pure lives free of craving for enjoyment.
May all receive every innocent necessity useful for life.
May everyone be healthy in body and mind, with pure food and habits.
May lawyers and physicians take up other beneficial occupations.
May fear and terror exist nowhere, and may fearlessness and joy prevail.
Attaining happiness and peace, may all freely perform sacred actions.
May every slaughterhouse close, and may the cruel impulse toward violence disappear.
May everyone desire to make every living being fearless and happy.
May countless cows give milk in abundance, supplying immeasurable milk, ghee and curds.
May innumerable strong oxen extend abundant agriculture across the earth.
May everyone love truth and follow the conduct of varnashrama.
May sacrificial smoke fill the sky and the sound of the Veda resound.

ORIGINAL Hindi

[१३७४, जारी]

पर सबके हों एकमात्र शुचि परम लक्ष्य परतम भगवान,
कर्म-विचार-वस्तु सब अर्पित कर दें इसी हेतु मतिमान;
जीवमात्रमें देखें प्रभुको, करें सभीका हित-सत्कार,
विनय-विनम्र स्वकर्मोद्वारा पूजें सब प्रभुको अविकार;
भारतके अध्यात्म-तेजका, प्रभो! पुनः हो पूर्ण विकास,
तप्त विश्वमें फैला दे वह परम सुशीतल सुखद प्रकाश;
करें स्वकर्म सभी तन-मनसे प्रभु-पूजा-हित अभिनय-रूप,
ममता-राग-रहित हो बरतें प्रभुकी आज्ञाके अनुरूप;
मंगलमय, हे परम दयामय, सर्वातीत, सर्वमय राम!
पूर्ण करो भारत-मानवकी यह विनीत प्रार्थना ललाम॥

[१३७५]

(राग भीमपलासी - ताल कहरवा)

सबके प्रभु! सर्वान्तर्यामी! सर्वशक्ति! हे सर्वाधार!
सुनो हमारी सत्य प्रार्थना, करो कृपा अनवरत अपार;
दो हम भारतके निवासियोंको, प्रभु! यह मंगल वरदान,
भौतिक, आध्यात्मिक बलके हम हों विशुद्ध पूरे बलवान;
कभी चिरंतन धर्म न छोड़ें: शूरवीरता, साहस, प्रेम,
वैर-शून्यता, राग-शून्यता, सर्वभूत-हित, सर्व-क्षेम;
पूजें, अपना रक्त-दान कर रणमें, हम रणसे भगवान,
तन-मन-धन सबका ही कर दें अति उत्साह-पूर्ण बलिदान;
शौर्य-शक्ति-बल-धर्म-त्यागका सुन्दर शुभ रखें आदर्श,
मिट जाये अन्यायी-अत्याचारीका आसुर-उत्कर्ष;
हो आसुर-दुर्मति, दुस्साहस, दुष्ट-प्रकृतिका पूरा नाश,
पूर्ण विजय पायें हम, छाये सभी ओर सात्त्विक उल्लास;
चाहें कभी किसीका रंचक भी न बुरा हम किसी प्रकार,
सर्वोदय हो, सभी सुखी हों, प्रेम-धर्मका हो विस्तार।

ENGLISH TRANSLATION

[1374, continued]

Yet may everyone have one pure and supreme goal alone: transcendent Bhagavan.
May the wise offer every action, thought and possession for this purpose.
May all behold the Lord in every living being and serve everyone's welfare with honor.
Through their own work, humbly and modestly, may all worship the immutable Lord.
Lord, may the spiritual radiance of India once again unfold in fullness,
spreading its supremely cooling, joyful light throughout the scorched world.
With body and mind, may all perform their own work as a sacred enactment for the Lord's worship.
Free of possessiveness and attachment, may they act in accordance with His command.
O auspicious, supremely compassionate Rama, beyond all and present in all,
fulfill this beautiful and humble prayer of the people of India.

[1375]

(Raga Bhimapalasi - Kaharva)

Lord of all, indwelling knower of every heart, all-powerful foundation of everything,
hear our sincere prayer and pour forth Your boundless and unceasing grace.
Lord, grant us who dwell in India this auspicious blessing:
may we become fully and purely strong in both material and spiritual power.
May we never abandon the eternal dharma: valor, courage, love,
freedom from hostility and attachment, the welfare of every being and universal security.
May we worship Bhagavan through battle itself, offering our blood upon the field,
and enthusiastically sacrifice body, mind and wealth in their entirety.
May we uphold a beautiful and auspicious ideal of valor, power, strength, dharma and renunciation.
May the demonic ascendancy of injustice and oppression disappear.
May demonic corruption, recklessness and wicked nature be wholly destroyed.
May we attain complete victory, and may sattvic joy spread everywhere.
May we never desire the slightest harm to anyone in any manner.
May all rise, may everyone be happy, and may the dharma of love expand.

ORIGINAL Hindi

[१३७५, जारी]

प्राणिमात्र सब सुखी-शान्त हों, मिटें सभीके सारे खेद,
भेदरूप इस अखिल विश्वमें देखें एक अखण्ड अभेद॥

[१३७६]

(राग वागेश्री - ताल कहरवा)

द्वेष-अमर्ष-वैर-हिंसा-प्रतिहिंसा-घृणा-दर्प-अभिमान
मिटें समूल; भूलकर सारे भेद, करें सब सबका मान;
निज-पर-भेद मिटाकर, सबका साधें सभी परम कल्यान,
भोगें घोर दुःख पर-दुःखमें, पर-सुखसे हों सुखी महान;
सबमें देखें एक आत्मा, सबमें हो स्वाभाविक प्रेम,
सभी सभीका वहन करें नित निज-जैसा ही योग-क्षेम;
करें हरेक कर्मके द्वारा प्रभुका पूजन ही केवल,
पान करें संतत सुखमय प्रभु-प्रेमामृत-रसका अविरल॥

[१३७७]

(राग मधुवंती - ताल घूमाली)

देवाराधन करें-करायें निज-निज मत-श्रद्धा-अनुसार,
वेदाध्ययन, यज्ञ, गायत्री-पुरश्चरण कल्याणाधार;
सप्तशती, रुद्राभिषेक, जप-मृत्युंजय, नारायण-वर्म,
पाठ गजेन्द्रमोक्ष, पावन सप्ताह भागवत-पाठ सुकर्म;
वाल्मीकि, मानस-रामायण-पारायण श्रद्धासे युक्त,
भगवन्नाम-अखण्ड-कीर्तन-जप विश्वास-भाव-संयुक्त;
ग्वार-बिनौला, भूसा-चारा भूखी गायोंको दें दान,
श्रद्धायुक्त हृदयसे शुचितम योग्य ब्राह्मणोंको गोदान;
अन्न-कष्ट-पीड़ित मानवको अन्न-दान शुचि सह-सत्कार,
दुःख दूर हो दुःखीजनोंके, करें नित्य ऐसा व्यवहार।

ENGLISH TRANSLATION

[1375, continued]

May every living being be happy and peaceful, and may all sorrow disappear.
Within this entire universe of apparent difference, may we behold one unbroken unity.

[1376]

(Raga Vagesri - Kaharva)

May hatred, resentment, enmity, violence, retaliation, disgust, arrogance and pride
be eradicated completely. Forgetting every division, may all honor everyone.
Ending the distinction between self and other, may all work for everyone's supreme welfare.
May they suffer deeply in others' sorrow and rejoice greatly in others' happiness.
May they behold the one Self in all, and may spontaneous love arise toward everyone.
May all continually carry responsibility for everyone's welfare and security as for their own.
Through every action may they worship the Lord alone,
and continually drink the joyful nectar of love for Him.

[1377]

(Raga Madhuvanti - Tala Ghumali)

May people worship and encourage worship of the deity according to their respective faith and tradition.
Study of the Veda, sacrifice and disciplined recitation of the Gayatri are foundations of welfare.
Recitation of the Saptasati, Rudrabhisheka, repetition of the Mrtyunjaya mantra and Narayana armor;
reading the liberation of Gajendra and undertaking the sacred seven-day Bhagavata recitation are noble acts.
May they faithfully complete recitations of the Valmiki and Manasa Ramayanas,
and with faith and trust continually sing and repeat Bhagavan's name.
May they give guar seed, cottonseed, husks and fodder to hungry cows,
and with faithful hearts give cows to pure and worthy brahmanas.
May they respectfully give food to people afflicted by its lack
and continually act so that the suffering of distressed people is removed.

ORIGINAL Hindi

[१३७७, जारी]

असहाय विधवा बहनोंको, छात्रोंको दें गुप्त सहाय,
कुएँ बनवायें, जल-कष्ट-निवारणके सब करें उपाय;
जैन, बौद्ध, सिख, करें सभी निज-निज धर्मानुकूल आचार,
ईसा-भक्त अन्यधर्मी सब करें करुण प्रार्थना-पुकार;
करें-करायें पुण्य कार्य ये जगह-जगह सब बारंबार,
सन्मति-शान्ति-सुखोदयके हैं ये मंगल-साधन अविकार॥

[१३७८]

(राग जगौड़मलार - ताल कहरवा)

सत्य, अहिंसा, सेवा, संयम, सबके साथ साधु-व्यवहार,
सर्वभूत-हितमें ही निज-हित समझ सदा करता आचार;
वह पाता न कदापि यातना पुनर्जन्ममें किसी प्रकार,
जाता उच्च देवलोकोंमें, पाता दुर्लभ भोग अपार;
पर जो इन शुभकर्मोद्वारा सदा पूजता श्रीभगवान,
इह-पर लोक-भोग-विषयोंसे मनमें रख विरक्ति मतिमान;
भगवत्स्मृति, भगवत्सेवा ही होते जिसके लक्ष्य महान,
भगवत्प्रेम प्राप्त करता वह उज्ज्वल, मिटता तम-अज्ञान॥

[१३७९]

(राग बिलावल - ताल दीपचंदी)

सत्य-धर्म-रत, अनासक्त जो धर्म-कमाईपर निर्भर,
जननी-बहिन-सुता-सम जो पर-नारीको लखते नरवर;
चोरी-रहित, नित्य निज स्थितिमें तुष्ट, बोलते सदा मधुर,
किसी हेतु जो झूठ न कहते, रहते सदा सत्यपर स्थिर;
परद्रोह-वर्जित, समदर्शी, दयाशील, जो नहीं निठुर,
भजन-परायण, निष्कामी वे दिव्यलोकमें जाते नर॥

ENGLISH TRANSLATION

[1377, continued]

May they secretly assist helpless widowed sisters and students.
May they construct wells and undertake every measure to relieve the hardship of scarce water.
May Jains, Buddhists and Sikhs all practice conduct consonant with their respective dharmas.
May followers of Jesus and people of every other faith offer compassionate prayer and supplication.
May everyone repeatedly perform and encourage these virtuous works in place after place.
They are immutable and auspicious means for the arising of good understanding, peace and happiness.

[1378]

(Raga Jagaudamalara - Kaharva)

One who practices truth, nonviolence, service, restraint and saintly conduct toward all,
always acting while understanding personal welfare to lie solely in the welfare of every being,
never undergoes any torment in a future birth,
but journeys to exalted divine realms and receives rare and abundant enjoyments.
Yet the wise person who through these noble actions always worships Sri Bhagavan,
while inwardly detached from the enjoyments and sense objects of this world and the next,
and whose exalted goals are remembrance and service of Bhagavan alone,
attains radiant love for Him as the darkness of ignorance disappears.

[1379]

(Raga Bilavala - Dipacandi)

Those noble men who are devoted to truth and dharma, unattached and dependent upon righteous earnings;
who regard every other woman as mother, sister or daughter;
who do not steal, remain content with their condition and always speak sweetly;
who tell no lie for any purpose and remain forever established in truth;
who abstain from harming others, see equally, are compassionate and never cruel;
who are devoted to worship and free of selfish desire, journey to divine realms.

ORIGINAL Hindi

[१३८०]

(तर्ज लावनी - ताल कहरवा)

गाली सुनकर भी, जो मनमें जरा नहीं दुःख पाता है,
क्रोध दिलानेपर भी, जिसको क्रोध नहीं कुछ आता है;
कड़वे वचन कदापि न कहता मर्म-बेध करनेवाले,
वचन सत्य, हित, मधुर बोलता, अमृत बरसानेवाले;
पर-दुःखसे हो दुःखी, सदा जो पर-सेवा करता रहता,
दुःख उठाकर स्वयं, दूसरेके दुःख नित हरता रहता;
कपट-दम्भ-अभिमान छोड़, जो सबका करता है सम्मान,
हरिका हो, जो भजता हरिको, परम धर्म जीवनका मान;
अपने शुभ आचरणोंसे जो हरता है पर-दुःख-अज्ञान,
जगमें सबसे श्रेष्ठ वही है, वही जगतमें सदा महान॥

[१३८१]

(राग भैरव - ताल कहरवा)

दुःख पराया जिसका सुख हो, वह है बड़ा अभागी,
अपना सुख दे पर-दुःख हरता, मानव वही सुहागी;
निज सुख दान करो सबको, दुःख सबका ले लो सारा,
परम पिता परमेश्वर तुमको समझेंगे अति प्यारा॥

[१३८२]

(राग जंगला - ताल कहरवा)

मन वशमें हो, इन्द्रिय-निग्रह, सत्य, अहिंसा, शुद्धाचार,
सर्वभूत-हित-रतता हो, हो त्यागयुक्त सारे व्यवहार;
हो वैराग्य भोग-विषयोंमें, हो प्रभु-स्मृतिमें दृढ़ आसक्ति,
पल-पल बढ़ती रहे निरन्तर प्रभु-पद-कमलोंमें अनुरक्ति;
देख सदा सर्वत्र श्याम-मुख-कमल, नेत्र-मन हों बड़भाग,
जीवन सफल बने, पाकर श्रीहरिमें शुचि अनन्य अनुराग॥

ENGLISH TRANSLATION

[1380]

(In the style of Lavani - Kaharva)

One who feels not the slightest inward pain even on hearing abuse,
and does not become angry even when provoked;
who never speaks bitter words that pierce another's heart,
but speaks truthful, beneficial and sweet words that shower nectar;
who grieves at others' suffering and continually serves them,
personally bearing hardship while always removing their pain;
who abandons deceit, hypocrisy and pride and honors everyone;
who belongs to Hari and worships Hari, regarding this as life's supreme dharma;
who through noble conduct removes others' suffering and ignorance:
that person is the finest in the world and remains forever great.

[1381]

(Raga Bhairava - Kaharva)

One who takes pleasure in another's pain is profoundly unfortunate.
The truly fortunate human gives up personal comfort to remove another's sorrow.
Give your happiness to everyone and take upon yourself all their suffering.
The supreme Father, God, will regard you as exceedingly dear.

[1382]

(Raga Jangala - Kaharva)

May the mind be mastered, the senses restrained, and truth, nonviolence and pure conduct established.
May there be devotion to every being's welfare, and may all dealings be joined with renunciation.
May detachment arise toward enjoyments and sense objects, and firm attachment to remembrance of the Lord.
May love for His lotus feet increase continually with every passing moment.
Forever beholding Syama's lotus face everywhere, may eyes and mind become greatly blessed.
May life succeed by attaining pure and exclusive love for Sri Hari.

ORIGINAL Hindi

[१३८३]

(राग शिवरंजनी - ताल कहरवा)

विजयी वही, स्वतन्त्र वही है, वही यथार्थ वीर, बलवान,
मन-इन्द्रिय जिसके वश रह शुचि करते नित सत्कर्म महान;
काम-क्रोध, लोभ-मद, ममता-राग, मोह-मैंपन-सब दोष
बनते परम पवित्र सुलक्षण, साधन, भक्ति-रत्नके कोष;
रहता 'काम' नित्य प्रभु-पद-रत, नित्य बढ़ाता सेवा-भाव,
'क्रोध' न पड़ने देता रंचक अशुचि विचारोंका कुछ दाव;
भजन-विरोधी वृत्तिमात्रका करता वह तत्क्षण संहार,
'लोभ' नित्य बढ़ता रहता प्रभुकी सुमधुर स्मृतिका सुख-सार;
प्रभुके प्रेमासवका शुचि 'मद' नित छाया रहता सब अंग,
'ममता' पूर्ण एक प्रभुमें ही नित्य अचल हो रही, अभंग;
प्रभुका मधुर मनोहर पावन दिव्य परम सौन्दर्य ललाम,
एकमात्र है 'राग' उसीमें आत्यन्तिक अनुपम अविराम;
'मोह' अनन्य नित्य मोहनके रस-चरित्र सुननेमें लीन,
'मैंपन' बना एकमात्र प्रभु-पद-रज-कणका सेवक दीन;
'नेत्र' देखते सदा श्यामको अग-जगमें प्रकटित सर्वत्र,
'कान' सदा सुनते मुरली-रव-कलित, ललित लीला-सुचरित्र;
अंग-अंग पाते नित उनका सच्चिन्मय श्रीअंग-स्पर्श,
श्रीवपु-दिव्य-हार-सौरभसे 'नासा' नित पाती अति हर्ष;
'रसना' नित पाती प्रसाद-रस, रहती परमानन्द-निमग्न,
'कर-पद-जिह्वा' निज कार्योंसे रहते नित सेवा-संलग्न;
इस प्रकार जो मन-इन्द्रिय-शरीरको कर निज वशमें शूर,
प्रभु-सेवामें कर नियुक्त, रखता है, वह विजयी भरपूर॥

ENGLISH TRANSLATION

[1383]

(Raga Sivaranjani - Kaharva)

That person alone is victorious and free, truly heroic and strong,
whose mastered mind and senses continually perform pure and exalted noble actions.
Desire, anger, greed, intoxication, possessiveness, attachment, delusion and ego, all these faults,
become supremely pure virtues, spiritual means and treasures among the jewels of devotion.
Desire remains forever devoted to the Lord's feet and continually deepens the spirit of service.
Anger does not permit the slightest impure thought to gain an opening,
but instantly destroys every tendency opposed to worship.
Greed continually increases for the blissful essence of the Lord's exceedingly sweet remembrance.
The pure intoxication of the wine of His love forever pervades every limb.
Possessiveness belongs completely to the Lord alone, remaining perpetually unwavering and unbroken.
Attachment rests exclusively and without end in His sweet, enchanting, sacred, divine and supreme beauty.
Delusion remains exclusively absorbed in hearing the rasa-filled deeds of the Enchanter.
Ego becomes only the lowly servant of a particle of dust from the Lord's feet.
The eyes always behold Syama manifested everywhere in the moving and unmoving world.
The ears continually hear His graceful and beautiful deeds adorned by the sound of the flute.
Every limb forever receives the touch of His conscious and divine body.
The nose constantly rejoices in the fragrance of the divine garlands upon His sacred form.
The tongue continually tastes the flavor of prasada and remains immersed in supreme bliss.
Hands, feet and tongue stay constantly engaged in service through their respective functions.
The hero who thus masters mind, senses and body
and keeps them appointed to the Lord's service is victorious in fullness.

ORIGINAL Hindi

[१३८४]

(राग पीलू - ताल कहरवा)

जिसके मन बसते सदा काम, क्रोध, मद-मोह,
लोभ, ईर्ष्या, द्वेष, छल, वैर, पाप-संदोह;
रहता नित वह जन दुःखी, करता नव-नव पाप,
चिन्ता, दुःख, अशान्ति, भय पाता वह बेमाप;
दया, अहिंसा, नम्रता, क्षमा, शान्ति, संतोष,
ऋजुता, सेवा, शम, मनन, संयम, व्रत-हरितोष;
जिसके मन ये गुण सदा बसते, वह जन धन्य,
'मन-विजयी' वह पुरुष शुचि पाता भक्ति अनन्य॥

[१३८५]

(राग तोड़ी - ताल कहरवा)

पर-दुःखको निज-दुःख समझकर, कर प्रयत्न करते परिहार,
निज सुख देकर सुखी बनाते, सहज मान-मद-रहित, उदार;
पर-हितको निज स्वार्थ मान, वे पर-हित करते निज-हित त्याग,
अतुलनीय सुख अनुभव करते पुरुष इसीमें वे बड़भाग;
पर-रक्षणमें कर देते वे अपने जीवनका बलिदान,
मनमें इसे समझते वे सज्जन अपना सौभाग्य महान;
नहीं मानते वे फिर इसको किसी तरह भी पर-उपकार,
रविके सहज प्रकाश-दान-सम होता यह उनका व्यवहार;
विनय-विनम्र-हृदय वे नरवर नहीं जनाते कुछ एहसान,
उनपर सदा स्वयं बरसाते अपनी कृपा-सुधा भगवान;
उनके लिये न रह जाता फिर दुर्लभ कुछ भी कहीं पदार्थ,
बन जाते वे आप सहज ही पावन परम, रूप परमार्थ॥

ENGLISH TRANSLATION

[1384]

(Raga Pilu - Kaharva)

One whose mind is forever inhabited by desire, anger, intoxication, delusion,
greed, envy, hatred, deceit, enmity and masses of sin,
remains continually miserable and commits ever-new sins,
receiving immeasurable anxiety, sorrow, unrest and fear.
Compassion, nonviolence, humility, forgiveness, peace, contentment,
uprightness, service, serenity, reflection, restraint, sacred vows and the pleasing of Hari:
the person whose mind forever houses these virtues is blessed.
That pure conqueror of the mind attains exclusive devotion.

[1385]

(Raga Todi - Kaharva)

Regarding another's suffering as their own, they strive to remove it.
Giving up personal comfort, naturally generous and free of pride, they make others happy.
Regarding others' welfare as self-interest, they abandon personal interest to serve it,
and these greatly fortunate people experience incomparable happiness therein.
They sacrifice their lives to protect others,
inwardly regarding this as their own great good fortune.
They do not consider it a favor to anyone in any way;
their conduct is as natural as the sun giving light.
These noble people of humble and modest heart advertise no obligation owed to them.
Bhagavan Himself continually showers the nectar of His grace upon them.
Nothing anywhere then remains difficult for them to attain.
They naturally become supremely sacred, embodiments of the highest spiritual good.

ORIGINAL Braj Bhasha and Hindi

[१३८६]

(राग ललित)

सब बिधि सौं सेवा करै, करै सकल सुख-दान,
आपु बरै दुःख मित्र को, करे न कछू अभिमान;
दुराचार, दुर्मति, दुरित, हरै सहज दे ज्ञान,
सेवे निज आत्मा-सरिस, मित्र सो परम सुजान॥

[१३८७]

(राग सोहनी - ताल दादरा)

देशमें है, देशमें हूँ, देश-मैं हैं दो नहीं,
देशका ही स्वार्थ मेरा, है न अन्तर कुछ कहीं;
देशका है लाभ मम, नुकसान मम नुकसान है,
देश-सेवककी यही, बस, एक ही पहचान है॥

[१३८८]

(तर्ज गजल - ताल कहरवा)

जबतक भोगोंकी खोज रही, जबतक भोगोंमें सुख दीखा,
तबतक न ईशका भजन बना, तबतक नहीं सुखका मुख दीखा॥

[१३८९]

(राग विहागड़ा - ताल मूल)

पर-सुखमें दुःख, पर-दुःखमें सुख अनुभव करना गुरुतर पाप,
निज सुख-हेतु दुःख पहुँचाना परको अति उपजाता ताप;
आँखोंके आँसू हर लेते बाहरके दुःखद संताप,
अन्तरके आँसू विनष्ट कर देते घोर भयानक पाप॥

ENGLISH TRANSLATION

[1386]

(Raga Lalita)

A friend serves in every way and gives every form of happiness,
personally choosing suffering for the friend without the slightest pride.
By naturally imparting knowledge, the friend removes corrupt conduct, understanding and sin,
and serves the other like one's own self: such a friend is supremely wise.

[1387]

(Raga Sohani - Dadra)

I am within the nation and the nation is within me; nation and self are not two.
The nation's interest alone is mine, without distinction anywhere.
Its gain is my gain and its loss is my loss.
This alone is the identifying mark of one who serves the nation.

[1388]

(In the style of a ghazal - Kaharva)

So long as the search for enjoyments remained and happiness appeared to lie within them,
worship of God could not arise, nor could the face of happiness be seen.

[1389]

(Raga Vihagada - Tala Mula)

To feel sorrow at another's happiness and pleasure in another's pain is a most grievous sin.
Causing another pain for one's own comfort produces terrible anguish.
Tears of the eyes carry away the painful afflictions outside,
while tears from within destroy dreadful and terrible sins.

ORIGINAL Hindi

[१३९०]

(राग पीलू - ताल कहरवा)

जिनसे तृष्णा-कामना बढ़ती सतत अपार,
वे दुःखप्रद हैं सभी धन-जन, पद-अधिकार;
बढ़ता जिससे नित नया सात्त्विक सुख निर्दोष,
एक परम सुख वह सदा, मनका शुचि संतोष;
आशा-तृष्णा है नहीं, नहीं कामना शेष,
जिसके मन संतोष-धन, सो धनवान विशेष॥

[१३९१]

(राग वसन्त - तीन ताल)

जिनका हो परिणाम पराये-अपने हितका किंचित् नाश,
समझो पाप-कर्म उनको ही, कभी फटकने मत दो पास;
जिनका हो परिणाम पराया-अपना हित निश्चित अनायास,
उन्हें पुण्य-कर्म समझो, अपनाओ सदा सहित उल्लास॥

[१३९२]

(राग भूपाली - ताल त्रिताल)

धन, जन, पद, अधिकार, कीर्ति-यश, भूमि, भवन, संतति, सम्मान,
सभी आदि-अन्तवाले हैं, क्षणभंगुर, दुःखोंकी खान;
मोह-विवश, 'इनमें सुख है', यह छायी मानव-मनमें भ्रान्ति,
इससे खोज रहा सुख इनमें, बढ़ते दुःख नित नयी अशान्ति;
एकमात्र प्रभुके स्वरूपगत है अतिशय सुख नित्य अनन्त,
सुख इच्छित यदि हो तो, मन अनन्यसे भजिये श्रीभगवन्त॥

ENGLISH TRANSLATION

[1390]

(Raga Pilu - Kaharva)

Wealth, people, position and authority that continually increase limitless craving and desire
all bring sorrow.
The one supreme happiness that produces ever-new, innocent and sattvic joy
is the mind's pure contentment.
One who has no expectation or craving and in whom no desire remains,
whose mind possesses the wealth of contentment, is exceptionally rich.

[1391]

(Raga Vasanta - Tintal)

Regard as sinful only those actions whose result destroys even a little of another's or one's own welfare;
never allow them to draw near.
Regard as virtuous those actions whose result surely and naturally benefits both another and oneself;
always embrace them with joy.

[1392]

(Raga Bhupali - Tintal)

Wealth, relations, position, authority, fame, renown, land, buildings, children and honor
all have beginning and end, are momentary and are mines of sorrow.
Overpowered by delusion, the belief that happiness lies within them overshadows the human mind.
Thus one seeks happiness there while sorrow and fresh unrest increase every day.
Exceeding, eternal and infinite happiness inheres in the Lord's own being alone.
If happiness is desired, worship Sri Bhagavan with an exclusive mind.

ORIGINAL Hindi and Braj Bhasha

[१३९३]

(राग राजकल्याण - ताल मूल)

सावधान रह, रहो देखते भाव हृदयके नित्य-निरन्तर,
हो न कभी मद-मान-दम्भ-आसुर भावोंका उदय लेशभर;
जगे न मनमें नाम-रूपकी पूजाका अभिलाष क्लेशकर,
बढ़ती रहे सदा प्रभु-पद-रति, बनी रहे प्रभुकी स्मृति सुखकर॥

[१३९४]

(राग आसावरी - ताल त्रिताल)

राह पड़े सूखे तृणसे भी जो समझे नित निजको नीच,
जिसको हो संकोच बैठते महिमामय गुणियोंके बीच;
तरुवत् सहनशील हो, नीरव सहे शीत-वर्षा औ घाम,
पत्थर फेंक मारनेवालोंको दे मीठे जामुन-आम;
कट-छिद-जलकर भी स्वाभाविक ही जो करे सहज उपकार,
कीर्तन करे सदा, ऐसा जो, प्राप्त करे वह प्रभुका प्यार॥

[१३९५]

(राग देवगान्धारी - तीन ताल)

राग, काम, मद, लोभ, भय, ईर्ष्या, द्वेष, विकार,
हिंसा-वैर मिटे सकल, सोइ सुखी संसार;
बोलत जो नित सत्य-प्रिय-हितकर बचन विचार,
नाम जपत प्रभु कौ सतत, सोइ सुखी संसार;
जो पर-सुख-हित-निरत नित, निज सुख सबै बिसार,
देत रहत नित सबनि कौं, सोइ सुखी संसार;
जाहि न चाहिय कबहूँ कछु, प्रभु-पद-प्रीति अपार,
सर्ब समर्पित प्रभु-चरन, सोइ सुखी संसार॥

ENGLISH TRANSLATION

[1393]

(Raga Rajakalyana - Tala Mula)

Remain vigilant and continually observe the feelings of the heart.
May intoxication, pride, hypocrisy and demonic tendencies never arise even slightly.
May the painful wish that one's name and form be worshiped never awaken in the mind.
May love for the Lord's feet continually increase, and may joyful remembrance of Him remain.

[1394]

(Raga Asavari - Tintal)

One who always considers oneself lower even than dry grass fallen upon the road,
and feels hesitant to sit among glorious people endowed with virtue;
who, tolerant like a tree, silently bears cold, rain and heat,
and gives sweet jambu fruits and mangoes to those who throw stones;
who, even when cut, pierced or burned, naturally and spontaneously does good;
one who continually performs kirtana in this way receives the Lord's love.

[1395]

(Raga Devagandhari - Tintal)

The one whose attachment, desire, intoxication, greed, fear, envy, hatred, corruption,
violence and enmity have all disappeared lives happily in this world.
The one who always speaks thoughtful words that are truthful, loving and beneficial,
and continually repeats the Lord's name lives happily in this world.
The one continually devoted to others' happiness and welfare, forgetting all personal comfort,
and always giving to everyone lives happily in this world.
The one who never wants anything, whose love for the Lord's feet is boundless,
and who has surrendered everything at His feet lives happily in this world.

ORIGINAL Hindi

[१३९६]

(राग गान्धारी तोड़ी - ताल मूल)

वर्ण-जाति, धन-जन, यौवन-अधिकार, उच्चपद-विद्या-ज्ञान,
इनमें किसी वस्तु-स्थितिका भी, जिसके हो न तनिक अभिमान;
दीख पड़े निज दोष सर्वथा, होता रहे भूलका भान,
दीखें सदा सभीमें सद्गुण, बढ़े सभीके प्रति सम्मान;
इन्द्रिय-विषय-जनित सब सुख ही लगें सदा विष घोर समान,
राग-कामना-ममता, मिथ्या-अहंकारका हो अवसान;
दीखें नित सब प्राणि-पदार्थ-परिस्थितिमें केवल भगवान,
इस प्रकार जिसका जीवन हो, मानव वही यथार्थ महान॥

[१३९७]

(राग शुद्धसारंग - ताल त्रिताल)

संयम-नियम-पूर्ण जीवन हो, सदाचार-सेवनसे धन्य,
प्रभुमें लगा रहे अविरत नित चित्त, भाव हो विमल अनन्य;
विषयोंसे विरक्ति हो, उनमें रह न जाय रंचक आसक्ति,
विस्मृति रहे सदा भोगोंकी, प्रभु-चरणोंमें हो अनुरक्ति;
हो मन-बुद्धि समर्पित प्रभुमें, प्रभुका स्मरण रहे सब काल,
क्षणभर भी न कभी विस्मृति हो, रहे न स्मरण जगत्-जंजाल;
मृत्यु सफल हो ऐसे जनकी, मिटे कठिन माया-विस्तार,
प्रभु-चरणोंमें स्थान मिले, नित मिले पुण्य-सेवा-अधिकार॥

[१३९८]

(राग श्यामकल्याण - ताल एकताल)

प्राणिमात्रसे द्वेषरहित रह, रखो सभीमें मैत्री-भाव,
दुःखियोंको नित सुख देनेका रखो विनययुत सक्रिय चाव;
छीनो नहीं कभी मनसे भी पर-धन, पर-यश, पर-अधिकार,
करो सभीसे सदा सत्य-हित-प्रेमभरा सात्त्विक व्यवहार॥

ENGLISH TRANSLATION

[1396]

(Raga Gandhari Todi - Tala Mula)

One who feels not the slightest pride in social order, caste, wealth, relations, youth, authority, high position, learning or knowledge;
who clearly sees personal faults and remains aware of every mistake;
who always sees virtues in everyone and whose respect for all continually grows;
to whom every pleasure born of the senses and their objects always appears like terrible poison;
whose attachment, desire, possessiveness and false ego have ended;
who forever beholds Bhagavan alone in every creature, object and circumstance:
the human being whose life is so formed is truly great.

[1397]

(Raga Suddha Saranga - Tintal)

May life be filled with restraint and observance and blessed by the practice of right conduct.
May consciousness remain continually fixed upon the Lord, and feeling be stainless and exclusive.
May there be detachment from sense objects, without the slightest attachment remaining in them.
May enjoyments remain forever forgotten and love abide at the Lord's feet.
May mind and understanding be surrendered to Him, and may His remembrance remain at all times.
May He never be forgotten even for a moment, and may the world's entanglement not be remembered.
May such a person's death be successful and the difficult expanse of maya disappear.
May one receive a place at the Lord's feet and the perpetual privilege of sacred service.

[1398]

(Raga Syamakalyana - Ektal)

Remain free of hatred toward every living being and keep a friendly spirit toward all.
Maintain a humble and active eagerness to bring happiness continually to those who suffer.
Never take away another's wealth, renown or rights, even in thought.
Always conduct yourself toward everyone in a sattvic manner filled with truth, welfare and love.

ORIGINAL Hindi

समझो सबके हितमें निज हित, सबके सुखमें निज सुख मूल,
करो न हनन किसीके हित-सुखका न कभी मनसे भी भूल;
सबमें सदा देखकर प्रभुको दो सबको आदर-सम्मान,
छाये रहें सदा ही मनमें एकमात्र प्रियतम भगवान॥

[१३९९]

(राग हमीर - ताल त्रिताल)

अहित, असत्य, व्यर्थ, कटु, निन्दायुत, उद्वेग-वचनका त्याग,
लीला-भगवन्नाम-गुणोंका गान करे नित सह-अनुराग;
मनसे काम-क्रोध-लोभके वेगोंका करके परिहार,
लीला-भगवद्गुण-नामोंका करे नित्य चिन्तन अविकार;
हिंसामय अशुद्ध भोजनका, करे चटोरेपनका त्याग,
सादा शुद्ध सुभोजन सात्त्विक करे, स्वादका तजकर राग;
सादे वस्त्र, आचरण सीधे, जीवन आडम्बरसे हीन,
आवश्यकता-अभाव-विरहित, सदा दीन-सेवामें लीन;
विषयी-संसारी लोगोंका संग छोड़, सेवे सत्संग,
व्यर्थ-अनर्थ कार्य सब इन्द्रिय-मनके तजकर रहे असंग;
भजनोत्साह सदा, भगवत्-अस्तित्व-कृपामें दृढ़ विश्वास,
भजन-सहायक कर्मोंमें शुचि प्रीति, प्रवृत्ति, ध्यान-अभ्यास;
घोर विपद्में धैर्य, मानकर प्रभुका मंगलमय विधान,
राधा-कृष्ण-प्रेमको ही, बस, मान एक उद्देश्य महान॥

[१४००]

(राग भीमपलासी - ताल कहरवा)

मन-इन्द्रिय-शरीर-सबके हैं स्वामी एकमात्र भगवान,
इनसे उनकी ही, बस, सेवा करो निरन्तर अव्यवधान;
भवन, विभूति, मान-मर्यादा, पद-ऐश्वर्य अमल, आराम,
सभी उन्हींकी वस्तु, सभीसे सेवा करो सुमुद अविराम।

ENGLISH TRANSLATION

Understand your welfare to lie in everyone's welfare and the root of your happiness in everyone's happiness.
Never destroy another's welfare or happiness, even mistakenly in thought.
Forever beholding the Lord in all, give everyone honor and respect.
May the one beloved Bhagavan alone always pervade the mind.

[1399]

(Raga Hamira - Tintal)

Renounce speech that is harmful, false, futile, bitter, critical or disturbing.
Lovingly sing the Lord's deeds, names and virtues every day.
Turning away the mind's impulses of desire, anger and greed,
continually contemplate His deeds, virtues and names without disturbance.
Abandon impure food involving violence and the craving of a gourmand.
Eat simple, pure and sattvic food, relinquishing attachment to taste.
Wear simple clothing, conduct yourself straightforwardly and live without display,
free of artificial needs and deprivation, forever absorbed in serving the lowly.
Abandon the company of worldly sensualists and seek satsanga.
Forsake every futile and harmful activity of mind and senses and remain unattached.
Maintain constant zeal for worship and firm faith in Bhagavan's existence and grace.
Cultivate pure love, action, attention and practice in works that support worship.
Remain patient in terrible adversity, accepting the Lord's auspicious arrangement.
Regard love for Radha and Krishna alone as the one exalted purpose.

[1400]

(Raga Bhimapalasi - Kaharva)

Bhagavan alone is master of mind, senses and body.
Through them, serve Him alone continually and without interruption.
Home, prosperity, honor, dignity, position, pure opulence and comfort
all belong to Him; joyfully and unceasingly serve Him through them all.

ORIGINAL Hindi

[१४००, जारी]

प्राणि-पदार्थ-परिस्थिति, प्रतिभा-प्रभुता, शुचि-प्रशंस्य परिवार,
करते रहो समर्पित सब ही प्रभुको सादर निरहंकार;
सबमें सदा विराजित प्रभु हैं, सब ही हैं प्रभुके आकार,
आदर करो, सभीको सुख दो यथायोग्य, बूते अनुसार;
विनयी बनो, अहंता छोड़ो, नष्ट करो सब मद-अभिमान,
बनो सहिष्णु, संयमी, शुचि-मन, सुहृद, साधु, शुभ-गति, मतिमान;
दुःखद-परुष-कटु-अहित भाव-वचनोंका कर पूरा परिहार,
बनकर मधुर, मधुरता बाँटो, करो मधुर हितका विस्तार;
सबको सुख हो, सबका हित हो, पायें सभी शान्ति-कल्याण,
अशुभ-अशान्ति, दुःख-दुर्मतिसे पा जायें तुरंत ही त्राण;
इसी भावनासे सब सोचो, करो, इसीसे सारे कर्म,
इस प्रकारकी प्रभु-सेवाको समझो सदा मुख्यतम धर्म;
पोषण करो सभीका, देकर सुख-सम्पत्ति सदा सानन्द,
प्रभु-पद-प्रीति करो वितरण, यों सेवाके द्वारा स्वच्छन्द;
समझो सदा पूर्ण निश्चयसे तुम तो हो, बस, केवल यन्त्र,
यन्त्री वही, फूँकते सबके कानोंमें वे ही निज मन्त्र;
प्रेरक वही, शक्ति उनकी ही, वस्तु उन्हींकी, वे ही भोग्य,
भोक्ता स्वयं एक, बस, वे ही, तुम केवल 'निमित्त' हो योग्य॥

[१४०१]

(राग भैरव - ताल कहरवा)

तन-इन्द्रियको वशमें रखना, करना नित्य सभी शुभ काम,
अनाचारसे बचना, करना संयम, नित सेवा निष्काम;
मधुर-सत्य-हित वचन बोलना, त्याग झूठ-कटु-अहित तमाम,
जपना प्रभुका नाम निरन्तर, जिह्वासे, मनसे अभिराम;
मनमें दया-सौम्यता रखना, रखना उसपर निज अधिकार,
राग-द्वेष-भरे कर पाये नहीं कभी वह अशुभ विचार।

ENGLISH TRANSLATION

[1400, continued]

Creatures, objects, circumstances, talent, authority and a pure and honored family:
continue offering them all respectfully and without ego to the Lord.
The Lord forever dwells in everyone, and all are His forms.
Honor them and bring each appropriate happiness according to your capacity.
Become humble, abandon ego and destroy intoxication and pride.
Become tolerant, restrained, pure-minded, friendly, saintly, rightly directed and wise.
Completely avoid painful, harsh, bitter and harmful feelings and words.
Become sweet, distribute sweetness and extend gentle welfare.
May all be happy and prosper; may everyone receive peace and well-being
and be rescued at once from misfortune, unrest, sorrow and corrupt understanding.
Think and act entirely from this feeling.
Always understand such service of the Lord as the foremost dharma.
Joyfully sustain everyone by giving happiness and resources.
Distribute love for the Lord's feet, thus serving freely.
Know with complete certainty that you are only an instrument.
He alone is the operator and whispers His own mantra into every ear.
He alone inspires, the power is His, the objects are His and He is their object.
He alone is the one enjoyer; you are merely a fit occasion for His action.

[1401]

(Raga Bhairava - Kaharva)

Master body and senses, continually perform every auspicious action,
avoid misconduct, practice restraint and serve selflessly each day.
Speak sweet, truthful and beneficial words, abandoning all falsehood, bitterness and harm.
Continually repeat the beautiful Lord's name with tongue and mind.
Keep compassion and gentleness in the mind and retain mastery over it,
so that no inauspicious thought filled with attachment or hatred can ever gain control.

ORIGINAL Hindi

[१४०१, जारी]

नित्य देखना प्रभुको मनमें, बाहर भी सबमें साकार,
लोक तथा परलोक सुधरनेके हैं ये उपाय अनिवार॥

[१४०२]

(राग माँड - ताल कहरवा)

मनको वश कर, रहो नित राग-द्वेष-विहीन,
विषयोंमें विचरो उचित, होओ कभी न लीन;
यों भगवत्-सेवा करो, पाओ महाप्रसाद,
सब दुःखोंका अन्त हो, मिटें सभी अवसाद॥

[१४०३]

(राग भैरवी - ताल कहरवा)

मन-इन्द्रियको वशमें रखो, करो कदापि न तनिक प्रमाद,
भोजन परिमित-सात्त्विक सेवन करो, न देखो जिह्वा-स्वाद;
छोड़ो छद्म-कपट सब, छोड़ो दम्भ, सभी मिथ्या आचार,
करो उचित, परिणाम-सुखप्रद, परिमित सारे युक्त विहार;
छोड़ो सभी निषिद्ध-अहितकर कर्म, करो केवल सत्कर्म,
वे भी परिमित, युक्त करो; फिर करो वही, जो हों निज धर्म;
तामस निद्रावश मत सोओ, असमय, अधिक समय, बेकाम,
सोओ युक्त रात्रिको, जिससे मिले नवीन स्फूर्ति, विश्राम;
राग-रोष, वादों-भोगोंमें व्यर्थ नहीं जागो दिन-रात,
जागो प्रभु-सेवा-हित, नित सुकर्म-रत, युक्त, छोड़ उत्पात॥

[१४०४]

(राग भैरव - ताल कहरवा)

पर-हितको निज अहित मानता, पर-विकासको जो निज नाश,
पर-यशको निज अयश मानता, पर-उन्नतिको अपना ह्रास;
पर-सुखको निज दुःख मानता, पर-पूजनको निज अपमान,
पल-पल पाप कमाता ऐसा मानव अति दुर्मति, अज्ञान॥

ENGLISH TRANSLATION

[1401, continued]

Forever behold the Lord within the mind and embodied outwardly in all.
These are indispensable means for perfecting this world and the next.

[1402]

(Raga Mand - Kaharva)

Master the mind and remain forever free of attachment and hatred.
Move rightly among sense objects but never become absorbed in them.
Serve Bhagavan in this way and receive His great grace.
May every sorrow end and all dejection disappear.

[1403]

(Raga Bhairavi - Kaharva)

Keep mind and senses mastered and never be even slightly careless.
Eat measured, sattvic food without seeking the tongue's pleasure.
Abandon every disguise and deceit, hypocrisy and false conduct.
Engage moderately in fitting activities that bring beneficial results.
Forsake every prohibited and harmful act and perform only noble actions.
Perform even these moderately and appropriately, and do only what belongs to your dharma.
Do not surrender to tamasic sleep at the wrong time, excessively or without purpose.
Sleep suitably at night so that fresh energy and rest arise.
Do not remain uselessly awake day and night in attachment, anger, disputes and enjoyment.
Remain wakeful for the Lord's service, continually engaged in measured noble action and free of turmoil.

[1404]

(Raga Bhairava - Kaharva)

One who regards another's welfare as personal harm and another's growth as personal ruin;
another's renown as personal disgrace and another's advancement as personal decline;
another's happiness as personal sorrow and another's honor as personal insult:
such a corrupt and ignorant human earns sin at every moment.

ORIGINAL Hindi

[१४०४, जारी]

रोग-भोग, निन्दा-स्तुति, अनहित-हित, जय-हार, मान-अपमान,
मिलते सब, होता जैसा निज कर्म-जनित प्रारब्ध-विधान;
कोई कर सकता न हमारा बिना कर्मके कुछ नुकसान,
पर निमित्त जो बनता, स्वयं खोदता वह निज दुःखकी खान;
हो चाहे प्रतिकूल परिस्थिति, हो चाहे सब विधि अनुकूल,
दोनों ही प्रभु-प्रेरित हैं, दोनोंमें प्रभु-अनुकम्पा मूल;
उनसे लाभ उठाओ, चाहो सबका सदा परम कल्याण,
निज सुख-तन-मन-धन दे, चाहो परका सदा विपदसे त्राण॥

[१४०५]

(राग सोहनी - ताल रूपक)

भजन-धनको छोड़कर और कौन-सा धन चाहोगे?
प्रेम-अमृतको छोड़कर और कौन-सी सुधा पीओगे?
सत्संगके लाभको छोड़कर और किस लाभको सोचोगे?
सेवा-सम्पत्तिको छोड़कर और कौन-सी सम्पत्ति चाहोगे?
पर-हितको छोड़कर और कौन-सा धर्म साधोगे?
भगवान् के चिन्तनको छोड़कर और किसका चिन्तन करोगे?
भगवच्चरणोंमें रति छोड़कर और किसमें प्रीति करोगे?
मनके कुविचारोंको छोड़कर और किस शत्रुको मारोगे?

[१४०६]

(तर्ज लावनी - ताल कहरवा)

प्रेम-भजन ही असली धन है, दैवी सम्पद ही सम्पत्ति,
विषय-वासना ही दरिद्रता, प्रभु-पद-विस्मृति घोर विपत्ति;
ऊँचा पद-अधिकार, उच्च अति प्रभु-पद-सेवाका अधिकार,
जगका पद-अधिकार बनाता दुर्मद जो, अपवित्र विकार;
शुचिता-सुन्दरता-विनम्रता-सत्य-अहिंसा-दैन्य-अमान,
अशुचि-असुन्दरता अति-अविनय-मिथ्या-हिंसा-मद-अभिमान।

ENGLISH TRANSLATION

[1404, continued]

Illness and enjoyment, criticism and praise, harm and benefit, victory and defeat, honor and humiliation
all arrive according to the destiny generated by one's own actions.
Without such action no one can injure us,
but whoever becomes its instrument digs a mine of suffering for oneself.
Whether circumstances are adverse or favorable in every way,
both are prompted by the Lord and rooted in His compassion.
Take benefit from them and always desire everyone's supreme welfare.
Giving personal comfort, body, mind and wealth, seek continually to rescue others from calamity.

[1405]

(Raga Sohani - Rupaka)

Apart from the wealth of worship, what other wealth will you desire?
Apart from the nectar of love, what other nectar will you drink?
Apart from the gain of satsanga, what other gain will you consider?
Apart from the riches of service, what other riches will you seek?
Apart from others' welfare, what other dharma will you practice?
Apart from contemplating Bhagavan, whom else will you contemplate?
Apart from love for His feet, where else will you place affection?
Apart from the mind's corrupt thoughts, what other enemy will you slay?

[1406]

(In the style of Lavani - Kaharva)

Loving worship is true wealth, and divine qualities are real riches.
Craving for sense objects is poverty, and forgetting the Lord's feet is terrible calamity.
The highest position and authority is the privilege of serving His feet.
Worldly position and authority produce impure corruption in the form of arrogant intoxication.
Purity, beauty, humility, truth, nonviolence, lowliness and freedom from honor are one side;
impurity, ugliness, gross discourtesy, falsehood, violence, intoxication and pride are the other.

ORIGINAL Hindi and Braj Bhasha

[१४०६, जारी]

वही सफल जीवन, जो पाता पावन प्रभु-पद-पंकज-प्रेम,
असफल वह जो भोग-जगत् के पाता मिथ्या योग-क्षेम॥

[१४०७]

(राग पीलू - ताल कहरवा)

छिन-छिन हरि-सुमिरन करो, छिनहूँ भूलौ नाहिं,
सुमिरन-सम कछु लाभ नहिं, हानि भूल-सम नाहिं॥

[१४०८]

(राग पीलू - ताल कहरवा)

जो तू चाहे शान्ति-सुख, पर-दुःख कभी न चाह,
पर-सुखसे नित रह सुखी, निज-सुख बेपरवाह॥

[१४०९]

(राग माँड - ताल कहरवा)

विषय-वासना तममयी, नासत ज्ञान-विकास,
भजन-दिवाकर-उदय तैं करिये ता कौ नास॥

[१४१०]

(राग परज - ताल कहरवा)

करते रहो निरन्तर प्रतिदिन, प्रतिपल मन-मतिका उत्कर्ष,
शुद्ध भाव, शुचितम विचारको सदा बढ़ाते रहो सहर्ष;
सदा दूसरोंके सुख-हितका पावन मंगलमय कुछ काम,
तन-मन-वाणीसे, शुचि प्रभुकी सेवा समझ करो निष्काम;
पर न करो कर्तव्य आदिका मनमें किंचित् भी अभिमान,
प्रतिफल, पुरस्कार मत चाहो, पूजो सुमुद सहज भगवान;
प्रभुकी वस्तु, प्रेरणा प्रभुकी, लेनेवाले भी प्रभु आप,
अर्पण करते रहो सर्वदा, मिटा असत्-ममताकी छाप॥

ENGLISH TRANSLATION

[1406, continued]

Only the life that attains sacred love for the lotus feet of the Lord is successful.
The life that attains the false security of the world of enjoyment has failed.

[1407]

(Raga Pilu - Kaharva)

Remember Hari moment by moment; do not forget Him even for an instant.
There is no gain equal to remembrance and no loss equal to forgetting.

[1408]

(Raga Pilu - Kaharva)

If you desire peace and happiness, never desire another's sorrow.
Rejoice continually in others' happiness, unconcerned with your own comfort.

[1409]

(Raga Mand - Kaharva)

Craving for sense objects is dark and destroys the development of knowledge.
Destroy it through the rising sun of worship.

[1410]

(Raga Paraja - Kaharva)

Every day and every moment, continually elevate mind and understanding.
Joyfully keep increasing pure feeling and the purest thought.
Always perform some sacred and auspicious work for others' happiness and welfare.
With body, mind and speech, do it selflessly as pure service to the Lord.
Yet feel not the slightest pride in duty or anything else.
Seek no return or reward; joyfully worship the spontaneous Lord.
The object is the Lord's, the inspiration is His, and the receiver too is the Lord Himself.
Keep offering forever, erasing the imprint of false possessiveness.

ORIGINAL Hindi and Braj Bhasha

[१४११]

(राग भैरव - ताल कहरवा)

भगवच्चिन्तन, सत्-चिन्तन, पर-हित-चिन्तनसे हो मन शुद्ध,
भगवन्नाम-गान, ऋत-हित-मित भाषणसे हो वाणी शुद्ध;
विनय, अहिंसा, ब्रह्मचर्य, गुरु-सेवासे होता तन शुद्ध,
सात्त्विक, हिंसा-रहित, सत्यसे अर्जित धनका भोजन शुद्ध;
निज-पर-हित जिससे सुसाध्य हो, कर्म वही होता है शुद्ध,
सदाचार जो शास्त्र-संत-जन-सम्मत हो, वह होता शुद्ध॥

[१४१२]

(राग केदारा - तीन ताल)

जगतमें कीजै यों व्यवहार,
अखिल जगत हरिमय बिचारि मन, कीजे सब सों प्यार;
मात-पिता-गुरुजन-पद बन्दिय श्रद्धा-सहित उदार,
फल बिहाय, तिनकी आज्ञा सौं कीजै सब आचार;
देस-जाति, कुल-कुटुम्ब, नारि-सुत, सुहृद, देह, परिवार,
जथाजोग सबकी सेवा नित कीजे स्वार्थ बिसार;
बरनाश्रम-अनुकूल करम सब कीजे बिधि अनुसार,
फल-कामना-बिहीन, किन्तु केवल कर्तव्य बिचार॥

[१४१३]

(राग वसन्त - ताल कहरवा)

पुत्र पितामें देखे ईश्वर, पिता पुत्रमें भी भगवान,
पत्नी पतिमें देखे ईश्वर, पति पत्नीमें भी भगवान;
मालिक नौकरमें प्रभु देखे, नौकर मालिकमें भगवान,
गुरु देखे शिष्योंमें ईश्वर, शिष्य सभी गुरुमें भगवान;
प्रजा नृपतिमें देखे ईश्वर, राजा प्रजारूप भगवान,
शूद्र विप्रमें देखे ईश्वर, विप्र शूद्रमें भी भगवान।

ENGLISH TRANSLATION

[1411]

(Raga Bhairava - Kaharva)

May the mind be purified by contemplation of Bhagavan, truth and others' welfare.
May speech be purified by singing His name and by truthful, beneficial and measured expression.
The body becomes pure through humility, nonviolence, continence and service to the guru.
Food becomes pure when sattvic, free of violence and obtained through honestly earned wealth.
Only action that readily accomplishes one's own and others' welfare is pure.
Right conduct approved by scripture, saints and the wise is pure.

[1412]

(Raga Kedara - Tintal)

Conduct yourself in the world in this way:
regarding the entire world as filled with Hari, love everyone.
Bow generously and faithfully at the feet of mother, father and revered elders.
Renouncing desire for results, regulate all conduct by their instruction.
Country, community, lineage, family, wife, children, friends, body and household:
forgetting self-interest, continually serve them all as appropriate.
Perform every duty consonant with varnashrama according to rule,
free of desire for its fruit and regarding duty alone.

[1413]

(Raga Vasanta - Kaharva)

May the son behold God in his father and the father Bhagavan in his son.
May the wife behold God in her husband and the husband Bhagavan in his wife.
May the master see the Lord in the servant and the servant Bhagavan in the master.
May the guru behold God in the disciples and every disciple Bhagavan in the guru.
May subjects behold God in the king and the king Bhagavan in the form of his subjects.
May the sudra behold God in the brahmana and the brahmana Bhagavan in the sudra.

ORIGINAL Hindi

[१४१३, जारी]

जिससे जिसका जो कुछ भी हो जगमें दूर-निकट सम्बन्ध,
तदनुरूप व्यवहार करे, पर प्रभु-दर्शनका हो अनुबन्ध;
करे न कभी किसीका कोई भर मद-मोह अहित-अपमान,
करें सभी हित-मान सभीका, सबमें सदा देख भगवान॥

[१४१४]

(राग माँड - ताल कहरवा)

जीव चराचरमें बसे एकमात्र भगवान,
उन्हें देख, नित कीजिये सबका हित-सम्मान;
घृणा-द्वेषका त्याग कर, सबसे करिये प्रीति,
प्रभु-प्रसन्नताकी सुखद यह शुचि सुन्दर रीति;
वर्ण-जाति-कुल-देशके, विविध मतोंके भेद,
प्रभु-लीला सब, हैं रमे सबमें राम अभेद;
रहे भेद बर्तावमें नाम-रूप-अनुसार,
बना रहे पर नित्य सम सबमें आत्मविचार;
मस्तकसे पदतक सभी एक देहके अंग,
पर उनके व्यवहारमें रहता भेद-प्रसंग;
सबका हित-सुख चाहते, सबमें नित सम प्रेम,
करते सबका ही वहन प्रमुदित योग-क्षेम;
इसी तरह सबमें सदा देखें प्रभुका रूप,
हितकर तन-मन-वचनसे सेवा करें अनूप॥

[१४१५]

(राग सोहनी - ताल दादरा)

भगवान् ने दी जो परिस्थिति, वही साधनरूप है,
विश्वास करके उसे बरतो, फल महान अनूप है;
विश्वासहीन मनुष्यको सर्वत्र अन्धा कूप है,
विश्वाससे मिलते हरि, विश्वास प्रभुका रूप है॥

ENGLISH TRANSLATION

[1413, continued]

Whatever distant or close relationship anyone bears to another in the world,
let conduct accord with that relationship while remaining joined to vision of the Lord.
Intoxicated by pride and delusion, may no one ever harm or dishonor anyone.
May all serve everyone's welfare and honor, always beholding Bhagavan in all.

[1414]

(Raga Mand - Kaharva)

Bhagavan alone dwells within every moving and unmoving being.
Beholding Him, continually serve everyone's welfare and honor.
Abandon hatred and aversion and love everyone.
This is the pure, beautiful and joyful way to please the Lord.
Distinctions of social order, community, lineage, country and varied doctrines
are all the Lord's play; indivisible Rama pervades them all.
Let conduct recognize distinctions according to name and form,
while reflection on the one Self remains perpetually equal within all.
From head to foot, all are limbs of one body,
yet distinct forms of treatment arise among those limbs.
Desiring the welfare and happiness of all and loving everyone equally,
they joyfully bear responsibility for everyone's welfare and security.
In this way, forever behold the Lord's form in all
and serve incomparably with beneficial body, mind and speech.

[1415]

(Raga Sohani - Dadra)

The circumstance Bhagavan has given is itself a form of spiritual discipline.
Engage it with faith, and its fruit is great and incomparable.
For the faithless person, a blind well lies everywhere.
Through faith Hari is attained; faith is a form of the Lord.

ORIGINAL Hindi

[१४१६]

(राग देश)

सत्ता कभी न 'असत्' की, 'सत्' का नहीं अभाव,
'सत्' में नित सुस्थित रहे, हो न असतमें भाव;
'द्वन्द्व' जानकर 'असत्' सब, करो न हर्ष-विषाद,
नित्य सत्य हरिका सदा अनुभव करो प्रसाद॥

[१४१७]

(राग माँड - ताल कहरवा)

इह-पर दोनों लोकमें जो चाहो कल्यान,
पाप-कर्मसे विमुख हो, भजो सदा भगवान;
काम-क्रोध-मद-लोभ-भय, कटु भाषण, अभिमान,
पर-दारा, पर-द्रव्य, पर-पीड़ा, पर-अपमान;
तज इन सबको सर्वथा, कर सबका सम्मान,
करो नित्य शुभ आचरण, सेवो साधु-सुजान॥

[१४१८]

(राग शिवरंजनी - ताल कहरवा)

रखो मत आसक्ति कर्ममें, फलमें ममता किसी प्रकार,
भलीभाँति सब कर्म करो समुचित पद्धतिसे बिना विकार;
जैसे नट नाटकमें रखता कहीं नहीं ममता-आसक्ति,
पर वह यथायोग्य सब अभिनय करता बन वैसा ही व्यक्ति;
भूल न हो अभिनयमें, बिगड़े कहीं न नाट्य-मंचपर खेल,
रसका उचित उदय हो, पर मनमें न कहीं हो विग्रह-मेल;
वैसे ही ईश्वरके इस जग-नाट्य-मंचपर भली प्रकार,
खेलो अपना खेल यथोचित, तत्प्रीत्यर्थ, स्वाँग-अनुसार॥

ENGLISH TRANSLATION

[1416]

(Raga Desa)

The unreal never possesses being, and the real is never absent.
Remain forever firmly established in the real; place no feeling in the unreal.
Knowing every pair of opposites to be unreal, do not exult or grieve.
Continually experience as grace the eternal reality of Hari.

[1417]

(Raga Mand - Kaharva)

If you desire welfare in both this world and the next,
turn away from sinful action and always worship Bhagavan.
Desire, anger, intoxication, greed, fear, bitter speech, pride,
another's spouse or wealth, causing another pain and dishonoring another:
renounce them all completely, honor everyone,
continually practice noble conduct and serve wise saints.

[1418]

(Raga Sivaranjani - Kaharva)

Keep no attachment to action and no possessiveness toward its fruit.
Perform every action well, by the proper method and without corruption.
An actor in a play maintains no possessiveness or attachment anywhere,
yet suitably performs every role by becoming the corresponding character.
There must be no error in the performance and no disruption of the drama upon the stage.
The proper rasa must arise, yet conflict must not arise in the mind.
In the same way, upon God's stage of this world,
play your role properly, according to its costume and solely for His pleasure.

ORIGINAL Hindi and Braj Bhasha

[१४१९]

(राग माँड - ताल कहरवा)

सबका नित आदर करो, सबको दो शुचि प्यार,
सबके लिये सदा रखो खुला हृदयका द्वार;
सबसे सत्य वचन कहो, करो शुद्ध व्यवहार,
सबकी शुभ सेवा करो, बनकर परम उदार;
सबमें निज प्रभुको लखो, सबको दो सम्मान,
सबके हितमें रत रहो, त्याग सभी अभिमान॥

[१४२०]

(राग वागेश्री - ताल कहरवा)

हित-मित-सत्य-मधुर नित बोले, हित-मित-शुद्ध करे आहार,
नित्य रहे निर्भीक, मान-मद-रहित, रखे मन शुद्ध विचार;
नियमित हो जीवन, इन्द्रिय-मन हों संयत, हो शुद्धाचार,
विषयासक्ति-रहित, समतायुत, क्षमावान हो, सहज उदार;
सेवाभाव-समन्वित जीवन हो, सबका चाहे कल्याण,
रहे अडिग नित धर्म-शीलसे, हो शरीर चाहे प्रियमाण;
विपद्ग्रस्तको आश्रय दे, कर दे उसका विपत्तिसे त्राण,
प्रभु-शरणागत रहे, स्वयंको कसता रहे धर्मकी शाण॥

[१४२१]

(राग माँड - ताल कहरवा)

तन-मन-धन सौं कीजिये निसिदिन पर-उपकार,
यही सार नर-देहमें, वाद-विवाद बिसार;
तन पवित्र सेवा किये, धन पवित्र कर दान,
मन पवित्र हरि-भजन कर, होत त्रिविध कल्यान॥

ENGLISH TRANSLATION

[1419]

(Raga Mand - Kaharva)

Honor everyone continually and give pure love to all.
Always keep the door of your heart open to everyone.
Speak truthful words to all and conduct yourself purely.
Be supremely generous and render auspicious service to everyone.
Behold your Lord in all and give honor to everyone.
Remain devoted to everyone's welfare, abandoning every pride.

[1420]

(Raga Vagesri - Kaharva)

Always speak beneficial, measured, truthful and sweet words; eat beneficial, measured and pure food.
Remain forever fearless and free of honor and intoxication, keeping pure thoughts in the mind.
Let life be regulated, senses and mind restrained, and conduct pure.
Free of attachment to sense objects, endowed with equality and forgiveness, be naturally generous.
Let life be united with the spirit of service and desire everyone's welfare.
Remain forever steadfast in dharma and character, even if the body should perish.
Give refuge to one struck by calamity and rescue that person from distress.
Remain surrendered to the Lord and continually hone yourself upon the whetstone of dharma.

[1421]

(Raga Mand - Kaharva)

Day and night benefit others with body, mind and wealth.
Forgetting argument and dispute, know this as the essence of human embodiment.
The body becomes pure through service and wealth through giving.
The mind becomes pure through worship of Hari; thus threefold welfare arises.

ORIGINAL Hindi

[१४२२]

(राग नट - ताल मूल)

दया देखती नहीं जाति-कुल, मनुज-पक्षी-पशु-मित्र-अमित्र,
देश-धर्म, निज-पर, बान्धव-अरि, उच्च-नीच, धनवान-दरिद्र;
बुध-जड़, बाल-वृद्ध, नारी-नर, भेद-भाव-विरहित सर्वत्र,
अपना दुःख बना देती पर-दुःख, जगाती भाव पवित्र;
लग जाता फिर मानव उस निज-दुःख मिटानेमें तत्काल,
करता पूर्ण प्रयत्न, शक्तिभर, स्वाभाविक, न बजाता गाल;
रहता निरभिमान वह, प्रभुकी इसे मानता कृपा विशाल,
अपना दुःख मिटाकर, अपने ही हो जाता परम निहाल॥

[१४२३]

(राग भैरव - ताल कहरवा)

परम श्रेष्ठ जन समुद, हानि सह अपनी, करते पर-उपकार,
श्रेष्ठ मनुज, जो निज-हितकी रक्षा कर, करते पर-उपकार;
मध्यम जन, जो निज हित करते, पर-हितका करते न विचार,
अधम मनुज, जो स्व-हित समझकर पर-हितका करते संहार;
नीच मनुज, जो स्व-हित बिना भी करते संतत पर-अपकार,
महानीच जन, अहित स्वयंका भी कर, करते पर-अपकार;

धर्म वही है, होता जिससे सदा-सर्वदा पर-उपकार,
उससे ही होता निश्चय अपना भी सहज सत्य उपकार;
वह अधर्म है, जिससे होता तनिक दूसरेका अपकार,
उससे अपना भी निश्चय ही होता सहज अमित अपकार;
बुद्धिमान जन इसीलिये नित करते रहते पर-उपकार,
क्योंकि उसीसे ही होता है उनका भी अपना उपकार;
संत अहित-कर्त्ताका भी हैं कभी नहीं करते अपकार।

ENGLISH TRANSLATION

[1422]

(Raga Nata - Tala Mula)

Compassion does not consider caste or lineage, human, bird or animal, friend or enemy;
country or religion, self or other, relative or foe, high or low, wealthy or poor;
wise or dull, child or elder, woman or man. Everywhere it is free of distinction.
It makes another's pain its own and awakens sacred feeling.
The person then immediately begins removing that pain as one's own,
making every natural effort to the limit of one's power without advertising it.
Remaining free of pride and regarding this as the Lord's immense grace,
one becomes supremely joyful upon removing one's own pain in another.

[1423]

(Raga Bhairava - Kaharva)

The supremely excellent gladly bear personal loss while benefiting others.
The excellent protect personal welfare while benefiting others.
The middling pursue personal welfare without considering others' welfare.
The inferior destroy others' welfare while imagining this to serve their own.
The low continually harm others even without personal benefit.
The utterly low harm others even while harming themselves.

Only that which always benefits others is dharma;
through it one's own true good is certainly and naturally accomplished.
That which causes another even slight harm is adharma;
through it one certainly and naturally causes oneself immeasurable harm.
The wise therefore continually benefit others,
because through this their own benefit also arises.
Saints never harm even one who has harmed them.

ORIGINAL Hindi

[१४२३, जारी]

अपना भूल हिताहित, करते स्वाभाविक सबका उपकार,
संत न कभी जनाते-कहते, 'मैं करता हूँ पर-उपकार';
रविके सहज प्रकाश-दान सम सबको नित देते उपकार॥

[१४२४]

(राग वागेश्री - ताल कहरवा)

देखो दुःखी-दीन-आर्त-रोगीमें छिपे सदा भगवान,
सादर सेवा करो यथोचित, तन-मन-धनसे, सह सम्मान;
दुःखी जनोंपर हँसो नहीं, मत करो उपेक्षा, रख अभिमान,
कभी दिखाओ मत वैभव-पद-जाति-शक्तिकी झूठी शान;
प्यार करो, सुख दो सबको ही यथायोग्य, आत्मा-सम मान,
दुःखमें दुःखी बनो दुःखियोंके, करो न कभी तनिक अपमान;
जो कुछ तुम्हें मिला, वह सब है प्रभुका, तन-धन-प्राणि-पदार्थ,
सविनय प्रभु-सेवामें कर अर्पण, साधो निज असली स्वार्थ;
अपने प्रति अन्योंसे तुम जो स्वयं चाहते हो व्यवहार,
सबके प्रति तुम करो नित्य तन-मनसे सदा वही आचार;
जिसको तुम प्रतिकूल मानते अपने प्रति, ऐसा बर्ताव,
करो कभी मत अन्य किसीसे भी वह बर्तन, रख सद्भाव;
सेवा करो पिता-माता-गुरुजनकी नित, रख मनमें चाव,
प्राप्त करो आशीष अमोघ तुम, रखो मनमें श्रद्धा-भाव;
बोलो कभी न वचन झूठ, कटु, व्यर्थ, अहितकर, हो बेभान,
करो सत्य, शुचि, सार्थक, हितकर, मधुर वचनका सुखकर दान;
सभी इन्द्रियोंके विषयोंमें नित्य बस रहे राग-द्वेष,
उन्हें जान तुम शत्रु-लुटेरे, कभी न वशमें होओ लेश;
ममता रख अनन्य प्रभु-पदमें, विषयोंमें नित रहो समान,
करो न अकर्तव्य तन-मनसे, इन्द्रिय-भोगोंमें सुख जान।

ENGLISH TRANSLATION

[1423, continued]

Forgetting their own advantage and disadvantage, saints naturally benefit everyone.
They never announce or say, “I am benefiting others.”
Like the sun naturally giving light, they continually confer benefit upon all.

[1424]

(Raga Vagesri - Kaharva)

Behold Bhagavan forever hidden within the sorrowful, lowly, afflicted and sick.
Respectfully serve them as appropriate with body, mind and wealth, honoring them.
Do not laugh at sufferers or proudly neglect them.
Never display the false grandeur of wealth, position, caste or power.
Love all and bring them fitting happiness, regarding them as your own self.
Share the sorrow of those who suffer and never dishonor them even slightly.
Whatever you have received belongs to the Lord: body, wealth, living beings and objects.
Humbly offer it in His service and accomplish your true self-interest.
Whatever conduct you desire from others toward yourself,
continually practice that same conduct toward everyone with body and mind.
Whatever treatment you regard as adverse when directed toward yourself,
never treat anyone else in that way; retain goodwill.
Serve father, mother and revered elders continually and eagerly.
Maintaining faith in the heart, receive their unfailing blessings.
Never speak false, bitter, futile or harmful words in carelessness.
Joyfully give truthful, pure, meaningful, beneficial and sweet speech.
Attachment and hatred forever dwell among the objects of all the senses.
Know them as hostile plunderers and never come even slightly under their control.
Keep exclusive possessive love at the Lord’s feet and remain equal toward sense objects.
Do no improper action with body or mind by imagining happiness in sensual enjoyments.

ORIGINAL Hindi

[१४२४, जारी]

ईश्वरको भजना-पाना ही मानवका कर्तव्य महान,
प्रतिपल जो रहता इस साधनमें संलग्न, वही मतिमान॥

[१४२५]

(दोहा; राग पीलू - ताल कहरवा)

सत्य-धर्मसे अल्प भी निर्मल अर्जित अर्थ,
सुख देता सब कालमें, उपजाता न अनर्थ;
धर्मरहित अन्याययुत अर्थ बढ़ाता पाप,
बन जाता फल अशुभका कारण, वह अभिशाप;
तन-मनसे हिंसा सभी प्राणिमात्रकी त्याग,
सबके सुख-हितके लिये जीओ, बन बड़भाग;
मनमें भी आने न दो किंचित् पाप-विचार,
अन्तर्यामीसे न कुछ छिपा गुप्त व्यापार;
प्रभुके सम्मुख तुम रहो निर्मल नित्य विशुद्ध,
लोग सभी मानें तुम्हें भ्रमवश भले अशुद्ध;
प्रभु-सम्मुख जो शुद्ध है, वही सत्य शुचि प्राण,
शुद्ध कहाने मात्रसे कभी न हो कल्याण॥

[१४२६]

(राग भैरव - ताल कहरवा)

सबमें देखो निज आत्माको, सबमें भरे स्वयं भगवान,
सबकी सेवा करो, करो सबका प्रिय कार्य, छोड़ अभिमान;
सबको सुख पहुँचाओ, निश्छल मनसे करो सभीका मान,
सबके बनो सदा हित-साधक, करो प्रेम सबसे निर्मान;
रखो 'स्व' को न सीमित, कर दो सब जगमें उसका विस्तार,
समझो 'पर' का स्वार्थ स्वार्थ निज, करो सहज सबका उपकार॥

ENGLISH TRANSLATION

[1424, continued]

Worshiping and attaining God is the human being's great duty.
Only one who remains engaged in this discipline at every moment is wise.

[1425]

(Doha; Raga Pilu - Kaharva)

Even a little wealth purely earned through truth and dharma
brings happiness at all times and produces no harm.
Wealth joined with injustice and devoid of dharma increases sin;
becoming the cause of evil fruit, it is a curse.
With body and mind renounce all violence toward every living being.
Live for everyone's happiness and welfare and become greatly fortunate.
Do not allow even the slightest sinful thought to enter the mind.
No secret transaction is hidden from the indwelling Lord.
Remain forever stainless and pure before Him,
even if everyone mistakenly considers you impure.
Only one who is pure before the Lord is truly a pure soul.
Merely being called pure can never bring welfare.

[1426]

(Raga Bhairava - Kaharva)

See your own Self in all, and see Bhagavan Himself pervading everyone.
Serve all and do what is dear to them, abandoning pride.
Bring happiness to everyone and honor all with a guileless mind.
Always work for everyone's welfare and love all without seeking honor.
Do not restrict the self; expand it throughout the whole world.
Understand another's interest as your own and naturally benefit everyone.

ORIGINAL Hindi and Braj Bhasha

कर प्रकाश अध्यात्म-ज्योतिका, करो तुरंत मोह-तम-नाश,
बनो त्याग-तपमय, शुचि-जीवन, तजो मधुर विष भोग-विलास॥

[१४२७]

(राग अहीर भैरव - ताल मूल)

जो निर्भर करता प्रभुपर ही, जिसका प्रभुमें दृढ़ विश्वास,
नहीं सताती चिन्ता उसको, रहता वह न कदापि उदास;
नित्य स्मरण करता वह प्रभुका, मनमें भरे पूर्ण आह्लाद,
नित निश्चिन्त प्राप्त करता रहता वह प्रभुका कृपा-प्रसाद;
प्राणि-पदार्थ-परिस्थिति-सबमें उसे दीखते श्रीभगवान,
मुदित सफल जीवन उससे, प्रभु मिलते स्वयं बिना व्यवधान॥

[१४२८]

(राग विहाग - ताल कहरवा)

जीवनके सर्वोत्तम काम:
सत्पुरुषोंकी संगति करना, मुखसे जपना हरिका नाम;
सदा पवित्र कर्म ही करने, तजने खोटे कर्म तमाम,
विषयोंका चिन्तन तज मनसे, भजना प्रभुका रूप ललाम;
कभी किसीका जी न दुखाना, बनना सबका ही सुख-धाम,
सबकी सेवा तन-मन-धनसे यथाशक्ति करना निष्काम॥

[१४२९]

(राग वागेश्री - तीन ताल)

मन सत-संगति नित कीजै,
संत-मिलन त्रय-ताप नसावन, संत-चरन चित दीजै;
संतन निकट नित्यप्रति जाइये, हरि-नामामृत पीजै,
संतनि सकल भाँति नित सेइय, सब बिधि मुदित करीजै;
संतन महँ बिस्वास करिय नित, श्रद्धा अतिसय कीजै,
संतहिं नित हरिरूप निहारिय, संत कहें सोइ कीजै।

ENGLISH TRANSLATION

Make the light of spirituality shine and immediately destroy the darkness of delusion.
Become filled with renunciation and austerity, live purely and abandon enjoyment, that sweet poison.

[1427]

(Raga Ahira Bhairava - Tala Mula)

One who depends upon the Lord alone and possesses firm faith in Him
is not tormented by anxiety and never remains dejected.
Continually remembering the Lord, that person's mind is filled with complete joy
and, free of care, continually receives the grace of His favor.
Sri Bhagavan appears within every creature, object and circumstance.
Life thereby becomes joyful and successful, and the Lord Himself is attained without obstruction.

[1428]

(Raga Vihaga - Kaharva)

The finest works of life are these:
keep the company of the good and repeat Hari's name aloud;
always perform only sacred actions and abandon every corrupt deed;
forsake contemplation of sense objects and worship the Lord's beautiful form;
never hurt anyone's heart, but become an abode of happiness for all;
serve everyone selflessly with body, mind and wealth to the extent possible.

[1429]

(Raga Vagesri - Tintal)

O mind, keep holy company every day.
Meeting saints destroys the three afflictions; place your heart at their feet.
Go near the saints daily and drink the nectar of Hari's name.
Serve them always in every way and bring them joy by every means.
Keep perpetual trust in the saints and cultivate profound faith.
Behold Hari's form in them and do whatever they teach.

ORIGINAL Hindi and Braj Bhasha

[१४२९, जारी]

हरि कौ सकल मरम ते जानहिं, तिन सौं सब सुनि लीजै,
सुनि-सुनि मन महँ धारन कीजै, मन तासौं रंगि लीजै;
संत सुहृद जे पंथ बतावें, तेहि पथ गमन करीजे,
झटपट हरि के धाम पहुँचिये, प्रमुदित दरसन कीजै॥

[१४३०]

(राग तोड़ी - ताल त्रिताल)

जिनसे बढ़े तमोगुण तमकर, चले रजोगुण तमकी ओर,
आठों पहर भोग-चिन्तन हो, भोग-कामनाका हो जोर;
दम्भ-दर्प-ममता-मद-भय-चिन्ता-विषादका हो विस्तार,
ढके विवेक, बढ़े तन-मनमें पापपूर्ण आचार-विचार;
धर्म, कर्मफल, ईश्वरमें जिनसे उठ जाये मन-विश्वास,
हिंसामय अवैध भोगोंसे मिले न क्षणभर भी अवकाश;
ऐसे देश-वेष-भोजन-साहित्य-मनुज-सब हैं दुःसंग,
इन्हें त्याग सत्वर मंगलमय सेवन करो नित्य सत्संग॥

[१४३१]

(राग विहाग - तीन ताल)

दुर्जन-संग कबहूँ नहिं कीजै,
दुर्जन-मिलन सदा दुःखदाई, तिन सौं पृथक रहीजै;
दुर्जनकी मीठी बानी सुनि, तनिक प्रतीति न कीजै,
छाड़िय विष-सम ताहि निरंतर, मनहिं ठान जनि दीजै;
दुर्जन-संग कुमति अति उपजे, हरि-मारग मति छीजै,
छूटै प्रेम-भजन श्रीहरि कौ, मन विषयन महँ भीजै;
विनसे सकल शान्ति-सुख मनके, सिर धुनि-धुनि कर मींजै,
मन अस दुर्जन दुःख-निधि परिहरि, सत्संगति-रति कीजै॥

ENGLISH TRANSLATION

[1429, continued]

They know every mystery of Hari; hear everything from them.
Hearing it repeatedly, hold it within the mind and dye the mind in its color.
Walk upon the path shown by these saintly friends.
Swiftly reach Hari's abode and joyfully behold Him.

[1430]

(Raga Todi - Tintal)

Those things by which tamas and its darkness increase and rajas moves toward darkness;
by which enjoyment is contemplated throughout the day and night and craving grows powerful;
by which hypocrisy, arrogance, possessiveness, intoxication, fear, anxiety and dejection expand;
by which discernment is covered and sinful conduct and thought increase in body and mind;
by which faith in dharma, the fruit of action and God departs from the mind;
and by which violent and unlawful enjoyments leave not even a moment's respite:
such places, dress, food, literature and people are all bad company.
Abandon them quickly and continually seek auspicious satsanga.

[1431]

(Raga Vihaga - Tintal)

Never keep the company of the wicked.
Meeting them always brings sorrow; remain apart from them.
Place not the slightest trust in their sweet speech.
Abandon it forever like poison and give it no place in the mind.
Their company produces corrupt understanding and erodes wisdom upon Hari's path.
Loving worship of Sri Hari falls away and the mind is drenched in sense objects.
Every peace and happiness of mind is destroyed, leaving one to beat one's head in grief.
O mind, abandon such wicked treasuries of sorrow and love holy company.

ORIGINAL Hindi

[१४३२]

(राग काफी - ताल कहरवा)

कभी न चाहो किसी व्यक्तिसे कुछ भी सेवा,
दो सबको निज वस्तु, बनो तुम कभी न लेवा;
तन-मन-धनसे करो सदा तुम सबकी सेवा,
तुम्हें मिलेगा सुन्दर प्रभु-प्रसादका मेवा॥

[१४३३]

(राग जंगला - ताल कहरवा)

जो कुछ मिला, मिल रहा जो कुछ, जो कुछ आगे होगा प्राप्त,
सब प्रभुका मंगल-विधान है, सबमें कृपा नित्य परिव्याप्त;
जन्म-मरण, निरवधि सुख, दारुण दुःख, मान अति, अति अपमान,
पूर्व-रचित मंगलमय प्रभुके सब मंगल अनिवार्य विधान;
करुण, भयानक, सुन्दर, शुभ, बीभत्स, सुसर्जन, अति संहार,
एकमात्र रसमयका सबमें सदा मधुर लीला-विस्तार;
करना नहीं गर्व सुखमें, करना न दुःखमें कभी विषाद,
रहना अति संतुष्ट, समझकर सबमें प्रभुका कृपा-प्रसाद॥

[१४३४]

(राग परज - ताल कहरवा)

जो कुछ भी है मिला तुम्हें, उस सबके स्वामी हैं भगवान,
दीन-वेशमें माँग रहे हैं वही वस्तु अपनीका दान;
प्राणिमात्रमें दीनरूपमें दीनबन्धुके कर दर्शन,
नम्रभावसे अर्पण कर दो उनको उनके तन-मन-धन॥

ENGLISH TRANSLATION

[1432]

(Raga Kafi - Kaharva)

Never desire service of any kind from another person.
Give your possessions to all and never become a taker.
Continually serve everyone with body, mind and wealth.
You will receive the beautiful fruit of the Lord's grace.

[1433]

(Raga Jangala - Kaharva)

Whatever has come, whatever is coming and whatever will be received hereafter
is the Lord's auspicious arrangement, eternally pervaded by grace.
Birth and death, limitless happiness and terrible sorrow, great honor and extreme humiliation
are all unavoidable and auspicious arrangements previously fashioned by the auspicious Lord.
The compassionate, terrifying, beautiful, favorable, repellent, splendid creation and immense destruction
are all the sweet expansion of the one embodiment of rasa within His play.
Do not become proud in happiness or dejected in sorrow.
Remain deeply content, understanding everything as the grace of His favor.

[1434]

(Raga Paraja - Kaharva)

Bhagavan is the master of everything you have received.
Disguised as the lowly, He asks you to give Him His own possession.
Behold the Friend of the lowly in the lowly form of every living being,
and humbly offer Him His own body, mind and wealth.

ORIGINAL Hindi

[१४३५]

(राग भैरवी - ताल कहरवा)

जो कुछ है, मिलता है तुमको, उसमें सबका हिस्सा जान,
करते रहो नित्य उसमेंसे यथायोग्य सबको ही दान;
फिर जो बचा हुआ खाओगे, होगा वह शुचि, सुधा-समान,
उससे यहाँ-वहाँ पाओगे तुम निश्चित सुख-शान्ति महान॥

[१४३६]

(राग भैरवी - ताल कहरवा)

वस्तुमात्र जो तुम्हें मिली है, तन-मन-धन-बल-बुद्धि अपार,
हैं वे सभी एक प्रभुकी ही, उनका ही सबपर अधिकार;
कभी न उनको मानो अपनी, कभी न करो तनिक अभिमान,
करते रहो विनययुत नित प्रभु-सेवामें ही उनको दान;
ममता रखो एक प्रभुके पद-पद्मोंमें, जो नित्य उदार,
सेवन करो सदा उनका ही, समझ यही जीवनका सार॥

[१४३७]

(राग तोड़ी - ताल कहरवा)

मिले तुम्हें जो तन-मन, धन, बल, विद्या, बुद्धि और अधिकार,
करो उन्हें सार्थक, कर पर-हितमें उनका उत्सर्ग उदार;
विनय-विनम्र रहो, पर मत आने दो तनिक त्याग-अभिमान,
समझो, हुई धन्य प्रभु-सेवामें लग प्रभुकी वस्तु महान॥

[१४३८]

(राग भीमपलासी - ताल कहरवा)

भूखे जनको अन्न-दान दो, प्यासेको दो जलका दान,
वस्त्रहीनको वस्त्र-दान दो, मानहीनको सच्चा मान;
भय-विह्वलको अभय-दान दो, शरणहीनको आश्रय-दान,
शोक-विकलको शान्ति-दान दो, आतुर जनको सेवा-दान।

ENGLISH TRANSLATION

[1435]

(Raga Bhairavi - Kaharva)

Understand everyone to have a share in whatever you possess or receive.
Continually give each person an appropriate portion from it.
What you then eat from the remainder will be pure and nectar-like.
Through it you will surely attain great happiness and peace here and hereafter.

[1436]

(Raga Bhairavi - Kaharva)

Every possession you have received, body, mind, wealth, strength and vast intelligence,
belongs solely to the one Lord, whose authority extends over all.
Never regard these as yours and never feel the slightest pride.
Humbly keep offering them in the Lord's service each day.
Place possessive love only at the lotus feet of the eternally generous Lord.
Serve Him alone forever, knowing this as the essence of life.

[1437]

(Raga Todi - Kaharva)

Make meaningful the body, mind, wealth, strength, learning, understanding and authority you have received
by generously dedicating them to others' welfare.
Remain humble and modest, allowing not the slightest pride in renunciation.
Understand that the Lord's great possession has been blessed by entering His service.

[1438]

(Raga Bhimapalasi - Kaharva)

Give food to the hungry and water to the thirsty.
Give clothing to the unclothed and true honor to the dishonored.
Give fearlessness to those overwhelmed by fear and refuge to those without shelter.
Give peace to those distraught with grief and service to the afflicted.

ORIGINAL Hindi

[१४३८, जारी]

दुःखी पतितको धैर्य-दान दो, रोगी जनको औषध-दान,
पथ-भूलेको मार्ग-दान दो, दो निराशको आशा-दान;
ज्ञानहीनको ज्ञान-दान दो, संशयालुको श्रद्धा-दान,
धर्महीनको धर्म-दान दो, नास्तिकको ईश्वरका ज्ञान;
जो जिसको जब आवश्यक हो, करो तभी उसको वह दान,
जो तुम कर सकते हो; पर मत करो कभी उसपर एहसान;
मत समझो दाता अपनेको, करो न कुछ भी तुम अभिमान,
सविनय करो समर्पण प्रभुको प्रभुकी वस्तु सहित सम्मान॥

[१४३९]

(राग वसन्त - ताल कहरवा)

डरे हुएकों अभय-दान दो, भूखेको अनाजका दान,
प्यासेको जल-दान करो, अपमानितका साधो सम्मान;
विद्या-दान करो अनपढ़को, विपद्ग्रस्तको आश्रय-दान,
वस्त्रहीनको वस्त्र-दान दो, रोगीको औषधका दान;
धर्मरहितको धर्म सिखाओ, शोकातुरको धीरज-दान,
भूलेको सन्मार्ग बता दो, गृह-विहीनको दो गृह-दान;
नम्र और निःस्वार्थ भावसे दो, कुछ भी न करो एहसान,
सबको ईश्वर मानो, सबको दो, उनका पूरा हक जान;
प्रभु-पूजा करता जो इन बारह पुष्पोंसे, तज अभिमान,
हो निष्काम प्रेमयुत, उसको निश्चय मिलते हैं भगवान॥

[१४४०]

(राग तोड़ी - ताल कहरवा)

जहाँ 'घृणा-सन्देह' भरे हैं, वहाँ 'प्रेम' दो, दो 'विश्वास',
जहाँ 'दोष' हो, 'क्षमा'-दान दो, 'अन्धकार' में भरो 'प्रकाश';
दो 'निराश' को 'आशा' निश्चित, 'भय-पीड़ित' को 'अभय-प्रदान',
करो 'विषादपूर्ण' मानवको 'घनानन्द' का निर्मल दान।

ENGLISH TRANSLATION

[1438, continued]

Give courage to the sorrowful and fallen, and medicine to the sick.
Give the right path to one who has lost the way and hope to the despairing.
Give knowledge to the ignorant and faith to the doubting.
Give dharma to those without it and knowledge of God to the atheist.
Whenever anyone needs something, give it then if you are able,
but never make that person feel indebted.
Do not consider yourself the giver and feel no pride.
Humbly offer the Lord His own possession with honor.

[1439]

(Raga Vasanta - Kaharva)

Give fearlessness to the frightened and grain to the hungry.
Give water to the thirsty and restore honor to the humiliated.
Give learning to the uneducated and refuge to those struck by calamity.
Give clothes to the unclothed and medicine to the sick.
Teach dharma to those without it and give courage to those stricken by grief.
Show the good path to the lost and give a home to the homeless.
Give humbly and selflessly without creating any obligation.
Regard everyone as God and give all their full right.
One who selflessly and lovingly worships the Lord with these twelve flowers, abandoning pride, surely attains Bhagavan.

[1440]

(Raga Todi - Kaharva)

Where hatred and suspicion abound, give love and trust.
Where fault exists, give forgiveness; fill darkness with light.
Give sure hope to the despairing and fearlessness to those tormented by fear.
Give the stainless gift of abundant joy to the person filled with dejection.

ORIGINAL Hindi

[१४४०, जारी]

दो 'मुरझे मन' वालेको अति उल्लासजनक 'उत्साह',
जाग्रत करो हृदयमें जन-जनके प्रिय 'प्रभु-रतिकी शुचि चाह';
सबमें हरि हैं, सब हरिमें हैं, सब हरिकी लीलाके रूप,
बनो सभीके सेवक, सबके सुखद, हितैषी, सुहृद अनूप॥

[१४४१]

(राग काफी - ताल कहरवा)

वैरीको दो क्षमा, मित्रको सत्य हृदय दो,
मानहीनको मान, भीतको सदा अभय दो;
प्रतिद्वन्द्वीको सहनशीलता, सुख, सेवा दो,
अपकारी-हितकारीको हितमय मेवा दो;
भक्तिपूर्ण मनसे दो सदा पिताको आदर,
भाई-बहनोंको दो पुष्कल सम्पत्ति सादर;
तुम्हें जन्म देनेका हो गौरव मनमें अति,
माताको दो निज शुभ कर्मोंसे ऐसी मति;
शुभ आचरण स्वयं कर, दो बच्चोंको शिक्षा,
दीन जनोंको दो, उनका हक समझ, सुभिक्षा;
अपनेको इज्जत दो, सेवा दो जन-जनको,
प्रभुके पावन चरणोंमें दे दो निज मनको;
प्रेम पड़ोसीको दो, निर्मल मधुमय वाणी,
तन-धन सब दो सुमुद, समझ सब हरिमय प्राणी॥

[१४४२]

(राग परज - ताल कहरवा)

भूलो, हुआ कभी जो तुमसे अन्य किसीका कुछ उपकार,
भूलो, हुआ किसीके द्वारा कभी तुम्हारा कुछ अपकार;
याद रखो, जो हुआ किसीसे कभी तुम्हारा कुछ उपकार,
याद रखो, जो हुआ किसीका तुमसे कभी तनिक अपकार॥

ENGLISH TRANSLATION

[1440, continued]

Give exhilarating courage to one whose mind has withered.
Awaken in every heart the sacred desire for love of the beloved Lord.
Hari is within all, all are within Hari, and all are forms of His play.
Become everyone's servant, bringing happiness, welfare and incomparable friendship to all.

[1441]

(Raga Kafi - Kaharva)

Give forgiveness to an enemy and a truthful heart to a friend.
Give honor to the dishonored and perpetual fearlessness to the frightened.
Give tolerance, happiness and service to a rival.
Give the nourishing fruit of welfare to benefactor and offender alike.
With a devotional mind, always give honor to your father.
Respectfully give abundant resources to brothers and sisters.
Through your noble actions, give your mother profound pride that she gave you birth.
By practicing noble conduct yourself, give instruction to children.
Give prosperity to the lowly, regarding it as their rightful due.
Give dignity to yourself and service to every person.
Give your mind to the Lord's sacred feet.
Give love to your neighbor and speech that is pure and honey-sweet.
Joyfully give body and wealth in full, regarding every creature as pervaded by Hari.

[1442]

(Raga Paraja - Kaharva)

Forget whatever benefit you have ever done for another.
Forget whatever harm another has ever done to you.
Remember whatever benefit another has ever done for you.
Remember whatever slight harm you have ever done to another.

ORIGINAL Hindi

[१४४३]

(राग भीमपलासी - ताल कहरवा)

विपद्-पड़े असहाय दीनका जो करते मनसे सम्मान,
जो उनकी सेवामें सुमुदित तन-मन-धनका करते दान;
उलटे फिर उपकार मानते, करते नहीं तनिक अभिमान,
उनकी इस पूजासे उनपर अति प्रसन्न होते भगवान॥

[१४४४]

(राग पीलू - ताल कहरवा)

कभी परायी वस्तुपर मत ललचाओ चित्त,
सोचो कभी न हरणकी बात अशुचि पर-वित्त;
सदा परायी वस्तुको भारी विष-सम जान,
बचे रहो उससे, सदा मृत्यु-दायिनी मान;
नित्य तुम्हारे सुहृद जो, सर्वेश्वर भगवान,
स्वाभाविक सर्वज्ञ जो, सर्वशक्ति-बलवान;
उन प्रभुने कर दिया जो, उचित समझ, सुविधान,
सुमुद करो स्वीकार वह, मान सुमंगल-खान;
संस्पर्शज सब भोग हैं नहीं मात्र निस्सार,
दुःखयोनि, बन्धन-जनक, नरक-कष्ट-आगार;
रहते इनसे इसीलिये बुधजन सदा विरक्त,
मधुकर ज्यों हरि-पद-कमल रहते जो अनुरक्त;
भगवत्पद-रति-रंग-रँगे मानव नित्य अनन्य,
सहज भोग-उपरत-हृदय, उनके जीवन धन्य॥

[१४४५]

(राग शिवरंजनी - ताल कहरवा)

सबको शुभ संकेत सदा दो, सबको दो नित सद्व्यवहार,
सबके अंदर सुप्त देवको तुरत जगा, कर दो साकार;
देखो सदा दूसरोंमें सद्गुणों-भले भावोंको नित्य,
स्नेह-दान दे, मुक्तकण्ठसे करो प्रशंसा उनकी सत्य।

ENGLISH TRANSLATION

[1443]

(Raga Bhimapalasi - Kaharva)

Those who inwardly honor helpless and lowly people struck by calamity,
and joyfully give body, mind and wealth in their service;
who instead regard themselves as beneficiaries and feel not the slightest pride:
Bhagavan becomes deeply pleased with them through this worship.

[1444]

(Raga Pilu - Kaharva)

Never allow the mind to covet another's possession.
Never entertain the impure thought of taking another's wealth.
Always regard it as powerful poison and keep away,
knowing it perpetually to bring death.
Bhagavan, Lord of all, is your eternal friend,
naturally omniscient, all-powerful and strong.
Joyfully accept whatever arrangement He has made as right,
regarding it as a treasury of supreme auspiciousness.
Enjoyments born of contact are not merely without essence;
they are wombs of sorrow, causes of bondage and abodes of hellish pain.
The wise therefore remain perpetually detached from them
and, like bees, attached to Hari's lotus feet.
Those exclusively dyed in the color of love for Bhagavan's feet,
whose hearts naturally withdraw from enjoyment, live blessed lives.

[1445]

(Raga Sivaranjani - Kaharva)

Always offer everyone auspicious encouragement and noble conduct.
At once awaken and embody the deity sleeping within each person.
Continually behold virtues and good feelings in others.
Giving affection, praise them truthfully and without reserve.

ORIGINAL Hindi

[१४४५, जारी]

सबमें भरे श्रेष्ठ सद्गुण हैं, पर हो पाया नहीं विकास,
प्रोत्साहन दे, उन्हें जगाओ, नित्य बढ़ाओ शुचि विश्वास;
तुरत निराशा दूर करो सब, दैन्य-हीनता, दे उत्साह,
उपजा दो मन उच्च स्तरके सफल श्रेष्ठ जीवनकी चाह;
प्रभुपर हो विश्वास नित्य दृढ़, ऐसा करो पवित्र प्रयास,
जिससे हो सत्वर मानवमें मानवताका दिव्य प्रकाश॥

[१४४६]

(तर्ज लावनी - ताल कहरवा)

नित करो भला ही सब, जो तुम कर सकते,
उन सभी साधनोंसे, जो तुम कर सकते;
उन सभी पथोंसे भी, जो तुम कर सकते,
उन सब कालोंमें भी, जो तुम कर सकते;
उन सभी स्थलोंमें भी, जो तुम कर सकते,
उन सभी प्राणियोंका, जो तुम कर सकते;
उस दीर्घकालतक, जबतक तुम कर सकते॥

[१४४७]

(राग वसन्त - ताल कहरवा)

दया करो तुम जीवमात्रपर, सबको करो स्नेहका दान,
बोलो सत्य-मधुर-हितकर-मित, जपो नाम हरिका निर्मान;
प्रभुकी सब सम्पत्ति मानकर, करो नित्य पर-हित-उपयोग,
दुःख हरो दुःखियोंके, दे निज सुख, रख प्रभुमें मन-संयोग;
पालन करो धर्म वर्णाश्रम, रखकर मनमें शुचि उत्साह,
धर्म बचाओ, शान्ति-दानकर सबका हरण करो उर-दाह;
सात्त्विक भोजन करो अहिंसक, छोड़ो सभी जीभके स्वाद,
लो भगवत्प्रसाद प्रतिदिन तुम, मिट जायें सब शोक-विषाद;
श्रद्धायुक्त सरस सेवासे सुख पहुँचाओ, दो सम्मान।

ENGLISH TRANSLATION

[1445, continued]

Excellent virtues fill everyone but have not yet developed.
Encourage and awaken them, continually increasing pure confidence.
Immediately remove despair, lowliness and inferiority by giving courage.
Awaken in the mind desire for a successful and excellent life of a higher order.
Make the sacred effort that establishes perpetual and firm faith in the Lord,
so that the divine radiance of humanity may swiftly shine in the human being.

[1446]

(In the style of Lavani - Kaharva)

Always do all the good you can,
by every means you can,
along every path you can,
at every time you can,
in every place you can,
for every creature you can,
for as long as you can.

[1447]

(Raga Vasanta - Kaharva)

Show compassion toward every living being and give affection to all.
Speak truthfully, sweetly, beneficially and moderately; humbly repeat Hari's name.
Regard everything as the Lord's property and continually use it for others' welfare.
Relieve sufferers' pain by giving your comfort, keeping the mind united with the Lord.
Practice varnashrama dharma with pure enthusiasm in the mind.
Protect dharma and, giving peace, remove the burning in every heart.
Eat sattvic and nonviolent food, abandoning all craving of the tongue.
Receive Bhagavan's prasada each day, so all grief and dejection disappear.
Through joyful and faithful service, bring happiness and give honor.

ORIGINAL Hindi

[१४४७, जारी]

गुरुजन-मात-पिता-गुरु-सुरको अपने मनमें ईश्वर जान;
नित स्वाध्याय, नित्य हरि-पूजन, करो नित्य सात्त्विक सत्संग,
क्षमा, त्याग, गो-आतुर-सेवा सहज बना लो अपने अंग;
प्रभु-चरणोंमें रखो निरन्तर तुम अनन्य ममता-अनुराग,
पहुँचोगे तुम दिव्य धाममें, बनकर हरि-सेवक बड़भाग॥

[१४४८]

(राग पीलू - ताल कहरवा)

दुःख-अहित-उद्वेगकर, कटु, मिथ्या, निस्सार,
तिरस्कारमय, हों सहज जिनसे वैर-प्रसार;
ऐसे वचन न बोलिये कभी कहीं भी भूल,
जिनके सुनते ही चुभे कठिन हृदयमें शूल;
सत्य, मधुर, हितकर वचन वाणीका शृंगार,
सुनते ही हो हृदयमें जिनसे सुख-संचार;
मंगल वचन उचारिये विनय भरे, सत्सार,
जिनसे हित-सुख-प्रेमका हो सबमें विस्तार॥

[१४४९]

(राग वसन्त - ताल कहरवा)

रक्षा करो पराधिकारकी, करो त्याग अपना अधिकार,
यथासाध्य पर-आशाओंको पूरा करो सहित सत्कार;
ऐसा करके कभी किसीपर करो नहीं कुछ भी एहसान,
कभी न कुछ भी बदला चाहो, त्याग करो मनसे अभिमान;
प्राणि-पदार्थ-परिस्थितिसे तुम रखो कभी न कुछ भी आस,
करो आत्म-सुखकी अभिलाषा, जो है नित्य तुम्हारे पास;
जो सुख-सिद्धि-हेतु करता है अन्य किसीसे कुछ भी आशा,
आत्म-सिद्धि-सुखसे वह वंचित रहता, होता सदा निराश;
समझो तुम जिन-जिन बातोंको अपने हित-मनसे प्रतिकूल।

ENGLISH TRANSLATION

[1447, continued]

Inwardly know revered elders, mother, father, guru and deity as God.
Practice daily self-study, worship Hari every day and continually seek sattvic satsanga.
Make forgiveness, renunciation and service to cows and the afflicted natural parts of yourself.
Keep exclusive possessive love and attachment continually at the Lord's feet.
Becoming a greatly fortunate servant of Hari, you will reach the divine abode.

[1448]

(Raga Pilu - Kaharva)

Never anywhere mistakenly speak words that bring sorrow, harm or agitation,
that are bitter, false, empty or contemptuous and naturally spread enmity,
words that pierce the heart like a hard thorn the moment they are heard.
Truthful, sweet and beneficial words adorn speech
and spread happiness through the heart as soon as they are heard.
Speak auspicious words filled with humility and true substance,
through which welfare, happiness and love expand among all.

[1449]

(Raga Vasanta - Kaharva)

Protect others' rights and relinquish your own.
As far as possible, respectfully fulfill others' hopes.
Having done so, never make anyone feel indebted.
Never seek anything in return and abandon pride from the mind.
Expect nothing from creatures, objects or circumstances.
Desire the happiness of the Self, eternally present within you.
One who expects another to secure happiness and fulfillment
remains deprived of the Self's accomplished joy and is forever disappointed.
Whatever you inwardly understand to be adverse to your own welfare...

ORIGINAL Hindi

[१४४९, जारी]

उन्हें न बरतो कभी किसीसे, समझो इसे धर्मका मूल;
दोष न देखो कभी किसीके, निन्दा-चुगलीको दो त्याग,
सद्गुण-सद्भावोंको देखो, सेवा करो सहित अनुराग;
अपने सभी सुखोंको समझो दुःखियोंसे ही लिया उधार,
वितरण कर उनको दुःखियोंमें, करो विषम ऋणका उद्धार;
पेट भरे, उतने ही धनपर अपना हक है, अपना जोर,
इससे अधिक माननेवाला दण्डनीय, पर-हकका चोर;
यज्ञ-शेष जो खाता है, वह होता सब पापोंसे मुक्त,
अपने लिये कमाता केवल, खाता पाप, पाप-संयुक्त;
सबको सबका हक देकर जो बचता, वही यज्ञ-अवशेष,
उससे जीवन-यापन करनेवालेके अघ होते शेष;
बुरा न चाहो कभी किसीका, चाहो भला, करो कल्यान,
सबके सुखमें ही सुख समझो, सबके हितमें ही हित जान;
प्रेम करो, सुख दो सबको ही, सबका करो सत्य सम्मान,
सबमें समझो निज आत्माको, या सबमें देखो भगवान;
प्रभुने जो कुछ दिया, परिस्थिति दी जैसी, उसमें हित मान,
मंगलमय प्रभुका विधान वह, सदुपयोग करो शुभ जान;
प्रभुकी कृपा अनन्त सदा है, उसपर करो पूर्ण विश्वास,
उनकी सहज सुहृदतासे ही मिलती शान्ति बिना प्रयास;
हैं अनित्य, क्षणभंगुर जगके सभी दुःखमय प्राणि-पदार्थ,
उनमें स्वार्थ न देखो, मनसे देखो सदा शुद्ध परमार्थ;
भोगोंकी आसक्ति-कामना तजकर, हो जाओ निष्पाप,
प्रभुकी सुखद शरणमें जाओ, शान्ति मिलेगी अपने-आप;
नित्य-निरन्तर प्रभुका पावन नाम जपो, कर मन विश्वास,
मनमें सदा रखो प्रभुको ही, रहो निरन्तर उनके पास;
दुर्लभ, सुलभ हुआ प्रभुकी अनुकम्पासे मानव-जीवन।

ENGLISH TRANSLATION

[1449, continued]

...never practice toward anyone else; understand this as the root of dharma.
Never look at anyone's faults; abandon criticism and gossip.
See virtues and good feelings, and serve with love.
Regard all your comforts as borrowed from those who suffer.
Distribute them among sufferers and discharge this unequal debt.
You have a right only to enough wealth to fill the stomach.
One who claims more is punishable, a thief of another's right.
One who eats the remainder of sacrifice becomes free of every sin.
One who earns only for oneself eats sin and is joined with sin.
What remains after everyone receives their rightful share is the true sacrificial remainder.
The sins of one who lives upon it come to an end.
Never desire harm for anyone; desire good and bring welfare.
Find happiness only in everyone's happiness and welfare only in everyone's welfare.
Love all, give happiness to all and truly honor everyone.
Understand your own Self in all, or behold Bhagavan within everyone.
Whatever the Lord has given and whatever circumstance He has bestowed, recognize welfare within it.
It is His auspicious arrangement; know it as good and use it well.
His grace is forever infinite; place complete trust in it.
Through His spontaneous friendship alone, peace is received without effort.
Every worldly creature and object is impermanent, momentary and filled with sorrow.
See no self-interest in them; inwardly behold only the pure highest good.
Abandon attachment and craving for enjoyment and become free of sin.
Enter the Lord's joyful refuge and peace will arise by itself.
Continually repeat His sacred name with faith in the mind.
Keep the Lord alone within the mind and remain perpetually near Him.
Through His compassion the rare human life has become accessible.

ORIGINAL Hindi

[१४४९, जारी]

इसका लाभ उठा लो पूरा, कर अर्पण मन-वाणी-तन;
सबमें सदा विराजित प्रभु हैं, सबमें वे हैं एक समान,
सबमें अपने शुभ कर्मोंसे अविरत पूजो श्रीभगवान;
आश्रय सभी छोड़कर मनसे होओ प्रभुके शरण अनन्य,
जन्म सफल होगा निश्चय ही, हो जायेगा जीवन धन्य॥

[१४५०]

(राग काफी - ताल कहरवा)

करो सत्य व्यवहार, त्याग दो सारी हिंसा,
करो न संग्रह भोग, बाँट दो सबको हिस्सा;
ममताको दो त्याग, मालिकी छोड़ो धनकी,
समता सबमें करो, छोड़कर लघुता मनकी;
छल-कौशल सब छोड़ प्रेमयुत बरतो सबसे,
सबका आदर करो, छोड़ गुरुता-मद अबसे;
सबके दुःख-अभाव स्वयं तुम ले लो सुखसे,
निज सुख देकर सुमुद, छुड़ा दो सबको दुःखसे;
पर-हितमें ही हित अपना मानो तुम निश्चय,
अभय-दान सबको कर, सत्वर दूर करो भय;
वस्त्र, रत्न, धन, धाम, भूमि, विद्या भी सारी,
भोग, काम, पद, मान, कला, चतुराई भारी;
जो कुछ हो निज पास, न समझो उसको अपना,
सबको सबका समझ, छोड़ दो स्वत्व-कल्पना;
भजो सदा भगवान, भोगका भजना छोड़ो,
हो सम्मुख हरिके अब, भोगोंसे मुँह मोड़ो;
सबमें देखो ईश, सभीका मान करो नित,
सबकी सेवा करो, करो सबका सब विधि हित।

ENGLISH TRANSLATION

[1449, continued]

Take full advantage of it by offering mind, speech and body.
The Lord forever dwells equally within all.
Through your noble actions, worship Sri Bhagavan unceasingly in everyone.
Inwardly abandon every other refuge and surrender exclusively to Him.
Birth will certainly succeed and life will become blessed.

[1450]

(Raga Kafi - Kaharva)

Conduct yourself truthfully and abandon every violence.
Do not hoard enjoyments; distribute everyone's share.
Renounce possessiveness and the claim of ownership over wealth.
Practice equality toward all, abandoning narrowness of mind.
Forsake every deception and contrivance and act lovingly toward everyone.
Honor all, abandoning the intoxication of superiority from now on.
Gladly take upon yourself everyone's suffering and deprivation.
Joyfully give your comfort and free all from sorrow.
Know with certainty that your welfare lies only in others' welfare.
Give fearlessness to everyone and swiftly remove fear.
Clothes, jewels, wealth, home, land, every learning,
enjoyment, desire, position, honor, skill and great cleverness:
whatever is in your possession, do not regard it as yours.
Know everything to belong to everyone and abandon the imagined claim of ownership.
Always worship Bhagavan and abandon worship of enjoyment.
Turn toward Hari now and turn your face away from enjoyments.
See God in all and continually honor everyone.
Serve everyone and work for every aspect of their welfare.

ORIGINAL Hindi

[१४५०, जारी]

सच्चे मानव बनो, सभीको दो मानवता,
नष्ट करो दुःखदायिनी दारुण अति दानवता।।

[१४५१]

(राग काफी - ताल कहरवा)

सुखियोंका सुख है दुःखियोंके सुखका शोषण,
लौटाते रहनेसे ही वह पाता पोषण;
पर यदि उसे सहर्ष नहीं लौटाता मानव,
तो उसको जगसे मिटना पड़ता, बन दानव;
संग्रहका कर त्याग, भोगसे ममता हर लो,
सारा सुख सबमें वितरणकर समता कर लो;
इस जगमें जो कुछ भी है, सब ही ईश्वर है,
उतना ही भोगो, सच्चा हक जितनेपर है;
पर-स्वसे नित बचो, कभी मत मन ललचाओ,
सबको उनका हक देकर, अपना हक खाओ;
यज्ञ यही है, भगवत्पूजन, धर्म यही है,
मानवता है यही, शुद्ध सत्कर्म यही है।।

[१४५२]

(तर्ज लावनी - ताल कहरवा)

मत हँसो किसीको गिरते देख कभी तुम,
मत समझो यह कि 'गिरेंगे कभी नहीं हम';
उस गिरे हुएके पास दौड़कर जाओ,
सादर देकर अवलम्ब तुरंत उठाओ;
जो झटपट तुमने नहीं उठाया उसको,
फिर कौन उठायेगा, गिरनेपर, तुमको;
रोगी प्राणीको देख न कभी घिनाओ,
उस बेसहायके खुद सहाय बन जाओ।।

ENGLISH TRANSLATION

[1450, continued]

Become a true human being and give humanity to all.
Destroy the dreadful and deeply sorrow-producing demonic nature.

[1451]

(Raga Kafi - Kaharva)

The comfort of the happy has been extracted from the happiness of those who suffer.
It is nourished only by continually returning it.
But if a person does not return it joyfully,
that person becomes demonic and must disappear from the world.
Renounce hoarding and remove possessiveness from enjoyment.
Distribute all happiness among everyone and establish equality.
Whatever exists in this world is entirely God.
Enjoy only as much as your true right permits.
Continually avoid another's property and never allow the mind to covet.
Give everyone their right, and then consume your own.
This alone is sacrifice, worship of Bhagavan and dharma.
This is humanity and this alone is pure, noble action.

[1452]

(In the style of Lavani - Kaharva)

Never laugh on seeing someone fall.
Do not imagine that you can never fall.
Run to the fallen person,
respectfully offer support and lift them at once.
If you do not raise them quickly,
who will raise you when you fall?
Never feel disgust on seeing a sick creature.
Personally become the helper of that helpless being.

ORIGINAL Hindi

[१४५२, जारी]

न करो कदापि उपेक्षा रोगीकी तुम,
मत सोचो, 'कभी न रोगी ही होंगे हम';
ले प्रेम हृदयका, आदर दे अपनाओ,
अपने हाथों उसके मल-मूत्र उठाओ;
जो तुम उसकी सेवासे विमुख रहोगे,
बीमारीमें तुम भी असहाय रहोगे;
मत करो घृणा तुम दीनोंसे, दुःखियोंसे,
उनका हक है सुख पाना ही सुखियोंसे;
दीनों-दुःखियोंको कभी न भूल सताओ,
प्रत्युत तुम उनके परम सुहृद बन जाओ;
सम्मान-प्रेम-हित-साधनमें जुट जाओ,
दे तन-मन-धन उनका सब कष्ट मिटाओ;
जो उन्हें तुम्हारा नहीं सहारा होगा,
तो दुर्दिनमें फिर कौन तुम्हारा होगा;
जैसा बोओगे बीज, मिलेगा वैसा,
जैसा करता जो, फल पाता है वैसा;
दुःख दो न किसीको, करो न कभी बुराई,
सुख चाहो तो नित करते रहो भलाई॥

[१४५३]

(राग शिवरंजनी - ताल कहरवा)

करो न पर-दोषोंका चिन्तन-कथन कभी भी किसी प्रकार,
करो न कुछ तन-मन-वाणीसे कभी किसीका भी अपकार;
देखो थोड़े-से गुणको भी, उसे बढ़ाओ, कर सत्कार,
प्रोत्साहन दो निज-परकी शुभ वृत्तिमात्रको सभी प्रकार;
मंगल ही सोचो नित मनमें, करो सभी मंगल-आचार,
सोचो-करो वही, जिसमें हो दैवी सम्पदका विस्तार।

ENGLISH TRANSLATION

[1452, continued]

Never neglect a sick person.
Do not think, “We shall never become sick.”
Embrace that person respectfully with the love of your heart.
With your own hands remove the excrement and urine.
If you turn away from serving the sick,
you too will remain helpless in illness.
Do not feel disgust toward the lowly and afflicted.
They have a right to receive happiness from those who are comfortable.
Never torment the lowly and suffering through neglect;
instead become their supreme friend.
Devote yourself to their honor, love and welfare.
Give body, mind and wealth and remove all their distress.
If they do not receive your support,
who will support you when difficult days arrive?
The seed you sow determines what you receive.
As one acts, so one receives the fruit.
Cause no one pain and never do wrong.
If you desire happiness, continually do good.

[1453]

(Raga Sivaranjani - Kaharva)

Never contemplate or discuss another’s faults in any way.
Never harm anyone through body, mind or speech.
Notice even a small virtue, honor it and help it grow.
In every way encourage every noble tendency in yourself and others.
Continually think only of what is auspicious and practice auspicious conduct.
Think and do only that through which divine qualities expand.

ORIGINAL Hindi

[१४५३, जारी]

कभी किसीका जी न दुखाओ, दो न किसीको भी दुत्कार,
सबमें सदा विराजित ईश्वर, देखो उसे, करो सत्कार॥

[१४५४]

(राग भैरवी - ताल कहरवा)

मत देखो, किसके अंदर है कहाँ छिपा बैठा शैतान,
दीखे तो सद्भाव-शस्त्रसे करो तुरत उसका बलिदान;
देखो सबके अंदर नित्य विराजित मंगलमय भगवान,
पूजो प्रेम-सुमनसे उनको, रखो जगाये नित, रख ध्यान;
प्राणिमात्रमें रहे कहीं भी नहीं तुम्हारा किंचित् द्वेष,
वितरण करो प्रेम शुचि सबमें, करो दुःखमें दया विशेष;
क्षमा करो सबके दोषोंको, ममता-अहंकार कर त्याग,
सम-सुख-दुःख रहो, बँटवाओ पर-दुःखोंमें अपना भाग॥

[१४५५]

(राग वागेश्री - ताल कहरवा)

देखो अपने दोष, न देखो दोष पराये भूल कभी,
दोष मिटानेमें लग जाओ, करो प्रयोग उपाय सभी;
बनकर विनय-विनम्र, छोड़ मद-मान, मान-सत्कार करो,
गुणी जनोंके गुण ले-लेकर, उनसे अपना हृदय भरो;
सदा सतर्क रहो, रंचक भी दोष न उर रहने पाये,
भजो नित्य भगवान, करो सत्कर्म उन्हींके मनभाये॥

[१४५६]

(राग जंगला - ताल कहरवा)

देखो नहीं, करो मत चिन्तन, कहो न कभी पराये दोष,
ढूँढ़-ढूँढ़कर देखो सद्गुण, करो सदा सबका परितोष;
सद्गुण-सद्व्यवहार दान कर, करो सभीका मानस शुद्ध,
पर न करो अभिमान तनिक भी, करो न कुछ भी धर्म-विरुद्ध॥

ENGLISH TRANSLATION

[1453, continued]

Never hurt anyone's heart and never rebuke anyone.
Behold and honor God, who forever dwells within all.

[1454]

(Raga Bhairavi - Kaharva)

Do not search for where a devil may sit hidden within someone.
If it appears, sacrifice it at once with the weapon of goodwill.
Behold auspicious Bhagavan eternally dwelling in everyone.
Worship Him with flowers of love, remaining attentive and keeping Him awake within them.
Let not the slightest hatred toward any living being remain anywhere in you.
Distribute pure love among all and show special compassion in suffering.
Forgive everyone's faults, renouncing possessiveness and ego.
Remain equal in pleasure and pain and take your share of others' sorrows.

[1455]

(Raga Vagesri - Kaharva)

See your own faults and never mistakenly look at another's.
Devote yourself to removing them and employ every remedy.
Become humble and modest; abandon intoxication and pride and honor others.
Take the virtues of the virtuous and fill your heart with them.
Remain always vigilant so not the slightest fault stays within the heart.
Continually worship Bhagavan and perform noble deeds pleasing to Him.

[1456]

(Raga Jangala - Kaharva)

Do not look at, contemplate or speak another's faults.
Search for virtues, behold them and always bring satisfaction to everyone.
Purify every mind by giving virtue and noble conduct,
yet feel not the slightest pride and do nothing opposed to dharma.

ORIGINAL Hindi

[१४५७]

(राग वागेश्री - ताल कहरवा)

उत्तम वह जो पर-दोषोंको अपने गुण देकर ढकता,
मध्यम वह, जो पर-दोषोंको सहन सहज ही कर सकता;
अधम मनुज, जो पर-दोषोंको सहन नहीं है कर पाता,
नीच मनुज, जो पर-दोषोंको बढ़ा-बढ़ाकर है गाता;
सबसे नीच, स्वयं गढ़-गढ़कर पर-दोषोंको बतलाता॥१॥

उत्तम वह, जो अपकारीका भी करता है नित उपकार,
मध्यम वह, जो उपकारीका ही केवल करता उपकार;
अधम वही, जो पर-हित-रहित सदा करता अपना उपकार,
नीच मनुज, जो निज-हित-कारण करता अन्योंका अपकार;
परम नीच, कर अहित स्वयंका करता अन्योंका अपकार॥२॥

[१४५८]

(राग शिवरंजनी - तीन ताल)

है सौभाग्यवान पुण्यात्मा पुरुष वही, जो विषय-विरक्त,
जिसका जीवन नित्य-निरन्तर है प्रभु-पद-पंकज-आसक्त;
अति दरिद्र, हो सर्व-उपेक्षित, वह चाहे सहता अपमान,
निश्चय ही वह प्रिय है प्रभुका, है उसपर प्रसन्न भगवान;
किन्तु प्रचुर धन-मान प्राप्त हो, सहज प्राप्त हो पद-अधिकार,
पर हो विषयासक्त, भरे हों जिसके मनमें अमित विकार;
भोग-वासना-असुरभावसे हो जिसका जीवन आक्रान्त,
मन्दभाग्य वह, ईश-कृपासे वंचित नित, है दुष्कृत श्रान्त॥

[१४५९]

(राग जंगला - ताल कहरवा)

जैसा बीज, बहुत-से होते फल वैसे ही, उसी प्रकार,
कर्म-बीज होता जैसा, फल भी होते उसके अनुसार;
इह-परलोक चाहते यदि तुम नित्य परम सुख-शान्ति अपार,
सावधान रह, करो सतत शुभ कर्म, पुण्य आचार उदार॥

ENGLISH TRANSLATION

[1457]

(Raga Vagesri - Kaharva)

The finest covers another's faults by giving personal virtues.
The middling can naturally tolerate another's faults.
The inferior cannot tolerate them.
The low exaggerates and broadcasts them.
The lowest invents faults and attributes them to others. (1)

The finest continually benefits even an offender.
The middling benefits only a benefactor.
The inferior seeks personal benefit without serving others' welfare.
The low harms others for personal benefit.
The utterly low harms others even while harming oneself. (2)

[1458]

(Raga Sivaranjani - Tintal)

That sacred person alone is fortunate who is detached from sense objects
and whose life remains perpetually attached to the Lord's lotus feet.
Though utterly poor, neglected by all and subjected to humiliation,
that person is surely dear to the Lord and Bhagavan is pleased with such a one.
But one may possess abundant wealth and honor and easily obtain position and authority,
yet remain attached to sense objects with countless corruptions filling the mind.
If life is overrun by craving for enjoyment and demonic feeling,
that unfortunate wrongdoer remains deprived of God's grace and exhausted by sin.

[1459]

(Raga Jangala - Kaharva)

As the seed is, so its many fruits become.
In the same way, fruit accords with the seed of action.
If you desire perpetual, supreme and limitless happiness and peace here and hereafter,
remain vigilant and continually perform auspicious actions and generous, virtuous conduct.

ORIGINAL Hindi

[१४६०]

(राग भीमपलासी - ताल कहरवा)

अपने लिये चाहते सबसे तुम जो कुछ, जैसा व्यवहार,
वैसा ही तुम करो सभीसे, सदा सजग रहकर व्यवहार;
विनय-मधुर-भाषण, सुख-हितमय, सत्य करो सबसे व्यवहार,
बदलेमें तुम कई गुना पाओगे वैसा ही व्यवहार;
प्रभुको सबमें देख, करो तुम सेवामय सबसे व्यवहार,
सेवारूप बने जीवनके एक-एक पलका आचार॥

[१४६१]

(तर्ज लावनी - ताल कहरवा)

शुद्ध कमाई अपने श्रमकी करती सदा बुद्धिको शुद्ध,
पर-श्रममें पर-शोषण होता, जो है निश्चय धर्म-विरुद्ध;
कभी न रखो भरोसा पर-श्रमपर, न करो ग्रहण पर-स्वत्व,
समझो निज श्रमके अपने हकके पैसेपर ही अपनत्व;
धर्म-विरुद्ध पाप-चेष्टाका होता बहुत बुरा परिणाम,
योनि आसुरी, नरक-यन्त्रणा मिलती बार-बार दुःख-धाम॥

[१४६२]

(राग वसन्त - ताल कहरवा)

धनका साधन, प्राप्ति, वृद्धि, रक्षा, व्यय, भोग और धन-नाश,
सबमें अति आयास, त्रास, चिन्ता, भ्रमका है नित्य निवास;
चोरी, हिंसा, झूठ, दम्भ, मद, काम, क्रोध और अभिमान,
भेद, वैर, स्पर्धा, लम्पटता, अविश्वास, जुआ, मद्यपान;
'अर्थ' नामधारी 'अनर्थ' ही इन पंद्रह अनर्थका मूल,
अतः श्रेयकामी धनको दे त्याग दूरसे, करे न भूल;
भाई, पत्नी, पिता, सुहृद, जो सदा स्नेहवश रहते एक,
कौड़ीके कारण फटता मन, बनते शत्रु त्यागकर टेक।

ENGLISH TRANSLATION

[1460]

(Raga Bhimapalasi - Kaharva)

Whatever conduct you desire from everyone toward yourself,
practice that same conduct toward all with constant vigilance.
Act humbly, sweetly, truthfully and for everyone's happiness and welfare.
In return you will receive such conduct many times over.
Beholding the Lord in all, make every relationship a form of service.
Let the conduct of every moment of life become service.

[1461]

(In the style of Lavani - Kaharva)

Pure earnings from one's own labor continually purify the understanding.
Depending on another's labor entails exploitation and is certainly opposed to dharma.
Never rely upon another's labor and never appropriate another's right.
Regard as your own only the rightful money earned through your labor.
Sinful effort opposed to dharma produces a terrible result:
demonic births and hellish torments are received again and again as abodes of sorrow.

[1462]

(Raga Vasanta - Kaharva)

The means, acquisition, increase, protection, expenditure, enjoyment and loss of wealth
all perpetually house immense exertion, terror, anxiety and confusion.
Theft, violence, falsehood, hypocrisy, intoxication, desire, anger and pride;
division, enmity, rivalry, debauchery, distrust, gambling and drinking:
the misfortune called wealth is the root of these fifteen misfortunes.
One who desires the highest good should therefore renounce wealth from afar without mistake.
Brother, wife, father and friend may remain united through affection,
yet over a single coin hearts split, supports are abandoned and they become enemies.

ORIGINAL Hindi

[१४६२, जारी]

अल्प अर्थके लिये क्षुब्ध हो, गुस्सेमें भरकर अत्यन्त,
सहसा तज सौहार्द, वैर-संग जीवनका कर देते अन्त;
पाकर भी इस नर-शरीरको, जो है स्वर्ग-मोक्षका द्वार,
कौन फँसेगा इस अनर्थके धाम अर्थमें, करके प्यार॥

[१४६३]

(राग खमाज - ताल त्रिताल)

कर प्रमाद मत बनो आलसी, करो सुचारु रूपसे काम,
अपना काम स्वयं करनेमें, लाज-बड़प्पन तजो तमाम;
हाथ-पैर-सब साधन प्रभुने दिये दयाकर तुम्हें समान,
फिर क्यों उनसे काम न लेते, क्यों रखते हो झूठी शान;
मन-तन दोनोंका हित करता निश्चय शारीरिक श्रम युक्त,
बनो स्वावलम्बी, स्वतन्त्र, होओ पर-निर्भरतासे मुक्त॥

[१४६४]

(राग भैरवी - ताल कहरवा)

धनासक्त मानवमें होते धनके प्रति 'ममत्व', 'अभिमान',
धनका मान बढ़ाता शठ वह 'सदाचार' का कर अपमान;
'काम' प्रेमका स्थान छीनता, लेता 'भोग' 'त्याग' का स्थान,
आ जाता 'अधिकार', स्थानच्युत हो जाता 'कर्तव्य' महान;
आती घोर 'विषमता', पावन 'समता' हट जाती तत्काल,
'निर्दयता' 'दयालुता' का ले स्थान बना देती बेहाल;
जो धन असत्-मार्गसे आता, नित्य बढ़ाता रहता पाप,
वह वरदान नहीं, जीवनमें है वह घोर अशुचि अभिशाप॥

ENGLISH TRANSLATION

[1462, continued]

Agitated over a little money and filled with extreme anger,
they suddenly abandon friendship and end life amid enmity.
Having attained the human body, gateway to heaven and liberation,
who would lovingly become trapped in wealth, this abode of misfortune?

[1463]

(Raga Khamaja - Tintal)

Do not become lazy through carelessness; perform work properly.
Abandon all shame and imagined greatness about doing your own work.
The Lord compassionately gave you hands, feet and every instrument alike.
Why then do you not employ them? Why maintain false grandeur?
Physical labor certainly benefits both mind and body.
Become self-reliant and free, released from dependence upon others.

[1464]

(Raga Bhairavi - Kaharva)

In a person attached to wealth arise possessiveness and pride toward it.
That fool exalts wealth while dishonoring right conduct.
Desire seizes love’s place, and enjoyment takes the place of renunciation.
Rights arrive and great duty is displaced.
Grave inequality appears and sacred equality immediately withdraws.
Cruelty takes compassion’s place and creates misery.
Wealth obtained through a false path continually increases sin.
It is not a blessing but a dreadful and impure curse within life.

ORIGINAL Hindi

[१४६५]

(तर्ज लावनी - ताल कहरवा)

सुर-ऋषि-पितर-मनुज, सब जीवोंको उनका हिस्सा देकर,
बचा हुआ जो खाता, वह हो पापमुक्त, पाता ईश्वर;
पर जो निजके लिये कमाता, बिना दिये ही है खाता,
वह अघभोजी निश्चय ही यमदूतोंसे पीड़ा पाता॥

[१४६६]

(राग देश)

जीवन, तन, मन, वचन, धन, भोजन, जन-व्यवहार,
अति निर्मल सुपवित्र हों, वस्तु सभी आचार॥

[१४६७]

(राग तोड़ी - ताल कहरवा)

कबतक फँसे रहोगे विषयासक्ति-वासनामें हो दीन,
कबतक मनमें भरे रखोगे दुर्विचार-दुर्भाव मलीन;
जिन भोगोंके लिये हो रहे तुम लालायित, सुखमय जान,
घोर दुःख ही उपजेगा उनसे, बढ़ जायेगा अज्ञान;
छोड़ो सब आशा-ममता, आसक्ति-कामना, मद-अभिमान,
एकमात्र शरणागत होकर, भजो निरन्तर श्रीभगवान॥

[१४६८]

(राग माँड - ताल कहरवा)

राखे अपने कौं सदा भगवत्-सुमिरन-लीन,
सुने न जगके दोष-गुन, करे न चित्त मलीन;
पूछे कछु, कछुवै कहे कोउ आय कें पास,
सुनि ले, कछू बोले नहीं, सब सौं रहे उदास;
पर-निन्दा पर-दोषके कथन-सुननमें लोग,
जो आनन्द अनुभव करें, लहैं नरकके भोग।

ENGLISH TRANSLATION

[1465]

(In the style of Lavani - Kaharva)

After giving gods, sages, ancestors, humans and every creature their share,
one who eats what remains becomes free of sin and attains God.
But one who earns for oneself and eats without giving
surely eats sin and suffers at the hands of Yama's messengers.

[1466]

(Raga Desa)

May life, body, mind, speech, wealth, food, relationships,
every object and all conduct be utterly stainless and sacred.

[1467]

(Raga Todi - Kaharva)

How long will you remain wretched and trapped in attachment and craving for sense objects?
How long will you fill the mind with impure thoughts and feelings?
The enjoyments for which you yearn, imagining them happy,
will produce only terrible sorrow and increase ignorance.
Abandon expectation, possessiveness, attachment, desire, intoxication and pride.
Surrender exclusively and worship Sri Bhagavan continually.

[1468]

(Raga Mand - Kaharva)

Keep yourself forever absorbed in remembrance of Bhagavan.
Listen not to the world's faults and virtues, and do not pollute the mind.
Someone may come near, ask something or say a few words;
listen but say nothing, remaining indifferent toward all.
Those who delight in speaking or hearing criticism and others' faults
receive the sufferings of hellish states.

ORIGINAL Braj Bhasha and Hindi

[१४६८, जारी]

कहे न अपनी बात कछु, सुनै न परकी बात,
एकनिष्ठ प्रभुमें रहे बस्यौ सदा दिन-रात;
राग-रोष-दुःख-दोषमय जग सौं रहे सचेत,
काहूँ सौं न करे कबों वैर-भाव अरु हेत;
सब सौं न्यारौ ह्वै रहे, खारौ हू नहिं होय,
सबकी सब कुछ सहै नित, प्रभुको प्यारौ सोय;
करै न जग-चरचा कबौं, रहे सदा चुपचाप,
रहि एकान्त निज भजे प्रभु, ता कौं सेवें आप;
पै प्रभुके रस-प्रेमकी निर्मल गोपन बात,
कहै न काहूँ सौं कबौं, सहै सकल आघात;
सहि न सकै प्रियकी तनिक निन्दा, जो कहूँ होय,
सहज त्याग सर्वस्व करि, डारै निज कौं खोय;
या जगमें जा के हृदय ऐसौ प्रेम समाय,
हरि ता कौं अति चाव सौं रखें सदा अपनाय;
निर्मल या प्रभु-प्रेमकी महिमा कही न जाय,
अति प्रेमी जो श्याम कौ, हरि-हिय नित्य बसाय;
दुःखमें संतत सुख लहै, सो आवै एहि बाट,
नाहिं त क्यों रचना करै कपट नरक कौ ठाट॥

[१४६९]

(राग मिन्नषड़ज - ताल मूल)

मिला हुआ जो न्यायोपार्जित धनसे जो विशुद्ध आहार,
हिंसा-रहित, पवित्र, शुद्ध तन-मनसे हो निर्मित अविकार;
सादा, सात्त्विक, युक्त, स्वास्थ्यकर हो, जिससे न बढ़े व्यय-भार,
प्रभुको अर्पित भोजन, करता उदय हृदयमें शुद्ध विचार॥

ENGLISH TRANSLATION

[1468, continued]

Speak nothing of yourself and listen not to others' affairs.
Remain exclusively established in the Lord day and night.
Stay vigilant toward the world filled with attachment, anger, pain and fault.
Never hold enmity or self-seeking affection toward anyone.
Remain distinct from all without becoming harsh.
One who continually bears everything from everyone is dear to the Lord.
Never discuss the world; remain always quiet.
Dwelling in solitude, worship your Lord, and He Himself will serve you.
Never tell anyone the stainless and hidden mystery of rasa-filled love for the Lord;
endure every blow.
Yet if even slight criticism of the Beloved occurs, one cannot bear it
and naturally renounces everything, casting oneself away.
Hari eagerly and forever accepts as His own
the person whose heart contains such love in this world.
The glory of this stainless love for the Lord cannot be spoken.
Hari forever installs the great lover of Syama within His heart.
One who continually finds happiness in sorrow comes by this path;
otherwise why construct the deceitful arrangement of hell?

[1469]

(Raga Bhinnasadja - Tala Mula)

Pure food obtained through honestly earned wealth,
free of violence and prepared purely by pure body and mind;
simple, sattvic, moderate and health-giving, without increasing the burden of expense;
food offered to the Lord makes pure thoughts arise within the heart.

ORIGINAL Hindi

[१४७०]

(राग ईमन)

मांस, मद्य, अंडे, अशुचि, पापार्जित, उच्छिष्ट,
अघ-स्पर्शित, दुर्गन्धयुत, वर्धक व्याधि-अरिष्ट;
इन सबका कर त्याग नित, करो शुद्ध आहार,
अर्पण कर प्रभुको प्रथम, मनमें भर सत्कार;
होगा शुद्धाहार तो, मन भी होगा शुद्ध,
मनकी शुद्धि बनायेगी जीवनको परिशुद्ध;
जीवनकी परिशुद्धिमें होंगे शुचि सत्कर्म,
उनसे होगा मुक्तिप्रद विकसित मानव-धर्म॥

[१४७१]

(राग विहाग)

मानव, पशु, पक्षी, लता, पादप, कीट, पतंग,
सबमें प्रभु नित बस रहे, सब ही उनके अंग;
मांसाहारी मनुज ही है हिंसाका मूल,
प्रभुपर करता चोट वह, जाता निज हित भूल;
घोर नारकी यातना मिलती उसे अपार,
नीच योनिमें दुःखसे करता हाहाकार;
अतः किसीपर भी कभी करो नहीं आघात,
सबके हित-सुखकी सदा सोचो मनसे बात॥

[१४७२]

(राग शिवरंजनी - ताल कहरवा)

कभी न करो किसी भी प्राणीकी हिंसा तन-मनसे भूल,
बोलो कभी न व्यर्थ-झूठ-चुगली-छल-परुष वचन उर-शूल;
तन-मन-वाणीसे न चुराओ कभी किसीकी धन-सम्पत्ति,
नीच स्वार्थ-साधन-हित डालो नहीं किसीपर दुःख-विपत्ति।

ENGLISH TRANSLATION

[1470]

(Raga Imana)

Meat, alcohol, eggs, impure food, food obtained through sin or another's leavings,
food touched by sin, foul-smelling or increasing illness and misfortune:
continually renounce them all and eat purely.
First offer food to the Lord with honor filling the mind.
When food is pure, the mind too becomes pure.
Purity of mind will make life thoroughly pure.
Within life's purity, sacred noble actions will arise,
and through them liberating human dharma will develop.

[1471]

(Raga Vihaga)

Humans, animals, birds, vines, trees, insects and moths:
the Lord forever dwells in all, and all are His limbs.
The human who eats meat is a root of violence,
striking the Lord and forgetting personal welfare.
Such a person receives limitless and dreadful hellish torment
and cries out in misery within low births.
Therefore never injure anyone.
Continually think from the heart of everyone's happiness and welfare.

[1472]

(Raga Sivaranjani - Kaharva)

Never mistakenly commit violence toward any creature through body or mind.
Never speak futile, false, slanderous, deceitful or harsh words that pierce the heart.
Never steal anyone's wealth or property through body, mind or speech.
Do not inflict sorrow or calamity upon another to fulfill degraded self-interest.

ORIGINAL Hindi

[१४७२, जारी]

पर-नारी, पर-पुरुष त्यागकर, सेवन करो शुद्ध गृह-धर्म,
निज-पर-धर्म-नाशके साधन करो कभी भी नहीं कुकर्म;
अंडे-मांस-मद्यका खाना-पीना कर दो बिल्कुल त्याग,
तामस वस्तु, नशीली, जूठनसे रखो परहेज-विराग;
माता-पिता-देवता-गुरुका, गुरुजनका न करो अपमान,
सुख पहुँचाओ सबको संतत, मनमें रख श्रद्धा-सम्मान;
बुरे संगका, बुरे व्यसनका कभी न रखो मनमें मोह,
क्रोध-लोभको छोड़, करो सब जीवोंपर स्वाभाविक छोह;
भोग-वासना त्याग, करो श्रीप्रभु-चरणोंमें दृढ़ अनुराग,
बचे रहोगे नरकोंसे तुम, भक्त बनोगे शुचि बड़भाग॥

[१४७३]

(राग परज - ताल कहरवा)

जैसे कर्म किये जीवनभर, जैसे मनमें रखे विचार,
अन्तकालका भाव मनुजका होगा उसके ही अनुसार;
तदनुसार ही सद्गति-दुर्गति होगी उसे प्राप्त अनिवार,
अतः रखो प्रतिपल ही मधुमय भगवत्स्मृतिमें हृदय उदार॥

[१४७४]

(राग परज - ताल कहरवा)

मृत्यु-समयकी अनुपम सेवा: मनसे दूर करे संसार,
करे न कभी जगत् की, भोगोंकी, घरकी चर्चा निस्सार;
राग-कामना जगे, बढ़े जिससे ममता-मिथ्या-अहंकार,
छा जायें मनपर मिथ्या भय-चिन्ता-शोक-विषाद अपार;
असत्-अनित्य-दुःखमय जगके भोग अशुचि सब, भरे विकार,
इनके दोष-दुःख दिखलाकर, प्रभु-चर्चा कर बारंबार;
नाम-रूप-गुण गायें, जिससे बन जाये मन ब्रह्माकार,
मानव-जन्म सफल हो जाये, मिल जायें प्रभु सर्वाधार॥

ENGLISH TRANSLATION

[1472, continued]

Renounce relations with another's spouse and practice pure household dharma.
Never perform wicked actions that destroy your own or another's dharma.
Completely abandon eating eggs and meat and drinking alcohol.
Avoid tamasic and intoxicating substances and another's leftovers with detachment.
Do not dishonor mother, father, deity, guru or revered elders.
Bring happiness to all continually, retaining faith and respect in the mind.
Never inwardly desire bad company or corrupt addiction.
Abandon anger and greed and show natural affection toward every creature.
Renounce craving for enjoyment and cultivate firm love for the Lord's feet.
You will remain safe from hellish states and become a pure and fortunate devotee.

[1473]

(Raga Paraja - Kaharva)

The feeling in a person's mind at life's end will accord
with the actions performed throughout life and the thoughts maintained within.
Accordingly, a good or bad destination will inevitably be received.
Therefore at every moment keep the generous heart in honey-sweet remembrance of Bhagavan.

[1474]

(Raga Paraja - Kaharva)

Incomparable service at the time of death removes the world from the mind.
It never makes empty conversation about the world, enjoyments or home,
through which attachment and desire awaken, possessiveness and false ego increase,
and baseless fear, anxiety, grief and dejection overwhelm the mind.
All enjoyments of the unreal, impermanent and sorrowful world are impure and filled with corruption.
Reveal their faults and sorrows and repeatedly speak of the Lord.
Sing His names, forms and virtues so the mind takes the form of Brahman.
Human birth will succeed and the Lord, foundation of all, will be attained.

ORIGINAL Hindi and Braj Bhasha

[१४७५]

(राग प्रदीप - ताल त्रिताल)

भूत-प्रेतकी पूजा करता, करता जो तामस व्यवहार,
अंडे-मांस-शराब उड़ाता, चोरीका करता व्यापार;
रखता मनमें वैर-द्वेष-मद, करता जो हिंसा-व्यभिचार,
होता घोर प्रेत वह, पाता असहनीय यातना अपार॥

[१४७६]

(राग माँड - ताल कहरवा)

काम-लोभ-बस कोप करि, करत जो तुअ अपकार,
निज अनिष्ट नित करत सो, निश्चय मूढ़ गँवार;
ता कौं नित कीजै क्षमा, दया-पात्र तेहि जानि,
जो निज हाथहि तैं करत, अपनी अतिशय हानि॥

[१४७७]

(तर्ज गजल - ताल रूपक)

पापका धन सदा रह सकता नहीं,
क्योंकि उसको धर्म सह सकता नहीं;
झोंपड़ीकी आगसे होता प्रकाश,
किन्तु वह कर डालती है सर्वनाश;
फैल जाता फिर सभी विधि अन्धकार,
फूँककर सब, मूढ़ होता निराधार;
इसीसे मत पापका संग्रह करो,
सर्वद्रष्टा सजग ईश्वरसे डरो;
समझकर भगवान् के शुभ भावको,
मत बढ़ाओ भोग-जनित अभावको;
त्यागके आदर्शको मन-मान दो,
भोगके परिणामपर अब ध्यान दो।

ENGLISH TRANSLATION

[1475]

(Raga Pradipa - Tintal)

One who worships ghosts and spirits and practices tamasic conduct;
consumes eggs, meat and alcohol and engages in theft;
keeps enmity, hatred and intoxication within the mind and practices violence and sexual misconduct,
becomes a dreadful spirit and receives limitless, unbearable torment.

[1476]

(Raga Mand - Kaharva)

The one who, controlled by desire and greed, becomes angry and harms you
continually harms oneself and is certainly foolish and ignorant.
Always forgive that person, recognizing one worthy of compassion,
who with personal hands inflicts such immense injury upon oneself.

[1477]

(In the style of a ghazal - Rupaka)

Wealth born of sin cannot remain forever,
for dharma cannot tolerate it.
Fire in a hut produces light,
but it destroys everything.
Darkness then spreads in every direction;
having burned everything, the fool is left without support.
Therefore do not accumulate sin.
Fear vigilant God, who beholds all.
Understanding Bhagavan's auspicious intention,
do not increase deprivation born of enjoyment.
Honor the ideal of renunciation within the mind
and now consider the consequence of enjoyment.

ORIGINAL Hindi

[१४७७, जारी]

पापसे सम्पन्न जो धनवान है,
जोड़ता वह नरकका सामान है;
भले उसका जगतमें सम्मान हो,
पूजते उसको कथित विद्वान हों;
कभी मत चाहो कि वैसे बनो तुम,
दुर्दशा भावी समझकर डरो तुम;
सादगी, निर्लोभ-वृत्ति न पाप है,
लोभ अघ-संतति सकलका बाप है॥

[१४७८]

(राग माँड - ताल कहरवा)

क्रोध है बहुत बड़ा शैतान, क्रोधसे मारा जाता ज्ञान;
क्रोध करता नरको बेभान, क्रोध खो देता सारा मान;
क्रोधमें आँखें होतीं लाल, क्रोधमें मुँह होता विकराल;
क्रोधमें खूब बजाता गाल, क्रोधमें सभी बिगड़ती चाल;
क्रोधमें नोच डालता बाल, क्रोध कर देता है बेहाल;
क्रोधसे जल्दी आता काल, क्रोध देता नरकोंमें डाल;
क्रोधमें जलते सारे अंग, क्रोधमें सत्य न रहता संग;
क्रोधमें हो जाता मति-भंग, क्रोधमें मिटती सभी उमंग;
क्रोधमें खोती सारी लाज, क्रोधमें कुएँ गिरता भाज;
क्रोधमें गले बाँधता पाश, क्रोधमें करता आत्म-विनाश;
क्रोधसे काँप उठती सब देह, क्रोधमें मिट जाता सब नेह;
क्रोधमें मिटता सद्व्यवहार, क्रोधमें स्वयं मारता मार;
क्रोधमें दुर्गुण आ डटते, क्रोधमें सब सद्गुण मिटते;
क्रोधसे सदाचार हटते, क्रोधसे सद्विचार कटते;
क्रोधमें गुरुजनको ललकार, क्रोधमें देता है दुतकार;
क्रोधमें उन्हें मारता मार, क्रोधमें बिसराता सब प्यार।

ENGLISH TRANSLATION

[1477, continued]

The wealthy person enriched by sin
accumulates provisions for hellish suffering.
Though honored in the world
and worshiped by so-called scholars,
never desire to become such a person.
Recognize the future misery and be afraid.
Simplicity and freedom from greed are not sins;
greed is the father of the entire offspring of sin.

[1478]

(Raga Mand - Kaharva)

Anger is an immense devil; through anger knowledge is killed.
Anger makes a person lose awareness and destroys every honor.
In anger the eyes turn red and the face becomes terrifying.
One shouts abuse and all conduct deteriorates.
One tears the hair and anger produces utter distress.
It brings death quickly and casts one into hellish states.
Every limb burns, and truth no longer remains nearby.
Understanding is shattered and every joy disappears.
All modesty is lost and one runs blindly into a well.
One fastens a noose around the neck and destroys oneself.
The whole body trembles and every affection disappears.
Noble conduct vanishes and one strikes oneself through striking others.
Vices take their stand and every virtue is erased.
Right conduct withdraws and good thought is cut away.
One challenges revered elders and rebukes them,
strikes them and forgets every love.

ORIGINAL Hindi

[१४७८, जारी]

क्रोध जब आये, चुप हो रहो, क्रोध आते ही माला गहो;
क्रोधमें राम-नाम-जप करो, क्रोधको सह करके तप करो;
क्रोधको मत करने दो काम, क्रोधके समय रटो हरि-नाम;
क्रोधको खूब दिखाओ त्रास, क्रोधका करो क्षमासे नाश।।

[१४७९]

(तर्ज गजल - ताल कहरवा)

मित्रोंको नहीं दोष दीखते, उनसे हम कुछ भी न सीखते;
वे गुण गाते नहीं अघाते, दोष तनिक भी नहीं बताते;
उनको मित्र न मानो भाई, जो मुँहपर कर रहे बड़ाई;
दोष बड़ाईसे न सुधरते, उलटे आ-आकर घर करते;
निन्दक दोष बताते भाई, हमें राहपर लाते भाई;
मित्र उन्हें हम सच्चा मानें, ढूँढ़-ढूँढ़ जो दोष बखानें;
फूलो मत सुन बड़ी बड़ाई, भूलो मत मनकी अधमाई;
झूठी अधिक प्रशंसा होती, निन्दा अधिक सत्य ही होती;
जो केवल निज गुण सुनते हैं, वे नित ही जलते-भुनते हैं;
जो अपनी चाहते भलाई, धीरज रखकर सुनो बुराई।।

[१४८०]

(राग खट - ताल त्रिताल)

नाम-रूपका बना हुआ है जिनके अन्तरमें अभ्यास,
जिनके मनमें वर्तमान है भोगासक्ति, भोग-अभिलाष;
वाचिक ज्ञानयुक्त जो मानव करते मनमाना आचार,
विधि-निषेधसे परे मान, वे हैं अज्ञानी मिथ्याचार।।

[१४८१]

(राग भैरवी - ताल कहरवा)

जिसमें नहीं विनय, ऋजुता, तप, त्याग, मधुर विनम्र व्यवहार,
जिसमें नहीं मधुर-हित-वाणी, सत्य, सुसंयम, शुभ आचार;
वचन असत्य, परुष, पर-हित-नाशक, मन भरा दर्प-अभिमान,
हिंसा-वैर-परायण, काम-क्रोध-लोभ-भय-दम्भ-निधान।

ENGLISH TRANSLATION

[1478, continued]

When anger comes, remain silent; the moment it comes, take up the rosary.
Repeat Rama's name within anger and make endurance of anger an austerity.
Do not allow anger to act; at its arrival continually recite Hari's name.
Terrify anger thoroughly and destroy it through forgiveness.

[1479]

(In the style of a ghazal - Kaharva)

Friends do not see our faults, so we learn nothing from them.
They tirelessly sing our virtues and do not mention even a slight defect.
Brother, do not regard as friends those who praise you to your face.
Faults are not corrected by praise; instead they repeatedly establish their home.
Critics tell us our faults and bring us back to the path.
Regard as true friends those who search out and describe them.
Do not swell on hearing great praise; do not forget the mind's baseness.
Most praise is false, while criticism more often contains truth.
Those who hear only their virtues continually burn and smolder.
If you desire your welfare, patiently listen to unfavorable words.

[1480]

(Raga Khata - Tintal)

Those whose inward practice remains confined to name and form,
whose minds retain attachment and desire for enjoyment,
and who possess verbal knowledge yet conduct themselves by whim,
regarding themselves beyond injunction and prohibition, are ignorant hypocrites.

[1481]

(Raga Bhairavi - Kaharva)

One who lacks humility, uprightness, austerity, renunciation and gentle, modest conduct;
who lacks sweet and beneficial speech, truth, firm restraint and noble behavior;
whose words are false, harsh and destructive of others' welfare, whose mind is filled with arrogance and pride;
who is devoted to violence and enmity and is a treasury of desire, anger, greed, fear and hypocrisy...

ORIGINAL Hindi

[१४८१, जारी]

भक्ष्याभक्ष्य-विचार त्याग, जो करता तामस भोजन-पान,
साक्षर होकर भी वह नर-पशु मानवता-विरहित अज्ञान;
जिसमें दया, प्रेम, सेवा, तपका लहराता सिन्धु महान,
अक्षरहीन भले हो, पर वह है मानव शिक्षित विद्वान;
व्यर्थ, अनर्थपूर्ण जीवन अपवित्र असुर-पशुका कर त्याग,
दैवी सम्पदका सेवन कर बनो सुशिक्षित शुचि बड़भाग॥

[१४८२]

(राग भीमपलासी - ताल त्रिताल)

हो शरीर सेवा-संयममय, वाणी हो नित प्रिय-हित-सत्य,
सर्वभूत-हित-सम करुणा हो, मनमें भगवच्चिन्तन नित्य;
हो चाहे धन-मान-पद-रहित, हो चाहे समाजमें दीन,
'कुल-गौरव' वह परम धन्य जीवन, जो प्रभु-पद-रति-लीन;
वचन अहितकर-मिथ्या-कटु हों, तन इन्द्रिय-भोगोंका दास,
मनमें हिंसा-काम-क्रोध-मद-निर्दयता, रति भोग-विलास;
धन-अधिकार-मान-यश हो, पर प्रभु-पद-विमुख हृदय हो नीच,
'कुल-कलंक' वह रहा विषम दुःख-नरक-लताको संतत सींच॥

[१४८३]

अस्थि-चर्म-मात्र, नर-कंकाल, शिथिल अंग, नंगे बदन,
मुँह पिचका, पेट निकला, आर्त, क्षुधा-पीड़ित, क्लेश-सदन;
रूपसी बाला, परित्यक्ता, अति अपमानित, पतिहीना,
समाजसे तिरस्कृता, बहिष्कृता, अश्रुमुखी, अति दीना;
मातृ-पितृहीन बालक, अति अभाव-पीड़ित, दुर्दशाग्रस्त,
असहाय, आश्रयाभिलाषी, आतुर, अति भय-सन्त्रस्त;
विद्याकामी, अर्थहीन, सम्बलहीन छात्र-छात्रा,
बाध्य हो विद्या-विमुख रह, भोगते संकट अतिमात्रा;
दीन-हीन, मूक प्राणी: गौ, अज, कुक्कुट, कबूतरादि,
हिंसा-भय-प्रपीड़ित, हिंसक मानवकृत, ग्रस्त महाव्याधि।

ENGLISH TRANSLATION

[1481, continued]

One who abandons discernment of what may and may not be eaten and consumes tamasic food and drink,
though literate, is an ignorant human animal devoid of humanity.
One within whom a great ocean of compassion, love, service and austerity surges,
though illiterate, is a truly educated and learned human being.
Abandon the impure, demonic and animal life that is futile and filled with harm.
Practice divine qualities and become well-educated, pure and greatly fortunate.

[1482]

(Raga Bhimapalasi - Tintal)

May the body be filled with service and restraint, and speech always loving, beneficial and true.
May compassion be equal toward every being's welfare, and the mind continually contemplate Bhagavan.
Though without wealth, honor or position and regarded as lowly in society,
a life absorbed in love for the Lord's feet is supremely blessed and the glory of its lineage.
But if speech is harmful, false and bitter, the body enslaved to sensual enjoyment,
and the mind filled with violence, desire, anger, intoxication, cruelty and love of indulgence;
though possessing wealth, authority, honor and fame, if the base heart turns from the Lord's feet,
that person is a disgrace to the lineage, continually watering a vine of terrible suffering and hell.

[1483]

A human skeleton of only bone and skin, limbs weak and body unclothed,
face sunken, belly swollen, afflicted by hunger and an abode of misery;
a beautiful young woman abandoned, deeply humiliated and without a husband,
rejected and excluded by society, tearful and utterly lowly;
an orphaned child tormented by deprivation and terrible circumstances,
helpless, longing for refuge, distressed and overwhelmed by fear;
a boy or girl longing for education but without money or support,
forced to remain deprived of learning and endure extreme hardship;
lowly, voiceless creatures such as cows, goats, chickens and pigeons,
tormented by fear of violence and grievously afflicted by violent humans...

ORIGINAL Hindi

[१४८३, जारी]

ये सभी प्राणी सदा ही यथायोग्य दयापात्र हैं,
इनको पीड़ा देनेवाला नर असुर, दण्डपात्र है;
दया मानवकी मानवताका लक्षण एकमात्र है,
दयाहीन, मानवताहीन मानव दानव, कुपात्र है;
नरकगामी, वह नारकी यन्त्रणाका भागी होगा,
फिर आसुर-योनियोंमें जाकर पापानुरागी होगा॥

[१४८४]

(राग परज - ताल कहरवा)

पहले 'मैं', फिर 'मेरी पार्टी', फिर आता है 'मेरा देश',
'मैं' का स्वार्थ प्रथम, द्वितीय है पार्टीका, 'स्वदेश' का शेष;
'देशभक्त' मैं सदा चाहता, हो स्वदेशका नित कल्याण,
पर 'मेरी पार्टी' को यदि मिलता हो उससे धन-पद-मान;
'पार्टी' को भी धन-पद मिलना है मुझको तब ही स्वीकार,
यदि 'मैं' पाता हूँ निश्चित विशेष धन-मान-पूर्ण अधिकार;
ऐसा मूढ़ न देशभक्त मैं, कर अपना निजस्व बलिदान,
सोचूँ जो पार्टी-स्वदेशका हित-अधिकार-स्वार्थ-सम्मान;
हाँ, जब बोलूँगा, तब लूँगा पहले सदा 'देश' का नाम,
'पार्टी' का पश्चात्, न लूँगा अपना नाम कभी बेकाम;
पर मेरे हितके बाधक स्वदेश-हितको भी दूँगा त्याग,
बदलूँगा मैं पार्टीको भी निज हित हेतु, न रखकर राग;
क्योंकि वस्तुतः लक्ष्य एक है, सफल सदा करना निज स्वार्थ,
इसी एकमें हित है, गौरव-मण्डित यही परम पुरुषार्थ;
यही तत्त्व है राजनीतिका, नेताका स्वरूप यह भव्य,
श्रेय त्यागकर स्वार्थपरायण रहना, एक यही कर्तव्य;
स्वार्थ-साधना एकमात्र, बस यही मानना, रखना ध्यान,
मानव धर्म यही केवल है, मानवताका लक्ष्य महान॥

ENGLISH TRANSLATION

[1483, continued]

All these creatures are forever deserving of compassion appropriate to their need.
The person who inflicts suffering upon them is demonic and deserving of punishment.
Compassion alone is the defining mark of human humanity.
A compassionless human without humanity is a demon and unworthy.
That person journeys toward hell and will undergo its torments,
then enters demonic births and remains attached to sin.

[1484]

(Raga Paraja - Kaharva)

First comes “I,” then “my party,” and afterward “my country.”
The interest of “I” is first, the party’s second, and the country’s last.
As a “patriot” I always desire my country’s welfare,
provided my party obtains wealth, office and honor from it.
Even the party’s gain of wealth and office is acceptable to me only
if “I” assuredly receive exceptional wealth, honor and complete authority.
I am not such a fool of a patriot that I would sacrifice what is mine
to consider the party’s or country’s welfare, rights, interest and honor.
Yes, when speaking I shall always mention the country first,
the party afterward, and never uselessly mention myself.
But I will abandon even the country’s welfare if it obstructs my interest,
and change parties for personal advantage without attachment.
For in reality the one goal is always to make self-interest succeed.
In this alone lies welfare; this alone is the glorious supreme human aim.
This is the essence of politics and the magnificent nature of a leader:
abandon the highest good and remain devoted to self-interest, for this alone is duty.
Regard the accomplishment of self-interest alone and keep only this in view.
This alone is human dharma and humanity’s exalted goal.

ORIGINAL Hindi

[१४८५]

(राग तोड़ी - ताल कहरवा)

देश-धर्मको भूले, भूले सर्वजीव-हित, श्रीभगवान,
छाया नीच स्वार्थ जीवनमें, छाया तम-पूरित अज्ञान;
मानव दानव हुए, असुरता छायी जीवनमें सब ओर,
भूल गये कर्तव्य-त्याग, अधिकार-अर्थ-मदमें घनघोर;
नित्य विषय-चिन्तनसे क्रमशः उदय हो गये सारे दोष,
बुद्धि नष्ट हो गयी, मिटा सच्चिन्तन, बने पाप-विष-कोष॥

[१४८६]

(राग हिंडोल - ताल झूमरा)

धर्महीन जीवन पशु-जीवन, घोर तामसिकता-भरपूर,
धर्महीन नर असुर-दैत्य बन रहता मिथ्या मदमें चूर;
धर्महीन नर नीच स्वार्थवश नित्य बना रहता अति क्रूर,
धर्महीन नरसे रहते नित पुण्यकर्म-सुख-शान्ति सुदूर॥

[१४८७]

(राग काफी - ताल मूल)

काम-भोग-पर केवल जब हो जाता मानव,
मानवता खो, वह बन जाता पूरा दानव;
अर्थ और अधिकार-कामना उठती नव-नव,
लोभ-क्रोध-प्रदाह, शान्ति पाता न कभी लव;
हिंसा-वैर-विरोध-रत, जग हो जाता पापमय,
करते तब शिव रुद्र बन प्रलय-नृत्य संहारमय॥

[१४८८]

(राग माँड - ताल कहरवा)

महापुरुष, योगी बने, प्रेमी-ज्ञानी भण्ड,
शील-धर्म-धन ठग रहे, रच छलमय पाखण्ड;
विषम-प्रीति-पूरित हृदय, कपट-साधुता धार,
भेड़-खालमें भेड़िये छाये सब संसार॥

ENGLISH TRANSLATION

[1485]

(Raga Todi - Kaharva)

Country and dharma were forgotten, as were the welfare of every being and Sri Bhagavan.
Base self-interest overshadowed life, together with ignorance filled with darkness.
Humans became demons and demonic nature spread everywhere through life.
Duty and renunciation were forgotten amid dense intoxication with rights and wealth.
Through constant contemplation of sense objects every fault gradually arose.
Understanding was destroyed, right reflection disappeared and people became treasuries of sinful poison.

[1486]

(Raga Hindola - Jhumara)

A life without dharma is an animal life filled with terrible tamas.
Without dharma, a person becomes a demon and remains immersed in false intoxication.
Driven by base self-interest, such a person stays continually and extremely cruel.
Virtuous action, happiness and peace remain forever far from one without dharma.

[1487]

(Raga Kafi - Tala Mula)

When a human becomes devoted solely to desire and enjoyment,
humanity is lost and the person becomes wholly demonic.
New cravings for wealth and authority continually arise.
One burns in greed and anger and never receives even a particle of peace.
Absorbed in violence, enmity and opposition, the world becomes filled with sin.
Then Siva becomes Rudra and performs the destructive dance of dissolution.

[1488]

(Raga Mand - Kaharva)

Posing as great souls and yogis, as pretended lovers and knowers,
they plunder the wealth of character and dharma by constructing deceitful hypocrisy.
Their hearts filled with distorted affection and their saintliness counterfeit,
wolves in sheep’s clothing spread throughout the world.

ORIGINAL Hindi

[१४८९]

(राग भीमपलासी - ताल कहरवा)

दुःखोंसे है भरा हुआ यह क्षणभंगुर, अनित्य संसार,
इसमें नित्य सुखोंकी आशा दुःख बढ़ाती बारंबार;
'भोगोंमें सुख है', इस भ्रमसे करता मनुज विविध व्यापार,
पर नहीं पा दर्शन स्थायी सुखके, करता नित हाहाकार;
बार-बार दुःख पाता, लगता आशापर भारी आघात,
पर न दुराशा मूढ़ छोड़ता, नये-नये रचता उत्पात;
करता नित ममताकी वस्तु बढ़ानेके सूत्रोंका पात,
बढ़ते राग-द्वेष मोहवश, हो जाता जिनसे विनिपात;
मेरा मत, मेरी भाषा, मेरा धन, मेरे भूमि-मकान,
मेरा दल, मेरा घर, मेरे पद-अधिकार, मान-सम्मान;
मैं समर्थ, मैं सुखी, राष्ट्र-निर्माता मैं नेता महान,
है कौन जगतमें ऐसा, जो इन सबमें हो मेरे समान;
यों करता वह निरी जल्पना, करता सदा वृथा बकवास,
रहता चिन्ताग्रस्त मृत्युके अन्तिम क्षणतक, सदा उदास;
व्यर्थ बढ़ाकर अहंकार-मद, करता अपना आप विनाश,
सदा अशान्ति भोगता, आते नहीं शान्ति-सुख उसके पास;
काल देखता नहीं और कुछ, सहज चला जाता निज चाल,
हो जाते निःशेष श्वास जीवनके, आता अन्तिम काल;
अति असहाय, निराशा छायी, बदला रंग, हुआ बेहाल,
छूट चले मैं-मेरेके सब पद-पदार्थ अति क्षुद्र-विशाल;
प्राण निकल जाते, जाता वह छोड़ बाध्य हो गृह-संसार,
खोकर व्यर्थ सुअवसर, लेकर अघ-अनर्थका भारी भार;
क्यों आया, क्या किया, गँवाया क्यों मैंने जीवन निस्सार,
पछताता, रोता, कराहता, पर न हाथ लगता कुछ सार॥

ENGLISH TRANSLATION

[1489]

(Raga Bhimapalasi - Kaharva)

This momentary and impermanent world is filled with sorrow.
Hope for lasting happiness within it repeatedly increases suffering.
Under the delusion that happiness lies in enjoyment, a person undertakes many enterprises,
yet never beholds enduring happiness and continually cries out.
Sorrow arrives repeatedly and hope receives heavy blows,
but the fool does not abandon false hope and creates ever-new disturbances.
Continually devising means to increase the objects of possessiveness,
attachment and hatred grow through delusion and cause downfall.
My doctrine, my language, my wealth, my land and buildings;
my party, my house, my positions, authority, honor and respect;
I am capable, I am happy, I build the nation, I am a great leader;
who in the world can equal me in all these things?
Thus the person merely babbles and continually speaks in vain,
remaining anxious and dejected until death's final moment.
Uselessly inflating ego and intoxication, one destroys oneself
and perpetually experiences unrest, while peace and happiness never draw near.
Time looks at nothing else but naturally proceeds on its course.
The breaths of life are exhausted and the final hour arrives.
Utterly helpless, covered by despair, color changed and distraught,
every small and great position and object of "I" and "mine" begins to fall away.
Life departs, and one is forced to leave home and world,
having wasted the precious opportunity and carrying a heavy load of sin and harm.
Why did I come? What did I do? Why did I waste life without essence?
One regrets, weeps and groans, but nothing of substance comes into hand.

ORIGINAL Hindi

[१४९०]

(राग भैरवी - ताल कहरवा)

जिस मानव-शरीरमें होते सिद्ध सहज चारों पुरुषार्थ,
जिसमें सत्पथपर चल मानव मोक्षरूप पाता परमार्थ;
उसे खो रहा मूढ़ मोहवश दुःखयोनि भोगोंमें व्यर्थ,
तिर्यग्योनि-नरक-दायक संतत संचित कर रहा अनर्थ॥

[१४९१]

(राग तोड़ी - ताल कहरवा)

जबसे बना हमारे जीवनका उद्देश्य अर्थ, अधिकार,
तबसे उठा पवित्र त्याग, आध्यात्मिक बलका शुचि आधार;
आयी अस्त-व्यस्तता, छाया सभी ओर व्यापक व्यामोह,
मिटी सभी कर्तव्य-भावना, छाया नीच स्वार्थ, मद-मोह;
हटा हृदयसे प्रेम, द्वेष-हिंसाने छीन लिया वह स्थान,
बुद्धि तामसी हुई, मिट गया धर्माधर्म-हिताहित-ज्ञान;
तोड़-फोड़कर, आग लगाकर, हत्या कर, करते अभिमान,
दुर्बलको दुःख देते, करते गुरुजनका सगर्व अपमान;
छाया भ्रष्टाचार चतुर्दिक, अनाचार, अति अत्याचार,
हुआ विनाश सत्यका, हुआ प्रवर्तित मिथ्यामय व्यापार;
राजनीतिने कर ली वेश्यावृत्ति सहर्ष आज स्वीकार,
जहाँ अर्थ वहाँ चली वरणकर, छोड़ सभी सिद्धान्त-विचार;
कैसे यह बहुमुखी रुकेगा पतन, पुनः होगा उत्थान,
सबको दें सद्बुद्धि पतित-पावन करुणाकर श्रीभगवान॥

[१४९२]

(राग शिवरंजनी - ताल कहरवा)

लक्ष्य भूल मानव-जीवनका, बनते जो भोगोंके दास,
सहज मोहवश बँध जाते वे ममता-राग-रोषके पाश;
काम-क्रोध-लोभवश करते वे नित अकरणीय दुष्कर्म,
अर्थ और अधिकारमात्र बस बन जाते उनके प्रिय धर्म।

ENGLISH TRANSLATION

[1490]

(Raga Bhairavi - Kaharva)

Within the human body all four aims of life may naturally be accomplished,
and by walking the good path a person attains liberation, the highest spiritual good.
Yet the deluded fool wastes it in enjoyments that are wombs of sorrow,
continually accumulating harm that brings animal births and hellish states.

[1491]

(Raga Todi - Kaharva)

Since wealth and authority became the purpose of our lives,
sacred renunciation, pure foundation of spiritual strength, has disappeared.
Disorder arrived and pervasive delusion spread everywhere.
Every sense of duty vanished and base self-interest, intoxication and delusion prevailed.
Love withdrew from the heart, and hatred and violence seized its place.
Understanding became tamasic and knowledge of dharma and adharma, welfare and harm, disappeared.
People take pride in destruction, arson and killing.
They afflict the weak and arrogantly dishonor elders.
Corruption, misconduct and extreme oppression have spread in every direction.
Truth has been destroyed and commerce founded upon falsehood has begun.
Politics has gladly embraced prostitution today,
choosing wherever wealth is found and abandoning every principle and thought.
How will this many-sided decline stop and renewal return?
May compassionate Sri Bhagavan, purifier of the fallen, give everyone right understanding.

[1492]

(Raga Sivaranjani - Kaharva)

Those who forget the goal of human life and become slaves of enjoyment
are naturally bound through delusion in the snares of possessiveness, attachment and anger.
Controlled by desire, anger and greed, they continually commit forbidden wicked acts.
Wealth and authority alone become their beloved dharma.

ORIGINAL Hindi

[१४९२, जारी]

भूल त्याग-कर्तव्य-ज्ञानको, तजकर सत्य-अहिंसा-प्रेम,
मूढ़ चाहते तमोगुणी आसुर-साधनसे योगक्षेम;
मोह-मान-मद-कपट-कुटिलतापूर्ण दुष्कृतोंसे वे श्रान्त,
ज्यों-ज्यों सुख-साफल्य चाहते, त्यों-त्यों होते असफल, क्लान्त;
दुःखी बनाकर सब जीवोंको स्वयं चाहते सुख-सम्भार,
चिन्ता-भय-विषाद-व्याकुलता-दुःख पाते वे बारंबार;
खोकर दुर्लभ मानवता, वे बन जाते पशु-प्रेत-पिशाच,
पशुओं, प्रेत-पिशाचोंकी ज्यों लड़ते, करते नंगा नाच;
इसे मानते जागृति, उन्नति, प्रगति, सभ्यता, उच्च विकास,
मानव-जन्म नष्टकर, करते मरकर भीषण नरक-निवास॥

[१४९३]

(राग जंगला - ताल कहरवा)

सत्य ढक गया है अब तमसे, रज तमका हो गया गुलाम,
तमके संचालनमें होते इसीलिये हैं कर्म तमाम;
सत्त्व सदा ले जाता ऊपर, रज रखता मानवको बीच,
कुप्रवृत्त रख मानवको, तम है सदा गिराता नीच;
तम बतलाता पुण्य पापको, कहता सदा पुण्यको पाप,
तमसाच्छन्न बुद्धिका होता सब उलटा निर्णय बेमाप;
अवनतिको उन्नति बतलाती और पतनको वह उत्थान,
पर-हित, पर-सुखको वह अपना अहित-दुःख कहती बेभान;
दुराचारको सदाचार कह, सदाचारको भ्रष्टाचार,
चोरी-ठगी-डकैतीको वह कहती आवश्यक आचार;
करवाती दुष्कर्म, बताकर उन्हें प्रगतिका मूलाधार,
करवाती, कर्तव्य छुड़ाकर, मिथ्या अहंकार-ममकार;
देश-धर्म, मत-वाद, जाति-भाषाका गाढ़ असत् अभिमान,
करती उदय स्वार्थ सीमित कर, छा देती सबमें अज्ञान॥

ENGLISH TRANSLATION

[1492, continued]

Forgetting knowledge of renunciation and duty, abandoning truth, nonviolence and love,
these fools seek security through tamasic and demonic means.
Exhausted by wicked acts filled with delusion, honor, intoxication, deceit and crookedness,
the more they desire happiness and success, the more they fail and become weary.
Making every creature miserable, they seek stores of happiness for themselves,
but repeatedly receive anxiety, fear, dejection, agitation and sorrow.
Losing rare humanity, they become animals, ghosts and fiends,
fighting and performing a naked dance like animals and spirits.
They call this awakening, advancement, progress, civilization and high development.
Destroying human birth, after death they dwell in dreadful hellish states.

[1493]

(Raga Jangala - Kaharva)

Truth is now covered by tamas, and rajas has become tamas's slave.
Every action therefore occurs under the direction of tamas.
Sattva always carries one upward, while rajas keeps the person in the middle.
Keeping one engaged in corrupt tendencies, tamas forever casts one downward.
Tamas calls virtue sin and perpetually calls sin virtue.
The judgment of an understanding covered by darkness becomes immeasurably inverted.
It calls decline advancement and downfall renewal.
Senselessly it regards others' welfare and happiness as personal harm and sorrow.
It calls misconduct right conduct and right conduct corruption.
It describes theft, fraud and robbery as necessary behavior.
It makes people commit wicked acts by calling them foundations of progress,
and, removing duty, produces false ego and possessiveness.
It awakens dense and false pride in country, religion, doctrine, caste and language,
restricts self-interest and spreads ignorance among all.

ORIGINAL Hindi

[१४९३, जारी]

दानवता धारणकर मानव करने लगता स्वेच्छाचार,
बन जाते सब कर्म सहज ही दुष्ट, असत्, अति भ्रष्टाचार;
अपना हित-सुख मान सहज वह करता पर-हित-सुखका नाश,
'जो बोवे, सो मिले' न्यायसे होता उसका पूर्ण विनाश;
प्राणि-प्राणहर वैज्ञानिक अण्वस्त्र आदिका आविष्कार,
जिसकी लगी होड़, है उन्नत (?) सब देशोंमें आज अपार;
विद्या, बुद्धि, ज्ञान सबका ही लक्ष्य अनन्य अर्थ-अधिकार,
संतत 'हम सम्पन्न, सुरक्षित रहें', सभीका कर संहार;
इसीलिये ईसाई-मुस्लिम, हिन्दू-बौद्ध हिताहित भूल,
करते कर्म जघन्य, अशुभ फलदायक, निजहितके प्रतिकूल;
पूँजी-साम्य-समाजवाद, गणतन्त्र, राज्यतन्त्रादि अनेक,
छाये वाद-विकार जगतमें क्षुद्र अहंकी रखने टेक;
इसीलिये पातक-रत चीनी-पाकिस्तानी, सब षड्यन्त्र,
मोहमुग्ध हो फूँक रहे सब द्वेष-कलहका आसुर मन्त्र;
इस ही क्षुद्र अहंके कारण भारतमें भी छाया मोह,
भाषा, वाद, प्रान्त-सीमाके नाम बढ़ रहा द्वेष-द्रोह;
हत्या, लूट, निरीह-निग्रहण, अत्याचार, यान-गृह-दाह,
गोलीवर्षा आदि हो रहे कर्म राक्षसी अकथ, अथाह;
हिंसा, पर-धन-हरण, अनृत, व्यभिचार, अवाञ्छित सब व्यापार,
बने सहज स्वाभाविक दूषित, कलुषित जीवनके व्यवहार;
सिख-हिन्दू हैं एक मूलतः, एक धर्म-संस्कृति सुमहान,
क्षुद्र अहंवश वे आपसमें लगे बरतने शत्रु-समान;
पंजाबी सूबा, हरियाना राज्य, महामालवकी माँग,
चम्बल प्रान्त, भोजपुरिया, उर्दू सूबाका नूतन राग;
मीजो, नागा, हरिजन, कडजम, द्रविड़ और सन्थाल-स्थान,
कई भाग उत्तरप्रदेशके, छिन्न-भिन्न हो राजस्थान।

ENGLISH TRANSLATION

[1493, continued]

Embracing demonic nature, the human begins acting by whim.
Every action naturally becomes wicked, false and deeply corrupt.
Regarding personal happiness as welfare, one destroys others' welfare and happiness.
By the law "as one sows, so one reaps," complete destruction follows.
Science invents atomic weapons and other means that destroy living beings,
and today every country immeasurably races to become "advanced" in them.
The exclusive goal of learning, intelligence and knowledge becomes wealth and authority:
"Let us remain prosperous and secure," even by destroying everyone else.
Thus Christians, Muslims, Hindus and Buddhists forget welfare and harm
and perform degraded actions producing evil fruit and opposing their own good.
Capitalism, communism, socialism, democracy, monarchy and many others
spread doctrinal corruption through the world to support petty ego.
Thus, immersed in sin, Chinese and Pakistani conspirators alike,
deluded by attachment, blow the demonic mantra of hatred and conflict.
Because of this same petty ego, delusion has spread within India too,
and hatred and hostility increase in the names of language, doctrine and provincial boundaries.
Murder, plunder, oppression of the defenseless, atrocities, burning vehicles and homes,
gunfire and other demonic acts occur beyond description and measure.
Violence, theft of others' wealth, falsehood, sexual misconduct and every unwanted trade
have become natural practices of polluted and corrupt life.
Sikhs and Hindus are fundamentally one, sharing one great dharma and culture,
yet controlled by petty ego they have begun behaving toward one another as enemies.
Demands arise for a Punjabi province, Haryana state and Mahamalava,
for Chambal and Bhojpuri regions and a new Urdu province;
for Mizo, Naga, Harijan, Kadjam, Dravidian and Santhal territories,
for several divisions of Uttar Pradesh and a fragmented Rajasthan.

ORIGINAL Hindi

[१४९३, जारी]

सभी जानते, देश-जातिका इनमें नहीं तनिक उपकार,
क्षुद्र अहंवश किन्तु बताते बुधजन प्रचुर लाभ-विस्तार;
रिश्वतखोरी, चोरी, मिश्रण, राज्योंके अपार कर-भार,
सभी संकुचित स्वार्थ-जनित ये दुःखद-दुरित कर्म, कुविचार;
ढके सभ्यताके पर्देमें, या हो रहे खुले दुष्कर्म,
धर्म-नामसे छाया सबमें धर्म-विनाशी घोर अधर्म;
हो चाहे सुविशाल राष्ट्र या हो कोई भी व्यक्ति नगण्य,
क्षुद्र अहं करवाता सबसे पातक छोटे-बड़े जघन्य;
अखिल विश्वमें जिस दिन होगा एकमात्र आत्माका भान,
क्षुद्र अहं मिट जायेगा तब, स्वका असली होगा ज्ञान;
सत्त्व अनावृत होगा तमसे, रज होगा तब सत्त्वाधीन,
सबके सुख-हितमें स्वाभाविक होंगे सभी कर्म तल्लीन;
सात्त्विक बुद्धि करेगी निश्चय निर्विवाद तब सत्य, यथार्थ,
फिर प्रत्येक कर्म ही होगा शुभ भगवत्पूजन-परमार्थ;
सहज सभी सबको सुख देंगे, सभी करेंगे हित-कल्याण,
पर-अधिकार सुरक्षित रखकर, दुःखोंसे पायेंगे त्राण;
जहाँ कहीं भी राष्ट्र-व्यक्तिमें जब जागेगा ऐसा भाव,
तभी वहाँ उसके सारे दुःखोंका होगा सहज अभाव;
जबतक यह न जगेगा सुन्दर मनमें शुचि सच्चा सिद्धान्त,
मानवता मरती जागेगी, दुःखोंका न आयेगा अन्त;
आत्माराम तपस्वी ऋषि-मुनि-नरपतियोंका भारत हाय,
लुटा सभी निज आध्यात्मिक धन, आज बन रहा वह असहाय;
हे भगवान, मिटा दो अब तो भारतका यह मोह-प्रमाद,
राग-द्वेष हटाकर इसके, सभी मिटा दो वैर-विषाद;
ज्ञानचक्षु कर दो उन्मीलित, जिससे देख सकें प्रत्यक्ष,
सबमें भरे एक बस तुमको, पायें तुमको सदा समक्ष।

ENGLISH TRANSLATION

[1493, continued]

Everyone knows these bring not the slightest benefit to country or community,
yet under petty ego the learned proclaim an abundance of advantages.
Bribery, theft, adulteration and the immense burden of state taxes
are all painful and sinful acts and corrupt thoughts born of narrow self-interest.
Whether hidden behind civilization's curtain or openly performed,
grave adharma that destroys dharma spreads everywhere in dharma's name.
Whether a vast nation or an insignificant individual,
petty ego makes everyone commit degraded sins great and small.
On the day awareness of the one Self arises throughout the world,
petty ego will disappear and true knowledge of the self will arise.
Sattva will be uncovered from tamas, and rajas will come under sattva's rule.
Every action will become naturally absorbed in everyone's happiness and welfare.
Sattvic understanding will then determine truth and reality without dispute.
Every action will become auspicious worship of Bhagavan and the highest spiritual good.
All will naturally give happiness to all and work for welfare.
Protecting others' rights, they will be rescued from suffering.
Wherever such feeling awakens in nation or person,
every suffering there will naturally disappear.
Until this beautiful, pure and true principle awakens in the mind,
humanity will continue dying even while awake and sorrow will not end.
Alas, India of Self-delighting ascetics, sages, seers and philosopher-kings
has plundered all its spiritual wealth and is becoming helpless today.
O Bhagavan, now remove this delusion and negligence from India.
Removing attachment and hatred, erase all its enmity and dejection.
Open the eye of knowledge so people may directly behold
You alone filling everyone and find You forever present before them.

ORIGINAL Hindi

[१४९३, जारी]

सबमें आत्मसदृश सुख-दुःखोंका हो अनुभव सहित विवेक,
सबका भला देखने-करनेका हो जीवनका व्रत एक;
सबकी सेवा, सबका सुख-हित करना स्वाभाविक हो भाव,
निज सुख दे, पर-दुःख-दलनका बढ़ता रहे निरन्तर चाव;
पुनः सत्ययुग आ जाये, यह बने पुनः ऋषियोंका देश,
स्वयं सुशान्त-सुखी हो, जगको दें ऐसा ही शुभ सन्देश;
सुधा स्रवित हो सबसे, विगलित हो जायें कठोर पाषाण,
सभी सुखी हों, सब निरोग हों, सभी सदा पायें कल्याण॥

[१४९४]

(राग भीमपलासी - ताल कहरवा)

'जीवन ऊँचे स्तर' का हो, यह आज हमारा है नारा,
'ऊँचे स्तर' का अर्थ यही है, ऊँची हो जीवन-धारा;
सत्य, अहिंसा, त्याग, प्रेम हो, सदाचार सबको प्यारा,
जीवमात्रके माध्यमसे हो प्रभु-सेवा ही ध्रुवतारा;
अखिल विश्वके जड़-चेतनमें हो पवित्र स्वका विस्तार,
सबका स्वार्थ बने निश्चित ही अपना स्वार्थ एक अविकार;
सबका दुःख मिटाने, सुख देनेको सभी रहें तैयार,
करें सभी सबके सुख-हितके लिये सहर्ष त्याग स्वीकार;
सदाचार, सद्भाव, साधुता, सत्य वचन, शुचि सद्व्यवहार,
सुख-दुःखादि द्वन्द्वमें समता, संयम, शील, शुद्ध आहार;
सेवा, सर्वभूत-हितमें रति, सात्त्विक गुण-विचार-आचार,
सरल-सौम्य मन, संत-संग-रुचि, शान्ति, सुदृढ़ता हो साकार;
विनय-विनम्र, मधुर-हितकर हो वाणी, दे सबको सम्मान,
हो अस्तेय, असंग्रह, मन-तनसे न किसीका हो अपमान;
ब्रह्मचर्य आठों प्रकारसे नित्य सुरक्षित रहे महान,
'ऊँचे स्तरका जीवन' यह, जिससे प्रसन्न होते भगवान॥

ENGLISH TRANSLATION

[1493, continued]

May everyone discerningly experience others' happiness and sorrow as one's own.
May life have one vow: to behold and accomplish everyone's good.
May serving all and securing everyone's happiness and welfare become natural feeling.
Giving personal comfort, may zeal continually increase to destroy others' sorrow.
May the age of truth return and this become once more a land of sages.
Becoming peaceful and happy itself, may it give the world the same auspicious message.
May nectar flow from everyone and hard stones melt.
May all be happy, all be free of disease and all forever attain welfare.

[1494]

(Raga Bhimapalasi - Kaharva)

Today our slogan is that life should be of a "higher standard."
The meaning of a higher standard is that life's current itself be elevated.
May truth, nonviolence, renunciation and love prevail, and right conduct be dear to all.
May service of the Lord through every living being be the fixed guiding star.
May the sacred self expand into every moving and unmoving being in the universe.
May everyone's interest surely become one's own unchanging interest.
May all stand ready to remove everyone's sorrow and give happiness.
May everyone joyfully accept sacrifice for everyone's happiness and welfare.
Right conduct, goodwill, saintliness, truthful speech and pure dealings;
equality amid pleasure, pain and other opposites, restraint, character and pure food;
service, devotion to every being's welfare, sattvic virtues, thoughts and conduct;
a simple and gentle mind, love of saintly company, peace and steadfastness made manifest;
speech humble, modest, sweet and beneficial, giving honor to all;
nonstealing, nonaccumulation and no dishonor to anyone through mind or body;
great continence forever protected in all eight ways:
this is life of a higher standard, by which Bhagavan is pleased.

ORIGINAL Hindi

[१४९४, जारी]

भय, विषाद, आलस्य, ईर्ष्या, द्वेष, असूया, भूत-द्रोह,
राग, कामना, क्रोध, लोभ, मद, दम्भ, अशान्ति, दर्प, छल, मोह;
नित्य अपूर्ण भोग-तृष्णा, पद-अर्थ-भोगकी ही नित टोह,
निन्दा, वैर, विरोध, क्रूरता, हिंसा, तनिक नहीं मन छोह;
नित्य परोपकार-अरुचि, दूषित तामस कर्मोंमें उत्साह,
चिन्तानल प्रज्वलित चित्तमें, नित्य हृदयमें दारुण दाह;
विघटन, नाश, अशान्ति, उपद्रवकी बढ़ती नित नूतन चाह,
निज मिथ्या सुख-हेतु नहीं मन पर-विनाशकी कुछ परवाह;
नास्तिकता, अधर्ममें रति अति, तामसी प्रदर्शन, मिथ्या त्याग,
ईश्वर, शास्त्र, संत, द्विज-निन्दामें रुचि सहज सहित अनुराग;
उच्छृंखल, विधिहीन, यथेच्छाचारी, अघ-जीवन दुर्भाग,
'नीचे स्तर' के ये दुर्गुण, जिनसे आसुरपन उठता जाग;

ये सब नीचे स्तरके, उगते-बढ़ते जिससे दोष तमाम,
वही कहाता ऊँचे स्तरका जीवन आज, विगत-विश्राम;
मर्यादा सब तोड़, छोड़कर कुलकी रीति-नीति अभिराम,
जन-जनसे ऋण लेकर करना भोग, बढ़ाना तन-आराम;
करना मनमानी, कर गुरुजन-शास्त्र-वचनका अति अपमान,
सिनेमा प्रतिदिवस देखना, मनमें भर रखना अभिमान;
मदिरा-मांस उड़ाना, अंडे, सूट-बूट-नेकटाई तान,
सजे-धजे अकड़े रहना, नित खूब दिखाना झूठी शान;
चाहे जहाँ, जभी, जो कुछ भी खाना-पीना बिना विचार,
खड़े-खड़े ही मूत्र त्यागना, करना नित अशुद्धि-विस्तार;
टबमें नंगे बैठ नहाना, कर चर्बी-साबुन-व्यवहार,
बिना नहाये बिस्तरपर ही पीना चाय, त्याग आचार।

ENGLISH TRANSLATION

[1494, continued]

Fear, dejection, laziness, envy, hatred, jealousy and hostility toward living beings;
attachment, desire, anger, greed, intoxication, hypocrisy, unrest, arrogance, deceit and delusion;
perpetually unfulfilled craving for enjoyment and constant pursuit of position, wealth and pleasure;
criticism, enmity, opposition, cruelty and violence, without the slightest tenderness of mind;
continual dislike of benefiting others and enthusiasm for polluted tamasic actions;
the fire of anxiety blazing in consciousness and terrible burning in the heart;
ever-new desire for fragmentation, destruction, unrest and disturbance;
no concern for others' ruin when pursuing one's own false happiness;
atheism, strong love of adharma, tamasic display and false renunciation;
natural delight in criticizing God, scripture, saints and brahmanas;
unrestrained, lawless, willful and sinful misfortune:
these are the vices of a low standard, through which demonic nature awakens.

All these things of a low standard, from which every fault sprouts and grows,
are today called life of a higher standard, devoid of repose.
Breaking every boundary and abandoning the lovely customs and principles of one's lineage;
borrowing from everyone to indulge and increase bodily comfort;
acting by whim and gravely dishonoring elders and scriptural instruction;
watching cinema daily and keeping the mind filled with pride;
consuming alcohol, meat and eggs while displaying suits, boots and neckties;
remaining ornamented, stiff and continually exhibiting false grandeur;
eating and drinking anything, anywhere and anytime without discernment;
urinating while standing and perpetually spreading impurity;
bathing naked while seated in a tub and using soap made from animal fat;
drinking tea in bed without bathing and abandoning proper conduct.

ORIGINAL Hindi

[१४९४, जारी]

फँस फैशन-कुव्यसन आदिमें, करना आडम्बर स्वीकार,
खर्च बढ़ाकर करना चोरी, सभ्य बने, कर कपटाचार;
निम्न कोटिके नाच-गानको मान बैठना संस्कृति-सार,
नर-नारीका मिलना, करना बाधारहित विलास-विहार;
गला फाड़कर यह पुकारना, 'हम स्वतन्त्र हैं, नहीं गुलाम,
निजका और देशका करते हम विकास हर समय ललाम;
जीवनको ऊँचे स्तरपर ला, हमने खूब कमाया नाम,
बनो कृतज्ञ हमारे सब तुम, समझो हमें देशहित-धाम';
ऊँचे स्तरके सुखद नामपर नीचे स्तरके करना काम,
पुण्यकर्मके पूत नामपर करना घृणित पाप अविराम;
तामस बुद्धि बताती उलटा सत् को दुःख, असत् सुखधाम,
नीचे स्तरका इसी बुद्धिसे रखा आज ऊँचा स्तर नाम;
इसीलिये हम भीख माँग, हैं ऋण-पर-ऋण ले रहे अमान,
छाया आज दुःख-परिणामी इस ऊँचे स्तरका अभिमान;
ले विकासका नाम इसीसे हम कर रहे विनाश-विधान,
शुद्ध बुद्धि दें हमें, मोह हर, आज दयामय श्रीभगवान॥

[१४९५]

(राग तोड़ी - ताल कहरवा)

'है सब जीवोंमें एक आत्मचैतन्य नित्य परिपूर्ण महा',
'है विश्व चराचर, सबमें ही परमेश्वर एक विराज रहा';
'वसुधा है एक कुटुम्ब-सदृश', एकात्मरूप जग सारा था,
भारत-जनका यह अनुभव था, भारतका यह प्रिय नारा था;
'सब हों निरोग, सब सुख भोगें, सबका हित हो, सबका विकास,
सबके मंगल-कल्याण-हेतु जीवनका बीते श्वास-श्वास';
था क्षुद्र अहं, था सीमित स्व, था स्वार्थ व्यक्तिगत त्याज्य जहाँ,
था विश्वरूपमें ईश्वरका दर्शन-आराधन नित्य यहाँ।

ENGLISH TRANSLATION

[1494, continued]

Becoming trapped in fashion, corrupt addictions and similar habits and embracing ostentation;
increasing expenditure and resorting to theft, acting deceitfully while posing as civilized;
regarding low-grade dancing and singing as the essence of culture;
men and women mixing together and indulging without restraint;
shouting at full voice, “We are free, not enslaved.
At every moment we gloriously develop ourselves and the country.
By raising life to a higher standard we have earned great renown.
You should all be grateful and regard us as abodes of the country’s welfare.”
Performing works of a low standard under the pleasant name of a higher one;
continually committing repellent sins under the sacred name of virtuous action;
tamasic understanding inverts everything, calling the real sorrow and the unreal an abode of happiness;
through this same understanding a low standard is today named high.
Thus we beg and take loan upon loan without honor.
Pride in this “higher standard,” whose result is sorrow, overshadows us today.
In the name of development we thus devise destruction.
May compassionate Sri Bhagavan remove delusion and give us pure understanding today.

[1495]

(Raga Todi - Kaharva)

“One eternal, vast and perfect consciousness of the Self dwells within every being.”
“The one supreme Lord abides throughout the moving and unmoving universe.”
“The earth is like one family,” and the entire world was understood as one Self.
This was the experience of India’s people and India’s beloved declaration.
“May all be healthy, may all enjoy happiness, may everyone prosper and develop.
May every breath of life pass for everyone’s auspicious welfare.”
Petty ego, limited self and individual self-interest were renounced here,
and God in the form of the universe was continually beheld and worshiped.

ORIGINAL Hindi

[१४९५, जारी]

'सब भूत सदा स्थित हैं हरिमें, भूतोंमें स्थित नित हैं ईश्वर',
थी यही मान्यता जन-जनकी, सब कहते थे यों एक स्वर;
एकात्मभाव था सहज, सभी थे सबका करते सुख-विधान,
पावन रुचि यही प्रजाकी थी, यह था राजाका संविधान;
हा, आज वही हम भूल गये अपना स्वरूप, अपने विचार,
छाया है इसीलिये हमपर यह घोर तमोमय अनाचार;
है इतर प्राणियोंकी न बात, मानव मानवका शत्रु आज,
सर्वांग-नाशके हेतु सज रहा आज वही राक्षसी साज;
है जाति, प्रान्त, भाषा, भू-सीमा, मजहबका ले क्षुद्र नाम,
खोकर विवेक, परिणाम भूल, कर रहा काम काले तमाम;
भूले विद्वान सुविद्याको, नेतागण भूल गये स्वदेश,
भूले शिक्षार्थी शिक्षाको धारण करके विध्वंस-वेश;
अनुशासन रहा न, रहा विनय, है रहा नहीं सौजन्य-लेश;
नित बने जा रहे नये-नये दल-नीति-सैन्य-मत-संघ-वाद,
बढ़ता जाता संघर्ष, कलह, हिंसामय आपसका विवाद;
कर दिये त्याग कर्तव्य-त्याग, ले लिये मात्र अधिकार-अर्थ,
अधिकार-अर्थ-हित हो प्रमत्त, कर रहे आज भीषण अनर्थ;
उत्तेजित करके छात्रोंको, भोले लोगोंको अनायास,
करवाते लूट-मार-हत्या, धन-सम्पदका बेहद विनाश;
लगवाते आग वाहनोंमें, भवनोंमें, मिलोंमें अबाध,
पहुँचाते हानि निरर्थक, अति कर रहे घृणित नीच अपराध;
दुःखानल धधक उठा दूषित, है नहीं शान्ति-सुख किसी ओर,
सबका जीवन विपन्न, छाया सबपर सबका सन्देह घोर;
पहुँचाते दुःख परस्पर हैं, स्वाभाविक मानव-धर्म भूल,
फूलोंके बदले बिछा रहे सबके पथमें हैं सभी शूल;
बढ़ रहे देशमें अन्न-कष्ट, दारिद्र्य, भुखमरी, दुःख-दाह,
हम स्वार्थ-शराब पिये पागल, करते न तनिक परवाह, आह॥

ENGLISH TRANSLATION

[1495, continued]

“All beings forever dwell in Hari, and God perpetually dwells within all beings.”
Every person held this conviction and all declared it with one voice.
The feeling of one Self was natural, and everyone arranged happiness for all.
This sacred inclination belonged to the people and formed the king’s constitution.
Alas, today we have forgotten our true nature and our own thought.
Therefore this grave and dark misconduct has overshadowed us.
It is no longer merely a matter of other creatures; today human is the enemy of human.
The same demonic equipment is being prepared for total destruction.
Taking the petty names of caste, province, language, territorial boundary and religion,
people lose discernment, forget consequences and perform every dark deed.
The learned forget true learning, leaders forget their country,
and students forget education while assuming the costume of destruction.
Discipline is gone, humility is gone and not a trace of courtesy remains.
New parties, policies, armies, doctrines, unions and ideologies arise every day.
Conflict, strife and violent mutual dispute continually increase.
Duty and renunciation have been abandoned, while rights and wealth alone are seized.
Intoxicated for authority and wealth, people commit terrible harm today.
By easily inciting students and innocent people,
they cause looting, violence, killing and immense destruction of property.
They freely set fire to vehicles, buildings and mills,
cause futile loss and commit extremely repellent and degraded crimes.
The polluted fire of sorrow has blazed up; peace and happiness exist nowhere.
Everyone’s life is distressed, and grave mutual suspicion overshadows all.
Forgetting humanity’s natural dharma, people cause one another pain.
Instead of flowers, all spread thorns upon everyone’s path.
Food scarcity, poverty, starvation and painful burning increase in the country.
Maddened by the alcohol of self-interest, we do not care in the slightest. Alas!

ORIGINAL Hindi

[१४९५, जारी]

है स्वार्थ-रोगसे ग्रस्त, ले रहा राष्ट्रवाद अब ऊर्ध्व श्वास,
खण्डित भारतको खण्ड-खण्ड करनेका चालू है प्रयास;
है मानवताका पतन घोर, पशुता-दानवता रही जाग,
अब रही-सही मानवतामें भी लगा रहे सानन्द आग;
है कम्पित होता हृदय देख इसका अति दुःखद कुपरिणाम,
छायेंगे रोग-शोक भारी दैवी कोपोंसे अष्टयाम;
बुझ जायेंगे जीवन-दीपक, सब ओर कालका अन्धकार
विस्तृत होकर होगा दारुण नारकी यन्त्रणाका प्रसार;
मानव-जीवनकी असफलता, मानवताका यह दुरुपयोग,
हैं नरक भोगते रहे, ले चले नरकोंके ही विपुल भोग॥

[१४९६]

(राग भैरवी - ताल कहरवा)

हुए विदेशी हम स्वदेशमें, कर सारा निजस्व बलिदान,
करते अन्ध परानुकरण, तज भारतीय संस्कृति-अभिमान;
पर-भाषा, पर-वेष, पराया खानपान, सब पर-आचार,
शय्या-सज्जा, भवन-भ्रमण सब ही पर, पर मन-बुद्धि-विचार;
बच्चे कहने लगे पिताको 'पापा', माँको 'मम्मी' आज,
परम्परागत चाल छोड़ सब, सजने लगे पराया साज;
हटा हृदयसे गुरुजन, माता-पिता, पूर्वजोंका सम्मान,
पर बननेमें लगे मानने उन्नति, प्रगति, विकास महान॥

[१४९७]

(राग सोहनी - ताल कहरवा)

निज देशमें ही आज हम पूरे विदेशी हो गये,
मानसिक दासत्वसे सब रत्न घरके खो गये;
साफ कुर्ता, श्वेत धोती, मिरजई, पगड़ी हटी,
कोट औ पतलूनके संग नेकटाई आ डटी।

ENGLISH TRANSLATION

[1495, continued]

Afflicted by the disease of self-interest, nationalism now draws its final breath.
The effort continues to divide already partitioned India into still more fragments.
Humanity is undergoing grave decline while animality and demonic nature awaken.
People joyfully set fire even to what humanity remains.
The heart trembles on seeing this exceedingly painful consequence.
Grievous illness and sorrow will spread at every hour through divine retribution.
The lamps of life will be extinguished, and the darkness of death will expand everywhere,
spreading terrible hellish torment.
This is the failure of human life and misuse of humanity.
People already experience hell and carry away vast further experiences of hell.

[1496]

(Raga Bhairavi - Kaharva)

We have become foreigners in our own country, sacrificing everything of our own.
We blindly imitate others and abandon pride in Indian culture.
Another's language and dress, foreign food and every foreign custom;
bed and furnishings, house and travel are all foreign, as are mind, understanding and thought.
Children today call father "Papa" and mother "Mummy."
Everyone abandons traditional ways and adorns a foreign appearance.
Respect for elders, parents and ancestors has left the heart.
People regard becoming foreign as great advancement, progress and development.

[1497]

(Raga Sohani - Kaharva)

Today we have become complete foreigners in our own country.
Through mental servitude, every jewel of our home has been lost.
The clean kurta, white dhoti, mirzai and turban disappeared,
while coat, trousers and necktie established themselves.

ORIGINAL Hindi

[१४९७, जारी]

खाने लगे जूठन सभीकी मेजपर रखी हुई,
भोजकी पशु-रीति निकली 'बफे' नामक यह नई;
मातृभाषा छोड़, अंग्रेजी लगे हम बोलने,
पश्चिमी रंगमें रँगे हम लगे हिलने-डोलने;
बाल भी कह रहे 'माताजी', 'पिताजी' अब नहीं,
'मम्मी', 'डैडी' और 'पापा' बोलते हैं सब कहीं;
अन्ध परानुकरणताका सब तरफ ही जोर है,
इसीसे अब पतनका भी कहीं ओर-न-छोर है॥

[१४९८]

(राग भैरवी - ताल कहरवा)

नभमें शब्द भर रहे सारे: प्रगति, विकास और उत्थान,
नव-जागरण, नवोल्लास, बनती नव-नव योजना महान;
पर हो रहा इन्हीं नामोंपर पीछे हटना, पतन, विनाश,
नव-जागरण, योजना सारी है प्रवंचना, नव-उल्लास;
सदाचारका स्थान ले चुका अनाचार, अति भ्रष्टाचार,
त्याग और कर्तव्य छिप गये, आये अर्थ और अधिकार;
सत्य और अस्तेय उठ गये, बढ़ी झूठ, चोरी सर्वत्र,
पैसेपर बिक रहा सहज ईमान, धर्म खो अत्र-परत्र;
पैसा ही बन गया सभी कुछ: कर्म, धर्म, साधन, भगवान,
सत्पथ-न्याय छोड़, सब मानव भजते उसे, त्याग ईमान;
बिकने लगी दया, सेवा सब, देशभक्ति, ईश्वरकी भक्ति,
नीच स्वार्थ-साधनके पथ सब बने, बढ़ रही विषयासक्ति;
नकली दवा, दूध-घी नकली, नकली सब खाद्यादि पदार्थ,
बनने-बिकने लगे अनर्गल, भूले सभी स्वार्थ-परमार्थ॥

ENGLISH TRANSLATION

[1497, continued]

We began eating everyone's leavings placed upon a table.
This new animal manner of dining emerged under the name "buffet."
Abandoning the mother tongue, we began speaking English.
Dyed in Western color, we began moving and behaving accordingly.
Even children no longer say "Mataji" and "Pitaji."
Everywhere they say "Mummy," "Daddy" and "Papa."
Blind imitation is powerful in every direction,
and therefore decline too has no boundary or end.

[1498]

(Raga Bhairavi - Kaharva)

The sky is filled with words: progress, development and advancement;
new awakening, new enthusiasm and ever-new great plans.
Yet in these very names come retreat, decline and destruction.
The "new awakening," every "plan" and "new enthusiasm" are deception.
Misconduct and extreme corruption have taken the place of right conduct.
Renunciation and duty have hidden, while wealth and rights have arrived.
Truth and nonstealing have departed, and falsehood and theft increase everywhere.
Integrity is readily sold for money, while dharma is lost here and hereafter.
Money has become everything: action, dharma, discipline and God.
Abandoning the good path and justice, all worship it and surrender integrity.
Compassion, service, patriotism and devotion to God have begun to be sold.
All have become paths for serving base self-interest, while sensual attachment increases.
Counterfeit medicine, adulterated milk and ghee and every falsified foodstuff
are produced and sold without restraint, while everyone forgets self-interest and the highest good.

ORIGINAL Hindi

[१४९८, जारी]

खानपानकी मिटी शुद्धता, बढ़ा अशुचि आमिष-आहार,
मांस-मत्स्य-अंडोंके नव-नव होने लगे बृहद् व्यापार;
खुलने लगे कसाईखाने बड़े-बड़े वैज्ञानिक आज,
माई-बाप सरकार कर रही घोर जीव-हिंसा, तज लाज;
नये-नये दानवी करोंकी हुई भयंकर अति भरमार,
प्रजा प्रपीड़ित हुई, बन रही डाकू-सी नृशंस सरकार;
बने अधिक व्यापारी, प्रायः अधिकारी तन-मनसे चोर,
तेजीसे बढ़ रहा चोर-चोरी-पूजन अब चारों ओर;
घोर समाज-शत्रु सिनेमा राष्ट्र-चरित्र कर रहा नाश,
किन्तु बढ़ रहा आग-सरीखा, करता सहज विवेक-विनाश;
बढ़ी-बढ़ रही नित्य भयानक महँगी, मुँह-बाये घनघोर,
जीवन बना क्लेश-कण्टकमय, छाये दुःख-मेघ सब ओर;
बढ़ी भयानक गोहत्या, अब रहा न गोपालनका भाव,
कुत्ते लगे प्यारसे पलने, बड़े-बड़े घर छाया चाव;
मिटने लगी सती-मर्यादा, पातिव्रत्य, त्याग-बलिदान,
तितली बनी बालिका-तरुणी इधर-उधर उड़ रही अमान;
कुल-कन्या, कुल-वधू छोड़कर कुल-लज्जा, मर्यादा-मान,
जनसमूहमें लगी नाचने, अंग दिखाने, करने गान;
काम-क्रोध-लोभ, तीनों हैं आत्मविनाशक नरक-द्वार,
आज हमारे सब कामोंमें है इनका प्रभाव-विस्तार;
परम लक्ष्य मानव-जीवनका एकमात्र जो है भगवान,
भूल उसे, सब हुए दुःखमय भोगोंमें रत जड़-विद्वान;
पाप दीखता पुण्य, दीखता अनाचार ही अब आचार,
तमसे ढकी बुद्धि करती उलटा निर्णय, विपरीत विचार;
इसीलिये हम पतन-गर्तमें गिरे जा रहे, कर अभिमान,
पता नहीं अब कहाँ रुकेंगे, कब सुबुद्धि देंगे भगवान॥

ENGLISH TRANSLATION

[1498, continued]

Purity of food and drink disappeared, while impure animal food increased.
Ever-new and vast trades in meat, fish and eggs began.
Large “scientific” slaughterhouses opened today.
The paternal government, abandoning shame, commits terrible violence against living beings.
An immense profusion of new and demonic taxes arose.
The people are oppressed, and government becomes cruel like a bandit.
Merchants multiplied, while officials often became thieves in body and mind.
Thieves, theft and the worship of both rapidly increase everywhere.
Cinema, a grave enemy of society, destroys national character,
yet spreads like fire and naturally destroys discernment.
Terrible inflation continually grows, opening its formidable mouth.
Life has become filled with thorns of distress, and clouds of sorrow cover every direction.
Terrible cow slaughter has increased, while the spirit of protecting cows has vanished.
Dogs are lovingly raised, and enthusiasm for this fills great houses.
Traditional chastity, fidelity, renunciation and sacrifice begin to disappear.
Girls and young women become butterflies flying here and there without honor.
Daughters and daughters-in-law of good families abandon familial modesty, limits and dignity and begin dancing, exposing their bodies and singing before crowds.
Desire, anger and greed are the three gates to hell that destroy the self.
Their influence spreads through all our actions today.
Bhagavan alone is the supreme goal of human life.
Forgetting Him, learned fools become devoted to sorrowful enjoyments.
Sin appears as virtue, and misconduct now appears as proper conduct.
Understanding covered by darkness judges inversely and thinks oppositely.
Thus, while feeling proud, we keep falling into the abyss of decline.
We do not know where we shall stop or when Bhagavan will give right understanding.

ORIGINAL Hindi

[१४९९]

(राग भैरवी - ताल कहरवा)

मानवके हैं प्राण-आत्मा नित्य अनादि धर्म-भगवान,
ऋषि-मुनि-संत-भक्त-सबका अनुभूत यही सिद्धान्त महान;
धर्मनिष्ठ, भगवद्विश्वासी मानव रहा सुदृढ़ सब काल,
प्रगति नामपर पागल हो, यह आज कर रहा भूल विशाल;
छोड़ धर्म-भगवान चाहता वह भोगोंसे सुख-संदोह,
शीतलताकी आश अग्निसे जैसे, कैसा यह व्यामोह;
इसीलिये भर रहा दम्भ-मद-मान-वैरसे सब संसार,
काम-क्रोध-लोभ-भय-हिंसाका हो गया अमित विस्तार;
बढ़ी प्रबल अति भोग-लालसा, बढ़ा सहज पापोंमें राग,
पशु-पिशाच हो चला आज मानव, कर मानवताका त्याग;
होता रहा अगर ऐसे ही धर्म-ईश-निष्ठाका ह्रास,
निश्चय ही होगा विकासके मधुर नामपर पतन-विनाश।।

[१५००]

(राग भीमपलासी - ताल कहरवा)

दम्भ-मान-मदयुक्त, भरी मन अमित कामनाएँ दुष्पूर,
असत् विचारयुक्त जीवनमें भ्रष्टाचार भरा भरपूर;
चिन्ता अमित श्वास अन्तिमतक देती नित रहती संताप,
ध्येय एक ही है जीवनका, बस कामोपभोग बेमाप;
बँधे सैकड़ों आशाओंके कठिन पाशसे, भोगासक्त,
काम-क्रोध-परायण, नित अन्यायोपार्जनमें आसक्त;
'आज मिला यह, वह भी पूरा होगा मेरा मन-अभिलाष,
होगा प्राप्त मुझे फिर भारी धन, पूजेगी सारी आश;
बाधक वैरी मार दिया वह, औरोंको भी दूँगा मार,
ईश्वर, भोगी, सुखी, सफल जीवन, मैं हूँ बलका भण्डार।'

ENGLISH TRANSLATION

[1499]

(Raga Bhairavi - Kaharva)

Eternal and beginningless dharma and Bhagavan are the life and soul of humanity.
This is the great principle realized by sages, seers, saints and devotees.
The human being devoted to dharma and trusting Bhagavan remained firm in every age.
Maddened today in the name of progress, humanity commits an immense mistake.
Abandoning dharma and God, it seeks a mass of happiness from enjoyments,
like hoping for coolness from fire. What delusion this is!
Thus the world fills with hypocrisy, intoxication, pride and enmity.
Desire, anger, greed, fear and violence spread without measure.
Powerful craving for enjoyment has increased, along with natural attachment to sin.
Renouncing humanity, the human today becomes animal and fiend.
If devotion to dharma and God continues declining in this way,
decline and destruction will surely occur under the sweet name of development.

[1500]

(Raga Bhimapalasi - Kaharva)

Filled with hypocrisy, honor and intoxication, the mind contains countless desires impossible to satisfy.
Life joined with false thought overflows with corruption.
Limitless anxiety continually torments one until the final breath.
Life has one aim alone: immeasurable indulgence in desire.
Bound by the hard nooses of hundreds of hopes, attached to enjoyment,
devoted to desire and anger, one remains continually attached to unjust gain.
“I obtained this today, and that wish of my mind will also be fulfilled.
I shall acquire immense wealth, and every direction will worship me.
I killed that obstructing enemy and shall kill others too.
I am lord, enjoyer, happy, successful in life and a treasury of strength.”

ORIGINAL Hindi

[१५००, जारी]

'हूँ सम्पन्न, मान्य जननायक, कोई मेरे नहीं समान,
सेवा-दान करूँगा मैं', यों बकते रहते वे अज्ञान;
भ्रमितचित्त वे विविध भाँतिसे, मोह-जालमें फँसे निगूढ़,
परमासक्त काम-भोगोंमें, पड़ते अशुचि नरक वे मूढ़॥

[१५०१]

(राग जंगला - ताल कहरवा)

धन-दौलत, अधिकार-मानसे होता कोई नहीं महान,
पर-दुःखमें सुखी, दुःखी पर-सुखमें जो, वह है पापोंकी खान;
पर-सुख-साधनके निमित्त जो निज सुख कर देता बलिदान,
वह अमूल्य आभूषण जगका, वही जगतमें मनुज महान;
अपना स्वार्थ साधनेको जो करता औरोंका नुकसान,
वह मानव जगका कलंक है, मानवताका शत्रु महान;
जो स्वार्थी नर साधु-संत सज ठगता है, धोखा देता,
'बगुला भगत' नीच वह धर्म-जगत् का गौरव हर लेता;
पढ़-लिख, जो उपाधि धारणकर पर-सुख हरता साहंकार,
पढ़े-लिखे हिंसक उस पशु-मानवको बार-बार धिक्कार॥

[१५०२]

(राग भीमपलासी - ताल कहरवा)

धरकर वेश त्यागियोंका, जो बनते पुरुष महान,
ब्रह्मनिष्ठ, निष्काम कर्मरत, मूर्त ज्ञान-विज्ञान;
धरे स्वाँग, जो सदा दीखते सीधे-सादे संत,
ऐसे विनय-विभूषित, मानो निर्मानी अत्यन्त;
सहज पापियोंसे बढ़कर वे घोर कपटकी खान,
ऊँचे आसन बैठ, निरन्तर जो बघारते ज्ञान;
'एक ज्ञान-अद्वैत-तत्त्व ही है सबका सिरमौर,
निम्न कोटिके अपसिद्धान्ती तत्त्व सभी हैं और।'

ENGLISH TRANSLATION

[1500, continued]

“I am prosperous, an honored leader of the people; no one equals me.
I shall perform service and charity.” Thus these ignorant people keep babbling.
Their minds confused in many ways and deeply trapped in the net of delusion,
these fools, intensely attached to desire and enjoyment, fall into impure hellish states.

[1501]

(Raga Jangala - Kaharva)

No one becomes great through wealth, riches, authority or honor.
One who rejoices in another’s pain and grieves at another’s happiness is a treasury of sins.
One who sacrifices personal comfort in order to secure another’s happiness
is the priceless ornament of the world and the truly great human being.
One who harms others to accomplish personal interest
is a disgrace to the human world and a great enemy of humanity.
The selfish person who dresses as a saint and cheats and deceives
is a low hypocrite who steals the glory of the religious world.
Again and again, shame upon the educated and violent human animal
who, bearing degrees and learning, arrogantly robs others of happiness.

[1502]

(Raga Bhimapalasi - Kaharva)

Assuming the dress of renunciants, they become “great men,”
supposedly established in Brahman, engaged in selfless action and embodiments of knowledge and realization.
Maintaining a disguise, they always appear straightforward and simple saints,
adorned with such humility that they seem utterly free of honor.
Yet beyond ordinary sinners, they are treasuries of dreadful deceit,
sitting upon high seats and continually displaying knowledge:
“Nondual reality and knowledge alone crown everything;
all other principles are inferior and doctrinally false.”

ORIGINAL Hindi

[१५०२, जारी]

करते विजय-घोषणा, मनमें रखकर अति अभिमान,
कहते, 'माया-निर्मित ही हैं ईश्वर या भगवान;
है अज्ञान-कालमें ही जग-ईश्वरका अस्तित्व,
कुछ भी नहीं, कदापि हुआ-होगा कोई भी तत्त्व;
नहीं तत्त्वतः सत्य किसीमें, सभी असत्य विकार,
माया-राज्य असत् में केवल असत् लोक-व्यवहार';
रखते नहीं ककहरेका भी शुद्ध प्रेमके ज्ञान,
गोपी-प्रेम विमलकी करते ये निन्दा-अपमान;
सदाचारका ढोल पीटते, असदाचारी आप,
अपने सदाचारकी मिथ्या नित्य लगाते छाप;
कहते, 'सदाचारमें ही है एकमात्र उत्थान,
इसी सत्यको पकड़, सभीको चलना है अम्लान';
स्वयं पैर पुजवाते गुपचुप, लिये विषय-अनुराग,
बाहर बड़ा विरोध दिखाते, ईश्वरका भय त्याग;
जहर बताते घोर मानको, स्वयं ढूँढ़ते मान,
निन्दा करते स्तुतिकी, स्तुतिका करते खुद सम्मान;
मान-कामिनी-कांचनका छाया नस-नसमें रंग,
इनमें फँसे भण्ड ये संतत बहते पाप-तरंग;
नहीं हिचकते करनेमें ये ऐसे कर्म जघन्य,
कर पाते हैं नहीं जिन्हें भोगी-पापी भी अन्य;
बने महात्यागी, संन्यासी, यती, त्याग जग-भोग,
दम्भी वे दिन-रात लगे रहते इन्द्रिय-सम्भोग;
हरते धन अति चतुराईसे, बना त्यागका ढोंग,
महापुरुष, ईश्वर बतलाते इनको भोले लोग;
रहते सदा विलास-परायण अधम, इन्द्रियाराम,
बाहर सजे विरक्त, विषय-सुख-विरहित, आत्माराम।

ENGLISH TRANSLATION

[1502, continued]

With immense pride in the mind, they proclaim their victory and say,
“God and Bhagavan are merely produced by maya.
The world and God exist only during ignorance.
Nothing whatever is, has ever been or ever will become any reality.
Nothing is ultimately true; all are false modifications.
Within maya’s unreal kingdom, worldly dealings alone are unreal.”
They possess not even elementary knowledge of pure love
and criticize and dishonor the stainless love of the gopis.
They beat the drum of right conduct while personally misconducting themselves
and continually place a false stamp of virtue upon their own behavior.
They say, “Right conduct alone brings advancement.
Everyone must grasp this truth and walk stainlessly.”
Secretly they have their feet worshiped while retaining sensual attachment.
Outwardly they display great opposition, having abandoned fear of God.
They call honor terrible poison while seeking honor themselves.
They criticize praise yet personally honor praise directed toward them.
The color of honor, women and gold pervades every vein.
Caught within them, these pretenders continually flow in waves of sin.
They do not hesitate to perform degraded acts
that even other sensual sinners cannot perform.
Posing as great renunciants, sannyasis and ascetics who abandoned worldly enjoyment,
these hypocrites remain day and night engaged in sensual indulgence.
They seize wealth with immense cleverness while pretending renunciation.
Innocent people proclaim them great souls and God.
These low people remain perpetually devoted to luxury and delighting in the senses,
while outwardly adorned as detached, free of sensual pleasure and delighting in the Self.

ORIGINAL Hindi

[१५०२, जारी]

रमणी-स्वर्ण, बड़ाई-पूजा, मान, देह-आराम
लक्ष्य बना इनको जीवनका, करते पाप तमाम;
भोग-दास ये सदा सोचते-करते निन्दित काम,
विषय-विरक्त संतजन भी जिससे होते बदनाम;
कैसे हो सकता इनसे मानवताका उद्धार,
धूर्त मूर्त ये पाप-रूप, भीषणतम नरकागार॥

[१५०३]

हो गया उनका, वही, बस, स्वस्थ है,
शेष सारे रुग्ण, जो प्रकृतिस्थ हैं॥

ENGLISH TRANSLATION

[1502, continued]

Women and gold, praise and worship, honor and bodily comfort
have become the goals of their lives, and they commit every sin.
These slaves of enjoyment continually think and perform reprehensible acts,
through which even saints detached from sense objects are defamed.
How can humanity be uplifted by them?
These embodied rogues are forms of sin and most dreadful abodes of hell.

[1503]

Only the one who has become His is healthy;
all the rest, though appearing normal, are ill.

CHAPTER 20

प्रकीर्ण

Miscellany

Source scan pages 914–947

ORIGINAL Braj Bhasha

प्रकीर्ण

[१५०४]

एक प्रेमी सज्जनको सलाह

नेहभरी श्रीनेहलता! तुम धन्य सदाई,
जुगल-कृपा तें लही जो दुर्लभ कृष्ण-मिताई;
परम पूज्य, प्रिय, सखा, स्वामी, गुरु, हितू तिहारे,
रसिक-सिरोमणि एक श्याम गोपीजन-प्यारे;
अनुकम्पा उनकी अपार कौ तुम्हें सहारौ,
का करि सके बिगार घोर कलिकाल तिहारौ;
सकल ताप-सन्ताप, सुदारुण विपति-बुराई,
अहैं तिहारे प्रीतम हीकी सबै पठाई;
बड़ी मरमकी पीर, वीर, सहियो सब सुख सौं,
पिय कौ प्रिय सन्देस, न कछु कहियो निज मुख सौं;
संसारीदहू बड़ी, होय जो हरि-अनुरागी,
अष्टयाम अनुगत, सेवा-रत अति बड़भागी;
ज्ञान-कर्म कौ मर्म सुनत-समुझत क्यों डरिये,
सब ही सौं अपने मोहनकी सेवा करिये;
नन्दसुवन-सेवा ही सब कौ परम चरम फल,
बिना दाम घनश्याम-हाथ बिकिबौ अति मंगल;
दारुण ग्रह, दुर्दैव श्याम-चेरिहि न सतावें,
श्याम-प्रेम सब काम सदा बरबस करवावें;
चेरी कौ चित सदा एक श्यामहि पहिचाने,
भलौ-बुरौ परिणाम श्याम-पीतम ही जानें;
ह्वै निश्चिन्त, अचिन्त्य श्याम-पद सेवन कीजै,
दिवस-रैन मन-चैन श्याम-सुमिरन चित दीजै।

ENGLISH TRANSLATION

Miscellany

[1504]

Counsel to a Loving Gentleman

O Sri Nehalata, filled with affection, you are forever blessed,
for through the Divine Couple's grace you attained rare friendship with Krishna.
Your supremely worshipful beloved, friend, master, guru and benefactor
is Syama alone, crown jewel of rasikas and beloved of the gopis.
You are supported by His limitless compassion;
what injury can the terrible age of Kali do to you?
Every affliction and torment, every dreadful calamity and evil,
has been sent by your Beloved Himself.
Brave one, joyfully endure the great pain that pierces the heart.
It is the Beloved's cherished message; say nothing from your own mouth.
Even a great householder, if loving Hari,
following Him through all eight watches and absorbed in service, is greatly fortunate.
Why fear hearing and understanding the mystery of knowledge and action?
Through everyone, serve your own Enchanter.
Service to Nanda's son alone is the supreme and ultimate fruit of all.
To sell oneself without price into Ghansyama's hands is exceedingly auspicious.
Terrible planets and adverse destiny cannot torment Syama's maidservant.
Love for Syama always compels every necessary work.
The maidservant's heart forever recognizes Syama alone.
Syama, her dark Beloved, knows whether the result is good or bad.
Become carefree and serve Syama's inconceivable feet.
Day and night give the heart to remembrance of Syama, the mind's repose.

ORIGINAL Braj Bhasha

[१५०४, जारी]

बिनु पंखनके बाल-विहंग जोहैं जननी-मग,
जिमि पत्नी पिय-दरस-हेतु आकुल-चित डगमग;
तिमि प्यारे पीतमके अति पावन विरहानल,
जरि-जरि लहियै अमल अलौकिक आनन्द प्रतिपल;
श्याम-चरन कौ एक भरोसौ कबहूँ न तजियो,
अग-जगकी चिन्ता बिसारि गोपाले भजियो;
मोपे हू करि कृपा इहै श्रीहरि सौं कहियो,
अपनी ओर निहारि छोह नित करते रहियो;
बाढ़ी जगमें ख्याति, लोक-रंजन मन छायौ,
रसकी बातें बिसरि व्यर्थ ही काल गँवायौ;
हूँहें वे दिन कबै, जबै श्रीराधारानी
गनि आपनौ गुलाम नेह सौं धरि सिर पानी;
अपनी रुचि अनुकूल सकल आचरण बनावें,
श्याम-सहित निज चरननकी सेवा करवावें;
लौकिक परिचय कछुक दीजियो, जो मन माने,
तुम कौं हम कौं श्याम सदा निज-जन करि जानें॥

यह पद श्रद्धेय श्रीभाईजीने एक अज्ञात महानुभावके नीचे प्रकाशित पद्यात्मक पत्रके उत्तरमें (वैशाख कृष्ण १, संवत् १९९९ वि० को) रचकर कल्याणमें प्रकाशित किया था।

परम पूज्य प्रिय सखा, स्वामी, गुरु, हितू हमारे,
श्रीहनुमानप्रसादजी भावके भोरे-भारे;
बन्दौं चरन-सरोज सीस धरि सदा तुम्हारे,
देहु इहै आसीस, बसैं हिय जुगल हमारे;
छायौ अब कलिकाल घोर, नहिं धर्म-लेस कहूँ,
अनाचार, पाखण्ड, पाप बढ़्यौ देखत चहूँ।

ENGLISH TRANSLATION

[1504, continued]

Like wingless nestlings watching the path for their mother,
like a wife staggering with an anguished heart for sight of her beloved,
so, burning again and again in the supremely sacred fire of separation from the dear Beloved,
attain stainless and unearthly bliss at every moment.
Never abandon sole reliance upon Syama's feet.
Forget anxiety for the moving and unmoving world and worship Gopala.
Ask Sri Hari to show compassion to me also.
Looking toward me, please continue to show affection.
Fame increased in the world and desire to please people overshadowed the mind;
forgetting talk of rasa, I wasted time in vain.
When will those days come when Sri Radharani,
counting me Her servant, lovingly places Her hand upon my head,
makes all my conduct accord with Her pleasure,
and causes me to serve Her feet together with Syama?
Please give some worldly introduction if the mind approves.
May Syama always regard you and me as His own people.

Bhaiji composed this pad in reply to the poetic letter by an unidentified revered person printed below. It was written on Vaisakha Krishna 1, Vikrama Samvat 1999, and published in Kalyana.

Our supremely worshipful beloved friend, master, guru and benefactor,
Sri Hanuman Prasadji, deeply laden with devotional feeling;
I forever bow my head at your lotus feet.
Give this blessing: may the Divine Couple dwell within our hearts.
The dreadful age of Kali now overshadows everything, and no trace of dharma remains anywhere.
Wherever one looks, misconduct, hypocrisy and sin have increased.

ORIGINAL Braj Bhasha

[१५०५]

प्रेमावस्था

(राग छाया नट - तीन ताल)

जबहि तें मोहन दृष्टि पर्‍यो,
चितवन तनको सभी भुलायो, हिय मुसक्यान हर्‍यो;
धरम-विवेक-विराग नसाने, गेह-नेह बिसर्‍यो,
ममता-लाज-सरम सब छूटी, रूप-निधान बर्‍यो;
लुट्यो लोक-आराम-भोग-सुख, दुःख सुख-रूप धर्‍यो;

कपटी, कायर, कुटिल, कामवश, अतिशय क्रोधी,
बाढ़े चोर, जुआरी, विप्र-गुरु-संत-विरोधी;
तिनके मधि बसि रहन कठिन जिमि दसनन जीहा,
साँच कहै, है मरन, मिलन पिय कठिन अलीहा;
ताहू पै त्रयताप घोर सौं तपत सदा तनु,
ऐसे भीषण विपति-काल नहिं कोउ अवलम्बनु;
होते भीषण संसारी तौ यह सब सहि लेते,
काहू कौ उपकार-भार नहिं सिर पै लेते;
कहा कहैं, कहि जात नहीं अब जियकी घातें,
बड़ी मरमकी पीर, वीर रसिकनकी बातें;
मातु-पितादिक स्वजन निरस अति ज्ञान सिखावैं,
कोउ निष्काम-सकाम कर्मके मर्म सुझावैं;
एकौ लागत नाहिं किये उन अमित उपाई,
कहा करौं, है गई संग बस कृष्ण-मिताई;
सो अब छूटत नाहिं, जतन मैं हूँ बहु हेरी,
बरबस ही करि लई श्याम बिनु मोलन चेरी;
ना जानौं प्रारब्ध कौन-सौ विमुख पर्‍यो है,
जो बैरी इहि भाँति मोहि तें रहत अर्‍यो है;
अनिच्छित जे कर्म तिनहिं बरबस करवावत,
पेरत है दिन-रैन, मूढ़ तऊ नास न पावत॥

ENGLISH TRANSLATION

[1505]

The Condition of Love

(Raga Chaya Nata - Tintal)

From the moment the Enchanter entered my sight,
His glance made me forget the body entirely and His smile stole the heart.
Dharma, discernment and detachment disappeared, and affection for home was forgotten.
Possessiveness, modesty and shame all departed, and the treasury of beauty was chosen.
Worldly repose, enjoyment and happiness were plundered, while sorrow assumed the form of joy.

Deceivers, cowards, the crooked, those controlled by lust and the exceedingly angry have increased,
as have thieves, gamblers and opponents of brahmanas, gurus and saints.
Living among them is as difficult as the tongue dwelling amid teeth.
Speaking truth means death, while meeting the Beloved is extremely difficult, friend.
Moreover, the body continually burns beneath the terrible threefold afflictions.
In such a dreadful hour of calamity there is no support.
Had I been deeply worldly, I could have endured all this
without taking upon my head the weight of anyone's favor.
What can I say? The wounds of the heart can no longer be spoken.
The great pain piercing the core is the matter of brave rasikas.
Parents and other relatives dryly teach lofty knowledge;
someone explains the mystery of desireless or desire-driven action.
Not one of their countless remedies appeals to me.
What shall I do? Friendship with Krishna has taken possession of me.
It will not leave now, though I have tried many measures.
Syama forcibly made me His maidservant without price.
I do not know what adverse destiny has arisen
that remains arrayed against me like an enemy.
It forcibly makes me perform unwanted actions,
crushing me day and night, yet the fool still does not perish.

ORIGINAL Braj Bhasha

[१५०६]

(राग पीलू - तीन ताल)

मिले पै मनकी नहीं गई,
मोहन रूप-सिन्धु अति गहरो, कोउ न थाह लई;
सुन्दर अमित बदन नव-जलधर सुधा-वृष्टि अति बरसत,
द्वै नैना निरखत अघात नहिं, अरब-खरबको तरसत;
कैसे करूँ, कौन विधि पीऊँ रूप-सुधा इक रंग,
सुख अनन्त नैननको कैसे पाऊँ एकहि संग॥

[१५०७]

(राग ईमन - तीन ताल)

प्रेम-सिरोमणि, प्रेम-मणि, प्रेमीगण सरताज,
प्राण होड़ प्रेमी हिये, बसत सदा ब्रजराज;
दिलको दिल, मन मनहि को, प्राण प्राणको श्याम,
जीवनको जीवन मधुर, प्रियतम प्राणाराम;
कोटि प्राण-प्रियतम परम प्रेमीजनके हीय,
रूप-सुधानिधि, प्रेमनिधि, निधिमय अति कमनीय;
भोग-मोक्षकी वासना रहे न मनमें एक,
रात-दिना लाग्यो रहे, कबहूँ न छोड़े टेक;
नित दुःसंगति पर्‍यो, नाहिं सत्संग बसत तनु,
नहिं भागवत-पुराण-कथा कौ श्रवण-कीर्तनु;
अपनेहिं कर करि रह्यो हाय, अपनी ही हानि,
यहि सोचत हौं जबहिं, तबहिं भरि आवत छाती;
बिनु पंखनके विहंग सरिस उछरत औ गिरत हौं,
भव-दवाग्निमें विवश हाय, अब नित्य जरत हौं;
काढ़ि लीजियो मित्र, मोहि हिय करुणा करि कै,
या दीजियो मत उचित, करौं सोइ हिय हरि धरि कै;
कठिन कुअवसर माहिं है रही मति-गति भोरी,
ओ कल्याण-सुदानी, भरियो नेहकी झोरी॥

ENGLISH TRANSLATION

[1506]

(Raga Pilu - Tintal)

Even after meeting Him, the heart's longing did not depart.
The Enchanter's ocean of beauty is so deep that no one has found its bottom.
His infinitely beautiful face, a fresh raincloud, showers abundant nectar.
Two eyes gaze yet cannot be satisfied; they long for hundreds of billions more.
What shall I do? By what means can I drink the nectar of beauty in one unbroken flavor?
How can I give these eyes infinite happiness all at once?

[1507]

(Raga Imana - Tintal)

Crown jewel of love, jewel of prema and sovereign among lovers,
Vrajaraja forever dwells as the life within the lover's heart.
Syama is the heart of the heart, mind of the mind and life of life,
the sweet life of life, beloved and delight of the vital breath.
Dearer than millions of lives within supreme lovers' hearts,
treasury of beauty's nectar and treasure of love, He is supremely lovely and filled with every treasure.
Let not a single desire for enjoyment or liberation remain in the mind.
Remain attached day and night and never abandon this resolve.
I continually fall into bad company; the body does not dwell in satsanga.
There is no hearing or singing of Bhagavata and Purana narratives.
Alas, by my own hands I keep causing my own harm.
Whenever I reflect upon this, the chest fills with emotion.
Like a wingless bird I leap and fall.
Helpless in the forest fire of becoming, alas, I now burn every day.
Friend, show compassion in your heart and draw me out,
or give me fitting counsel, and with Hari in the heart I shall follow it.
In this severe and unfavorable hour my understanding and course remain bewildered.
O giver of Kalyana's nectar, fill my begging bag with affection.

ORIGINAL Hindi

[१५०७, जारी]

एक पलक मत छोड़ियो, श्याम तुम्हारो साथ,
भीतर-बाहर सर्वदा रहियो पकड़े हाथ॥

[१५०८]

(दोहा)

महाभाव-रसराजके मधुर मनोहर भाव,
दिव्य, मधुरतम, रागमय, दैन्य-विभूषित चाव;
दोनों दोनोंके लिये सहज सभी कर त्याग,
सुखद परस्पर बन रहे, छलक रहा अनुराग;
दोनों दोनोंके सदा प्रेमी-प्रेष्ठ महान,
नित्य, अनन्त, अचिन्त्य, शुचि, अनिर्वाच्य रसखान;
सुख-दुःख दोनों ही सुखद, प्रियतम-सुखके हेतु,
अन्य सभी टूटे सहज मिथ्या निजसुख-सेतु;
राधा-माधव-प्रेम-रस वाचा-चित्त-अतीत,
करते शाखाचन्द्र-से इंगित सोलह गीत॥

[१५०९]

(राग ईमन)

निज तन-मन जिनके नहीं, प्रिय-तन-मन कौं धार,
प्रियमय, राधा-सी सती, अन्य कौन संसार॥

[१५१०]

(राग मालकोस - ताल तेवरा)

ठाढ़ी जसुमति मातु निज लिये श्याम कौं गोद,
दाऊ ठाढ़े अति निकट, मनमें अतिशय मोद;
रूप-शील-सौन्दर्य-निधि, महाभाव-रसखान,
श्याम-सुखी श्यामा अतुल, राधा परम सुनाम;
जलभरि कलसी लाड़िली, जामें छिद्र हजार,
कलंक-भंजिनी श्यामतन छींटत ताकौ वारि॥

यह पद श्रीराधा-माधव-रस-सुधा (षोडश गीत) की पुष्पिकाके रूपमें रचित हुआ।

ENGLISH TRANSLATION

[1507, continued]

Do not leave Syama's company even for an instant.
Within and without, always remain holding His hand.

[1508]

(Doha)

The sweet and enchanting feelings of Mahabhava and the sovereign of rasa
are divine, supremely sweet, filled with passionate love and adorned by humility.
Each naturally renounces everything for the other.
They become sources of mutual happiness as love overflows.
Each is eternally the other's great lover and most beloved,
a perpetual, infinite, inconceivable, pure and indescribable treasury of rasa.
Both happiness and sorrow are joyful when they serve the Beloved's happiness,
while every other false bridge to personal happiness naturally collapses.
The rasa of Radha and Madhava's love lies beyond speech and mind;
sixteen songs point toward it like a branch indicating the moon.

[1509]

(Raga Imana)

She whose body and mind are not her own, who bears only the Beloved's body and mind,
who is filled with the Beloved: what devoted woman in this world is like Radha?

[1510]

(Raga Malakosa - Tevara)

Mother Yasoda stands holding Syama in her lap,
while Dau stands very near, his mind filled with immense joy.
Treasury of form, character and beauty, abode of Mahabhava's rasa,
incomparable Syama who delights Syama, Radha of supreme renown.
The darling girl fills a water pot pierced by a thousand holes,
and, destroyer of stigma, sprinkles its water upon Syama's body.

This pad was composed as the colophon to Sri Radha-Madhava-rasa-sudha, the Sixteen Songs.

ORIGINAL Braj Bhasha

[१५१०, जारी]

सुन्दर बन भाण्डीर विधि सविधि करायौ ब्याह,
रूप-सिन्धु सोहत उभय, सुन्दर भरे उछाह;
ठाढ़ी राधा वारि लै, संग भैया श्रीदाम,
कनिया लै कीरति खड़ी, श्यामा-मंजु ललाम;
श्याम बतावत प्रिया कौ भानुराजके द्वार,
तिनकौ जन्मोत्सव सुखद, मनभर मोद अपार;
नित नूतन गुण-रूप-रस दिव्य बढ़त बिनु पार,
राधा-जीवन मुरलीधर, सुन्दर श्याम उदार;
कनिया लै कान्हहि चली अति सुषमा-आगार,
गोपी-मन प्रमुदित परम, लखि भविष्य सुखसार॥

[१५११]

ब्राह्मण और बिच्छूकी कथा

(तर्ज लावनी - ताल कहरवा)

विश्व-पावनी वाराणसीमें संत एक थे करते वास,
राम-चरण-तल्लीन-चित्त थे, नाम-निरत, नय-निपुण-निराश;
नित सुरसरिमें अवगाहन कर, विश्वेश्वर-अर्चन करते,
क्षमा-शील, पर-दुःख-कातर थे, नहीं किसीसे थे डरते;
एक दिवस श्रीभागीरथीमें ब्राह्मण विद्वान नहाते थे,
दयासिन्धु देवकीनन्दनके गोप्य गुणोंको गाते थे;
देखा एक बहा जाता है वृश्चिक जलधाराके साथ,
दीन समझकर उसे उठाया संत विप्रने हाथोंहाथ;
रखकर उसे हथेलीपर फिर संत पोंछने लगे निशंक,
खल, कृतघ्न, पापी वृश्चिकने मारा उनके भीषण डंक;
काँप उठा तत्काल हाथ, गिर पड़ा अधम वह जलके बीच,
लगा डूबने अथाह जलमें निज करनीवश निष्ठुर नीच;
देखा मरणासन्न, संतका चित्त करुणासे भर आया,
प्रबल वेदना भूल, उसे फिर उठा हाथपर अपनाया॥

ENGLISH TRANSLATION

[1510, continued]

In beautiful Bhandiravana, Brahma duly performed the wedding rites.
Both oceans of beauty shone, filled with lovely delight.
Radha stood holding the water, with Her brother Sridama beside Her.
Kirti stood holding the lovely bride, the beautiful crown jewel Syama.
Syama introduced His beloved at King Bhanu's door.
Their joyful birth festival filled the mind with limitless delight.
Ever-new divine virtues, beauty and rasa increase without end.
Muralidhara, Radha's life, is beautiful, generous Syama.
Taking the bride, She went toward Kanha, abode of supreme splendor.
The gopis' hearts became supremely joyful, beholding the essence of future happiness.

[1511]

The Brahmana and the Scorpion

(In the style of Lavani - Kaharva)

A saint once lived in Varanasi, purifier of the world.
His consciousness was absorbed at Rama's feet, devoted to the name, skilled in right conduct and without expectation.
Each day he bathed in the Ganga and worshiped Visvesvara.
Forgiving and distressed by others' sorrow, he feared no one.
One day the learned brahmana bathed in the holy Bhagirathi,
singing the hidden virtues of Devakinandana, ocean of compassion.
He saw a scorpion being swept along by the current.
Regarding it as helpless, the saintly brahmana immediately lifted it out.
Placing it upon his palm, the saint fearlessly began drying it.
The wicked, ungrateful and sinful scorpion struck him with its terrible sting.
His hand instantly trembled, and the base creature fell into the water.
Through its own action that cruel being began sinking in the fathomless stream.
Seeing it near death, the saint's heart filled with compassion.
Forgetting intense pain, he again lifted and accepted it upon his hand.

ORIGINAL Hindi

[१५११, जारी]

ज्यों ही सँभला, चेत हुआ, फिर उसने वही डंक मारा,
हिला हाथ, गिर पड़ा, बहाने लगी उसे जलकी धारा;
देखा पुनः संतने उसको जलमें बहते दीन-मलीन,
लगे उठाने फिर भी ब्राह्मण, क्षमामूर्ति, प्रतिहिंसाहीन;
नहा रहे थे लोग निकट सब, बोले, 'क्या करते हैं आप?
हिंसक जीव बचाना कोई धर्म नहीं, है पूरा पाप;
चखा हाथोंहाथ विषम फल, तब भी करते हैं फिर भूल,
धर्म-कर्मको डुबा चुका भारत इस कायरताके कूल';
'भाई, क्षमा नहीं कायरता, यह तो वीरोंका बाना,
स्वल्प महापुरुषोंने है इसका सच्चा स्वरूप जाना;
कभी न डूबा क्षमा-धर्मसे भारतका वह सच्चा धर्म,
डूबा, जब भ्रमसे था इसने पहना कायरताका वर्म;
भक्तराज प्रह्लाद क्षमाके परम मनोहर थे आदर्श,
जिनसे धर्म बचा था, जो खुद जीत चुके थे हर्षामर्ष';
बोले जब हँसकर यों ब्राह्मण, कहने लगे दूसरे लोग,
'आप जानते हैं तो करिये, हमें बुरा लगता यह योग';
कहा संतने, 'भाई, मैंने नहीं बड़ा कुछ काम किया,
निज स्वभाव ही बरता मैंने, इसने भी तो वही किया;
मेरी प्रकृति बचानेकी है, इसकी डंक मारनेकी,
मेरी इसे हरानेकी है, इसकी सदा हारनेकी;
क्या इस हिंसकके बदलेमें मैं भी हिंसक बन जाऊँ,
क्या अपना कर्तव्य भूलकर प्रतिहिंसामें सन जाऊँ;
जितनी बार डंक मारेगा, उतनी बार बचाऊँगा,
आखिर अपने क्षमा-धर्मसे निश्चय इसे हराऊँगा';
संतोंके दर्शन-स्पर्शन-भाषण दुर्लभ जगतीतलमें,
वृश्चिक छूट गया पापोंसे संत-मिलनसे उस पलमें;
खुले ज्ञानके नेत्र, जन्म-जन्मान्तरकी स्मृति हो आयी,
छूटा दुष्ट स्वभाव, सरलता, शुचिता सब ही तो आयी॥

ENGLISH TRANSLATION

[1511, continued]

As soon as it recovered awareness, it struck with the same sting again.
The hand shook, it fell and the current began carrying it away.
The saint again saw the lowly, unclean creature swept through the water.
Even then the brahmana, embodiment of forgiveness and free of retaliation, began lifting it.
People bathing nearby said, “What are you doing?
Saving a violent creature is not dharma but complete sin.
You immediately tasted the terrible fruit, yet repeat the mistake.
India has drowned dharma and action upon the shore of this cowardice.”
“Brothers, forgiveness is not cowardice; it is the attire of heroes.
Only a few great souls have known its true nature.
India’s true dharma never drowned through forgiveness.
It drowned when, through confusion, it donned cowardice as armor.
The great devotee Prahlada was a supremely beautiful ideal of forgiveness.
Through him dharma was protected, for he had conquered elation and resentment.”
When the brahmana smilingly said this, others replied,
“If you know, then continue; this practice displeases us.”
The saint said, “Brothers, I have done nothing great.
I merely practiced my nature, and it practiced its own.
My nature is to save and its nature is to sting.
Mine is to defeat it and its is always to lose.
Should I become violent in response to this violent creature?
Should I forget my duty and become immersed in retaliation?
As often as it stings, that often I shall save it.
Ultimately I shall surely defeat it through my dharma of forgiveness.”
Sight, touch and speech of saints are rare upon the earth.
Through meeting the saint, the scorpion was freed of sins in that moment.
The eyes of knowledge opened and memory of many births returned.
Its wicked nature departed, and simplicity and purity arose.

ORIGINAL Hindi

[१५११, जारी]

संत-चरणमें लिपट गया वह करनेको निज पावन तन,
छूट गया भव-व्याधि विषमसे, हुआ रुचिर वह भी हरिजन;
जब हिंसक जड़ जन्तु क्षमासे हो सकते हैं साधु-सुजान,
हो सकते क्यों नहीं मनुज तब, माने जाते जो सज्ञान;
पढ़कर वृश्चिक और संतका यह नितान्त सुखकर संवाद,
अच्छा लगे, मानिये, तज प्रतिहिंसा-वैर-विवाद-विषाद॥

[१५१२]

मालिकका दान

(तर्ज लावनी - ताल कहरवा)

फैल गयी यह ख्याति देशमें, सिद्ध पुरुष हैं भक्त कबीर,
नर-नारी लाखोंने आकर घेरी उनकी वन्य-कुटीर;
कोई कहता, 'मन्त्र फूँककर मेरा रोग दूर कर दो',
बाँझ पुत्रके लिये विलखती कहती, 'संत, गोद भर दो';
कोई कहता, 'इन आँखोंसे दैव-शक्ति कुछ दिखलाओ,
जगमें जग-निर्माताकी सत्ता प्रमाण कर समझाओ';
कातर हो कबीर कर जोड़े रोकर कहने लगे, 'प्रभो,
बड़ी दया की थी पैदा कर नीच यवन-घर मुझे, विभो;
सोचा था, तव अतुल कृपासे पास न आयेगा कोई,
सबकी आँख ओट, बस वास करेंगे तुम-हम मिल दोई;
पर मायावी, माया रचकर, समझा, मुझको ठगते हो,
दुनियाके लोगोंको यहाँ बुलाकर तुम क्या भगते हो';
कहने लगे क्रोध भारीसे भर नगरीके ब्राह्मण सब,
'पूरे चारों चरण हुए कलियुगके, पाप छा गया अब;
चरण-धूलिके लिये जुलाहेकी सारी दुनिया मरती,
अब प्रतिकार नहीं होगा तो डूब जायगी सब धरती';
कर सबने षड्यन्त्र एक कुलटा स्त्रीको तैयार किया,
रुपयोंसे राजी कर उसको गुपचुप सब सिखला दिया॥

ENGLISH TRANSLATION

[1511, continued]

It clung to the saint's feet to purify its body.
Freed from the grave disease of worldly becoming, it too became a beautiful devotee of Hari.
If violent and insentient creatures can become saintly and wise through forgiveness,
why cannot humans, who are considered conscious and knowledgeable?
Reading this deeply joyful dialogue between the scorpion and saint,
if it seems good, accept it and abandon retaliation, enmity, dispute and dejection.

[1512]

The Master's Gift

(In the style of Lavani - Kaharva)

The report spread through the land that the devotee Kabir was a perfected man.
Hundreds of thousands of men and women came and surrounded his woodland hut.
One said, "Blow a mantra and remove my disease."
A childless woman wept for a son and said, "Saint, fill my lap."
Another said, "Show these eyes some divine power.
Prove and explain the world-maker's existence within the world."
Distressed, Kabir folded his hands and wept, saying, "Lord,
You showed great compassion by causing me to be born in a low Muslim household.
I thought that through Your incomparable grace no one would come near.
Hidden from everyone's eyes, You and I alone would dwell together.
But O wielder of maya, creating illusion, I think You are deceiving me.
Having called the world's people here, where are You fleeing?"
Filled with great anger, the city's brahmanas said,
"All four legs of Kali's age are complete and sin has spread now.
The whole world is dying for dust from a weaver's feet.
If there is no resistance now, the entire earth will drown."
Conspiring together, they prepared a disreputable woman,
paid her money and secretly instructed her in everything.

ORIGINAL Hindi

[१५१२, जारी]

कपड़े बुन कबीर लाये थे उन्हें बेचने बीच बजार,
पल्ला पकड़ अचानक कुलटा रोने लगी पुकार-पुकार;
बोली, 'पाजी, निठुर, छली, अबतक मैंने रखा गोपन,
सरला अबलाको छलना क्या यही तुम्हारा साधूपन;
साधु बनके बैठ गये वन, बिना दोष तुम मुझको त्याग,
भूखी-नंगी फिरी, वदन सब काला पड़ा पेटकी आग';
बोले कपट-कोपकर ब्राह्मण, पास खड़े थे, 'दुष्ट कबीर,
भण्ड तपस्वी, धर्म-नामसे धर्म डुबोया, बना फकीर;
सुखसे बैठ सरल लोगोंकी आँखों झोंक रहा तू धूल,
अबला दीना दानों-खातिर दर-दर फिरती, उठती हूल';
कबीर बोले, 'दोषी हूँ मैं, मेरे साथ चलो घरपर,
घरमें अनाज रहते क्यों भूखों मरती, फिरती दर-दर';
दुष्टाको घर लाकर उसका विनयपूर्ण सत्कार किया,
बोले संत, 'दीनकी कुटिया हरिने तुझको भेज दिया';
रोकर बोल उठी वह, मनमें उपजा भय-लज्जा-परिताप,
'मैंने पाप किया लालचवश, होगा मरण साधुके शाप';
कहने लगे कबीर, 'जननि, मत डर, कुछ दोष नहीं तेरा,
तू निन्दा-अपमानरूप मस्तक-भूषण लायी मेरा';
दूर किया विकार मनका सब, उसको दिया ज्ञानका दान,
मधुर कण्ठमें भरा मनोहर उसके हरि-सुनाम-गुण-गान;
'कबीर कपटी ढोंगी साधु', फैली यह चर्चा सबमें,
मस्तक अवनत कर वह बोले, 'हूँ यथार्थ नीचा सबमें;
पाऊँ अगर किनारा, रखूँ कुछ भी तरणी-गर्व नहीं,
मेरे ऊपर अगर रहो तुम, सबके नीचे रहूँ सही';
राजाने मन-ही-मन संत-वचन सुननेका चाव किया,
दूत बुलाने आया, पर कबीरने अस्वीकार किया;
बोले, 'अपनी हीन दशामें सबसे दूर पड़ा रहता,
राजसभा शोभित हो मुझसे, ऐसे भला कौन कहता।'

ENGLISH TRANSLATION

[1512, continued]

Kabir brought woven cloth to sell in the marketplace.
Suddenly the woman seized its edge and began loudly weeping.
She said, “Villain, cruel deceiver, until now I kept this secret.
Is deceiving a simple, defenseless woman your saintliness?
You became a saint and settled in the forest, abandoning me without fault.
I wandered hungry and naked, my face darkened by the fire in my belly.”
The nearby brahmanas spoke with feigned anger: “Wicked Kabir,
pretended ascetic, you became a fakir and drowned dharma in dharma’s name.
You sit comfortably while throwing dust in innocent people’s eyes.
This lowly helpless woman wanders door to door for morsels amid public outcry.”
Kabir said, “I am at fault. Come home with me.
Why should you starve and wander door to door while grain remains in the house?”
Bringing the wicked woman home, he humbly honored her.
The saint said, “Hari has sent you to this lowly person’s hut.”
She burst into tears as fear, shame and remorse arose in her mind:
“Through greed I sinned; I shall die by the saint’s curse.”
Kabir said, “Mother, do not fear; no fault is yours.
You brought me a crown for the head in the form of criticism and humiliation.”
He removed every corruption from her mind and gave her the gift of knowledge.
He filled her sweet voice with lovely song of Hari’s auspicious names and virtues.
The report spread everywhere: “Kabir is a deceitful and hypocritical saint.”
With bowed head he said, “In truth I am lower than all.
If I reach the farther shore, I shall retain no pride in my boat.
If You remain above me, it is right that I remain beneath everyone.”
The king inwardly desired to hear the saint’s words.
A messenger came to summon him, but Kabir declined.
He said, “In my low condition I remain far from everyone.
Who could say that the royal court would be adorned by me?”

ORIGINAL Hindi

[१५१२, जारी]

कहा दूतने, 'नहीं चलोगे तो राजा होंगे नाराज,
हमपर, उनकी इच्छा है दर्शनकी, यश सुनकर महाराज';
सभाबीच राजा थे बैठे, यथायोग सब मन्त्रीगण,
पहुँचे साथ लिये रमणीको भक्त सभामें उसी क्षण;
कोई हँसा, किसीने भौं टेढ़ी की, कईयोंने मस्तक झुका लिये,
राजाने सोचा, 'निर्लज्ज है, फिरता वेश्या साथ लिये';
नरपतिका इंगित पाकर प्रहरीने उनको दिया निकाल,
रमणी साथ लिये विनम्र हो, चले कुटी कबीर तत्काल;
ब्राह्मण खड़े हुए थे पथमें, कौतुकसे हँसते थे सब,
तीखे ताने सुना-सुना कर चिढ़ा रहे थे सब-के-सब;
रमणी यह सब देख रो पड़ी, चरणों मस्तक टेक दिया,
बोली, 'पाप-पंकसे मेरा क्यों तुमने उद्धार किया;
क्यों इस अधमाको घर रखकर तुम सहते इतना अपमान';
कबीर बोले, 'जननि, तू तो है मेरे मालिकका दान'॥

(कवीन्द्र श्रीरवीन्द्रनाथ ठाकुरके एक बंगला पदका भावानुवाद)

[१५१३]

पारस

(राग ईमन - एक ताल)

वृन्दावन यमुना-तट बैठे साधु सनातन,
जपते थे हरिनाम प्रेमसे कर निश्चल मन;
इसी समयमें एक दीन ब्राह्मणने आकर
सादर किया प्रणाम भक्तको शीश झुकाकर;
पूछा उससे, 'देव, कहाँसे आप पधारे,
कहिये अपना नाम, काम किस यहाँ सिधारे';
ब्राह्मण कहने लगा, 'कहूँ क्या, दर्शन पाया,
आज आपका बहुत दूरसे भटका आया;
बर्दवानके जिले मानकर गाँव हमारा,
जीवन मेरा नाम, दीन, अति ही दुःखियारा।'

ENGLISH TRANSLATION

[1512, continued]

The messenger said, “If you do not come, the king will be angry with us.
Having heard your fame, His Majesty desires your audience.”
The king sat amid the assembly with all ministers suitably placed.
At that moment the devotee entered, bringing the woman with him.
One laughed, another raised an eyebrow and several lowered their heads.
The king thought, “He is shameless, wandering with a prostitute.”
At the king’s signal, the guard expelled him.
Humbly taking the woman, Kabir immediately returned to his hut.
Brahmanas stood along the road, all laughing at the spectacle.
They repeatedly taunted and provoked him with sharp words.
Seeing all this, the woman wept and placed her head at his feet.
She said, “Why did you rescue me from the mud of sin?
Why keep this degraded woman at home and endure such humiliation?”
Kabir replied, “Mother, you are my Master’s gift.”

(A rendering of the meaning of a Bengali pad by the poet Sri Rabindranath Tagore)

[1513]

The Philosopher’s Stone

(Raga Imana - Ektal)

The saint Sanatana sat upon the Yamuna’s bank in Vrindavana,
lovingly repeating Hari’s name with a motionless mind.
At that time a poor brahmana arrived,
bowed his head and respectfully saluted the devotee.
Sanatana asked, “Sir, from where have you come?
Tell me your name and what purpose brings you here.”
The brahmana said, “What shall I say? I have received your audience
after wandering from very far away today.
Our village is Manakara in Bardhaman district.
My name is Jivana; I am poor and deeply miserable.”

ORIGINAL Hindi

[१५१३, जारी]

मुझ-सा और अभागा नहीं जगत् में कोई,
यज्ञ-यागमें बड़ी कीर्ति थी पहले, खोयी;
जगह जरा-सी बची, हो रहा है नीचा सिर,
थोड़ी-सी है आय, नहीं चलता उससे घर;
उन्नतिकी इच्छासे शिवकी की उपासना,
वर चाहा मैंने, थी जैसी मनोकामना;
शेष रातको एक दिवस शिवने सपनेमें
मुझसे कहा, 'मिलेगा है जो माँगा तुमने;
जाओ यमुना-तीर, सनातन गोस्वामीके
पकड़ो दोनों चरण भक्त-हित-अनुगामीके;
समझो उनको पितातुल्य, यह निश्चय मानो,
धनका सुगम उपाय हाथ उनके ही जानो';

सुन ब्राह्मणकी बात, सोचने लगे सनातन,
'कुछ भी तो है नहीं इसे देनेको अब धन;
जो कुछ था सब छोड़-छाड़ वृन्दावन आया,
भीख माँगकर उदर-पूर्तिका काम चलाया';
सहसा आयी याद, भक्तने कहा चमककर,
'हाँ, हाँ, उस दिन नदीतीरपर पारस पत्थर
पड़ा मिला, तब वहीं धूलमें गाड़ दिया था,
आये किसके काम कभी, यह खयाल किया था;
जाओ ब्राह्मण, उसे निकालो अभी धूलसे,
दुःख तुम्हारा तुरत दूर हो, विप्र, मूलसे';
ब्राह्मण आकर लगा हटाने बालू सत्वर,
ढूँढ़ निकाला मनचाहा वह पारस पत्थर;
लोहेके ताबीज विप्रके पास रहे दो,
पारसके छूते ही सोना बने तुरत वे॥

ENGLISH TRANSLATION

[1513, continued]

“No one in the world is more unfortunate than I.
I once had great renown in sacrifice and ritual, but lost it.
Only a little land remains and my head is being lowered.
Income is slight, and the household cannot run upon it.
Desiring advancement, I worshiped Siva
and requested the boon my heart desired.
One night Siva appeared in a dream
and said, ‘What you requested will be obtained.
Go to the Yamuna’s bank and grasp both feet
of Sanatana Gosvami, follower of devotees’ welfare.
Regard him as a father; accept this with certainty.
Know that an easy means to wealth rests in his hands.’”

Hearing the brahmana, Sanatana thought,
“I now have no wealth whatever to give him.
I abandoned everything and came to Vrindavana,
maintaining the stomach by begging.”
Suddenly remembering, the devotee exclaimed,
“Yes, yes! One day upon the riverbank I found a philosopher’s stone.
I buried it there in the dust,
thinking it might someday serve someone.
Go, brahmana, and take it from the dust now.
Your sorrow will immediately be removed from the root.”
The brahmana quickly began clearing sand
and found the desired philosopher’s stone.
He possessed two iron amulets;
the instant they touched the stone, both became gold.

ORIGINAL Hindi

[१५१३, जारी]

अचरजमें पड़ ब्राह्मण तब बैठा बालूपर,
लगा सोचने मन-ही-मन वह विविध तर्क कर;
यमुनाने कल्लोल-गानसे बातें कितनी
समझायीं चिन्तित ब्राह्मणको, चाहिये जितनी;
नदीपार छा रही लालिमा थी नभमण्डल,
क्लान्त हुए दिवसान्त सूर्य पहुँचे अस्ताचल;
तब ब्राह्मण गिर पड़ा भक्त-चरणोंमें जाकर,
पुलकित तन हो गया, कहा फिर अश्रु बहाकर;
'जिस धनसे हो धनी आप, हे साधु सनातन,
नहीं समझते कुछ भी इस पारसको निज मन;
उस धनका कुछ अंश दीजिये मुझे दयाकर';
फेंका पारस यमुनामें बस इतना कहकर॥

(कवीन्द्र श्रीरवीन्द्रनाथ ठाकुरके एक बंगला पदका भावानुवाद)

[१५१४]

अतिथि-सेवा

(राग देश - तीन ताल)

धन्य कपोत-कपोती दम्पति,
रही अतिथि-सेवा-हित जिनके पावन त्याग-स्वरूपा सम्पति;
देख दुःखित हिम-पीड़ित व्याधा, पिंजरे परी कपोती सन्मति,
बोली, 'नेकु न करौ दुःख तुम, मोकूँ बद्ध देख, मेरे पति;
परीं पिंजरे पूर्वकर्मवश, व्याधा बन्यौ निमित्त मूढ़मति,
शीत-क्षुधा तें व्यथित अतिथि यह पन्यो आज दर पै दैवगति;
करौ अतिथि-सेवा याकी अब, लखि यामें पूरन अग-जगपति';
सुनत कपोत चोंच भरि ल्यायौ अगिनि लुहार-भवन तें द्रुतगति;
पल्लव राखि जराई अगिनि, ताप तें भई शीतकी निर्वृति;
विहंग महात्मा लखि व्याधा कौं क्षुधा-व्यथित, पुनि भयौ दुःखित अति;
पन्यो तुरन्त अगिनिमें जल-भुन बनन आहार व्याध कौ सुकृति;
व्याध दुःखी हो खोल्यौ पिंजरौ, उड़ी कपोती पतिप्राणा सती॥

ENGLISH TRANSLATION

[1513, continued]

Astonished, the brahmana sat upon the sand
and inwardly considered many arguments.
Through its surging song the Yamuna explained
everything the anxious brahmana needed to understand.
Redness spread across the sky beyond the river.
Weary at day's end, the sun reached the western mountain.
Then the brahmana went and fell at the devotee's feet.
His body thrilled, and with flowing tears he said,
"O saint Sanatana, please compassionately give me a portion
of that wealth by which you are rich and regard this philosopher's stone as nothing."
Saying only this, he threw the stone into the Yamuna.

(A rendering of the meaning of a Bengali pad by the poet Sri Rabindranath Tagore)

[1514]

Service to a Guest

(Raga Desa - Tintal)

Blessed was the pair of male and female pigeons,
whose wealth, embodied as sacred renunciation, was devoted to serving a guest.
Seeing the hunter distressed and tormented by cold, the wise female pigeon trapped in his cage said, "My husband, do not grieve even slightly on seeing me bound.
I entered the cage through past action, and the foolish hunter became merely its instrument.
Through fate this guest, afflicted by cold and hunger, has arrived at our door today.
Serve him now, beholding within him the complete Lord of the moving and unmoving world."
Hearing this, the male pigeon swiftly carried fire in his beak from a blacksmith's house.
Placing leaves, he kindled the fire, and its heat relieved the cold.
Seeing the hunter tormented by hunger, the great-souled bird again became deeply distressed.
He immediately entered the fire, burning and roasting himself to become the hunter's food.
Grieved, the hunter opened the cage, and the faithful female pigeon, whose life was her husband, flew out.

ORIGINAL Braj and Hindi

[१५१४, जारी]

परी तुरंत अगिनि, पति सँग भड़ भसम, मिली सुर-दुर्लभ सदगति।
आयौ देव-बिमान सुसज्जित, चढ़े दिव्य धर देह पत्नि-पति॥

[१५१५]

अतिथि-सेवक कपोतका बलिदान

(राग ईमन)

क्षुधा-क्षुब्ध अति व्याधको विहग दुखित पहचान।
अतिथि-सुखद उद्यत हुआ करने निज बलिदान॥
शुष्क पर्ण एकत्रकर स्वयं जलाकर आग।
कूद पड़ा पर-दुःख-दुखी शुचि कपोत बड़भाग॥
देख कबूतरका विमल पर-हित शुचितम त्याग।
व्याध-हृदय निर्मल हुआ, उठी धर्म-रति जाग॥
पुण्य-तपस्या-हेतु ले व्रत कठोर अति व्याध।
चला महाप्रस्थान-पथ निश्चित मन निर्बाध॥

[१५१६]

राजधर्माका विलक्षण मित्र-धर्म

[घोर कृतघ्नपर अहैतुकी प्रीति]

(तर्ज लावनी - ताल कहरवा)

गौतम अति कृतघ्न पापी था, द्विज-शरीरमें असुर कठोर।
शरणद, धनद राजधर्माकी जिसने की हत्या अति घोर॥
विरूपाक्ष थे मित्र राजधर्माके, राक्षस-अधिपति एक।
पकड़ मँगाया गौतमको, रख मित्र-धर्मकी सच्ची टेक॥
किया भयंकर पाप दुष्टने, कर विश्वास सरलका भंग।
कटवाये शस्त्रोंसे उस पापी गौतमके सारे अंग॥
नरभक्षी असुरोंने, दस्युगणोंने भी न किया स्वीकार।
महापातकी उस कृतघ्नके मांस-ग्रहणको किसी प्रकार॥
विरूपाक्षने किया मित्रका दाह, रचे सब शास्त्र-विधान।
जली चितापर सुरभि-सुमुखसे झरे फेन-कण सुधा-समान॥

ENGLISH TRANSLATION

[1514, continued]

At once she entered the fire and was fiercely burned to ashes beside her husband, attaining the blessed state rare even for the gods.
A splendid celestial chariot arrived; assuming divine bodies, husband and wife ascended it.

[1515]

The Sacrifice of the Pigeon Who Served His Guest

(Raga Yaman)

The bird recognized that the hunter was deeply distressed and agitated by hunger.
To bring comfort to his guest, he prepared to sacrifice himself.
Gathering dry leaves and kindling the fire himself,
the blessed, pure pigeon, pained by another's pain, leaped into it.
Seeing the pigeon's stainless and utterly pure sacrifice for another's good,
the hunter's heart became pure and love of righteousness awakened within it.
Taking an austere vow for sacred penance,
the hunter set out upon the path of the great departure, resolute and unhindered.

[1516]

Rajadharma's Extraordinary Fidelity to a Friend

[Causeless love for a grievously ungrateful man]

(Tune: Lavani - Kaharva)

Gautama was an exceedingly ungrateful sinner, a hard demon in a brahmana's body,
who committed the horrible murder of Rajadharma, giver of refuge and wealth.
Virupaksha, lord of the rakshasas, was Rajadharma's friend.
True to friendship's duty, he had Gautama seized and brought before him.
The wicked man had committed a dreadful sin, betraying a guileless man's trust.
Virupaksha had every limb of the sinful Gautama cut off with weapons.
Neither the man-eating demons nor even the bands of robbers
would consent in any way to eat the flesh of that supremely sinful ingrate.
Virupaksha cremated his friend, performing every scripturally ordained rite.
As the pyre burned, nectar-like drops of foam fell from Surabhi's lovely mouth.

ORIGINAL Hindi

[१५१६, जारी]

जीवित हुए राजधर्मा, उड़ गये तुरंत मित्रके पास।
विरूपाक्षने हृदय लगाया, भर मनमें अतिशय उल्लास॥
सुनते ही, दोनों मित्रोंसे मिलनेको आये सुरराज।
इन्द्र, पक्षिपति, राक्षसेश - तीनों सुखपूर्वक रहे विराज॥
सुरपतिसे बोले विहंगपति, कर प्रणाम, 'हे सुर-सम्राट!
गौतमको जीवित कर मेरे मनका दूर करें विषाद॥
गौतम मेरा मित्र, उसे मैं कभी नहीं सकता "पर" मान।
सुधा-वृष्टि कर देव! धर्ममय उसे दीजिये जीवन-दान॥'
विरूपाक्ष-सुरपतिने होकर चकित कहा - 'हे पक्षी-मित्र!
ऐसे नीच कृतघ्न जन्तुको मित्र मानना बड़ा विचित्र॥
छोड़ो इस अद्भुत आग्रहको, मानो मित्र! हमारी बात।
पचने दो उस महापातकीको नरकोंमें ही दिन-रात॥'
मानी नहीं बात धर्मात्मा पक्षीने, उनका आग्रह मान।
सुधा-वृष्टिसे उसे जिलाया, हर्षित हुए इन्द्र धीमान॥
गौतम जीकर आत्म-ग्लानिसे हुआ शुद्ध, कर पश्चात्ताप।
हुआ धर्म-जीवन फिर उसका सत्य मित्रके पुण्य-प्रताप॥

[१५१७]

मोहकी महिमा

(राग पीलू - ताल कहरवा)

सुनकर सिंह-गर्जना हरिणीने डर, सरिमें भरी छलाँग।
गर्भ गिरा, मृगछौना निकला, हरिणी गयी देहको त्याग॥
दीन हरिण-शावकपर करुणा जगी भरत-मनमें अत्यन्त।
उठा लिया उसको गोदीमें, लाये निज आश्रममें संत॥
भोग-विरागी, तपोमूर्ति, जो थे प्रभु-पदमें ही अनुरक्त।
उदय हुई ममता मृग-शिशुमें, हुए परम उसमें आसक्त॥
साधन-साध्य भूल सब, उसके लालनमें ही हो संलग्न।
खोकर शान्ति-समत्व, हुए वे मृग-ममता-वारिधिमें मग्न॥

ENGLISH TRANSLATION

[1516, continued]

Rajadharma returned to life and immediately flew to his friend.
Virupaksha embraced him, his heart filled with immense joy.
Hearing this, the king of the gods came to meet the two friends.
Indra, the lord of birds, and the lord of rakshasas sat together in happiness.
The lord of birds bowed and said to the lord of the gods, “O emperor of heaven,
bring Gautama back to life and remove the sorrow from my heart.
Gautama is my friend; I can never regard him as an outsider.
O god, rain nectar upon him and grant him a righteous life.”
Astonished, Virupaksha and the lord of the gods said, “O bird-friend,
it is extraordinary that you regard so vile and ungrateful a creature as a friend.
Abandon this strange insistence, friend, and heed our words.
Let that great sinner rot in the hells day and night.”
The righteous bird would not agree. Yielding to his insistence,
wise Indra joyfully revived Gautama with a shower of nectar.
Restored to life, Gautama repented and was purified by remorse.
Through the sacred power of a true friend, his life became righteous again.

[1517]

The Power of Delusion

(Raga Pilu - Kaharva)

Hearing a lion’s roar, a frightened doe leaped into the river.
She miscarried, a fawn emerged, and the doe gave up her body.
Deep compassion for the helpless fawn arose in Bharata’s heart.
The saint lifted it into his lap and brought it to his hermitage.
Though detached from pleasure, an embodiment of austerity, and devoted solely to the Lord’s feet,
he developed possessive affection for the young deer and became profoundly attached to it.
Forgetting both discipline and goal, he became absorbed only in raising it.
Losing peace and equanimity, he sank into the ocean of attachment to the deer.

ORIGINAL Hindi

[१५१७, जारी]

मिली उन्हें मृग-योनि, अन्तके उनके मन-मतिके अनुसार।
मोह-जालमें फँसे तुरत, खो बैठे प्राप्त मुक्ति-अधिकार॥

[१५१८]

नाम-गान-परायण श्रीनारद

(राग मालकोश - ताल त्रिताल)

गाते भगवन्नाम निरन्तर, प्रेम-रस-सुधा-सागर-मग्न।
तन-मनकी स्मृति नहीं तनिक-सी, वृत्ति नित्य प्रभु-पद-संलग्न॥
सहज बजाते वीणा सुस्वर मधुर, लिये करमें करताल।
हो उन्मत्त नृत्य करते, मुनि नारद रहते नित्य निहाल॥

[१५१९]

(राग देवगिरि - ताल कहरवा)

नित्य निरन्तर करते रहते सहज मधुर प्रभुका गुण-गान।
नित्य छेड़ते रहते नव-नव मधुमय नाम-गानकी तान॥
निर्मल परम ज्ञानकी मूरति, निर्मल प्रेम-रत्नकी खान।
प्रेमभक्ति-पथके सर्वोपरि मुनि नारद आचार्य महान॥

[१५२०]

(राग भैरव - ताल धमार)

भक्त-कीर्तनाचार्य-मुकुटमणि करते सदा नाम-गुण-गान।
अखिल विश्वमें विचरण कर, वे वितरण करते नाम महान॥
लगे नाचने भाव-मग्न हो, छेड़ी मधुर मनोहर तान।
आवाहित-से तुरत आ गये वीणा सुनते ही भगवान॥

[१५२१]

ध्रुवको माताका उपदेश

(राग विभास - तीन ताल)

दुःख-नाश, सुख-लाभ, राज-पद, सर्वोत्तम ब्रह्मा-पद तात।
भौम, दिव्य आनन्द, मोक्ष-पद शुचि मुमुक्षु-वाञ्छित विख्यात॥
श्रीहरि-पद-पंकज-सेवासे मिलते दुर्लभ सभी पदार्थ।
इसके बिना न कभी किसीको मिलती वत्स! सुवस्तु यथार्थ॥

ENGLISH TRANSLATION

[1517, continued]

In accordance with the state of his mind at death, he received birth as a deer.
At once caught in delusion's net, he lost his already attained claim to liberation.

[1518]

Sri Narada, Wholly Devoted to Singing the Name

(Raga Malkauns - Trital)

Ever singing the Lord's name, immersed in the ocean of nectar that is the rasa of love,
he retains not the slightest awareness of body or mind; his disposition is forever joined to the Lord's feet.
Effortlessly he plays his sweet, melodious vina, hand-cymbals in hand.
Dancing as though intoxicated, sage Narada remains forever fulfilled.

[1519]

(Raga Devagiri - Kaharva)

Forever and without interruption he naturally sings the Lord's sweet virtues.
Ever he strikes new melodies of honey-filled song of the Name.
An embodiment of spotless supreme knowledge, a mine of stainless jewels of love,
sage Narada is the great and foremost teacher on the path of loving devotion.

[1520]

(Raga Bhairava - Dhamar)

The crown jewel among teachers of devotional kirtan forever sings the Name and virtues.
Roaming the entire universe, he distributes the great Name.
Absorbed in feeling, he began to dance and raised a sweet, enchanting melody.
Hearing the vina, the Lord came at once, as though formally invoked.

[1521]

A Mother's Teaching to Dhruva

(Raga Vibhasa - Tintal)

O child, the ending of sorrow, the gaining of happiness, royal rank, even Brahma's highest station,
earthly and divine bliss, and the pure state of liberation sought by aspirants for release:
all these rare attainments come through service to Sri Hari's lotus feet.
Without it, my child, no one ever receives the truly good reality.

ORIGINAL Hindi

[१५२१, जारी]

अतः कमल-दल-लोचन हरिको भजो, अनन्य करो विश्वास।
परम भृत्य-वत्सल निश्चय ही पूर्ण करेंगे मनकी आस॥

[१५२२]

अग्निमें बैठे हुए प्रह्लादकी उक्ति

(राग देश - तीन ताल)

राम-नाम जपनेवालोंको नहीं कहीं कुछ रहता डर।
सर्वरोगनाशक औषध है एकमात्र यह परम मधुर॥
देखो मेरी ओर पिताजी! मेरे सभी सुरक्षित अंग।
पावक मुझे दे रहा मानो आज सलिल शीतलका संग॥

[१५२३]

महर्षि वसिष्ठ

(राग देश)

त्याग-तपस्या-क्षमामय साधु-चरित्र पुनीत।
कर्म-कुशल, वक्ता कुशल, अति विद्वान् विनीत॥
परम भक्त, ज्ञानी परम, शुचि ब्रह्मर्षि-वरिष्ठ।
रघुकुल-गुरु, श्रीराम-गुरु मृदुल महर्षि वसिष्ठ॥

[१५२४]

विरक्त भक्त श्रीशुकदेव

(राग भिन्नषड्ज - ताल मूल)

भेदरहित सम, ब्रह्मद्रष्टा, ब्रह्मरूप वर, परम विरक्त।
परम-तत्त्व-परिनिष्ठित-प्रज्ञ, दृश्य-प्रपंच सहज परित्यक्त॥
भगवत्-लीला-रसिक, भक्तवर, निर्मल भगवद्भावासक्त।
मुनि शुकदेव भागवत-वक्ता, ज्ञान-प्रेम मूर्त अभिव्यक्त॥

ENGLISH TRANSLATION

[1521, continued]

Therefore worship Hari, whose eyes are like lotus petals, and place exclusive trust in Him.
Supremely affectionate toward His servants, He will surely fulfill your heart's hope.

[1522]

Prahlada's Words While Seated in the Fire

(Raga Desa - Tintal)

Those who repeat Rama's name have nothing anywhere to fear.
This supremely sweet Name alone is the medicine that destroys every disease.
Look at me, Father: all my limbs remain unharmed.
Today the fire seems to offer me the touch of cooling water.

[1523]

Maharshi Vasishtha

(Raga Desa)

His saintly character was sacred, filled with renunciation, austerity and forgiveness.
Skillful in action and speech, he was exceedingly learned and humble.
A supreme devotee and knower, the pure and foremost brahmarshi,
gentle Maharshi Vasishtha was guru of the Raghu dynasty and of Sri Rama.

[1524]

The Detached Devotee Sri Sukadeva

(Raga Bhinnashadja - Tala Mula)

Equal and free of division, a seer of Brahman, noble embodiment of Brahman, utterly detached; his wisdom firmly established in the supreme reality, he naturally abandoned the visible world-appearance.
A relisher of the rasa of the Lord's lila, best of devotees, absorbed in spotless divine feeling,
sage Sukadeva, speaker of the Bhagavata, visibly embodied knowledge and love.

ORIGINAL Hindi and Braj

[१५२५]

द्वन्द्वातीत जडभरत

(राग भैरवी - ताल झूमरा)

शीत-उष्ण, सुख-दुःख, शुभाशुभ, जीवन-मरण, मान-अपमान।
स्तुति-निन्दा, प्रिय-अप्रिय द्वन्द्वोंमें समस्त नित समतावान॥
राग-द्वेष-कामके त्यागी, विगत मोह-ममता-अभिमान।
परम शान्त, जडवत् आचारी, ज्ञान-मूर्ति जडभरत महान॥

[१५२६]

शरभंग मुनिका ब्रह्मधाम-प्रयाण

(राग काफी - ताल दीपचंदी)

विधिवत् अग्नि-स्थापना करके किया प्रज्वलित उसे अशेष।
घृतकी आहुति मन्त्रसहित दे, मुनिने उसमें किया प्रवेश॥
जला सभी कुछ, अग्नितुल्य धर तेजस्वी कुमारका रूप।
अग्नि-राशिसे ऊपर उठकर शोभा पाने लगे अनूप॥
रामभद्र सीता-लक्ष्मण-सह रहे देखते श्रीभगवान।
सुर-मुनि-लोक लाँघ पहुँचे मुनि चिन्मय ब्रह्मधाम द्युतिमान॥

[१५२७]

गुरु द्रोण और कौरव-पाण्डव बालक

(राग माड़)

खेलत गुल्ली कुएँ गिरी, सके न ताहि निकार।
रहे उदास निरास ह्वै कौरव-पाण्डुकुमार॥
कुँवरन कौ धिक्कार दै बोले गुरु गंभीर -
'निकरत नहिं यह नैक-सी गुल्ली तुम्ह ते वीर?'
फिर गुरुने निज मुद्रिका दई कूपमें डारि।
बोले, 'देखौ दुहुन कौं अबहीं देउँ निकारि॥'
सींक-बान तें बेधि दोउ, जोरि सींक तें सींक।
दई निकारि तुरंत ही गुरु गुल्ली-अँगुरीक॥

ENGLISH TRANSLATION

[1525]

Jada Bharata, Beyond the Pairs of Opposites

(Raga Bhairavi - Jhumra)

Cold and heat, pleasure and pain, good and evil, life and death, honor and dishonor,
praise and blame, pleasant and unpleasant: amid every duality he remained forever equal.
He had renounced attachment, aversion and desire, and was free of delusion, possessiveness and pride.
Supremely peaceful and behaving like one inert, great Jada Bharata was an embodiment of knowledge.

[1526]

Sage Sarabhanga's Departure for the Abode of Brahman

(Raga Kafi - Dipchandi)

He duly established a sacred fire and kindled it fully.
Offering clarified butter with mantras, the sage entered it.
Everything burned away, and he assumed the form of a radiant youth like fire.
Rising above the mass of flame, he shone with incomparable beauty.
Lord Ramabhadra watched together with Sita and Lakshmana.
Passing beyond the worlds of gods and sages, the luminous sage reached the conscious abode of Brahman.

[1527]

Guru Drona and the Kaurava and Pandava Boys

(Raga Mada)

While they played, their ball fell into a well, and they could not take it out.
The Kaurava and Pandava princes remained sad and hopeless.
Reproaching the princes, the grave guru said,
"Heroes, can you not retrieve even this little ball?"
Then the guru threw his ring into the well
and said, "Watch: I shall bring both out at once."
Piercing them with reed-arrows and joining reed to reed,
the guru immediately drew out both ball and ring.

ORIGINAL Braj and Hindi

[१५२८]

अनोखी गुरु-दक्षिणा

(राग कौशिया - ताल दादरा)

बान-वेध-कौशल बिलोकि एकलव्य कौ जु,
तबढ़्यो है अमर्ष अति अर्जुन कुमारके।
'तेरे सम होयगो न कोऊ सम शिष्यनमें,
प्रभु तो कही यों,' कही गुरु सौं गुहार के॥
ता कर करन प्रिय आये एकलव्य पास,
पर्‍यो पाद-पदुमन सौं गुरु कौं निहार के।
बोल्यौ अति आतुर ह्वै, 'दास कौं सनाथ कियौ,
कैसे कृपानाथ! आजु इते पगु धार के॥'
बोले गुरु द्रोन, 'वत्स! सीखी बान-विद्या पै तैं,
दीन्हीं गुरु-दक्षिना न आजु लौं हमारी है।'
याही काज आयो सुनि बोल्यौ, 'कहा देहूँ नाथ!
मो पै कहा आपुनो, ये देह हू तिहारी है॥'
'दीजै निज दक्षिण अँगूठा भिल्लराज! आज,
यहै दिव्य दक्षिणा हमन हिय धारी है।'
दीन्हीं सो सहर्ष काटि, धन्य! धन्य!
एकलव्य, तेरी गुरु-भक्तिकी सदा ही बलिहारी है॥

[१५२९]

द्रौपदीकी यज्ञसे उत्पत्ति

(राग मालकोश - ताल मूल)

विप्र याजके द्वारा सुरसरि-तटपर हुआ यज्ञ सम्पन्न।
द्रुपद नृपतिका, उसी यज्ञसे हुए बहन-भाई उत्पन्न॥
दिव्य रूप, गुण, धनुष, खड्ग, धन, कान्ति, कवच, कुण्डलसे युक्त,
धृष्टद्युम्न कुमार, कुमारी रमणीरत्न शील-संयुक्त॥
शुचि सर्वांग-सुन्दरी अतुलित सर्वाभरणवती अभिराम।
तनसे कमल-गन्ध फैलाती दूर-दूरतक मधुर ललाम॥

ENGLISH TRANSLATION

[1528]

An Extraordinary Guru-dakshina

(Raga Kausiya - Dadra)

When prince Arjuna saw Ekalavya's skill in piercing targets with arrows,
intense resentment arose within him.
"Master, you told me that among your pupils none would equal me,"
he appealed to his guru.
To fulfill that promise, the guru went to Ekalavya.
On seeing him, Ekalavya fell at his lotus feet
and eagerly said, "O gracious lord, by setting foot here today,
how wonderfully you have given this servant a master!"
Guru Drona said, "Child, you learned the science of archery,
but to this day you have not given me my guru-dakshina."
Hearing the purpose of his visit, Ekalavya said, "Lord, what shall I give?
What do I possess as my own? This body too is yours."
"O king of the Bhillas, give me your right thumb today.
This is the divine offering I have held in my heart."
Joyfully he cut it off and gave it. Blessed, blessed Ekalavya!
May one forever offer homage to your devotion to the guru.

[1529]

Draupadi's Birth from the Sacrifice

(Raga Malkauns - Tala Mula)

On the Ganga's bank the brahmana Yaja completed king Drupada's sacrifice.
From that very sacrifice a brother and sister arose.
Prince Dhrishtadyumna possessed divine form and virtues, bow, sword, wealth, radiance, armor and earrings;
the maiden was a jewel among women, endowed with noble character.
Pure, lovely in every limb, incomparable, delightful and adorned with every ornament,
her body spread the sweet fragrance of lotuses far and wide.

ORIGINAL Hindi

[१५२९, जारी]

कृष्णवर्ण मनहारी कृष्णा, पांचाली, द्रौपदी सुनाम।
देख सभी पांचाल याजको करने लगे सभक्ति प्रणाम॥

[१५३०]

अर्जुनका विशुद्ध आचरण और उर्वशीका शापरूप वरदान

(राग चन्द्रकोश - ताल कहरवा)

सुर-अप्सरा उर्वशीने आ माँगा अर्जुनसे रति-दान।
सहम गये सुनते ही, आँखें मुँदीं, हुए मानो बेभान॥
बोले - 'तुम हो माता मेरी कुन्ती-माद्री-शची समान।
पूज्यभावसे देखा था मैंने निज-कुलकी जननी जान॥'
शाप दिया हो क्षुब्ध मनोभव-पीड़ित उसने अप्रिय मान।
'नर्तक, षण्ड बनोगे तुम, जा अबलाओंमें खो सम्मान॥'
एक वर्ष अज्ञातवासमें हुआ शापका शुभ भुगतान।
सहज सुअवसर मिला उन्हें छिपनेका, बना शाप वरदान॥

[१५३१]

अन्न-दान न करनेसे दुर्गति

(राग ललित - ताल मूल)

राजा श्वेत हुए अति वैभवशाली, तपोनिष्ठ मतिमान।
पर न किया था कभी उन्होंने जीवनमें भोजनका दान॥
क्षुधा भयानकसे पीड़ित वे आते प्रतिदिन चढ़े विमान।
धरतीपर, खाते स्वमांस अपने ही शवका घृणित महान॥

[१५३२]

भक्तिकी महिमा

(राग विहाग - ताल त्रिताल)

भक्तिकी महिमा अतुल अपार।
बारांगना-प्रीति तें रीझे, हरि साँचे रिझवार॥
अब लौं अबुध रिझावत भोगी लोगनि रही गँवार।
सपनें निरखि स्याम-सुंदरता बिसरी सब संसार॥

ENGLISH TRANSLATION

[1529, continued]

Dark-complexioned and enchanting, she was famed as Krishna, Panchali and Draupadi.
On seeing them, all the Panchalas bowed reverently to Yaja.

[1530]

Arjuna's Pure Conduct and Urvasi's Curse That Became a Boon

(Raga Chandrakaush - Kaharva)

The celestial apsara Urvasi came and asked Arjuna for the gift of love.
He recoiled on hearing her, closed his eyes, and seemed to lose consciousness.
He said, "You are my mother, equal to Kunti, Madri and Sachi.
I looked upon you reverently, knowing you as a mother of my lineage."
Agitated by desire and taking his reply as an insult, she cursed him:
"Go! You shall become a dancer and eunuch, losing honor among women."
During his year of living incognito, the curse bore an auspicious result.
It gave him a natural opportunity to remain hidden, and the curse became a boon.

[1531]

The Wretched Result of Failing to Give Food

(Raga Lalita - Tala Mula)

King Sveta was immensely prosperous, intelligent and devoted to austerity,
but throughout his life he had never given food in charity.
Tormented by terrible hunger, he descended each day in a celestial vehicle
and on earth ate the loathsome flesh of his own corpse.

[1532]

The Glory of Devotion

(Raga Vihaga - Trital)

The glory of devotion is unequaled and boundless.
Hari, the true relisher of love, was pleased by a courtesan's love.
Until then the innocent, rustic woman had sought to please pleasure-seeking men.
Beholding Syama's beauty in a dream, she forgot the entire world.

ORIGINAL Braj and Hindi

[१५३२, जारी]

प्रेम-मगन सो भई बावरी, सजि सोलह सिंगार।
कर इकतार झाँझ लै निकसी, उमग्यो रस-भंडार॥
नाचि-नाचि गावत जमुना-तट प्रिय-गुन-नाम उदार।
अपलक नैन, भूलि अग-जग, मनमोहन रही निहार॥
प्रगटे स्याम, मुदित मन निरखत प्रीति-रीति सुख-सार।
लगे बहावन भरि मुरली-मग मधुर अमिय-रस-धार॥

[१५३३]

यमराजका दूतोंके प्रति आदेश

(राग बड़ाड़ी - ताल त्रिताल)

जिनका चित्त लगा श्रीहरिमें, हरिके शरणागत एकान्त।
सदा पूजते रहते हैं जो हरिको यहाँ भागवत शान्त॥
अथवा उठते और बैठते, सोते-चलते जो शुभ-धाम,
गिरते-पड़ते और खड़े होते जो लेते हरिका नाम॥
करते संकीर्तन जिस स्थलमें ऐसे जो मानव बड़भाग।
मत जाना उनके समीप तुम, उन्हें दूरसे देना त्याग॥

[१५३४]

पतिप्राणा सतियोंकी जय

(तर्ज लावनी - ताल कहरवा)

आत्मसमर्पण, आत्मविसर्जन कर पतिमें पति-हित निर्भय।
'पति-सुख ही है नित्य परम सुख,' रखती सदा यही निश्चय॥
तन-मनसे पति-सेवन करती, सदा मनाती पतिकी जय।
वन्दनीय सौभाग्यवती उन पतिप्राणा सतियोंकी जय॥

[१५३५]

वैष्णवाग्र्य श्रीरघुनाथदास गोस्वामी

(राग विहाग - तीन ताल)

करके त्याग अन्न-जल पूरा, लेते थोड़ा मट्ठा माप।
एक सहस्र दण्डवत् करते, करते लक्ष नामका जाप॥

ENGLISH TRANSLATION

[1532, continued]

Immersed in love, she became divinely mad and adorned herself with all sixteen ornaments.
Taking an ektara and cymbals in hand, she set forth as a treasury of rasa surged within her.
Dancing and singing on the Yamuna's bank, she proclaimed her Beloved's virtues and name.
With unblinking eyes, forgetting the moving and unmoving world, she gazed upon Manamohana.
Syama appeared, joyfully observing the bliss-filled way of her love,
and through the path of His flute began pouring a sweet stream of nectar-rasa.

[1533]

Yamaraja's Command to His Messengers

(Raga Baradi - Trital)

Those whose hearts are fixed on Sri Hari, exclusively surrendered to Hari,
the peaceful Bhagavata devotees who forever worship Hari here;
or those blessed souls who, rising and sitting, sleeping and walking,
falling, stumbling or standing, utter Hari's name;
do not approach any place where such fortunate people perform sankirtana.
Keep far away from them and leave them entirely alone.

[1534]

Glory to Chaste Wives Whose Life Is Their Husband

(Tune: Lavani - Kaharva)

Fearlessly surrendering and effacing themselves in their husband for his good,
they always hold the conviction, "My husband's happiness alone is my eternal supreme happiness."
They serve him with body and mind and forever celebrate his victory.
Glory to those venerable and blessed chaste wives whose life is their husband.

[1535]

Sri Raghunatha Dasa Gosvami, Foremost of Vaisnavas

(Raga Vihaga - Tintal)

Having entirely given up food and water, he took only a measured little buttermilk.
He offered one thousand prostrations and repeated one hundred thousand divine names.

ORIGINAL Hindi

[१५३५, जारी]

प्रतिदिन करते दो सहस्र वैष्णव-जनको अति नम्र प्रणाम।
करते मानस-सेवन राधा-माधवका दिन-रात ललाम॥
एक प्रहर करते प्रतिदिन श्रीमहाप्रभुका मधु लीला-गान।
तीनों संध्या करते राधाकुण्ड-सलिलमें पावन स्नान॥
ब्रजवासी वैष्णवको करते सदा समुद आलिंगन-दान।
साढ़े सात प्रहर करते यों भक्ति-प्रेम-साधन रस-खान॥
चार घड़ी सोना केवल, पर उसमें भी होता व्यवधान।
श्रीरघुनाथदास गोस्वामी वैष्णवाग्र आदर्श महान॥

कभी सुनो मत लोक-वार्ता, कभी करो मत, जान असार।
कभी न अच्छा खाओ, अच्छा पहनो, तजो स्वाद-श्रृंगार॥
स्वयं अमानी, मानद होकर कृष्ण-नाम जप-गान करो।
मानस-ब्रजमें लाल-लाडिलीका नित पूजन-ध्यान करो॥

यों मत पागल बनो, चित्त स्थिर कर जाओ घर।
क्रम-क्रमसे ही तरता है मानव भव-सागर॥
उचित नहीं करना मर्कट-वैराग्य दिखाकर।
अनासक्त हो भोगो युक्त विषय तुम जाकर॥
भीतरसे निष्ठा करो, बाहर जग-व्यवहार।
तुरत तुम्हारा करेंगे कृष्ण परम उद्धार॥

[१५३६]

गोमाताके अंग-अंगमें देवताओंका निवास

(राग भूपाली - तीन ताल)

हरि-हर, विधि, शशि-सूर्य, इन्द्र, बसु, साध्य, प्रजापति, वेद महान।
गिरा, गिरिसुता, गंगा, लक्ष्मी, ज्येष्ठा, कार्तिकेय भगवान॥
ऋषि-मुनि, ग्रह-नक्षत्र, तीर्थ, यम, विश्वेदेव, पितर, गन्धर्व।
गोमाताके अंग-अंगमें रहे विराज देवता सर्व॥

ENGLISH TRANSLATION

[1535, continued]

Each day he very humbly bowed to two thousand Vaisnavas.
Day and night he performed beautiful mental service to Radha-Madhava.
For one prahara daily he sweetly sang Sri Mahaprabhu's lilas.
At each of the three junctions of the day he bathed sacredly in Radha-kunda's water.
He always gave a loving embrace to every Vraja-dwelling Vaisnava.
Thus for seven and a half praharas this treasury of rasa practiced devotion and love.
He slept only four gharis, and even that sleep was interrupted.
Sri Raghunatha Dasa Gosvami was the foremost Vaisnava and a great ideal.

Never listen to worldly talk and never engage in it, knowing it worthless.
Never eat fine food or wear fine clothing; abandon taste and adornment.
Claim no honor for yourself, honor others, and repeat and sing Krishna's name.
Within the Vraja of the mind, daily worship and meditate upon the beloved Divine Couple.

Do not become mad in this way; steady your mind and return home.
Only step by step does a human being cross the ocean of becoming.
It is not proper to display monkey-like renunciation.
Go and engage with suitable objects without attachment.
Maintain firm devotion within and ordinary dealings with the world without.
Krishna will very soon grant you supreme deliverance.

[1536]

The Gods Reside in Every Limb of Mother Cow

(Raga Bhupali - Tintal)

Hari and Hara, Brahma, moon and sun, Indra, the Vasus, Sadhyas, Prajapatis and the great Vedas;
Sarasvati, Parvati, Ganga, Lakshmi, Jyeshtha and Lord Karttikeya;
sages and seers, planets and constellations, holy places, Yama, Visvedevas, ancestors and gandharvas:
all the gods reside in every limb of Mother Cow.

ORIGINAL Hindi

[१५३७]

गोवध सर्वथा बंद हो

(राग माड़)

गो-हत्या होगी नहीं जबतक पूरी बंद।
तबतक होगा देशमें कहीं न सुख-स्वच्छन्द॥
असुर-भाव नित बढ़ेगा, होगा नहीं विकास।
होता ही नित रहेगा दुःखद घोर विनाश॥
सबको प्रभु शुभ बुद्धि दें, हरें मोह-अज्ञान।
एक स्वरसे सभी लें गोवध-बंदी मान॥
करे घोषणा शुचि सुखद सत्वर यह सरकार।
पाप मिटे, फैले सुयश, हो ध्वनि जय-जयकार॥

[१५३८]

गोमाताके लिये प्रार्थना

(राग देशकार - तीन ताल)

जिस गोमाताके रक्षण-हित ग्रहण किया प्रभुने नर-रूप।
गोप बने, गो-रजमें खेले गो-वत्सोंके साथ अनूप॥
गोपालनका व्रत धारण कर त्रिभुवन-नाथ बने गोपाल।
वन-वन गाय चरायी, लेकर कर लकुटी बन नँदके लाल॥
वही गाय है आज कट रही उसी पुण्य-भारतमें आज।
दूध-दही-घृतके अभावमें दुखी हो रहा सभी समाज॥
प्रभु! सबको सुबुद्धि दो, सबका हरो तुरंत घोर अज्ञान।
गो अवध्य हो, मिट जायें सब पाप-ताप-दुर्भाग्य महान॥

[१५३९]

(राग विहागड़ा - तीन ताल)

भगवन्! ऐसी सन्मति दो, हो जिससे गो-हत्या सब बंद।
पुण्यभूमिका महापाप यह मिटे सर्वथा, आनन्दकन्द!
फूले-फले पुनः भारतमें गो-धन सुखपूर्वक स्वच्छन्द।
बहे दूध-दधि-घीकी सरिता, बढ़े प्रजाजनमें आनन्द॥

ENGLISH TRANSLATION

[1537]

Let Cow Slaughter Be Stopped Completely

(Raga Mada)

Until cow slaughter is stopped completely,
there will be no free and untroubled happiness anywhere in the country.
Demonic feeling will increase daily and there will be no progress;
grievous and terrible destruction will continue without cease.
May the Lord give everyone good understanding and remove delusion and ignorance.
May all speak with one voice and accept the prohibition of cow slaughter.
May the government swiftly issue this pure and happy proclamation.
May sin be erased, good fame spread, and cries of victory resound.

[1538]

Prayer for Mother Cow

(Raga Desakara - Tintal)

To protect Mother Cow, the Lord assumed human form.
He became a cowherd and played beautifully with the calves in the dust of the cows.
Taking a vow to tend cows, the Lord of the three worlds became Gopala.
As Nanda’s son, staff in hand, He grazed cows from forest to forest.
Today that very cow is being slaughtered in that same sacred India.
For want of milk, curds and clarified butter, the entire society suffers.
Lord, give everyone right understanding and at once remove all terrible ignorance.
May the cow be inviolable, and may every sin, affliction and great misfortune disappear.

[1539]

(Raga Vihagada - Tintal)

Lord, grant such good understanding that all cow slaughter may cease.
O source of bliss, may this great sin against the sacred land be wholly erased.
May India’s cattle again flourish and thrive in freedom and well-being.
May rivers of milk, curds and clarified butter flow, and joy increase among the people.

ORIGINAL Hindi

[१५४०]

गोरक्षाकी महिमा

(राग पीलू - ताल कहरवा)

गौ भारतका प्राण है, गौको लेहु उबार।
गौ न बची तो जान लो, है भारत-संहार॥
गो-सेवासे सिद्ध हों सहज चतुःपुरुषार्थ।
दुःख-नाश हो, सुख मिले, सधे चरम परमार्थ॥

[१५४१]

बालककी दैनिक प्रार्थना

(तर्ज गजल - ताल धुमाली)

हे भगवान! हे भगवान! हम सब बालक हैं अज्ञान॥
तुम हो माता-पिता हमारे। हर लो सबके पातक सारे॥
करें सभीसे सदा प्रेम हम। हरें सभीका दुःख-दोष हम॥
सबका भला सदा ही चाहें। दूर करें दुखियोंकी आहें॥
मात-पिता-गुरु-आज्ञा मानें। उनको परमेश्वर-सम जानें॥
सेवा करें सदा तन-मनसे। धनसे, जीवनसे, यौवनसे॥
गुस्सेको आते ही मारें। क्षमा, नम्रता मनमें धारें॥
करें किसीसे नहीं लड़ाई। करें किसीकी नहीं बुराई॥
नहीं किसीको गाली देवें। कोई दे तो हम सह लेवें॥
मारें-पीटें नहीं किसीको। कभी सतावें नहीं किसीको॥
झूठ न बोलें, चीज न लेवें। सदा सत्यको मनसे सेवें॥
राम-नामका जाप करें नित। रामायणका पाठ करें नित॥
गीताजीके श्लोक पढ़ें नित। गुरुओंके हम चरण पड़ें नित॥
पढ़ें-पढ़ावें, खेलें-खावें। ईश-कृपासे मौज उड़ावें॥
दो प्रभु! हमको यह वरदान। हे भगवान! हे भगवान!

ENGLISH TRANSLATION

[1540]

The Glory of Cow Protection

(Raga Pilu - Kaharva)

The cow is India's very life; come, rescue the cow.
Know that if the cow does not survive, India will be destroyed.
Through service to cows the four human goals are naturally attained.
Sorrow is destroyed, happiness is gained, and the highest spiritual purpose fulfilled.

[1541]

A Child's Daily Prayer

(Tune: Ghazal - Dhumali)

O Lord! O Lord! We children are all ignorant.
You are our mother and father; remove everyone's every sin.
May we always love all people and dispel their sorrow and faults.
May we forever desire everyone's good and relieve the sighs of those in pain.
May we obey parents and teachers and regard them as equal to God.
May we always serve with body and mind, with wealth, life and youth.
May we strike down anger the moment it comes and hold forgiveness and humility in the heart.
May we quarrel with no one and speak ill of no one.
May we abuse no one; if someone abuses us, may we bear it.
May we strike or beat no one and never torment anyone.
May we tell no lies or take another's things, and always serve truth from the heart.
May we daily repeat Rama's name and daily read the Ramayana.
May we daily read verses of the Gita and bow at our gurus' feet.
May we study and teach, play and eat, and rejoice through God's grace.
Lord, grant us this boon. O Lord! O Lord!

ORIGINAL Hindi

[१५४२]

बालकका मनोरथ

(तर्ज गजल - ताल कहरवा)

मैया! मैं अब खूब पढ़ूँगा। कभी किसीसे नहीं लड़ूँगा॥
पढ़-लिख होऊँगा होशियार। सभी करेंगे मुझसे प्यार॥
पैसे खूब कमाऊँगा मैं। बढ़िया घर बनवाऊँगा मैं॥
भाई-बहिन प्राणसे प्यारे। सुखी रहेंगे मुझसे सारे॥
उनसे कुछ न छिपाऊँगा मैं। सबको हृदय लगाऊँगा मैं॥
मेरा सब कुछ होगा उनका। अलग नहीं रखूँगा तिनका॥
सबको मैं अपना समझूँगा। धनमें हिस्सा सबको दूँगा॥
मेरी बाड़ीके फल-मूल, सुन्दर और सुगन्धित फूल,
सबके वे आयेंगे काम। सबको दूँगा मैं आराम॥
पर-पीड़ामें मैं रोऊँगा। पर-सुख देख सुखी होऊँगा॥
अपना सुख मैं सबको देकर, सुखी बनूँगा पर-दुःख लेकर॥
भूखोंको दूँगा निज भोजन। सुखसे मैं कर लूँगा अनशन॥
निज-पर-भेद मिटाऊँगा मैं। यों परमेश रिझाऊँगा मैं॥
कोख तुम्हारी सफल करूँगा। सुखसे जीकर सुखी मरूँगा॥

[१५४३]

माँका दुलार

(राग वसन्त - तीन ताल)

'मैया! कितने अपराध किये मैंने।'
'बेटा! कुछ भी तो नहीं किया तैंने॥'
'मैया! मैं तो अति ही दुराचार हूँ।
तेरे यश-विटपके लिये कुठार हूँ॥'
'बेटा! तू क्यों इस कुविचारमें है?
माँका यश तो वत्सके प्यारमें है॥'
'माँ! मैंने तेरी बातोंको टाला।
चावसे अनेक पातकोंको पाला॥'

ENGLISH TRANSLATION

[1542]

A Child’s Aspiration

(Tune: Ghazal - Kaharva)

Mother, I shall now study very well and never quarrel with anyone.
By studying I shall become capable, and everyone will love me.
I shall earn abundant money and have a fine house built.
My brothers and sisters, dearer than life, will all be happy through me.
I shall hide nothing from them and embrace everyone to my heart.
Everything mine will be theirs; I shall not keep even a straw apart.
I shall regard everyone as my own and give everyone a share of my wealth.
The fruit, roots, beautiful and fragrant flowers of my garden
will serve everyone; I shall bring comfort to all.
I shall weep at another’s pain and be happy on seeing another’s joy.
Giving my happiness to everyone, I shall become happy by taking another’s sorrow.
I shall give my own food to the hungry and gladly fast myself.
I shall erase the distinction between self and other and thus please the Supreme Lord.
I shall make your womb fruitful, live happily, and die content.

[1543]

A Mother’s Tender Love

(Raga Vasanta - Tintal)

“Mother, how many offenses I have committed!”
“Son, you have done nothing at all.”
“Mother, I am exceedingly ill-behaved.
I am an axe laid to the tree of your good name.”
“Son, why do you harbor this wrong thought?
A mother’s glory lies in her love for her child.”
“Mother, I rejected your words
and eagerly nurtured many sins.”

ORIGINAL Hindi

[१५४३, जारी]

'बेटा! मैंने उन सबको धो डाला।
तुझे पहना दी यश-सुमनकी माला॥'
'माँ! यह यश तो पुण्यका बलिदान है।'
'नहीं बेटा! यह माँका वरदान है॥'

[१५४४]

समर्पण

(राग देश)

साधन-हीन, मलीन-मन, दीन, विषय-रस-लीन।
हम हैं अति दयनीय हरि! तू अति कृपा-प्रवीन॥
भक्त-चरित दुर्लभ परम, दुर्लभ उनका गान।
तूने ही अवसर दिया, करके कृपा महान॥
तेरे भक्तोंके चरित पावन परम उदार।
तेरे सुन्दर सुयशका करते शुभ विस्तार॥
तव भक्तोंके चरितकी कीरति यह कमनीय।
तुझे समर्पित कर रहे प्रियतम वस्तु त्वदीय॥[1]

[१५४५]

(राग ईमन)

जा प्रभुके पद-पदुमकी प्रभा सकल संसार।
तिनहिं निवेदन करहूँ किमि यह नैवेद्य असार?[2]

[१५४६]

धर्म-मार्गसे डिगानेकी चेष्टाका कुपरिणाम

(राग भूपाली - तीन ताल)

पाप-वासना भर मनमें जो जाती किन्हीं महत्के पास।
उन्हें डिगाने धर्म-मार्गसे करती मिथ्या नीच प्रयास॥
वह राक्षसी शूर्पणखा-सी करती अपना आप विनाश।
होती विकृत मुखाकृति, कटते नाक-कान, होता उपहास॥

[1] 'कल्याण' - 'भक्त-चरितांक' का समर्पण-निवेदन।

[2] 'नैवेद्य' पुस्तकका समर्पण।

ENGLISH TRANSLATION

[1543, continued]

“Son, I have washed all those offenses away
and placed around you a garland of flowers of good repute.”
“Mother, that good repute is the sacrifice of virtue.”
“No, son, it is your mother’s blessing.”

[1544]

Dedication

(Raga Desa)

Without spiritual discipline, lowly and impure in mind, absorbed in sensory pleasure,
we are exceedingly pitiable, Hari, while You are supremely skilled in grace.
The lives of devotees are extremely difficult to obtain, and singing them is rare.
Through Your great mercy, You alone gave this opportunity.
The lives of Your devotees are sacred and supremely generous;
they auspiciously extend Your beautiful renown.
This lovely celebration of the lives of Your devotees
we dedicate to You, offering what is Yours to the dearest One.[1]

[1545]

(Raga Yaman)

The radiance of the Lord’s lotus feet pervades the entire world.
How can I offer Them this insubstantial food-offering?[2]

[1546]

The Harmful Result of Trying to Deflect Someone from the Path of Dharma

(Raga Bhupali - Tintal)

A woman whose heart is filled with sinful desire approaches a great soul
and makes a false and base attempt to deflect him from the path of dharma.
Like the demoness Surpanakha, she destroys herself:
her face is disfigured, nose and ears cut off, and she becomes an object of ridicule.

[1] Dedication from the *Bhakta-caritanka* issue of *Kalyana*.

[2] Dedication of the book *Naivedya*.

ORIGINAL Hindi

[१५४७]

चीन-दमनकी साधना और सिद्धि

(राग पीलू - ताल कहरवा)

एक ब्रह्म है व्यापक सबमें, सभी ब्रह्मका है विस्तार।
विश्व-चराचरका है केवल सच्चिन्मय वह ही आधार॥
शत्रु-मित्र, पर-बन्धु न कोई, नहीं कहीं भी कुछ भी अन्य।
एक सर्वगत लीलामयकी लीला ही चल रही अनन्य॥
लीलामें विभिन्न रस होते, अभिनय होते विविध विचित्र।
रंगमंचपर समुद खेलते, बनकर अभिनेता अरि-मित्र॥
इसी तरह है आज खेलना चीन-शत्रुसे हमको खेल।
उसे भगाना है भारतकी भव्य भूमिसे बाहर ठेल॥
कर विश्वासघात वह आया, दस्यु भयानकका धर वेश।
उसके इस दुःसाहस, दुष्टवृत्तिका है कर देना शेष॥
दाँत न खट्टे करने हैं, करना है विष-दन्तोंका भंग।
जिससे हो जाये विष-वर्जित निर्मल उसके सारे अंग॥
हो उत्पन्न सुबुद्धि, जगे फिर उसके उरमें पश्चात्ताप।
धर्म-ईशको माने, छोड़े नास्तिकताका सारा पाप॥
अतः लगाकर तन-मन-धन सब, लेकर प्रभुका ही आश्रय,
रखकर साथ धर्म-ईश्वरको, जूझें हम रणमें निर्भय॥
सब कर्मोंका करें निरन्तर हम केवल प्रभुमें संन्यास।
करें युद्ध, तज आशा-ममता, करके काम-ज्वरका नाश॥
ईश-प्रार्थना, देवाराधन हो, रखकर श्रद्धा-विश्वास।
पूर्ण विजय हो भारतकी, हो पाप-बुद्धिका सहज विनाश॥
बल-विज्ञानयुक्त देशोंके प्रमुखोंमें उपजे सद्बुद्धि।
सबमें हो सद्भाव, सभीमें हो हितयुक्त प्रेमकी वृद्धि॥
सभी सभीको सुख पहुँचावें, सबका सभी करें सम्मान।
सबके ही शुचितम कर्मोंसे सदा सुपूजित हों भगवान॥

ENGLISH TRANSLATION

[1547]

The Discipline and Achievement of Restraining China

(Raga Pilu - Kaharva)

One Brahman pervades all; everything is an expansion of Brahman.
That reality of truth and consciousness alone supports the moving and unmoving universe.
There is no enemy or friend, outsider or kinsman, nor anything else anywhere.
Only the unique play of the one all-pervading Lord of lila proceeds.
Within lila are differing rasas and many strange dramatic roles.
On the stage, enemy and friend play in harmony as actors.
In that same way, today we must play out our contest with hostile China
and drive it beyond the magnificent land of India.
It came through betrayal, assuming the guise of a terrifying brigand.
Its insolence and wicked conduct must be brought to an end.
We must do more than sour its teeth; we must break its venomous fangs
so that all its limbs become pure and free of poison.
May sound understanding arise and remorse awaken again within its heart.
May it accept dharma and God and abandon every sin of atheism.
Therefore, dedicating body, mind and wealth and taking refuge in the Lord alone,
with dharma and God beside us, let us struggle fearlessly in battle.
Let us continually renounce every action into the Lord alone.
Let us fight, abandoning expectation and possessiveness and destroying the fever of desire.
Let there be prayer to God and worship of the divine, upheld by faith and trust.
May India gain complete victory, and sinful understanding be naturally destroyed.
May right understanding arise among the leaders of nations endowed with strength and science.
May goodwill dwell in all, and beneficial love increase among everyone.
May all bring happiness to all, and may everyone honor everyone.
Through the purest actions of all, may the Lord forever be worshiped well.

ORIGINAL Hindi

[१५४७, जारी]

हरि-सेवामय शुद्ध कर्म यह जीवन सफल करे निष्काम।
मानवताका मिले परम फल, निर्मल सच्चिन्मय परधाम॥[1]

[१५४८]

कल्याण-भावना

(राग ईमन)

ज्ञान-योग-वैराग्य, प्रेम-रति, सकल कामना-रहित सुकर्म।
सांख्य-त्याग-संन्यास, वर्णाश्रम, शुचि मानवके सब धर्म॥
इह-परलोक, पिता-सुत, पति-पत्नी, गुरु-शिष्य धर्माचार।
गो-ब्राह्मण-अबला-अनाथ-हित प्राणार्पण मंगल व्यापार॥
सभी दिशाओंमें नित देती जन-जनको उज्ज्वलतम ज्ञान।
हरती दुःख-शोक-भय-तम सब, करती सुख-कल्याण-विधान॥
पात्रापात्र-भेद कर विस्मृत, करती सदा सभीका त्राण।
सभी देश, सब काल, सभीका करती सदा परम कल्याण॥

[१५४९]

दीपमालिकाका वन्दन

(राग विहाग)

श्रीराधा-माधव हम सबका करें सदा सब विधि कल्याण।
दें अभ्युदय, नित्य निःश्रेयस, करें सभी विघ्नोंसे त्राण॥
मन निर्मल, मति अति विशुद्ध हो, हो पवित्र जीवन-निर्माण।
रहें सदा जीवनमें पावन केवल प्रभु रसमय रममाण॥
करें कृपा कर दीपमालिकाका विनम्र वन्दन स्वीकार।
दें अशीष सद्भाव, परम शुचिताका हो जिससे संचार॥
चाहें-करें सदा सबका ही यथाशक्ति हम हित-सत्कार।
प्रभुकी कृपा अहैतुकसे हो सबमें सात्त्विक सुख-विस्तार॥

[1] यह पद चीनद्वारा देशपर हुए आक्रमणके समय देशवासियोंके प्रबोधके लिये रचित हुआ था।

ENGLISH TRANSLATION

[1547, continued]

May this pure, desireless action, filled with service to Hari, make life successful.
May humanity attain its supreme fruit, the spotless transcendent abode of truth and consciousness.[1]

[1548]

Aspiration for Universal Welfare

(Raga Yaman)

Knowledge, yoga, detachment, loving attachment, and good action free of every desire;
Sankhya, renunciation, sannyasa, varnasrama, and all the dharmas of a pure human being;
duties concerning this world and the next, father and son, husband and wife, guru and disciple;
and the blessed work of offering one's life for cows, brahmanas, women and orphans:
in every direction it continually gives the brightest knowledge to every person,
removes all pain, grief, fear and darkness, and establishes happiness and welfare.
Forgetting distinctions between the worthy and unworthy, it forever protects everyone.
In every country and every age, it always brings supreme welfare to all.

[1549]

Salutation to the Festival of Lamps

(Raga Vihaga)

May Sri Radha-Madhava always grant every kind of welfare to us all.
May They grant worldly flourishing and eternal highest good, protecting everyone from obstacles.
May the mind become stainless, the understanding utterly pure, and a sacred life be fashioned.
May the pure, rasa-filled Lord alone remain forever delighting in our lives.
Please graciously accept this humble salutation to the festival of lamps.
Grant the blessing through which goodwill and supreme purity may spread.
May we always desire and, according to our ability, honor and work for everyone's good.
Through the Lord's causeless grace, may sattvic happiness expand among all.

[1] This pad was composed to awaken the people when China attacked the country.

ORIGINAL Hindi

[१५५०]

(राग भूपकल्याण - तीन ताल)

दीप-ज्योति जाग्रत कर दे शुभ दिव्य भागवत-ज्योति अपार।
नित्य दिव्य सुख-शान्ति, प्रीति हरि-पद हों जीवनके आधार॥
मंगलमय मुरलीधर कर लें निज जन हमको अंगीकार।
विनय-भरा वन्दन-अभिवादन आप करें मेरा स्वीकार॥

[१५५१]

शुभाशंसा

(राग हिंदोल - तीन ताल)

पुत्रि! समर्पित जीवन अपना रखना नित पतिके अनुकूल।
सास-ससुरके चरणोंमें नित नतमस्तक रहना सुख-मूल॥
पति-भ्राताओंकी भार्याओंके प्रति रखना निश्छल प्रेम।
ननदोंको सम्मानित करना, नित्य निभाना योग-क्षेम॥
गुरुजनके प्रति गौरव रखना, बन्धु-बान्धवोंके प्रति मान।
क्षमाभाव अपराधीपर भी रखना, मत करना अपमान॥
अतिशय भोग-साधनोंका भी तनिक न करना मन अभिमान।
विनय-विनम्र-भावयुत वाणी मधुर बोलना सुधा-समान॥
सेवक और सेविका-गणको करना नित सौहार्द प्रदान।
जीवमात्रका नित हित करना, सबमें देख भरे भगवान॥
मितव्ययी होना, विलासिता तजना, तजना झूठी शान।
पैसे प्रचुर बचाकर करना दीनोंको नित सात्त्विक दान॥
तन-मन-वाणीसे पति-सेवा-रत रहना, करना न विवाद।
सुखसे रहना नित्य - पिताकी यही सीख, शुभ आशीर्वाद॥

[१५५२]

(राग ईमन)

पावन सुख-सम्पन्नता, स्वस्थ देह-मन-बुद्धि।
दम्पतिमें शुचि प्रेम हो, निर्मल बढ़े समृद्धि॥
सेवा-संयम-सुदृढ़ता-सत्य, शुद्ध आचार।
कुल-यश-वर्धक, त्यागमय हों विनम्र व्यवहार॥

ENGLISH TRANSLATION

[1550]

(Raga Bhupakalyana - Tintal)

May the lamp's flame awaken the auspicious, boundless divine light of the Bhagavata.
May eternal divine happiness, peace, love and Hari's feet be the foundation of life.
May the auspicious flute-bearer accept us as His own people.
Please accept my reverent, humility-filled salutation and greeting.

[1551]

Good Wishes

(Raga Hindola - Tintal)

Daughter, keep your dedicated life always in harmony with your husband.
Remain daily bowed at the feet of your parents-in-law, the source of happiness.
Maintain guileless love toward the wives of your husband's brothers.
Honor your sisters-in-law and always attend to their welfare.
Show reverence toward elders and respect toward relatives and kinsmen.
Remain forgiving even toward one who offends; never humiliate anyone.
Do not feel the slightest pride even amid abundant means of enjoyment.
Speak sweetly like nectar, with humility and modest feeling.
Always show goodwill to male and female servants.
Work daily for every living being's good, seeing God present in all.
Be economical, renounce luxury, and abandon false display.
Save abundant money and regularly give pure charity to the poor.
Remain devoted to serving your husband with body, mind and speech, and do not quarrel.
Live always in happiness: this is your father's instruction and auspicious blessing.

[1552]

(Raga Yaman)

May there be sacred happiness and prosperity and soundness of body, mind and understanding.
May pure love dwell between husband and wife, and stainless prosperity increase.
May service, restraint, steadfastness, truth and pure conduct prevail.
May humble, renunciation-filled dealings increase the family's good name.

ORIGINAL Hindi

[१५५२, जारी]

सकल चराचर विश्वको प्रभुका समझ स्वरूप।
सबके सुख-हित नित्य ही शुचितम कर्म अनूप॥
पायें प्रिय जीवन उच्च महान।
ऐसी नित्य करें कृपा मंगलमय भगवान॥

[१५५३]

(राग देश)

दीर्घ आयु, आरोग्य, सुसंतति, शुभ सम्पत्ति, धर्मसे युक्त।
मंगलमय जीवन हो नव-दम्पतिका सदा प्रेम-संयुक्त॥
शुभ विचार, आचार शुद्ध हों, हों पवित्र मानसके भाव।
सबके सुख, सबके हितका हो नित्य हृदयमें अतिशय चाव॥
हो आदर्श चरित्र चारु, चिन्ता-विरहित हो चित्त उदार।
शुभ कर्मोंसे कीर्ति-लाभ हो, कुल-गौरवका हो विस्तार॥
सौमनस्य, सौजन्य, सौख्य, सौशील्य-सौरभित सदृश-सुमन।
जीवमात्रका प्रिय-हितकर हो विकसित नित्य मधुर जीवन॥
जीवनका उद्देश्य एक हो - प्रभु-पद-पंकज-प्रीति अनन्य।
प्रभु-सेवामें सहज समर्पित पावन तन-मन-धन हों धन्य॥

[१५५४]

सदाचार-सुविचार हों, रहें स्वस्थ मन-देह।
करें सभी जन सर्वदा दोनोंसे शुचि स्नेह॥
सुख-वैभव-संतति-सुयश हो पर्याप्त पवित्र।
शुभ विद्या, शुभ मति, सुरुचि रहे सदा सर्वत्र॥
सबके सुख-हितका बसे मनमें शुचितम काम।
प्रभु-सेवा-हित बने नित जन-सेवा अभिराम॥
हो आदर्श चरित्र अति, चिन्ताशून्य, उदार।
कभी न मनमें हों उदय द्वेष, शोक, कुविचार॥
जीवनमें संयम रहे, त्यागपूर्ण हो प्रेम।
वहन नित्य करते रहें माधव योग-क्षेम॥
संरक्षक जो धर्मके, जो दुष्कृतके काल।
वे समर्थ करते रहें हरि सर्वदा सँभाल॥

ENGLISH TRANSLATION

[1552, continued]

May they understand the entire moving and unmoving universe as the Lord's own form
and always perform incomparable, utterly pure deeds for everyone's happiness and good.
May the beloved couple attain a lofty and great life.
May the auspicious Lord forever bestow such grace.

[1553]

(Raga Desa)

May the newly married couple enjoy long life, health, worthy children, auspicious wealth and dharma;
may their blessed life forever be joined with love.
May their thoughts be good, conduct pure and feelings of mind sacred.
May their hearts always possess intense eagerness for everyone's happiness and welfare.
May their beautiful character be ideal and their generous minds free from anxiety.
May good actions win them renown and extend the honor of their family.
Like a good flower fragrant with harmony, courtesy, happiness and noble character,
may their sweet life continually unfold, dear to and beneficial for every living being.
May life have one purpose: exclusive love for the Lord's lotus feet.
Naturally dedicated to His service, may their sacred body, mind and wealth be blessed.

[1554]

May conduct and thoughts be good and mind and body remain healthy.
May everyone always show pure affection to both.
May they have ample, pure happiness, prosperity, children and good renown,
and may good learning, sound understanding and refined taste remain everywhere.
May an utterly pure desire for everyone's happiness and welfare dwell in their minds.
May delightful service to people daily become service to the Lord.
May their character be supremely ideal, free of anxiety and generous.
May hatred, grief and wrong thought never arise in the mind.
May restraint remain in life and love be filled with renunciation.
May Madhava forever bear responsibility for their well-being.
May Hari, protector of dharma and death to wrongdoing,
capably care for them always.

ORIGINAL Hindi

[१५५५]

मंगलमय जीवन रहे सुमति-सुरुचिसे युक्त।
सुख, शुभ विद्या, शुचि सुयश, सुसम्पति-संयुक्त॥
सबके हित-सुखका सदा रहे हृदयमें चाव।
जन-सेवामें रहे नित प्रभु-सेवाका भाव॥
हो आदर्श चरित्र अति, चिन्ता-रहित, उदार।
कभी न मनमें हों उदय द्वेष, शोक, कुविचार॥
जीवनमें संयम रहे, प्रभु-पदमें हो प्रीति।
सदा विकासमुखी रहे नीति, प्रतीति, सुरीति॥
प्रभुके कृपा-कटाक्षसे मिले सफलता-सिद्धि।
होती रहे अबाध नित शुभ भावोंकी वृद्धि॥
केलि करें कमनीय जो कल-कालिन्दी-कूल।
वे राधा-माधव सदा रहें वरद अनुकूल॥
लज्जित जिनकी ज्योतिसे कोटि-कोटि शरदिन्दु।
बने रहें उनके सदा प्रियजन ... ॥

[१५५६]

(राग देश)

सात्त्विक सुख-समृद्धि, संतति, शुभ धर्म-समन्वित अर्थ अपार।
नित्य निरामय, दीर्घ आयु हो, प्रीति परस्पर परम उदार॥
शुभ विचार, आचार शुद्ध हों, हों पवित्र मानसके भाव।
सबके सुख, सबके हितका हो नित्य हृदयमें अतिशय चाव॥
हो आदर्श चरित्र चारु, जन-सेवा हो जीवनका सार।
शुभ कर्मोंसे कीर्ति-लाभ हो, कुल-गौरवका हो विस्तार॥
जीवनका उद्देश्य एक हो - प्रभु-पद-पंकज-प्रीति अनन्य।
प्रभु-सेवामें सहज समर्पित हो, तब तन-मन-धन हो धन्य॥[1]

[1] संख्या १५५१ से १५५६ तकके पद प्रेमीजनोंके पुत्र-पुत्रियोंके विवाहके अवसरपर आशीर्वादके रूपमें रचित हुए हैं।

ENGLISH TRANSLATION

[1555]

May their blessed life remain endowed with sound understanding and refined taste,
joined with happiness, good learning, pure renown and excellent prosperity.
May eagerness for everyone's welfare and happiness always remain in their hearts.
May service to the Lord be felt continually within service to people.
May their character be supremely ideal, free of anxiety and generous.
May hatred, grief and wrong thought never arise in the mind.
May restraint remain in life and love dwell at the Lord's feet.
May conduct, conviction and noble custom always turn toward growth.
Through the Lord's gracious glance, may success and accomplishment be attained.
May auspicious feelings increase continually and without obstruction.
May Radha-Madhava, who perform lovely play on the beautiful Yamuna's bank,
always remain favorable and grant boons.
Before whose radiance millions upon millions of autumn moons are ashamed,
may they forever remain Their dear ones ...

[1556]

(Raga Desa)

May they possess sattvic happiness and prosperity, children, and abundant wealth joined with blessed dharma.
May they remain forever healthy and long-lived, with supremely generous mutual love.
May their thoughts be good, conduct pure and feelings of mind sacred.
May their hearts always possess intense eagerness for everyone's happiness and welfare.
May their beautiful character be ideal and service to people the essence of life.
May good actions win them renown and extend the honor of their family.
May life have one purpose: exclusive love for the Lord's lotus feet.
Then, naturally dedicated to His service, may their body, mind and wealth be blessed.[1]

[1] Pads 1551 through 1556 were composed as blessings for the marriages of the sons and daughters of loving devotees.

ORIGINAL Hindi and Sanskrit names

[१५५७]

(धुन बरवा - ताल कहरवा)

श्वेतद्वीपमें जा नारदने चुनकर दो-सौ हरिके नाम।
दर्शन-हेतु गुह्य उन नामोंसे की स्तुति अत्यन्त ललाम॥
हो प्रसन्न, हो गये प्रकट प्रभु विश्वरूप विस्मयकर धार।
नील-पीत-स्वर्णाभ-हरित-कज्जल-सम उज्ज्वल वर्ण अपार॥
नेत्र-कर्ण-मस्तक-कर-पद-कटि-उदर आदि अगणित अभिराम।
लिये करोंमें कुशा, कमण्डलु, दण्ड, रत्न, मणि शोभाधाम॥
भक्ति-प्रणत मनसे नारदने प्रभु-चरणोंमें किया प्रणाम।
मुदित-चित्त प्रभुने दुर्लभ दे वर कर दिये पूर्ण सब काम॥

[१५५८]

(राग नट - ताल धमार)

दीपावलिकी दीपज्योतिसे हो भारत जाज्वल्य।
हो भारतके कण्ठ-सुशोभित शुचि सद्गुणकी माल्य॥
सदाचार छा जाय, नष्ट हों सारे असदाचार।
हिंसा-द्वेष समूल मिटें, हो शुद्ध प्रेम-विस्तार॥
सबका हित हो, सर्वोदय हो, हों सब व्याधि-विहीन।
सभी सभीके सेवा-सुख-सम्पादनमें हों लीन॥
सबमें सब ही देखें निज आत्माको या भगवान।
सुखी रहें, हम समझें मंगलमय प्रभुका सुविधान॥

[१५५९]

(राग देश - तीन ताल)

तुमने ही प्रभु! आत्मरूपसे इन देहोंमें किया प्रवेश।
इसीलिये ये पूज्य सभी हैं, नाम-रूप विभिन्न धर वेश॥
तुम इनमें सुस्थिर हो तबतक ये पाते सबसे सम्मान।
जहाँ विलग तुम हुए, जलाने तन ले जाते तुरत श्मशान॥
तुम ही घर, घरवाले तुम ही, तुम्हीं सत्य प्रियतम आत्मीय।
अर्चनीय हो तुम्हीं एक बस, वन्दनीय, अविरत वरणीय॥

ENGLISH TRANSLATION

[1557]

(Tune: Barava - Kaharva)

Going to Svetadvipa, Narada selected two hundred names of Hari.
Seeking a vision, he offered an exceedingly beautiful hymn with those secret names.
Pleased, the Lord appeared, assuming an astonishing universal form
of countless radiant colors: blue, yellow, golden, green and black as collyrium.
He possessed innumerable lovely eyes, ears, heads, hands, feet, waists and bellies,
and held kusa grass, water pots, staffs, jewels and gems in His hands, an abode of splendor.
With a heart bowed in devotion, Narada prostrated at the Lord's feet.
Joyful, the Lord granted rare boons and fulfilled every desire.

[1558]

(Raga Nata - Dhamar)

May India blaze with the light of Dipavali's lamps.
May a garland of pure virtues beautify India's neck.
May good conduct spread everywhere and every form of misconduct be destroyed.
May violence and hatred be uprooted, and pure love expand.
May all be benefited, may everyone rise, and may all be free from disease.
May everyone be absorbed in bringing others the happiness of service.
May all see their own Self or God within everyone.
May all remain happy, and may we understand this as the auspicious Lord's provision.

[1559]

(Raga Desa - Tintal)

Lord, You alone entered these bodies as the indwelling Self.
Therefore all of them, wearing different names and forms, are worthy of reverence.
So long as You remain steadily within them, they receive honor from everyone.
As soon as You depart, their bodies are carried to the cremation ground to be burned.
You alone are the home and its residents; You are the true, dearest intimate.
You alone are to be worshiped, revered and ceaselessly chosen.

ORIGINAL Hindi and Rajasthani

[१५५९, जारी]

अन्न तुम्हारी वस्तु, कर रहीं पाक तुम्हारी हम घनश्याम।
एक तुम्हारे लिये, तुम्हारे ग्रहणयोग्य यह हो अभिराम॥
तुम्हीं ग्रहण कर, आस्वादन कर इसे बना दो महाप्रसाद।
सेवा-शक्ति बढ़े, मिट जायें सारे अन्तराय-अवसाद॥

[१५६०]

(राग पीलू - ताल धुन)

डरपो मत, प्रभुजीको ध्यान धरो, डरपो मत॥
पाप-कर्मसे दूर रहो थे, पुण्य-कर्ममें चित ल्यावो।
परमेश्वरको रूप समझकर, पतिकी सेवा खूब करो॥
तन-मन-धन सब अर्पण कर द्यो, पतिकी सेवाके खातर।
एकमात्र पतिकी सेवासे भवसागरसे तिर ज्यावो॥
पर-पुरुषांने उमर देखकर पिता, पुत्र, भाई समझो।
पर-पुरुषांकी प्रीति सेती नरक-भोग-दुःख हो भारी॥
जो नारी निष्कामभावसे पतिसेवामें मन ल्यावे।
उनके दुःख कदे नहीं व्यापे, चिर सुहाग-सुख भोग करे॥

[१५६१]

(राग सारंग - ताल धुन)

आवो आवोजी सगाजी म्हारे द्वार, हरिका गुण गावोजी।
करल्यो करल्योजी सदा सत्संग, कुसंग विसरावोजी॥
प्रभुके चरणांमें चित्त ल्याय, मस्त होय ज्यावोजी।
थे तो सकल कामना छोड़, हरिमें मन ल्यावोजी॥
सब जगने झूठो जाण, मोहने छोड़ोजी।
मैं औ मेरोपण त्याग, मायाको बन्ध तोड़ोजी॥
हरिकी शरणागत होय, नामको जप करल्योजी।
श्रीनारायणको ध्यान हृदयमें धरल्योजी॥
इस कलियुगसे जुग माँय और गति नांहीजी।
श्रीहरिको नाम-जप-ध्यान सदा सुखदायीजी॥

ENGLISH TRANSLATION

[1559, continued]

The food belongs to You, Ghansyama, and we prepare what is Yours.
It is for You alone; may it be delightful and fit for Your acceptance.
Please accept and taste it Yourself and transform it into mahaprasada.
May our strength for service increase, and every obstruction and dejection disappear.

[1560]

(Raga Pilu - Folk Tune)

Do not be afraid; meditate upon the Lord. Do not be afraid.
Remain far from sinful action and bring the mind into virtuous action.
Regard your husband as a form of the Supreme Lord and serve him well.
Offer body, mind and wealth entirely for your husband's service.
Through service to your husband alone, cross the ocean of becoming.
Considering other men according to their age, regard them as father, son or brother.
Love for another man brings the heavy sorrow of suffering hell.
A woman who brings her mind selflessly into service to her husband
is never overcome by sorrow and long enjoys the happiness of an unbroken marriage.

[1561]

(Raga Saranga - Folk Tune)

Come, come, relatives, to my door and sing Hari's virtues.
Always keep holy company and forget corrupting company.
Bring the mind to the Lord's feet and become intoxicated with joy.
Abandon every desire and bring your mind into Hari.
Know the whole world to be false and abandon delusion.
Give up "I" and "mine" and break Maya's bond.
Take refuge in Hari and repeat the Name.
Hold meditation upon Sri Narayana within the heart.
In this age of Kali there is no other path.
Repetition of Sri Hari's name and meditation upon Him always bring happiness.

ORIGINAL Rajasthani and Hindi

[१५६२]

(राग ईमन - ताल धुन)

श्रीराम भजे सब म्हारे घरका, श्रीकृष्ण भजे प्यारा नणदोई।
प्रभुने भज्यां सुख होय भारी, कष्ट कटे प्यारा नणदोई॥
हिंसा त्याग करे म्हारा पतिदेव, व्रत अहिंसा पालो नणदोई।
झूठ बचन छोड़े म्हारा पतिदेव, साँच बचन बोलो नणदोई॥
चोरी नहीं करे म्हारा पतिदेव, छिपाव त्याग करो नणदोई।
ब्रह्मचर्य पाले म्हारा पतिदेव, शुक्र-रक्षा करो नणदोई॥
संग्रह नहीं करे म्हारा पतिदेव, अपरिग्रह करो नणदोई।
शुद्ध रहेगा म्हारा पतिदेव, पवित्र रहो प्यारा नणदोई॥
तृष्णाने त्यागे म्हारा पतिदेव, सन्तोष रखो प्यारा नणदोई।
व्रतादि तप करे म्हारा पतिदेव, माँ-बापकी सेवा करो नणदोई॥
जप-स्वाध्याय करे म्हारा पतिदेव, रामनामको जप करो नणदोई।
हरि-शरणागत म्हारा पतिदेव, प्रभु-प्रणिधान करो नणदोई॥
यम और नियमको पालन करो, सदा सुख पावो प्यारा नणदोई॥

[१५६३]

(राग सोहनी - ताल रूपक)

अभ्युदय हो सभीका शुभ, सभीका सुविकास हो।
स्तेय, हिंसा, लोभ, मिथ्याचार, मदका नाश हो॥
मिटे शोक-विषाद-भय सब, पूर्ण उर-उल्लास हो।
चेतनाचेतन सभीमें स्पष्ट ईश-प्रकाश हो॥
हों पवित्र विचार, शुभ आचार, सब ही भक्त हों।
युक्त सत्-चित् नित्यसे हों, कभी भी न विभक्त हों॥
ईश-अभिमुख हृदय हो शुचि, ईश-सेवा कार्य हों।
कर्म सारे ईश-पूजाके लिये अनिवार्य हों॥

नोट: पद-संख्या १५६० से १५६२ तक ये पद नमूनेके तौरपर रचयिताकी 'मारवाड़ी धार्मिक गीत' पुस्तिकासे लिये गये हैं। यह पुस्तक गीताप्रेससे संवत् १९९२ में समाज-सुधारके लिये मुद्रित हुई थी। स्थानके अभावमें सब पद नहीं लिये गये हैं।

ENGLISH TRANSLATION

[1562]

(Raga Yaman - Folk Tune)

Everyone in my home worships Sri Rama; dear brother-in-law, worship Sri Krishna.
Worshiping the Lord brings immense happiness and cuts away suffering, dear brother-in-law.
My husband renounces violence; observe the vow of nonviolence, brother-in-law.
My husband abandons false speech; speak truthful words, brother-in-law.
My husband does not steal; abandon concealment, brother-in-law.
My husband observes continence; preserve your vital energy, brother-in-law.
My husband does not hoard; practice non-possession, brother-in-law.
My husband remains pure; remain sacred, dear brother-in-law.
My husband renounces craving; maintain contentment, dear brother-in-law.
My husband performs vows and austerities; serve your parents, brother-in-law.
My husband practices repetition and sacred study; repeat Rama's name, brother-in-law.
My husband is surrendered to Hari; dedicate yourself to the Lord, brother-in-law.
Observe the restraints and disciplines and always find happiness, dear brother-in-law.

[1563]

(Raga Sohani - Rupaka)

May everyone attain auspicious advancement and excellent development.
May theft, violence, greed, false conduct and pride be destroyed.
May grief, dejection and fear disappear, and the heart become completely joyful.
May God's radiance be clearly seen in everything conscious and unconscious.
May thoughts be pure, conduct auspicious, and all become devotees.
May all be forever joined to Being and Consciousness and never separated from Them.
May hearts turn toward God and become pure, and may every work be service to God.
May all actions necessarily be performed as worship of God.

Note: Pads 1560 through 1562 were selected as samples from the author's booklet *Marvari Dharmika Gita*. Gita Press printed that book in Vikrama Samvat 1992 for social reform. Because of limited space, not all its pads have been included here.

ORIGINAL Hindi

[१५६४]

स्वात्म-समर्पण

(राग तोड़ी - ताल कहरवा)

शक्ति-प्रेरणा-स्फुरणा देकर, सब कुछ तुम करवाते, नाथ!
प्राणि-प्रकृतिकी प्रति चेष्टामें रहता सदा तुम्हारा हाथ॥
उसी तुम्हारी पुण्य-प्रेरणाका ही यह भी है परिणाम।
वस्तु तुम्हारी तव चरणोंमें अर्पणकर, कर रहा प्रणाम॥

[१५६५]

(राग देवगन्धार - तीन ताल)

प्रेरक तुम, प्रेरणा तुम्हारी, रस-रति-भाव तुम्हारे रूप।
करके तुम्हीं दिखाते, स्वयं लिखाते लीला तुम्हीं अनूप॥
देते खोल भाव अनुपम, शब्दोंका शुचितम तुम भण्डार।
रचना तुम करवाते, सुनते तुम्हीं उसे फिर कर मनुहार॥
विमल भाव-मुख निज दर्शनका यह अपना ही कृति-दर्पण।
ज्योति बढ़ाता सहज परस्पर, तुम्हें हो रहा है अर्पण॥
भली-बुरी यह वस्तु तुम्हारी, तुम्हीं सर्वथा स्वामी अनन्य।
तुच्छ अबोध मलिन इस जनको बना निमित्त कर दिया धन्य॥

ENGLISH TRANSLATION

[1564]

Self-Surrender

(Raga Todi - Kaharva)

Giving power, impulse and inspiration, You cause everything to be done, Lord.
Your hand is forever present in every movement of a creature's nature.
This too is a result of that sacred inspiration of Yours.
Offering Your own object at Your feet, I bow down.

[1565]

(Raga Devagandhara - Tintal)

You are the impeller and Yours is the inspiration; rasa, loving attachment and feeling are Your forms.
You act and reveal the action; You Yourself cause Your incomparable lila to be written.
You disclose unique feelings and give the purest treasury of words.
You cause the composition, and then You Yourself listen when it is offered with loving entreaty.
This mirror of Your own creation, showing Your vision through the face of stainless feeling, naturally increases mutual radiance and is now being offered to You.
Good or bad, this object is Yours, and You alone are wholly its master.
Making this trivial, ignorant and impure person merely an instrument, You have blessed him.

CHAPTER 21

‘पद-रत्नाकर’ पर सम्माननीय विद्वानोंके विचार

Esteemed Scholars' Reflections on Pada-ratnākara

Source scan pages 948–950

ORIGINAL Hindi

'पद-रत्नाकर' पर सम्माननीय विद्वानोंके विचार

('पद-रत्नाकर' के प्रथम संस्करणपर देशके बहुत-से आदरणीय विद्वान् महानुभावोंने अपने विचार लिखकर भेजे थे। उनमेंसे कुछ आंशिक रूपसे नमूनेके तौरपर नीचे दिये जा रहे हैं। - प्रकाशक)

परम आदरणीय श्रीप्रभुदत्तजी ब्रह्मचारी, झूँसी (प्रयाग)

पुण्यश्लोक भाईजी श्रीहनुमानप्रसादजी पोद्दार कविता करनेके लिये कविता नहीं करते थे। समय-समयपर उनके हृदयसे उद्गार प्रस्फुटित होते थे। उन्होंने कभी अपने नामसे उन कविताओंको छपाया भी नहीं। वे इधर-उधर स्फुटरूपसे बिखरी पड़ी थीं। उनके परलोक-गमनके पश्चात् गीताप्रेसके संचालकोंने यह बड़ा ही श्लाघनीय कार्य किया है कि उनकी इधर-उधर बिखरी समस्त कविताओंका संग्रह 'पद-रत्नाकर' के नामसे प्रकाशित कर दिया है। भाईजीकी कविताएँ क्या हैं? उनके हृदयोद्गार हैं; उनमें उनकी अन्तरात्माकी झलक दिखायी देती है। 'पद-रत्नाकर' के प्रत्येक पद रत्नके सदृश हैं; वे पठनीय, स्मरणीय, श्रवणीय तथा मनन करनेयोग्य हैं। प्रायः विविध विषयोंपर उन्होंने पद लिखे हैं। प्रत्येक घरमें यह ग्रन्थरत्न रखनेयोग्य है।

पूज्य श्रीडोंगरेजी महाराज

पूज्यवाद सद्गत भाईजी श्रीहनुमानप्रसादजी पोद्दार प्रभुके धामसे आये थे। अनेक जीवोंका जीवन सुधारनेके लिये श्रीकृष्ण-लीला-चिन्तन-रूप 'पद-रत्नाकर' प्रभुकी प्रेरणासे भगवद्भाव-भावित अन्तःकरणसे निकली हुई उनकी दिव्य वाणी अमृतरूप है। मैंने उसका अध्ययन किया और अपार आनन्दका अनुभव किया। उसी प्रकार साधक लोग 'पद-रत्नाकर' का चिन्तन, पठन, मनन करके दिव्य आनन्दका अनुभव करेंगे, ऐसी श्रद्धा है।

ENGLISH TRANSLATION

Esteemed Scholars' Reflections on *Pada-ratnakara*

(Many revered scholars and eminent persons of the country sent written reflections on the first edition of Pada-ratnakara. *Partial selections from some of them are presented below as samples. - Publisher)*

The Most Revered Sri Prabhudatta Brahmacari, Jhunsi (Prayag)

The blessed Bhaiji, Sri Hanuman Prasad Poddar, did not compose poetry merely for the sake of making poems. From time to time utterances burst forth from his heart. He never even published those poems under his own name; they lay scattered here and there as individual pieces. After his departure from this world, the directors of Gita Press performed the highly commendable work of gathering all those scattered poems and publishing them under the title *Pada-ratnakara*. What are Bhaiji's poems? They are outpourings of his heart, in which a glimpse of his inmost self can be seen. Every pad in *Pada-ratnakara* is like a jewel. They deserve to be read, remembered, heard and contemplated. He wrote pads on many different subjects. This jewel of a book deserves a place in every home.

Revered Sri Dongreji Maharaja

The venerable departed Bhaiji, Sri Hanuman Prasad Poddar, came from the Lord's abode. Intended to reform the lives of many beings, *Pada-ratnakara*, in the form of contemplation of Sri Krishna's lila, is his divine, nectar-like speech. Inspired by the Lord, it issued from a heart imbued with divine feeling. I studied it and experienced immeasurable joy. I have faith that practitioners likewise will experience divine joy by contemplating, reading and reflecting upon *Pada-ratnakara*.

ORIGINAL Hindi

प्रभुपाद प्राणकिशोर गोस्वामी

परमश्रद्धेय भाईजीकी स्मरणीय पद-रत्नावली एक अनोखी रचना है। इस ग्रन्थके पाठ साधकोंके लिये त्याग, वैराग्य, ज्ञान और भक्तिके समन्वय-साधनके लिये लोकोत्तर आदर्श हैं। इसीमें दास्यभाव, विनय, प्रार्थना, शरणागतिके मार्गमें स्वाभाविक भावसे समाकृष्ट करनेके सिद्ध मन्त्र पाये जाते हैं।

याज्ञिक सम्राट् पं० श्रीवेणीरामजी शर्मा गौड़, वेदाचार्य, काव्यतीर्थ, वाराणसी

परमश्रद्धेय श्रीयुत भाईजीका जीवन प्रारम्भसे ही साधनामय था। कार्य करते-करते उन्हें समाधि लग जाया करती थी, जो घण्टों बनी रहती थी। 'पद-रत्नाकर' ऐसे ही अधिकारी पुरुषके सरस हृदयका छलकता हुआ अवदान है। इस ग्रन्थके 'श्रीराधा-माधव-स्वरूप-माधुरी' एवं 'श्रीराधा-माधव-लीला-माधुरी' ये दो प्रकरण अद्भुत अनुभूतियोंसे भरे हैं। इनका वर्णन तो वही कर सकता है, जिसे भगवान्‌की दिव्य लीलामें प्रवेश प्राप्त हो। पुस्तकका कण-कण व्रजरसके आस्वादसे भरपूर है। इस कराल कालमें इस पुस्तकका प्रसार मिटती मानवताके लिये संजीवनीका काम कर सकता है।

डॉ० विजयेन्द्र स्नातक, अध्यक्ष हिन्दी विभाग, दिल्ली विश्वविद्यालय, दिल्ली

मैं यह कल्पना नहीं कर सकता था कि भाईजी तीन भाषाओंपर समान अधिकार रखते हुए इतना उच्च भावपूर्ण साहित्य सृजन कर सकते थे। यह 'पद-रत्नाकर' एक श्रेष्ठ भक्त कविकी पूर्ण संवेदनशील अभिव्यक्तिकी द्योतक रचना है। मैंने हिन्दी साहित्यके भक्तिकालीन कवियोंकी रचनाएँ पढ़ी हैं, उनका विवेचन-विश्लेषण भी किया है, कुछ अनुसंधान भी किया है। मैं अपने अल्प ज्ञानके आधारपर कह सकता हूँ कि भाईजीका यह पद-साहित्य इस श्रेणीके कवियोंसे किसी भाँति कम नहीं है।

ENGLISH TRANSLATION

Prabhupada Pranakishora Gosvami

The memorable garland of pad-jewels composed by the most revered Bhaiji is a unique work. For practitioners, the readings in this book are transcendent ideals for the integrated cultivation of renunciation, detachment, knowledge and devotion. Within it are found perfected formulas that naturally draw the heart toward the paths of servitude, humility, prayer and surrender.

Emperor among Sacrificial Priests, Pandit Sri Venirama Sharma Gauda, Vedacarya, Kavyatirtha, Varanasi

From the beginning, the life of the most revered Bhaiji was filled with spiritual practice. While working, he would enter samadhi that continued for hours. *Pada-ratnakara* is the overflowing gift of the rasa-filled heart of such a qualified person. Its two sections, “The Sweetness of Sri Radha-Madhava’s Form” and “The Sweetness of Sri Radha-Madhava’s Lila,” are filled with wondrous experiences. Only one who has gained entrance into the Lord’s divine lila can describe them. Every particle of the book is replete with the savor of Vraja-rasa. In this dreadful age, dissemination of this book can serve as a life-restoring herb for vanishing humanity.

Dr. Vijayendra Snataka, Head of the Hindi Department, University of Delhi, Delhi

I could not have imagined that, possessing equal command of three languages, Bhaiji could create literature of such lofty feeling. *Pada-ratnakara* bears witness to the fully sensitive expression of an eminent devotee-poet. I have read the works of poets from Hindi literature’s devotional period, critically discussed and analyzed them, and conducted some research. On the basis of my limited knowledge, I can say that Bhaiji’s pad literature is in no way inferior to the poets of that class.

ORIGINAL Hindi

[डॉ० विजयेन्द्र स्नातकके विचार, जारी]

वरन् इसकी विशेषता तो भाषात्रयका एकत्र समाहार है। खड़ी बोलीमें इतना सरस, भावपूर्ण भक्ति-साहित्य मेरे देखनेमें नहीं आया है।

डॉ० रामकुमार वर्मा, भूतपूर्व हिंदी-प्रोफेसर, मास्को (सोवियत-संघ), प्रयाग

'पद-रत्नाकर' की प्रति प्राप्त हुई। इस अनुपम रसानुभूतिके ग्रन्थको बार-बार पढ़कर संत सूरदासकी काव्य-मन्दाकिनीमें अवगाहनका आनन्द प्राप्त होता है। भाईजी कितने बड़े भक्त कवि थे - यह 'पद-रत्नाकर' को पढ़कर आज ही ज्ञान हो सका।

ब्रज साहित्यके मर्मज्ञ डॉ० प्रभुदयाल मित्तल, मथुरा

परमश्रद्धेय भाईजी श्रीहनुमानप्रसादजी पोद्दारकी जीवन-व्यापी सारस्वत साधनाने इस जगत्के जीवोंका कितना कल्याण किया है, यह सर्वविदित है। किंतु उनकी साधना काव्य-क्षेत्रमें भी इतनी प्रशस्त थी, इसका ज्ञान अधिक व्यक्तियोंको नहीं है। मैंने श्रद्धेय भाईजीकी कुछ काव्य-कृतियोंका पहले रसास्वादन किया था, किंतु उन्होंने इतने विपुल परिमाणमें काव्य-रचना की थी, इसका परिज्ञान मुझे इस 'पद-रत्नाकर' ग्रन्थसे ही हुआ है। इनका गायन एवं वाचन दिव्य वातावरणकी अवतारणा करनेमें समर्थ है। मुझे इनसे जो आनन्द प्राप्त हुआ है, उसका उल्लेख शब्दोंद्वारा करना सम्भव नहीं है। मैंने इसे श्रीभाईजीकी वाङ्मयी साधनाके प्रसादरूपमें ग्रहण किया है।

ENGLISH TRANSLATION

[Dr. Vijayendra Snataka's reflections, continued]

Indeed, its distinctive excellence is the combined presence of three languages. I have not encountered devotional literature in Khari Boli that is so full of rasa and elevated feeling.

Dr. Ramakumar Varma, Former Professor of Hindi, Moscow (Soviet Union), Prayag

I received a copy of *Pada-ratnakara*. Reading this book of incomparable rasa-experience again and again gives the joy of bathing in the heavenly stream of Saint Suradasa's poetry. Only today, upon reading *Pada-ratnakara*, did I come to understand what a great devotee-poet Bhaiji was.

Dr. Prabhudayal Mittal of Mathura, Authority on Vraja Literature

It is universally known how greatly the lifelong literary discipline of the most revered Bhaiji, Sri Hanuman Prasad Poddar, benefited the beings of this world. Few people, however, know that his discipline in the field of poetry was also so extensive. I had previously savored some of revered Bhaiji's poetic works, but only through this volume, *Pada-ratnakara*, did I learn that he had composed poetry on such a vast scale. The singing and recitation of these works can bring a divine atmosphere into being. It is impossible to state in words the joy I received from them. I have accepted this book as the grace-bestowal of Sri Bhaiji's literary spiritual practice.

CHAPTER 22

‘पद-रत्नाकर’ की वर्णानुक्रमणिका

Alphabetical Index of Pada-ratnākara

Source scan pages 951–973

ORIGINAL Hindi and Braj Bhāṣā

॥ श्रीहरिः ॥

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- आते हो तुम बार-बार प्रभु! मेरे मन-मन्दिरके द्वार। ... **[६२]**
- अब जो हरष भयौ रावल में याकी तुलना कितहूँ नाहिं। ... **[७८८]**
- आत्मसमर्पण, आत्मविसर्जन कर पतिमें पति-हित निर्भय। ... **[१५३४]**
- अब तो कुछ भी नहीं सुहावै, एक तुँ ही मन भावै है। ... **[४१८]**
- आदि अनादि अनंत अखंड अभेद अखेद सुबेद बतावें। ... **[९०१]**
- रीझ गए भगवान हम पे, रीझ गए भगवान॥ ... **[७८७]**
- आदिदेव, आदित्य, दिवाकर, विभु, तमिस्त्रहर। ... **[९१८]**
- अब मोहि एक भरोसौ तेरौ। ... **[७५]**
- आय दूतीने बात कही: ... **[३८६]**
- अब हरि! एक भरोसो तेरौ। ... **[१२८]**
- आया, छाया मेरे अन्दर प्रभुका निर्मल पूर्ण प्रकाश। ... **[११९४]**
- अभ्युदय हो सभीका शुभ, सभीका सुविकास हो। ... **[१५६३]**
- आयौ चरन तकि सरन तिहारी। ... **[१५०]**

ENGLISH TRANSLATION

Alphabetical Index of *Pada-ratnakara*

Alphabetical section: A

- Seeing the moonless night filled with dreadful darkness, do not become even slightly despondent. ... **[1284]**
- If you desire supreme peace, abandon ego. ... **[1305]**
- Friend, my body, mind and life, ... **[528]**
- Every limb possesses immeasurable, matchless beauty and great, incomparable sweetness. ... **[178]**
- Why do you waste this priceless body? ... **[1037]**
- Unmoving, stainless, unborn, sinless, Lord of moving and unmoving beings, bearer of the Ajagava bow, Hara; ... **[893]**
- O mind, place your trust in the Lord. ... **[1044]**
- Motionless, simple, exalted and divinely formed, lord of serpents with tawny topknot, ... **[886]**
- O mind, pause and reflect. ... **[1043]**
- Unborn, beginningless, incomprehensible, unseen, formless, peerless and unchanging, ... **[900]**
- O mind, worship the ever-fresh son of Nanda. ... **[1025]**
- The unborn, imperishable Lord of all has an eternal, inconceivable nature. ... **[876]**
- O mind, always worship Nanda's young son, ... **[1024]**
- Unborn and imperishable, Lord of all worlds, Lord of Maya, independent Bhagavan, ... **[881]**
- O mind, worship the Prince of Vraja. ... **[1023]**
- You are the minute and the vast; Lord, You fully pervade the minute and the vast. ... **[1072]**
- O bee-like mind, abandon ignorance. ... **[1022]**
- Lord of my life, what a wonder: You have transformed the pupils of my eyes. ... **[1142]**
- Offer every remaining breath to Rama. ... **[1298]**
- In utter solitude She sits distraught on the Yamunā's bank, Her mind intensely anxious. ... **[296]**
- My life and life-breath are forever offered into You. ... **[57]**
- Supremely stainless and exceedingly sweet, it is an abode of divine nectarean rasa, ... **[668]**
- The otherworldly love of Radha and Madhava ... **[739]**
- With an exceedingly joyful heart, King Janaka performed every rite according to rule. ... **[833]**
- You fill earth, wind, water, fire and the entire sky as perfect bliss. ... **[1159]**

- Perfectly pure and auspicious treasury of peerless, infinite and inconceivable virtues, ... **[827]**
- Lord, in this disordered, frantic and terribly restless world, ... **[1086]**
- Fill your hearts with incomparable bliss and cry, "Victory to King Bhanu!" ... **[786]**
- The insolent demons suddenly came and attacked the gods. ... **[870]**
- Your beauty is incomparable and Your form unique beyond all others. ... **[639]**
- A human skeleton of only bone and skin, limbs weak and body unclothed, ... **[1483]**
- Incomparable is the longing within my heart. ... **[389]**
- Renounce speech that is harmful, false, futile, bitter, critical or disturbing. ... **[1399]**
- What a wondrous drama this world is. ... **[1257]**
- O Hari, life of my life! ... **[305]**
- The extraordinary love of Radha and Madhava ... **[740]**
- Your love is extraordinary, Syama! ... **[646]**
- Sage Narada came to Bhanu's house in Barsana, ... **[772]**
- You alone are the visible embodiment of the current of rasa within Me. ... **[576]**
- Come, all of you together, and attack; I call this aloud to everyone. ... **[1249]**
- An exceedingly sweet and extraordinary play unfolds within. ... **[1128]**
- Today I naturally received the Lord's honeyed and auspicious blessing. ... **[1188]**
- Without end, beginningless and eternal, We two are one everlasting form. ... **[540]**
- Today these eyes beheld Syama. ... **[438]**
- Even considering your own Dharma, do not entertain this agitation. ... **[963]**
- Friend, today I saw Him on the bank of the Yamuna. ... **[431]**
- Give the Lord complete authority over what is good or bad for you. ... **[1307]**
- Today immense bliss has spread through Vrishabhanu's house. ... **[768]**
- Whatever conduct you desire from everyone toward yourself, ... **[1460]**
- I remain eternally and intensely restless to meet You, ... **[566]**
- Where can I go now? Defeated, I have come into Your shelter. ... **[134]**
- Again and again, Lord, You come to the door of my heart's temple. ... **[62]**
- The joy that has arisen in Raval today has no comparison anywhere. ... **[788]**
- Fearlessly surrendering and effacing themselves in their husband for his good, ... **[1534]**
- Now nothing pleases me; You alone delight my heart. ... **[418]**
- The good Vedas proclaim Him the beginning, beginningless, infinite, indivisible, nondual and untouched by sorrow. ... **[901]**
- Now our fortune has awakened: Bhagavan has become pleased with us. ... **[787]**
- Primal God, Aditya, maker of day, all-pervading destroyer of darkness; ... **[918]**
- Now my one reliance is You. ... **[75]**
- A messenger arrived and said, ... **[386]**
- Hari, now my one reliance is You. ... **[128]**
- The Lord's pure and perfect light entered and spread within me. ... **[1194]**
- May everyone attain auspicious advancement and excellent development. ... **[1563]**
- I have come seeking Your feet and taken refuge in You. ... **[150]**

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- आरति अतिपावन पुरान की। ... **[९२७]**
- उड़ता नहीं निरा भ्रम-नभमें मिथ्या भावुकताके हेतु। ... **[६८३]**
- आरति कीजे श्रीनटवर की। ... **[८१८]**
- उड़ा जा रहा प्रकृतिपर रथ-विमान आकाश। ... **[१७३]**
- आरति कीजे श्रीरघुबर की। ... **[८५२]**
- उत्तम वह जो पर-दोषोंको अपने गुण देकर ढकता, ... **[१४५७]**
- आरति गजवदन विनायक की। ... **[९२३]**
- उत्कट काम, अमर्ष, चपलता, मत्सरता, मद, हिंसा, खेद। ... **[६६७]**
- आरति जगपावन पुरान की। ... **[९२८]**
- उदय हुए जब श्रीवृन्दावन-चन्द्र पूर्णतम चन्द्रस्वरूप। ... **[२६६]**
- आरति परम साम्बशंकर की। ... **[९२१]**
- उदय हो गये जैसे घरमें कोटि-कोटि नीले शरदिन्दु। ... **[७६०]**
- आरति भक्तकल्पतरु हरि की। ... **[९२०]**
- उद्धव! तुम मुझको किसका यह सुना रहे कैसा संदेश? ... **[३४३]**
- आरति राधा-राधावर की। ... **[८२२]**
- उद्धव! मुझमें तनिक नहीं है प्रियतमके प्रति सच्चा स्नेह। ... **[३४६]**
- आरति श्रीअंजनि कुमारकी। ... **[८५४]**
- उद्धव! राधा-सी अभागिनी, दुःखभागिनी, पापिनि कौन? ... **[३४५]**
- आरति श्रीगायत्रीजी की। ... **[९२५]**
- उद्धव! सत्य सुनाया तुमने, मुझको प्रियतमका संदेश। ... **[३४८]**
- आरति श्रीगैया मैया की। ... **[९२९]**
- उनके होकर हम दुःखी हों तो उनको दुःख पहुँचाते हम। ... **[११०८]**
- आरति श्रीजनक-दुलारी की। ... **[८५३]**
- उस कैतवके लिये कर रही क्यों तुम सखी! विलाप? ... **[३८३]**
- आरति श्रीवसुदेव-तनय की। ... **[८१९]**
- आरति श्रीवृषभानुलली की। ... **[८२०]**
- ऊधो मधुपुरका बासी। ... **[३४०]**
- आरति श्रीबृषभानुसुता की। ... **[८२१]**
- ऊधौ! कहा सिखावौ जोग। ... **[३३३]**
- आरती - श्रीजगदीश्वर हरि ... **[९१९]**
- ऊधौ! तुम ते कहाँ का गोपी-प्रेम-महत्त्व। ... **[३२९]**
- आर्त-त्राण-परायण, सहज सुहृद, करुणार्णव, परम उदार। ... **[९८]**
- ऊधौ! तुम तो बड़े विरागी। ... **[३३७]**
- आवो आवोजी सगाजी म्हारे द्वार, हरिका गुण गावोजी। ... **[१५६१]**

- ऊधौ! तुम्हरे नैन अधूरे। ... **[३४१]**
- आश्विन मास, शरद ऋतु शोभन, शीतल शुभ्र चाँदनी रात। ... **[२८७]**
- ऊधौ! निठुर मो सम कौन? ... **[३२४]**

(इ-ई)

- ऊधौ! प्रिय तें कहियो जाय। ... **[३३६]**
- इत-उत जो धावत फिरै, रसना-रस-बस होय। ... **[६७९]**
- ऊधौ! बिसरत नहिं मनभावनि। ... **[३२०]**
- इधर-उधर क्यों भटक रहा मन-भ्रमर, भ्रान्त उद्देश्य-विहीन। ... **[१०४८]**
- ऊधौ! मो में नैकु न नेह। ... **[३४२]**
- इन्द्रियके सब भोग विविध भीषण दुःखोंकी गहरी खान, ... **[१३६२]**
- ऊधौ! मोहन स्याम हमारे। ... **[३३४]**
- इन्द्रिय-सुख-इच्छासे विरहित, अतिशय मधुर कृष्ण-अनुराग। ... **[६९८]**
- ऊधौ! सोई प्रीति अनन्य! ... **[३४४]**
- इस अखिल विश्वमें भरा एक तू ही तू। ... **[११६२]**
- ऊधौ! सो मनमोहन रूप। ... **[३३९]**
- इस चर-अचर जगतके सब जीवोंमें किससे छोटा कौन? ... **[११५८]**
- ऊधौ! स्याम बड़े ही धूत। ... **[३३२]**
- इस जगकी कोई वस्तु न हमें सुहाती। ... **[१२१९]**
- ऊधौ! हम क्यों स्याम-वियोगिनि? ... **[३३५]**
- इससे स्मरण करो तुम मेरा सभी समय, फिर करो सुयुद्ध। ... **[९८१]**
- इह-पर दोनों लोकमें जो चाहो कल्यान, ... **[१४१७]**
- एक 'उपास्य' देव ही करते लीला विविध अनन्त प्रकार। ... **[१२७२]**
- ईश-विरोधी, धर्म-विरोधी भाव जायें सब भाग। ... **[१११४]**
- एक-एक पल बना युगों-सा दारुण पीड़ाका आगार। ... **[३१४]**
- ईश्वरकी शुभ दृष्टिका मुझमें हुआ पसार। ... **[११७५]**
- एक तुम्हारे सिवा न राधे! अन्य किसीकी चाह। ... **[५७१]**
- ईश्वर नित्य प्रसन्न-वदन हैं, स्थित निज नित्य स्वरूपानन्द। ... **[१३३७]**
- एक तुम्हींमें मन अटका है, एक तुम्हारी ही है याद। ... **[५७७]**
- ईश्वरमें हैं नहीं कभी भी जन्म-मृत्यु, उत्पत्ति-विनाश। ... **[१२६३]**
- एकदन्त, गजवदन, चतुर्भुज, गणनायक विघ्नेश। ... **[९०३]**

(उ)

- एक दिन मिलि प्यारी-प्रीतम कुसुम-सरोवर गये नहान। ... **[३८१]**
- उठो! कायरता छोड़ो वीर। ... **[९६२]**
- एक परम प्रभु चिदानन्दघन परम तत्त्व हैं सर्वाधार। ... **[८५६]**

ENGLISH TRANSLATION

- Arati to the supremely sacred Purana, ... **[927]**
- It does not soar through an empty sky of delusion for the sake of false emotionalism, ... **[683]**
- Perform arati for Shri Natavara, ... **[818]**
- The chariot-like aerial vehicle flies through the sky beyond material nature. ... **[173]**
- Perform arati for Shri Raghubara, ... **[852]**
- The finest covers another's faults by giving personal virtues. ... **[1457]**
- Arati to elephant-faced Vinayaka, ... **[923]**
- Intense lust, intolerance, fickleness, envy, pride, violence and grief; ... **[667]**
- Arati to the Purana that purifies the world, ... **[928]**
- When Śrī Vrindavana's moon rises as the fullest embodiment of the moon, ... **[266]**
- Arati to supreme Samba Shankara, ... **[921]**
- It was as though millions upon millions of blue autumn moons had risen within the house. ... **[760]**
- Arati to Hari, wish-fulfilling tree of devotees, ... **[920]**
- Uddhava, whose message are you reciting to me, and what kind of message is this? ... **[343]**
- Perform arati for Radha and Radha's beloved, ... **[822]**
- Uddhava, I possess not the slightest true affection for the Beloved. ... **[346]**
- Perform arati for Shri Anjani's son, ... **[854]**
- Uddhava, who is as unfortunate, sorrow-destined and sinful as Radha, ... **[345]**
- Arati to Shri Gayatri, ... **[925]**
- Uddhava, you have truthfully delivered the Beloved's message to me. ... **[348]**
- Arati to revered Mother Cow, ... **[929]**
- If, after becoming His, we remain unhappy, we cause Him sorrow. ... **[1108]**
- Perform arati for Shri Janaka's darling, ... **[853]**
- Friend, why do you lament for that deceiver, ... **[383]**
- Perform arati for Shri Vasudeva's son, ... **[819]**
- Perform arati for Shri Vrishabhanu's little girl, ... **[820]**
- Uddhava, resident of Mathura, ... **[340]**
- Perform arati for Shri Vrishabhanu's daughter, ... **[821]**
- Uddhava, what yoga could you teach us? ... **[333]**
- Arati to Shri Jagadishvara Hari ... **[919]**
- Uddhava, how could you know the greatness of the gopis' love? ... **[329]**
- Ever intent upon rescuing the distressed, natural friend, ocean of compassion, supremely generous; ... **[98]**
- Uddhava, you are a great renunciant. ... **[337]**
- Come, come, relatives, to my door and sing Hari's virtues. ... **[1561]**
- Uddhava, your eyes are incomplete. ... **[341]**

- It is the month of Āśvina and the lovely autumn season, a cool night of pure moonlight. ... **[287]**
- Uddhava, who could be as cruel as I? ... **[324]**

Alphabetical section: I-Ī

- Uddhava, go and tell the Beloved this. ... **[336]**
- One who runs here and there, enslaved by the tongue's flavors, ... **[679]**
- Uddhava, the beloved of My heart is never forgotten. ... **[320]**
- Bee-like mind, deluded and without a goal, why do you wander here and there? ... **[1048]**
- Uddhava, there is not the slightest love within me. ... **[342]**
- All the varied enjoyments of the senses are deep mines of terrible sorrow. ... **[1362]**
- Uddhava, enchanting Syama is ours. ... **[334]**
- Free from desire for sensory pleasure, there is an exceedingly sweet anurāga for Krishna. ... **[698]**
- Uddhava, that alone is exclusive love! ... **[344]**
- Only You fill this entire universe. ... **[1162]**
- Uddhava, that form enchants the mind. ... **[339]**
- Among all beings of this moving and unmoving world, who is smaller than whom? ... **[1158]**
- Uddhava, Syama is a consummate rogue. ... **[332]**
- No object of this world delights us. ... **[1219]**
- Uddhava, why should we be women separated from Syama? ... **[335]**
- Therefore remember Me at all times and then fight this righteous war. ... **[981]**
- If you desire welfare in both this world and the next, ... **[1417]**
- The one worshipful Deity alone performs lila of infinitely diverse kinds. ... **[1272]**
- May every feeling opposed to God and Dharma flee away. ... **[1114]**
- Each moment becomes an age, an abode of terrible pain. ... **[314]**
- God's auspicious vision has spread within me. ... **[1175]**
- Radhe, apart from You alone I desire no one else. ... **[571]**
- Isvara is eternally radiant with joy, established in the bliss of His eternal essential being. ... **[1337]**
- My mind is caught in You alone, and remembers only You. ... **[577]**
- Within Isvara there is never birth or death, origination or destruction. ... **[1263]**
- Single-tusked, elephant-faced, four-armed Lord of the hosts, remover of obstacles, ... **[903]**

Alphabetical section: U

- One day the Beloved Lady and Her Beloved met and went to bathe in Kusuma-sarovara. ... **[381]**
- Rise, hero! Abandon cowardice. ... **[962]**
- The one Supreme Lord, condensed consciousness and bliss, is the supreme Reality and support of all. ... **[856]**

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- एक बार शरणागत होकर जो कहता - 'प्रभु! मैं तेरा!' ... **[९४८]**
- करता तुम्हें प्रणाम भक्तिसे ऋद्धि-सिद्धिदायक गणनाथ। ... **[९०४]**
- एक ब्रह्म है व्यापक सबमें, सभी ब्रह्मका है विस्तार। ... **[१५४७]**
- करते कभी छेड़ अति प्यारी, ... **[२४२]**
- एकमात्र उनकी ही हूँ मैं, एकमात्र वे ही मेरे। ... **[६२०]**
- करते रहो निरन्तर प्रतिदिन, प्रतिपल मन-मतिका उत्कर्ष, ... **[१४१०]**
- एकमात्र प्रभुकी सेवा कर्तव्य कर्म है। ... **[१३१४]**
- कर दिया प्रभुने मुझे निहाल, हटा आवरण, कटा जंजाल॥ ... **[११२६]**
- एक लकड़िया चन्दन की। जै बोलो जसुदानन्दन की॥ १॥ ... **[८१७]**
- कर देवी प्रकृतिका आश्रय जो जन मुझको लेते जान, ... **[९८९]**
- एक लालसा मन महँ धारौं। ... **[१०५२]**
- कर नवनीत लिये नटनागर। ... **[१५४]**
- एक सत्य जो परम तत्त्व परमात्मा ब्रह्म ईश भगवान्। ... **[८५५]**
- करना तुम मत नाश कभी यह मेरा प्यारा मानस-रोग। ... **[६३७]**
- एकार्णवकी उस अगाध जलराशि-बीच वटवृक्ष विशाल, ... **[८६७]**
- करना, न करना, न कराना, कराना। ... **[१२१८]**

(ऐ)

- कर प्रणाम तेरे चरणोंमें लगता हूँ अब तेरे काज। ... **[१२७]**
- ऐसी कोई वस्तु नहीं है, ऐसा कोई स्थान नहीं, ... **[९९४]**
- कर प्रमाद मत बनो आलसी, करो सुचारु रूपसे काम, ... **[१४६३]**

(ओ-औ)

- कर मन हरिको ध्यान, रामगुण गाइये। ... **[१००९]**
- "ओजस्वी सौमित्रि करो तुम क्षमा हमारे सारे दोष।" ... **[८४२]**
- कर मुरली, कटि काछनी, कलित कमल-मुख-नैन। ... **[१६१]**
- औचक चौंकि उठे हरि बिलखत। ... **[४१५]**
- कर लो आत्मसात् तुम मुझको अपनेमें, मेरे सर्वस्व! ... **[११०९]**
- और सब भूल भले ही, श्रीहरिनाम न भूल॥ ... **[१०१६]**
- करुणामय! उदार चूड़ामणि! प्रभु! मुझको यह दो वरदान। ... **[६६]**

(क)

- करुणामयने कर लिया मुझे सम्यक् स्वीकार। ... **[११९२]**
- कंस तमोमयका था काला पापचिह्न वह कारागार। ... **[७५७]**
- करूँ कुछ भी, कहूँ कुछ भी, चाहता पर मैं तुम्हें ही। ... **[१०९३]**
- कदम्ब-वृक्ष-छाया सुखद, राजत स्यामा-स्याम। ... **[३६७]**
- करें कभी कोई मेरा अति मान-समादर-स्तुति-सत्कार। ... **[१०६६]**

- कन्हैया गाय चरावन जात। ... **[२२२]**
- करो न पर-दोषोंका चिन्तन-कथन कभी भी किसी प्रकार, ... **[१४५३]**
- कबतक फँसे रहोगे विषयासक्ति-वासनामें हो दीन, ... **[१४६७]**
- करो प्रभु! ऐसी दृष्टि-प्रदान। ... **[६१]**
- कभी तुम बन सुखमय सम्मान। कभी बन आत्यन्तिक अपमान॥ ... **[१२३३]**
- करो सत्य व्यवहार, त्याग दो सारी हिंसा, ... **[१४५०]**
- कभी न करो किसी भी प्राणीकी हिंसा तन-मनसे भूल, ... **[१४७२]**
- करौ कृपा श्रीराधिका, बिनवौं बारंबार। ... **[१५]**
- कभी न चाहो किसी व्यक्तिसे कुछ भी सेवा, ... **[१४३२]**
- करो, प्रभु! ऐसी कृपा महान। ... **[७६]**
- कभी न होता, कभी न होगा मेरा-तेरा सुखद बिछोह। ... **[५७३]**
- 'कर्म-राज्य' से उच्च स्तरपर सुन्दर 'भाव-राज्य' जगमग। ... **[६६२]**
- कभी परायी वस्तुपर मत ललचाओ चित्त, ... **[१४४४]**
- कर्मेन्द्रियाँ रोक जो तजता बाहर भोगोंका व्यवहार। ... **[९६७]**
- कभी मत मिलें, मिले रहें नित, पर स्मृति रहती नित्य नवीन। ... **[६५१]**
- कलित कल्पतरु-कुञ्ज सुगन्धित सुमनावलि-मण्डित कमनीय। ... **[१९८]**
- कभी मत मिलो, पूछो न कभी तुम मुझसे कुछ मनकी बात। ... **[६४९]**
- कहत स्याम निज मुख सदा - हौं चिन्मय पर-तत्त्व। ... **[५३९]**
- कभी विलग होते न पलकभर वे मेरे प्यारे भगवान। ... **[१२१६]**
- कहने लगे राधिकासे फिर कर अभिनन्दन आदर-मान, ... **[३४९]**
- कमलासन-आसीन देवि श्री अद्भुत श्री-सुषमासे युक्त। ... **[८६५]**
- कहाँ असीम अनन्त परम आनन्द मधुर रसके सागर। ... **[४८८]**
- कर-कमलोंसे चरण-कमलको लिये मधुर मुख-कमल ललाम। ... **[२०५]**
- कहाँ, कहाँ? किस तरफ जा रहा? पथिक! पन्थकी ओर निहार। ... **[१०२८]**
- करके त्याग अन्न-जल पूरा, लेते थोड़ा मट्ठा माप। ... **[१५३५]**
- ‘कहाँ गये तुम, कहाँ छिपे? हे नाथ! रमण! जीवन-आधार!’ ... **[२९४]**
- करत नहिं क्यों प्रभु पर बिस्वास? ... **[१३०३]**
- कहाँ तुच्छ सब, कहाँ महत् तुम, पर यह कैसा अनुपम भाव। ... **[६९]**
- करत निज कर प्रीतम शृंगार। ... **[२७२]**
- कहाँ वय सुकुमार वत्स! तव, कहाँ अहो, यह मृदुल शरीर! ... **[८६८]**
- करतलसों ताली देत, राम मुख बोली। ... **[१००४]**
- कहाँ का मन-नयननि की बात। ... **[४३९]**
- करत विचित्र चरित्र नित परम मधुर नन्दलाल। ... **[२१६]**
- कांचनाद्रि-कमनीय कलेवर कदली-वन राजत अभिराम। ... **[८५१]**
- करता जो भूतोंकी पूजा, वह भूतोंको ही पाता। ... **[९७८]**

- कानन नव निकुंज अति सोहनि। ... **[२७६]**

ENGLISH TRANSLATION

- Whoever takes refuge even once and says, "Lord, I am Yours," ... **[948]**
- With devotion I bow to You, O Gananatha, giver of prosperity and spiritual perfection. ... **[904]**
- One Brahman pervades all; everything is an expansion of Brahman. ... **[1547]**
- At times He teases His most beloved Lady ... **[242]**
- I belong exclusively to Him alone, and He alone is Mine. ... **[620]**
- Every day and every moment, continually elevate mind and understanding. ... **[1410]**
- Service to the Lord alone is obligatory action. ... **[1314]**
- The Lord has fulfilled me; the covering is removed and the entanglement cut. ... **[1126]**
- One stick of sandalwood: proclaim victory to Yashoda's son! 1. ... **[817]**
- Those who take refuge in divine Nature and know Me ... **[989]**
- May I cherish one longing in my mind: ... **[1052]**
- The master of dance holds fresh butter in His hand. ... **[154]**
- The one Truth is the supreme Reality, Supreme Self, Brahman, Lord and Bhagavan. ... **[855]**
- Never destroy this dear illness of My mind. ... **[637]**
- Amid the unfathomable waters of that single cosmic ocean stood a vast banyan tree. ... **[867]**
- Doing, not doing, causing and not causing; ... **[1218]**

Alphabetical section: Ai

- Bowing at Your feet, I now set myself to Your work. ... **[127]**
- There is no object, no place ... **[994]**
- Do not become lazy through carelessness; perform work properly. ... **[1463]**

Alphabetical section: O-Au

- Meditate upon Hari, O mind, and sing Rama's virtues. ... **[1009]**
- "Radiant son of Sumitra, please forgive all our faults." ... **[842]**
- Flute in hand and sash at His waist, His lotus face and eyes are beautiful. ... **[161]**
- Suddenly Hari awoke with a start, lamenting: ... **[415]**
- My all-in-all, absorb me into Yourself and make me one with You. ... **[1109]**
- You may forget everything else, but do not forget Shri Hari's Name. ... **[1016]**
- Compassionate Lord, crown jewel of generosity, grant me this boon: ... **[66]**

Alphabetical section: Ka

- The compassionate Lord has accepted me completely. ... **[1192]**
- That prison was dark Kamsa's sinful emblem of tamas. ... **[757]**
- Whatever I do or say, it is only You I desire. ... **[1093]**
- Beneath the pleasant shade of a kadamba tree, Syama and Syama's Beloved shine together, ... **[367]**
- Someone may show me the highest honor, respect, praise and hospitality, ... **[1066]**
- Kanhaiya goes to herd the cows. ... **[222]**

- Never contemplate or discuss another's faults in any way. ... **[1453]**
- How long will you remain wretched and trapped in attachment and craving for sense objects? ... **[1467]**
- Lord, grant me such a way of seeing ... **[61]**
- At times You become happiness-filled honor; at times You become absolute disgrace. ... **[1233]**
- Conduct yourself truthfully and abandon every violence. ... **[1450]**
- Never mistakenly commit violence toward any creature through body or mind. ... **[1472]**
- Bestow Your grace, Śrī Rādhikā; again and again I entreat You. ... **[15]**
- Never desire service of any kind from another person. ... **[1432]**
- Lord, show me such immense grace ... **[76]**
- The delightful separation of Yours and Mine has never occurred and never will, ... **[573]**
- Above the realm of action shines the beautiful realm of devotional feeling. ... **[662]**
- Never allow the mind to covet another's possession. ... **[1444]**
- One who restrains the organs of action and outwardly abandons sensual conduct, ... **[967]**
- Whether We never meet or remain eternally united, remembrance stays forever new. ... **[651]**
- The lovely bower of wish-fulfilling trees is adorned by rows of fragrant flowers. ... **[198]**
- Never meet Me and never ask Me anything within My heart. ... **[649]**
- Syama forever says from His own mouth, "I am the conscious supreme reality. ... **[539]**
- My beloved Bhagavan is never separated from me even for the blink of an eye. ... **[1216]**
- Then, honoring and reverently greeting Radhika, he began to speak: ... **[349]**
- The goddess Shri sits upon a lotus, endowed with wondrous sacred beauty. ... **[865]**
- Where is He, the boundless and infinite ocean of supreme bliss and sweet rasa, ... **[488]**
- Holding His lotus foot in His lotus hands and placing it near His sweet lotus face, ... **[205]**
- Where, where, and in what direction are you going? Traveler, look toward the path. ... **[1028]**
- Having entirely given up food and water, he took only a measured little buttermilk. ... **[1535]**
- "Where have You gone and where are You hiding? Lord, Lover, support of my life!" ... **[294]**
- Why do you not place your trust in the Lord? ... **[1303]**
- How insignificant are all beings and how great are You, yet what incomparable feeling is this? ... **[69]**
- The Beloved adorns His Lady with His own hands. ... **[272]**
- "Tender child, how young You are, and how delicate this body! ... **[868]**
- Clap your hands and speak Rama from your mouth. ... **[1004]**
- What can be said of mind and eyes? ... **[439]**
- Nandalala forever performs wondrous, supremely sweet deeds. ... **[216]**
- His lovely body is like a golden mountain, shining beautifully in a grove of plantain trees. ... **[851]**

- One who worships spirits reaches the spirits. … **[978]**
- The forest's fresh bower is exceedingly beautiful. … **[276]**

ORIGINAL Hindi and Braj Bhāṣā

- काननि सुनौं स्यामकी मुरली, नैननि निरखौं रूप ललाम। ... **[१०५५]**
- कृष्ण-प्रियतमा राधा रानी हों लीला-सुखसे सम्पन्न। ... **[७२५]**
- कान्ति धवल कर्पूरकुन्दसम, पूर्णचन्द्र उज्ज्वल आनन। ... **[९११]**
- कृष्ण-प्रिया राधा-चरन चिपकी रज बड़भाग। ... **[३६५]**
- कान्ह बर धर्‌यौ बिनोदिनि रूप। ... **[३९१]**
- कृष्णप्रेयसी कान्तागणमें सर्वशिरोमणि श्रीराधा। ... **[८०८]**
- कान्ह बर मेरे जीवन-प्रान। ... **[५०२]**
- कृष्णमना, श्रीकृष्ण-मति, कृष्णजीवना शुद्ध। ... **[७३७]**
- काम-क्रोध, लोभ-मद-मत्सर-ईर्ष्या, असत्-विषय-अभिलाष, ... **[१३१३]**
- कृष्ण शक्तिमय, शक्ति राधिका - चिन्मय एक तत्त्व भगवान। ... **[१८२]**
- काम-क्रोध-लोभ-मद-विरहित, शोक-मोह-भय-श्रमसे हीन, ... **[१३४५]**
- कृष्ण-सुखैक-वासना, केवल कृष्ण-सुखैक-रूप सब काल। ... **[३५८]**
- कामगन्धसे शून्य सर्वथा, निज सुखकी इच्छासे हीन। ... **[७२७]**
- केवल तुम्हें पुकारूँ प्रियतम! देखूँ एक तुम्हारी ओर। ... **[६८]**
- काम-भोग-पर केवल जब हो जाता मानव, ... **[१४८७]**
- कैसी दिव्य तुम्हारी ममता, कैसा दिव्य तुम्हारा प्रेम। ... **[६४५]**
- 'काम' रहेगा, तबतक होंगे 'पाप', मिलेंगे 'दुःख' अपार। ... **[६८५]**
- कैसे अतिविचित्र करुणामय, कैसे साधुशील भगवान्। ... **[९३४]**
- काम-लोभ-बस कोप करि, करत जो तुअ अपकार, ... **[१४७६]**
- कैसे किसे बताऊँ अब मैं अपने मनकी अकथ कहानी। ... **[५४२]**
- 'काया' मैं न, 'जीव' तुम हो नहिं, 'दाता' तुम न, नहीं मैं 'दीन'। ... **[६४४]**
- कैसे तुम्हें दिखाऊँ, हे वृषभानुललली! मेरा मन खोल। ... **[५८३]**
- कालमेघश्यामल तनु शोभित, मुद्रा वरद-अभय सुन्दर। ... **[९१७]**
- कैसे देखूँ दूर मैं, प्रभु जब रहते पास। ... **[४९६]**
- काल हो गया अतिशय शोभन, सर्व शुभ गुणोंसे सम्पन्न। ... **[७५९]**
- कैसैं बिनय सुनावौं, स्वामी! ... **[७४]**
- कालिन्दी-तट ठाढ़े नटवर। ... **[१६३]**
- कैसे लूँ मैं नाम तुम्हारा, कैसे करूँ सुखद विस्तार। ... **[१२२]**
- कालीदह-जल ऊपर सोहत। ... **[२३०]**
- कैसे वह दुःखिया माने, क्यों समझे वह अपने को दीन। ... **[६९२]**
- कालीसे गौरी हुई, तजकर काली-चाम। ... **[८९४]**
- को अपराधी मो सम आन? ... **[१०९]**
- काहू कौं जानौं न मैं, ना मोहि जानै कोय। ... **[६७०]**
- कोई कहते 'संत' मुझे, कुछ कहते 'प्रेमी भक्त महान'। ... **[११७]**

- काहू कौ नहिं दास मैं, कोउ न मेरौ दास। ... **[१२०४]**
- कोटि-कोटि कंदर्प-दर्पहर हैं माधव सौन्दर्य-निधान। ... **[३९५]**
- कितने तुम अनुपम, अति सुन्दर, मधुर, मनोहर हो प्यारे। ... **[६५२]**
- कोटि-कोटि शत मदन-रति सहज विनिन्दक रूप। ... **[१६८]**
- कितने तुम अनुपम अति सुन्दर सकल विश्वमें हो सारे। ... **[१२७९]**
- कौन तुम जो साथ रहते? ... **[११४८]**
- किया कृपा कर प्रभुने मुझको अपना चिर सेवक स्वीकार। ... **[१२११]**
- क्रीड़त कल कुँवर कान्ह कालिय-वदनपर। ... **[२३१]**
- किया न मैंने भूलकर, तुमसे प्यारे! प्यार। ... **[११८]**
- क्रोध, कपट, भय, चपलता, दुःख असीम, अशान्ति - ... **[१२२५]**
- किया नहीं मैंने सहर्ष प्रभुका विधान सादर स्वीकार। ... **[९६]**
- क्रोध-मोह-मद-अघ भर्‌यौ, धर्‌यौ हृदय अभिमान। ... **[११९]**
- किसमें पाप-दोष देखूँ मैं, किसमें अब देखूँ शैतान? ... **[१२०९]**
- क्रोध है बहुत बड़ा शैतान, क्रोधसे मारा जाता ज्ञान; ... **[१४७८]**
- किससे, कैसे, कब हो सकता है मेरा सचमुच कल्याण, ... **[११६६]**
- किसी कामका नहीं जगतमें, हूँ मैं केवल 'भू'-का भार। ... **[१०१]**
- खड़ा अपराधी प्रभुके द्वार। ... **[१४०]**
- कीर्ति-कुक्षिकी कीर्ति जगतमें अनुपमेय, नहिं तुलना और। ... **[७६७]**
- खड़ा यह कौन कुंजके द्वार? ... **[४०७]**
- कुन्तिपुत्र! जो अन्य देवताओंको भजते श्रद्धायुक्त, ... **[९८८]**
- खड़े हुए थे लिये सहारा तरुका, था सौन्दर्य अनूप। ... **[३८२]**
- कुसुमित कुंज कल्पतरु-कानन, मणिमय अजिर सुहावन। ... **[२६७]**
- खड्ग, परशु, खट्वांग, गदा, अंकुश, त्रिशूल वर। ... **[९०९]**
- कृपा कृपामयकी सदा करती है कल्याण। ... **[९४४]**
- खुलता नेत्र तीसरा भीषण, उठता विषम रौद्र-रस जाग। ... **[८९६]**
- कृपा जो राधाजू की चहियै। ... **[२३]**
- खूब जानती हूँ मैं, मुझमें सुन्दरताका कहीं न लेश। ... **[६३८]**
- कृष्ण-अंग-लावण्य मधुरसे भी सुमधुरतम। ... **[१५५]**
- खेलत गुल्ली कुएँ गिरी, सके न ताहि निकार। ... **[१५२७]**
- कृष्ण उठत, कृष्ण चलत, कृष्ण शाम-भोर है। ... **[४७४]**
- खेलत ग्वालन संग दोउ भैया। ... **[२२४]**
- कृष्णचंद्र उदय भए नंद-भवन सुंदर। ... **[७६१]**
- खेलत झुनझुनियाँ ते श्याम। ... **[२०७]**
- कृष्ण-नील-द्युति तन सुन्दर अति, पीतवसन, उर मुक्ता माल। ... **[१६२]**
- खेलत सुन्दर श्याम सखिन संग ब्रज रस-होरी॥ ... **[२८९]**

ENGLISH TRANSLATION

- May my ears hear Syama's flute and my eyes behold His splendid form. ... **[1055]**
- May Queen Radha, Krishna's beloved, be filled with the happiness of divine play. ... **[725]**
- Her white radiance resembles camphor and jasmine, and Her face shines like the full moon. ... **[911]**
- Blessed is the dust clinging to the feet of Radha, Krishna's Beloved. ... **[365]**
- Kanha assumed the exquisite form of a playful woman, ... **[391]**
- Shri Radha, Krishna's beloved, is the crown jewel among all His consorts. ... **[808]**
- Kanha is the chosen Lord, life of my life. ... **[502]**
- Her mind is Krishna's, Her understanding Sri Krishna's, and Her pure life belongs to Krishna. ... **[737]**
- Through it, desire and anger, greed and pride, jealousy and envy, and longing for unreal sense-objects, ... **[1313]**
- Krishna possesses all power and Radhika is His power: Bhagavan is one conscious reality. ... **[182]**
- Free of desire, anger, greed and pride, untouched by grief, delusion, fear and fatigue; ... **[1345]**
- Her sole desire is Krishna's happiness; at every moment She is the very form of Krishna's happiness alone. ... **[358]**
- Utterly free of lust's scent and devoid of desire for personal happiness, ... **[727]**
- Beloved, may I call only to You and look only toward You. ... **[68]**
- When a human becomes devoted solely to desire and enjoyment, ... **[1487]**
- How divine is Your possessive love, and how divine Your love itself. ... **[645]**
- As long as kāma remains, sins will remain and immeasurable suffering will follow. ... **[685]**
- How utterly wondrous and compassionate, how noble in conduct is Bhagavan! ... **[934]**
- The one who, controlled by desire and greed, becomes angry and harms you ... **[1476]**
- How and to whom can I tell the ineffable story of My heart? ... **[542]**
- I am not the "body," nor are You the "individual soul"; You are not the "giver," nor am I "destitute." ... **[644]**
- Daughter of Vrsabhanu, how can I open My heart and show it to You? ... **[583]**
- His body shines dark as a raincloud, and His lovely gestures grant boons and fearlessness. ... **[917]**
- How could I see Him far away when the Lord remains near? ... **[496]**
- The time became exceedingly beautiful and endowed with every auspicious quality. ... **[759]**
- Master, how can I present my plea? ... **[74]**
- The supreme dancer stands upon Kalindi's bank. ... **[163]**
- How can I take Your name, and how can I spread its joy? ... **[122]**
- He shines upon the waters of Kaliya's lake. ... **[230]**

- How can such a person consider herself miserable or regard herself as destitute? ... **[692]**
- Kali became Gauri by casting off her dark skin. ... **[894]**
- Who else is as great an offender as I? ... **[109]**
- I know no one, and no one knows Me. ... **[670]**
- Some call me a saint; others call me a great loving devotee. ... **[117]**
- I am no one's servant and no one is my servant. ... **[1204]**
- Madhava, the abode of beauty, shatters the pride of millions upon millions of Cupids. ... **[395]**
- How incomparable, exceedingly beautiful, sweet and enchanting You are, beloved. ... **[652]**
- The incomparable pure beauty of Sri Radha-Madhava naturally shames ... **[168]**
- How incomparable and exceedingly beautiful You are throughout the whole universe. ... **[1279]**
- Who are You who remain beside me? ... **[1148]**
- Showing grace, the Lord accepted me as His eternal servant. ... **[1211]**
- The charming prince Kanha plays upon Kaliya's hoods. ... **[231]**
- Beloved, not even by mistake did I love You, ... **[118]**
- Anger, deceit, fear, restlessness, limitless sorrow and agitation: ... **[1225]**
- I did not joyfully and respectfully accept the Lord's ordinance. ... **[96]**
- Filled with anger, delusion, pride, and sin, I installed conceit in my heart. ... **[119]**
- In whom could I see sin or fault, and in whom could I now see a devil? ... **[1209]**
- Anger is an immense devil; through anger knowledge is killed. ... **[1478]**
- Ignorant, I do not know through whom, how or when my true welfare can occur, ... **[1166]**
- I am of no use in the world, merely a burden upon the earth. ... **[101]**
- An offender stands at the Lord's door. ... **[140]**
- The glory born from Kirti's womb is incomparable in the world; no other glory equals it, ... **[767]**
- Who is this standing at the entrance to the bower? ... **[407]**
- Son of Kunti, devotees who faithfully worship other gods ... **[988]**
- He stood leaning against a tree, His beauty incomparable. ... **[382]**
- In a flowering bower within a forest of wish-fulfilling trees lies a lovely jeweled courtyard. ... **[267]**
- Sword, axe, skull-staff, mace, elephant-goad and excellent trident; ... **[909]**
- The Compassionate One's grace always brings the highest good. ... **[944]**
- The terrible third eye opens and fierce raudra-rasa awakes. ... **[896]**
- If one desires the grace of Rādhājū, ... **[23]**
- I know very well that not the slightest beauty exists within Me. ... **[638]**
- The loveliness of Krishna's limbs is sweeter than sweetness itself. ... **[155]**
- While they played, their ball fell into a well, and they could not take it out. ... **[1527]**
- Krishna rises, Krishna walks, Krishna is evening and dawn. ... **[474]**
- The two brothers play with the cowherd boys. ... **[224]**

- The moon Krishna has risen in beautiful Nanda's house. ... **[761]**
- Syama plays with a rattle. ... **[207]**
- His exquisite body shines Krishna-blue; He wears yellow cloth and a pearl necklace upon His breast. ... **[162]**
- Beautiful Śyāma plays Vraja's rasa-filled Holī with the sakhīs. ... **[289]**

ORIGINAL Hindi and Braj Bhāṣā

- खेलत श्यामा-श्याम ललित ब्रज में रस-होरी।। ... **[२९०]**
- चाह-कुचाह मिट गयी सारी, रही एक यह 'प्यारी चाह'। ... **[६६०]**

(ग)

- चाहता जो परमसुख तू, जाप कर हरिनामका, ... **[१०१७]**
- गई हुती वा दिनाँ किसोरी, ले मटकी जमुना के तीर। ... **[४४०]**
- चाहता मन है नित संयोग। इसीसे लगता दुखद वियोग।। ... **[६५४]**
- गमन करत रवि लखि अस्ताचल मनमोहन लै गोधन संग। ... **[२२८]**
- चाह तुम्हारी ही हो, प्यारे! नित्य-निरन्तर मेरी चाह। ... **[१०७१]**
- गये श्यामसुन्दर जब मथुरा, छोड़ पवित्र प्रेम-रस-धाम। ... **[३१६]**
- चाहे हों कितने ही विद्या-कला-निपुण, भोगी श्रीमन्त, ... **[१३६३]**
- गयौ मन मेरौ, सब कछु त्याग। ... **[४२७]**
- चित्त करे प्रभुका चिन्तन नित, करे सदा मन प्रभु-संकल्प। ... **[१०९२]**
- गाते भगवन्नाम निरन्तर, प्रेम-रस-सुधा-सागर-मग्न। ... **[१५१८]**
- चित्र-विचित्र मण्डपोंसे है शोभित अवधपुरी रमणीय। ... **[८२४]**
- गायत्री माता, जय गायत्री माता। ... **[९२६]**
- चित्रपट देखत भूली भान। ... **[३५६]**
- गाली सुनकर भी, जो मनमें जरा नहीं दुःख पाता है, ... **[१३८०]**
- चिन्तन किया श्यामने, मुनिवर नारद आ पहुँचे तत्काल। ... **[८८२]**
- गुनाहोंसे भरी है यह नापाक जिंदगी मेरी। ... **[१२३]**
- चेत कर नर, चेत कर, गफलतमें सोना छोड़ दे। ... **[१०३८]**
- गुरु यथार्थमें वही, स्वयं हो जिसको प्रभुका तत्त्व-ज्ञान। ... **[१३३३]**
- गो-द्विज-रक्षा-हेतु रामने लिया दिव्य मानव-अवतार। ... **[८४८]**
- छलकि रहि गोपी मन अति प्रीती। ... **[४१९]**
- गोपिका! (प्रिया सब) हौं नित रिनी तिहारौ। ... **[६०६]**
- छाये मधुर-मधुर वे रहते मुझमें सर्व देश, सब काल। ... **[१२१४]**
- गोपिन की उपमा, बस, गोपी। ... **[७२१]**
- छिन-छिन हरि-सुमिरन करो, छिनहूँ भूलौ नाहिं, ... **[१४०७]**
- गोपिन पटतर नहिं सुरनारी। ... **[७२३]**
- छीनकर सहज सभी संसार, कर दिया मुझे अवस्तु-असार। ... **[१२४०]**
- गोपी घर तें निकसी बेचन दधि सिर धर भर कर मटकी। ... **[२४३]**
- छुड़ा दो विषयोंका अभिमान। ... **[८५]**
- गोपीजन की महिमा अतुलित। ... **[७२२]**
- छैल-छबीले लाड़िले वर कालिन्दी-कूल। ... **[१६७]**
- गोपोंके आँगनकीचड़में तुम प्रमुदित लोटा करते। ... **[९४२]**

- छोड़ मन तू मेरा-मेरा, अन्तमें कोई नहीं तेरा।। ... **[१०४६]**
- गो-हत्या होगी नहीं जबतक पूरी बंद। ... **[१५३७]**
- गौतम अति कृतघ्न पापी था, द्विज-शरीरमें असुर कठोर। ... **[१५१६]**
- जग उठे भाग्य अग-जगके, परम आनन्द है छाया। ... **[७८५]**
- गौ भारतका प्राण है, गौको लेहु उबार। ... **[१५४०]**
- जगकी छोड़े आस, प्रभुमें कर विश्वास। ... **[१३१०]**
- गौर सुभग शशि अमित दीप्ति शुचि, श्याम पराजित-अमित-अनंग। ... **[२०३]**
- जगजननी जय! जय! माँ! जगजननी जय! जय! ... **[९२४]**
- गौरारुण शुभ वर्ण, मुकुट सिर रत्न विराजित। ... **[९१४]**
- जगमें जो कुछ भी है मिलता - कीर्ति-अकीर्ति, मान-अपमान, ... **[१३४३]**
- ग्वालिन मुरली-धुनि सुनि अटकी। ... **[२५७]**
- जगमें तेरा कुछ नहीं, मिथ्या ममता-मोह। ... **[१०३५]**
- ग्वालिनी भूली तन-धन-धाम। ... **[२४४]**
- जगमें मरकर, तुममें जीवन ... **[१०६५]**

(घ)

- जगमें सुख-दुःख, लाभ-हानि, चिरजीवन-मृत्यु, मान-अपमान - ... **[१२४८]**
- घेरे हुए मुझे है प्रभुका सभी ओर सब समय प्रकाश। ... **[११९५]**
- जगतमें कोई नहिं तेरा रे। ... **[१०४७]**
- घोर अविद्या, जो मानवको कर दे पापोंमें संलग्न, ... **[१३७३]**
- जगतीमें यह जो कुछ भी जड़-चेतन जग है, ... **[१२६५]**
- घोर असाधु, मलिनमन, ठगता जगको सजकर साधुसुवेश। ... **[९५५]**
- जगतमें कीजै यों व्यवहार, ... **[१४१२]**

(च)

- जगतमें स्वारथके सब मीत। ... **[१०४१]**
- चकित-थकित अपलक नेत्रोंसे देख रहे गुरु गर्ग महान। ... **[७६५]**
- जगन्नाथ, बलभद्र, सुभद्रा - भक्तानुग्रह-कातर ईश। ... **[८६९]**
- चतुर चंचल चपल चित-चोरको जो पकड़ पाऊँ मैं। ... **[४५१]**
- जग रही थी रातभर सुधिहीन मैं। ... **[३७४]**
- चरन-पादुका नेह सों पूजत नित अभिराम। ... **[८३८]**
- जड़-चेतन सबमें जो सदा देखता एकमात्र भगवान, ... **[१३४१]**
- चली श्याम-गत-चित्ता ग्वालिनि धर सिर दधि-पूरन मटकी। ... **[२४५]**
- जड़-चेतन - सबमें देखूँ नित बाहर-भीतर श्रीभगवान। ... **[१०७७]**
- चहौं बस एक यही श्रीराम - ... **[११००]**
- जड़ शरीर मैं नहीं, दिव्य हूँ ईश्वरांश - सत्-चित्-आनन्द। ... **[११९३]**

ENGLISH TRANSLATION

- The graceful Śyāmā and Śyāma play Vraja's rasa-filled Holī. ... **[290]**
- Every good and harmful desire has vanished; only this "beloved desire" remains: ... **[660]**

Alphabetical section: Ga

- If you desire supreme happiness, repeat Hari's Name, ... **[1017]**
- That day the young Lady went with Her water pot to the bank of the Yamuna. ... **[440]**
- The mind eternally desires union; therefore separation feels painful. ... **[654]**
- Seeing the sun journey toward the western mountain, Manamohana returns with the herd. ... **[228]**
- Beloved, may Your will alone forever and ceaselessly be my will. ... **[1071]**
- When Śyāmasundara leaves the sacred abode of loving rasa and goes to Mathurā, ... **[316]**
- However accomplished in learning and the arts, affluent and given to enjoyment; ... **[1363]**
- My mind departed, abandoning everything. ... **[427]**
- May the heart forever contemplate the Lord and the mind always form intentions for Him. ... **[1092]**
- Ever singing the Lord’s name, immersed in the ocean of nectar that is the rasa of love, ... **[1518]**
- Lovely Ayodhya is adorned with wondrous, many-colored pavilions. ... **[824]**
- Mother Gayatri, victory to Mother Gayatri, ... **[926]**
- Gazing upon the painted cloth, I forgot all awareness. ... **[356]**
- One who feels not the slightest inward pain even on hearing abuse, ... **[1380]**
- Shyama thought of Narada, and the great sage arrived at once. ... **[882]**
- This impure life of mine is filled with sins, ... **[123]**
- Awaken, human being, awaken; cease sleeping in heedlessness. ... **[1038]**
- The true guru is one who personally possesses essential knowledge of the Lord ... **[1333]**
- To protect cows and brahmins, Rama assumed a divine human incarnation. ... **[848]**
- Immense love overflowed within the gopi's heart. ... **[419]**
- O gopis, all My beloveds, I am eternally indebted to you. ... **[606]**
- Sweetly, sweetly He pervades me in every place and at every time. ... **[1214]**
- Only a gopi can serve as the comparison for a gopi. ... **[721]**
- Remember Hari moment by moment; do not forget Him even for an instant. ... **[1407]**
- No celestial woman is equal to the gopis. ... **[723]**
- Taking away the entire world with ease, You rendered me without substance or essence. ... **[1240]**
- A gopī leaves home to sell curd, carrying a full pot upon her head. ... **[243]**
- Free us from pride in objects of enjoyment. ... **[85]**
- The glory of the gopis is incomparable. ... **[722]**
- The charming, splendid darling sits upon Kalindi's bank. ... **[167]**
- You joyfully roll in the mud of the cowherds' courtyards, ... **[942]**

- Mind, abandon this cry of "mine, mine"; in the end no one is yours. ... **[1046]**
- Until cow slaughter is stopped completely, ... **[1537]**
- Gautama was an exceedingly ungrateful sinner, a hard demon in a brahmana’s body, ... **[1516]**
- The fortune of all creation has awakened and supreme bliss has spread. ... **[785]**
- The cow is India’s very life; come, rescue the cow. ... **[1540]**
- Let one abandon hope in the world and place trust in the Lord. ... **[1310]**
- She is a lovely fair moon of limitless pure radiance; Syama has defeated countless Cupids. ... **[203]**
- Victory, victory to Mother of the universe! O Mother, victory, victory! ... **[924]**
- Her auspicious complexion is fair with a rosy glow, and jewels shine in the crown upon Her head. ... **[914]**
- Whatever is received in the world, fame or infamy, honor or disgrace, ... **[1343]**
- Hearing the flute melody, the cowherd woman stops. ... **[257]**
- Nothing in the world belongs to you; possessiveness and delusion are false. ... **[1035]**
- The cowherd woman forgets body, wealth and home. ... **[244]**
- Dying to the world, may I find life in You, ... **[1065]**

Alphabetical section: Gha

- The world's happiness and sorrow, gain and loss, long life and death, honor and disgrace ... **[1248]**
- The Lord's light surrounds me on every side at every time. ... **[1195]**
- No one in the world is yours. ... **[1047]**
- That is gross ignorance which entangles a human being in sin, ... **[1373]**
- Whatever inert and conscious existence there is within the world ... **[1265]**
- Gravely unholy and impure in mind, I deceive the world by dressing in a saint's fine garb. ... **[955]**
- Conduct yourself in the world in this way: ... **[1412]**

Alphabetical section: Ca

- In this world all companions are governed by self-interest. ... **[1041]**
- Great Guru Garga gazed with astonished, transfixed and unblinking eyes ... **[765]**
- Jagannatha, Balabhadra and Subhadra, the Lord eager to grace devotees, ... **[869]**
- If I could catch that clever, restless and playful thief of hearts, ... **[451]**
- I remained awake all night, oblivious to everything. ... **[374]**
- In Nandigrama, Bharata, embodiment of love for Rama, ... **[838]**
- One who forever beholds the one Bhagavan within everything inert and conscious; ... **[1341]**
- With her consciousness gone to Śyāma, the cowherd woman walks on, a curd-filled pot upon her head. ... **[245]**
- May I forever behold Sri Bhagavan within and without every conscious and unconscious being. ... **[1077]**
- Sri Rama, I desire this one thing alone: ... **[1100]**

- I am not the inert body; I am divine, a portion of God, being-consciousness-bliss. ...
  [1193]

ORIGINAL Hindi and Braj Bhāṣā

- जनम सब बीत्यौ अघ के काम। ... **[११२]**
- जयति राधिकाजीवन, राधा-बन्धु, राधिकामय चिद्धन। ... **[२६]**
- जन्म अजन्मा, अविनाशीका हुआ आज अति मंगल-धाम। ... **[७५५]**
- जय नंद-नन्दन, जय गोपाल। जय मुरलीधर नयन-विशाल॥ ... **[८१३]**
- जन्म-मरणके चक्र घोरका तबतक कभी न होगा अन्त, ... **[१३६८]**
- जय दुर्गे, दुर्गतिनाशिनि जय। ... **[९१६]**
- जन्म-मरणके दुःख भयानकसे यदि चाहो होना मुक्त, ... **[१३०४]**
- जय नंद-नंदन प्रेम-बिवर्धन सुषमा-सागर नागर श्याम। ... **[८१५]**
- जन्मोच्छव राधिका कुँवरि कौ कीरति गीत गवाए जू। ... **[७७५]**
- जय परमेश्वरि, जयति परम उज्ज्वल रसरूपा। ... **[८०९]**
- जन्म-मरण न दुःख-सुख कुछ हैं नहीं जिसमें कभी। ... **[६७७]**
- जय भगवद्गीते, जय भगवद्गीते। ... **[९९७]**
- जबतक जगमें रहते मुझको 'मेरा' कहनेवाले। ... **[१००]**
- जय भवभामिनि, जय भवतोषिणि, जय जगपोषिणि जननी जय। ... **[९१५]**
- जबतक भोगोंकी खोज रही, जबतक भोगोंमें सुख दीखा, ... **[१३८८]**
- जय राधे, जय जय राधे। जय राधे, जय जय राधे॥ ... **[८०१]**
- जबतक यह आस्था है मनमें, देंगे 'मन-वाञ्छित सुख' भोग, ... **[१३६५]**
- जय राधे! जय राधे! जय राधे! जय जय राधे! ... **[८०५]**
- जब तुम कहती हो - 'हे छलिया, जादूगर, निष्ठुर, शठराज'! ... **[५८४]**
- जय राधे, जय श्रीराधे। जय राधे, जय श्रीराधे॥ ... **[८०२]**
- जय वसुदेव-देवकीनन्दन, जयति यशोदा-नँदनन्दन। ... **[२५]**
- जब ते हरि मधुपुरी सिधाये। ... **[३१८]**
- जय वसुदेव-देवकी-नन्दन, ब्रजपति नन्द-यशोदा-लाल। ... **[८१४]**
- जबतें हिये बिराजे स्याम, ... **[११२२]**
- जय श्रीराम, भरत, लक्ष्मण, शत्रुघ्न, जयति, जय कपि हनुमान। ... **[८२९]**
- जब तैं मैं देखे नंद-नंदन, खेलत जमुना-कूल री। ... **[४३७]**
- जला दो उर मेरे विरहानल। ... **[८१]**
- जब तैं मैं देखे मन-मोहन ठाढ़े रबि-तनया के तीर। ... **[४३५]**
- जसुमति ले संग नंद, छायौ मन अति अनंद, ... **[७९६]**
- जबसे छूटा था राधे! वह मधुर तुम्हारा प्रिय संयोग। ... **[५९३]**
- जहाँ 'घृणा-सन्देह' भरे हैं, वहाँ 'प्रेम' दो, दो 'विश्वास', ... **[१४४०]**
- जबसे बना हमारे जीवनका उद्देश्य अर्थ, अधिकार, ... **[१४९१]**
- जहाँ पवित्र भाव हैं रसमय, जहाँ परस्पर निर्मल प्रेम। ... **[७०१]**
- जबसे सुना सुधामय सुन्दर "श्याम" नाम, अतिशय सुख-धाम। ... **[३५५]**

- जाकौं प्रभु अपनो करि लीन्हों। ... **[७०८]**
- जबहि तें मोहन दृष्टि पर्‍यो, ... **[१५०५]**
- जाग रहे तुम कौन सदा मम निभृत हृदयमें हे प्यारे? ... **[१२७८]**
- जला दो उर मेरे विरहानल। ... **[८१]**
- जाग्रत्-स्वप्न-सुषुप्तिका मिटा विचार-विवेक। ... **[११४१]**
- जल भरिबे कूँ आज भोर में लै गागर निकसी आली। ... **[४४७]**
- जाते वहीं कर्मयोगी हैं, सांख्य प्राप्त करते जो स्थान। ... **[९७१]**
- जय जय, अव्यय, अमितशक्ति जय। ... **[९०२]**
- जा दिन तैं मुरली-धुनि मेरे श्रवननि आइ समानी री। ... **[४२८]**
- जय अनन्त वैभवमयि, जय दारिद्र्य-विदारिणि। ... **[८६४]**
- जान गया जो भरी हुई हैं दुर्बलता मेरे अन्दर। ... **[११११]**
- जय अष्टादशभुजाधारिणी, प्रति कर प्रहरणधारिणि जय। ... **[९०६]**
- जान गया मैं, परम सुहृद् प्रभु करते मेरा नित कल्याण। ... **[१२०७]**
- जय आनन्द, अमृत, अज, अव्यय, आदि, अनादि, अतुल अभिराम। ... **[९९९]**
- जानता हूँ पाप है, पर पाप-रत रहता सदा। ... **[१२८८]**
- जय जगदीश हरे, प्रभु! जय जगदीश हरे। ... **[९१९]**
- जा प्रभुके पद-पदुमकी प्रभा सकल संसार। ... **[१५४५]**
- जय जय जय राधा अभिराम। जय जय जय माधव गुणधाम॥ ... **[८११]**
- जायें कहीं, मिलें, न मिलें वे, करें सदा सब कुछ विपरीत। ... **[१२२१]**
- जय जय ब्रजराज-तनय ब्रजवन-बिहारी। ... **[१६४]**
- जाहि देखि, चाहत नहीं कछु देखन मन मोर। ... **[१०६२]**
- जय जय राधा, रासेश्वरि जय, रासवासिनी जय जय जय। ... **[८१०]**
- जितना-जितना मनसे आत्मसुखेच्छाका होता है त्याग, ... **[७१८]**
- जय जय शंकर शूल-डमरुधर, जटा-जूटधर व्याली। ... **[८९८]**
- जितने सब हैं भाव विलक्षण, एक-एकसे उच्च उदार। ... **[६७४]**
- जय जय हरि-हृदया वृषभानु-सुकुमारी॥ ... **[१७६]**
- जिनका शुचि सौन्दर्य-सुधा-रसनिधि नित नव बढ़ता रहता। ... **[३]**
- जयति जय गोप्रेमी गोपाल। ... **[१६०]**
- जिनका चित्त लगा श्रीहरिमें, हरिके शरणागत एकान्त। ... **[१५३३]**
- जयति जय जयति रस-भाव-जोरी। ... **[१८८]**
- जिनका हो परिणाम पराये-अपने हितका किंचित् नाश, ... **[१३९१]**
- जयति जय श्रीबृषभानु-दुलारी॥ ... **[८१२]**
- जिनके परस-दरस-सुमिरन तें महापाप सब मिटें तुरंत, ... **[१३४८]**
- जयति देव, जयति देव, जय दयालु देवा। ... **[५६]**
- जिन लक्ष्मीकी रूप-माधुरी, जिनका मधुर शील-सौजन्य। ... **[११]**

ENGLISH TRANSLATION

- My entire life has passed in sinful activity. ... **[112]**
- Glory to the life of Rādhikā, Rādhā's companion, the concentrated consciousness filled with Rādhikā! ... **[26]**
- Today the birth of the Unborn and Imperishable One has made the day supremely auspicious. ... **[755]**
- Victory to Nanda's son, victory to Gopala! Victory to the flute bearer with great wide eyes! ... **[813]**
- The terrible cycle of birth and death can never end ... **[1368]**
- Victory to Durga, destroyer of adversity! ... **[916]**
- If you wish to be free of the dreadful sorrow of birth and death, ... **[1304]**
- Victory to Nanda's son, increaser of love, ocean of beauty, urbane dark Shyama! ... **[815]**
- For Princess Radhika's birth festival, Kirti had songs sung. ... **[775]**
- Victory to the Supreme Goddess; victory to the supremely radiant embodiment of rasa! ... **[809]**
- There is neither birth nor death, nor anything like worldly sorrow or joy there. ... **[677]**
- Victory to the Bhagavad Gita, victory to the Bhagavad Gita, ... **[997]**
- As long as those who call me theirs remain in the world, ... **[100]**
- Victory to Bhava's beloved, who pleases Bhava and nourishes the world, O Mother! ... **[915]**
- So long as the search for enjoyments remained and happiness appeared to lie within them, ... **[1388]**
- Victory to Radha, all victory to Radha! Victory to Radha, all victory to Radha! ... **[801]**
- So long as the mind believes that enjoyments will grant the happiness it desires, ... **[1365]**
- Victory to Radha! Victory to Radha! Victory to Radha! All victory to Radha! ... **[805]**
- When You say, "O deceiver, magician, merciless king of rogues!" ... **[584]**
- Victory to Radha, victory to Shri Radha! Victory to Radha, victory to Shri Radha! ... **[802]**
- Glory to the son of Vasudeva and Devakī! Glory to the cherished son of Yaśodā and Nanda! ... **[25]**
- Ever since Hari departed for Mathura, ... **[318]**
- Victory to the son of Vasudeva and Devaki, the darling of Vraja's king Nanda and Yashoda! ... **[814]**
- Since Syama came to reign within my heart, ... **[1122]**
- Victory to Shri Rama, Bharata, Lakshmana and Shatrughna; victory to Hanuman, lord of the monkeys! ... **[829]**
- Ever since I saw Nanda's son playing upon the Yamuna's bank, ... **[437]**
- Kindle the fire of separation within my heart. ... **[81]**
- Ever since I saw Manamohana standing on the bank of the sun's daughter, ... **[435]**
- Nanda brought Yashoda with him, their hearts flooded with deep bliss; ... **[796]**
- Radhe, from the moment that sweet and beloved union with You was broken, ... **[593]**

- Where hatred and suspicion abound, give love and trust. ... **[1440]**
- Since wealth and authority became the purpose of our lives, ... **[1491]**
- Where sacred feelings are filled with rasa and pure love flows mutually, ... **[701]**
- From the moment She heard the beautiful, nectar-filled name "Syama," the supreme abode of happiness, ... **[355]**
- The Lord has made that person His own. ... **[708]**
- From the moment the Enchanter entered my sight, ... **[1505]**
- Who are You who forever remain awake within my secluded heart, O Beloved? ... **[1278]**
- Kindle the fire of separation within my heart. ... **[81]**
- Erase all thought and discrimination concerning waking, dream and deep sleep. ... **[1141]**
- Friend, at dawn today I set out with a water pot to fetch water. ... **[447]**
- Karma-yogis reach the very state attained by followers of Sankhya. ... **[971]**
- Victory, victory to the Imperishable, to Him of infinite power! ... **[902]**
- From the day the flute's melody entered and merged into my ears, ... **[428]**
- Victory to Her filled with infinite splendor, destroyer of poverty! ... **[864]**
- Now that I know the weaknesses filling me, ... **[1111]**
- Victory to the eighteen-armed Goddess, bearing a weapon in every hand! ... **[906]**
- I have understood that the Lord, my supreme friend, continually secures my welfare. ... **[1207]**
- Victory to Bliss, Immortality, the Unborn and Imperishable, the Beginning, Beginningless, incomparable Enchanter! ... **[999]**
- I know what sin is, yet I remain continually absorbed in sin. ... **[1288]**
- Victory to Lord of the universe, O Lord! Victory to Lord of the universe! ... **[919]**
- The radiance of the Lord’s lotus feet pervades the entire world. ... **[1545]**
- All victory to enchanting Radha! All victory to Madhava, abode of virtues! ... **[811]**
- Wherever He may go, whether He meets me or not, and though He may always act contrary to my wishes, ... **[1221]**
- All glory to the son of Vraja's king, who wanders through Vraja's forests! ... **[164]**
- Having seen Him, my mind desires to see nothing else. ... **[1062]**
- All victory to Radha! Victory to the queen of the rasa dance, all victory to its resident! ... **[810]**
- To the degree that desire for personal happiness is renounced within the mind, ... **[718]**
- All victory to Shankara, bearer of trident and drum, crowned with matted locks and serpents! ... **[898]**
- All the extraordinary moods are each loftier and more generous than the one before. ... **[674]**
- All glory to Vrsabhanu's tender daughter, who dwells in Hari's heart! ... **[176]**
- The nectar-ocean of Her pure beauty grows forever fresh. ... **[3]**
- All glory, all glory to Gopala, lover of the cows! ... **[160]**
- Those whose hearts are fixed on Sri Hari, exclusively surrendered to Hari, ... **[1533]**
- All glory, all glory, all glory to the Couple of rasa and bhava! ... **[188]**

- Regard as sinful only those actions whose result destroys even a little of another’s or one’s own welfare; ... **[1391]**
- All victory to Shri Vrishabhanu's darling! ... **[812]**
- By whose touch, sight and remembrance even the gravest sins are instantly erased, ... **[1348]**
- Glory to the Lord! Glory to the compassionate Lord! ... **[56]**
- Consider Lakṣmī's beautiful form, her sweet character and graciousness, ... **[11]**

ORIGINAL Hindi and Braj Bhāṣā

- जिन श्रीराधा के करैं नित श्रीहरि गुन गान। ... **[१२]**
- जुगलवर परम मधुर रमणीय। ... **[१८७]**
- जिनसे जगती विषय-वासना, बुद्धि ग्रहण करती अविवेक, ... **[१३३०]**
- जैसा बीज, बहुत-से होते फल वैसे ही, उसी प्रकार, ... **[१४५९]**
- जिनसे तृष्णा-कामना बढ़ती सतत अपार, ... **[१३९०]**
- जैसे कर्म किये जीवनभर, जैसे मनमें रखे विचार, ... **[१४७३]**
- जिनसे बढ़े तमोगुण तमकर, चले रजोगुण तमकी ओर, ... **[१४३०]**
- जो अनन्त ऐश्वर्य-धर्म-यश, जो अनन्त श्री, ज्ञान अनन्त। ... **[९४९]**
- जिनसे सब प्रकारसे रक्षा-दीक्षा पाते हैं यजमान, ... **[९९०]**
- जो अनन्त ब्रह्माण्डोंके हैं एकमात्र ईश्वर आधार। ... **[९३५]**
- जिसका कोई नहीं जगतमें, उसका प्रियतम होता मैं। ... **[९३३]**
- जो कुछ खाओ, यज्ञ-हवन जो करो, करो जो कुछ तुम दान, ... **[१३०१]**
- जिसका मन है अमल, सौम्य; है मौन, भाव जिसके संशुद्ध; ... **[१३३४]**
- जो कुछ भी है मिला तुम्हें, उस सबके स्वामी हैं भगवान, ... **[१४३४]**
- जिसकी कहीं न कोई तुलना, जिसका कहीं न कुछ उपमेय। ... **[७२४]**
- जो कुछ मिला, मिल रहा जो कुछ, जो कुछ आगे होगा प्राप्त, ... **[१४३३]**
- जिसके मन बसते सदा काम, क्रोध, मद-मोह, ... **[१३८४]**
- जो कुछ है, मिलता है तुमको, उसमें सबका हिस्सा जान, ... **[१४३५]**
- जिसको पतित समझकर जगमें करते सब जिसका अपमान। ... **[९५१]**
- जो चाहो तुम, जैसे चाहो, करो वही तुम, उसी प्रकार। ... **[७१]**
- जिस गोमाताके रक्षण-हित ग्रहण किया प्रभुने नर-रूप। ... **[१५३८]**
- जो तुम रणसे मुख मोड़ोगे, जो विषाद उर लाओगे। ... **[९६४]**
- जिसने अपने तन-मन-जीवन सौंप दिये प्रियको सानन्द। ... **[७०७]**
- जो तू चाहे शान्ति-सुख, पर-दुःख कभी न चाह, ... **[१४०८]**
- जिसने उनको चाहा, उसकी करते हैं प्रियतम खुद चाह। ... **[९३८]**
- जो नित सबमें देखता चिन्मय श्रीभगवान, ... **[१२७०]**
- जिसने देखा कभी हृदय-दृगसे प्रभुके अन्तस्तलकी ओर, ... **[१३०२]**
- जो निर्भर करता प्रभुपर ही, जिसका प्रभुमें दृढ़ विश्वास, ... **[१४२७]**
- जिसने प्रभुसे कहा हृदयसे - 'मुझे बना लो तुम अपना।' ... **[९४७]**
- जो परतन्त्र सदा प्रिय-सुखके जो न कदापि स्वतन्त्र। ... **[६७२]**
- जिस मानव-शरीरमें होते सिद्ध सहज चारों पुरुषार्थ, ... **[१४९०]**
- जो संलग्न श्रेष्ठ साधनमें, छोड़ जगत्के सारे स्वार्थ, ... **[९७५]**
- जिसमें नहीं विनय, ऋजुता, तप, त्याग, मधुर विनम्र व्यवहार, ... **[१४८१]**
- जो सुख-रूपी जल हेतु विषय-मग जाते। ... **[१०२९]**

- जिस शरीरका, मूर्ख! कर रहा तू इतना अभिमान। ... **[१०२७]**
- ज्यों-ज्यों प्रभु-समीपता बढ़ती, ज्यों-ज्यों बढ़ता त्याग अमान। ... **[६९५]**
- जिससे जीव सकल निकले हैं, जो सबमें रहता है व्याप्त, ... **[९९६]**
- ज्यों-ज्यों मैं पीछे हटता हूँ, त्यों-त्यों तुम आगे आते। ... **[१२३५]**
- जिससे परम सुखी हों मेरे एकमात्र वे परम प्रेष्ठ, ... **[७१३]**
- जिससे मुझ 'आनन्द-रूप' को मिलता है अति परमानन्द। ... **[५७४]**
- झुलावत निज कर नन्द-किशोर। ... **[२८०]**
- जिह्वाके मम अग्रभागपर रहे विराजित राधा-नाम। ... **[५४५]**
- झुलावति श्यामा श्याम-कुमार। ... **[२८१]**
- जीभलड़ीने चोखी बाण पड़ी। ... **[१०२१]**
- झूर रहे दृग रूप-दरस कौं, रोय रहे अंग परसन अंग। ... **[३१३]**
- जीव चराचरमें बसे एकमात्र भगवान, ... **[१४१४]**
- झूलत अभिराम श्याम, श्यामा बामा ललाम, ... **[२८२]**
- 'जीवन ऊँचे स्तर' का हो, यह आज हमारा है नारा, ... **[१४९४]**
- झूलत कुंजन प्रेम-हिंडोरें। ... **[२८३]**
- जीवनके सर्वोत्तम काम: ... **[१४२८]**
- झूलत फूल हिंडोरे श्याम। ... **[२७८]**
- जीवनको संगीत बना दो। ... **[१२६]**
- झूलत सघन कुंज पिय-प्यारी। ... **[२८५]**
- जीवन, तन, मन, वचन, धन, भोजन, जन-व्यवहार, ... **[१४६६]**
- झूलत हरित कुंज पिय-प्यारी। ... **[२८४]**
- जीवनभर जिन भावविचारोंमें, कर्मोंमें रहता व्यस्त, ... **[९८०]**
- जीवन-मरण, दुःख-सुख जगके सभी तुम्हारे अंग। ... **[१२३२]**
- टूट गये जगके सभी ममताके दृढ़ बन्ध। ... **[१२२९]**
- जीवन-मरण, निरोग-रोगकी मिटीं कल्पनाएँ सारी। ... **[१२०५]**
- जीवनमें मेरे शक्ति तुम्हारी आई। ... **[११५२]**
- ठाढ़ी जसुमति मातु निज लिये श्याम कौं गोद, ... **[१५१०]**
- प्राणिमात्रसे द्वेषरहित रह, रखो सभीमें मैत्री-भाव, ... **[१३९८]**
- जुगल छबि हरति हियकी पीर। ... **[१९०]**
- डरपो मत, प्रभुजीको ध्यान धरो, डरपो मत।। ... **[१५६०]**
- जुगलवर एक तत्त्व, दो रूप। ... **[१७९]**
- डरें नहीं कोई भी मुझसे, कभी न कोई हों सन्त्रस्त। ... **[१०७९]**

ENGLISH TRANSLATION

- Śrī Hari forever sings His virtues before Śrī Rādhā, ... **[12]**
- The supreme Couple are supremely sweet and lovely. ... **[187]**
- Living beings, objects, sights, literature, clothing, food and recreation ... **[1330]**
- As the seed is, so its many fruits become. ... **[1459]**
- Wealth, people, position and authority that continually increase limitless craving and desire ... **[1390]**
- The feeling in a person's mind at life's end will accord ... **[1473]**
- Those things by which tamas and its darkness increase and rajas moves toward darkness; ... **[1430]**
- His sovereignty, Dharma and fame are infinite; His prosperity and knowledge are infinite. ... **[949]**
- Among those from whom sacrificers receive every kind of protection and initiation, ... **[990]**
- He alone is Lord and support of infinite universes. ... **[935]**
- I become the beloved of the one who has no one in the world. ... **[933]**
- Whatever you eat, whatever sacrifice you perform, whatever you give, ... **[1301]**
- The saint's mind is stainless and gentle, speech is restrained and feeling utterly pure. ... **[1334]**
- Bhagavan is the master of everything you have received. ... **[1434]**
- Nothing anywhere compares with Him, and nothing anywhere can serve as His likeness. ... **[724]**
- Whatever has come, whatever is coming and whatever will be received hereafter ... **[1433]**
- One whose mind is forever inhabited by desire, anger, intoxication, delusion, ... **[1384]**
- Understand everyone to have a share in whatever you possess or receive. ... **[1435]**
- One whom the world considers fallen and everyone insults, ... **[951]**
- Whatever You wish, in whatever way You wish, do exactly that. ... **[71]**
- To protect Mother Cow, the Lord assumed human form. ... **[1538]**
- If you turn away from battle and bring grief into your heart, ... **[964]**
- One has joyfully entrusted body, mind and life to the beloved ... **[707]**
- If you desire peace and happiness, never desire another's sorrow. ... **[1408]**
- Whoever longs for Him is desired by the Beloved Himself. ... **[938]**
- The wise person who continually beholds conscious Sri Bhagavan within all ... **[1270]**
- The one who has ever looked with the heart's eye into the Lord's inmost being ... **[1302]**
- One who depends upon the Lord alone and possesses firm faith in Him ... **[1427]**
- Whoever said from the heart to the Lord, "Make me Your own," ... **[947]**
- That which remains forever dependent upon the beloved's happiness and is never independent, ... **[672]**
- Within the human body all four aims of life may naturally be accomplished, ... **[1490]**
- One who is devoted to excellent practice, abandoning all worldly self-interest, ... **[975]**

- One who lacks humility, uprightness, austerity, renunciation and gentle, modest conduct; ... **[1481]**
- Those who enter the road of sense objects seeking the water of happiness ... **[1029]**
- Fool, why are you so proud of this body? ... **[1027]**
- As nearness to the Lord increases and egoless renunciation grows, ... **[695]**
- By worshiping through one's own work Him from whom all beings emerge ... **[996]**
- The farther I withdraw, the farther You advance. ... **[1235]**
- Whatever makes my one supremely beloved Lord utterly happy ... **[713]**
- What sweet meter gives supreme bliss to Me, the form of bliss? ... **[574]**
- The young son of Nanda swings Her with His own hands. ... **[280]**
- May Radha's name forever shine upon the tip of My tongue. ... **[545]**
- Śyāmā swings the youthful Śyāma. ... **[281]**
- The little tongue has been struck by an excellent arrow. ... **[1021]**
- The eyes pine for the vision of His form, and every limb weeps to touch His limbs. ... **[313]**
- Bhagavan alone dwells within every moving and unmoving being. ... **[1414]**
- Enchanting Śyāma and the splendid fair Lady Śyāmā swing ... **[282]**
- Today our slogan is that life should be of a “higher standard.” ... **[1494]**
- They swing upon the swing of love within the bowers. ... **[283]**
- The finest works of life are these: ... **[1428]**
- Śyāma swings upon a flower swing. ... **[278]**
- Make life into music. ... **[126]**
- The Beloved Lady and Lord swing within a dense bower. ... **[285]**
- May life, body, mind, speech, wealth, food, relationships, ... **[1466]**
- The Beloved Lady and Lord swing within a green bower. ... **[284]**
- The feelings, thoughts and actions that occupy a person throughout life ... **[980]**
- Life and death and the world's happiness and sorrow are all Your limbs. ... **[1232]**
- Every strong worldly bond of possessiveness has broken. ... **[1229]**
- Every conception of life and death, health and disease has dissolved. ... **[1205]**
- Your power has entered my life. ... **[1152]**
- Mother Yasoda stands holding Syama in her lap, ... **[1510]**
- Remain free of hatred toward every living being and keep a friendly spirit toward all. ... **[1398]**
- The Couple's beauty removes the heart's pain. ... **[190]**
- Do not be afraid; meditate upon the Lord. Do not be afraid. ... **[1560]**
- The supreme Couple are one reality in two forms. ... **[179]**
- May no one fear me or ever feel threatened by me. ... **[1079]**

ORIGINAL Hindi and Braj Bhāṣā

- डरे हुएकों अभय-दान दो, भूखेको अनाजका दान, ... **[१४३९]**
- तुम हो यन्त्री, मैं यन्त्र, काठकी पुतली मैं, तुम सूत्रधार। ... **[६१५]**

(त)

- तुम्हारा नाथ! अनोखा प्यार। ... **[१२५०]**
- तजो रे मन झूठे सुखकी आसा। ... **[१०४०]**
- तुम्हारी स्मृति नित बन साकार। चित्तपर रहती मधुर सवार॥ ... **[५९९]**
- तत्सुख-सुखी त्यागमय अनुपम प्रेम-पीयूष मनोहर। ... **[२७४]**
- तुम्हारी स्मृति ही है आधार। वही इस जीवनका सुख-सार॥ ... **[६५३]**
- तन-इन्द्रियको वशमें रखना, करना नित्य सभी शुभ काम, ... **[१४०१]**
- तुम्हीं सदा सुखरूप, दुःखमें भी नित भरे एक तुम ही। ... **[१२३१]**
- तनकी रक्षा करने, करने मनका पूरा शान्ति-विधान, ... **[१२७७]**
- तुम्हें क्या कहूँ, क्या न कहूँ, कुछ नहीं उपजती मनमें बात। ... **[५८५]**
- तन कौ कन-कन मेरौ होवै तेरे सुख कौ साधन। ... **[६३४]**
- तू भाइ म्हारो रे म्हारो। ... **[९६०]**
- तन-मन-धन अर्पन कियौ सब तुमपे ब्रजराज। ... **[१०६१]**
- तेरा मधुर प्रेम, शुचितम सौन्दर्य और चिन्मय आनन्द ... **[११४५]**
- तन-मन-धन-जीवन सब, प्यारे, हुआ तुम्हारे अर्पण। ... **[११३६]**
- तेरी चिन्ता, तेरी पीड़ा, तेरा दुःख, विषम उर-दाह। ... **[५६५]**
- तन-मन-धन सौं कीजिये निसिदिन पर-उपकार, ... **[१४२१]**
- तेरे उरकी शुचि सुन्दरता, पावन वह माधुर्य महान। ... **[५८१]**
- तरस रहीं अँखियाँ देखन कौं, दरसन कबहूँ न दीन्हे। ... **[४५८]**
- तोड़-फोड़कर मुझे बना लो, प्रभु! अपने मनके अनुकूल। ... **[९५]**
- तव अनन्त आशाका दीपक अमर जला दो जीवनमें। ... **[१११३]**
- तोसे मिलहौं, हे राधिके! ... **[५९२]**
- तिहारौ विरह दुःख-सुख-रूप। ... **[३०४]**
- त्याग-तपस्या-क्षमामय साधु-चरित्र पुनीत। ... **[१५२३]**
- तुच्छ नगण्य सलिल-सीकर मैं, तुम रस-सुधा-समुद्र अगाध। ... **[११६०]**
- त्यागमूर्ति श्रीराधा आयीं जगको त्याग सिखाने आज। ... **[७९७]**
- तुम अनन्त सौन्दर्य-सुधा-निधि, तुममें सब माधुर्य अनन्त। ... **[६१४]**
- तुम अपनी असमोर्ध्व, अतुल महिमामें करते नित्य निवास। ... **[६१८]**
- थके पर छके न रस-प्यासे। ... **[२७३]**
- तुम उनकी, वे नित्य तुम्हारे, रहते नित्य तुम्हारे साथ। ... **[५२१]**
- थीं वे विकसित-शारदीय-मल्लिका-सुमन-शोभित रजनी। ... **[२६३]**
- तुम कभी मनमें तनिक भी नहीं दुःख-विषाद करना। ... **[५९०]**

- तुम करते रहो रसिकवर! यह रस-पान निरन्तर। ... **[६२१]**
- दम्भ-मान-मद-पद-यश-वैभवका जो करते मनसे त्याग, ... **[१३४६]**
- "तुम कुछ भी कहो भले, कहकर सुख पाओ। ... **[३९७]**
- दम्भ-मान-मदयुक्त, भरी मन अमित कामनाएँ दुष्पूर, ... **[१५००]**
- तुम छाये आ उरमें जबसे, कर उसपर निज पूर्णाधिकार। ... **[११४४]**
- दया करो तुम जीवमात्रपर, सबको करो स्नेहका दान, ... **[१४४७]**
- तुमने जो कहलाया मुझसे, वही कहा मैंने अविकल। ... **[११४६]**
- दया देखती नहीं जाति-कुल, मनुज-पक्षी-पशु-मित्र-अमित्र, ... **[१४२२]**
- तुमने दिया सदा ही मुझको, अपना प्यार-दुलार महान। ... **[११५]**
- दयामय! मोहि दासता दीजे। ... **[७८]**
- तुमने मुझे दिया सुख नित ही, मैंने तुम्हें सताया। ... **[५८७]**
- दयामयि स्वामिनि परम उदार! ... **[१६]**
- तुमने ही प्रभु! आत्मरूपसे इन देहोंमें किया प्रवेश। ... **[१५५९]**
- दर-दर भटक, नीच मैं, पटक-पटककर सिर, हो निपट निराश। ... **[१११२]**
- तुम बिनु बीतत छिन-छिन जुग-सम जीवनधन! बनवारी। ... **[३९४]**
- दारुण अशान्तिकी आग बुझी, आ गयी तुम्हारी परम शान्ति। ... **[१२३८]**
- तुम यह शायद समझ रही, मैं करता तुम्हें नहीं हूँ याद। ... **[६०१]**
- दिनकर उगता, रजनी आती, कालचक्र चलता अविराम। ... **[११९९]**
- तुम लोगोंसे हुआ, न होगा कभी प्रेमदेवियो! वियोग। ... **[२६४]**
- दिन नहिं चैन, रैन नहिं निद्रा, भूख-प्यासका भान नहीं। ... **[३१५]**
- तुम सम निठुर दूजो कौन? ... **[३५३]**
- दिन-रजनी, तरु-लता, फूल-फल, सूर्य-सोम, झिलमिल तारे। ... **[६०]**
- तुम सुखी रहो, सन्तृप्त रहो, सन्तुष्ट रहो, नित निर्विकार। ... **[१२९३]**
- दिया अचल सुख मुझे अनूठा, दिया अनोखा आत्मप्रसाद। ... **[११४९]**
- तुमसे सदा लिया ही मैंने, लेती-लेती थकी नहीं। ... **[६१३]**
- दिव्य ज्योति-मण्डल उद्भासित किरणें छिटक रहीं सब ओर। ... **[८६०]**
- तुमहि तजि जाऊँ कहाँ अब, प्यारे? ... **[१०९५]**
- दीर्घ आयु, आरोग्य, सुसंतति, शुभ सम्पत्ति, धर्मसे युक्त। ... **[१५५३]**
- तुम ही मेरे प्राण-प्राण हो, तुम ही मेरे जीवन-धन। ... **[४६६]**
- दीर्घकालके बाद हुआ प्रियतमका सुखद मिलाप। ... **[४९२]**
- तुम ही सब दुःखहर, सब सुखकर, मेरे तुम ही जीवन-प्राण। ... **[११५७]**
- दीनबन्धु! करुणा-वरुणालय! सहज पतितपावन स्वामी। ... **[१०५]**
- तुम ही मेरी हो धन-दौलत, तब मैं निर्धन क्यों होऊँगा। ... **[१२८९]**
- दीनबन्धु, हे करुणाकर प्रभु, दे दो मुझे प्रपत्ति अनन्य। ... **[१११७]**

ENGLISH TRANSLATION

- Give fearlessness to the frightened and grain to the hungry. ... **[1439]**
- You are the operator and I the instrument; I am a wooden doll and You the puppeteer. ... **[615]**

  Alphabetical section: Ta
- How wondrous is Your love, O Lord. ... **[1250]**
- O mind, abandon hope in false happiness. ... **[1040]**
- Your remembrance eternally assumes visible form and rides sweetly upon consciousness. ... **[599]**
- Their enchanting, incomparable nectar of love is filled with renunciation and finds happiness only in the Other's happiness. ... **[274]**
- Remembrance of You alone is My support and the essence of this life's happiness. ... **[653]**
- Master body and senses, continually perform every auspicious action, ... **[1401]**
- You alone are forever happiness embodied, and You alone forever fill sorrow too. ... **[1231]**
- To protect the body, establish complete peace in the mind and forever secure the highest welfare, ... **[1277]**
- What shall I say to You and what leave unsaid? No thought arises within the mind. ... **[585]**
- May every particle of My body become a means of Your happiness. ... **[634]**
- You are Mine, brother, truly Mine. ... **[960]**
- King of Vraja, I have offered body, mind and wealth, everything, to You. ... **[1061]**
- Your sweet love, purest beauty and conscious bliss ... **[1145]**
- Beloved, body, mind, wealth and life have all been offered to You. ... **[1136]**
- Your anxiety, Your pain, Your sorrow and the fierce burning of Your heart, ... **[565]**
- Day and night benefit others with body, mind and wealth. ... **[1421]**
- The pure beauty of Your heart and its great holy sweetness, ... **[581]**
- My eyes pine to see You, for You have never granted Your vision. ... **[458]**
- Break and reshape me, Lord, until I conform to Your heart. ... **[95]**
- Kindle within my life the immortal lamp of infinite hope in You. ... **[1113]**
- Let Me meet You, O Radhike! ... **[592]**
- Separation from You assumes the forms of both sorrow and happiness. ... **[304]**
- His saintly character was sacred, filled with renunciation, austerity and forgiveness. ... **[1523]**
- I am a trivial, insignificant droplet of water; You are the unfathomable ocean of rasa's nectar. ... **[1160]**
- Shri Radha, the embodiment of renunciation, has come today to teach renunciation to the world. ... **[797]**

- You are an infinite treasury of the nectar of beauty, and all sweetness is infinite within You. ... **[614]**
- You dwell eternally in Your unequaled, unsurpassed and incomparable glory. ... **[618]**
- Though tired, the thirsty connoisseurs of rasa are never satiated. ... **[273]**
- You are His and He is eternally yours; He forever remains beside you. ... **[521]**
- Those nights were adorned by fully blossomed autumn jasmine flowers. ... **[263]**
- Never allow even the slightest sorrow or despondency within Your mind. ... **[590]**
- Best of rasikas, continue drinking this rasa without interruption, ... **[621]**
- They inwardly renounce hypocrisy, honor, pride, position, fame and splendor. ... **[1346]**
- "Say whatever You wish, if speaking it gives You happiness. ... **[397]**
- Filled with hypocrisy, honor and intoxication, the mind contains countless desires impossible to satisfy. ... **[1500]**
- Since You came and pervaded my heart, assuming full authority over it, ... **[1144]**
- Show compassion toward every living being and give affection to all. ... **[1447]**
- Whatever You caused me to say, I said without alteration. ... **[1146]**
- Compassion does not consider caste or lineage, human, bird or animal, friend or enemy; ... **[1422]**
- You forever gave me Your immense love and tender affection. ... **[115]**
- Compassionate Lord, grant me servanthood. ... **[78]**
- You forever gave Me happiness, while I tormented You. ... **[587]**
- O compassionate, supremely generous mistress, ... **[16]**
- Lord, You alone entered these bodies as the indwelling Self. ... **[1559]**
- Wandering from door to door, vile and utterly hopeless, I beat my head. ... **[1112]**
- Without You, each passing moment is like an age, treasure of my life, Banavari. ... **[394]**
- The fire of dreadful unrest has been quenched, and Your supreme peace has arrived. ... **[1238]**
- You may perhaps think that I do not remember You, ... **[601]**
- The sun rises, night arrives, and the wheel of time turns ceaselessly. ... **[1199]**
- O goddesses of love, separation from you has never occurred and never will. ... **[264]**
- No peace comes by day and no sleep at night; hunger and thirst are forgotten. ... **[315]**
- Who else could be as cruel as You? ... **[353]**
- Day and night, trees and creepers, flowers and fruit, sun and moon, and twinkling stars: ... **[60]**
- Remain happy, fulfilled and content, forever free of disturbance. ... **[1293]**
- You gave me extraordinary, unwavering joy and the unique grace of the Self. ... **[1149]**
- I have always only received from You, and never grew weary of receiving. ... **[613]**
- A divine orb of light shines, scattering rays in every direction. ... **[860]**
- Beloved, where can I go now after abandoning You? ... **[1095]**
- May the newly married couple enjoy long life, health, worthy children, auspicious wealth and dharma; ... **[1553]**
- You alone are the life of my lives and the treasure of my life. ... **[466]**

- After a long time, blissful union with the Beloved occurred. ... **[492]**
- You alone remove every sorrow and give every happiness; You alone are my life and vital breath. ... **[1157]**
- Friend of the lowly, ocean of compassion, Master who naturally purifies the fallen, ... **[105]**
- When You alone are my wealth and riches, how could I be poor? ... **[1289]**
- Friend of the humble, compassionate Lord, give me exclusive surrender. ... **[1117]**

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- दीनबन्धो! कृपासिन्धो! कृपाबिन्दु दो प्रभो। ... **[१३६]**
- देखो अपने दोष, न देखो दोष पराये भूल कभी, ... **[१४५५]**
- दीप-ज्योति जाग्रत कर दे शुभ दिव्य भागवत-ज्योति अपार। ... **[१५५०]**
- देखो दुःखी-दीन-आर्त-रोगीमें छिपे सदा भगवान, ... **[१४२४]**
- दीपावलिकी दीपज्योतिसे हो भारत जाज्वल्य। ... **[१५५८]**
- देखो नहीं, करो मत चिन्तन, कहो न कभी पराये दोष, ... **[१४५६]**
- दुःख-अहित-उद्वेगकर, कटु, मिथ्या, निस्सार, ... **[१४४८]**
- देते सूर्य-सोम-मण्डलको, अग्निदेवको उज्ज्वल भास। ... **[८६३]**
- दुःख दूर मत करो नाथ! दो शक्ति घोर दुख सहनेकी। ... **[९७]**
- देते हैं भगवान सदा ही सहज मुझे निज दिव्य प्रकाश। ... **[११७६]**
- दुःख-नाश, सुख-लाभ, राज-पद, सर्वोत्तम ब्रह्मा-पद तात। ... **[१५२१]**
- देवकी-नन्दनकी जय, यशोदा-नन्दनकी जय। ... **[८१६]**
- दुःख पराया जिसका सुख हो, वह है बड़ा अभागी, ... **[१३८१]**
- देव-दानवोंने मथा मिलकर उदधि अपार। ... **[८७१]**
- दुःख-मृत्युमें देखूँ मैं नित बहती सुखद सुधा-धारा। ... **[१०८३]**
- देवाराधन करें-करायें निज-निज मत-श्रद्धा-अनुसार, ... **[१३७७]**
- दुःख-सुख सारे, हर्ष-विषाद। मान-अपमान, शोक-आह्लाद॥ ... **[१२४१]**
- देश कृष्ण, काल कृष्ण, दिवस कृष्ण, रात कृष्ण। ... **[४७५]**
- दुःखालय अनित्य दारुण इस मर्त्यलोकके सब सुख-भोग ... **[१२७६]**
- देश-धर्मको भूले, भूले सर्वजीव-हित, श्रीभगवान, ... **[१४८५]**
- दुःखोंसे है भरा हुआ यह क्षणभंगुर, अनित्य संसार, ... **[१४८९]**
- देशमें है, देशमें हूँ, देश-मैं हैं दो नहीं, ... **[१३८७]**
- दुतकारो-डाँटो सदा, करो घोर अपमान। ... **[६२८]**
- देह-प्राण-मन-बुद्धि-इन्द्रियाँ, इनके स्वाभाविक सब कर्म, ... **[७४६]**
- दुरलभ नरदेह पाइ, भूल्यो क्यों, बावरे। ... **[१०२६]**
- देह-प्राण, मन-बुद्धि, अहं-मम - सभी समर्पणकर मैं आज। ... **[६३२]**
- दुर्गा दुर्गा रटत ही सब संकट कटि जाय। ... **[९०८]**
- देह-प्राण-मन, वस्तु-परिस्थिति, ममता-राग-कामना-मोह– ... **[७१०]**
- दुर्जन-संग कबहूँ नहिं कीजै, ... **[१४३१]**
- द्वेष-अमर्ष-वैर-हिंसा-प्रतिहिंसा-घृणा-दर्प-अभिमान ... **[१३७६]**
- दुर्मति दैत्य महाबलने आ नन्द-भवनमें किया प्रवेश। ... **[२३२]**
- द्वेषरहित, जो मित्र सभीका, दीन-दुःखितोंका आधार, ... **[१३४४]**
- दुर्लभ परम त्यागमय पावन प्रेम-मूर्ति आदर्श महान। ... **[४]**
- दैन्यमूर्ति जो प्रभुकी कृपा अहैतुकपर कर दृढ़ विश्वास। ... **[९५२]**

- दुर्लभ मानव-तन मिला, साधन-धाम महान, ... **[१३६६]**
- दोउ चकोर, दोउ चंद्रमा, दोउ अलि, पंकज दोउ। ... **[१]**
- दुहुनिकी प्रीति अनादि, अनोखी। ... **[१८१]**
- दोऊ सदा एक रस पूरे। ... **[१८०]**
- दूर करो, ठुकराओ चाहे, प्यारे! घरसे निकलवाओ। ... **[६५९]**
- द्वार वृषभानु के आजु भई भीर री। ... **[७८०]**
- दूर रहें या पास, नित्य ही रहते एक साथ निर्बाध। ... **[५४१]**
- दृढ़ रति, मन विश्वास अति, श्रद्धा सरल सुभाव। ... **[४७०]**
- धन-ऐश्वर्य, सफलता भौतिक, पद-अधिकार, मान-सम्मान, ... **[१३१६]**
- देउँ कहा तुम कहौ स्याम सुजान! ... **[६३५]**
- धनका साधन, प्राप्ति, वृद्धि, रक्षा, व्यय, भोग और धन-नाश, ... **[१४६२]**
- देख एक तू ही तू, तू ही तू। सर्वव्यापक जग, तू ही तू॥ ... **[११६१]**
- धन-जन-अभिजन-भवन सकल सुख-साधन, कलित कीर्ति, सम्मान, ... **[७४२]**
- देख छबीली छटा, देख छरहरा बदन छाया आनन्द। ... **[५८२]**
- धन-जन-कविता-सुन्दरी, चहौं न मैं जगदीश। ... **[१११९]**
- देख दुःखका वेष धरे मैं नहीं डरूँगा तुमसे, नाथ! ... **[१२५४]**
- धन, जन, पद, अधिकार, कीर्ति-यश, भूमि, भवन, संतति, सम्मान, ... **[१३९२]**
- देख निज नित्य निकेतन द्वार॥ ... **[१०५०]**
- धन-दौलत, अधिकार-मानसे होता कोई नहीं महान, ... **[१५०१]**
- देख रहा प्रत्यक्ष पूर्ण मैं, उतर रहे मुझमें भगवान। ... **[११७७]**
- धन्य कपोत-कपोती दम्पति, ... **[१५१४]**
- देख रहा मैं, करते लीला श्रीराधा-माधव सुख-धाम। ... **[२३७]**
- धन्य घरी, धनि भादौं मास। ... **[७९३]**
- देख रही सुन रही सभी, जो सुनने और देखने योग्य। ... **[६२५]**
- धन्य-धन्य द्वापर जुग, धनि यह भादौं की आठें अति पावनि। ... **[७९२]**
- देखा करूँ तुम्हारी लीला, गाया करूँ तुम्हारा नाम। ... **[१०५६]**
- धन्य-धन्य ब्रजकी नर-नारी। ... **[७१७]**
- देखा मैंने उस दिन प्रातः प्रियको कालिन्दीके कूल। ... **[४४१]**
- धनासक्त मानवमें होते धनके प्रति 'ममत्व', 'अभिमान', ... **[१४६४]**
- देखा स्वप्न राधिकाने, हो गयीं दुःखित अतिशय तत्काल। ... **[२९७]**
- धरकर वेश त्यागियोंका, जो बनते पुरुष महान, ... **[१५०२]**
- देखी आजु अनोखी बात। ... **[२५१]**
- धर्म करता है चित्त पवित्र। धर्म देता है उच्च चरित्र॥ ... **[१३१२]**
- देखे जब मन-मोहन मोहन, प्रेमानन्द-सुधा-सागर। ... **[४३२]**
- धर्मभूमि शुचि कुरुक्षेत्रमें युद्धकामनासे एकत्र। ... **[९६१]**

ENGLISH TRANSLATION

- Friend of the lowly, ocean of grace, grant a drop of grace, Lord. ... **[136]**
- See your own faults and never mistakenly look at another's. ... **[1455]**
- May the lamp's flame awaken the auspicious, boundless divine light of the Bhagavata. ... **[1550]**
- Behold Bhagavan forever hidden within the sorrowful, lowly, afflicted and sick. ... **[1424]**
- May India blaze with the light of Dipavali's lamps. ... **[1558]**
- Do not look at, contemplate or speak another's faults. ... **[1456]**
- Never anywhere mistakenly speak words that bring sorrow, harm or agitation, ... **[1448]**
- He gives brilliant light to the orbs of sun and moon and to the god of fire. ... **[863]**
- Lord, do not remove sorrow; grant me strength to endure terrible suffering. ... **[97]**
- Bhagavan naturally and forever gives me His divine light. ... **[1176]**
- O child, the ending of sorrow, the gaining of happiness, royal rank, even Brahma's highest station, ... **[1521]**
- Victory to Devaki's son, victory to Yashoda's son! ... **[816]**
- One who takes pleasure in another's pain is profoundly unfortunate. ... **[1381]**
- Gods and demons joined together and churned the boundless ocean. ... **[871]**
- Within sorrow and death, may I forever see a joy-giving stream of nectar flowing. ... **[1083]**
- May people worship and encourage worship of the deity according to their respective faith and tradition. ... **[1377]**
- Every sorrow and happiness, joy and despair; honor and disgrace, grief and delight; ... **[1241]**
- Krishna is place, Krishna time, Krishna day and Krishna night. ... **[475]**
- Every pleasure and enjoyment of this mortal world, terrible, impermanent and an abode of sorrow, ... **[1276]**
- Country and dharma were forgotten, as were the welfare of every being and Sri Bhagavan. ... **[1485]**
- This momentary and impermanent world is filled with sorrow. ... **[1489]**
- I am within the nation and the nation is within me; nation and self are not two. ... **[1387]**
- Always reject and scold Me; subject Me to terrible humiliation. ... **[628]**
- Body, life-breath, mind, intellect and senses, together with all their natural functions; ... **[746]**
- Having obtained this rare human body, why are you lost, O fool? ... **[1026]**
- Today I surrender body and life, mind and understanding, ego and possessiveness. ... **[632]**
- Simply by repeating "Durga, Durga," every crisis is cut away. ... **[908]**
- Body, life-breath, mind, possessions, circumstances, possessiveness, attachment, desire and delusion: ... **[710]**
- Never keep the company of the wicked. ... **[1431]**

- May hatred, resentment, enmity, violence, retaliation, disgust, arrogance and pride ... **[1376]**
- The wicked, mighty demon enters Nanda's home. ... **[232]**
- Free of hatred, friend of all and support of the lowly and distressed; ... **[1344]**
- Rare, supremely self-renouncing, and pure, She is the great ideal and embodiment of divine love. ... **[4]**
- The embodiment of helplessness places firm trust in the Lord's causeless grace ... **[952]**
- You have received the rare human body, the great abode of spiritual discipline. ... **[1366]**
- Two cakora birds and two moons; two bees and two lotuses. ... **[1]**
- The love between Them is beginningless and wondrous. ... **[181]**
- Both are forever complete in one rasa. ... **[180]**
- Send Me away, reject Me or have Me expelled from Your home, beloved. ... **[659]**
- Today a vast crowd has gathered at Vrishabhanu's door. ... **[780]**
- Whether far or near, We remain eternally together without obstruction. ... **[541]**
- Her love was firm, her mind deeply trusting and her faith simple and natural. ... **[470]**
- Wealth and majesty, material success, position and authority, honor and respect; ... **[1316]**
- Wise Syama, tell Me what I can give You! ... **[635]**
- The means, acquisition, increase, protection, expenditure, enjoyment and loss of wealth ... **[1462]**
- Behold, there is only You, only You. Pervading the world, there is only You. ... **[1161]**
- Wealth, people, noble family, home and every means of happiness, glorious fame and honor, ... **[742]**
- Seeing Her charming radiance and slender form, bliss spread everywhere. ... **[582]**
- Lord of the world, I desire neither wealth and followers, poetry nor beautiful women. ... **[1119]**
- Seeing You assume the guise of sorrow, I shall not fear You, O Lord. ... **[1254]**
- Wealth, relations, position, authority, fame, renown, land, buildings, children and honor ... **[1392]**
- Look toward the door of your eternal dwelling. ... **[1050]**
- No one becomes great through wealth, riches, authority or honor. ... **[1501]**
- I behold it directly and fully: Bhagavan is descending into me, ... **[1177]**
- Blessed was the pair of male and female pigeons, ... **[1514]**
- I behold Śrī Rādhā-Mādhava, the abode of happiness, performing Their līlā. ... **[237]**
- Blessed is the hour, blessed the month of Bhadra. ... **[793]**
- I see and hear everything fit to be seen and heard, ... **[625]**
- Blessed, blessed is the Dvapara age, and blessed this most holy eighth day of Bhadra. ... **[792]**
- May I keep beholding Your lila and singing Your Name. ... **[1056]**
- Blessed, blessed are the men and women of Vraja, ... **[717]**
- That morning I saw my Beloved upon the bank of the Kalindi. ... **[441]**

- In a person attached to wealth arise possessiveness and pride toward it. ... **[1464]**
- Rādhikā has a dream and immediately becomes exceedingly sorrowful. ... **[297]**
- Assuming the dress of renunciants, they become “great men,” ... **[1502]**
- Today I saw an astonishing thing. ... **[251]**
- Dharma purifies the mind. Dharma gives elevated character. ... **[1312]**
- When I saw the mind-enchanting Mohana, ocean of the nectar of love's bliss, ... **[432]**
- Gathered with desire for war on holy Kurukshetra, the field of Dharma, ... **[961]**

ORIGINAL Hindi and Braj Bhāṣā

- धर्म-मूल पावन परम बन्दौं पद-अरविन्द, ... **[१३१८]**
- नहीं जरा भी जिनमें ममता-राग-द्वेष-अस्मिता-मान, ... **[१३४९]**
- धर्महीन जीवन पशु-जीवन, घोर तामसिकता-भरपूर, ... **[१४८६]**
- नहीं जानता मैं भगवत्ता, नहीं मुझे प्रभुताका ध्यान। ... **[५७२]**
- ध्यानमग्न शुचि शान्त शिव, जटा-मुकुट सुविशाल। ... **[८९०]**
- नहीं तुम्हारा अन्तर देखा, देखे नहीं भीतरी भाव। ... **[४००]**
- ध्यानमग्न हनुमान नाचते, गाते राम-नाम अविराम। ... **[८५०]**
- नहीं नापाक, नालायक खलकमें मुझसा कोई और, ... **[१०४]**
- ध्यानमें मन इस भाँति लगावे। ... **[९७२]**
- नहीं भूलती है कभी मीठी-मीठी याद। ... **[११३३]**

(न)

- नहीं मान-धन, कीर्ति-भोगकी, नहीं मोक्षकी किंचित् चाह। ... **[१०८०]**
- नन्द-नन्दन श्रीकृष्ण एक ही हैं सब रूपोंके आधार। ... **[१०५१]**
- नहीं मिलनमें तृप्ति, कभी अमिलनमें है न अभाव कभी। ... **[७१४]**
- नन्दसुत रसमय वन तैं आवत। ... **[२४९]**
- नहीं वासना, नहीं कामना, नहीं रागमय किंचित् भोग। ... **[७०३]**
- नन्द-यशोदाके घर प्रकट हुए थे जब राधा-प्रिय श्याम। ... **[७८९]**
- नहीं शक्ति, सामर्थ्य न कुछ भी, नहीं योग्यता, नहीं पदार्थ। ... **[६४१]**
- नन्दसुत चुपके माखन खात। ... **[२१२]**
- नागोंमें मैं शेषनाग हूँ, जलचरगणमें वरुण महान्। ... **[९९३]**
- नभ, अनिल, अनल, जल, पृथ्वी, रवि-शशि-तारे, ... **[१२७१]**
- नाचत गौर प्रेम अधीर। ... **[१०१९]**
- नभमें शब्द भर रहे सारे: प्रगति, विकास और उत्थान, ... **[१४९८]**
- नाचत नटराज रुचिर, बाजत डमरू कर। ... **[८९७]**
- नयननि कौ इतनौई फल है, करौं सदा माधव-दर्शन। ... **[२२९]**
- नाथ! अब कैसे हो कल्याण। ... **[१३९]**
- नरकोंमें जा पापी सहते नरकयन्त्रणा आठों याम। ... **[९८३]**
- नाथ! अब मो पै कृपा करौ! ... **[३७६]**
- नव कानन, नित नूतन तरु-गण, नव पल्लव, नव लता-वितान। ... **[२३४]**
- नाथ अब लीजे मोहि उबार! ... **[१४४]**
- नव किशोर नटवर मुरलीधर मधुर मयूर-मुकुटधर लाल। ... **[१६६]**
- नाथ! तुम्हारी कितनी करुणा, कैसा अतुल तुम्हारा दान। ... **[१२४६]**
- नव-निकुंजमें कृष्ण प्रेष्ठतम थके शरीर पधारे आज। ... **[४१६]**
- नाथ! तुम्हारी कृपा अहैतुक मुझपर सदा अनन्त, अपार। ... **[१२४५]**

- नव-निकुंज सुख-पुंज बिराजित, मोहनि मोहन मधुर महान। ... **[४०३]**
- नाथ, तू सर्वस्व मेरा। ... **[११४७]**
- नव-नीरद-नीलाभ कृष्ण तन परम मनोहर। ... **[७५४]**
- नाथ! थौरै सरण पड़ी दासी। ... **[१३२]**
- नव-नीरद-नीलाभ तन, त्रिभुवन-मोहन रूप। ... **[१५८]**
- नाथ! थौरै सरणै आयो जी। ... **[१३१]**
- नव-पल्लव सुगन्ध-सुमनोंसे शोभित वृक्ष-लता सम्पन्न। ... **[२२६]**
- नाथ! मनै अबकी बार बचाओ।। टेक।। ... **[१३३]**
- नवल वृन्दावन शोभा-धाम। ... **[२३३]**
- नाथ मैं थारो जी थारो। ... **[१३०]**
- नहिं ममता, नहिं कामना, नहीं संग-अभिमान। ... **[१३१९]**
- नाथ! हौं केहि बिधि करौं पुकार।। ... **[१०६]**
- नहीं एक भी सद्गुण मुझमें, नहीं प्रेमका किंचित् लेश। ... **[६४२]**
- नाथ! हौं निपट निरंकुस नीच। ... **[१०७]**
- नहीं करूँगा कभी किसीका अब तन-मन-धनसे अपमान। ... **[१११५]**
- नाम-रूपका बना हुआ है जिनके अन्तरमें अभ्यास, ... **[१४८०]**
- नहीं कामका रहा, छोड़ दो इसकी आशा। ... **[११५०]**
- नारद बाबा कही वा दिनाँ, ब्रजकी अति मीठी माटी। ... **[२१४]**
- नहीं गर्भगृह ऐसा, जिसमें नाथ! तुम्हें पधराऊँ। ... **[११३]**
- नारायण शुभ नाम दिव्य है, मंगलमय कल्याणाधार। ... **[१००३]**
- नहीं चाहता राज्य चक्रवर्ती, मैं नहीं चाहता स्वर्ग। ... **[१०५८]**
- नारायणं हृषीकेशं गोविन्दं गरुडध्वजम्। ... **[५२]**
- नहीं चाहता क्षणभर भी हो किसी जीवका भी अपमान। ... **[१०८१]**
- निज तन-मन जिनके नहीं, प्रिय-तन-मन कौं धार, ... **[१५०९]**
- नहीं चाहती तुमसे कुछ भी, नहीं तनिक सुख-आशा। ... **[६२४]**
- निज देशमें ही आज हम पूरे विदेशी हो गये, ... **[१४९७]**
- नहीं चाहती दुःख मिटाना, नहीं चाहती मैं आराम। ... **[६३३]**
- निज-सुख-काम-गन्धका जिनमें किंचित् भी न कल्पना-लेश। ... **[७२८]**
- नहीं चाहती मनोनाश मैं, नहीं चाहती चित्तनिरोध। ... **[४६१]**
- निज सुखकी परवाह न करके करना सुखी प्रजाको नित्य, ... **[१३२१]**
- नहीं चाहती याद रखूँ मैं, वर चाहती जाऊँ भूल। ... **[४९१]**
- निज सुख वांछा नैकु नहिं, नहिं मन भोगासक्ति। ... **[७११]**
- नहीं चुका सकता मैं बदला, कर सकता न कभी ऋण-शोध। ... **[५३८]**
- निज सुख-लेश वासनाका जिनके मनमें अत्यन्ताभाव। ... **[७५२]**
- नहीं छोड़ते हैं पलभर भी, करते रहते मनमानी। ... **[४८५]**

- नित करो भला ही सब, जो तुम कर सकते, ... **[१४४६]**

ENGLISH TRANSLATION

- I bow to the supremely sacred lotus feet, the root of dharma, ... **[1318]**
- Those in whom there is not the slightest possessiveness, attachment, hatred, egoism or pride; ... **[1349]**
- A life without dharma is an animal life filled with terrible tamas. ... **[1486]**
- I know nothing of divinity and retain no awareness of sovereignty. ... **[572]**
- Pure and peaceful Shiva is absorbed in meditation, crowned by vast matted locks. ... **[890]**
- I did not see what lay within You or behold Your inner feelings. ... **[400]**
- Absorbed in meditation, Hanuman dances and ceaselessly sings Rama's name: ... **[850]**
- Among all creation, none is as impure and unworthy as I. ... **[104]**
- One should place the mind in meditation in this way. ... **[972]**
- That sweet remembrance is never forgotten. ... **[1133]**

  Alphabetical section: Na
- I have not the slightest desire for honor, wealth, fame, enjoyment or liberation. ... **[1080]**
- Sri Krishna, Nanda's son, is the one foundation of every form. ... **[1051]**
- There is no satisfaction in union, yet in non-meeting there is never any lack. ... **[714]**
- Nanda's son, filled with rasa, returns from the forest. ... **[249]**
- There is no worldly craving, no selfish desire and not the slightest attachment to enjoyment. ... **[703]**
- When Shyama, Radha's beloved, appeared in the house of Nanda and Yashoda, ... **[789]**
- I possess no power or capacity, no qualification and no offering. ... **[641]**
- Nanda's son secretly eats butter. ... **[212]**
- Among nagas I am Shesha; among aquatic beings I am mighty Varuna. ... **[993]**
- Sky, wind, fire, water and earth, sun, moon and stars; ... **[1271]**
- Gauranga dances, restless with love. ... **[1019]**
- The sky is filled with words: progress, development and advancement; ... **[1498]**
- Lovely Nataraja dances while the drum sounds in His hand. ... **[897]**
- The sole fruit of these eyes is that I may forever behold Madhava: ... **[229]**
- Lord, how can welfare arise now? ... **[139]**
- Sinners go to hells and endure infernal torment throughout all eight watches. ... **[983]**
- Lord, show me Your grace now! ... **[376]**
- The grove is new; its hosts of trees are forever fresh, with new leaves and new canopies of vines. ... **[234]**
- Lord, now rescue me. ... **[144]**
- The ever-young supreme dancer and flute-bearer wears a lovely peacock crown. ... **[166]**
- O Lord, how immense is Your compassion and how incomparable Your gift. ... **[1246]**
- Today the most beloved Krishna arrived at the fresh bower with His body fatigued. ... **[416]**
- O Lord, Your causeless grace toward me is eternally infinite and boundless. ... **[1245]**

- In the new bower, a mass of bliss, sits the great, sweet and enchanting Enchanter. ... **[403]**
- Master, You are my everything. ... **[1147]**
- Krishna's body, blue as a fresh raincloud, is supremely enchanting, ... **[754]**
- Lord, this maidservant has fallen into Your refuge. ... **[132]**
- His body is dark blue like a fresh rain cloud, and His form enchants the three worlds. ... **[158]**
- Lord, I have come into Your shelter. ... **[131]**
- Trees and vines are adorned with fresh leaves and fragrant flowers. ... **[226]**
- Lord, save me this time. (Refrain) ... **[133]**
- Ever-new Vrindavana is an abode of splendor. ... **[233]**
- Lord, I am Yours, indeed Yours. ... **[130]**
- The discerning servant has neither possessiveness nor desire, neither attachment nor pride, ... **[1319]**
- Lord, in what manner can I cry out? ... **[106]**
- Not a single virtue exists within Me, nor the slightest trace of love. ... **[642]**
- Lord, I am utterly unrestrained and low. ... **[107]**
- From now on I shall never dishonor anyone through body, mind or wealth. ... **[1115]**
- Those whose inward practice remains confined to name and form, ... **[1480]**
- This intellect is no longer useful; abandon hope in it. ... **[1150]**
- "Father Narada said that day that the soil of Vraja is exceedingly sweet. ... **[214]**
- I possess no sanctum in which to install You, Lord, ... **[113]**
- The auspicious Name Narayana is divine, filled with blessedness and support of the highest good. ... **[1003]**
- I desire neither universal sovereignty nor heaven. ... **[1058]**
- I bow to Nārāyaṇa, Hṛṣīkeśa, Govinda whose banner bears Garuḍa, ... **[52]**
- I do not wish any being to be dishonored even for a moment, ... **[1081]**
- She whose body and mind are not her own, who bears only the Beloved’s body and mind, ... **[1509]**
- I desire nothing from You and retain not the slightest hope for personal happiness. ... **[624]**
- Today we have become complete foreigners in our own country. ... **[1497]**
- I do not wish to remove sorrow or seek comfort. ... **[633]**
- Within them not even the slightest conception or trace of the scent of desire for personal pleasure exists. ... **[728]**
- I do not desire the destruction of mind, nor do I desire the restraint of consciousness. ... **[461]**
- Disregarding personal happiness, continually make the people happy. ... **[1321]**
- I do not wish to remember Him; rather I wish to forget. ... **[491]**
- There is not the slightest desire for personal happiness, nor attachment to enjoyment in the mind. ... **[711]**

- I cannot repay Her, nor can I ever discharge My debt. ... **[538]**
- The complete absence of even a trace of desire for personal happiness within the mind, ... **[752]**
- He never leaves me even for a moment and continually acts as He pleases. ... **[485]**
- Always do all the good you can, ... **[1446]**

ORIGINAL Hindi and Braj Bhāṣā

- नित नूतन गुण-रूप-रस दिव्य बढ़त बिनु पार। ... **[१७१]**
- नित्य, अनन्त, अचिन्त्य, अनिर्वचनीय, प्रेम-विज्ञान-निधान। ... **[१७२]**
- पता नहीं कुछ रात-दिवसका, पता नहीं कब संध्या-भोर। ... **[५०५]**
- नित्य उन्होंने चाहा मुझको, मैंने सदा किया अपमान। ... **[३७९]**
- "पता लगाकर सीताका खुद मिलकर हैं आये हनुमान। ... **[८४५]**
- नित्य जो भगवानकी अति मधुरतम स्मृतिमें सना, ... **[१२८५]**
- पतित नहीं जो होते जगमें, कौन पतितपावन कहता? ... **[१४८]**
- नित्य दयामय, मंगलमय प्रभुमें रखो अविचल विश्वास। ... **[१२९१]**
- पति-सेवाको मानती जो सौभाग्य अपार, ... **[१३२७]**
- नित्य नयी आसक्ति, कामना, ममता नित नव पाप। ... **[१०३४]**
- पनघटपर हरि करत अचगरी। ... **[२२०]**
- नित्य नयी क्षमता है बढ़ती, नित्य नया उल्लास अथाह। ... **[७४५]**
- परत मन छिन नेकहूँ नहिं चैन। ... **[३११]**
- नित्य निरन्तर करते रहते सहज मधुर प्रभुका गुण-गान। ... **[१५१९]**
- पर-दुःखको निज-दुःख समझकर, कर प्रयत्न करते परिहार, ... **[१३८५]**
- नित्यनिरन्तर सहज रूपमें हैं प्रभु मंगलकृपानिधान। ... **[९४६]**
- पर-निंदा मिथ्या करि माने, सुने न कहे काउ तें बात, ... **[१३४७]**
- नित्य प्रकाशरूप प्रभु रहते सदा-सर्वदा मेरे साथ। ... **[११९१]**
- पर-सुखमें दुःख, पर-दुःखमें सुख अनुभव करना गुरुतर पाप, ... **[१३८९]**
- नित्य मधुर ब्रज-धाम, खेल रहे हरि-संग होरी।। ... **[२८८]**
- पर-हितको निज अहित मानता, पर-विकासको जो निज नाश, ... **[१४०४]**
- नित्य सच्चिदानन्द सदाशिव, भालचन्द्र, शुचि सौम्य सुरूप। ... **[८८५]**
- परम गुरु राम मिलावनहार। ... **[५५]**
- नित्य सर्वकारण कारण हरि सर्वशक्तिमत् सर्वाधार। ... **[६९९]**
- परम गोप्य, अतिशय अमल, शुचि रस यह अनमोल। ... **[६६६]**
- नित्य सुदारुण विरह भयानक, उत्कट मिलनेच्छा, उर दाह। ... **[४८६]**
- परम परात्पर देव-देव गोलोकाधीश्वर। ... **[८७३]**
- नित्य 'ज्ञानमय', 'नित्य ज्ञान' जो, नित्य 'ज्ञानके मूलाधार', ... **[१३५०]**
- परम प्रिय मेरे प्राणाधार! ... **[१२३७]**
- निन्द्य-नीच, पामर परम, इन्द्रिय-सुखके दास। ... **[१८]**
- परम प्रेम-आनन्दमय दिव्य जुगल रस-रूप। ... **[१८९]**
- निभृत-निकुंज-मध्य निशि-रत श्रीराधामाधव मधुर विलास। ... **[२३५]**
- परम प्रेममयी श्रीराधा, गोपीजन सब कायव्यूह। ... **[२६५]**
- नियत समयपर पहुँच न पायी मैं संकेत-स्थान। ... **[३७३]**

- परम श्रेष्ठ जन समुद, हानि सह अपनी, करते पर-उपकार, ... **[१४२३]**
- निरखि न्यौछावर प्रानपियारे॥ ... **[३८७]**
- परम सत्य जो नित्य हैं आत्यन्तिक सुखरूप। ... **[१२५]**
- निरखि मुखचन्द तुम्हारो नाथ! ... **[२७०]**
- पलभर नहीं छोड़ते प्यारे, पलभर नहीं छोड़ते साथ। ... **[५०१]**
- निरखि सखि! मोहनकी मुसक्यान। ... **[५१०]**
- पल भर नहीं छोड़ते बनता मुझसे प्रिये! तुम्हारा संग। ... **[५८०]**
- निरखु सखि! कैसौ मोहन रूप। ... **[४४६]**
- पल-भर पहले जो कहता था, यह धन मेरा, यह घर मेरा। ... **[१०३९]**
- निर्गुण-निराकारके साधक पाते हैं 'कैवल्य' महान, ... **[१३५३]**
- पहले 'मैं', फिर 'मेरी पार्टी', फिर आता है 'मेरा देश', ... **[१४८४]**
- निर्गुण-निराकार हैं वे ही, निर्विशेष वे ही पर-तत्त्व। ... **[१२७३]**
- पाता है जो जीवनमें सर्वत्र सदा प्रभुका संस्पर्श, ... **[१३५७]**
- निर्मल प्रेम नित्य यों बोलै। ... **[६०७]**
- पार्थ! यह काम पापकी खान। ... **[९७०]**
- नीच नराधम होनेपर भी, मुझको कम न दिया तुमने। ... **[१२५१]**
- पापका धन सदा रह सकता नहीं, ... **[१४७७]**
- नीच मैं मूढ़ दोष की खान। ... **[११०]**
- पाप-वासना भर मनमें जो जाती किन्हीं महत्के पास। ... **[१५४६]**
- नीरद श्यामवर्ण अति शोभित, कण्ठ कमल-मुक्ता-मणि हार। ... **[८५७]**
- पावन पावक प्रेम कौ प्रगट्यो जब अनिवार। ... **[६७३]**
- नील कमल, नव-नील-नीरधर, नील मनोहर मरकत श्याम। ... **[८४७]**
- पावन सुख-सम्पन्नता, स्वस्थ देह-मन-बुद्धि। ... **[१५५२]**
- नीलमणि धेनु लिये संग आवत। ... **[२४७]**
- पिता तीर्थ है, जननि तीर्थ है और तीर्थ है श्रीआचार्य। ... **[१३२०]**
- नीलमणि मनहर वन तें आवत। ... **[२४८]**
- पियारे! तुम ही तुम्हरे जोग। ... **[६४७]**
- नील-श्याम अद्भुत तेजोमय बालक कमल-नयन भुज चार। ... **[८६२]**
- पुण्यवान् सकाम योगी स्वर्गपथपर जा रहा। ... **[९८५]**
- नेहभरी श्रीनेहलता! तुम धन्य सदाई, ... **[१५०४]**
- पुत्र पितामें देखे ईश्वर, पिता पुत्रमें भी भगवान, ... **[१४१३]**
- नेहभरे नयनन्हि सों निरखत, ले कर कनक-कटोरी। ... **[२०९]**
- पुत्र-शोक-सन्तप्त कभी कर दारुण दुःख है देती। ... **[१२५२]**
- नैन-मन जब तैं आइ बसे। ... **[५०८]**
- पुत्र सुपुत्र वही जो करता नित्य पिता-माताका मान। ... **[१३२६]**

ENGLISH TRANSLATION

- His divine virtues, beauty and rasa are ever new and increase without limit. ... **[171]**
- Eternal, infinite, inconceivable and indescribable, He is the treasury of the realized knowledge of love. ... **[172]**
- I know nothing of night or day, nor when evening or dawn comes. ... **[505]**
- He has eternally desired me, yet I have always dishonored Him. ... **[379]**
- "Hanuman found Sita's whereabouts, met Her himself and returned. ... **[845]**
- The one forever steeped in the exceedingly sweet remembrance of Bhagavan ... **[1285]**
- If there were no fallen souls in the world, who would call You Purifier of the Fallen? ... **[148]**
- Place unwavering trust in the eternally compassionate and auspicious Lord. ... **[1291]**
- The wife who regards service to her husband as immeasurable good fortune ... **[1327]**
- Each day brings new attachment and desire, fresh possessiveness and fresh sin. ... **[1034]**
- Hari performs pranks at the watering place. ... **[220]**
- Ever-new capacity continually increases, together with ever-new, fathomless exhilaration. ... **[745]**
- My mind finds not a moment's peace. ... **[311]**
- Forever and without interruption he naturally sings the Lord’s sweet virtues. ... **[1519]**
- Regarding another’s suffering as their own, they strive to remove it. ... **[1385]**
- Eternally and without interruption, the Lord is by nature a treasury of auspicious grace. ... **[946]**
- They regard criticism of others as falsehood and neither listen to it nor repeat it to anyone. ... **[1347]**
- The Lord, eternal light embodied, remains forever and always with me. ... **[1191]**
- To feel sorrow at another’s happiness and pleasure in another’s pain is a most grievous sin. ... **[1389]**
- In the eternally sweet abode of Vraja, they play Holī with Hari. ... **[288]**
- One who regards another’s welfare as personal harm and another’s growth as personal ruin; ... **[1404]**
- Eternal being, consciousness and bliss, Sadashiva is pure, gentle and lovely, the moon upon His brow. ... **[885]**
- The supreme Guru brings one into union with Rāma. ... **[55]**
- Hari is eternally the cause of every cause, omnipotent and the support of all, ... **[699]**
- This priceless rasa is supremely secret, exceedingly stainless and pure. ... **[666]**
- Eternally there is terrible, dreadful separation, fierce longing to meet and burning within the heart. ... **[486]**
- Supreme beyond the supreme, God of gods and sovereign of Goloka, ... **[873]**
- Those who have attained Bhagavan, who is eternally composed of knowledge, eternal knowledge itself and the eternal foundation of knowledge, ... **[1350]**
- My supremely beloved foundation of life! ... **[1237]**

- Condemnable and low, utterly fallen, we are slaves to sensory pleasure, ... **[18]**
- The divine Couple, filled with supreme loving bliss, are the very form of rasa. ... **[189]**
- In the secluded grove at night, Śrī Rādhā-Mādhava enjoy sweet pastimes. ... **[235]**
- Śrī Rādhā is supreme love embodied, and all the gopīs are manifestations of Her body. ... **[265]**
- I could not reach the trysting place at the appointed time. ... **[373]**
- The supremely excellent gladly bear personal loss while benefiting others. ... **[1423]**
- The Beloved of my life was wholly overcome as He gazed. ... **[387]**
- May Rāmabhadra, the eternal supreme truth and embodiment of ultimate happiness, ... **[125]**
- Lord, beholding the moon of Your face, ... **[270]**
- The Beloved never leaves me for even a moment and never abandons my side. ... **[501]**
- Friend, behold Mohana's smile! ... **[510]**
- Beloved, I cannot leave Your company even for a moment. ... **[580]**
- Friend, behold how enchanting His form is! ... **[446]**
- A moment ago he said, "This wealth is mine; this house is mine." ... **[1039]**
- Practitioners devoted to the attributeless and formless attain the great state of kaivalya, ... **[1353]**
- First comes “I,” then “my party,” and afterward “my country.” ... **[1484]**
- He alone is without qualities and without form, the distinctionless Supreme Reality. ... **[1273]**
- One who always and everywhere experiences the Lord’s touch in life, ... **[1357]**
- Pure love eternally speaks in this way: ... **[607]**
- Partha, desire is a mine of sin. ... **[970]**
- Though I was low and the vilest of men, You gave me no less. ... **[1251]**
- Wealth born of sin cannot remain forever, ... **[1477]**
- I am low and foolish, a mine of faults. ... **[110]**
- A woman whose heart is filled with sinful desire approaches a great soul ... **[1546]**
- Splendidly dark as a raincloud, He wears a necklace of lotus, pearls and gems. ... **[857]**
- When love's holy and irresistible fire manifests, ... **[673]**
- Blue lotus, fresh blue raincloud, enchanting blue-green emerald Shyama, ... **[847]**
- May there be sacred happiness and prosperity and soundness of body, mind and understanding. ... **[1552]**
- Nīlamaṇi returns, bringing the cows with Him. ... **[247]**
- Father is a sacred ford, mother is a sacred ford and Sri Acarya is a sacred ford. ... **[1320]**
- Enchanting Nīlamaṇi returns from the forest. ... **[248]**
- Beloved, You alone are worthy of Yourself. ... **[647]**
- A wondrous radiant child, blue-black, lotus-eyed and four-armed. ... **[862]**
- The meritorious yogi who retains desire travels upon the path to heaven, ... **[985]**
- O Sri Nehalata, filled with affection, you are forever blessed, ... **[1504]**
- May the son behold God in his father and the father Bhagavan in his son. ... **[1413]**

- Holding a golden bowl, Mother Yasoda gazes with love-filled eyes ... **[209]**
- At times she torments one with grief for a son and inflicts dreadful sorrow. ... **[1252]**
- Ever since He came to dwell within eyes and mind, ... **[508]**
- That son alone is worthy who continually honors father and mother, ... **[1326]**

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- पुत्रि! समर्पित जीवन अपना रखना नित पतिके अनुकूल। ... **[१५५१]**
- प्रभु! मोहि देउ साँचौ प्रेम। ... **[८४]**
- पूर्ण त्यागमय सर्वसमर्पणका जिनके अनन्य अभिलाष। ... **[७२६]**
- प्रभुसे प्यारा है, न्यारा है, जैसा जो कुछ भी सम्बन्ध। ... **[११७२]**
- पूर्णब्रह्म परात्पर राम। दिव्य रसामृत-सागर राम॥ ... **[८४९]**
- प्रभुसे रहित, विषय-विष-पूरित महा भयानक यह संसार। ... **[१०३१]**
- पूर्ण समर्पण हो सदा स्व-सुख-कामना-हीन। ... **[७०९]**
- प्रभु-सेवामें 'अहं' समर्पित, केवल प्रभुमें मधुर 'ममत्व'। ... **[१३४२]**
- पूरी हो सर्वत्र सर्वथा, स्वामी! सदा तुम्हारी चाह। ... **[१०७८]**
- प्रभो! कृपा कर मुझे बना लो अपने नित्य-दासका दास। ... **[८७]**
- प्यारी-पग काँटो चुभ्यो, निकसी मुख सिसकार। ... **[३६६]**
- प्रभो! तुम्हारी सहज कृपापर मुझको सदा रहे विश्वास। ... **[१०७३]**
- प्यारे आकर हँसकर तुरत खड़े होंगे वे मेरे पास। ... **[४५३]**
- प्रभो! मिटा दो मेरा सारा, सभी तरहका मद-अभिमान। ... **[६५]**
- प्यारे कान्ह सखाकी मीठी स्मृतिमें सखा सभी लवलीन। ... **[३५१]**
- प्रभो! यह कैसा बेढब मोह! ... **[८८]**
- प्यारे प्रियतम प्रभु अवश्य ही रहते हैं नित मेरे पास। ... **[४८३]**
- प्राकृत जगत्, प्रकृति, मायाके खोलो, छिन्न करो सब बन्ध। ... **[१३०९]**
- प्यारे मोहन मनभावन! अमिलन-संताप-नसावन। ... **[४४९]**
- प्राणनाथ! तुम्हारे बिना जगमें है कौन मेरा। ... **[१२४३]**
- प्यारे! हँसो, रहो ही हँसते, तुमको खूब हँसायें हम। ... **[६९१]**
- प्राण-प्राण! हे प्राणनाथ! हे प्राण-प्रियतम! हे प्राणेश! ... **[३९३]**
- प्रकट हुईं वृषभानु-राजगृह राधा परम प्रेमकी खान। ... **[७७१]**
- प्राणाधिके! प्रियतमे! मुझको सतत स्मरण होता तेरा। ... **[५९१]**
- प्रकट हुए थे धराधाममें पूर्ण परात्पर श्रीभगवान। ... **[७५६]**
- प्राणि-पदार्थ किसीपर भी अब मेरा रहा न कुछ अधिकार। ... **[१२४२]**
- प्रकृति-जगतके भोग सभी हैं अशुचि, अपूर्ण, अनित्य, असार, ... **[१३०८]**
- प्राणिमात्रमें बस रहे एकमात्र भगवान, ... **[१३७२]**
- प्रकृति-पुरुष-परमात्मा तुम ही, माया, शुद्ध ब्रह्म तुम हो। ... **[११६३]**
- प्राणिमात्रसे द्वेषरहित रह, रखो सभीमें मैत्री-भाव, ... **[१३९८]**
- प्रगटीं अनूप भूप भानु-घर दुलारी। ... **[७६९]**
- प्राणेश्वरि! जबसे मैं आया हूँ मथुरा कर तेरा त्याग। ... **[३२५]**
- प्रगटीं राधा रावलमें वृषभानू-कीर्ति-दुलारी। ... **[७७०]**
- प्राणेश्वरि! निश्चय ही तू ही है मेरी आत्मा अभिराम। ... **[५६१]**

- प्रगटे अभिराम स्याम रसिक ब्रज-बिहारी। ... **[७६४]**
- प्राणधन सुन्दर श्याम सुजान! ... **[३०९]**
- प्रथम साधना है इसकी—इन्द्रिय-भोगोंका मनसे त्याग। ... **[७३०]**
- प्रानप्रिय मथुरा जाय बसे। ... **[४१४]**
- प्रथम सीस अरपन करै, पाछे करै प्रबेस। ... **[७०४]**
- प्रानसहित या देह कौ बिसरि जाय सब नेम। ... **[७०६]**
- प्रभु अनन्त आनन्द-सुधा-निधि - है यह दृढ़ विश्वास। ... **[११०४]**
- प्रियके अमिलन-जनित दुःख-चिन्तनमें रात-दिवस कटते। ... **[११३४]**
- प्रभुका लीला-मंच बने मेरा यह जीवन। ... **[१०९१]**
- प्रियतमकी मधुर स्मृति जिसके मनको कर रखती पागल। ... **[९४०]**
- प्रभुकी अनुकम्पा परम छायी चारों ओर। ... **[१२१५]**
- प्रितमकौ अति मधुर मनोहर कृष्ण नाम जब सुन्यौ ललाम। ... **[४२०]**
- प्रभुकी परम कृपासे मैं अब देख पा रहा हूँ सर्वत्र - ... **[११९७]**
- प्रियतम! तव रूप-सुधा-रस-माधुरि प्यारी। ... **[६१७]**
- प्रभुकी याद दिलानेवाले दुःख रहें नित मेरे पास। ... **[१०८७]**
- प्रियतम! तुमने सहज सभी सुविधा दी मुझको, कर अति प्यार। ... **[१०५९]**
- प्रभु तब चरन किमि परिहरौं। ... **[१४९]**
- प्रियतम! न छिप सकोगे, चाहे जो वेष धर लो। ... **[१२३४]**
- प्रभु! तुम अपनो बिरद सँभारौ। ... **[१२९]**
- प्रियतम नित्य प्राण हैं मेरे, मैं हूँ उनके अपने प्राण। ... **[४८१]**
- प्रभु! तुम अपनौ बिरद सँभारौ। ... **[८३]**
- प्रियतम प्रभु ऐसे स्नेही हैं, रहते सदा तुम्हारे पास। ... **[९५९]**
- प्रभु-प्रसादसे प्रकट हो गया मुझमें प्रभुका परमानन्द। ... **[१२१०]**
- प्रियतम! बनकर आओ चाहे झपक झपटते झंझावात। ... **[५९]**
- प्रभु बोले मुसुकाई। ... **[८३५]**
- प्रियतम! भरते रहो नित्य तुम मुझमें अपना मीठा सुर। ... **[१०६४]**
- प्रभु मुझसे जरा भी दूर कभी नहीं हैं। ... **[११७३]**
- प्रियतम-भामिनि, मधुमय जामिनि, विहरत जमुना-तीर। ... **[३८०]**
- प्रभु मेरे, मैं केवल प्रभुका - नित्य-निरन्तर यह सम्बन्ध। ... **[११९६]**
- प्रियतम! मीठी नित याद तुम्हारी आती। ... **[६५०]**
- प्रभु मेरे रहते नित पास, प्रभु देते नित दिव्य प्रकाश।। ... **[११७१]**
- प्रियतम मेरे, मैं प्रियतमकी, रहती सदा उन्हींके पास। ... **[५१३]**
- प्रभु! मेरौ मन ऐसो हिल जावे। ... **[१३७]**
- प्रियतमसे मिलनेको जिसके प्राण कर उठे हाहाकार। ... **[४१७]**
- प्रभु! मैं नहिं नाव चलावूँ। ... **[८३४]**

- प्रियतमे! मैं नित ऋणी तिहारौ। ... **[५८९]**

ENGLISH TRANSLATION

- Daughter, keep your dedicated life always in harmony with your husband. ... **[1551]**
- Lord, grant me true love. ... **[84]**
- Their exclusive longing is total surrender made entirely of renunciation. ... **[726]**
- Whatever the relationship with the Lord may be, it is dear and unique. ... **[1172]**
- Rama is complete Brahman, Supreme beyond the supreme; Rama is an ocean of divine rasa-nectar. ... **[849]**
- Bereft of the Lord and filled with the poison of sense objects, this world is terribly frightening. ... **[1031]**
- May surrender be complete and forever free of desire for personal happiness. ... **[709]**
- The "I" is offered in the Lord's service, and sweet possessive love rests only in Him. ... **[1342]**
- Master, may Your will always be fulfilled everywhere and in every way. ... **[1078]**
- Lord, show grace and make me the servant of Your eternal servant. ... **[87]**
- A thorn pierces the Beloved's foot, and a gasp escapes Her lips. ... **[366]**
- Lord, may I forever trust Your natural grace. ... **[1073]**
- The Beloved will come smiling and immediately stand beside me. ... **[453]**
- Lord, erase all my intoxication and every kind of pride. ... **[65]**
- All the cowherd friends are absorbed in sweet remembrance of their dear companion Kanhaiya. ... **[351]**
- Lord, what an ungainly delusion this is! ... **[88]**
- My dear Beloved Lord surely remains forever beside me. ... **[483]**
- Open and sever every bond of the material world, nature and maya. ... **[1309]**
- Dear, enchanting, heart-delighting Mohana, destroyer of the anguish of non-meeting, ... **[449]**
- O Lord of my life, who is mine in this world apart from You? ... **[1243]**
- Beloved, laugh and keep laughing; may we make You laugh abundantly. ... **[691]**
- O life of my life! O Lord of my life! O life-beloved! O sovereign of my life! ... **[393]**
- Radha, the mine of supreme love, appeared in King Vrishabhanu's palace. ... **[771]**
- Dearer than life, most beloved, I continually remember You. ... **[591]**
- Perfect and transcendent Shri Bhagavan appeared upon the earth, ... **[756]**
- I no longer possess any authority over any being or object. ... **[1242]**
- All enjoyments of the world of nature are impure, incomplete, impermanent and without essence. ... **[1308]**
- Bhagavan alone dwells within every living being. ... **[1372]**
- You alone are nature, spirit and the Supreme Self; You are maya and pure Brahman. ... **[1163]**
- Remain free of hatred toward every living being and keep a friendly spirit toward all. ... **[1398]**
- The incomparable king Bhanu's darling daughter appeared, ... **[769]**

- Sovereign of My life, ever since I abandoned You and came to Mathura, ... **[325]**
- Radha, beloved daughter of Vrishabhanu and Kirti, appeared in Ravala. ... **[770]**
- Sovereign of My life, You alone are certainly My delightful self. ... **[561]**
- The enchanting dark rasika, the wanderer of Vraja, has appeared, ... **[764]**
- Beautiful and wise Śyāma, treasure of my life, ... **[309]**
- The first practice on this path is to renounce sensory enjoyment within the mind ... **[730]**
- The Beloved of my life has gone to reside in Mathura. ... **[414]**
- First offer your head, and only afterward enter. ... **[704]**
- When every rule concerning this body and its life-breath is forgotten, ... **[706]**
- Hold this firm conviction: the Lord is the infinite treasury of the nectar of bliss. ... **[1104]**
- Day and night pass in contemplating the sorrow born from not meeting the Beloved. ... **[1134]**
- May this life become the stage of the Lord's lila. ... **[1091]**
- When sweet remembrance of the Beloved has driven a person's mind mad, ... **[940]**
- The Lord's supreme grace pervades every direction. ... **[1215]**
- When I heard the supremely sweet and captivating name Krishna, crown jewel of my Beloved, ... **[420]**
- Through the Lord's supreme grace I now behold everywhere ... **[1197]**
- Beloved, the sweet nectar-rasa of Your beauty is dear to Me. ... **[617]**
- May sorrows that remind me of the Lord forever remain near me. ... **[1087]**
- Beloved, in Your great love You have naturally given me every facility. ... **[1059]**
- O Lord, how could I ever forsake Your feet? ... **[149]**
- Beloved, You cannot hide, whatever disguise You assume. ... **[1234]**
- Lord, remember Your own renowned nature. ... **[129]**
- The Beloved is eternally my life, and I am His own life. ... **[481]**
- Lord, remember Your own renowned nature. ... **[83]**
- The beloved Lord is so affectionate that He remains forever close to you. ... **[959]**
- Through the Lord's grace, His supreme bliss has manifested within me. ... **[1210]**
- Beloved, come if You wish as a sudden, attacking tempest, ... **[59]**
- The Lord smiled and said, ... **[835]**
- Beloved, forever fill me with Your sweet note. ... **[1064]**
- The Lord is never even slightly distant from me. ... **[1173]**
- The Beloved and His radiant Lady wander upon the Yamuna's bank in the nectar-filled night. ... **[380]**
- The Lord is mine and I belong only to Him: this is our eternal, unbroken relationship. ... **[1196]**
- Beloved, sweet remembrance of You comes eternally. ... **[650]**
- My Lord remains forever near and continually gives divine light. ... **[1171]**
- The Beloved is mine and I am the Beloved's; I remain forever beside Him. ... **[513]**
- Lord, may my mind be shaken so deeply ... **[137]**
- Her life cried out in anguish to meet the Beloved. ... **[417]**

- "Lord, I will not row the boat. ... **[834]**
- Most beloved, I am eternally indebted to You. ... **[589]**

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- प्रिय-बियोगमें अबिरत स्मृति सौं भयौ नित्य मानस-संयोग। ... **[४०८]**
- बंदौं राधा-पद-कमल अमल सकल सुख-धाम। ... **[८]**
- प्रिया-प्रीतम दोउ करत किलोल। ... **[२७५]**
- बंदौं राधा-पद-रज पावन। ... **[१०]**
- प्रिया-प्रीतम नित करत विहार। ... **[२३६]**
- वन्दौं विष्णु विश्वाधार। ... **[५४]**
- प्रिये! तुम्हारा-मेरा यह अति निर्मल परम प्रेम-सम्बन्ध। ... **[५६०]**
- बंदौं श्रीराधा-चरन पावन परम उदार। ... **[६]**
- प्रिये! तुम्हारी मधुर मनोहर स्मृतिका होता नहीं विराम। ... **[५७५]**
- बंदौं हरि-पद-पंकज पावन। ... **[५०]**
- प्रिये! तुम्हारी महान महिमा मन-वाणीसे परे अनन्त। ... **[५६२]**
- बँधा, बँधा, मैं सदा बँधा हूँ, अद्भुत एक किसीके पाश। ... **[१२२३]**
- प्रिये! तुम्हारी मूर्ति नित अपृथक, हिय कौ अंग। ... **[५६८]**
- बच रहे थे दो, नहीं जग-भान था। ... **[४०५]**
- प्रिये! तुम्हारी विरह-वेदना मुझे सताती है भारी। ... **[५९६]**
- बछराकी लै पूँछ कर पकरि भजावत ताहि। ... **[२१५]**
- प्रिये! तुम्हारी वाणी सुननेको जी हरदम ललचाता। ... **[५७९]**
- बज रही गाँव रावलमें आज मंगल बधाई है। ... **[७८१]**
- प्रिये! प्राण-प्रतिमे! मैं कबसे आया बैठा तेरे पास। ... **[५७८]**
- बजाओ मति मुरली, घनश्याम! ... **[२५५]**
- प्रिये! लखौ तुम सर्व-विलक्षण अपनौ रूप अनूप। ... **[५४८]**
- बजावत मुरली मीठी तान। ... **[२२७]**
- प्रेम-अमिय के पियत ही होइ बिषय-बिष-नास। ... **[६७६]**
- बजावत मुरली श्याम सुजान। ... **[२५४]**
- प्रेम की मूरति नागर नट की। ... **[७९५]**
- वज्र सम मेरो हियो कठोर। ... **[३०३]**
- प्रेम कौ एक मधुर यह नेम। ... **[६८६]**
- बटाऊ! वा मग तैं मति जइयो। ... **[२३९]**
- प्रेम जो प्रगट्यो ब्रज के बीच, ... **[७३८]**
- बड़भागी है वही, जिसे हरिने अपनाया। ... **[१२२४]**
- प्रेम पवित्र, परम उज्ज्वल, जो काम-कलुषसे रहित, उदार। ... **[६६९]**
- बढ़ते चले, शूल-मद-मर्दन करते पार्थ जयद्रथ-ओर। ... **[८८०]**
- प्रेम-भजन ही असली धन है, दैवी सम्पद ही सम्पत्ति, ... **[१४०६]**
- बन जाओ तुम मेरे सब कुछ जप-तप, ध्यान, ज्ञान-विज्ञान। ... **[६४]**

- प्रेममुदित मनसे कहो राम राम राम। ... **[१०१४]**
- वन तें घर हरि पहुँचे आय। ... **[२५०]**
- प्रेमरसमधुरभावयुक्त जो करता अन्तस्तलसे याद। ... **[९३९]**
- वनहिं वन रस ढरकावत डोलैं। ... **[१९५]**
- प्रेम-रस-सागर नागरि राधा। ... **[७१६]**
- वनहिं वन श्याम चरावत गैया।। ... **[२२३]**
- प्रेम-राज्यके सभी विलक्षण होते हैं शुभ भोग-विराग। ... **[६६१]**
- बना दो विमल-बुद्धि भगवान। ... **[१४२]**
- प्रेम-राज्यमें निज-सुख-इच्छा—अपने मनकी कोई चाह, ... **[६८७]**
- बना दो बुद्धिहीन भगवान। ... **[१४३]**
- प्रेमरूप हरि बस गये हियमें नित्य सुबोध। ... **[१२००]**
- बनी रहे नित बिरह-वेदना, जिससे आती प्रियकी याद। ... **[४५७]**
- प्रेम सदा पावन परम रहित समस्त विकार। ... **[६६५]**
- बनूँ तुम्हारे शयन-कक्षका पलंग, बिछौना मैं कोमल। ... **[१०६९]**
- प्रेम-सिरोमणि, प्रेम-मणि, प्रेमीगण सरताज, ... **[१५०७]**
- बनूँ सदा रोगीकी औषध, निपुण वैद्य मैं नाशक-रोग। ... **[१०९०]**
- प्रेम हृदय की बस्तु है, परम गुह्य अनमोल। ... **[६६४]**
- बन्धुगणो! मिल कहो प्रेमसे, ... **[१०१०]**
- प्रेमाधीन शिरोमणि हो तुम प्रेमीके कर बिक जाते। ... **[६५८]**
- बन्धुगणो! मिल कहो प्रेमसे - ... **[१०११]**
- प्रेमीजनके प्रेमास्पद, अतिमधुर, प्राणप्रियतम हैं श्याम। ... **[९४१]**
- बने रहें प्रभु एकमात्र मेरे जीवनके जीवन-धन। ... **[४६०]**
- प्रेरक तुम, प्रेरणा तुम्हारी, रस-रति-भाव तुम्हारे रूप। ... **[१५६५]**
- बरजी मैं काहू की न रहूँ। ... **[४४४]**

(फ)

- बरजै क्यूँ नी, लाल (श्याम) तेरो यो नटखट जसुमति रानी ए। ... **[२२१]**
- फैल गयी यह ख्याति देशमें, सिद्ध पुरुष हैं भक्त कबीर, ... **[१५१२]**
- बरबस करषौं मुनि-मनहि निज गुण-रूप दिखाय। ... **[५३४]**

(ब)

- बरसगाँठि बृषभानु-कुँवरि की कीरति गीत गवाए जू। ... **[७९८]**
- बंदीजन आए गुन गावत। ... **[४२३]**
- बरसगाँठि बृषभानु-कुँवरि की कीरति गीत गवाए जू। ... **[७९९]**
- बंदौं गोपी-जन-हृदय जो हरि राखे गोय। ... **[४७]**
- बरसत आनन्द-रस कौ मेह। ... **[७४४]**
- बंदौं मधुर लाड़िलि-लाल। ... **[३७]**

- बरस रही प्रभु-कृपा सभीपर बिना भेद अनवरत अपार। ... **[१३००]**

ENGLISH TRANSLATION

- Through unbroken remembrance in separation from the Beloved, perpetual union arose within the mind. ... **[408]**
- I bow to Rādhā's immaculate lotus feet, the abode of every joy, ... **[8]**
- The Beloved Lady and Her Beloved sport together. ... **[275]**
- I bow to the sacred dust of Rādhā's feet, ... **[10]**
- The Beloved Lady and Her Beloved eternally sport. ... **[236]**
- I bow to Viṣṇu, support of the universe, ... **[54]**
- Beloved, this supremely pure relationship of love between You and Me ... **[560]**
- I bow to Śrī Rādhā's feet, pure, supremely generous, ... **[6]**
- Beloved, Your sweet and enchanting remembrance never pauses. ... **[575]**
- I bow to Hari's purifying lotus feet, ... **[50]**
- Beloved, Your great and infinite glory lies beyond mind and speech. ... **[562]**
- Bound, bound, I am forever bound in someone's wondrous snare. ... **[1223]**
- Beloved, Your form is eternally inseparable, a limb of My heart. ... **[568]**
- Only two remained, and there was no awareness of the world. ... **[405]**
- Beloved, the pain of separation from You torments Me severely. ... **[596]**
- Grasping a calf's tail in His hand, He makes the calf run. ... **[215]**
- Beloved, My heart always longs to hear Your voice. ... **[579]**
- Today auspicious congratulations resound throughout the village of Raval. ... **[781]**
- Beloved, image of My life, how long have I sat here beside You? ... **[578]**
- Do not play the flute, Ghanaśyāma! ... **[255]**
- Beloved, behold Our incomparable nature, utterly distinct from everything. ... **[548]**
- He plays a sweet melody upon the flute. ... **[227]**
- The moment one drinks the nectar of love, the poison of sense objects is destroyed, ... **[676]**
- Wise Śyāma plays the flute. ... **[254]**
- The embodiment of love for the urbane Dancer ... **[795]**
- My heart is hard as a thunderbolt. ... **[303]**
- Love has this one sweet rule: ... **[686]**
- Traveler, do not go by that road! ... **[239]**
- The love that manifested in the midst of Vraja ... **[738]**
- Fortunate indeed is the one whom Hari has made His own, ... **[1224]**
- Love is holy, supremely radiant, generous and free of desire's impurity. ... **[669]**
- Crushing the warriors' pride, Partha advanced toward Jayadratha, ... **[880]**
- Loving worship is true wealth, and divine qualities are real riches. ... **[1406]**
- Become everything for me: repetition, austerity, meditation, knowledge, and realized wisdom. ... **[64]**
- With a heart delighted by love, say Rama, Rama, Rama, ... **[1014]**
- Hari returns home from the forest. ... **[250]**

- One who remembers Me from the heart with sweet feeling filled with love-rasa: ... **[939]**
- They wander from forest to forest, spilling rasa everywhere. ... **[195]**
- Radha, the graceful lady, is the ocean of loving rasa. ... **[716]**
- Syama herds the cows from forest to forest. ... **[223]**
- Within love's realm, enjoyment and renunciation are both auspicious and extraordinary. ... **[661]**
- Bhagavān, make my understanding stainless. ... **[142]**
- In love's kingdom, desire for one's own happiness or any wish of one's own ... **[687]**
- Bhagavān, make me devoid of clever intellect. ... **[143]**
- Hari, love embodied, has settled within the heart as eternal right understanding. ... **[1200]**
- May the pain of separation remain forever, for through it remembrance of the Beloved comes. ... **[457]**
- Love is eternally and supremely pure, free of every disturbance. ... **[665]**
- May I become the bed and soft bedding in Your sleeping chamber. ... **[1069]**
- Crown jewel of love, jewel of prema and sovereign among lovers, ... **[1507]**
- May I always become medicine for the sick and a skillful physician who destroys disease. ... **[1090]**
- Love is a reality of the heart, supremely secret and priceless. ... **[664]**
- Kinsmen, gather and say with love, ... **[1010]**
- You are the crown jewel of those ruled by love and sell Yourself into the lover's hands. ... **[658]**
- Kinsmen, gather and say with love, ... **[1011]**
- Shyama is the object of His lovers' love, exceedingly sweet and dearer than life. ... **[941]**
- May the Lord remain the one and only treasure of the life of my life. ... **[460]**
- You are the impeller and Yours is the inspiration; rasa, loving attachment and feeling are Your forms. ... **[1565]**
- I shall not remain subject to anyone's restraint. ... **[444]**

Alphabetical section: Pha

- Queen Yasomati, why do you not restrain this mischievous darling of yours, this Syama? ... **[221]**
- The report spread through the land that the devotee Kabir was a perfected man. ... **[1512]**
- By displaying My qualities and form, I forcibly draw the minds of sages. ... **[534]**

Alphabetical section: Ba

- For Vrishabhanu's princess's birthday, Kirti had songs sung. ... **[798]**
- Court bards came singing His virtues. ... **[423]**
- For Vrishabhanu's princess's birthday, Kirti had songs sung. ... **[799]**
- I bow to the hearts of the gopīs, where Hari keeps Himself hidden, ... **[47]**
- A rain of blissful rasa is falling. ... **[744]**
- I bow to the sweet, cherished Girl and Boy, ... **[37]**
- The Lord's boundless grace rains continuously and without distinction upon all. ... **[1300]**

ORIGINAL Hindi and Braj Bhāṣā

- बरस रही है सबपर भगवत्कृपा सहज ही नित्यनिरन्तर। ... **[९४३]**
- ब्राह्मण-श्वपच, देवता-दानव, मानव-पशु, खग-कीट-पतंग, ... **[१२६१]**
- बस गया उनके हृदयमें, हो गया जो उनका प्यारा। ... **[११३२]**
- बसा रहे मन-मधुप निरन्तर राधा-माधवके पद-पद्म। ... **[४४]**
- भई गति कैसी सुनु सजनी! ... **[४२१]**
- बसें तुम्हारे हृदयमें श्रीराधा-नन्दलाल, ... **[१२९५]**
- भक्त-कीर्तनाचार्य-मुकुटमणि करते सदा नाम-गुण-गान। ... **[१५२०]**
- बसे निरन्तर मेरे अन्तर सदा-सर्वदा श्रीभगवान, ... **[११९८]**
- 'भक्त' नाम लगता अति प्यारा, भक्ति सहज ही भाती है। ... **[१०२]**
- बहुजन्मोंके अन्त जन्ममें जो मुझको भजता सज्ञान, ... **[९७७]**
- भक्तिकी महिमा अतुल अपार। ... **[१५३२]**
- बहु जुग बहुत जोनि फिरि हारौ। ... **[१५१]**
- भगवच्चिन्तन, सत्-चिन्तन, पर-हित-चिन्तनसे हो मन शुद्ध, ... **[१४११]**
- बहुत दूर तुम, बहुत पास तुम, दूर-पास दोनोंसे दूर। ... **[६३१]**
- भगवत्कृपा अलौकिकने कैसे कर चमत्कार-व्यापार, ... **[११९०]**
- बान-वेध-कौशल बिलोकि एकलव्य कौ जु, ... **[१५२८]**
- भगवन्! ऐसी सन्मति दो, हो जिससे गो-हत्या सब बंद। ... **[१५३९]**
- बाहर-भीतर तुम ही मेरे, ऊपर-नीचे तुम सब ओर। ... **[११६४]**
- भगवान् ने दी जो परिस्थिति, वही साधनरूप है, ... **[१४१५]**
- बिछुरन-मिलन शरीर कौ नित प्रारब्धाधीन। ... **[१०९६]**
- भजन-धनको छोड़कर और कौन-सा धन चाहोगे? ... **[१४०५]**
- बिछुरे होयें जु मिलैं प्रान-धन, गये होयें तौ आवैं। ... **[५०३]**
- भजहिं भावजुत जे सदा भक्त और भगवन्त, ... **[१२९७]**
- विदुर-घर श्याम पाहुने आये ... **[८७९]**
- भजौ नित राधानाम उदार। ... **[१०१५]**
- बिनती सुण म्हाँरी, जप लै सुखकारी हरिके नामनैं।। ... **[१०१८]**
- भय मत करो, न साहस छोड़ो, रखो प्रभुपर दृढ़ विश्वास। ... **[९४५]**
- बिना प्रीति नहिं मिलते प्रियतम, बिना त्याग मिलती नहिं प्रीति। ... **[१११०]**
- भय, व्याकुलता, क्रोध, निराशा, चिन्ताको दो पूरा त्याग, ... **[१३७१]**
- बिना याचनाके ही देते रहते नित्य शक्ति तुम नाथ! ... **[६३]**
- भर गया मेरे हृदयमें नित्य दिव्य प्रकाश तेरा। ... **[१२४४]**
- विरह-दुःख सजनी! अति सुखरूप। ... **[३१२]**
- भरा अमित दोषोंसे हूँ मैं, श्रद्धा-भक्ति-भावना-हीन। ... **[१२४]**
- विरहातुर, अति कातर, सब जग भूलि, गई कालिन्दी-तीर। ... **[२९५]**

- भरा हुआ दुस्तर दोषोंसे, अगणित अवगुणका भंडार। ... **[९५३]**
- विराजत रासेश्वरी-रसराज। ... **[१९३]**
- भरे रहो तुम मधुर मनोहर मनके कण-कणमें घनश्याम। ... **[१०६०]**
- विराजित श्यामा-श्याम निकुञ्ज। ... **[२०१]**
- भरे रहो तुम सदा हृदयमें, बाहरका हर लो सारा। ... **[१०६३]**
- विषय-वासना तममयी, नासत ज्ञान-विकास, ... **[१४०९]**
- भला किया प्रभु! तुमने मुझको देकर कटु औषधका दान। ... **[१२३६]**
- बिसारूँ कैसे स्याम सुजान? ... **[६५५]**
- भली है रामनामकी ओट। ... **[१००७]**
- बीत रहा है मेरा पल-पल उनकी सेवामें दिन-रात। ... **[१२२६]**
- भानु घर उत्सव आज महान। ... **[७८२]**
- वृंदावन-रानी श्रीराधा। मोहन-मन-मानी श्रीराधा॥ १॥ ... **[८०६]**
- भानुपुर बाजत बिपुल बधाई। ... **[७८४]**
- वृथा क्यों मानव-जनम गँवावै? ... **[१०३६]**
- भानुसहस्रसदृश अति आभा, शशिशेखर, त्रिनेत्र संयुक्त। ... **[९१०]**
- वृषभानु-दुलारी जय राधे। श्रीकीर्ति-कुमारी जय राधे॥ ... **[८०७]**
- भारत! अब ज्ञानखड्ग लो धार। ... **[९६६]**
- बैठी राधा थीं यमुना-तट, मनही-मन कर रहीं विचार: ... **[३७८]**
- भारतीय नर-नारी दोनोंका घरमें समान अधिकार। ... **[१३२९]**
- बोलो जय राधे, राधे। बोलो जय राधे, राधे। ... **[८०३]**
- भावमयी श्रीराधिका, रसमय श्रीगोविन्द। ... **[१८६]**
- ब्रज की सुरत मोहिं बहु आवे। ... **[३१९]**
- भीजत रीझत दोऊ आवत। ... **[२८६]**
- ब्रज-बनितनि की महिमा न्यारी। ... **[३२१]**
- भीषण तम-परिपूर्ण निशीथिनी, निविड़ निरर्गल झंझावात। ... **[१२५३]**
- ब्रज-बनिता नहिं मो तैं न्यारी। ... **[३२२]**
- भूखे जनको अन्न-दान दो, प्यासेको दो जलका दान, ... **[१४३८]**
- ब्रजेश्वरी-गोदमें गोविन्द। ... **[२०६]**
- भूत-प्रेतकी पूजा करता, करता जो तामस व्यवहार, ... **[१४७५]**
- ब्रह्म, ब्रह्मकी शक्ति नित्यमें नहीं कभी रंचक भी भेद। ... **[४९]**
- भूल गया मैं अन्य सभी कुछ, केवल एक तुम्हारी याद। ... **[५९४]**
- ब्रह्म सगुण-निर्गुण तथा निराकार-साकार। ... **[१२७५]**
- भूल जगके विषयनकों, जप मन हरिको नाम॥ ... **[१००८]**
- ब्राह्मणके गो-धनकी रक्षा की अर्जुनने धर्म-विचार। ... **[८७५]**
- भूलो, हुआ कभी जो तुमसे अन्य किसीका कुछ उपकार, ... **[१४४२]**

ENGLISH TRANSLATION

- Bhagavan's grace naturally rains upon everyone, eternally and without interruption. ... **[943]**
- Brahmana and outcaste, god and demon, human and animal, bird, insect and moth; ... **[1261]**
- The one who has settled within His heart and become dear to Him ... **[1132]**
- May the bee of my mind dwell forever at Rādhā and Mādhava's lotus feet. ... **[44]**
- Listen, friend, what a condition has befallen me ... **[421]**
- May Sri Radha and Nandalala dwell within your heart ... **[1295]**
- The crown jewel among teachers of devotional kirtan forever sings the Name and virtues. ... **[1520]**
- Sri Bhagavan dwells ceaselessly and eternally within me, ... **[1198]**
- The designation devotee seems exceedingly dear, and devotion is naturally pleasing. ... **[102]**
- At the end of many births, the person of realized knowledge worships Me, ... **[977]**
- The glory of devotion is unequaled and boundless. ... **[1532]**
- After wandering through many births for many ages, I am exhausted. ... **[151]**
- May the mind be purified by contemplation of Bhagavan, truth and others' welfare. ... **[1411]**
- You are very far and very near, yet beyond both distance and nearness. ... **[631]**
- What a miraculous work the Lord's supernatural grace has performed: ... **[1190]**
- When prince Arjuna saw Ekalavya's skill in piercing targets with arrows, ... **[1528]**
- Lord, grant such good understanding that all cow slaughter may cease. ... **[1539]**
- You alone are mine outside and within, above, below and on every side. ... **[1164]**
- The circumstance Bhagavan has given is itself a form of spiritual discipline. ... **[1415]**
- The body's separation and union are forever subject to past karma. ... **[1096]**
- Apart from the wealth of worship, what other wealth will you desire? ... **[1405]**
- Only those separated can meet, and only those departed can return. ... **[503]**
- Those saints who forever worship with feeling both the devotee and Bhagavan ... **[1297]**
- Shyama Comes as a Guest to Vidura's House ... **[879]**
- Forever worship the generous Name Radha, ... **[1015]**
- Hear my plea: repeat Hari's happiness-giving Name. ... **[1018]**
- Do not be afraid or abandon courage; keep firm faith in the Lord. ... **[945]**
- Without love the Beloved is not attained, and without renunciation love is not attained. ... **[1110]**
- Completely renounce fear, agitation, anger, despair and anxiety. ... **[1371]**
- Without even being asked, Lord, You continually give me strength. ... **[63]**
- Your eternal divine light has filled my heart. ... **[1244]**
- Friend, the sorrow of separation is supremely blissful. ... **[312]**
- I am filled with boundless faults, devoid of faith, devotion, and sacred feeling. ... **[124]**

- Tormented and utterly helpless in separation, She forgets the entire world and goes to the Yamunā's bank. ... **[295]**
- Though filled with intractable faults, a treasury of countless defects, ... **[953]**
- The Queen of the rasa dance and the King of rasa shine together. ... **[193]**
- Sweet and enchanting Ghansyama, remain within every particle of my mind. ... **[1060]**
- Syama and His beloved shine within the bower. ... **[201]**
- Remain forever filling my heart, and take away everything outside. ... **[1063]**
- Craving for sense objects is dark and destroys the development of knowledge. ... **[1409]**
- You did well, O Lord, to give me the gift of bitter medicine. ... **[1236]**
- How can I forget wise Syama? ... **[655]**
- Excellent is the shelter of Rama's Name. ... **[1007]**
- Every moment of my days and nights passes in His service. ... **[1226]**
- Today a great festival fills Bhanu's house. ... **[782]**
- Shri Radha is the queen of Vrindavana, cherished in Mohana's heart. 1. ... **[806]**
- Abundant congratulations resound in Bhanupura. ... **[784]**
- Why do you squander human birth in vain? ... **[1036]**
- Her radiance resembles a thousand suns; the moon crowns Her and She bears three eyes. ... **[910]**
- Vrishabhanu's darling, victory to Radha! Shri Kirti's daughter, victory to Radha! ... **[807]**
- Bharata, now take up the sharp sword of knowledge. ... **[966]**
- Radha sat upon the Yamuna's bank, pondering inwardly: ... **[378]**
- Indian men and women possess equal rights within the home. ... **[1329]**
- Cry, "Victory to Radha, Radha!" Cry, "Victory to Radha, Radha!" ... **[803]**
- Sri Radhika is filled with bhava and Sri Govinda with rasa. ... **[186]**
- So many memories of Vraja come to Me. ... **[319]**
- The delighted Pair return drenched by rain. ... **[286]**
- The glory of the women of Vraja is altogether unique. ... **[321]**
- A midnight filled with dreadful darkness, an impenetrable and unrestrained tempest; ... **[1253]**
- The women of Vraja are not separate from Me. ... **[322]**
- Give food to the hungry and water to the thirsty. ... **[1438]**
- Govinda rests in the Queen of Vraja's lap. ... **[206]**
- One who worships ghosts and spirits and practices tamasic conduct; ... **[1475]**
- Between Brahman and Brahman's eternal Power there is never the slightest difference. ... **[49]**
- I have forgotten everything else; only Your remembrance remains. ... **[594]**
- Brahman with qualities and without qualities, formless and formed; ... **[1275]**
- Forget the world's sense objects and repeat Hari's Name, O mind. ... **[1008]**
- Considering dharma, Arjuna protected a brahmin's cattle ... **[875]**
- Forget whatever benefit you have ever done for another. ... **[1442]**

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- भूषण-वसन सजाय सविधि मैया मुरली कर दीनी। ... **[२१३]**
- मन-इन्द्रियको वशमें रखो, करो कदापि न तनिक प्रमाद, ... **[१४०३]**
- भेड़िया ओढ़ भेड़ की खाल। भुलाकर खा जाता तत्काल॥ ... **[१०३]**
- मन-इन्द्रिय-शरीर-सबके हैं स्वामी एकमात्र भगवान, ... **[१४००]**
- भेदरहित सम, ब्रह्मद्रष्टा, ब्रह्मरूप वर, परम विरक्त। ... **[१५२४]**
- मन, कछु वा दिनकी सुधि राख। ... **[१०४२]**
- भोग अति दुःख, नरकके मूल। ... **[१०४९]**
- मनकी बात जानता मन है, सदा अप्रकट रहते भाव। ... **[११४३]**
- भोग अनित्य, अपूर्ण सदा हैं, क्षणभंगुर, दुःखोंकी खान, ... **[१३६१]**
- मन की बात मन हि भर जाने, गोपन अति नहिं कहिबे जोग। ... **[४६३]**
- भोग-मोक्ष-इच्छा पिशाचिनी जबतक करती मनमें वास। ... **[६७८]**
- मन की मन ही माँहि रही। ... **[४३३]**
- भोग रहे हैं सुखदुःख सारा सदा हमारे प्रिय भगवान्। ... **[९५८]**
- मनको वश कर, रहो नित राग-द्वेष-विहीन, ... **[१४०२]**
- भोग विषभरे मधुर पकवान। ... **[१०३२]**
- मन निरुद्ध कर हृदयदेशमें, रोक सभी इन्द्रियके द्वार, ... **[९८२]**
- भोगासक्ति-कामना करती रहती जहाँ चित्त चंचल। ... **[६८४]**
- मन बन मधुप हरि-पद-सरोरुह लीन हो। ... **[११०५]**
- 'भोगोंमें सुख है'-इस भारी भ्रमको हर लो, हे हरि! सत्वर। ... **[७२]**
- मनमें चाह जगी थी, प्रियतम, हो प्रभुका महिमा-विस्तार। ... **[११०७]**

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- मनमें, तनमें, बुद्धि-प्राणमें सदा तुम्हारा संग ... **[११५३]**
- मंगल बधाइयाँ हो, बँट रही भानूके दरबार। ... **[७९०]**
- मन वशमें हो, इन्द्रिय-निग्रह, सत्य, अहिंसा, शुद्धाचार, ... **[१३८२]**
- मंगलमय जीवन रहे सुमति-सुरुचिसे युक्त। ... **[१५५५]**
- मन सत-संगति नित कीजै, ... **[१४२९]**
- मन्द-मन्द मुसकावत आवत। ... **[२६९]**
- मनसे नित चिन्तन करो प्रभु-लीला रस-धाम। ... **[१२९९]**
- मांस, मद्य, अंडे, अशुचि, पापार्जित, उच्छिष्ट, ... **[१४७०]**
- मन्मथ-मन्मथ मन मथत जाकें सुषमित अंग। ... **[२]**
- मग जोहति मन व्यथित भामिनी! ... **[३८५]**
- ममता एकमात्र प्रभु-पदमें, मन प्रभुकी स्मृतिमें ही लीन। ... **[१२१२]**
- मचलि रहे ता दिन मनमोहन, मैयाकी चढ़िबे को गोद। ... **[२१०]**
- मलयज पवन, उल्लसित पुलकित लता-गुल्म-तरु क्षुद्र विशाल। ... **[३७०]**

- मज्जन करि शुभ सरजु-तट ठाढ़े श्रीरघुबीर। ... **[८३१]**
- मलिन यह मन-मन्दिर, घनश्याम! ... **[१११]**
- मत देखो, किसके अंदर है कहाँ छिपा बैठा शैतान, ... **[१४५४]**
- महापुरुष, योगी बने, प्रेमी-ज्ञानी भण्ड, ... **[१४८८]**
- मत निराश हो, मत घबरा रे! मत कर मनमें जरा विषाद। ... **[१२८३]**
- महाभाव-रसराजके मधुर मनोहर भाव, ... **[१५०८]**
- मन-मति सात्त्विक रहे, चित्तमें नित्य रहे सेवाका चाव, ... **[१३६४]**
- महाभाव-रसराज स्वयं श्रीराधा-माधव युगल-स्वरूप। ... **[३४]**
- मत समझना तुम कभी यह, मैं तुम्हें हूँ छोड़ आया। ... **[३२६]**
- महामहिम मुनि-मनहर, मंजुल, मधुर परम मंगलमय श्याम। ... **[४०६]**
- मत हँसो किसीको गिरते देख कभी तुम, ... **[१४५२]**
- मात-पिता-गुरु-भक्ति, एकपत्नीव्रत पावन। ... **[८२८]**
- मथुरामें सानन्द पधारे श्रीबलराम और घनश्याम। ... **[८७४]**
- माता, पिता, देव, गुरु, गुरुजन, गौ, द्विज, रुग्ण, आर्त अति दीन, ... **[१३५६]**
- मधुपुरी गमन करत जीवन-धन। ... **[३१७]**
- माता-पिता-सुसेवकके घर, पतिव्रता नारीके घर, ... **[१२६९]**
- मधुरन महँ सब तें मधुर, शुभ महँ अतिशुभ धाम। ... **[१०००]**
- माधव! करौ वचन निज याद। ... **[३०८]**
- मधुर ब्रजराजकुमार वन तैं बनि आए। ... **[२४६]**
- माधव! दशा सुनाऊँ कैसे मैं उस प्रेममयीकी आज। ... **[३५०]**
- मधुर-मधुर, सुन्दर-सुन्दर प्रियतमके मोह-नाश के काज। ... **[४१३]**
- माधव! नित मोहि दीजिये निज चरननि कौ ध्यान। ... **[२९]**
- मधुर मनोहर नील-श्याम-तन, अनुपम छबिमय। ... **[३७७]**
- माधव! मन नहिं मानत बोध। ... **[१११६]**
- मधुर मनोहर सुन्दर अति शिखि-पिच्छ सुशोहत। ... **[१५७]**
- माधव! मुझको भी तुम अपनी सखी बना लो, रख लो संग। ... **[३०]**
- मधुर मुरलि कर, मोर-मुकुट सिर, नूतन जलद-नील घनश्याम। ... **[२६१]**
- माधव! मो सम कौन अभागी॥ ... **[८६]**
- मधुर मृदु सुंदर राजकुमार॥ ... **[८३६]**
- माधव-सखा मनीषी उद्धव, सहज ज्ञान-विज्ञान-निधान। ... **[३३१]**
- मधुर-सुमधुर, मधुर उससे भी, परम मधुर, उससे भी और। ... **[१७५]**
- माधव! हौं तुम्हरे संग जैहौं। ... **[२९९]**
- मधुर सु-सेवासे प्रसन्न हो शबरीसे बोले श्रीराम। ... **[८४१]**
- माधुरी मुरली अधर धरें। ... **[२५३]**
- मधुर हुआ जीवन सारा माधुर्य प्राप्त करके तेरा। ... **[११५६]**

- मानव आज बन गया दानव, राक्षस, निर्दय प्रेत, पिशाच, ... **[१३७०]**

ENGLISH TRANSLATION

- Mother carefully dresses Him in clothes and ornaments and places the flute in His hand. ... **[213]**
- Keep mind and senses mastered and never be even slightly careless. ... **[1403]**
- A wolf puts on a sheep's skin and, deceiving the flock, devours it at once. ... **[103]**
- Bhagavan alone is master of mind, senses and body. ... **[1400]**
- Equal and free of division, a seer of Brahman, noble embodiment of Brahman, utterly detached; ... **[1524]**
- O mind, remember something of that coming day, ... **[1042]**
- Enjoyments are immense sorrow and the roots of hell. ... **[1049]**
- The mind knows what is within the mind, though feelings forever remain unmanifest. ... **[1143]**
- Enjoyments are impermanent, forever incomplete, momentary and mines of sorrow. ... **[1361]**
- Let the heart alone know the heart's secret, for it is deeply hidden and unfit to be spoken. ... **[463]**
- As long as the demonic desires for enjoyment and liberation dwell within the mind, ... **[678]**
- What was in my mind remained within my mind. ... **[433]**
- Our beloved Bhagavan forever experiences all our happiness and sorrow. ... **[958]**
- Master the mind and remain forever free of attachment and hatred. ... **[1402]**
- Sense enjoyments are sweet dishes filled with poison. ... **[1032]**
- Restraining the mind within the heart and closing every gate of the senses, ... **[982]**
- Where attachment and desire for enjoyment keep the heart restless, ... **[684]**
- Mind, become a bee and merge into the lotus of Hari's feet. ... **[1105]**
- O Hari, quickly remove the great delusion that happiness lies in enjoyment. ... **[72]**
- Beloved, a desire arose within my mind that the Lord's glory should spread, ... **[1107]**

Alphabetical section: Ma

- Within mind and body, intellect and vital breath, Your companionship remains forever, ... **[1153]**
- Auspicious gifts of congratulation are being distributed in Bhanu's court. ... **[790]**
- May the mind be mastered, the senses restrained, and truth, nonviolence and pure conduct established. ... **[1382]**
- May their blessed life remain endowed with sound understanding and refined taste, ... **[1555]**
- O mind, keep holy company every day. ... **[1429]**
- He approaches, smiling softly. ... **[269]**
- With the mind, continually contemplate the Lord's lila, the abode of rasa. ... **[1299]**
- Meat, alcohol, eggs, impure food, food obtained through sin or another’s leavings, ... **[1470]**

- Her beautiful limbs churn the mind of Him who churns the mind of Cupid. ... **[2]**
- The radiant Lady watches the path, Her mind afflicted. ... **[385]**
- My one possessive love rests at the Lord's feet, and my mind is absorbed solely in remembering Him. ... **[1212]**
- That day Manamohana insists upon climbing into Mother's lap, ... **[210]**
- The sandal-scented breeze blows while vines, shrubs and trees, small and great, rejoice and thrill. ... **[370]**
- After bathing, Shri Raghuvira stands upon the sacred bank of the Sarayu. ... **[831]**
- Dark Lord, this temple of my mind is impure, ... **[111]**
- Do not search for where a devil may sit hidden within someone. ... **[1454]**
- Posing as great souls and yogis, as pretended lovers and knowers, ... **[1488]**
- Do not despair, do not be afraid and do not let the slightest despondency enter your mind. ... **[1283]**
- The sweet and enchanting feelings of Mahabhava and the sovereign of rasa ... **[1508]**
- May mind and understanding remain sattvic, and may the heart forever delight in service. ... **[1364]**
- Śrī Rādhā and Mādhava, the divine Couple, are mahābhāva and the sovereign of rasa embodied. ... **[34]**
- Never think that I have left You behind. ... **[326]**
- Syama is supremely glorious, captivating to sages' minds, lovely, sweet and wholly auspicious. ... **[406]**
- Never laugh on seeing someone fall. ... **[1452]**
- Devotion to mother, father and guru; the holy vow of one wife; ... **[828]**
- Shri Balarama and Ghanashyama joyfully arrived in Mathura. ... **[874]**
- Mother, father, deities, guru, elders, cows, brahmanas, the sick, the afflicted and the utterly lowly; ... **[1356]**
- The treasure of life departs for Mathurā. ... **[317]**
- Within the home of one who serves mother and father well, within the home of a faithful wife, ... **[1269]**
- Sweetest among all sweet things, the supremely auspicious abode among all that is good, ... **[1000]**
- Mādhava, remember Your own promise. ... **[308]**
- The sweet prince of Vraja returns beautifully arrayed from the forest. ... **[246]**
- Madhava, how can I describe today the condition of that embodiment of love? ... **[350]**
- To destroy the delusion of Her sweet and beautiful Beloved, ... **[413]**
- O Mādhava, grant me constant contemplation of Your feet, ... **[29]**
- His enchanting dark-blue body is sweet and filled with matchless beauty, ... **[377]**
- Madhava, the mind refuses instruction. ... **[1116]**
- Exceedingly sweet, enchanting and beautiful, His peacock feather shines splendidly. ... **[157]**
- O Mādhava, make me too Your sakhī and keep me by Your side. ... **[30]**

- A sweet flute rests in His hand and a peacock-feather crown upon His head; Ghanaśyāma is blue as a fresh raincloud. ... **[261]**
- Mādhava, who is as unfortunate as I? ... **[86]**
- Sweet, tender and beautiful royal princes! ... **[836]**
- Madhava's friend Uddhava was wise, a natural treasury of knowledge and realization, ... **[331]**
- Sweet, exquisitely sweet, sweeter than that, supremely sweet, and sweeter still, ... **[175]**
- Mādhava, I shall go with You. ... **[299]**
- Pleased by Shabari's sweet and excellent service, Shri Rama said, ... **[841]**
- He holds the flute of sweetness to His lips. ... **[253]**
- All life became sweet after receiving Your sweetness. ... **[1156]**
- Today the human being has become a demon, a monster, a merciless ghost and fiend. ... **[1370]**

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- मानवका है चरम परम शुचि एक लक्ष्य केवल भगवान, ... **[१३५४]**
- मुझ 'रस' को, मेरे 'रसके जीवन' को अपने 'रस' से भरकर। ... **[५३७]**
- मानवके हैं प्राण-आत्मा नित्य अनादि धर्म-भगवान, ... **[१४९९]**
- मुझमें चित्त जोड़, सब कर्मोंका कर मुझमें ही संन्यास। ... **[९६८]**
- मानव-जन्म सुदुर्लभ पाकर, भजे नहीं मैंने भगवान। ... **[१२०]**
- मुझसे कभी किसी प्राणीका हो जाये न अहित-अपमान। ... **[१०८२]**
- मानव जिसका सदा स्मरण करता जीवनमें, ... **[९७९]**
- मुझसे करके प्रेम, चाहता जो उसका बदला पाना। ... **[३३०]**
- मानव-जीवनका है पावन एकमात्र यह लक्ष्य महान, ... **[१३५८]**
- मुझे प्रभु! दो वह सुन्दर स्थान। ... **[७७]**
- मानव-जीवन मूल्यवान यह बीता चला जा रहा व्यर्थ, ... **[१३५९]**
- मुरलिया बाजी रे बाजी। ... **[२६०]**
- मानव-जीवनमें कटुता-कठिनाई विविध भाँति आतीं। ... **[१२८७]**
- मुरलिया! मत बाजै अब और। ... **[२५६]**
- मानव-दानव-गाय-सिंह-करि-काक-मोर बन, सुमन-सुगन्ध, ... **[१२६२]**
- मुरली ली, प्रिय छिप गये, बिरहाकुल गंभीर। ... **[४०४]**
- मानव, पशु, पक्षी, लता, पादप, कीट, पतंग, ... **[१४७१]**
- मूढ़! केहि बलपर तू इतरात? ... **[१०४५]**
- मानव! मानवता धारण कर, तभी सफल होगा जीवन, ... **[१३६९]**
- मृत्यु! भयानक आयी तुम ले प्रियतम प्रभुका मधु-सन्देश। ... **[१२५५]**
- मानव वह जो करता है मानव बन, सब जगकी सेवा, ... **[१३५५]**
- मृत्युरूप बन तुम ही आते मेरे नित्य परमप्रिय नाथ! ... **[९५६]**
- मानो या मत मानो, मुझको भी न मनानेकी कुछ चाह। ... **[५४६]**
- मृत्यु-समयकी अनुपम सेवा: मनसे दूर करे संसार, ... **[१४७४]**
- मायाके प्रवाहमें पड़कर बहा जा रहा खोकर ज्ञान। ... **[१२८६]**
- 'मेरा' कुछ भी है नहीं, कोई प्राणि-पदार्थ। ... **[११५४]**
- मायाने है जिन लोगोंका हरण कर लिया सारा ज्ञान, ... **[९७६]**
- मेरा जो कुछ था, सब हीपर हुआ एक उनका अधिकार। ... **[११६८]**
- मिट गये श्रम-भय, दुःख-विषाद। मिट गये सब सन्देह-विवाद।। ... **[१२३०]**
- मेरा तन-मन सब तेरा ही, तू ही सदा स्वामिनी एक। ... **[५५५]**
- मिटे सब शोक, मोह, भय, मान, कामना, ममता, मद, अभिमान।। ... **[५००]**
- मेरा मन, मनके सारे संकल्प तुम्हीं शुचितम हो एक। ... **[४६७]**
- मिटे सभी संकल्प, हो गया तुममें ही सबका अवसान। ... **[१२२२]**
- मेरी इस विनीत विनतीको सुन लो, हे ब्रजराजकुमार! ... **[६०९]**

- मिलता नहीं बिना हरिकी अनुकम्पाके पावन सत्संग, ... **[१३५१]**
- मेरी उन राधाके शुचितम प्रेमराज्यमें नहीं प्रवेश— ... **[७३५]**
- मिलती अगर सान्त्वना तुमको मेरे दुखसे, हे प्रियतम! ... **[६२६]**
- मेरी जीवन-सरिता-धारा बहती तुम समुद्रकी ओर। ... **[११५५]**
- मिलनेपर भी नहीं मिटेगी सदा मिले रहनेकी चाह। ... **[११३७]**
- मेरी परम शान्ति, जीवनकी कान्ति, परम आनन्द महान, ... **[११६९]**
- मिला जिसको हरि मिलनानन्द। ... **[६९४]**
- मेरी 'मति-गति' के, मेरे 'मन-तन' के तुम ही हो उल्लास। ... **[११३१]**
- मिला हुआ जो न्यायोपार्जित धनसे जो विशुद्ध आहार, ... **[१४६९]**
- मेरी ममता सारी केवल तुममें, प्रिय! हो जाय अनन्य। ... **[१०७०]**
- मिली सदा रहतीं तुम मुझमें, मैं तुममें रहता नित युक्त। ... **[५६३]**
- मेरी शक्ति थक गयी सारी, उद्यम-बलने मानी हार। ... **[७०]**
- मिले तुम्हें जो तन-मन, धन, बल, विद्या, बुद्धि और अधिकार, ... **[१४३७]**
- मेरे अखिल विश्व-जीवनके तुम ही एकमात्र हो अर्थ। ... **[१०६८]**
- मिले नेत्र नेत्रोंमें जाकर, श्रवण मिले श्रवणोंमें सत्य। ... **[७१२]**
- मेरे अघका पार नहीं है। ... **[१२१]**
- मिले पै मनकी नहीं गई, ... **[१५०६]**
- मेरे अन्दर भरी नित्य है प्रभुकी सत्ता-शक्ति-विभूति। ... **[१२०६]**
- मिले मधुर मुझको, मेरे हो, मेरे वे प्रियतम भगवान। ... **[१२१७]**
- मेरे इक जीवन-धन घनस्याम। ... **[५१८]**
- मिले रहते मुझसे दिन रात। कराते-करते मनकी बात॥ ... **[५२४]**
- मेरे इस प्रणको सुन लो, हे मेरे प्राण-प्राण! सर्वस्व! ... **[४११]**
- मिले श्याम-श्यामा दोनों, तब उमड़ा अतिशय प्रेम। ... **[२०२]**
- मेरे एक राधा-नाम अधार॥ ... **[१०५४]**
- मिलौं न चाहें तुम कबौं, करौ भलें मति याद। ... **[७००]**
- मेरे एक रामनाम आधार। ... **[१०२०]**
- मिलो कभी मत, नहीं खबर लो, कभी न दो सुख-दुख-संवाद। ... **[६२९]**
- मेरे चारों ओर विराजित भीतर-बाहर हैं भगवान। ... **[११७९]**
- मिल्यौ स्याम कौ मधु-संयोग। ... **[४९८]**
- मेरे जीवनके जीवन, मैं तुमपर नित बलिहारी। ... **[४६४]**
- मित्रोंको नहीं दोष दीखते, उनसे हम कुछ भी न सीखते; ... **[१४७९]**
- मेरे जीवन-धन प्यारे! मैं कबसे तुम्हें बुलाऊँ॥ ... **[४४८]**
- मुख, बाहू, जङ्घा, चरण अपने-अपने स्थान, ... **[१३२२]**
- मेरे तुम प्रियतम परम, मेरे तुम सुख-रूप। ... **[११३५]**
- मुखसों कहत रामनाम, पंथ चलत जोई। ... **[१००५]**

- मेरे तुम, मैं नित्य तुम्हारी, तुम मैं, मैं तुम, संग-असंग। ... **[६३६]**

ENGLISH TRANSLATION

- The one ultimate, supremely sacred goal of a human being is Bhagavan alone; ... **[1354]**
- Filling My "rasa" and the very "life of My rasa" with Her own "rasa," ... **[537]**
- Eternal and beginningless dharma and Bhagavan are the life and soul of humanity. ... **[1499]**
- Join your mind to Me and renounce all actions into Me alone. ... **[968]**
- Receiving the exceedingly rare human birth, I did not worship Bhagavān. ... **[120]**
- May I never cause any being harm or dishonor. ... **[1082]**
- Whatever a person constantly remembers throughout life ... **[979]**
- One who loves Me but seeks a return for that love ... **[330]**
- Human life has this one sacred and exalted goal: ... **[1358]**
- Lord, grant me that beautiful place ... **[77]**
- This precious human life keeps passing uselessly away. ... **[1359]**
- The flute has sounded, yes, sounded! ... **[260]**
- Bitterness and difficulty enter human life in manifold ways. ... **[1287]**
- Little flute, play no more! ... **[256]**
- Becoming human and demon, cow and lion, elephant, crow and peacock, flower and fragrance; ... **[1262]**
- Taking His flute, the Beloved hid Himself, solemn with separation. ... **[404]**
- Humans, animals, birds, vines, trees, insects and moths: ... **[1471]**
- Fool, on whose strength do you swagger? ... **[1045]**
- Human being, embody humanity; only then will life succeed. ... **[1369]**
- O Death, you have come in terrifying form bearing the sweet message of my beloved Lord. ... **[1255]**
- The human being is one who, becoming truly human, serves the whole world. ... **[1355]**
- My eternally dearest Lord, You Yourself come in the form of death. ... **[956]**
- Believe it or do not believe it; I have no desire to persuade you. ... **[546]**
- Incomparable service at the time of death removes the world from the mind. ... **[1474]**
- Caught in maya's current, you are swept away after losing knowledge. ... **[1286]**
- No being or object is in any way "mine." ... **[1154]**
- Those whose entire knowledge Maya has taken away ... **[976]**
- He alone has assumed authority over everything that was mine. ... **[1168]**
- Weariness and fear, sorrow and despair have vanished. Every doubt and dispute has disappeared. ... **[1230]**
- My body and mind belong wholly to You; You alone are forever My sovereign. ... **[555]**
- All grief, delusion, fear, honor, desire, possessiveness, intoxication and pride disappeared. ... **[500]**
- You alone are my mind and every resolve within it, supremely pure. ... **[467]**
- Every intention has dissolved and found its end in You alone. ... **[1222]**
- Hear this humble entreaty of Mine, O Prince of Vraja! ... **[609]**

- Without Hari’s grace, one does not obtain sacred satsanga, ... **[1351]**
- Within the perfectly pure kingdom of my Radha's love there is never any entrance ... **[735]**
- Beloved, if My sorrow brings You consolation, ... **[626]**
- The current of my life's river flows toward Your ocean. ... **[1155]**
- Even after meeting, the desire to remain forever united will not disappear. ... **[1137]**
- Sri Bhagavan alone is my supreme peace, life's radiance and highest bliss, ... **[1169]**
- Whoever has attained the bliss of meeting Hari ... **[694]**
- You alone are the joy of my understanding and path, of my mind and body. ... **[1131]**
- Pure food obtained through honestly earned wealth, ... **[1469]**
- Beloved, may all my possessive affection become exclusively fixed in You. ... **[1070]**
- You remain forever united within Me, and I eternally dwell joined within You. ... **[563]**
- All my strength is exhausted; the power of effort has admitted defeat. ... **[70]**
- Make meaningful the body, mind, wealth, strength, learning, understanding and authority you have received ... **[1437]**
- You alone are the meaning of my life and of the entire universe. ... **[1068]**
- The eyes entered and merged with the beloved's eyes, and hearing truly merged with the beloved's hearing. ... **[712]**
- There is no end to my sin. ... **[121]**
- Even after meeting Him, the heart’s longing did not depart. ... **[1506]**
- The Lord's being, power and glory eternally fill my inner self. ... **[1206]**
- My sweet, beloved Bhagavan has met me and become mine. ... **[1217]**
- Ghansyama alone is the treasure of my life. ... **[518]**
- Day and night He remains united with me, doing everything my heart desires. ... **[524]**
- Hear this vow of mine, O life of my life, my all in all! ... **[411]**
- When Syama and His beloved meet, immense love surges forth. ... **[202]**
- Radha's Name alone is my support. ... **[1054]**
- Even if You never wish to meet me and choose not to remember me, ... **[700]**
- Rama's Name alone is my support. ... **[1020]**
- Never meet Me, never ask about Me and never send word of happiness or sorrow. ... **[629]**
- Bhagavan reigns all around me, within and without. ... **[1179]**
- Sweet union with Syama was attained, ... **[498]**
- Life of my life, I eternally sacrifice myself to You. ... **[464]**
- Friends do not see our faults, so we learn nothing from them. ... **[1479]**
- Dear treasure of my life, how long have I been calling You? ... **[448]**
- Mouth, arms, thighs and feet each occupy their own place. ... **[1322]**
- You are my supreme Beloved and my very form of happiness. ... **[1135]**
- Whoever walks the road speaking Rama's Name with the mouth ... **[1005]**
- You are Mine and I am eternally Yours; You are I and I am You, united yet apart. ... **[636]**

ORIGINAL Hindi and Braj Bhāṣā

- मेरे द्वारा बोल रहे हैं केवल मेरे वे भगवान। ... **[११२४]**
- 'मैया! कितने अपराध किये मैंने।' ... **[१५४३]**
- मेरे द्वारा होता जो कुछ, करते वह सारा भगवान। ... **[११८०]**
- मैया! तू भोली है, नहीं जानती कुछ इसकी करतूत। ... **[२१९]**
- मेरे धन-जन-जीवन तुम ही, तुम ही तन-मन, तुम सब धर्म। ... **[६१२]**
- मैया! मैं अब खूब पढ़ूँगा। कभी किसीसे नहीं लड़ूँगा।। ... **[१५४२]**
- मेरे परम सुखके धाम, ... **[११२०]**
- मो कों कछू न चहिये, राम। ... **[१०९९]**
- मेरे प्रभु हैं कितने सहज सुहृद, हैं कितने परम उदार। ... **[९३०]**
- मो तें भईं चूक अनगिनती राधे! जान-अजान। ... **[३९९]**
- मेरे मंगलमय रसमय प्रभु रहते नित ही मेरे पास। ... **[१२२०]**
- मोपै गिरिधर! कृपा करौ। ... **[५८]**
- मेरे मनके धन तुम ही हो, तुम ही मेरे तनके श्वास। ... **[१०८]**
- मो मन राधा-छबि पै अटक्यौ। ... **[५४३]**
- मेरे मनमें नित प्रविष्ट रह, ईश्वरका मन करता काम। ... **[११८१]**
- मोरपिच्छ सिर, कर्णिकार श्रुति, स्वर्णवर्ण तन पीताम्बर। ... **[१७०]**
- 'मेरे साथ विहार करें प्रिय, मुझको सुखी करें भगवान'— ... **[७१९]**
- मोहन के हिय में भरी मधुर सुधा-रसखान। ... **[२३८]**
- मेरे हे जीवन-जीवन! मेरे हे जीवनके रस! ... **[३९२]**
- मोहन-मन-धन-हारिणी, सुखकारिणी अनूप। ... **[३९]**
- मेरौ मन मोहन छबि पे अटक्यौ। ... **[४४३]**
- मोहन-मुख-पंकज पै सरबस दीन्हों वार री।। ... **[२४१]**
- मेरौ मन रूप-समुद्र पर्‌यौ। ... **[४४२]**
- मोहन! राखु पद-रज-तरै। ... **[१५२]**
- मैं अति दीन, मलिन मति, अन्तरमें अत्यन्त भरे कुविचार। ... **[६४०]**
- मौन ग्रहणकर रटूँ निरन्तर जिह्वासे श्रीराधेश्याम। ... **[१०५३]**
- मैं अपने प्यारे ईश्वरका हूँ प्यारा अतिशय बालक। ... **[११८२]**
- मैं अपराधिनि, अधघी, कलंकिनि हूँ निश्चय ही सभी प्रकार। ... **[६४३]**
- यमुना-तट-संनिकट कुंजमें मृदुल शिलापर मोहन श्याम। ... **[२५२]**
- मैं कैसा भी हूँ, पर मेरे प्रभु रहते नित मेरे पास। ... **[११८३]**
- यद्यपि तूने किये अनेकों पातक घोर, दुष्ट-आचार, ... **[१३३८]**
- मैं छोड़, प्रिये! तुमको मथुरामें आया। ... **[३५४]**
- याद आ रही थी मुझको वह मधुर-मनोहर मृदु मुसकान। ... **[५३१]**
- मैं तुमको श्याम बुलाऊँ, सादर घरमें पधराऊँ। ... **[४५०]**

- याद पड़ रहा है, आये थे भोजन करने मोहन श्याम। ... **[२९२]**
- मैं तो सदा वस्तु हूँ उनकी, उनकी ही हूँ भोग्य महान। ... **[५१७]**
- यहाँ-वहाँ कुछ कहीं न मेरा, मेरे केवल तुम ही। ... **[६१९]**
- मैं थी पहले मलिना, दीना हीना अब भी मैं हूँ वैसी। ... **[६५७]**
- योगभ्रष्ट पुण्यलोकोंमें जाकर, रह चिर सुखसम्पन्न, ... **[९७४]**
- मैं देखूँ नित श्यामको, मुझको नित घनश्याम। ... **[११४०]**
- 'योग-विभूति-सिद्धि' अति दुर्लभ, सहज नहीं हो सकतीं प्राप्त। ... **[१३४०]**
- मैं न तुमसे एक क्षण भी दूर हूँ। ... **[५८६]**
- मैं नित भगतन हाथ बिकाऊँ। ... **[९३७]**
- रखो मत आसक्ति कर्ममें, फलमें ममता किसी प्रकार, ... **[१४१८]**
- मैंने कभी न चाहा तुमको, तुमने चाहा बारंबार। ... **[११४]**
- रक्त-मांस-मल-मूत्र-मेद-मज्जा-कफ-अस्थि - वस्तु अपवित्र। ... **[१०३०]**
- मैं प्रभुका, प्रभु मेरे, भरा उन्हींका बल मेरे अन्दर। ... **[११८४]**
- रक्तवर्ण, रक्ताम्बर राजत, रम्य कण्ठ मुक्तामणि हार। ... **[९१३]**
- मैं प्रभुका, वे प्रभु हैं मेरे, मेरा-उनका नित सम्बन्ध। ... **[११८६]**
- रक्तवर्ण शुभ, एकदन्त, शुचिध्वज, मूषक, शोभित शशि भाल। ... **[९०५]**
- 'मैं प्रियतम, तू प्रेयसि मेरी' - यों कहना है निरा प्रवाद। ... **[५४७]**
- रक्षा करो पराधिकारकी, करो त्याग अपना अधिकार, ... **[१४४९]**
- 'मैं, बस, उनकी ही', 'वे ही, बस, मेरे' - यह सम्बन्ध अनूप। ... **[४७१]**
- रटे जा राधे-राधे, जपे जा राधे-राधे। ... **[८०४]**
- मैं भूली थी अपने भ्रमसे, समझी थी तुमको दूर-दूर। ... **[६५६]**
- रतनभूमिपर चलत बकैयाँ। ... **[२०८]**
- मैं रहता हूँ प्रभुमें ही नित, प्रभुका मुझमें नित्य निवास। ... **[११८७]**
- रसमयी संग रसिकवर राज। ... **[१९९]**
- मैं शरण आ पड़ा शरणद नाथ! तुम्हारी। ... **[८९]**
- रसस्वरूप श्रीकृष्ण परात्पर, महाभावरूपा राधा। ... **[३१]**
- मैं ही गति, भर्ता, प्रभु, साक्षी, शरण, निवास, सुहृद मैं ही। ... **[९८६]**
- रसिक स्याम की जो सदा रसमय जीवनमूरि। ... **[९]**
- मैं हूँ एकमात्र उनकी ही, वे ही एकमात्र मेरे। ... **[५१९]**
- रहता पुरी द्वारिकामें मैं, करता हूँ सबका शासन। ... **[६००]**
- मैं हूँ दृढ़, मैं सदा साहसी, हूँ विजयी, मैं हूँ बलवान। ... **[११७०]**
- रहते घुले-मिले ही तुम नित, कभी न होते विलग, सुजान! ... **[६२३]**
- मैं हूँ पूर्णानन्द परम शुचि, मैं हूँ नित्य सच्चिदानन्द। ... **[५३६]**
- रह न गया जिसमें किंचित् भी कहीं कभी ममताका लेश। ... **[१३३५]**

ENGLISH TRANSLATION

- My Bhagavan alone speaks through me. ... **[1124]**
- “Mother, how many offenses I have committed!” ... **[1543]**
- Whatever occurs through me is all performed by Bhagavan. ... **[1180]**
- Mother, you are innocent and know nothing of this child's deeds. ... **[219]**
- You alone are My wealth, people and life; You are My body and mind and all My dharma. ... **[612]**
- Mother, I shall now study very well and never quarrel with anyone. ... **[1542]**
- Ghansyama, the treasure of my life, eternally dwells within my heart, ... **[1120]**
- Rama, I desire nothing. ... **[1099]**
- How naturally friendly my Lord is, how supremely generous! ... **[930]**
- Radhe, I have committed countless errors, knowingly and unknowingly. ... **[399]**
- My auspicious Lord, filled with rasa, forever remains beside me. ... **[1220]**
- O Giridhara, show me grace. ... **[58]**
- You alone are the treasure of my mind and the breath within my body. ... **[108]**
- My mind is caught upon Radha's beauty. ... **[543]**
- God's mind remains forever entered within mine and performs its work. ... **[1181]**
- A peacock feather rests upon His head, karnikara flowers at His ears, and yellow cloth wraps His golden-hued body. ... **[170]**
- "May my beloved sport with me; may Bhagavan make me happy": ... **[719]**
- Mohana's heart is filled with a treasury of sweet nectarean rasa. ... **[238]**
- O life of my life! O rasa of my life! ... **[392]**
- Śrī Rādhikā steals the treasure of Mohana's heart, bestows happiness beyond compare, ... **[39]**
- My mind is caught upon Mohana's beauty. ... **[443]**
- I have surrendered everything to the lotus of Mohana's face. ... **[241]**
- My mind has fallen into the ocean of His form. ... **[442]**
- O Mohana, keep me beneath the dust of Your feet. ... **[152]**
- I am exceedingly lowly, My understanding is impure and My heart overflows with evil thoughts. ... **[640]**
- Embracing silence, may my tongue ceaselessly repeat "Sri Radha-Syama." ... **[1053]**
- I am the exceedingly dear child of my beloved God. ... **[1182]**
- I am certainly an offender, sinner and disgraced woman in every way. ... **[643]**
- In a grove near the Yamunā's bank, Mohana Śyāma sits upon a smooth stone. ... **[252]**
- Whatever I may be, my Lord remains forever near me. ... **[1183]**
- Although you may have committed countless terrible sins and wicked acts, ... **[1338]**
- Beloved, I left You and came to Mathura. ... **[354]**
- That sweet, enchanting, gentle smile was returning to my memory. ... **[531]**
- I shall call You, Syama, and respectfully welcome You into my home. ... **[450]**
- I remember that Mohana Śyāma came to eat. ... **[292]**

- I am forever His possession, the great object of His enjoyment alone. ... **[517]**
- Nothing here, there or anywhere is Mine; only You are Mine. ... **[619]**
- I was impure, wretched and destitute before, and remain the same today. ... **[657]**
- The yogi who falls from practice goes to worlds of merit and lives there long in happiness, ... **[974]**
- May I forever behold Syama and Ghansyama forever behold me. ... **[1140]**
- Yogic powers, glories and perfections are exceedingly rare and not easily attained. ... **[1340]**
- I am not distant from You even for a moment. ... **[586]**
- I am forever sold into My devotees' hands. ... **[937]**
- Keep no attachment to action and no possessiveness toward its fruit. ... **[1418]**
- I never desired You, yet You desired me again and again. ... **[114]**
- Blood, flesh, excrement, urine, fat, marrow, phlegm and bone are impure substances. ... **[1030]**
- I belong to the Lord and the Lord belongs to me; His strength fills my inner being. ... **[1184]**
- Red-hued and splendid in red garments, a necklace of pearls and gems graces Her lovely throat. ... **[913]**
- I belong to the Lord and He is my Lord; this is our eternal relationship. ... **[1186]**
- Auspicious and red-hued, single-tusked, with pure banner and mouse, the moon shines upon His brow. ... **[905]**
- To say, "I am the beloved and you are My lover," is merely a popular tale. ... **[547]**
- Protect others' rights and relinquish your own. ... **[1449]**
- "I belong only to Him" and "He alone is mine": this relationship is incomparable. ... **[471]**
- Keep reciting "Radhe, Radhe"; keep repeating "Radhe, Radhe." ... **[804]**
- Deluded by My own confusion, I thought You very far away. ... **[656]**
- He crawls upon the jeweled floor. ... **[208]**
- I dwell forever within the Lord, and the Lord eternally dwells within me. ... **[1187]**
- The supreme rasika shines beside the embodiment of rasa. ... **[199]**
- O refuge-giving Lord, I have come and fallen into Your shelter, ... **[89]**
- Śrī Kṛṣṇa, the transcendent embodiment of rasa, and Rādhā, the embodiment of mahābhāva, ... **[31]**
- I alone am the goal, sustainer, Lord, witness, refuge, dwelling and friend. ... **[986]**
- She is forever the rasa-filled essence of life for rasika Śyāma. ... **[9]**
- I belong solely to Him, and He alone is mine. ... **[519]**
- I dwell in the city of Dvaraka and rule everyone. ... **[600]**
- I am steadfast, forever courageous, victorious and strong, ... **[1170]**
- Wise one, You remain eternally dissolved and mingled with Me, never separate. ... **[623]**
- I am complete bliss and supremely pure; I am eternal existence, consciousness and bliss. ... **[536]**

- In one for whom not the slightest possessiveness remains anywhere or at any time, …
  [1335]

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- रहते नित हृदयमें मेरे, कभी न ओझल होते। ... **[४८४]**
- राधिके! तुम सलिल, हौं मीन। ... **[५९८]**
- रहते सदा पास वे मोहन, कभी न होते न्यारे। ... **[११३९]**
- राधिके! तुम सौं होड़ लगी। ... **[६०५]**
- रहते हैं प्यारे नित सारे लिये मधुर गुण मेरे पास। ... **[४९५]**
- राधे! क्या संदेश सुनाऊँ, क्या कहलाऊँ मनकी बात। ... **[३४७]**
- रहूँ कहीं, कैसे भी, रहते नित्य साथ मेरे भगवान। ... **[११८९]**
- राधे! क्यों मैं रीझा तुमपर, क्यों मैं तुममें हूँ आसक्त। ... **[५६९]**
- रहूँ भले यात्रामें, चाहे करूँ कहीं भी - घर-वन वास। ... **[१२२७]**
- राधे! तुम जो अनुभव करती, लीला-रत रहती हो नित्य। ... **[३२८]**
- रहे न रंचक राग-रति, माया-ममता-मोह। ... **[१०८९]**
- राधे! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और। ... **[५५८]**
- रहो सदा पर-हित-निरत, करो न पर-अपकार। ... **[१२६८]**
- राधे! तू ही चित्तरंजनी, तू ही चेतनता मेरी॥ ... **[५५६]**
- राखे अपने कौं सदा भगवत्-सुमिरन-लीन, ... **[१४६८]**
- राधे, हे प्रियतमे, प्राण-प्रतिमे, हे मेरी जीवन-मूल! ... **[५५४]**
- राग, काम, मद, लोभ, भय, ईर्ष्या, द्वेष, विकार, ... **[१३९५]**
- रानी कीरति कुँवरी जाई॥ ... **[७७४]**
- राजा श्वेत हुए अति वैभवशाली, तपोनिष्ठ मतिमान। ... **[१५३१]**
- रामचंद्र मुख-मंजु मनोहर भक्त-भ्रमर मन-हारक। ... **[८२६]**
- राजी रहो सदा प्यारे! तुम, अपने मनकी करो तमाम। ... **[४६५]**
- राम-नाम जपनेवालोंको नहीं कहीं कुछ रहता डर। ... **[१५२२]**
- रात-दिवस मनमें रहे, रहे सदा तन साथ। ... **[११३०]**
- राम मेरा बल, न मैं असहाय हूँ। राम मेरा धन, न मैं निरुपाय हूँ॥ ... **[१२०८]**
- राधा की सुधि करत कन्हाई। ... **[३२३]**
- राम राम गाओ संतों, राम राम गाओ। ... **[१०१२]**
- राधा-गोपी नहीं भोगकी नीच भूमिकापर रहतीं। ... **[७४८]**
- राम राम राम भजो, राम भजो भाई। ... **[१०१३]**
- राधा घर, काननमें राधा, राधा नित यमुनाके तीर। ... **[४८०]**
- राम राम राम राम राम राम राम। ... **[१००१]**
- राधा जाई, आनंद लाई, नाचौ रे, नाचौ, सब ग्वाल! ... **[७९४]**
- राम राम राम राम राम राम राम, ... **[१००२]**
- राधाजू! मोपै आजु ढरौ। ... **[१७]**
- राम-लखन नृप-सुअन दोउ राजत कौसिक संग। ... **[८३२]**

- राधा! तुम-सी तुम्हीं एक हो, नहीं कहीं भी उपमा और। ... **[५५७]**
- राष्ट्रोंमें हो प्रेम परस्पर, रहे न रंचक वैर-विरोध, ... **[१३७४]**
- राधा! तेरे दर्शनको मैं उत्सुक रहता, नित्य अधीर। ... **[५९५]**
- रास-विहारिणि राधिका, रासेश्वर नन्दलाल। ... **[१८५]**
- राधा-नयन-कटाक्ष-रूप चंचल अंचलसे नित्य व्यजित- ... **[२४]**
- राह पड़े सूखे तृणसे भी जो समझे नित निजको नीच, ... **[१३९४]**
- राधा नहीं चाहतीं निज सुख निज प्रियतमसे किसी प्रकार। ... **[७३२]**
- रिपु रन जीति राम घर आए। ... **[८४६]**
- राधाने दे दर्शन सुर-ऋषिको कृपया कर दिया निहाल। ... **[८००]**
- रुचिर तपन-तनया-तट, निभृत-नव-निकुंज-निकट, ... **[२६८]**
- राधा बिना अशोभन नित मैं रहता केवल कोरा कृष्ण। ... **[५३५]**
- रूप अनूप सुधा-रस-सागर निरुपम प्रियतम नन्द-किशोर। ... **[५१४]**
- राधा-माधव-जुगल के प्रनमौं पद-जलजात। ... **[३५]**
- रूप-शील-सौन्दर्य-निधि, महाभाव रसखान। ... **[१७४]**
- राधा-माधव-पद-कमल बंदौं बारंबार। ... **[३३]**
- रे मन, हरि-सुमिरन करि लीजै॥टेक॥ ... **[११०६]**
- राधा-माधव बसि रहे हिय महँ नित्य ललाम। ... **[११२३]**
- रोजकी आदत मेरी यह छूटनी सम्भव नहीं। ... **[५८८]**
- राधा-माधव माधव-राधा छाये देश-काल सब ओर। ... **[१९७]**
- राधा-मानस-सिन्धु में उठहिं तरंग अपार। ... **[७४७]**
- लक्ष्मण अनुज सती सीता सह मर्यादा-पुरुषोत्तम राम। ... **[८३७]**
- राधा मेरी प्राण-प्रतिमा, मैं राधाका प्राणाराम। ... **[६०४]**
- लक्ष्य भूल मानव-जीवनका, बनते जो भोगोंके दास, ... **[१४९२]**
- राधाराधन के परम हैं दो सुन्दर रूप। ... **[७४९]**
- लक्ष्मी नारायण स्वयं, नारायण श्री रूप। ... **[८६१]**
- राधारानी देतीं प्रियको पल-पल नया-नया आनन्द। ... **[७३६]**
- लग जाती है होड़ परस्पर प्रेमी-प्रेमास्पदमें शुद्ध। ... **[७१५]**
- राधासे भी लगता मुझको अधिक मधुर प्रिय 'राधा' नाम। ... **[५४४]**
- लग्यौ तब हिय मीठौ आघात। ... **[४२२]**
- राधा! हम-तुम दोउ अभिन्न। ... **[२७१]**
- लज्जा, शील, मोह गृह भारी, सिंहद्वार गुरुजनका मान। ... **[७४३]**
- राधिका आई कुंज-बिहार। ... **[३६०]**
- लता-निकुञ्ज मध्य माधव धर नटवर वेष रहे सुविराज। ... **[१९६]**
- राधिके! तुम मम जीवन-मूल। ... **[५५०]**
- लता-वल्लरी रही प्रफुल्लित, श्याम-तमाल सुशोभित कुंज। ... **[२९३]**

ENGLISH TRANSLATION

- He dwells eternally within my heart and never disappears. ... **[484]**
- Radhike, You are water and I am the fish. ... **[598]**
- Mohana remains forever near and never becomes separate. ... **[1139]**
- Radhike, a loving contest has begun with You: ... **[605]**
- The Beloved remains forever beside me bearing every sweet virtue: ... **[495]**
- Radha, what message can I tell You, and what thoughts of My heart can I ask him to convey? ... **[347]**
- Wherever and however I remain, Bhagavan stays forever with me. ... **[1189]**
- Radhe, why am I delighted by You, and why am I attached to You? ... **[569]**
- Whether I am traveling or dwelling anywhere, at home or in the forest, ... **[1227]**
- Radha, what You experience as You remain eternally absorbed in divine play ... **[328]**
- May not the slightest worldly attachment or love, maya, possessiveness or delusion remain. ... **[1089]**
- Radhe, You alone are like Yourself; nowhere is there another comparison. ... **[558]**
- Remain forever devoted to the welfare of others and never harm another. ... **[1268]**
- Radhe, You alone delight My heart; You alone are My consciousness. ... **[556]**
- Keep yourself forever absorbed in remembrance of Bhagavan. ... **[1468]**
- Radhe, O most beloved, image of My life, root of My existence! ... **[554]**
- The one whose attachment, desire, intoxication, greed, fear, envy, hatred, corruption, ... **[1395]**
- Queen Kirti has given birth to a princess. ... **[774]**
- King Sveta was immensely prosperous, intelligent and devoted to austerity, ... **[1531]**
- Ramachandra's lovely, captivating face steals the minds of bee-like devotees. ... **[826]**
- Dear One, remain forever pleased and do everything Your heart desires. ... **[465]**
- Those who repeat Rama’s name have nothing anywhere to fear. ... **[1522]**
- He remains in my mind day and night and forever accompanies the body. ... **[1130]**
- Rama is my strength; I am not helpless. Rama is my wealth; I am not without recourse. ... **[1208]**
- Kanhaiya remembers Radha. ... **[323]**
- Saints, sing Rama, Rama; sing Rama, Rama. ... **[1012]**
- Radha and the gopis do not remain upon the low plane of selfish enjoyment. ... **[748]**
- Worship Rama, Rama, Rama; brother, worship Rama. ... **[1013]**
- Radha is at home and in the forest; Radha is eternally on the Yamuna's bank. ... **[480]**
- Rama, Rama, Rama, Rama, Rama, Rama, Rama. ... **[1001]**
- Radha has been born and brought bliss. Dance, all you cowherds, dance! ... **[794]**
- Rama, Rama, Rama, Rama, Rama, Rama, Rama, ... **[1002]**
- Rādhājū, let Your mercy flow upon me today. ... **[17]**
- The two royal sons, Rama and Lakshmana, shine beside Kaushika. ... **[832]**
- Radha, You alone are like Yourself; nowhere is there another comparison. ... **[557]**

- May mutual love prevail among nations, without the slightest enmity or opposition. ... **[1374]**
- Radha, I remain eternally impatient and eager to behold You. ... **[595]**
- Radhika, who sports in the rasa dance, and Nandalala, Lord of the rasa dance, ... **[185]**
- Though He is forever fanned by the fluttering hem formed by Rādhā's sidelong glances, ... **[24]**
- One who always considers oneself lower even than dry grass fallen upon the road, ... **[1394]**
- Radha does not seek personal happiness from Her beloved in any way. ... **[732]**
- Having conquered the enemy in battle, Rama returned home. ... **[846]**
- By graciously granting them Her vision, Radha blessed the divine sages. ... **[800]**
- On the lovely bank of the sun god's daughter, near a new and secluded bower, ... **[268]**
- Without Radha I remain forever unadorned, merely bare Krishna. ... **[535]**
- Nanda-kisora, my incomparable Beloved, is an ocean of nectar-rasa and peerless beauty, ... **[514]**
- I bow to the lotus feet of the divine Couple, Rādhā and Mādhava. ... **[35]**
- A treasury of beauty, character and loveliness, a mine of mahabhava and rasa, ... **[174]**
- Again and again I bow to Rādhā and Mādhava's lotus feet. ... **[33]**
- O mind, remember Hari. (Refrain) ... **[1106]**
- Radha-Madhava dwell eternally and beautifully within my heart. ... **[1123]**
- This daily habit of Mine cannot possibly be abandoned. ... **[588]**
- Radha-Madhava and Madhava-Radha pervade every place, time and direction. ... **[197]**
- Boundless waves arise in the ocean of Radha's mind, ... **[747]**
- Rama, supreme exemplar of sacred conduct, wanders from forest to forest with His younger brother Lakshmana and faithful Sita, ... **[837]**
- Radha is the image of My life, and I am the delight of Radha's life. ... **[604]**
- Those who forget the goal of human life and become slaves of enjoyment ... **[1492]**
- There are two beautiful supreme forms of worshiping Radha. ... **[749]**
- Lakshmi is Narayana Himself and Narayana is Shri's own form. ... **[861]**
- Queen Radha gives the beloved ever-new joy at every moment. ... **[736]**
- A pure loving contest begins between lover and beloved. ... **[715]**
- Even sweeter and dearer to Me than Radha is the name "Radha." ... **[544]**
- Then a sweet wound struck my heart ... **[422]**
- Rādhā, You and I are not different. ... **[271]**
- Modesty, good character and the heavy attachment to home formed the gateway; respect for elders stood guard. ... **[743]**
- Radhika came to sport in the bower, ... **[360]**
- Within a vine-covered bower Madhava shines in the attire of the supreme dancer. ... **[196]**
- Radhike, You are the root of My life, ... **[550]**
- Vines and creepers bloom, and dark tamāla trees beautify the bower. ... **[293]**

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- लाखों बार तपाये उज्ज्वल शुद्ध स्वर्ण-सम जिनका प्रेम। ... **[१०५७]**
- वृन्दावन यमुना-तट बैठे साधु सनातन, ... **[१५१३]**
- लाभ-हानि, सुख-दुःख, प्रतिष्ठा-निन्दा और मान-अपमान ... **[१२८२]**
- वृन्दा-विपिन तपन-तनया-तट शोभित पादप-लता तमाम। ... **[२२५]**
- लालची लोचन मधुप हमारे। ... **[४९३]**
- वे प्रियतम मेरे श्याम प्राणधन प्यारे। ... **[४७३]**
- 'लालन! देखु आयौ काग। ... **[२११]**
- वे हरि सबमें बसि रहे, सब ही तिनके रूप। ... **[१२६०]**
- लिएँ हाथ असि, चक्र, गदा घन, परशु, धनुषवर। ... **[९०७]**
- वे हैं एकमात्र सब मेरे, मैं हूँ एकमात्र उनकी। ... **[७५१]**
- लै मुरली प्रिय छिप गये, विरहाकुल गंभीर। ... **[३६८]**
- वैदिक यज्ञकर्म करते जो पुण्यपुरुष मनमें रख काम, ... **[९८७]**
- लौकिक भोग-काम है—छोटे-बड़े सभी पापोंका मूल। ... **[६८०]**
- वैरीको दो क्षमा, मित्रको सत्य हृदय दो, ... **[१४४१]**

(व)

- वैश्य जो न्याय-धर्म-सम्पन्न, प्रचुर उपजाता कृषिसे अन्न। ... **[१३२४]**
- वज्र-ध्वजा-अंकुश-सरसिजके मंगलमय चिह्नोंसे युक्त। ... **[८५८]**
- व्याध विनवत दोऊ कर जोरे। ... **[८८३]**
- वन्दन नित्य हृदयसे 'भगवन्नाम' मोहनाशक सुखधाम। ... **[९९८]**
- व्रत-उपवास-नियम-तप-तत्पर, दान शक्तिभर, वत्सल-भृत्य, ... **[१३२५]**
- वर्ण गौर कर्पूर-सदृश आभामय मनहर। ... **[८८७]**
- वर्ण-जाति, धन-जन, यौवन-अधिकार, उच्चपद-विद्या-ज्ञान, ... **[१३९६]**
- शक्ति-शक्तिधर श्रीलक्ष्मी-नारायण दें मंगल वरदान। ... **[८६६]**
- वस्तुमात्र जो तुम्हें मिली है, तन-मन-धन-बल-बुद्धि अपार, ... **[१४३६]**
- शक्ति-प्रेरणा-स्फुरणा देकर, सब कुछ तुम करवाते, नाथ! ... **[१५६४]**
- वह धन्य घड़ी है आई। कीरति ने राधा जाई। ... **[७८३]**
- शंख-गौर पट रीछ-छाल, शंकर सुखकारी। ... **[८८९]**
- वह सखि! नूतन जलधर अंग। यह सखि! सुस्थिर बिजलि-तरंग।। ... **[१८४]**
- शब्दोंके मिथ्याडम्बरसे नहीं रीझते हैं भगवान्। ... **[९५७]**
- वह सखि! शशधर सुखद सुठार। यह सखि! शुभ्र ज्योत्स्ना-सार।। ... **[१८३]**
- शान्ति, दया, स्वाभाविक करुणा, क्षमा, सुहृदता, निर्मल प्रीति। ... **[१०८४]**
- विजयी वही, स्वतन्त्र वही है, वही यथार्थ वीर, बलवान, ... **[१३८३]**
- शारदीय-पूर्णिमा-सुनिर्मल-स्निग्ध-सुधावर्षी द्युतिमान। ... **[१६९]**
- विद्यादायिनि 'सरस्वती' जय, श्रीविभूतिदा 'लक्ष्मी' जय। ... **[९१२]**

- शिव शिव हर हर जपत जग मन-वाणी सौं नित्य। ... **[८९२]**
- विधिवत् अग्नि-स्थापना करके किया प्रज्वलित उसे अशेष। ... **[१५२६]**
- शीत-उष्ण, सुख-दुःख, शुभाशुभ, जीवन-मरण, मान-अपमान। ... **[१५२५]**
- विधु-वदनी श्रीराधिके! मेरी जीवन-मूल। ... **[५९७]**
- शीश जटा सुरसरि छटा, भूषण भूति भुजंग। ... **[८९९]**
- विपद्-पड़े असहाय दीनका जो करते मनसे सम्मान, ... **[१४४३]**
- शुद्ध कमाई अपने श्रमकी करती सदा बुद्धिको शुद्ध, ... **[१४६१]**
- 'विपदा है करुणाभा, दुःख तुम्हारा है प्रभु! आशीर्वाद। ... **[९४]**
- शुद्ध-प्रेम राधा-माधवका सहज मिटा देता सब चाह। ... **[६८२]**
- विप्र याजके द्वारा सुरसरि-तटपर हुआ यज्ञ सम्पन्न। ... **[१५२९]**
- शुद्ध प्रेम राधा-माधवका सहज मिटा देता सब चाह। ... **[६९७]**
- विप्रवेशधारी वैश्वानर आये प्रभुके पास। ... **[८४०]**
- शुद्ध प्रेमरूप हैं केवल प्रियतम परम मधुर श्रीकृष्ण। ... **[६९६]**
- विरह-व्यथा-पीड़ित, विषाद-मुख, बैठी निज एकान्त निकुंज। ... **[३६९]**
- शुद्ध प्रेम श्रीराधाका है नित्य पूर्ण, विभु नित्य अपार। ... **[७३४]**
- विरहाकुल अति व्यथित-हृदय है, छाया है सब ओर विषाद। ... **[३७१]**
- शुद्ध सच्चिदानन्द दिव्य वपु मधुर अखिल जगके स्वामी। ... **[८७८]**
- विश्व चराचर निकला मुझसे, मुझसे व्याप्त सकल संसार। ... **[९९५]**
- शुद्ध सच्चिदानन्द, परम निज महिमामें स्थित, नित्य अकाम। ... **[५१६]**
- विश्वचराचरमें जो छाये, अखिल विश्वके जो आधार, ... **[१२७४]**
- शुद्ध सच्चिदानन्द परात्पर परब्रह्म परमेश्वर-रूप। ... **[७५८]**
- विश्व-चराचरमें है व्यापक नित्य सत्य-चित् आत्मा एक, ... **[१३६७]**
- शुद्ध सच्चिदानन्द सनातन नित्यमुक्त जो परम स्वतन्त्र। ... **[४६]**
- विश्व-पावनी वाराणसीमें संत एक थे करते वास, ... **[१५११]**
- शुद्ध, सच्चिदानन्द, सनातन, अज, अक्षर, आनन्द-सागर। ... **[११०३]**
- विश्व-वाटिकाकी प्रति क्यारीमें क्यों नित फिरता माली! ... **[१२५९]**
- शुभ कर्पूरगौर तन, त्रिनयन, शशिशेखर, त्रिपुण्ड वर भाल। ... **[८८८]**
- विषम बिछुड़नेकी बेलामें राधा हुईं उदास। ... **[२९८]**
- शुभ्र ज्योतिर्मय सुपथसे ब्रह्मविद् है जा रहा। ... **[९८४]**
- विषमस्थलमें उपजा कैसे तुममें अर्जुन! यह व्यामोह, ... **[९६५]**
- शोभित चारों भुजा सुदर्शन-शंख-गदा-सरसिजसे युक्त। ... **[५१]**
- विषय-कामना, भोग-रति इन्द्रिय-सुखका चाव। ... **[५६७]**
- शौर्य-वीर्य-ऐश्वर्य अतुल माधुर्य दिव्य सौन्दर्य-निधान। ... **[८२५]**
- विषय-रस नीरस सदा है, विष भरा, संतापमय। ... **[७०५]**
- श्यामकी चर्चा हमारा प्राण है। ... **[४७९]**

ENGLISH TRANSLATION

- Their love resembles radiant pure gold refined a million times. ... **[1057]**
- The saint Sanatana sat upon the Yamuna’s bank in Vrindavana, ... **[1513]**
- Gain and loss, happiness and sorrow, prestige and blame, honor and disgrace ... **[1282]**
- Every tree and vine shines in Vrindavana forest upon the bank of the Sun's daughter. ... **[225]**
- Our greedy eyes are honeybees. ... **[493]**
- That Beloved is my Syama, dear treasure of my life. ... **[473]**
- "Darling, look, a crow has come. ... **[211]**
- Hari dwells within all, and all are His forms. ... **[1260]**
- In Her hands She holds sword, discus, mighty mace, axe and excellent bow, ... **[907]**
- He alone is everything to me, and I belong to Him alone. ... **[751]**
- Taking the flute, the Beloved has hidden Himself, leaving Her grave and afflicted by separation. ... **[368]**
- Meritorious people who perform Vedic sacrificial rites with desires in their hearts ... **[987]**
- The desire for worldly enjoyment is the root of every sin, small and great. ... **[680]**
- Give forgiveness to an enemy and a truthful heart to a friend. ... **[1441]**

Alphabetical section: Va

- The vaisya endowed with justice and dharma produces abundant grain through agriculture. ... **[1324]**
- His feet bear the auspicious signs of thunderbolt, banner, goad and lotus. ... **[858]**
- The hunter pleaded with folded hands: ... **[883]**
- I forever bow from the heart to Bhagavan's Name, destroyer of delusion and abode of happiness. ... **[998]**
- Devoted to vows, fasting, discipline and austerity, giving according to his means and affectionate to servants; ... **[1325]**
- Fair as camphor, radiant and heart-enchanting, ... **[887]**
- One who feels not the slightest pride in social order, caste, wealth, relations, youth, authority, high position, learning or knowledge; ... **[1396]**
- May divine power and its possessor, Shri Lakshmi-Narayana, grant auspicious blessings. ... **[866]**
- Every possession you have received, body, mind, wealth, strength and vast intelligence, ... **[1436]**
- Giving power, impulse and inspiration, You cause everything to be done, Lord. ... **[1564]**
- That blessed hour has arrived: Kirti has given birth to Radha. ... **[783]**
- Fair as a conch and clad in bearskin, Shankara bestows happiness. ... **[889]**
- His limbs are a fresh rain cloud; She is its steady flash of lightning. ... **[184]**
- Bhagavan is not pleased by a false display of words. ... **[957]**
- He, dear friend, is the lovely, joy-giving moon; She is the essence of pure moonlight. ... **[183]**

- Peace, mercy, natural compassion, forgiveness, friendship and stainless love ... **[1084]**
- That person alone is victorious and free, truly heroic and strong, ... **[1383]**
- Countless great moons, stainless and gentle like the autumn full moon, radiant and showering nectar, ... **[169]**
- Victory to Sarasvati, giver of knowledge; victory to Lakshmi, giver of splendor and prosperity. ... **[912]**
- Whoever eternally repeats "Shiva, Shiva, Hara, Hara" with mind and speech ... **[892]**
- He duly established a sacred fire and kindled it fully. ... **[1526]**
- Cold and heat, pleasure and pain, good and evil, life and death, honor and dishonor, ... **[1525]**
- Moon-faced Sri Radhike, root of My life, ... **[597]**
- Matted locks upon His head display the celestial river; ash and serpents are His ornaments. ... **[899]**
- Those who inwardly honor helpless and lowly people struck by calamity, ... **[1443]**
- Pure earnings from one’s own labor continually purify the understanding. ... **[1461]**
- Adversity is the radiance of compassion, and suffering, Lord, is Your blessing. ... **[94]**
- Pure love for Radha and Madhava naturally erases every desire. ... **[682]**
- On the Ganga’s bank the brahmana Yaja completed king Drupada’s sacrifice. ... **[1529]**
- Pure love for Radha and Madhava naturally erases every desire. ... **[697]**
- Vaishvanara came before the Lord disguised as a brahmin. ... **[840]**
- The supremely sweet beloved Sri Krishna alone is the pure form of love. ... **[696]**
- Afflicted by the pain of separation, Her face sorrowful, She sits in Her secluded bower. ... **[369]**
- Sri Radha's pure love is eternally complete, all-pervading and forever boundless, ... **[734]**
- Tormented by separation, Her heart is deeply pained and sorrow covers every side. ... **[371]**
- His pure divine body is sweet being, consciousness and bliss; He is Lord of the entire world. ... **[878]**
- The moving and unmoving universe has emerged from Me, and I pervade the entire world. ... **[995]**
- Pure existence, consciousness and bliss, supremely established in His own glory and eternally without desire, ... **[516]**
- He pervades all that moves and does not move and is the foundation of the entire universe. ... **[1274]**
- Pure being, consciousness and bliss, transcendent Parabrahman in the form of Parameshvara; ... **[758]**
- One eternal reality, the conscious Self, pervades the moving and unmoving universe. ... **[1367]**
- He is pure, eternal Existence-Consciousness-Bliss, forever liberated and supremely independent, ... **[46]**
- A saint once lived in Varanasi, purifier of the world. ... **[1511]**

- Pure, eternal being, consciousness and bliss, unborn and imperishable, ocean of joy, ... **[1103]**
- Why do you continually wander through every bed of the universal garden, O gardener? ... **[1259]**
- His auspicious body is fair as camphor; three-eyed and moon-crested, He bears fine tripundra upon His brow. ... **[888]**
- At the painful hour of parting, Rādhā becomes sad. ... **[298]**
- The knower of Brahman travels upon the bright, luminous and excellent path, ... **[984]**
- Arjuna, how has this delusion arisen in you at this critical moment? ... **[965]**
- His four radiant arms bear the Sudarśana discus, conch, mace, and lotus. ... **[51]**
- Desire for objects, attachment to enjoyment and longing for sensory pleasure, ... **[567]**
- Treasure of courage, heroic power, sovereignty, peerless sweetness and divine beauty, ... **[825]**
- The taste of sense objects is forever tasteless, filled with poison and torment. ... **[705]**
- Talk of Syama is our life. ... **[479]**

ORIGINAL Hindi and Braj Bhāṣā

- श्याम नित्य सुन्दर मेरे मन, श्याम नाम नित नव सुख सार। ... **[४७७]**
- सखनि संग खेलत दोऊ भैया। ... **[२१७]**
- श्याम प्रेम तब जानिये, जब न रहे दुःख-लेश। ... **[६८१]**
- सखि! क्या हुआ? मुझे अब नहीं दिखायी देता तन तेरा। ... **[५०६]**
- श्याम हमारे तन-मन-धन हैं, श्याम हमारे जीवन-प्रान। ... **[४७६]**
- सखि! संयोग-वियोग श्यामका मेरे लिये सुखद सब काल। ... **[५२०]**
- श्याम हमारे वस्त्राभूषण, श्याम हमारे भोजन-पान। ... **[४७८]**
- सखि! सुख-दान करो, कह मोहन मनहरकी मधु बात। ... **[३८४]**
- श्यामा-श्याम युगल चरणोंमें करुण प्रार्थना है यह आज। ... **[४०]**
- सखी! जनि करौ अयानी बात। ... **[५२९]**
- श्वेतद्वीपमें जा नारदने चुनकर दो-सौ हरिके नाम। ... **[१५५७]**
- सखी! जो रूठे स्याम सुजान। ... **[५२७]**
- श्रीगनपति गुरु सारदा, बंदौं बारंबार। ... **[५३]**
- सखी! तुम इतनौ करियो काम। ... **[५३३]**
- श्रीमती! छमा करौ, तजि मान। ... **[३९६]**
- सखी! न कोई और जगतमें मुझ-सा कहीं अघी दुःख-धाम, ... **[३७५]**
- श्रीमती मूरति अंकित करती। ... **[३५७]**
- सखीने आकर बात कही। ... **[३६२]**
- श्रीमहेशकी अंगकान्ति अति सुन्दर चम्पक-वर्ण-समान। ... **[८८४]**
- सखी! मैं कहा कहूँ मन की। ... **[४३०]**
- श्रीराधा! अब देहु मोहि तव पद-रज-अनुराग। ... **[१४]**
- सखी! मैं जाऊँ जमुना-तीर। ... **[४५२]**
- श्रीराधा! कृष्णप्रिया! सकल सुमंगल-मूल। ... **[२१]**
- सखी! मैं भई अति असहाय। ... **[४१२]**
- श्रीराधामाधव कर हमपर सहज कृपावर्षा भगवान- ... **[३८]**
- सखी! मैं स्याम लुभानी हो। ... **[४३६]**
- श्रीराधामाधव जुगल दिव्य रूप-गुन-खान। ... **[४१]**
- सखी! मोय कारो नाग डस्यो। ... **[३१०]**
- श्रीराधा-माधव-जुगल! कीजे कृपा महान। ... **[४५]**
- सखी! यह अतुल अनोखी बात। ... **[५२२]**
- श्रीराधामाधव-युगल महाभाव-रसराज। ... **[२२]**
- सखी! यह कैसी भूल भई। ... **[३९०]**
- श्रीराधा-माधव! यह मेरी सुन लो बिनती परम उदार। ... **[४३]**
- सखी री! तू क्यों भई उदास। ... **[५२६]**

- श्रीराधा माधव, श्रीमाधव राधा - दोनों एक स्वरूप। ... **[७६६]**
- सखी री! मो सम कौन कठोर? ... **[३००]**
- श्रीराधा-माधव हम सबका करें सदा सब विधि कल्याण। ... **[१५४९]**
- सखी री! यह अनुभव की बात। ... **[५०९]**
- श्रीराधारानी-चरन बिनवौं बारंबार। ... **[७]**
- सखी री! हौं अवगुण की खान। ... **[५३२]**
- श्रीराधारानी-चरन बंदौं बारंबार। ... **[५]**
- सखी! वह कैसो मीठो सपनो। ... **[३७२]**
- श्रीराधा श्रीकृष्ण नित्य ही परम तत्त्व हैं एक अनूप। ... **[७२९]**
- सखी सौं सुनि वा दिन गुन-गान। ... **[४२४]**
- श्रीराम भजे सब म्हारे घरका, श्रीकृष्ण भजे प्यारा नणदोई। ... **[१५६२]**
- सखी! हो गयी क्या मैं पगली, बदल गया या तेरा रूप। ... **[४८९]**
- श्री 'ललिता' लावण्य ललित सखि गोरोचन-आभा-जुत अंग। ... **[४८]**
- सखी! हौं प्रीतम-प्रीति पगी। ... **[५१२]**
- श्रेय परम मानव-जीवनका, प्रभुके पदमें पावन प्रेम, ... **[१३६०]**
- सखी! हौं स्याम-रंग-रँगी। ... **[५११]**

(स)

- सच्ची सुहागिन, मैं दुहागिन हूँ मेरे भर्तारकी। ... **[११२७]**
- सन्त महा गुन-खानी। ... **[१३३२]**
- सजनी! चलु वा पिय के देस। ... **[४५६]**
- संजय बोले - "नृपति! आपका उन्हें सुनानेको संदेश। ... **[८७७]**
- सजनी! जो कटा अँग-अंग मेरा, खिला कुछ और ही तब रंग मेरा।। ... **[४९९]**
- संयम-नियम-पूर्ण जीवन हो, सदाचार-सेवनसे धन्य, ... **[१३९७]**
- सजल-जलद-नीलाभ तन, बदन-सरोज रसाल। ... **[१५६]**
- सकल चराचर विश्वमें भरे एक भगवान। ... **[१३११]**
- सजल-जलद-नीलाभ श्याम तन परम मनोहर। ... **[१५९]**
- सकल जग हरि कौ रूप निहार। ... **[१२५८]**
- सजल-जलद-नीलाभ श्याम वपु मुनि-मन-मोहन। ... **[१६५]**
- सकल विश्वमें रम रहे लीलामय श्रीराम। ... **[१२६४]**
- सत्ता कभी न 'असत्' की, 'सत्' का नहीं अभाव, ... **[१४१६]**
- सकल सद्गुन नित करत निवास। ... **[७५०]**
- सत्-चित्-घन परिपूर्णतम, परम प्रेम-आनन्द। ... **[२८]**
- सकल साधनोंकी फलरूपा त्याग-प्रेमकी मूर्ति। ... **[७२०]**
- सत्य, अहिंसा, सेवा, संयम, सबके साथ साधु-व्यवहार, ... **[१३७८]**
- सकुच भरे अधखिले सुमनमें छिपकर रहता प्रेम-पराग। ... **[११०२]**

- सत्य-धर्म-रत, अनासक्त जो धर्म-कमाईपर निर्भर, ... **[१३७९]**

ENGLISH TRANSLATION

- Syama is eternally beautiful within my mind, and Syama's name is the essence of ever-new happiness. ... **[477]**
- The two brothers play with Their friends. ... **[217]**
- Know that love for Shyama has arisen when not the slightest trace of sorrow remains ... **[681]**
- Friend, what has happened? I can no longer see your body. ... **[506]**
- Syama is our body, mind and wealth; Syama is our life and vital breath. ... **[476]**
- Friend, both union with and separation from Syama are always delightful to me. ... **[520]**
- Syama is our clothing and ornaments, our food and drink. ... **[478]**
- Friend, give me happiness by speaking sweetly of Mohana, the stealer of minds. ... **[384]**
- Today I offer this plaintive prayer at the feet of the divine Couple, Śyāmā and Śyāma. ... **[40]**
- Friend, do not speak foolishly. ... **[529]**
- Going to Svetadvipa, Narada selected two hundred names of Hari. ... **[1557]**
- Friend, if wise Syama has become displeased, what power have I? ... **[527]**
- Again and again I bow to Śrī Gaṇapati, the Guru, and Śāradā, ... **[53]**
- Friends, perform this one service: ... **[533]**
- Srimati, forgive Me and abandon Your wounded pride. ... **[396]**
- Friend, nowhere in the world is there another sinner and abode of sorrow like me, ... **[375]**
- Srimati paints the Beloved's form. ... **[357]**
- The companion returned and told Her what had happened. ... **[362]**
- Shri Mahesha's bodily radiance is beautiful like the color of champaka flowers. ... **[884]**
- Friend, how can I express what is in my heart? ... **[430]**
- Śrī Rādhā, now grant me loving attachment to the dust of Your feet, ... **[14]**
- Friend, let me go to the bank of the Yamuna. ... **[452]**
- Śrī Rādhā, beloved of Kṛṣṇa and source of every auspicious blessing, ... **[21]**
- Friend, I have become utterly helpless. ... **[412]**
- May Bhagavān Śrī Rādhā-Mādhava naturally shower grace upon us ... **[38]**
- Friend, I have been enchanted by Syama. ... **[436]**
- Śrī Rādhā and Mādhava, the divine Couple, are a mine of divine form and qualities. ... **[41]**
- Friend, a dark serpent has bitten me. ... **[310]**
- O divine Couple, Śrī Rādhā and Mādhava, show immense grace, ... **[45]**
- Friend, this is an incomparable wonder. ... **[522]**
- Śrī Rādhā-Mādhava, the divine Couple, are Mahābhāva and Rasarāja. ... **[22]**
- Friend, what strange forgetfulness came over me! ... **[390]**
- O Śrī Rādhā and Mādhava, supremely generous Ones, hear this plea of mine. ... **[43]**
- Friend, why have you become sad ... **[526]**

- Shri Radha is Madhava and Shri Madhava is Radha; both are one form, ... **[766]**
- Friend, who is as hard-hearted as I? ... **[300]**
- May Sri Radha-Madhava always grant every kind of welfare to us all. ... **[1549]**
- Friend, this is a matter of experience. ... **[509]**
- Again and again I entreat the feet of Śrī Rādhārānī: ... **[7]**
- Friend, I am a mine of faults. ... **[532]**
- Again and again I bow to the feet of Śrī Rādhārānī. ... **[5]**
- Friend, what a sweet dream it was! ... **[372]**
- Sri Radha and Sri Krishna are eternally one incomparable supreme reality, ... **[729]**
- That day I heard a companion sing His virtues: ... **[424]**
- Everyone in my home worships Sri Rama; dear brother-in-law, worship Sri Krishna. ... **[1562]**
- Friend, have I gone mad, or has your form changed? ... **[489]**
- Śrī Lalitā is a graceful sakhī of exquisite beauty, her limbs radiant like yellow gorocanā. ... **[48]**
- Friend, I am steeped in love for the Beloved. ... **[512]**
- The supreme good of human life is sacred love at the Lord’s feet. ... **[1360]**
- Friend, I am dyed through and through in Syama's color. ... **[511]**

Alphabetical section: Sa

- I am my Husband's true wedded beloved, though bereft of worldly good fortune. ... **[1127]**
- The saint is a great mine of virtues. ... **[1332]**
- Friend, let us go to that land of the Beloved ... **[456]**
- Sanjaya said, "King, I entered their inner chamber with great humility ... **[877]**
- Friend, when every limb of mine was cut, an altogether different color blossomed within me. ... **[499]**
- May life be filled with restraint and observance and blessed by the practice of right conduct. ... **[1397]**
- His body is dark blue like a rain-laden cloud, and His lotus face overflows with rasa. ... **[156]**
- The one Bhagavan fills the entire moving and unmoving universe. ... **[1311]**
- Syama's supremely enchanting body is dark blue like a rain-laden cloud, ... **[159]**
- Behold the entire universe as Hari's form. ... **[1258]**
- Syama's body is dark blue like a rain-laden cloud and enchants the sages' minds. ... **[165]**
- Sri Rama, the playful Lord, delights throughout the entire universe. ... **[1264]**
- The unreal never possesses being, and the real is never absent. ... **[1416]**
- Every virtue eternally dwells there. ... **[750]**
- Condensed Existence and Consciousness, utterly complete, supreme love and bliss; ... **[28]**
- They are the fruit of every spiritual practice, the embodiment of renunciant love, ... **[720]**
- One who practices truth, nonviolence, service, restraint and saintly conduct toward all, ... **[1378]**

- Love's pollen remains hidden within a bashful, half-open flower. ... **[1102]**
- Those noble men who are devoted to truth and dharma, unattached and dependent upon righteous earnings; ... **[1379]**

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- सत्य-धर्मसे अल्प भी निर्मल अर्जित अर्थ, ... **[१४२५]**
- सहित सहस्र चतुर्दश राक्षसगणके, जो थे पापाचार। ... **[८३९]**
- सत्य-वचन, हितकर, मधुर, परिमित, नित स्वाध्याय। ... **[१३२३]**
- साँझ लौं रह कैसैं जाय? ... **[३८८]**
- सत्य ढक गया है अब तमसे, रज तमका हो गया गुलाम, ... **[१४९३]**
- साँवरे सदा प्रेमाधीन। ... **[९३६]**
- सदाचार-सुविचार हों, रहें स्वस्थ मन-देह। ... **[१५५४]**
- साधन नामसम नहिं आन। ... **[१००६]**
- सदा प्रसन्न रहो, तुम देखो सदा श्याम-घन अपने पास। ... **[१२९२]**
- सात्त्विक सुख-समृद्धि, संतति, शुभ धर्म-समन्वित अर्थ अपार। ... **[१५५६]**
- सदा सोचती रहती हूँ मैं - क्या दूँ तुमको, जीवनधन! ... **[६११]**
- साधन-हीन, मलीन-मन, दीन, विषय-रस-लीन। ... **[१५४४]**
- सद्विचार हों उदित सर्वदा, प्रभुमें रहे सुदृढ़ विश्वास। ... **[१०८८]**
- सारी ममता सदाको हटी जगतसे पूर्ण। ... **[१२०१]**
- सनातन सत्-चित्-आनन्द-रूप, अगुण, अज, अव्यय, अलख, अनूप। ... **[११०१]**
- सारे यज्ञतपोंके भोक्ता, सब लोकोंके ईश महान्। ... **[९५४]**
- सफल जीवन हो गया, वैराग्यका आनन्द आया। ... **[१२०३]**
- सावधान रह, रहो देखते भाव हृदयके नित्य-निरन्तर, ... **[१३९३]**
- सब अच्छा खायें, सब अच्छा पहनें, सब ही रहें नीरोग। ... **[१०९४]**
- सीता अति कृश गात, सुमिरत मन रघुबंस-मणि। ... **[८४३]**
- सबका नित आदर करो, सबको दो शुचि प्यार, ... **[१४१९]**
- सीताका कर हरण दुष्ट रावण जब लंकामें लाया। ... **[८४४]**
- सबके प्रभु! सर्वान्तर्यामी! सर्वशक्ति! हे सर्वाधार! ... **[१३७५]**
- सीता-राम, उर्मिला-लक्ष्मण, माण्डवी-भरत मंगलाधार। ... **[८३०]**
- सबको मिले सुबुद्धि, रहें सब सबके नित्य सुबन्धु सहर्ष। ... **[१०८५]**
- सुंदर सुभग कुँवरि एक जाई।। ... **[७९१]**
- सबको शुभ संकेत सदा दो, सबको दो नित सद्व्यवहार, ... **[१४४५]**
- सुख-दुःखोंसे रहित भागवत-जीवन ही है 'परमानन्द', ... **[१३५२]**
- सब प्रकारसे मलिन, दीन अति, हीन, निराश्रय। ... **[९५०]**
- सुख-सम्पतिमें तव प्रसाद-अमृतका मैं नित करता पान। ... **[१०७५]**
- सब भूतोंमें स्थित आत्मा है, आत्मामें हैं भूत अशेष। ... **[९७३]**
- सुखियोंका सुख है दुःखियोंके सुखका शोषण, ... **[१४५१]**
- सबमें देखो निज आत्माको, सबमें भरे स्वयं भगवान, ... **[१४२६]**
- सुखी रहो, नित शान्त रहो तुम, रहो नित्य आनन्द-विभोर। ... **[१२९४]**

- सबमें मैं ही रम रहा, सब ही मेरे अंग। ... **[११६७]**
- सुद्ध सत्त्वकी वृत्ति जो कृष्ण-सुखेच्छारूप। ... **[६७५]**
- सबमें सब देखें निज आत्मा, सबमें सब देखें भगवान। ... **[६७]**
- सुनकर सिंह-गर्जना हरिणीने डर, सरिमें भरी छलाँग। ... **[१५१७]**
- सबमें समझो एक आत्मा, नित्य अभिन्न, अमृत, सत्, अद्वय। ... **[१३१५]**
- सुनावौ कवि! तुम रचना ऐसी आज, ... **[१११८]**
- सब बिधि सौं सेवा करै, करै सकल सुख-दान, ... **[१३८६]**
- सुनि मधु मुनि-मन-मोहनि मुरली, करि मधु रूप-सुधा-रस-पान। ... **[२५८]**
- सबहि सौं पृथक प्रेमपथ पावन। ... **[६६३]**
- सुनि सहसा सुर मधुर भई हौं बावरी। ... **[४२६]**
- सभी वस्तुओंमें तुम देते नित्य दिव्य दर्शन अनुपम। ... **[११३८]**
- सुनु प्यारी मम बैन, सुने जु पिय-मुख तैं सरस। ... **[५३०]**
- समझकर पत्नीको अर्धांग, धर्ममें रखता सतत संग। ... **[१३२८]**
- सुनै सदा चाहै न कछु, सहै सबै जो होय। ... **[६७१]**
- समझ रही मैं लाभ चित्त-इन्द्रिय-निग्रहका सहित बिबेक। ... **[४१०]**
- सुनौ सखि! यह अनुभव की बात। ... **[५०७]**
- समय-स्थानकी दूरी कुछ भी कभी नहीं कर सकती दूर। ... **[६८९]**
- सुन्दर-मधुर सदा मैं मुनि-मनको भी करता आकर्षण। ... **[५४९]**
- समुद सुगन्धित सुमन लै सुमन सु-भक्ति सु-धार। ... **[८२३]**
- सुन्दर सुभग कुँवरि एक जाई। ... **[७७३]**
- सरबस छीन ले गयौ मेरौ वो लंपट अति धूत। ... **[५०४]**
- सुन्दर श्याम कमल-दल-लोचन दुखमोचन ब्रजराजकिशोर। ... **[६१०]**
- 'सर्व-त्याग' हो गया सहज ही, होने लगा 'भजन' अविराम। ... **[७०२]**
- सुन्यो तेरो पतित-पावन नाम! ... **[१०९८]**
- सर्वनियन्ता सर्वेश्वर मैं, सब गुण-रहित सर्व-गुण-धाम। ... **[६०३]**
- सुन्यौ नँद-घर लाला जायौ। सुनत ही आनंद मद छायौ॥ ... **[७६३]**
- सर्वरहित, एकाकी वनमें खड़ा कर रहा दीन पुकार- ... **[११६]**
- सुभ निसान बाजत बृषभान-भौन आज री। ... **[७७९]**
- सर्व-शिरोमणि विश्व-सभाके, आत्मोपम विश्वम्भरके, ... **[१३३१]**
- सुमधुर स्मरण तुम्हारा - मेरा बना आजकल पूरा जीवन। ... **[५६४]**
- सर्वसमर्थ, सर्वके प्रेरक, सर्वशक्ति-निधि, सर्वाधार, ... **[१२६६]**
- सुमधुर स्मृतिमें होता नित ही मधुर मिलन-दर्शन-सुस्पर्श। ... **[६९३]**
- सर्वातीत, सर्वविरहित, जो सर्व, सर्वमय, सर्वाधार। ... **[७५३]**
- सुमन-समूह, मनोहर सौरभ मधु प्रवाह सुषमा-संयुक्त। ... **[१५३]**
- सहज सुहृद्, अतिशय हितकारी ईश्वर रहते हैं नित साथ। ... **[१२९०]**

- सुर-अप्सरा उर्वशीने आ माँगा अर्जुनसे रति-दान। ... **[१५३०]**

ENGLISH TRANSLATION

- Even a little wealth purely earned through truth and dharma ... **[1425]**
- In the great battle He slew the dharma-hating Khara and Dushana, ... **[839]**
- Truthful speech that is beneficial, sweet and measured, and continual self-study; ... **[1323]**
- How can I possibly endure until evening? ... **[388]**
- Truth is now covered by tamas, and rajas has become tamas's slave. ... **[1493]**
- The Dark Beloved is forever subject to love. ... **[936]**
- May conduct and thoughts be good and mind and body remain healthy. ... **[1554]**
- No discipline equals the Name. ... **[1006]**
- Remain forever joyful and continually behold the dark Syama cloud beside you. ... **[1292]**
- May they possess sattvic happiness and prosperity, children, and abundant wealth joined with blessed dharma. ... **[1556]**
- I continually wonder, "Treasure of My life, what can I give You?" ... **[611]**
- Without spiritual discipline, lowly and impure in mind, absorbed in sensory pleasure, ... **[1544]**
- May noble thoughts arise forever and firm faith in the Lord remain. ... **[1088]**
- Every worldly possessiveness has been completely and forever removed. ... **[1201]**
- He is the eternal form of being, consciousness and bliss, without material quality, unborn, imperishable, unseen and incomparable. ... **[1101]**
- Enjoyer of every sacrifice and austerity, great Lord of all worlds, ... **[954]**
- Life has become successful and the bliss of detachment has arisen. ... **[1203]**
- Remain vigilant and continually observe the feelings of the heart. ... **[1393]**
- May everyone eat well, dress well and remain healthy. ... **[1094]**
- Sita's body had become exceedingly thin as her mind remembered the jewel of Raghu's line. ... **[843]**
- Honor everyone continually and give pure love to all. ... **[1419]**
- When wicked Ravana abducted Sita and brought Her to Lanka, ... **[844]**
- Lord of all, indwelling knower of every heart, all-powerful foundation of everything, ... **[1375]**
- Sita-Rama, Urmila-Lakshmana and Mandavi-Bharata are foundations of auspiciousness; ... **[830]**
- May everyone receive right understanding and joyfully remain a true friend to all. ... **[1085]**
- A single beautiful and gracious princess has been born. ... **[791]**
- Always offer everyone auspicious encouragement and noble conduct. ... **[1445]**
- A life in Bhagavan, free of pleasure and pain, is supreme bliss itself, ... **[1352]**
- Though utterly impure, wretched, degraded and without refuge, ... **[950]**
- In happiness and prosperity I forever drink the nectar of Your grace. ... **[1075]**
- The Self abides in all beings, and all beings without exception abide in the Self. ... **[973]**

- The comfort of the happy has been extracted from the happiness of those who suffer. ... **[1451]**
- See your own Self in all, and see Bhagavan Himself pervading everyone. ... **[1426]**
- Remain happy and eternally peaceful, forever absorbed in bliss. ... **[1294]**
- I alone delight within all, and all are my limbs. ... **[1167]**
- The function of pure being that takes the form of desire for Krishna's happiness ... **[675]**
- May everyone see their own Self in all, and may everyone see Bhagavān in all. ... **[67]**
- Hearing a lion’s roar, a frightened doe leaped into the river. ... **[1517]**
- Understand the one Self within all, eternally undivided, immortal, real and nondual. ... **[1315]**
- Poet, recite such a composition today ... **[1118]**
- A friend serves in every way and gives every form of happiness, ... **[1386]**
- Hearing the honey-sweet flute that enchants sages' minds and drinking the nectar of His sweet form, ... **[258]**
- The holy path of love is distinct from every other path. ... **[663]**
- Suddenly hearing that sweet note, I went mad. ... **[426]**
- Within every object You forever grant an incomparable divine sight. ... **[1138]**
- Beloved friend, listen to the delightful words we friends heard from the Beloved's own mouth ... **[530]**
- Understanding his wife as half of himself, a husband continually joins her in dharma. ... **[1328]**
- It desires to hear nothing, endures whatever comes ... **[671]**
- With discrimination, I understand the benefit of restraining the mind and senses. ... **[410]**
- Listen, friend, this is a matter of experience. ... **[507]**
- Distance in time or place can never truly separate ... **[689]**
- Forever beautiful and sweet, I attract even the minds of sages. ... **[549]**
- With a heart filled by the excellent stream of devotion, I take fragrant flowers together in my hands. ... **[823]**
- One beautiful and blessed princess has been born. ... **[773]**
- That wanton and exceedingly cunning rogue stole everything of mine. ... **[504]**
- Beautiful dark one, lotus-petal-eyed remover of sorrow, youthful Prince of Vraja, ... **[610]**
- Total renunciation arose naturally, and bhajana began to flow without interruption. ... **[702]**
- I have heard Your Name as the purifier of the fallen. ... **[1098]**
- I am the ruler of all and Lord of all, beyond every quality yet the abode of every virtue. ... **[603]**
- They heard that a darling boy was born in Nanda's house; at once the intoxication of bliss spread. ... **[763]**
- Bereft of everything and alone in the forest, I stand uttering a lowly cry: ... **[116]**
- Auspicious instruments sound today in Vrishabhanu's house. ... **[779]**

- Crown jewel of the universal assembly, regarding all like himself and sustaining the world; ... **[1331]**
- These days, Your supremely sweet remembrance has become My entire life. ... **[564]**
- All-powerful, the inspirer of all, treasury of every power and foundation of all; ... **[1266]**
- Within exquisitely sweet remembrance there is forever sweet union, vision and tender touch. ... **[693]**
- Beyond all, free from all, yet the all, all-pervading and the support of all; ... **[753]**
- Contemplate Sri Vrindavana in this way: filled with clusters of flowers, enchanting fragrance, streams of nectar and radiant beauty; ... **[153]**
- Isvara, our natural Friend and supreme benefactor, remains forever beside us. ... **[1290]**
- The celestial apsara Urvasi came and asked Arjuna for the gift of love. ... **[1530]**

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- सुर-ऋषि-पितर-मनुज सब जीवोंको उनका हिस्सा देकर, ... **[९६९]**
- स्याम-सरोज-वदन शुचि सुन्दर, नयन-जुगल चंचल सुविशाल। ... **[३६४]**
- सूखकर काँटा हुआ तन था बिकल बेहाल मन। ... **[४०९]**
- स्याम-सो साँचौ स्नेही कौन? ... **[५१५]**
- सूर्य-सोममें, वायु-व्योममें, सलिल-धार, धरणीमें तुम। ... **[११६५]**
- स्याम-स्यामा दोउ करत बिहार। ... **[४०२]**
- सेवा करती नित प्रियतमकी, प्रियको सुख पहुँचाने हेतु। ... **[७३३]**
- श्याम-श्यामा सुषमाके सागर। ... **[१९२]**
- सेवा करो जगतकी तनसे, मनसे हरिके हो जाओ। ... **[१३०६]**
- स्याम-स्वामिनी राधिके! करौ कृपा कौ दान। ... **[२०]**
- सो छबि छिनहूँ न हिय सों जाई। ... **[२१८]**
- श्रवणनि भरि निज गिरा मनोहर, मधु मुरली की तान। ... **[५२३]**
- सोभित सिर सिखिपिच्छ, जो उज्ज्वल रस आधार। ... **[३२]**
- स्वर्ग जायें या पड़ी रहें हम घोर नरकमें आठों याम। ... **[४६२]**
- सोवत रही सखी! मैं अति सुख। ... **[४२९]**
- स्वर्ण-पिंजरस्थित मगन मन शुक सुनावत बैन। ... **[३५९]**
- सोहत जुगल राधे-श्याम। ... **[१९१]**
- स्व-सुख-वासना-गन्ध-लेशकी भी न कल्पना पाये जाग। ... **[६८८]**
- सोहत सुठि श्याम संग राधा रस-भीनी। ... **[१९४]**
- स्वागत! स्वागत! आओ प्यारे! ... **[१०९७]**
- सौंप दिये मन-प्राण उसीको, मुखसे गाते उसका नाम। ... **[१२३९]**
- स्वामिनी हे वृषभानु-दुलारि! ... **[१३]**
- सौंप दिये मन प्राण तुम्हींको, सौंप दिये ममता अभिमान। ... **[४५४]**
- स्वामीके शुचि चरण-कमलमें सादर शीश झुकाऊँ मैं। ... **[१०७४]**
- स्तुति-निन्दा, पूजा-घृणा, मधुर मान-अपमान, ... **[१२८०]**
- स्तुति-निन्दा, सुख-दुःख सब, मान और अपमान - ... **[१३३९]**
- हँसि-हँसि झूलत फूल-हिंडोरें। ... **[२७७]**
- स्थिर बिजली संग चञ्चल जलधर रस बरसत अनिवार। ... **[२००]**
- हटते नहीं एक पल भी वे, मुझे छोड़कर प्रियतम श्याम। ... **[११२५]**
- स्मरण-मात्रसे जिनके होता सूक्ष्म कामनाका भी अन्त। ... **[२०४]**
- हटा मोहका पर्दा गहरा, मिटी सभी मनकी भ्रम-श्रान्ति। ... **[१२२८]**
- श्याम! अब मत तरसाओ जी। ... **[३०७]**
- हटे वह सामनेसे, तब कहीं मैं अन्य कुछ देखूँ। ... **[४८२]**
- स्याम आ पहुँचे तुरत निकुंज। ... **[३६३]**

- हम उनके, वे सदा हमारे, परमानन्द-सुधा-सागर। ... **[१२०२]**
- स्यामकी लीला सुखकी खान। ... **[७३१]**
- हम उनके ही, केवल वे हैं नित्य हमारे। ... **[१२१३]**
- श्याम-घन कब बरसैगो आय? ... **[३०२]**
- हम उनके हैं सदा सर्वथा, वही हमारे हैं सर्वस्व। ... **[११८५]**
- स्यामघन दामिनि प्रगट भई॥ ... **[७७८]**
- हमको दुःखी देखकर प्यारे तनिक दुःख यदि हैं पाते, ... **[६९०]**
- स्याम तव मूरति हृदय समानी। ... **[३३८]**
- हमारे जीवन लाड़िलि-लाल। ... **[३६]**
- स्याम! तुम परम निठुर हम जाने। ... **[३५२]**
- हमें ऐसा बल दो भगवान! ... **[७३]**
- स्याम! तोय नैननि रखूँ छिपाय। ... **[६२२]**
- हमें प्रभु! दो ऐसा वरदान। ... **[८२]**
- श्याम-दरस-परसनकी प्यासी विरहाकुल सब ब्रजनारी। ... **[२६२]**
- हरत मन-माधव कञ्चन-गोरी॥ ... **[१७७]**
- श्याम ने कहा ठगोरी डारी। ... **[४४५]**
- हर पदार्थमें देखो हरिको, नमन करो मनसे, सुख मान। ... **[१२६७]**
- श्याम ने मुरली मधुर बजाई। ... **[२५९]**
- हर वस्तुका आधार जो, हर वस्तु जिसकी मूर्ति है। ... **[११२९]**
- स्याम पाकर निकुंज-संकेत। ... **[३६१]**
- हर लो प्रभु! मेरी भोग-दासता भारी। ... **[१०७६]**
- स्याम बतावत प्रेम-मूर्ति मोहि, सदा सुनावत आदर-बैन। ... **[४०१]**
- हर लो हरि! सुख-सुविधा सारी, तुरत छीन लो धन-जन-मान। ... **[९३]**
- श्याम बिनु छिनहूँ नाहिं सरै। ... **[३०१]**
- हर स्थितिमें, हर जगह, हमेशा रहते हैं प्रभु मेरे साथ। ... **[११७८]**
- स्याम विमल गुन सुनत गोपिका तन-धन सकल भुलानी हो। ... **[४२५]**
- हर हर हर महादेव! ... **[९२२]**
- स्याम-मन उमग्यौ आनंद-सिंधु। ... **[३९८]**
- हरि अवतरे कारागार॥ ... **[७६२]**
- स्याम मो मन में आय बस्यौ। ... **[४८७]**
- हरिकी दिव्य विभूति अमित हैं, है अनन्त उनका विस्तार। ... **[९९२]**
- श्याम मोरे ढिग तें कबहुँ न जावै। ... **[२४०]**
- हरिकों हरिजन अतिहि पियारे। ... **[९३२]**
- श्याम! मोहिं तुम बिन कछु न सुहाय। ... **[३०६]**
- हरिने आदर दिया जिसे, वह है गरीब भी अति धनवान। ... **[१३३६]**

ENGLISH TRANSLATION

- After giving gods, sages, ancestors, humans and all beings their allotted share, ... **[969]**
- Syama's pure and lovely lotus face, His two restless and enormous eyes, ... **[364]**
- Her body had withered to a thorn, and Her mind was distraught and helpless. ... **[409]**
- Who is as true a friend as Syama? ... **[515]**
- You are in sun and moon, wind and sky, flowing water and earth. ... **[1165]**
- Syama and His fair Beloved both sport together. ... **[402]**
- She eternally serves the beloved in order to give Him happiness. ... **[733]**
- Syama and Syama's beloved are oceans of beauty. ... **[192]**
- Serve the world with the body and belong to Hari with the mind. ... **[1306]**
- O Rādhikā, mistress of Śyāma, bestow the gift of Your grace. ... **[20]**
- That vision does not leave the heart for even a moment. ... **[218]**
- Filling my ears with His enchanting voice and the melody of His honeyed flute, ... **[523]**
- I bow to the two pure lotus feet of Him whose head is adorned with a peacock feather, ... **[32]**
- Whether we go to heaven or lie through all eight watches in terrible hell; ... **[462]**
- Friend, I slept in profound happiness. ... **[429]**
- Absorbed within a golden cage, a parrot begins to speak. ... **[359]**
- The Couple Radha and Syama shine beautifully. ... **[191]**
- May not even the faintest scent or trace of desire for one's own happiness be imagined or awakened. ... **[688]**
- Radha, steeped in rasa, shines exquisitely beside Syama. ... **[194]**
- Welcome, welcome, come, Beloved. ... **[1097]**
- Mind and life-breath have been entrusted to Him, while the mouth sings His Name. ... **[1239]**
- O mistress, cherished daughter of Vṛṣabhānu! ... **[13]**
- I have entrusted mind and life to You alone, and entrusted possessiveness and pride. ... **[454]**
- May I respectfully bow my head at the Master's pure lotus feet. ... **[1074]**
- Praise and blame, worship and contempt, sweet honor and disgrace; ... **[1280]**
- The wise and discerning person remains forever equal ... **[1339]**
- Laughing and laughing, They swing upon a flower swing. ... **[277]**
- Beside steady lightning, a restless rain cloud incessantly showers rasa. ... **[200]**
- Beloved Syama does not move away for even a moment or abandon me. ... **[1125]**
- The mere remembrance of Him ends even the subtlest desire, ... **[204]**
- The deep curtain of delusion has lifted, and every confusion and weariness of mind has vanished. ... **[1228]**
- Śyāma, do not make me yearn any longer. ... **[307]**
- Only if He moved from before me could I behold anything else. ... **[482]**
- Syama immediately reached the bower. ... **[363]**

- We belong to Him and He forever belongs to us, the ocean of supreme bliss's nectar. ... **[1202]**
- Shyama's divine play is a treasury of happiness. ... **[731]**
- We belong to Him alone, and He alone is eternally ours. ... **[1213]**
- When will the dark cloud Śyāma come and rain? ... **[302]**
- We belong to Him forever and completely, and He alone is our everything. ... **[1185]**
- The lightning beside the dark raincloud has appeared. ... **[778]**
- If our beloved feels even slight pain on seeing us unhappy, ... **[690]**
- Syama, Your form has entered my heart. ... **[338]**
- The cherished Girl and Boy are our very life, ... **[36]**
- Syama, I now know You to be supremely hard-hearted. ... **[352]**
- Bhagavān, grant us such strength ... **[73]**
- Syama, I shall hide You within My eyes. ... **[622]**
- Lord, grant us this boon: ... **[82]**
- All the women of Vraja, anguished in separation, thirst to see and touch Śyāma. ... **[262]**
- The golden-complexioned maiden steals Madhava's heart. ... **[177]**
- Syama cast such an enchanting spell ... **[445]**
- Behold Hari within every object, bow inwardly and rejoice. ... **[1267]**
- Śyāma plays His sweet flute. ... **[259]**
- He is the foundation of every object, and every object is His form. ... **[1129]**
- Receiving the signal for the bower tryst, Syama said, ... **[361]**
- Lord, take away my heavy bondage to enjoyment. ... **[1076]**
- Syama calls me the embodiment of love and forever speaks words of honor to me. ... **[401]**
- Hari, take away every comfort and convenience; immediately seize wealth, followers, and honor. ... **[93]**
- Without Śyāma I cannot endure even a moment. ... **[301]**
- In every condition and place, at all times, the Lord remains with me. ... **[1178]**
- Hearing Syama's stainless virtues, the gopi forgot body, wealth and everything else. ... **[425]**
- Hara, Hara, Hara Mahadeva! ... **[922]**
- An ocean of bliss surged within Syama's heart ... **[398]**
- Hari has descended into the prison. ... **[762]**
- Syama has come to dwell within my mind. ... **[487]**
- Hari's divine glories are immeasurable and extend without end. ... **[992]**
- Śyāma never goes away from my side. ... **[240]**
- Hari's devotees are exceedingly dear to Hari. ... **[932]**
- Śyāma, nothing pleases me without You. ... **[306]**
- The poor person whom Hari honors becomes exceedingly wealthy. ... **[1336]**

ORIGINAL Hindi and Braj Bhāṣā

- हरि-पद-पदुम-परागमें सदा जु प्रीति अनन्य, ... **[१३१७]**
- हे ब्रजरमणि-मुकुटमणि राधे! मत्सुख-सुखिनि मधुर रसखानि। ... **[६०२]**
- हरि-प्रिय-भामिनि, अग-जग-स्वामिनि, तन-दुति-दामिनि श्रीराधा। ... **[७७६]**
- हे स्वामी! अनन्य अवलम्बन, हे मेरे जीवन-आधार! ... **[१४७]**
- हरि मेरे प्रियतम सदा रहते मेरे पास। ... **[४९०]**
- हैं भरे भगवान मुझमें, नित्य भगवत्ता लिये। ... **[१२५६]**
- हरि सम हरि ही हितू हमारौ। ... **[९३१]**
- 'है सब जीवोंमें एक आत्मचैतन्य नित्य परिपूर्ण महा', ... **[१४९५]**
- हरि सँग समर रत वृषकेतु। ... **[८७२]**
- है अति सुखकर मिलन मधुर, जिसमें होता प्रियका संयोग। ... **[७४१]**
- हरि-हर, विधि, शशि-सूर्य, इन्द्र, बसु, साध्य, प्रजापति, वेद महान। ... **[१५३६]**
- है कर्तव्य नहीं कुछ मुझको, नहीं कहीं कुछ पाना शेष। ... **[५७०]**
- हरो अभिमान, मिटा दो मान, दान दो विनय, महादानी! ... **[९१]**
- है जो त्रिगुणातीत, नित्य, अज, अव्यय, नाम-रूप-गति-हीन। ... **[८५९]**
- हर्षित होता देख परम जो जगमें अपना बढ़ता मान। ... **[१०६७]**
- है प्रत्येक अभाव-दशामें मेरा पूर्ण सहारा ईश्वर। ... **[१२८१]**
- हिंडोरें झूलत श्यामा-श्याम। ... **[२७९]**
- है सौभाग्यवान पुण्यात्मा पुरुष वही, जो विषय-विरक्त, ... **[१४५८]**
- हित-मित-सत्य-मधुर नित बोले, हित-मित-शुद्ध करे आहार, ... **[१४२०]**
- हों चाहे वे परम अनिर्वचनीय, मधुर, सौन्दर्य-निधान। ... **[४५९]**
- हिमगिरि छाड़ रहे श्रीशंकर॥ ... **[८९५]**
- हो गया उनका, वही, बस, स्वस्थ है, ... **[१५०३]**
- हिमगिरिमें हिमसे आच्छादित हिमाकार शंकर अविकार। ... **[८९१]**
- हो गया उनका सब संसार, उठ गया मेरा कुल अधिकार॥ ... **[४९७]**
- हुआ अब मैं कृतार्थ महाराज! ... **[१३८]**
- होगा कब वह सुदिन समय शुभ, मायावी मन बनकर दीन। ... **[१४१]**
- हुआ जबसे मैं तुम्हारा, भूलकर सम्बन्ध सारे, ... **[११५१]**
- हो चाहे तुम खुद ब्रह्मा, ब्रह्मसे न्यारे। ... **[४६८]**
- हुआ मधुर सम्बन्ध प्रेमका, नित्य अभिन्न परम शुचि भाव। ... **[४९४]**
- हो चाहे तुम सबके स्वामी, हो चाहे सबसे बलवान। ... **[६३०]**
- हुआ सच्चिदानन्द एकमें ही अब मेरा नित्य निवास। ... **[११७४]**
- हो चाहे तुम सर्वदोषमय, दोषरहित, गुणमय, गुणहीन। ... **[६२७]**
- हुआ समर्पण प्रभु-चरणोंमें जो कुछ था सब - मैं-मेरा। ... **[४७२]**
- हो चाहे शंकर शुचि अद्वय-ज्ञान-ज्योति-विस्तारक। ... **[४६९]**

- हुए विदेशी हम स्वदेशमें, कर सारा निजस्व बलिदान, ... **[१४९६]**
- होता नहीं कभी चंचल मैं, होता नहीं निराश-उदास। ... **[१२४७]**
- हूँ महर्षियोंमें भृगु मैं ही, ... **[९९१]**
- हो परमबन्धु तुम पतितोंके, तुम दीनोंके रखवाले हो। ... **[९२]**
- हृदय आनन्द भर बोलो - बधाई है! बधाई है॥ ... **[७७७]**
- होय पद-कंज-प्रीति स्वच्छन्द। ... **[४५५]**
- हे आराध्या राधा! मेरे मनका तुझमें नित्य निवास। ... **[५५१]**
- हो रहो उसके, निरन्तर चरणमें चिपटे रहो। ... **[१२९६]**
- हे दयामय! दीनबन्धो! दीनको अपनाइये। ... **[१३५]**
- होरी में गये हार सकल खल-दल-संहारी॥ ... **[२९१]**
- हे नाथ! तुम्हीं सबके मालिक, तुम ही सबके रखवारे हो। ... **[१४६]**
- हो शरीर सेवा-संयममय, वाणी हो नित प्रिय-हित-सत्य, ... **[१४८२]**
- हे निर्गुण! हे सर्वगुणाश्रय! हे निरुपम! हे उपमामय! ... **[१४५]**
- हौं जल भरन गई री सजनी! सजि वा दिन कालिंदी-कूल। ... **[४३४]**
- हे परिपूर्ण ब्रह्म! हे परमानन्द! सनातन! सर्वाधार! ... **[२७]**
- हौं तो दासी नित्य तिहारी। ... **[६०८]**
- हे प्रियतम! माधुर्य-सुधानिधि! रस-सागर, प्राणोंके प्राण। ... **[६१६]**
- हौं हरिदास-दास कौ दास। ... **[८०]**
- हे प्रियतमे राधिके! तेरी महिमा अनुपम अकथ अनन्त। ... **[५५३]**
- हृदय-भवनमें बसे निरन्तर करते खेल मधुर अविराम। ... **[५२५]**
- हे भगवान! हे भगवान! हम सब बालक हैं अज्ञान॥ ... **[१५४१]**
- हे मेरे! तुम, प्राण-प्राण! तुम, जीवनके जीवन-आधान। ... **[७९]**
- क्षणभंगुर प्रत्यक्ष जगत्के सारे जीवन, धन, अधिकार। ... **[१०३३]**
- हे यन्त्री! तुम मुझे बना लो यन्त्र तुम्हारा, सर्वाधार! ... **[९०]**
- क्षणभर नहीं छोड़ते मोहन, नित्य बने रहते हैं संग। ... **[११२१]**
- हे राधा-माधव! तुम दोनों दो मुझको चरणोंमें स्थान। ... **[४२]**
- क्षणभर मुझे उदास देख जो कभी प्राणप्रिय! पाते। ... **[६४८]**
- हे राधे! उस दिन जिस क्षणसे तुझसे मेरा हुआ विछोह। ... **[३२७]**
- क्षुद्र स्वार्थका नाश करो प्रभु! कर दो मनको अभी महान। ... **[९९]**
- हे राधे वृषभानुनन्दिनी, मम मन-नन्दिनि सुषमागार। ... **[५५९]**
- क्षुधा-क्षुब्ध अति व्याधको विहग दुखित पहचान। ... **[१५१५]**
- हे राधे! हे श्याम-प्रियतमे! हम हैं अतिशय पामर, दीन। ... **[१९]**
- हे वृषभानुराजनन्दिनि! हे अतुल प्रेम-रस-सुधा-निधान! ... **[५५२]**
- ज्ञान-योग-वैराग्य, प्रेम-रति, सकल कामना-रहित सुकर्म। ... **[१५४८]**

ENGLISH TRANSLATION

- Exclusive love forever resting in the pollen of Hari's lotus feet ... **[1317]**
- Radhe, crown jewel among the jewels of Vraja's women, delighting in My happiness, treasury of sweet rasa, ... **[602]**
- Hari's beloved consort, Mistress of the moving and unmoving worlds, lightning-bodied Shri Radha; ... **[776]**
- O Master, my sole support, foundation of my life! ... **[147]**
- Hari, my Beloved, remains forever beside me. ... **[490]**
- Bhagavan fills me, bearing eternal divinity. ... **[1256]**
- Only Hari is our benefactor equal to Hari. ... **[931]**
- “One eternal, vast and perfect consciousness of the Self dwells within every being.” ... **[1495]**
- Shiva, whose banner bears the bull, battled Hari ... **[872]**
- Sweet union, in which the beloved is joined, is exceedingly joyful: ... **[741]**
- Hari and Hara, Brahma, moon and sun, Indra, the Vasus, Sadhyas, Prajapatis and the great Vedas; ... **[1536]**
- I have no duty and nothing anywhere remains for Me to attain. ... **[570]**
- Remove pride, erase self-importance, and grant humility, O supreme giver. ... **[91]**
- Beyond the three gunas, eternal, unborn, imperishable, without name, form or movement, ... **[859]**
- One may feel supremely delighted on seeing his honor increase in the world, ... **[1067]**
- Within every condition of deprivation, Isvara is my complete support. ... **[1281]**
- Śyāmā and Śyāma swing upon the swing. ... **[279]**
- That sacred person alone is fortunate who is detached from sense objects ... **[1458]**
- Always speak beneficial, measured, truthful and sweet words; eat beneficial, measured and pure food. ... **[1420]**
- He may indeed be supremely indescribable, sweet and the abode of beauty. ... **[459]**
- Shri Shankara descends from the snowy mountain. ... **[895]**
- Only the one who has become His is healthy; ... **[1503]**
- In the snowy mountain, covered with snow and shaped like snow, changeless Shankara rests. ... **[891]**
- The whole world became His, and my total authority vanished. ... **[497]**
- Great King, I have now attained fulfillment. ... **[138]**
- When will that auspicious day and blessed hour come, when the māyā-bound mind becomes lowly, ... **[141]**
- Since I became Yours and forgot every other relationship, ... **[1151]**
- You may be Brahma himself or distinct from Brahman. ... **[468]**
- A sweet relationship of love arose, eternally indivisible and supremely pure. ... **[494]**
- Whether You are everyone's master or the strongest of all, ... **[630]**
- Now my eternal dwelling is solely in the one being-consciousness-bliss. ... **[1174]**

- Whether You are filled with every fault or faultless, full of virtues or without virtue, ... **[627]**
- Everything that was "I" and "mine" was surrendered at the Lord's feet. ... **[472]**
- You may be Sankara, spreading the pure light of nondual knowledge, ... **[469]**
- We have become foreigners in our own country, sacrificing everything of our own. ... **[1496]**
- I am never restless and never despairing or dejected. ... **[1247]**
- Among the great sages I am Bhrigu; ... **[991]**
- You are the supreme friend of the fallen and protector of the lowly. ... **[92]**
- Fill your heart with joy and cry, "Congratulations! Congratulations!" ... **[777]**
- May love for Your lotus feet flow freely. ... **[455]**
- O worshipful Radha, My mind dwells eternally in You. ... **[551]**
- Become His and cling continually to His feet. ... **[1296]**
- Compassionate friend of the lowly, accept this lowly one. ... **[135]**
- The destroyer of every wicked host is defeated in Holī. ... **[291]**
- O Lord, You alone are everyone's master; You alone are everyone's protector. ... **[146]**
- May the body be filled with service and restraint, and speech always loving, beneficial and true. ... **[1482]**
- O You beyond all qualities, the refuge of every quality! O incomparable One who fills every comparison! ... **[145]**
- Friend, that day I went adorned to fetch water from the bank of the Kalindi. ... **[434]**
- O complete Brahman! O supreme bliss! Eternal foundation of all! ... **[27]**
- I am eternally Your maidservant. ... **[608]**
- Beloved, treasury of the nectar of sweetness, ocean of rasa and life of My life, ... **[616]**
- I am the servant of Hari's servant. ... **[80]**
- O most beloved Radhike, Your glory is incomparable, ineffable and infinite. ... **[553]**
- Dwelling continually in the mansion of my heart, He performs uninterrupted sweet play. ... **[525]**
- O Lord! O Lord! We children are all ignorant. ... **[1541]**
- O my own, You are the life of my life, the life within life itself. ... **[79]**
- Every life, possession and authority visible in this momentary world will pass away. ... **[1033]**
- O operator of the instrument, support of all, make me Your instrument. ... **[90]**
- Mohana does not leave me even for a moment; He remains forever with me. ... **[1121]**
- O Rādhā and Mādhava, grant me a place at Your feet. ... **[42]**
- Beloved of My life, if You ever see Me sad even for a moment, ... **[648]**
- O Radha, from the very moment on that day when I was separated from You, ... **[327]**
- Lord, destroy petty self-interest and make my mind expansive now. ... **[99]**
- O Radhe, daughter of Vrsabhanu, delight of My mind and treasury of beauty, ... **[559]**
- The bird recognized that the hunter was deeply distressed and agitated by hunger. ... **[1515]**

- O Rādhā, O beloved of Śyāma, we are exceedingly fallen, lowly souls. … **[19]**
- O daughter of King Vrsabhanu, O incomparable treasury of the nectar of love-rasa! … **[552]**
- Knowledge, yoga, detachment, loving attachment, and good action free of every desire; … **[1548]**

CHAPTER 23

परम श्रद्धेय श्रीहनुमानप्रसादजी पोद्दार (भाईजी)-के अनमोल प्रकाशन

Publisher's Catalog of Works by Bhaiji Śrī Hanuman Prasad Poddar

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ORIGINAL Hindi

॥ श्रीहरिः ॥

परम श्रद्धेय श्रीहनुमानप्रसादजी पोद्दार (भाईजी)-के अनमोल प्रकाशन

कोड	पुस्तक	कोड	पुस्तक
820	भगवच्चर्चा (ग्रन्थाकार)	355	महत्त्वपूर्ण प्रश्नोत्तर
050	पदरत्नाकर	356	शान्ति कैसे मिले?
049	श्रीराधा-माधव-चिन्तन	357	दुःख क्यों होते हैं?
058	अमृत-कण	348	नैवेद्य
332	ईश्वरकी सत्ता और महत्ता	337	दाम्पत्य-जीवनका आदर्श
333	सुख-शान्तिका मार्ग	336	नारीशिक्षा
343	मधुर	340	श्रीरामचिन्तन
056	मानव-जीवनका लक्ष्य	338	श्रीभगवन्नाम-चिन्तन
331	सुखी बननेके उपाय	345	भवरोगकी रामबाण दवा
334	व्यवहार और परमार्थ	346	सुखी बनो
514	दुःखमें भगवत्कृपा	341	प्रेमदर्शन
386	सत्संग-सुधा	358	कल्याण-कुंज
342	संतवाणी - ढाई हजार अनमोल बोल	359	भगवान्‌की पूजाके पुष्प
347	तुलसीदल	360	भगवान् सदा तुम्हारे साथ हैं
339	सत्संगके बिखरे मोती	361	मानव-कल्याणके साधन
349	भगवत्प्राप्ति एवं हिन्दू-संस्कृति	362	दिव्य सुखकी सरिता
350	साधकोंका सहारा	363	सफलताके शिखरकी सीढ़ियाँ
351	भगवच्चर्चा	364	परमार्थकी मन्दाकिनी
352	पूर्ण समर्पण	366	मानव-धर्म
353	लोक-परलोक-सुधार	526	महाभाव-कल्लोलिनी
354	आनन्दका स्वरूप	367	दैनिक कल्याण-सूत्र
		369	गोपीप्रेम

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332	The Existence and Greatness of God	337	The Ideal of Married Life
333	The Path to Happiness and Peace	336	Education for Women
343	Sweetness	340	Contemplation of Sri Rama
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334	Conduct and the Highest Spiritual Good	346	Become Happy
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353	Improvement in This World and the Next	526	Billows of Mahabhava
354	The Nature of Bliss	367	Daily Principles of Welfare
		369	Love of the Gopis

ORIGINAL Hindi and Sanskrit titles

कोड	पुस्तक	कोड	पुस्तक
368	प्रार्थना - प्रार्थना-पीयूष	381	दीन-दुःखियोंके प्रति कर्तव्य
370	श्रीभगवन्नाम	379	गोवध भारतका कलंक एवं गायका माहात्म्य
373	कल्याणकारी आचरण	382	सिनेमा मनोरंजन या विनाशका साधन
374	साधन-पथ - सचित्र	344	उपनिषदोंके चौदह रत्न
375	वर्तमान शिक्षा	371	राधा-माधव-रससुधा (षोडशगीत) सटीक
376	स्त्री-धर्म-प्रश्नोत्तरी	384	विवाहमें दहेज
377	मनको वश करनेके कुछ उपाय	809	दिव्य संदेश
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211	आदित्यहृदयस्तोत्रम्	208	सीतारामभजन
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144	भजनामृत - ६७ भजनोंका संग्रह	851	दुर्गाचालीसा
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207	*Rama-stava-raja*, with Commentary	1591	Collection of Aratis, Large Type
211	*Aditya-hrdaya-stotram*	208	Sita-Rama Bhajans
224	*Sri Govinda-Damodara-stotra*	221	Hare Rama Bhajans: Two Garlands, Pocket Edition
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1355	Illustrated Collection of Hymns	236	A Practitioner’s Daily Journal