Sri Jagannatha-vallabha

Act One
Pūrva-rāga
The Beginnings of Love

Text 1

svarañcita-vipacika-muraja-venu-saṅgītakām
tri-bhaṅga-tanu-vallari-valita-valgu-hāsolbanam
vayasya-kara-tālīka-ranita-nūpurair ujjvalam
murārī-nāṇanam sadā diśatu śarma loka-traye

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

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

Text 2

api ca

smitaṁ nu na sita-dyuti-taralam aḵṣi nambhoruhaṁ
ṣrutir na ca jagaj-jaye manasijasya maurvi-latā
mukunda-mukha-maṇḍale rabhasa-mugdha-gopāṅganā-
drg-aṅcala-bhavo bhramaḥ śubha-satāya te kalpaṁ
This is not a smile, but moonlight. These are not eyes, but lotus flowers. These are not ears, but Kāmadeva's bowstring (stretched) for the conquest of the world. May the blissful gopīs' bewilderment, born from their gazing at Kṛṣṇa's face, bring to you a hundred benedictions.

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

Text 4  Song in Nāṭa-rāga

Text A


mṛdula-gentle; malayaja-from the Malayan Hills; pavana-by the breeze; taralita-moved; cikura-on the hair; parigata-filled; kalapakaṁ-peacock feather; saci-crooked; taralita-restless; nayana-of the eyes; manmatha-of cupid; saṅkula-with
The peacock feathers in His hair move in the gentle Malayan breeze. The Kāmādeva's arrows from His crooked restless eyes pierce the hearts of the beautiful gopīs and arouse their desires.

Text B Refrain

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

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

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

Text C

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

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

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

Text 5

nandy-ante sūtradhārah: alam ati-vistarena. priye ita itah.

nandi-the nandi-slokas; ante-after; sūtradhārah-the stage-manager; alam-what is the use?; ati-vistarena-with all this verbose talk; priye-beloved; itah itah-here and there.

(After the nandi-slokas are concluded).
Sūtradhāra: What use is all this talking? Beloved, come here.
Text 6

(praviśya naṭi)

naṭi: ajja esa hmi ni-a-kinkari-anam carana-padidāṁ vilo-ana-pasadehim pasanna-hi-a-am kadum bhatta param pamanam.

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

(Naṭi enters).

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

Text 7

sūtradhārah: (sa-harṣam) cira-samayaṁ vidagdhocita-vesena yauvana-vilāsam anubhavatu bhavati.

sa-with; harṣam-happiness; cira-samayaṁ-for a long time; vidagdhocita-expert; ucita-suitable; vesena-with the costume; yauvana-of youth; vilāsam-the pastimes; anubhavatu-may experience; bhavati-you.

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

Text 8

naṭi: ajjena kudo ahudamhi.

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

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

Text 9

sūtradhārah: priye na viditam bhavatyāḥ prasāda-kathanam etat.

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

Sūtradhāra: Beloved, you do not know the kind words (I am about to say?)
nāṭi: sampadi ta sodum mama hi-a-am kuduhalehim vippharidam vattadi.

sampadi-now; ta-that; sodum-to hear; mama-my; hi-a-am-heart; kuduhalehim-

with eagerness; vippharidam-expanded; vattadi-is.

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

Sūtradhāraḥ: priye śṛṇu. adya khalu vasanta-vasarāvasare taruṇa-bhāsvad-

vimukta-dakṣina-dig-vilasini-stana-malayācalāvalambi-veni-bhujaṅga-sangi-
samirāna-mūrchi-virahini-jana-jīvātu-vayasy-āsvāsa-vacah-prasāre vikasita-sita-
kīrāna-prasūne ca vimala-nabho-vana-projīrmbhamaṇa- nava-nաonānilitya-nistala-
muktāpāla-tulita-tara-mukula- madhyāvalambini sāsūya-nirbhara-nirīkṣamāna-
virahini-jana- caṇḍala-locanāṇiṇa-latāgra-vartini nirupama-kānti-lakṣmi-lubdha-
lakṣmī-ramanāvasthānocita-citta-dugdhabhīnahī vibhāvādī-parinata-rasa-rasāla-
mukula-rasāsvāda-kovida-putis-kokilena śrī-kaṇṭha-hāra-sahacara-guṇa-
muktāpāla-māndita-ḥṛdayena kim bahunā.

priye-beloved; śṛṇu-listen; adya-today; khalu-indeed; vasanta-spring; vasara-
day; avasare-on the occasion; taruna-young; bhasvat-sun; vimukta-left; dakṣina-
southern; dik-direction; vilasini-shining; stana-breast; malaya-Malayan; acala-Hills;
avalambi-resting; veni-of a braid; bhujaṅga-the serpent; sang-touching; samirana-
the breeze; murchita-fainted; virahini-jana-of lovers separated from the beloved;
jīvātu-the life; vayasi-friends; avasara-consolation; vacah-words; prasāre-in the
expansion; vikasita-blossomed; sita-splendid; kirana-śrībhūṣṇa; prasūn-śrībhūṣṇa-viśāla
the flower; ca-also; vimala-splendid; nabha-of the sky; vana-in the forest;
projīrmbhamaṇa-manifesting; nava-nava-ever new and fresh; unmilita-opened;
nistala-round; muktāpāla-pearl; tulita-like; tara-of stars; mukula-of buds;
madhya-in the middle; avalambin-resting; sa-with; asuya-envy; nirbhara-great;
nirīkṣamāna-looking; virahini-jana-of lovers separated from the beloved; caṇḍala-
rēless; locana-of the eyes; aṇḍama-of the corners; lata-of the creeper; agra-the tip;
vartini-staying; nirūpana-incomparable; kanti-of beauty; lakṣmi-the opulence;
lubdha-greedy; lakṣmī-the goddess of fortune; ramana-of the husband;
avasthana-place; ucita-proper; citta-of the heart; dudha-of milk; abdhina-with the
ocean; vibhava-adī-ecstatic devotional love, beginning with vibhava ecstasy;
parinata-transformed; rasa-nectar; rasala-mango; mukula-buds; rasa-nectar; avadā-
tasting; kovida-expert; pum-of men; kokilena-by the cuckoo; śrī-of the goddess
of fortune; kantha-on the neck; hara-the necklace; sahacara-the companion; guna-
string; muktāpāla-with pearls; māndita-decorated; ḍṛdayena-heart; kim-what?;
bahunā-further.

Sūtradhāraḥ: Beloved, listen. Now that springtime is filled with words of
friendly consolation for girls separated from their lovers and fainting from a breeze
touched by the snake-braids in the Malayan Hill breasts of the splendid girl of the
personified southern direction now herself separated from (her lover) the youthful sun, and now that the white flower of the moon has bloomed, and now that the budding stars are like great new round pearls in the splendid forest of the sky, and now that the vines of restless sidelong glances of girls jealously looking for their lost lovers have blossomed, how can I properly glorify that person whose milk-ocean heart is a proper home for the passionate lover of peerlessly beautiful Lakṣmi, that person who is a cuckoo that tastes the nectar mango-bud of vibhava and other ecstasies of spiritual love and whose heart is decorated with the pearl necklace of the transcendental qualities of Lord Nārāyaṇa, the intimate friend of Lakṣmi's necklace?

Text 12

yan-nāmāpi niśamya sanniviṣate sekandharah kandaram
vām vargam kala-varga-bhūmi-tilakah sāram samudvīksate
mene gurjara-bhūpatir jarad ivāranyām nijām pāṭanām
vāta-vyagra-payodhi-potagam iva svām veda gauḍēśvarah

yat-of whom; nama-the name; āpi-even; nisamya-hearing; sannidvisate-enters; sekandharah-Sekandhara, the king of the yavanas; kandaram-a cave; evam-own; vārgam-community; kala-varga-of Kerala; bhūmi-tilakah-the king; sa-with; asram-tears; smaudvīksate-sees; mene-considers; gurjara-of Gujarat; bhūpatih-the king; jarat-old; iva-like; aranyam-forest; nijām-own; pattanam-capital; vata-by the wind; vyagra-tossed about; payodhi-in the ocean; potagam-a boat; iva-like; svām-own place; veda-considers; gauda-of Bengal; isvarah-the king.

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

Text 13

kāya-vyūha-vilāsa iśvara-girer dvaitam sudhādīdhīter
niryāsas tu himācala-sya yamakaṁ ksIrāmburāśer asau
sāraḥ sārada-vāritisya kim api svar-vāhini-vāriṇo
dvairājyam vimali-karoti satatam yat-kīrti-rāśir jagat

kāya-vyūha-vilasah-the size; isvara-of Lord Siva; gireh-of the mountain; dvaitam-two; sudhādīdhīte-h of the moon; niryasah-the nectar; tu-indeed; himācala-sya-of the Himalaya Mountains; yamakam-doubled; ksIrāmburāśer-asau this; sāraḥ-sarada-autumn; vāritisya-ff the cloud; kim api-something; svah-vāhini-of the celestial Ganges; varinah-of the water; dvairajyam-doubled; vimali-pure and splendid; karoti-makes; satatam-always; yat-of whom; kīrtih-of fame; rasiḥ-the abundance; jagat-the world.

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

Text 14

yad-dānāmbukadamba-nirmita-nadi-saṁśleṣa-harṣad asau
ringat-tunga-tarāṅga-niḥsvana-miśaṭ prastauti yam vāridhiḥ
nitya-prastuta-sapta-tantubhir abhisyūtam mano nākinām
yenaitat pratiṃā-cchalena yad ami muṇcanti na praṅganam

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

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

Text 15

tenā pratibhāta-nṛpa-ghaṭa-
kālāgni-rudrena srimat-pratāparudrena
śrī-hari-caranam adhikṛtya
kam api prabandham abhinetum adistah 'smi

tenā-by him; pratibhāta-inimical; nṛpa-of kings; ghāta-for the hosts; kāla-agni-rudrena-as ferocious as the fire of death; śrīmat-pratāparudrena-Srī Mahārāja Pratāparudra; śrī-hari-of Lord Kṛṣṇa; caranam-the feet; adhikṛtya-in relation to; kam api-a certain; prabandham-literary work; abhinetum-to write a drama; adistah-ordered; asmi-I am.

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

Text 16

yad-uktam

madhuripu-pada-lilā-sālī tat-tad-guṇādhyam
saḥṛdaya-hṛdayānāṁ kāmarī āmoda-hetum
He said: "O best of dramatists, please write about Kṛṣṇa's pastimes a play rich in many virtues, bringing to the kind-hearted devotees as much happiness as they could wish, and newly written, not another play's shadow.

Text 17


Nāti: Please describe it.

Text 18

Sūtradhāraḥ: katham. ārdhanīyō vidyānām nidhiḥ. yato 'smīn abhidhātu-kāmo vākpatir api pratipatti-mūdhāḥ syāt. (ksanam vimṛṣya) āṁ smṛtam.

katham-how is it possible?; ārdhāniyā-worshipable; vidyānām-of transcendental knowledge; nidhiḥ-an ocean; yataḥ-because; asmin-in it; abhidatu-to describe; kamāh-desiring; vak-patiḥ-Brhaspati; api-even; pratipatti-knowledge; mudhah-bewildered; syāt-is; kṣanam-for a moment; vimṛṣya-reflecting; am-ah!; smṛtam-remembered.

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

Text 19


Nāti: What is it?

Priye-O beloved; sarva-of all; vidyā-knowledge; anadi-beginningless; vilasa-of pastimes; gāmbhīrya-profundity; maryāda-decorum; sthairyapatience; prasādā-compassion; adi-beginning with; guṇa-of virtues; ratnakarasya-an ocean; suraguru-by Brhaspati; pranīta-presented; niti-instruction; kadamba-multitude; karambita-together; mantra-advice; asravi-kṛta-heard; praguna-virtuous; prthvi-isvarasya-of the king; śrī-bhavānanda-rāyasya-Śrī Bhavānanda Rāya; tanujena-by the son; śrī-hari-of Lord Kṛṣṇa; caranā-by the feet; alankṛta-decorated; manasena-whose heart; śrī-rāmānanda-rāyena-by Śrī Rāmānanda Rāya; kavinā-the poet; tat-tat-various; guṇa-with virtues; alankṛtam-decorated; śrī-jagannātha-vallabha-Śrī Jagannātha-vallabha; nama-named; gajapati-pratāparudra-to Gajapati Mahārāja Pratāparudra; priyām-dear; rāmānanda-of Rāmānanda Rāya; saṅgita-with songs; nāṭakam-the play; nirmaya-creating; samarpitam-placed; abhinesyāmi-I shall show the play.

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

Text 21

tathā cāyaṁ kaviḥ sa-vinayam idam avadīt
na bhavatu guṇa-gandho 'py atra nāma prabandhe
madhurīpya-pada-padmotkirtanāṁ nas tathāpi
sa-hṛdaya-hṛdayasyānanda-sandoha-hetura
niyatam idam ato 'yaṁ nisphalo na prayāsah

tathā-then; ca-also; ayam-this; kaviḥ-poet; sa-with; vinayam-humbleness; idam-this; avadīt-said; na-not; bhavatu-may be; guṇa-of good qualities; gandhah-the scent; api-even; atra-here; nama-indeed; prabandhe-in this composition; madhurīpya-of Lord Kṛṣṇa, the enemy of the madhu demon; pada-feet; padma-of the lotus flower; utkirtanāṁ-glorification; nah-by us; tathā api-nevertheless; sa-hṛdaya-kind; hṛdayasya-whose heart; ānanda-of bliss; sandoha-an abundance; hetuḥ-the cause; niyatam-certainly; idam-this; atah-therefore; ayam-this; nisphala-fruitless; na-not; prayāsah-endeavor.
The author humbly said this: "It may be that this play has not the slightest fragrance of any good quality. Still, I have glorified Lord Kṛṣṇa's lotus feet within it. For this reason it will delight the kind-hearted devotees and my labor will not be fruitless."

Text 22

tadādiśyantam kuśilavā varnika-parigrahāya.

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

The actors should costume themselves.

Text 23

nāṭī: (sanskritam āśritya) yad ājñāpayati svāmī. (puro 'valokya) paśya paśya.

sankṛtam-of Sanskrit; āśritya-taking shelter; yat-as; ājnapayati-orders; svāmi-the master; purah-ahead; avalokya-looks; paśya-look!; paśya-look!

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

Text 24

mṛdula-malaya-vātācanta-vīci-pracāre
sarasi nava-parāgaiḥ piñjaro 'yam kalamena
prati-kamala-madhūnām pāna-matto dvirephah
svapiti kamala-kośe niścalāṅgah pradosē

mṛdula-gentle; malayam-from the Malaya Hills; vata-by the breeze; acanta-sipped; vīci-of waves; pracare-movement; sarasi-in a lake; nava-with fresh; parāgaih-pollen; piñjaro-orange-coloured; ayam-this; kalamena-with exhaustion; prati-each; kamala-lotus; madhunam-of the honey; pana-by drinking; matted-intoxicated; dvirephah-a bumble-bee; svapiti-sleeps; kamala-a lotus flower; kose-closed; niscala-motionless; angah-whose limbs; pradosē-in the beginning of evening.

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

Text 25

sūtradhāraḥ: (sa-harsam) priye sādhu sādhu man-manah kutūhala-jalanidhi-vivarte nihitam bhavatyā yato gopāñganā-ṣatādhara-madhū-pāna-nirbhara-keli-klamālasāpaghanah kvacit praudha-vadhū-stanopadhaniya-mandita-hṛdaya-
Sūtradhāra: (With happiness) Beloved, well done! Well done! Because this makes me remember Lord Nārāyaṇa who, wearing yellow garments and His limbs exhausted by enjoying pastimes of drinking the honey of hundreds of gopis' lips, lies on a bed, His chest decorated with the pillow of an expert gopi's breasts.

Text 26

(nepathye)

dvatrimśal-laksanair yukto
deva-devesvaro hariḥ
gopāla-bālakaṁīḥ sārdham
jagāma yāmuna-vanam

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

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

Text 27 Song in Kedāra-rāga

Text A

mṛdutara-maruta-vellita-pallava-valli-valita-sīkhandam
tilaka-vidambita-marakata-maṇi-tāla-bimbita-saśadharakaṁdaṁ

mṛdu-gentle; tara-very; maruta-by a breeze; vellita-made to tremble; pallava-valli-flowers; valita-moving; sīkhandam-peacock feather; tilaka-tilaka marking; vidambita-imitated; marakata-manī-sapphire; tāla-surface; bimbita-reflected; saśadharakaṁdaṁ-crescent moon.
His flowers and peacock feather tremble in the very gentle breeze. He is a crescent moon marked with tilaka and reflected in a sapphire mirror.

Text B Refrain

yuvati-manohara-vesam
kelaya kalânidhim iva dharaṇīm anu parinata-rūpa-višeṣam

yuvati-of the young gopis; manah-the hearts; hara-enchanting; vesam-whose appearance; klaya-look!; kalanidhim-the moon; iva-like; dharaṇīm anu-on the earth; parinata-transformed; rūpa-form; višeṣam-specific.

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

Text C

khelā-dolayita-mani-kuṇḍala-ruci-rucirānana-śobham
helā-taralita-madhura-vilocana-janita-vadhū-jana-lobham

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

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

Text D

gajapati-rudra-narādhipa-cetasi janayatu mudam anuvāram
rāmānanda-rāya-kavi-bhanitam madhuripu-rūpam udāram

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

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

Text 28

sūtradhārah: (sa-cakitam) priye matkanīyān śrī-kṛṣṇa-vṛndāvana-gamanam āvedayati. tad vayam api sva-nepathyopacitāya yāma. (iti niśkrāntau). prastavānā.

sa-with; cakitam-fear; priye-beloved; matkanīyan-those like me; śrī-kṛṣṇa-of Śrī
Kṛṣṇa; vṛndāvana-to Vṛndāvana; gamanam-to going; avedayati-informs; tattvātha; vayam-we; api-also; eva-own; nepathya-behind the scenes; upacitaya-appropriate; yama-let us go; iti-thus; niṣkṛntau-they both exit; prantavana-thus ends the introduction.

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

Thus ends the prastavanā (introduction).

Text 2

(Sūtrādiṭṭha) ... 

Text 3

(kṛṣṇah: sakhe ratikandala paśya paśya ramaṇiyakam vṛndāvanasya.

(Kṛṣṇa enters as directed).

Text 31

vidūṣakah: bho vayassa tujjha edam vunda-anam ramanījam mama una bhो-
anala-o jjevva. jaththa kahimpi siharini kahimpi rasala kahimpi surahi ghi-om kahimpi sali-bhattam.

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

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

Text 32

kṛṣṇah: sakhe.

sakhe-O friend.

Kṛṣṇa: Friend, . . .

Text 33  Song in Vasanta-rāga

Text A

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

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

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

Text B Refrain

kalaya sakhe bhuvi sāram
tvat-upagamād iva sa-rasam idam mama vṛndāvanam anuvāram

kalaya-look!; sakhe-O friend; bhuvi-on the earth; saram-the most beautiful; tvat-of you; upagamat-from the understanding; iva-as if; sa-with; rasam-nectar;
Friend, again and again look at My sweet Vrndavana forest, the most beautiful place in the world. As if inspired by your arrival...

Text C

mrdu-pavanāhati-caṅcalapaḷava-kara-nikaraivariva kāmān
narāṭitum upadiśatīva bhavantam antatam idam abhirāmam

mrdu-gentle; pavana-of the breezes; ahati-by the strokes; caṅcala-moving; pallava-blossoming branches; kara-of hands; nikaraiv-with a host; iva-as if; kāmam-if you wish; narāṭitum-to dance; upadiśatī-instructs; iva-as if; bhavantam-you; santatam-repeatedly; idam-this place; abhirāmam-delightful.

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

Text D

sukhayatu gajapati-rudra-manoharam anudinaṃ idam abhidhānam
rāmānanda-rāya-kavi-racitaṃ rasika-janam su-vidhānam

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

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

Text 34

sakhe ati-madhurah-ayam kokilanam ravah.

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

Friend, the cuckoos' singing is very sweet.

Text 35

vidūṣakah: bho va-assa tujjha vamsi-a ra-o ido bi mahuro tado bi ahmanam kantha-ra-o. ta tu-e vamsi vadi-ado ma-e bhi kantha-ra-o kadavvo.
Vidūṣaka: Friend, Your flute-music is much sweeter. It is even sweeter than my singing. Please play Your flute, and I will sing along.

Text 36

krṣṇah: yad abhirucitaṁ vayasyāya. (vamśīṁ vādayate).

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

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

Text 37

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

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

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

Text 38

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

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

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

Text 39

krṣṇah: sakhe paśya paśya. kenāpy akarunena bhagnāṇi navāsoka-pallavāṇi cetaḥ khedayanti.

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

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

Text 40

vidūṣakah: bho vayassa ma-e dasi-e dhida-o gobi-a eththa kusumāṇi aharanti. (sa-parihasam) tumāṁ bi tado ājeva edam vunda-anāṁ na muṇcasi.

bho-O; vayassa-friend; sudam-heard; ma-e-by me; dasi-e-of a maidservant; dhida-o-daughters; gobi-a-gopis; eththa-here; kusumāṇi-flowers; aharanti-are picking; sa-with; parihasam-joking; tumāṁ-You; bi-indeed; tado-therefore; ājeva-certainly; edam-this; vunda-anāṁ->Vrndāvana; na-do not; muṇcasi-leave.

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

Text 41

(nepathyhe)

vṛndāvane viharato madhusūdanasya
venu-svanām śrutī-putena nipīya kāmam
udyan-manoja-sithili-kṛta-gādha-lajjā
rādhā viveṣa kutukena sakhi-kadambam

nepathyhe-from behind the scenes; vṛndāvane-in Vṛndāvana; viharatah-enjoying pastimes; madhu-sudanasya-of Lord Kṛṣṇa, the killer of the Madhu demon; venu-of the flute; svanām-the sound; śrutī-putena-by the ears; nipīya-drinking; kāmam-to Her heart's content; udyat-rising; manoja-of amorous desires; sithili-kṛta-slackened; gādha-strong; lajjā-shyness; rādhā-Rādhā; viveṣa-entered; kutukena-with eagerness; sakhi-of friends; kadambam-the multitude.

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

Text 42  Song in Goṇḍakiri-rāga

Text A

kalayati nayanam diṣi valitam
pañkajam iva mrdu-māruta-calitam

kalayati-look; nayanam-eyes; diṣi-disi-in all directions; valitam-moving;
pañkajam-a lotus flower; iva-like; mrdu-gentle; maruta-by the breeze; calitam-
moved.

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

Text B  Refrain

keli-vipinam praviṣati rādhā
pratipada-samudita-manasija-bādhā

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

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

Text C

vinidadhati mrdu-manthara-pādam
racayati kuṇjara-gatim anuvādam

vinidadhati-does; mrdu-gentle; manthara-slow; padam-steps; racayati-does;
kuṇjara-of an elephant; gatim-the gait; anuvādam-like.

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

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

Text D

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

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

Text 43

vidūṣakah: (karnam datvā) bho susthu ma-e janidam  
kṛṣṇah: kim.  
vidūṣakah: mam jjeva pucchasi.

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

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

Text 44

(tataḥ praviṣati sakhibhir anugamyamānā rādhikā madanikā vanadevatā ca).

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

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

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

Vidūṣaka: Friend, look! Look! Here comes a rainbow followed by a troop of golden puppets. I will steal one of the puppets and run away. Then my poverty-stricken brahmacārihood will finally become a grand success.  
(He slowly creeps up to steal one of them.)

Text 45

kṛṣṇah: dhin mūrkha nāyam kanaka-puṭṭalikā-nikārah. kintu gopi-kadambakam idam.

dhik-fie!; mūrkha-O fool; nā-not; ayam-this; kanaka-golden; puṭṭalika-of
puppets; nikarah-a troop; kintu-however; gopi-of gopis; kadambakam-a group; idam-this.

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

Text 46

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

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

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

Text 47

krṣṇah: dhin mūrkha kim phalam mama vṛndāvanāgamasya.

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

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

Text 48

vidūṣakah: edanam dasi-e dhidanam sa-asado vunda-ana-na-a-pallavanampadibalanam tti bhanami.

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

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

Text 49

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

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

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

Text 50

madanikā: sakhi na jānāsi yas tava mayā kathitāḥ.

so 'yāṁ yuvā yuvati-citta-vihanga-sakhī
sākṣād iva sphurati pañcaśaro mukundaḥ
yasmin gate nayanayoh pathi sundarīnāṁ
nivīṁ svayāṁ śīthilatāṁ upayāti sadyāḥ

sakhī-O friend; na-not; janasi-You know; yah-who; tava-to You; maya-by me; kathitāḥ-said; sah ayam-he; yuva-youth; yuvati-of young girls; citta-of the hearts; vihanga-if the birds; sakhi-the tree on whose branches rest the birds of young girls' hearts; saksat-directly; iva-as if; sphurati-manifested; pañcasaraḥ-cupid; mukundaḥ-Kṛṣṇa; yasmin-when He; gate-goes; nayanayoh-of the eyes; pathi-on he path; sundarīnam-of beautiful girls; nivīṁ-tight belts; svayam-spontaneously; śīthilatām-looseness; upayāti-attains; sadyāḥ-at once.

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

Text 51

kṛṣṇah: (manāg avalokyā svagatam) aho śubha-samaya-jātātvam kasyacid vastunāḥ.

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

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

Text 52

tathā hi

yad api na kamalaṁ niṣākaro vā
bhavati mukha-pratīmo mrgekṣaṇāyāḥ
racayati na tathāpi jātu tābhyaṁ
upamītir anya-pade padaṁ yad asya
If this is neither a lotus nor the moon, but indeed a doe-eyed girl's face, then it cannot be compared to either. There is no other thing to compare it.

Text 53

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

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

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

Text 54

krṣṇah: sakhe samyag upalakṣitam.

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

Krṣna: Friend, you are right.

Text 55

tathā hi

katham iva parikhinnā vyoma-mātrā prayātum
yad iha galita-vegā vājino yūyam ittham
iti vitata-krantaḥ sann upālabdhum aśvān
gaganam iva mimite madhya-madhyasya bhānuḥ

katham-how is it?; iva-as if; parikhinnah-fatigued; vyoma-matra-in the sky; prayatum-to go; yat-which; iha-here; galita-swallowed; vegah-speed; vajinah-O horses; yuyam-you; ittham-in this way; iti-thus; vitata-expanded; kara-antah-rays of light; san-being so; upalabdhum-to chastise; asvan-the horses; gaganam-the sky; iva-as if; mimite-measure; madhya-madhyasya-of the mid-day; bhanuh-the sun.
Saying, "Horses, why is your speed now swallowed up, as if you are exhausted to run in the sky?" and whipping them with glaring sunlight, the sun-god travels in the mid-day sky.

Text 56

vidūṣakah: (akuṇcita-locanām cirām nirikaya) vayassā ma-e vannidavvo ra-i-mandalō. arobī-a cakkā-bhamim bhamido jaha vissakamanā suro. ajjabi taha sakkaram bhamidam ra-i-mandalam takkemi.

akuṇcita-without shrinking; locana-his eyes; ciram-for a long time; nirikaya-gazes; vayassa-O friend; ma-e-by me; bi-indeed; vannidavvo-may be described; ra-i-of the sun; mandalo-the circle; arobi-a-ascending; cakka-circular; bhamim-path; bhamido-travelling; jaha-which; vissakamanā-by Viśvakarma; suro-the sun-god; aja-now; hi-even; sakkaram-perfectly; bhamidam-travelling; ra-i-of the sun; mandalam-the disk; takkemi-I think.

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

Text 57

madanikā: sakhi cira-vihāra-pariśrāntāsi tad ehi gacchava. (iti niskrantah sarve).

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

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

Act Two
Bhāva-parīkṣā
The Test of Love

Text 1

(tataḥ praviśati madanikā).
madanikā: katham iyam aśoka-mañjāri.
tataḥ-then; praviśati-enters; madanikā-Madanikā; katham-is?; iyam-this; āsoka-
mañjari-Aśoka-mañjari.

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

Text 2

āsoka-mañjari: de-i vandijjasi. gahida-kajja-bharavva kim pi cinta-anti kahim
paththidasi.

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

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

Text 3

madanikā: vacche mahati khalu iyam varta.

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

Madanikā: Child, there is great news.

Text 4

āsoka-mañjari: katham bi-a.

katham-what?; bi-a-like.

Aśoka-mañjari: What is it?

Text 5

madanikā: vacche na jānāsi priya-sakhīṁ rādhāṁ ādāya kusuma-vihārārtham
gataḥ smaḥ.

vacche-O child; na-do not; jānāsi-you know; priya-dear; sakhīṁ-friend;
rādhāṁ-Rādhā; ādāya-approaching; kusuma-flower; vihāra-pastimes; artham-for
the purpose; gataḥ smaḥ-we shall go.

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

Text 6
aśoka-mañjarī: adha im taththa.

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

Aśoka-mañjarī: Then what?

Text 7

madanikā: tatrāśoka-taru-mūle tayā locanātithi-krto 'yam mukundah.

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

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

Text 8

aśoka-mañjarī: na kkhu vilasidam kim pi kusuma-uhena.

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

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

Text 9

madanikā: atha kim.

atha-then; kim-why?

Madanikā: Why?

Text 10

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

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

Aśoka-mañjarī: What did you see?

Text 11

madanikā: ayi sarale tatrāpi prṣṭavyāśi
ayi-O; sarale-honest girl; tatra-there; api-even; prṣṭavysi-you will enquire.

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

Text 12


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

Aśoka-maṇjarī: I remember Kṛṣṇa.

Text 13

madanikā: atha kim.

atha-then; kim-what?

Madanikā: Then what?

Text 14


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

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

Text 15

madanikā: vacche

tāvad eva trāpa-varma
   balānām hṛdaye sthiram
yāvad viṣama-bānasya
   na patanti sīlī-mukhāḥ

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

Madanikā: Child, girls wear the strong armor of shyness over their hearts so Kāma's arrows will not wound them.
Text 16

āsoka-mañjari: tahabi kim ta-e jjeva sphudi-kidam tumhehim va anumidam.

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

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

Text 17

madanikā: mayaivānumitam.

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

Madanikā: I could infer some things.

Text 18

āsoka-mañjari: kadham vi-a.

kadham-what?; vi-a-like.

Āsoka-mañjari: What was that?

Text 19

madanikā:

śasini nayana-pato nådarād unmadānām
rutam anu ca pikānāṁ karna-rodhāś chalena
prativacanam apārtham yat-sakhīnām kathāsu
smara-vilasitam asyās tena kiñcit pratitam

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

Madanikā: She blankly stares at the moon, covers Her ears on the pretext of
the maddened cuckoos' chirping, and replies to Her friends' conversations with
babbled nonsense. All this makes me believe She has fallen in love.
Text 20 Song in Gāndhāra-rāga

Text A

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

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

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

Text B Refrain

upanata-manasija-bādhā
abhinava-bhāva-bharan api dadhati siva siva sidati rādhā

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

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

Text C

avidhaya-nīscala-nayana-yugala-galad-ambu-kanan anuvāram
rahasi hathād upayāti sakhī anu racayati saührda-sāram

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

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

Text D

gajapati-rudra-manohāram ahar ahar idam anu rasika-samājam
rāmânanda-rāya-kavi-bhanitam viharatu hari-pada-bhājam

gajapati-of Gajapati; rudra-Mahārāja Pratāparudra; manah-the heart; hāram-enchanting; ahaa-day; ahaa-after day; idam-this; anu-following; rasika-of exalted devotees expert at relishing transcendental mellows; samajam-the assembly;
May this song, which bears the mark of Lord Hari's feet, which was spoken by the poet Ramananda Raya, and which charms Gajapati Mahārāja Pratāparudra's heart, charm the devotees expert at tasting nectar.

Note: This verse may also be interpreted to mean:

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

Text 21

madanikā: tvam punah kutra prasthitāsi.

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

Madanikā: Why did you return?

Text 22


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

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

Text 23

madanikā: (svagatam) aye ati-nisṭhūram vilasati puspacāpaḥ śrutaṁ mayā.

sa daksinānīla-kuḥu-ruta-bhrnga-nāda-
vyājrmbhamāna-madanā su-ciraṁ vicāryam
kincit sakhīṁ saśimukhīṁ sumukhī vivikte
paryākulakṣaram idam nijagāda rādhā	svagatam-aside; aye-Oh!; ati-very; nisṭhūram-cruelly; vilasati-enjoys pastimes; puspacāpaḥ-cupid, who wields a bow of flowers; śrutaṁ-it is heard; mayā-by me;
text 1

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

Text 24 Song in Tōdivarādi-rāga

Text A

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

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

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

Text B Refrain

valate mano mama satvara-vacane
pūraya kāmam imam śāśivadane

valate-goes; manah-mind; mama-My; satvara-quick; vacane-words; puraya-please fulfill; kamam-desire; imam-this; sāśivadane-O Śāsimukhī.

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

Text C

abhinava-visa-kisalaya-caya-valaye
malayaja-rasa-parisevita-nilaye

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

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

Text D
sukhayatu rudra-gajadhipa-cittam
rāmānanda-rāya-kavi-bhanītām

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

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

Text 25

madanikā: sādhaya śivah santu te panthānaḥ. aham api mukundam anusarisyāmi.

sādhaya—may you be successful; śivah—auspiciousness; santu—may be; te—to you; panthānaḥ—on the path; aham—I; api—also; mukundam—to Kṛṣṇa; anusarisyāmi—shall go.

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

Text 26

aśoka-mañjari: ta vandijjasi. (iti niśkrāntā).

ta—therefore; vandijjasi—you may be offered respectful obeisances; iti—thus; niśkrānta—she exits.

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

Text 27

madanikā: (parikramya ākāśe lakṣyam baddhvā) bhoh sukha janitā kutrāyam drāstavyo mukundah. kim bruta bhaṇḍira-taru-mūle śaśimukhī-dvitiyāh prativasatīti. bhavatu niyojita tatra śaśimukhī (pretya) kim bruta tvam kutra prasthitāsītī. tatraivātmānam apavarya śrotavyo 'yam vṛttāntah. iti tatraiva gacchāmi. (iti niśkrāntā).


parikramya—walking; akase—into the sky; lakṣyam baddhva—glances; bhoh—o; sukha—parrots; janita—you know; kutra—where?; ayam—this; drastavyah—may be seen; mukundah—Kṛṣṇa; kim—what?; bruta—do you say; bhaṇḍira-taru—of a bhandira tree; mule—at the base; śaśimukhī—to Śaśimukhī; dvitiyāḥ—a second; prativasatī—He stays;
iti-thus; bhavatu-may be; niyojita-joined; maya-by me; eva-certainly; tatra-there; śaśimukhi-Śaśimukhī; pretya-walks; kim-what; brute-you say; tvam-you; kutra-where; prasthita asi-you will go; tatra-there; eva-certainly; atmanam-self; apavarya-concealing; srotavyah-heard; ayam-this; vṛttantaḥ-news; iti-thus; tatra-there; eva-certainly; gacchami-I go; iti-thus; niśkrānta-exits; iti-thus; viskambhakah-the viskambhaka interlude; bhavi-future; bhuta-past; vastu-substance; amsa-part; sucaκaḥ-indicating.

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

(Thus ends the viskambhaka interlude, which summarizes pasts events and hints the future).

Text 28

(tataḥ praviṣati śaśimukhī-dvitiyaḥ kṛṣṇah).

kṛṣṇah: ita itah.
śaśimukhī: (ananga-pātrikāṁ arpayati).

tataḥ-then; praviṣati-enters; śaśimukhī-Śaśimukhī; dvitiyaḥ-accompanying; kṛṣṇah-Kṛṣṇa; itah-here; itah-here; ananga-pātrikam-the love-letter; arpayati-gives.

(Kṛṣṇa and Śaśimukhī enter).

Kṛṣṇa: Here. Here.
Śaśimukhī: (gives Him the love-letter).

Text 29

kṛṣṇah: (vacayati)

su-irām vijjhasi hi-a-am lambha-i ma-ano kkhu dujjasaṁ vali-am disasi sa-aladisasuṁ disa-i ma-ano na kuttavi

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

Kṛṣṇa: (Reads the letter aloud)

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

Text 30

krṣṇah: (svagatam) aye ati-bhumim gato 'sya rāgah. tadākalayāmy audāsyaṇāṣya hrdaya-sthairyam.
(prakāsaṁ sāvahittham) sakhi

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

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

Text 31

ko vayam madanābhidhah katham itah kim vaparāddham tayā yenayām vidayam dunoti sudrśāṁ kamsasya kim ko 'py asau (sātopam) tadādesaya kvāsau.
adyāinam bhujā-yugma-mātra-śaraṇān sammardya bālam imāṁ avyagram racayāmi kim mayī satī trāso vraja-stri-jane

kah-who?; va-or; ayam-this person; madana-Kâmadeva; abhidhah-named; katham-why?; itah-her; kim-what?; va-or; aparaddham-offended; taya-by Her; yenā-because of whom; ayam-this; vidayam-mercilessly; dunoti-pains; su-drśam-the beautiful-eyed girl; kamsasya-of Kamsa; kim-whether; kah api-this person; asau-he; sa-with; atopam-pride; tada-then; adesaya-please inform; kva-where?; asau-he; adya-at this moment; enam-him; bhujā-of arms; yugma-pair; matra-alone; saranāh-shelter; sammardya-crushing; bālam-young girl; imāṁ-this; avyagram-fearless; racayasi-I shall make; kim-how?; mayī-in My presence; satī-O pious girl; trasah-gear; vraja-in Vraja; stri-jane-of the women.

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

Text 32

(āpāti-kṣepena praviśya)
vidūṣakah: bho vayassa na kkhu eso kamsa ko bi aham jjeva ma-anabhi-o ta tu-e kim maha bahmanassa kadavvam.

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

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

Text 33

kṛṣṇaḥ: dhīṅ mūrkhā alam pariḥāsenā.
dhik-fie; murkha-fool; alam-enough!; pariḥasena-with this joking.

Kṛṣṇa: Fool, stop joking around!

Text 34

vidūṣakāḥ: bho-adī ahmanam pi-a-vayassassa hathhe laddu-a-ju-alam tu-e dadavvam pi-a-va-assa taththa gadu-a ma-anām nirakarissadi.

bho-adī-O noble lady; ahmanam-of us; pi-a-dear; vayassassa-of the friend; haththe-in the hand; laddu-a-of laddu candies; ju-alam-a pair; tu-e-by you; dadavvam-should be placed; pi-a-dear; va-assa-friend; taththa-then; gadu-a-having gone; ma-anam-this Kāmadeva; nirakassadi-will kill.

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

Text 35

madanikā: (karnam datvā) aye nisṛṭārthe 'yam duti yataḥ
iyam tat-tad-vaco vrndā-
vane mādhava-sannidhau
rādhā-rūpa-kathā-vyājād
uvācāsatti-kovidā

karnam-an ear; datvā-giving; aye-Oh; nisṛṭa-given; arthe-in the meaning; ayam-this; duti-a gopi-mesenger; yataḥ-because; iyam-this; tat-tat-various; vacaḥ-of words; vrndāvane-in Vṛndāvana forest; mādhava-Kṛṣṇa; sannidhau-near; rādhā-Rādhā; rūpa-the form; katha-topics; vyajat-on the pretext; uvaca-spoke; asatti-at arranging for the couple's meeting; kovida-expert.

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

amusyah pronmilat-kamala-madhu-dhārā iva giro
nipiya ksibatvam gata iva calan-maulir adhikam
udaṇcat-kāmo 'pi sva-hṛdaya-kalā-gopana-paro
hariḥ svairāṁ svairāṁ smita-subhagam ūce katham ayam

nirūpya-dramatically representing; vihāsya-laughing; amusyah-of Him;
pronmilat-opening; kamala-of a lotus flower; madhu-of the honey; dhārā-a
stream; iva-as if; girah-words; nipiya-drinking; ksibatvam-intoxication; gatah-
attained; iva-as if; calat-moving; maulih-crown; adhikam-greatly; udaṇcat-rising;
kamah-amorous passion; api-even; sva-own; hṛdaya-of the heart; kala-the art;
gopana-protecting; parah-devoted; hariḥ-Lord Kṛṣṇa; svairāṁ svairāṁ-voluntarily;
smita-smiling; subhagam-charming; uce-describe; katham-how?; ayam-this person.

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

Text 37

tad bhavatu ati-bhūmim gato rāgo mādhuryam avahāti.

tat-then; bhavatu-may be; ati-beyond; bhumim-the boundary; gataḥ-gone;
rāgah-love; mādhuryam-sweetness; avahāti-brings.

His boundless love is very sweet.

Text 38

kṛṣnāḥ: (punar api pātrikāṁ vācayitvā) sakhi samyāg idaṁ nāv akalitam.

gopāla-bālaka-vṛto yamunā-tatānte
vrndāvane kim api keli-kalam bhajāmi
kasmād iyaṁ diśi diśi sphuta-rūpa-bhājam
māṁ eva paśyati kurāṅga-kiśora-netrā

punah-again; api-also; pātrikāṁ-the letter; vācayitvā-reading; sakhi-O friend;
samyāk-completely; idaṁ-this; nāv-by us; akalitam-not understood; gopala-
cowherd; balaka-boys; vṛto-accompanied; yamuna-of the Yamuna River; tata-of
the shore; ante-on the edge; vrndāvane-in Vṛndāvana; kim api-something; keli-of
transcendental pastimes; kalam-the art; bhajāmi-I do; kasmāt-why?; iyaṁ-this; diśi
diśi-in all directions; sphuta-manifested; rūpa-form; bhajām-possessing; māṁ-Me;
evā-certainly; paśyati-sees; kurāṅga-deer; kiśora-young; netra-a girl with such eyes.
Krṣṇa: (He again reads the letter aloud) Friend, I don't understood it. I play with the cowherd boys on the Yamunā's shore and in Vṛndāvana forest. Why does this doe-eyed young girl stare at Me from every direction?

Text 39 Song in Sama-gurjārī-rāga

Text A

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

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

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

Text B Refrain

sakhi parihara vacana-vilāsam
gopa-sīśūnāṁ viditam idaṁ mama janayati guru-parihāsam

sakhi-O friend; parihāra-give up; vacana-of words; vilāsam-playing; gopa-cowherds; sīśūnāṁ-by the boys; viditam-understood; idaṁ-this; mama-to Me; janayati-does; guru-heavy; parihāsam-joking.

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

Text C

yadi ca kulācalayāpi kula-sthitir anaya pariharaniyā
kim iti tadā ratir ati-vikalā bāle kila karaṇiẏā

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

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

Text D

gajapati-rudra-mude madhusūdana-vacanam idaṁ rasikeṣu
May these words of Lord Kṛṣṇa, which the poet Rāmānanda Rāya has repeated to please Gajapati Mahārāja Pratāparudra, give happiness to all devotees expert at tasting nectar.

Text 40

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

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

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

Text 41

vidūṣakah: bho kim eda-e duttha-gobi-dhida-e bhanida-e va-ssa pekkha pekkha.

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

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

Text 42

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

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

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

Text 43

krṣṇah: (svagatam) aho vacana-bhaṅgi dhūrtasya. (prakāṣam) dhin mūrkha kim aprastutam ālapasi.

svagatam-aside; aho-O; vacana-of words; bhaṅgi-clever crookedness; dhūrtasya-of this rascal; prakāṣam-openly; dhik-fie!; mūrkha-fool; kim-what; aprastutam-nonsense; ālapasi-you speak.

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

Text 44

vidūṣakah: bho va-assa ma-e jjevva paththudam bhanidam.

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

Vidūṣaka: Friend, I am speaking very eloquently.

Text 45

madanikā: (svagatam) sarvathā kṛtarthasi aye rādhike.

svagatam-aside; sarvathā-in all respects; kṛtārtha-successful; aye-0; rādhike-Radha.

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

Text 46

śaśimukhī: (prakāśam) maha-bha-a asarisam tuhmarisana anugata-vāṇcanam.

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

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

Text 47

krṣṇah: bhadre anyad apy ākalaya.
bhadré-O auspicious girl; anyat-another thing; api-also; akalaya-please understand.

Krṣṇa: Beautiful one, please understand.

Text 48

dayito dayitas tasyā
baleyam kula-palikā
akānde kim asau mugdhe
dhattam acāra-viplavam

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

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

Text 49

vidūṣakah: bhodi ahmanam pi-a-va-asso dhamma-sarano ta osaradu bhodi.

(kṛṣṇasya hṛdi hastam datva) bhodi ma uttamma sa jjevva pi-a-va-assassa hi-a-e kurakura-adi. ta ma-e jjeva phudam kadavvam sarvvam. (karne) bho va-assa tuhmehim pi sa sivine vara sahassam dittha. emhim kisa aththijjanto appa atthabijjadi.

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

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

dhīk-fie; mūrkha-O fool; mama-of Me; svapna-of the dreams; vṛttāntaḥ-the story; katham-how?; svaya-by you; jñātaḥ-known.

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

Text 51

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

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

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

Text 52

krṣṇah: (svagatam) yadyapy anena vacatā-baṭunā parihasā-sīlatayā ālapitāṁ tathāpi sad-vāḍo vṛttāḥ. bhavatu tathāpi jijñāsaniya-svabhāvā hi bāla-ramanyah. (prakāsāṁ) bhadre tan nivartyatāṁ aśādrśāt sahasād iyam bālā. (vidūṣakaṁ prati) vayasya tad ehi. vayam api vatsāhāranāya yāmaḥ. bhadre tvam api sānunayāṁ enam nivartayeti.

svagatam-aside; yadyapi-if; anena-by him; vacata-talkative; baṭuna-brahmacari; parihasa-of joking; silataya-with the nature; alapitam-spoken; tatha api-still; sat vakāḥ-the truth; vṛttāḥ-is; bhavatu-may be; tatha api-still; jijñāsaniya-inquisitive; svabhavah-natures; hi-indeed; bala-the young; ramanyah-girls; prakasaṁ-openly; bhadre-O noble lady; tat-this; nivartyatāṁ should be stopped; asadṛśat-not like this; sahasat-at once; iyam-this; bala-girl; vidūṣakam-the Vidūṣaka; prati-to; vayasya-friend; tat-therefore; ehi-come; vayam-we; api-indeed; vatsa-of the calves; ahāranaya-for herding; yamaḥ-we shall go; bhadre-O noble lady; tvam-you; api also; sa-with; anunayāṁ-kind words; enam-Her; nivartaya-please stop; iti-thus.

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

Text 53 Song in Mallāra-rāga

Text A

śasini na rāgam bhajate nalini
ravim anu naiva vrṣasyati rajanī

śasini-for the moon; na-not; rāgam-love; bhajate-feels; nalini-the lotus flower;
The lotus does not love the moon. The night does not yearn for the sun.

Text B Refrain

śāsimukhi vāraya vārīja-vadanam
anucita-visaya-vikasvara-madanam

śāsimukhi-O Śāsimukhi; varaya-please stop; vārīja-lotus; vadanam-whose face; anucita-improper; visaya-object; vikasvara-manifesting; madanam-love.

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

Text C

kula-vanitānām idam ācaritam
para-puruśādhi gam guru-dūritam

kula-vanitānam-of pious, chaste girl; idam-this; ācaritam-done; para-another; puruṣa-to a man; ādhi gam-in going; guru-grave; dūritam-sin.

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

Text D

sa yadi ganayati na kula-caritram
kim iti vayam kalayāma na citram

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

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

Text E

udayatu rudra-gajādhīpa-hrdaye
rāmānanda-bhanītam ati-sadaye

(iti niskrāntāḥ sarve).

udayatu-may rise; rudra-of Maharāja Pratāparudra; gajādhīpa-Gajapati; hrdaye-in the heart; rāmānanda-by Rāmānanda Rāya; bhanītam-spoken; ati-very; sa-sadaye-merciful; iti-thus; niskrāntāḥ-exit; sarve-all.
May these words, spoken by Rāmānanda Rāya, rise in the Gajapati Mahārāja Prataparudra's very merciful heart.

(All exit).

Act Three
Bhāva-prakāśa
The Revelation of Love

Text 1

(tatah praviṣati aśoka-mañjarī)

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

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

(Enter Aśoka-mañjarī).

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

Text 2
(tatah praviṣatī śaśimukhi-madanikāḥ bhāyām prabhodhyamānaṁ rādhā).

rādhā: (dirgham uṣṇam ca niśvasya) saccakām jjevva parihidamhi māhavena.

tatah-then; praviṣati-enters; śaśimukhi-by Śaśimukhi; madanikāḥ-and Madanika; prabhodhyamāna-being informed; rādhā-Rādhā; dirgham-long; usnam-warm; ca-also; niśvasya-sighing; saccakām-in truth; jjevva-certainly; parihidamhi-I have been abandoned; māhavena-by Kṛṣṇa.

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

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

Text 3 Song in Samagujjari-rāga

Text A

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

kula-pious; vanita-jana-of girls; dhṛtam-performed; acāram-the conduct; tṛṇa-a blade of grass; vāt-like; agaṇayam-I have considered; galita-fallen; vicāram-discrimination.

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

Text B Refrain

śiva śiva kim vācaritam āsastam
vidhir adhūnā vada vaṣayatu kas tam

śiva-ah!; śiva-ah!; kim-what?; va-or; acāritam-conduct; āsastam-ignoble; vidhiḥ-rule; adhūna-now; vada-please tell; vaṣayatu-should control; kah-what?; tam-that.

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

Text C

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

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

What young girl is misbehaved and shameless as I?

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

Text 4

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

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

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

Text 5

rādhā: (sanskṛtam āśritya)

śrāvam śrāvam su-sāma-sruti-samitā-para-brahma vamśi-prasūtam
dārśam dārśam tri-loki-vara-tarunā-kalā-keli-lavanya-sāram
dhīyāyam dhīyāyam samudya-dyumani-kumudini-bandhu-rocih sa-rocih
chāyāṁ śrī-kānte-saṅgai dahati mama mano mām kukulāgni-dāham

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

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

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

Śaśimukha: Friend, give up this wrong desire.

Text 7

yad yad-vyaṇjita-maṇjana-pratikṛtau kṛṣṇe tvad-artham mayā
tat tat tena nivāritam śisu-dasā-ḥāva-prakāśair alam
astāṃ utkalikā-prasūna-vigalan-mādhvīka-naddham viṣam
kṛṣṇa-dhyāṇam ito 'nyataḥ su-vadane sankalpam ākālpaya

yat yat-whatever; vyaṇjita-manifested; maṇjana-pratikṛtau-in response; kṛṣṇe-to
Kṛṣṇa; tvat-of You; artham-for the sake; maya-by me; tat tat-that; tena-by Him;
nivaritam-repudiated; sisu-of a child; dasa-the condition; bhava-existence;
prakāśaih-by the display; alam-greatly; astam-is; utkalikā-trickling down;
mādhvīka-with mādhvīka nectar; naddham-mixed; viṣam-poison; kṛṣṇa-on Kṛṣṇa;
dhyāṇam-meditation; itaḥ-thus; anyataḥ-somewhere else; su-vadane-O beautiful-faced
girl; sankalpam-desire; ākālpaya-You should do.

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

Text 8 Song in Sahavi-rāga

Text A

hinam patim bhajate ramani
kesarinam kim u kalayati harini

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

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

Text B Refrain

rādhike parihara mādhava-rāgam aye

rādhike-O Rādhā; parihara-give up; mādhava-for Kṛṣṇa; rāgam-this love; aye-O.

Rādhā, give up this love for Kṛṣṇa.
Text C

ksine śaśini ca kumuda-vanīyam
bhajati na bhāvam kim u ramanīyam

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

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

Text D

sukhayatu gajapati-rudra-nareśam
rāmānanda-rāya-gitam anīsam

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

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

Text 9

rādhā: (sāsram) devi madanike kah prakāraḥ

prema-cheda-rujo ’vagacchati harir nāyam na ca prema vā
sthāna-sthānam avaiśī madano jānāti no durbalāḥ
anyo veda na cānya-duhkham akhilaṁ no jīvanam vāśravam
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatiḥ

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

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

Text 10

madanikā: katham evam uttāmyasi yataḥ

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

kathām-why?; evam-in this way; uttāmyasi-You are distressed; yataḥ-because;
samākṛṣṭa-attracted; durāt-from a distance; api-although; yadi-if; sa-she; ketaki-of
ketaki trees; vana-of the forest; prasūnena-from the flowers; unmilat-rising;
surabhi-of sweet fragrance; bhara-abundance; sārena-by the excellent; niyatām-
always; atha-then; bhrāmaṁ-wandering; bhrāmaṁ-and wandering; rajasi-in the
flower-pollen; rasam-nectar; ālokya-seeing; na-not; mānak-the slightest; api-
whether; prapta-attained; prānta-the vicinity; pariharati-abandons; tat-that; na-not;
u-indeed; madhukari-a bumble-bee.

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

Text 11

rādhā: (dhairyam avalambya) parityaktā evety ardhoktena. (sa-
saṁdhvasotkampam) devi nāyam mamāparādhaḥ

yadā yato daivān madhu-ripur asau locana-patham
 tadāmākaṁ ceto madana-hatakenāḥtṛtam abhūt

(kṣanam sthitvā dirgham uṣṇām ca niḥśvasya).

punar yasminn eṣa kṣanam api drṣor eti padavīṃ
vidhāṣyāmas tasmīn akhila-gaṭikā ratna-kaḥcitāḥ

dhairyam-peaceful composure; avalambya-attaining; parityaktā-abandoned;
eva-certainly; iti-thus; ardha-half; uktena-with the statement; sa-with; saṁdhvasa-
agitated; uktampam-trembling; devi-O noble lady; na-not; ayam-this; mama-of Me;
aparādhaḥ-the fault; yataḥ-because; punaḥ-again; yasmin-when; eṣa-Kṛśṇa;
kṣanam api-even for a moment; druṣḥ-of the two eyes; eti-goes to; padavīm-the
path; vidhāṣyāmaḥ-we shall make; tasmīn-at that time; akhila-all; ghaṭikāḥ-
indications of time; ratna-kaḥcitāḥ bedecked with jewels; kṣanam-for a moment;
sthitvā-pausing; dirgham-a long time; uṣṇam-warm; ca-and; niḥśvasya-sighing;
yadā-when; yataḥ-entered upon; daivāt-by chance; madhu-ripuḥ-the enemy of the
demon Madhu; asau-He; locana-patham-the path of the eyes; tadā-at that time;
asmākam-our; cetāḥ-consciousness; madana-hatakena-by wretched Cupid; āḥrtam-
stolen; abhūt—has become.

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

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

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

Text 12

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

svagatam-aside; ati-beyond; bhūmi-the limit; gatah-gone; asyah-of Her;
anurāgah—the love; tat-therefore; ati-very; priya-dear; kathanena-with words; anya-
another; manasam-mind; racayami—I shall create; prakāśam-openly; vatse-O child;
pasya—look!; pasya—look!

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

Text 13

yo ‘yam tvaya sva-kara-puṣkara-sikta-mūlaḥ
samvardhitāḥ sutanu-bāla-raśāla-śākhi
jātah sa te mukula-dantura-mauliṁ iśān
manye tad eva madhupah priyam ālapanti

yah—who; ayam—that; tvaya—by You; sva—own; kara—of the hand; puṣkara—by the
lotus flower; sikta—watered; mūla—the roots; samvardhitāḥ—grown; su—very; tanu—
slender; bāla—young; raśa—mango; sakhī—tree; jātah-born; sah—that; te—of You;
mukula—of buds; dantura—rising; mauλi—crown; isat—a little; manye—I think; tat—
therefore; eva—certainly; madhupah—the bumble-bees; priyam—beloved; ālapanti—
speak.

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

Text 14
rādhā: (sa-trāsotkampam) halā śaśimukhi smartavyāsmī.

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

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

Text 15

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

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

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

Text 16 Song in Deśaga-rāga

Text A

sa-rasa-kathāṣu katham pulakacitam ānana-kalam ajasram
kalayata cāru-hasita-nava-valitam parihrta-keli-sahasram

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

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

Text B Refrain

mugdhe parihrā sankitam adhkam aye

mugdhe-O charming girl; parihrā-abandon; sankitam-anxiety; adhkam-great; aye-O!

Charming girl, give up Your fears.

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

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

Radha: Noble lady, trapped in a forest fire, how will a delicate young doe be saved? The answer is: a cloud must rain on it.
Madanikā: Child, I sent Mādhavi carrying in her hand a picture of You to show Him.

Text 19

(tataḥ praviṣati citra-phalaka-hastā mādhavi).

mādhavi: devi vande.

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

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

Mādhavi: Noble lady, I offer my obeisances.

Text 20

madanikā: vacche svagatam te 'pi viditam rahasyam

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

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

Text 21

mādhavi: atha kim.

atha-then; kim-what?

Mādhavīka: Yes.

Text 22

madanikā: tad āvedaya.

tat-that; āvedaya-you may inform.

Madanikā: Tell Her.

Text 23

mādhavi: phalakam āvedayati.
Mādhavī: This letter will tell.

Text 24

rādhā: (sa-lajjam phalakam yācate).

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

(Rādhā shyly begs for the letter).

Text 25

mādhavī: dehi me paritoṣakam.

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

Mādhavī: Give me a reward.

Text 26

madanikā: (svagatam)

dhruvam tad asyā hrdayam pratitya
sphuṭam mukundo 'pi cacāra rāgam
bhagnah kadācid yad ayam pramadāt
premāṅkuro yojayitum na śakyah

(prakāśam) vacche upanaya phalakam.

svagatam-aside; dhruvam-certainly; tat-this; asyā-of Her; hrdayam-the heart;
pratitya-understanding; sphuṭam-clearly manifested; mukundah-Kṛṣṇa; api-also;
cacara-does; rāgam-love; bhagnah-broken; kadacit-at any time; yat-which; ayam-
this; pramadat-out of neglect; prema-of love; ankurah-the new sprout; yojayitum-
to make; na-not; ankurah-the new sprout; yojayitum-to make; na-not; sakyah-is
able; prakāśam-openly; vacche-O child; upanaya-give; phalakam-the letter.

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

Text 27

mādhavī: (manāg darsayitvāṇcalenācchadayati).

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

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

Text 28

śaśimukhī: (balād grhitvāvalokayati). a-e kadham eda-im akkhara-im. (iti vācayati).

mā sankisthah sumukhi vimukhti-bhāvam etasya na syād
ānandāya prathama-mukulā padmini kasya kāmam
āghrayaiva prasīthilā-dhṛtir gandham asyās tathapi
nālambeta ksanam api yuvā kim nu madhyastha-bhāvam

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

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

Text 29

mādhavi: sahi vaddhase piyanura-ena.

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

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

Text 30

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

dirgham-for a long time; usnam-warmly; ca-also; niśvasya-sighing; hala-Ah!; kahim-what?; danim-gift; ahmānam-to Me; irisam-like this; bha-a-of good fortune; dhe-am-to be given; madanikām-Madanikā; prati-to; ettha-of this; ko-what?; attho-is the meaning.
Radha: (With a long, warm sigh) Ah! How fortunate I am! (to Madanikā) What does this mean?

Text 31

madanikā:

tavaitad eva hṛdayam pratītya
sphuṭaṁ mukundo ‘pi cakāra rāgam
bhagnah kadācid yad ayaṁ pramadāt
premāṅkuro yojayitum na sākyah

tad vatsē māti-viklavābhuḥ. phalito ‘smākam mānakara-taruh.

tava-of You; etat-this; asyah-of Her; hṛdayam-the heart; pratītya-understanding; sphuṭam-clearly manifested; mukundah-Kṛṣṇa; api-also; cacara-does; rāgam-love; bhagnah-broken; kadācit-at any time; yat-which; ayam-this; pramadat-out of neglect; prema-of love; ankurah-the new sprout; yojayitum-to make; na-not; sākyah-is able; tat-therefore; vatsē-O child; ma-do not; ati-very; viklava-agitated; abhuh-become; phalitah-bearing fruit; asmakam-of us; mānakara-the desire; taruh-tree.

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

Text 32

rādhā: ajjabi na paccemi ta ettha bhodi jjevva saranaṃ.

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

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

Text 33

madanikā: esāham calitāsmai tad anumanyasva.

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

Madanikā: Give permission and I will go.

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

Text 34

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

Text 35 Song in Karnāṭa-rāga

Text A

mañjutara-guṇjad-ali-kuṇjam ati-bhisanam
manda-marud-antarāga-gandha-krta-dūsanam

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

Text B Refrain

sakalam etad iritam
kim ca guru-pañcasara-cañcalam mama jīvitam

Kāmadeva has wounded Me. There! Now I have told everything!

Text C

matta-pika-datta-rujam uttamādhi kāram vanam
sanga-sukham anāgam api tunga-bhaya-bhajanam
The maddened cuckoos' cries torment Me. This forest brings Me pain. Even happiness brings Me great fear.

Text D

rudra-nrpam āṣu vidadhātu sukha-saṅkulam
rāma-pada-dhāma-kavi-rāya-kṛtam ujjvalam

rudra-Prataparudra; nrpam-King; āṣu-at once; vidadhātu-may bring; sukha-of happiness; saṅkulam-abundance; rama-pada-dhama-Rāmānanda Rāya; kavi-of poets; rāya-the king; kṛtam-done; ujjvalam-splendid.

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

Text 36

madanikā: vatse asmin bakula-padapopakaṇṭha draṣṭavyāsmi (iti niskṛntā. itarā api niskṛntāḥ).

vatse-O child; asmin-in this; bakula-bakula; padap-vegetation; popakaṇṭha-beneath; draṣṭavyā-she will see; asmi-I; iti-thus; niskṛntā-exits; itarā-the others; api-also; niskṛntāḥ-exits.

Madanikā: Child, I will see You under this bakula tree. (She exits, and then the others also exit).
Text 1

(tataḥ praviśati madanikā).

madanikā: aye śrutam madana-mañjarī-mukhād yad-bakula-padapopakaṇṭhe
baṭu-dvitiyo vasati mukundah. tat tatraiva gacchāmīti. (purato 'valokya) aye
mukundo 'yam baṭunā saha kim api mantrayan sa-viṣadām asta tad dhruvam eva
vilasitam atra kusuma-sāyakena. tan mādhavi-gucchāntaritā śrṇomīty ātmakam
apavarya sthitā.

tataḥ-then; praviśati-enters; madanikā-Madanikā; aye-ah!; śrutam-heard;
madana-mañjarī-of Madana-manjari; mukha-from the mouth; yat-which; bakula-
bakula; padap-of the tree; upakanta-in the vicinity; baṭu-to the brahmacari;
dvitiyā-a second; vasati-remains; mukundah-Kṛṣṇa; tat-therefore; tatra-there; eva-
certainly; gacchami-I shall go; iti-thus; puratah-ahead; avalokya-looking; aye-ah!;
mukundah-Kṛṣṇa; āyam-this; baṭuna-the brahmacari; saha-with; kim api-
something; mantrayan-speaking; sa-with; viṣadān-unhappiness; asta-remains; tat-
that; dhruvam-certainly; eva-indeed; vilasitam-enjoyed pastimes; atra-certainly;
kusuma-of flowers; sayakena-the bed; tat-that; mādhavi-of mādhavi flowers;
guccha-a bunch; antarita-concealed; śrṇomi-I shall hear; iti-thus; ātmanam-myself;
apavarya-hiding; sthita-situated.

(Enter Madanikā).

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

Text 2

(tataḥ praviśati madanāvasthām natayān vidūṣakena sahālapan kṛṣṇah).

tataḥ-then; praviśati-enters; madana-of love; avasthām-the situation; natayan-
represents dramatically; vidūṣakena-the jester Rātikandala; saha-with; alapan-

Act Four
Rādhābhisāra
Meeting Rādhā
talking; kṛṣṇah-Kṛṣṇa.

(Enter lovesick Kṛṣṇa talking with the Vidūṣaka.)

Text 3 Song in Malava-rāga

Text A

madanikā: (svagatam)

vadanam idam vidhu-mandala-madhuraṁ vidhuraṁ bata su-cireṇa
kalayad-anāṅga-sārāhatim anisam nalinam ivendu-kareṇa

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

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

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

Text B-- Refrain

mādhava-vapura ati-khedam
janayati cetasi satadhā bhedam

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

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

Text C

parīhrta-hāram hrdayam udāram dhūsāritam virahena
marakata-śaila-śilā-talam ahatam ahaha kim indu-kareṇa

parīhrta-removed; hāram-necklace; hrdayam-chest; udāram-broad; dhūsāritam-
discolored; virahena-with separation; marakata-of sapphire; saila-of the mountain;
silā-of a great boulder talam-the surface; ahatam-struck; ahaha-Aha!; kim-
whether?; indu-of the moon; kareṇa-by the light.

Its garland removed, His broad chest is discoloured in the anguish of
separation. Is this a chest, or is it the side of a sapphire mountain struck by the
May this beautiful song, spoken by the poet Rāmānanda Rāya and more pleasantly cooling than moonlight, delight Gajapati Mahārāja Pratāparudra, who is an ocean of piety.

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

Kṛṣṇa: Through the mouth of a gopi-friend, this lotus-eyed girl revealed Her love to Me. I laughed at that love. Alas! Alas! I rejected a great jewel, thinking it only an oyster-shell. Only after I have performed countless pious deeds will destiny bring this jewel again before My eyes.
the desire; ni-utta-e-is gone; laddu-a-laddu; moda-ehim-and by modaka candies; kim-what?; kadavvam-is to be done; ettha-therefore; ettha-here; aham-I; jevva-certainly; uba-o-solution.

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

Text 6

kṛṣṇah: katham iva.

katham-what?; iva-like.

Kṛṣṇa: What is it?

Text 7

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

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

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

Text 8

kṛṣṇah: jñātam te brahmanyam tad ākalaya madanikām.

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

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

Text 9

(praviśya) madanikā: svasti vatsaya.

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

Madanikā: (enters) Auspiciousness to You, child!

Text 10

kṛṣṇah: (purato 'valokya) katham iyaṁ madanikā. (sa-prāśrayam) devi svagatāṁ te.
puratah-ahead; avalokya-looking; katham-how?; iyam-this; madanikā-
Madanikā; sa-with; prasrayam-respect; devi-O noble lady; svagatam-welcome; te-to
you.

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

Text 11

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

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

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

Text 12

vidūṣakah: kusumasara-vvathido amhanam pi-a-va-asso. ta ani-adu sa jevva
goba-kumari-a.

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

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

Text 13

kṛṣṇah: (sa-lajjam) dhīn mūrkha maivam bhaṇa.

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

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

Text 14

vidūṣakah: ahme bahmana ujju-a phudam jevva bhaṇamo.

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

Vidūṣaka: We are honest, upright brāhmaṇas. We always speak the straight
truth.
Madanikä: (smiling) Child, do You always speak the truth?

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

Do you see how the lotus-flower forest and the beautiful forest of Vṛndāvana are dropping their flower-petals in sympathy for forest-flower garlanded Kṛṣṇa?
O honest lady, do you not see how Kṛṣṇa has placed all His hopes in you? He is like a joyless cātaka bird thirsting for a cloud.

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

Text C

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

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

Text D

gajapati-rudra-mudam tanutām iti rāmānanda-rāya-su-gitam 
nibhṛta-manobhava-visikha-parābhava-hari-virahena sametam

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

Text 18

madanikā: kim etavatā.

kim-what?; etavata-like this.

Madanikā: What is the need of all these words?

Text 19

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

tum-You; pi-indeed; pi-a-dear; va-asso-friend; jado-born; janidam-what should
vidūṣakah: dear friend, you don't know what to say. i will be your messenger. i will go and bring her. (he begins to go).

kṛṣṇaḥ: (uttariye grhnāti).

uttariye-the upper garment; grhnati-grasps.

(kṛṣṇa grasps him by the upper garment).

madaniκā: vatsa kṛṣṇa kim iti mayy eva gopayasi.
vatsa-o child; kṛṣṇa-kṛṣṇa; kim-what?; iti-thus; mayi-from me; eva-certainly; gopayasi-do you avoid.

madaniκā: child kṛṣṇa, why do you avoid me?

kṛṣṇaḥ: devi kincit prastavyāsi.
devi-o noble lady; kincit-something; prastavyā asi-you will say.

kṛṣṇa: noble lady, you wish to say something.

madaniκā: viśrabdhams abhidhiyatām.

visrabdhams-a secret; abhidhiyatām-is to be said.

madaniκā: there is a secret to be told.

tavāsyād etasya vadana-rucam ākarnaḥ ṣaśinaḥ
Kṛtavajnā yasmād ayam api rujāṁ tad vitanutām
tad-āngetāsangām bhajāta iti yo me bahumatah
katham so ‘pi prāṇair mama malaya-vātō viharati

tava-of you; asyat-form the mouth; etasyah-of Her; vadana-of the face; rucam-
the beauty; akarnya-hearing; sasinah-of the moon; krta-done; avajnā-the rebuke;
yasmat-from which; ayam-this; api-also; rujam-distress; tat-that; vitanutam-brings;
tat-of Her; angena-with the body; asangam-touching; bhajatah-attains; iti-thus;
yah-which; me-of Me; bahu-greatly; matah-wished; katham-why?; sah api-that;
pranaih-with the life-breath; mama-of Me; malaya-the Malayan; vatah-breeze;
viharati-plays.

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

Text 25

madanikā: (svagatam) kṛtārthāsmākaṁ manorathena sārdhaṁ rādhikā tad
asyā api virahāvasthāṁ prakāśayāmi. (prakāśam) vatsa sāpi lāvanya-mātra-śeṣā
kalyāṇi.

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

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

Text 26

tathā hi

silā-patṭe haime tuhima-kirānaṁ candana-rasair
iyam tanvi piṣṭā tanum anu vilepam mrgayate
kṣaṇam sthitvā hā hā sarasaviṣini-pātra-sāyane
samuttasthau yāvāj jvalati na cirāṁ marmaram idam

tathā hi-furthermore; sila-patte-on a stone surface; haime-golden; tuhima-
kiranam-the camphor; candana-rasaih-with sandalwood paste; iyam-this; tanvi-
slender body; pista-massaged; tanum-body; anu-following; vilepam-ointment;
mrgayate-seeks; ksaṇam-for a moment; sthitvā-staying; ha-ah!; ha-ah!; sarana-
nectarean; viṣini-lotus; patra-of petals; sayane-on the bed; samuttasthau-rises;
yavat-when; jvalati-burns; na-not; cirat-for a long time; marmaram-wilted petals;
idam-this.
Although it was massaged with cooling camphor and sandalwood paste mixed in a golden pestle, Her slender body burns the nectar lotus petals on Her couch when She rests there for even a moment, and so She must stand up again.

Text 27 Song in Samatodi-rāga

Text A

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

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

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

Text B

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

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

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

Text C

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

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

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

Text D

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

gajapati-Gajapati; rudra-Mahārāja Pratāparudra; nṛpatim-the king; avigītam-
May Rāmānanda Rāya's beautiful song please pure-hearted Gajapati Mahārāja Pratāparudra.

Text 28

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

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

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

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

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

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

Text 29

kṛśnah: (svagatam) sādhu bhanitam.
(prakāśam) dhīṅ mūrkha mātvācalo bhava.
Kṛśna: (aside) Well said! (openly) Fool, don't talk so much!

Text 30

madanikā: etasya hrdaya-parīksanāya kati kati prakāṣitā na dharmāḥ.

etasya-of Her; hrdaya-of the heart; parīksanāya-for the test; kati kati-how many; prakāṣitā-manifested; na-not; dharmāḥ-natures.

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

Text 31

kṛśṇāḥ: (svagataṁ sātaṅkam) api nāma nivṛtteyaṁ mad-abhilāṣataḥ.

svagataṁ-arrived; sa-with; atankam-anxiety; api nama-will?; nivṛṭta-returned; iyam-She; mat-of Me; abhilāṣataḥ-according to the desire.

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

Text 32

madanikā: tad astu.

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

Madanikā: So be it.

Text 33

yada nāsaṁ dosaṁ ganayati gurūnāṁ ku-vacane
na vā tosaṁ dhatte sarasa-vacane narma-suhrdam
visābham śrī-khandam kalayati vidhum pāvaka-samam
tad āsyāṁ tad vṛttam tvayi gaditum atrāham agamam

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

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

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

Madanikā: Child, it will be done without fail.

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

Kṛṣṇa: enough; anyathā—otherwise; sambhāvanayā—with this idea; kuru-do; mat-of Me; pratikāram-the remedy.
Krṣṇa: What is the need of that? Cure Me!

Text 38

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

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

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

Text 39

(tataḥ praviṣati sanketocita-veśa rādhikā).

rādhā: sahi mahavi vippalambhidham bhavadihim.

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

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

Rādhā: Friend Mādhavi, you have cheated Me.

Text 40 Song in Kāmakeli-rāga

Text A

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

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

Text B Refrain

cirayati kim sakhi devi
vidhir api mayi kim u na hi hita-sevī
cirayati-delays; kim-why?; sakhi-O friend; devi-noble Madanikā; vidhih-fate; api-also; mayi-to Me; kim-why?; u-indeed; na-not; hi-certainly; hita-auspiciousness; sevi-brings.
Friend, why is the noble lady so late? Why does fate not help Me?

Text C

ati-vahitam ati-bhimam
viphalam idam kim u gahanam asimam

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

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

Text D

sukhayatu rudra-gajesam
rāmānanda-rāya-kṛtam anisam

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

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

Text 41

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

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

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

Text 42

(tataḥ praviṣati madanikā).

madanikā: vatse distya vardhase.

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

(Madanikā enters.)
Madanikā: Child, You are fortunate.

Text 43

rādhā: (sa-harṣocchvāsam) devi adha ko tattha vuttanto.
Radha: (Sighs with happiness) Noble lady, what is the news?

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

Madanikā: Kṛṣṇa now rebukes the moon. He throws away His sandal paste. He rejects His flower garland. He fears the mist. He does not talk to His dear friends. What will He not do in the agony of separation from You? Now He is intently preparing a couch for You in the middle of the forest. O Rādhā, go and worship Him!
Kṛṣṇa: Friend, why is Madanikā so late? (anxious) Slender Radha walks slowly because Her breasts and hips are so large. The grove I chose for Our meeting is far away. She is a timid girl. This impenetrable forest is filled with fearful, blinding darkness. How will She meet Me here?

Text 48

(kṣanam cintām natayitvā dirgham ūṣnam ca nihśvasya).

kim esā matvā mām aparicita-bhāvam vimukhatām
prayātā viśvāsāṁ kim u sahacarī-vāci na gatā
atha bhrāntā vartmany ati-timira-bhājiha vipine
na saktā tanv-angi smara-sara-hatā vā pracalitum

kṣanam—for a moment; cintām-anxious reflection; natayitva-representing dramatically; dirgham-long; ūṣnam-warm; ca-and; nihśvasya-sighing; kim-whether?; esa-She; matvā-considering; mam-Me; aparicita-bhāvam—a stranger; vimukhatām-aversion; prayata-attained; viṣvāsām-faith; kim-whether?; u—indeed; sahacarī-of Her friend; vaci—in the words; na-has not; gata-attained; atha-then; bhranta-darkness; bhajī—possessing; iha—in this; vipine-forest; na—not; sakta—able; tanv—slender; angi—with a body; smara—of cupid; sara—by the arrows; hata—wounded; va—or; pracalitum—to walk.

(After a moment's anxious reflection, He breathes a long, warm sigh). Is She averse to Me, thinking Me a stranger? Does She not believe Her friend's words? Is She lost on the dark forest-path, or, being very slender, and being wounded by Kāmadeva's arrow, is She unable to walk?
(purato 'valokya) aye katham udita-prāyo 'yaṁ candrah. tathā hi

yathēdāṁ kokānāṁ prasaratitaram kāku-virutam
yathā sphītāṁ sphītāṁ bhavati paritāḥ kairava-kulam
yathā mūrcchāṁ mūrcchāṁ pratipatam idāṁ vārīja-vanāṁ
   tathā śaṅke candrah prathama-giri-vīthyam viharati

   puratah-ahead; avalokya-looking; aye-O; katham-how is it?; udita-risen;
prayāḥ—for the most part; candrah—the moon; tatha hi-furthermore; yathā-just as;
idam-this; kokanam-of cakravaka birds; prasaratitaram—goes; kaku—plaintive;
virutam-warblings; yathā-just as; sphitam sphitam—fully blossomed; bhavati—is;
paritāḥ-everywhere; kairava-of kairava lotuses; kulum—the community; yatha-
   just as; murcchat murcchat—repeatedly fainting; pratipatam—repeatedly falling
down; idam-this; varija-of varija lotuses; vanam—forest; tatha—in that way;
śaṅke—i think; candrah—the moon; prathama-giri-vīthyam—on the eastern horizon;
viharati—enjoys pastimes.

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

Text 50

(sa-khedam)

sakhyā vācī kathāncana pratiyāti bālāndhakārocite
naśā veṣa-bharena vā gatavāti vartmani athārdhe mama
asmin śakra-dīsam śaśānka-hatake sanduṣhayat unmanā
   nāgantuṁ na ca gantum adya caturā kīṁ vā kariṣayat asau

   sa—with; khedam—unhappiness; sakhyā—of the gopi; vaci—in the statement;
kathāncana—something; pratiyāti—believing; bala—the girl; andhakara—blinding
darkness; uciite—suitable; na—not; esa—She; veṣa—of garments and ornaments;
bharena—with an abundance; va—or; gatavāti—gone; vartmani—on the path; atha—then;
arde-half; mama—of Me; asmin—when this; sakra—disam—the eastern direction;
sasanka—moon; hatake—when the vile; sandusavati—pollutes; unmana—eager; na—not;
agantu—to come; na—not; ca—and; gantum—to go; adya—now; catura—the beautiful
girl; kim—whether; va—or; kariṣayati—will do; asau—She.

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

Text 51

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

Text 52

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

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

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

Text 53

(nepathye)

tan-mañjira-ravah kim eṣa kim u vā bhrngāvali-nīsvanaṁ
tat-kāṇci-ranitam nā manmathavatām kim sārasānāṁ rutam
evam kalpayato vikalpam acirād ālambya sakhyāḥ karaṁ
govindasya nikiṇja-keli-sadane bhūsābhavad rādhikā

nepathye-from behind the scenes; tat-of Her; mañjira-of the ankle-bells; ravah-the sound; kim-whether?; esah-this; kim-whether; u-indeed; va-or; bhrnga-of bees; avali-of a swarm; nisvanah-the sound; tat-of Her; kanci-of the bells decorating Her waist; ranitam ranitam-the sound; nu-indeed; manmatha-vatam-amorous; kim-whether?; sarasanaṁ-of the sarasa birds; rutam-the cooing; evam-in this way; kalpatah-making; vikalpam-a guess; acirat-quickly; alambya-resting; sakhyāḥ-of a gopi-friend; karaṁ-the hand; govindasya-fter Kṛṣṇa; nikiṇja-in the forest grove; keli-for pastimes; sadane-in the abode; bhusa-an ornament; abhavat-became; rādhikā-Rādhā.

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

**Text 54 Song in Malavaśri-rāga**

**Text A**

cikura-tarangaka-phena-patalam iva kusumam dadhāti kāmam
natad-apasavya-drśa disativa ca nartitum atanum avamam

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

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

**Text B Refrain**

rādhā mādhava-vihārā
harim upagacchati mathara-pada-gati-laghu-laghu-taralita-hārā

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

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

**Text C**

śaṅkita-lajjita-rasa-bhara-cañcala-madhura-drk-anta-lavena
madhu-mathanam prati samupaharanti kuvalaya-dāmā rasena

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

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

**Text D**

gajapati-rudra-narādhipam adhunātana-madanaṁ madhureṇa
rāmānanda-rāya-kavi-bhanitam sukhayatu rasa-visarena
May the poet Rāmaṇanda Rāya's description of these amorous pastimes delight Gajapati Mahārāja Pratāparudra with its sweet nectar.

Text 55

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

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

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

Text 56

(tataḥ praviṣati madanikā).

madanikā: vatsau sampannām cireṇa suhṛdām manorathāh tan mām anunayasaṃ svanāntara-vāsa-gamanāya.

tataḥ-then; praviṣati-enters; madanikā-Madanikā; vatsau-O children; sampannām-fulfilled; cireṇa-after a long time; suhṛdām-of friends; manorathāh-the desire; tat-therefore; mam-me; anunayasaṃ-please permit; svanāntara-place; antara-within; gamanāya-to go.

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

Text 57

vidūṣakaḥ: mam pi ni-unjantara-vāsa-gamanasse.

mam-of me; pi-also; ni-unja-the grove; antara-within; vāsa-residence; gamanasse-going.

Vidūṣaka: I will also go to another forest.

Text 58

(iti niskrāntaḥ sarve).
iti-thus; niskrāntah-exit; sarve-all.

(Exit all).

Text 1

(tataḥ praviṣati śaśimukhī).

śaśimukhī: a-e ajja ni-unje kallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaṁ kcallanaţi...
Madanikā; anu sari-a-having approached; janissam-will inform; puratah-ahead; avalokya-looking; a-e-O; kadham-how is it?; nidda-from sleep; mu-ulida-budding; lo-ana-whose eyes; lahu lahu-slowly; idha-here; jevva-certainly; a-acchadi-comes.

(Enter Šaśīmukhi.)

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

Text 2

(sanskṛtam āśritya)

svairam svairam katham api drśau manda-nispanda tāre
vinyasyanti śīthila-bhuja-dvandva-sannamitāmśā
manda-nyāsa-skhalita-caranā vyasta-manjira-ghoṣā
devī nidrākula-tara-tanur modam āvīśkaroti

sankṛtam-of Sanskrit; āśritya-taking shelter; svairam svairam-slowly; katham api-with difficulty; drśau-eyes; manda-nispanda-unmoving; tāre-eyes; vinyasyanti-placing; śīthila-slackened; bhuja-of arms; dvandva-pair; sannamita-drooping; amsa-shoulders; manda-slowly; nyāsa-placing; skhalita-faltering; carana-steps; vyasta-irregular; manjira-of ankle-bells; ghoṣa-sound; devī-noble Madanikā; nidrā-with sleepiness; akulatara-very agitated; tanuḥ-whose form; modam-delight; āvīśkaroti-manifests.

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

Text 3 Song in Sukhasindhuda-rāga

Text A

dara-mukulārūṇa-locanam ānana iha gata-kānti-vikāse
kamalam ivārūṇam uṣasi vidhāv anubimbhitam ambu-sakāse

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

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

Text B Refrain

kim idam iyaṁ praviṣanti
bhajati mano mama rati-virata iva vanitā kāpi calanti

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

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

Text C

śīthila-bhūja-mudurāṇita-kanakam-mani-kaṅkanam idam anuvāram vaśa-kalā-pāda-nīvāraṇa-nīpura-lalita-vihāram

śīthila-slackened; bhūja-whose arms; mudurā-mudur; rāṇita-sounding; kaṅkanam-bracelets; idam-this; anuvāram-repeatedly; vaśa-lotus stem; kalā-gentle; pāda-step; nīvāraṇa-enhance; nīpura-ankle-bells; lalita-charming; vihāra-pastimes.

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

Text D

gajapati-rudra-nārādhipa-hṛdaye mudam idam ātanute 'ti rāmānanda-rāya-kavi-bhanitam vilasati rasika-jane 'ti

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

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

Text 4

(tatāh praviṣāti yathokta-veśā madanikā).
(cakṣuṣi vimṛjya purato 'valokya).

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

tatāh-then; praviṣāti-enters; yathā-as; ukta-described; madanikā-Madanikā; caksuti-eyes; vimṛjya-rubbing; puratah-ahead; avalokya-looking; aho-ah!;
ramaniyata-the beauty; vasanta-springtime; yamini-of night; parinamasya-of the transformation; tathā hi-furthermore.

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

Madanikā: Ah, the beauty of this springtime night!

Text 5

ito mandam mandam sarasija-vanī-vāta-lahari
   tataḥ cutāsvāda-pramudita-pikānāṁ kala-kalah
kvacit phullam vallim anu madhukarānāṁ svara-kathā
   kutaścit kokānāṁ mṛdu-madhuram ānanda-lapitam

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

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

Text 6

   (dvi-trāṇi padāni parikramya ānandam abhiniya).

uddāma-smara-caturī-paricayād anyonya-rāgād imām
   rātrim jāgaritāṁ sadmani yuva-dvandvāṁ yac cerate
   tat teśāṁ svasitā-nilena tulanam asādayisyanāṁ īva
   pronmilat-kalamāvalisu valate śrīkhanda-vithi-marut

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

   (She takes two or three steps and then becomes filled with happiness.)
The sandalwood-scented breeze blowing over the blossoming lotus flowers is almost like the sighs of young couples who out of love for each other and out of great skill in enjoying passionate pastimes, stay awake at night in their homes.

Text 7

(purato 'valokya sa-vismayam).

cakita-cakitam kvâpi kvâpi pramoda-nirantaram
kvacana vanitâkunâthotkântâhâm nidhâya vilocane
kalayati tathâvaśtâm esa rathâṅga-kuṭumbini
bhavati na yathâ cântevasi vidagdha-vadhû-jañâh

puratah-ahead; avalokya-looking; sa-with; vismayam-wonder; cakita-with fear; cakita-trembling; kvâpi-somewhere; kvâpi-somewhere; pramoda-happiness; nirantarâm-uninterrupted; kvacana-somewhere; vanita-girl; akuntha-intense; utkântâm-longing; nidhâya-placing; vilocane-in the eye; kalayati-sees; tathâ-in that way; avastham-the condition; esa-she; rathâṅga-kuṭumbini-the cakravaka bird; bhavati-is; na-not; yaya-by whom; cantevasi-a disciple; vidagdha-expert; vadhu-jañâh-girls.

(Looking ahead, she becomes struck with wonder.)

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

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

Text 8

(ksañam anyato gatvâ sâscaryam) aye. ati-ramaṇiâyam idam vartate. tathâ hi

ksañam-for a moment; anyatah-in another direction; gatvâ-going; sa-with; ascarayam-wonder; aye-O!; ati-very; ramaṇiâyam-beautiful; idam-this; vartate-is; tathâ hi-furthermore.

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

Text 9

unmîlât-kamalodare madhu-bhare drṣṭvânubimbaṁ nijâm
manvânâ dayitam kathaṅcid adhunâ notkaṁthayâ dhâvati
utkaṁthopanatâṁ punâḥ sahacaram drṣṭvâ vilâksâ muhur
na sthātum na ca gantum atra caturā bhringī ciram bhrāmyati

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

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

Text 10

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

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

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

Text 11

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

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

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

Text 12

śaśimukhī: devi katham nidrākulām iva bhagavatīṁ tarkayāmi.

devi-O noble lady; katham-why?; nidra-by sleep; akulam-afflicted; iva-as if; bhagavatīṁ-the noble lady; tarkayāmi-I think.
Sasimukhi: Noble lady, I think you were overcome by sleep.

Text 13

madanikā: vatse iveti katham tathaiva.

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

Madanikā: Child, why is that?

Text 14

śaśimukhi: atha katham iva.

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

Śaśimukhi: Why?

Text 15

madanikā:

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

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

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

Text 16

śaśimukhi: atha kīdrśas tatrtyo vṛttantah.

atha-then; kīdrśah-like what?; tatrtyah-there; vṛttantah-the news.

Śaśimukhi: What happened there?

Text 17

madanikā: śrnu. (nayane pramṛjya) vatse jānasi nikunja-pravesāvadhi.

srnu-listen; nayane-eyes; pramṛjya-wiping; vatse-O child; janasi-you know; nikunja-of the grove; pravesa-of the entrance; avadhi-up until.
Madanikā: Listen. (rubbing her eyes) Child, you know what happened up to the time They entered the forest.

Text 18

śaśimukhī: adha kim.

adha-then; kim-what?

Śaśimukhī: Yes.

Text 19

madanikā: tad-anantaram

yah stambho mura-vidvisah samabhavat tenapi mano-
madhyasthyam parisankate bhaya-manojanma-trapa-nirbharam
kamesu-vraja-pakṣa-vata-visara-praptodayo na kṣanad
asvasam harini-drśo vitanute tasya prakampo yadi

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

Text 20

śaśimukhī: priyam me priyam kṛtarthāsmi.

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

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

Text 21

madanikā: itah param api suhudām kṛtarthātā.

itah-in this way; param-then; api-also; suhṛdām-of the gopi-friends; kṛta-artha-success.
Madanikā: That is the success of our gopi friends.

Text 22

śaśimukhī: api mama dṛṣṭam devya anyad api.
api nama-whether?; dṛṣṭam-seen; devya-by the noble lady; anyat-some other gopi; api-also.

Śaśimukhī: Did you see any other gopīs there?

Text 23

madanikā: samastam eva.
samastam-all; eva-certainly.

Madanikā: All of them.

Text 24

madanikā: vatse
sasanakam sa-manobhava-prahasita sapatrapam sa-smayam
sasyam sa-manoharatmaka-padam sa-prema sotkanhitam
rādhāya madhusudanasya ca tada kunje tadasid ratam
yenasin madano ’pi vismaya-rasa-snigdhantaro nirbharam

vatse-O child; sa-with; asankam-fear; sa-with; manobhava-amorous;
prahasitam-smiles and laughter; sa-with;apatrapam-shyness; sa-with; manoharatmaka-padam-amorous passion; sa-with; prema-affection; sa-with; utkanhitam-longing; rādhāyah-of Rādhā; madhu-sudanasya-of Kṛṣṇa, the killer of Madhu; ca-and; tada-then; kunje-in the forest-grove; tada-then; asit-was; ratam-amorous pastimes; yena-by which; asit-was; madanah-cupid; api-even; vismaya-of astonishment; rasa-with the nectar; snigdha-anointed; antarah-within the heart; nirbharam-greatly.

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

Text 25 Song in Ahira-rāga

Text A
mrdu-maɲjira-ravãnugatam gatam anayã šayana-samipam
madhirununäi padãni kiyanty api calitam kiyad anurëpam

mrdu-gentle; manjitra-of ankle-bells; rava-the sound; anugatam-followed;
gatam-gone; anaya-by Him; sayana-the bed; samipam-near; madhu-ripuna-by
Krśna, the enemy of Madhu; api-even; padani-steps; kiyanti-how many; api-even;
calitam-walked; kiyat-like what?; anurupam-resenting.

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

Text B Refrain

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

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

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

Text C

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

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

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

Text D

nakhara-radavali-khanditam api guru-nihvasitayata-bhitam
rudra-gajadhipa-mudam atanutam ramânanda-râya-su-gitam

nakhara-of nails; rada-and teeth; avali-by the rows; khanditam-wounded; api-
even; guru-deep; nihsvasitaya-with sighs; bhitam-fearful; rudra-Prapaparudra;
gajadhipa-Gajapati; mudam-delight; atanutam-may bring; ramânanda-râya-of
Râmânanda Râya; su-the beautiful; gitam-song.

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

Text 26

śaśimukhī: devi asambaddham īvedāṁ pratibhati mam.

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

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

Text 27

madanikā: katham īva.

katham-how?; īva-as if.

Madanikā: How is that?

Text 28

śaśimukhī: tayoh katham īḍrāṁ saurata-kauśala-jātam

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

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

Text 29

madanikā: ayi sarale

upadisati gurur guru-prayatnat
    tad api ca kala-vasat prayati pakam
iti kila niyataḥ samasta-vidyāḥ
    surata-kalah svata eva sambhavanti

ayi-O; sarale-honest girl; upadisati-teaches; guruh-the teacher; guru-with great; prayatnat-endevor; tat api-still; kila-indeed; niyataḥ-attempted; samasta-all; vidyāḥ-branches of knowledge; surata-in conjugal pastimes; kalah-expertness; svatah-spontaneously; eva-certainly; sambhavanti-become manifested.

Madanikā: O honest, simple girl, when a teacher diligently teaches, then, in time, all things are learned. The arts of love, however, spontaneously appear of their own accord.
Lingering on the western horizon, the moon spent a very long time carefully and respectfully teaching Them the arts of amorous pastimes.

Śaśimukhī: My heart yearns to see the two forms, gracefully decorated with bites and scratches, of Rādhā and Kṛṣṇa, who for a long time tasted the intense happiness of amorous pastimes.
(Rādhā hastily enters. Kṛṣṇa is a little behind Her).

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

Kṛṣṇa: (ksanam nirvanya) aho bhaya-manmatha-samvalanā mṛgākṣi. dvi-trāṇy eva padāni gacchati javad dvi-trāṇi mandāṁ punas trasotkampam athapi pāsyati disah sakutam etah punah yo na syad api gocare nayanayor mediṣṭam etaṁ janaṁ sampraty eti pade pade vyavahitam maṁ natike 'pi priya

kṣanam-for a moment; nirvanya-silent; aho-ah!; bhaya-fear; manmatha-and amorous desires; samvalana-mixed; mṛga-aksi-the doe-eyed girl; dvi-two; trani-or three; eva-certainly; padāni-steps; gacchati-slowly; punah-again; trasas-with fear; utkampam-trembling; atha api-still; pāsyati-looks; disah-in all directions; sa-with; akutam-intensity; etah-they; punah-again; yaḥ-who; na-not; syat-may be; api-even; gocare-in the range of perception; nayanayoḥ-of the eyes; nedīṣṭam-near; etaṁ-this; janaṁ-person; sampratī-now; eti-goes; pade pade-step by step; vyavahitam-separated; maṁ-Me; antike-near; api-even; priya-beloved.

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

Text 34

rādhā: (punaḥ sa-tvaram parikramati).

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

(Rādhā walks quickly.)

Text 35

madanikā: vatse pāṣya pāṣya purato rādhikāṁ katicid dure madhavam ca. iyaṁ hi

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

vatse-O child; pasaṣṭa-look!; paśya-look!; puratah-ahead; rādhikāṁ-Rādhā; katicit-a certain; dure-distance away; madhavam-Kṛṣṇa; ca-and; iyam hi-furthermore; na-not; vyalat-because of a snake; api-even; sambhäté-fears; puratah-ahead; sthanoh-an immoveable trees; yathā-as; duratah-far away; na-not; uvḍigna-agitated; kari-of a lion; garjitat-from the roaring; api-even; yathā-as; kaka-of crows; avali-from the multitude; niḥsvanat-from the sounds; na-not; eva-certainly; iyam-Śhe; timire-in the darkness; api-even; muḥyatitaram-becomes bewildered; kaman-love; prakase-in the shining; yathā-just as; tat-this; manye-I think; virahe-in separation; api-even; na-not; eva-certainly; vidhura-agitated; kantasya-of Her lover; yoge-in meeting; yathā-as.

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

Text 36 Song in Lalita-rāga

Text A

abhimata-gādha-manoratha-samucita-ratipati-samara-viśeṣe
vijaya-parajaya-paricaya-viṁsita-cetasi valad-ābhilāse

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

Text B Refrain

lulita-manohara-deha
kathayati paricayam iyam ati-nipunam mrdu-pada-kamala-laveha

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

Text C
kusuma-şarasana-şara-nikara-dhvani-manita-manohara-ghoşé
guna-paripatitayā parikalpita-nakha-daśana-kṣata-dose

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

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

Text D
gajapati-rudra-narādhīpa-vidīte rasika-janāhita-tose
rāmāṇḍa-rāya-kavi-bhaṇite hṛdayaṁ kuruta vidōse

gajapati-Gajapati; rudra-Pratāparudra; nara-ādhīpa-king; vidite-known; rasika-jana-to the exalted devotees expert at relishing transcendentla mellows; ahita-given; tose-pleasure; rāmāṇanda-rāya-Rāmāṇanda Rāya; kavi-by the poet; bhaṇite-spoken; hṛdayaṁ-the heart; kuruta-do; vidōse-pure.

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

Text 37
tad ati-bhaya-katareyam vatsa. tad upasṛtya sambhavayāmās tāvad enām. (ity upasṛtya) vatse svagataṁ te.

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

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

Text 38
rādhā: (sa-sambhramam avalokya) atra kadham esa de-i. (sa-lajjam vandate).

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

Rādhā: (fearfully looks) Who is it? It is the noble lady. (Embarrassed, Rādhā offers respectful obeisances).
nepathyê-behind the scenes; kala-kalah-a confused tumult; abrahmanyam-help!; abrahmanyam-help!; sarvâ-everyone; srutim-listening; abhinayanti-represents dramatically.

(From behind the scenes there is a great tumult. Behind the scenes someone calls out "Help! Help!" All listen intently.)

The Voice from behind the scenes again says: Violently scratching the earth with his horns and hooves, ripping apart the directions with his roaring like thunder claps at the kalpa’s end, rolling his eyes rivaling blazing comets, and plunging Vraja into a great catastrophe, Aristasura has come before us.

Everyone hides in the forest-grove and watches.
Krṣṇa: (proudly struts) The residents of Vraja will have no fears.

Text 43

(sa-garvam bāhum udyamya)

drupyat-dānava-sīrṇa-saila-valayakṣaṇi-mahālambane
vairi-vyākula-sākra-sāntika-makha-proddāma-yūpe 'pi ca
asmin krṣṇa-bhuje 'pi jāgrati bhayam nityam tad ekāśrayan
ghosasthān api samsṛṣed ahaha kim prāṇair mama kridati

(iti sātopam parikramati).

(Proudly lifts one arm) This arm is a great mountain to crush the arrogant Ariṣṭa demon. This arm is a great post in the indra-yajna for bringing pain to enemies. When Krṣṇa's arm is vigilant and awake, what fear can touch the residents of Vraja who always completely take shelter of Me? Aha! If this Ariṣṭa plays with Me, how much will his life become worth? (He proudly goes off).

Text 44

(nepathye) bhoh kastam kastam.

yabhyam girinam api śṛṅgavattvam
sodhum na saktena vidaritas te
tayor anenotpala-komalango
laksyi-krto balatanaṁ mukundah

(nepathye-from behind the scenes; bhoh-ah!; kastam-alas!; kastam-alas!; yabhyam-by which; girinam-of mountains; śṛṅgavat-the state of having peaks; sodhum-to tolerate; na-not; saktena-able; vidaritah-ripped into pieces; te-they; tayoh-of them; anena-by him; utpala-as a blue lotus flower; komala-delicate; angah-whose body; laksi-into a target; krṭah-made; bala-young; tanuḥ-body; mukundah-Krṣṇa.)
A Voice From Behind the Scenes: Alas! Alas! Alas! Unable to bear the rivalry of the mountains peaks, Arista’s horns rip many great mountains into pieces. Those horns have now made a target of Lord Mukunda (Kṛṣṇa), whose young body is as delicate as a blue lotus flower.

Text 45

madanikā: (vilokya sasram)

adya kṣauni sahasva bharam atulam deva jayasah kutah
śrī-devi vratam acara vraja-janaḥ kvānanda-vartapi vah
matar devaki kim bhavisyasi gata nandadayo rādhike
sunyaṁ te jagad adya jatam adhunāḥ ha ha hataḥ smo vayam

vilokya-looking; sa-with; asram-tears; adya-now; kṣauni-O earth; sahasva-please tolerate; bharam-burden; atulam-incomparable; devah-O demigods; jaya-victory; asah-hopes; kutah-where; śrī-devi-O Lakṣmi-devi; vratam-vows; acara-perform; vraja-of Vraja; janaḥ-O people; kva-where? ananda-of happiness; varta-the news; vah-of you; mataḥ-O mother; devaki-Yasoda; kim-what?; bhavisyasi-will become of you; gatah-gone; nanda-with Nanda; adayah-beginning; rādhike-O Rādhā; sunyam-empty; te-for You; jagat-the universe; adya-now; jatam-is manifested; adhunā-now; ha-alas!; ha-alas! hataḥ-killed; smah-are; vayam-we.

Madanikā: (Looking on with tears in her eyes) O earth, what an incomparable heavy burden must you bear now! O demigods, where have all your hopes for victory gone now? O people of Vraja, what has happened to the good tidings of your transcendental happiness? O Mother Yasoda, what will become of you now? O Nanda Maharaja, O people of Vraja, what will become of all of you? O Rādhā, for You the entire universe has now become a desolate wasteland. Alas! Alas! Now we are all dead!

Text 46

rādhā: (srutim abhiniya satankam) haddhi haddhi maha manda-bha-ina-e-e-arisaṁ duddevva vilasidam jadam.

srutim-listening; abhiniya-representing dramatically; sa-with; atankam-anxiety; haddhi-alas!; haddhi-alas!; maha-of Me; manda-bha-ina-e-unfortunate; e-arisaṁ-like this; duddeva-by ill-fortune; vilasidam-manifested; jadam-produced.

Rādhā: (Anxiously listening) Alas! Alas! I am so unfortunate! This is a great calamity that wicked destiny imposes upon Me!

Text 47

śaśimukhī: sakhi samasvasihi eṣa khalu mukundah.

sakhi-O friend; samasvasihi-be calm; eṣa-He; khalu-indeed; mukundah-Kṛṣṇa.
Śaśimukhi: Friend, do not be unhappy. Mukunda (Kṛṣṇa) is here. (He is unharmed).

Text 48

(nepathyey)

yatronmilati militam tri-bhuvanam yatronnamaty anataṁ
yasmin bhramayati na bhramanti viyati prayena vata api
ksiptvā kanduka-līlāya tam adhunā vrndavanad durato
hatvariśṭam arīṣṭam etad akarot śrīman mukundo jagat

nepathyey-from behind the scenes; yatra-where; unmilati-is manifested; militam-unmanifested; tri-the three; bhuvanam-worlds; yatra-where; unnamati-rises; anatam-bowed down; yasmin-when he; bhramayati-wanders; na-do not; bhramanti-wander; viyati-in the sky; prayena-for the most part; vatah-winds; api-also; kṣiptvā-having tossed aside; kandula-a toy ball; līlāya-with the pastime; tam-him; duratah-from a great distance; hatva-having killed; arīṣṭam-Arista; arīṣṭam-free from all misfortune; etat-this; akarot-made; śrīman-filled with transcendental opulence; mukundah-Kṛṣṇa; jagat-the universe.

A Voice From Behind the Scenes: When Arīṣṭa appeared, the three worlds hid. When he stood, they fell down. When he moved about, the winds declined to move in the sky. Kṛṣṇa playfully tossed Arīṣṭa far out of Vṛndavana forest as if the demon had become a toy ball (In His hand). By killing Arīṣṭa, Lord Mukunda (Kṛṣṇa) freed the universe from a great calamity and made it auspicious and happy again.

Text 49

(tatah praviśati krṣṇah. sarvah sa-sprham alokayanti).

tatah-then; praviśati-enters; krṣṇah-Kṛṣṇa; sarvah-all the gopīs; sa-with; sprham-desire; alokayanti-look.

(Kṛṣṇa enters. All the gopīs intently gaze upon Him).

Text 50

madanikā: aho ramaniyakām jaya śrī-bhusanasya vatsasya tathā hi

visrastalaka-vallari-parimilat-svedoda-bindutkara-
vyaliptalika-candanaḥ krama-galat-keki-chhadottamsakah
pada-ksepa-samucchalat-kṣiti-rajo-ramyanga-rāgas cirad
ānandam vitanoty ayam nayanor avirbhavan madhavah

aho-ah!; ramaniyakām-the beauty; jaya-of victory; śrī-with the opulence; bhusanasya-decorated; vatsasya-of the boy Kṛṣṇa; tathā-hi-furthermore; visrasta-
dishevelled; alaka-curling locks of hair; vallari-the vines; parimilat-touching; sveda-uda-of perspiration; bindu-of drops; utkara-by a multitude; vyalipta-wiped away; alika-on the forehead; candanah-sandalwood paste; krama-one after another; galat-falling; keki-chada-of peacock feathers; uttamsakah-crown; pada-of the feet; ksepa-kicking; samucchalat-rising; ksiti-from the ground; rajah-dust; ramya-charming; anga-ragah-ointment; cirat-eternally; anandam-bliss; vitanoti-gives; ayam-He; nayanayoḥ-before the eyes; avirbhan-appearing; madhavaḥ-Kṛṣṇa.

Madanikā: How handsome is the boy Kṛṣṇa decorated in this way by the goddess of victory! The vines of His dishevelled curling locks of hair touch the drops of perspiration that have washed away the sandalwood paste anointing with the dust raised by the kicking of His feet on the ground. Appearing in this away before us, Lord Madhava (Kṛṣṇa) brings ternal bliss to our eyes.

Text 51

(upasṛtya) diṣṭya drṣṭo 'si vatsa jaya-śrī-śvayamvaralingitah.

upasṛtya-approaching; diṣṭya-by good fortune; drṣṭa-seen; asi-you are; vatsa-O child; jaya-of victory; śrī-by the goddess; śvayamvara-in the śvayamvara ceremony; alingitah-embraced.

(Approaches Kṛṣṇa) By good fortune the goddess of victory has placed her glance upon You. She has selected You to be her husband, and now she embraces You.

Text 52

kṛṣṇah: (drśṭva sa-harsam) devi svagatam te.

drśṭva-seeing; sa-with; harsam-happiness; devi-O noble lady; svagatam-greetings; te-to you.

Kṛṣṇa: (Happily glances at Madanikā) O noble lady, salutations unto you.

Text 53

madanikā: svagatam adhūnā vatsena jaya-śrī-bhusanena drṣṭena tad vatsa kṣanam iha bakula-padapopavithyam visramyatam.

svagatam-greeting; adhūnā-now; vatsena-by the boy; jaya-of victory; śrī-by the goddess; bhusanena-decorated; drṣṭena-seen; tat-then; vatsa-O child; kṣanam-for a moment; iha-here; bakula-the bakula; padapa-tree; upavithyam-on the path; visramyatam-may be rested.

Madanikā: Salutations to You, my child. Now that the goddess of victory has placed her glance upon You and decorated you with this victory, please stop and
rest for a moment underneath this bakula tree.

Text 54

krṣṇah: yad abhirucitam devyai. (ity upavisati).

yat-which; abhirucitam-the pleaure; devyai-to the noble lady; iti-thus;
upavisati-enters.

Krṣṇa: In order to please the noble lady. (He goes under the tree).

Text 55

madanikā: (sa-sneham angaṁ sprsati) vatsa krṭa-duśkara-karmanah kim api
paritosakam ditsāmi.

sa-with; sneham-affection; angaṁ-the body; sprsati-touches; vatsa-O child; krṭa-
done; duśkara-difficult to do; karmanah-task; kim api-something; paritosakam-
reward; ditsāmi-I wish to give.

Madanikā: (Affectionately touches Krṣṇa) My child, You have done a very
difficult task. I wish to give You something as a reward.

Text 56

krṣṇah: yad abhirucitam devyai.

yat-which; abhirucitam-pleasure; devyai-to the noble lady.

Krṣṇa: As it pleases the noble lady.

Text 57

madanikā: (niśkramya rādhām adaya praviśya) vatsa

navabhisanga-vidhuram
trasonmilita-locanam
madhuralokanenainam
sambhavaya cirad iva

niśkramya-going; rādhām-Rādhā; adaya-taking; praviśya-entering; vatsa-O
child; nava-new; abhisangam-meeting; vidhuram-anxious; trasa-with fear;
ummilita-wide open; locanam-whose eyes; madhura-sweet; alokanena-with glances;
enam-Her; sambhavaya-please enjoy; cirat-eternally; iva-as if.
Madanikā: (She goes, takes Rādhā, and return with Her) Child, this girl is very anxious to meet You again. Her eyes are wide open with fear of not seeing You again. Please sweetly glance upon Her and enjoy transcendental pastimes with Her forever.

Text 58

krṣṇah: (sa-sprham alokayati).

sa-with; srham-intentness; alokayati-gazes.

(Kṛṣṇa intently gazes at Rādhā).

Text 59

madanikā: vatse

krura-saṅgara-parisramallasat-

sveda-bindu-nikaraīh karambitam

ancalena nija-vasasah priyam

vijaya priya-girabhinandya ca

(rādhā sa-sprham vijayati).

vatse-O child; krura-cruel; saṅgara-of the battle; parisrama-from the fatigue;

ullasat-manifested; sveda-of perspiration; bindu-of drops; nikaraīh-with the multitude;

karambitam-mixed; ancalena-with the edge; nija-own; vasasah-of the garment;

priyam-Your beloved; vijaya-please fan; priya-with pleasant; gira-words;

abhinandya-addressing; ca-also; rādhā-Rādhā; sa-with; sprham-intentness; vijayati-fans.

Madanikā: Child, the fatigue of the cruel battle has made drops of perspiration on Your beloved. You should speak sweetly to Him and fan Him with the edge of Your garment.

(Rādhā intently fans Kṛṣṇa).

Text 60

madanikā: itah param kim te priyam sampadayāmi.

itah-this; param-beyond; kim-what; te-to You; priyam-dear thing;

sampadayāmi-shall I bring.

Madanikā: What other pleasant thing may I bring You?
Krsna: O noble lady, what could be more pleasant or dear than this? I was sorely wounded by the sharpened arrows of cupid, and now, by your mercy, I have attained this blissful doe-eyed girl, who now showers nectar upon My eyes. What could be more pleasant or dear than this for a person like Me?

Text 62 Song in Mangala-gujjari-rāga

Text A

parinata-sarada-sasadharasa-vadana
milita pani-tale guru-madana

parinata-full; sarada-autumn; sadhara-moon; vadana-face; milita-placed; pani-of the hand; tale-in the surface; guru-madana-passionate.

This passionate girl, whose face is like the full autumn moon, is now placed in My hand.

Text B Refrain

devi kim iha param asti mad-istam
bahutara-sukrta-phalitam anudistam

devi-O noble lady; kim-what?; iha-here; param-else; asti-is; mat-by Me; istam-desired; bahutara-many; sukra-of pious deeds; phalitam-borne fruit; anudistam-indicated.

O noble lady, what more could I want? Now I have received the fruits of many past pious deeds.

Text C

pika-vidhu-madhu-madhupavali-caritam
racayati mam adhunā sukha-bharitam

pika-of the cuckoos; vidhu-moon; madhu-springtime; madhupavali-of bees; avali-of the swarms; caritam-the activities; racayati-make; mam-Me; adhuna-now; sukha-with happiness; bharitam-filled.

The activities of the cuckoos. Moon, springtime, and bumble-bees now make
Me very happy.

Text D

pranayatu rudra-nrpe sukham amrtam rāmānanda-bhanita-hari-ramitam

pranayatu-may bring; rudra-Pratāparudra; nrpe-to the king; sukham-happiness; amrtam-nectar, or immortal; rāmānanda-by Rāmānanda Rāya; bhanita-spoken; hari-of Lord Krṣṇa; ramitam-the delightful pastimes.

May Rāmānanda Rāya's description of Lord Hari's (Krṣṇa's) delightful transcendental pastimes bring eternal nectarlike happiness to Gajapati Maharaja Pratāparudra.

Text 63

tathāpidam astu

sraddha-baddha-matir mama pratidinaṁ gopala-līlāsyā yah samseveta rahasyam etad atulam lilāmṛtam lola-dhiḥ tasmin mad-gata-manase kila kṛpā-dṛṣṭya bhavatya sada bhavyāṁ yena nijepsitam vraja-vane siddhiṁ samapnoti saḥ
tathā api-still; idam-this; astu-may be; sraddha-by faith; baddha-bound; matih-whose heart; mama-of Me; prati-every; dinam-day; gopala-as a cowherd boy; līlāsyā-who enjoys pastimes; yah-who; samseveta-may serve; rahasyam-secret; etat-this; atulam-peerless; lilā-of pastimes; amrtam-nectar; lola-yearning; dhiḥ-whose heart; tasmin-to him; mat-to Me; gata-gone; manase-whose thoughts; kila-indeed; kṛpā-of mercy; dṛṣṭya-by a glance; bhavatya-by you; sada-always; bhavyam-the future; yena-by which; nija-by him; ipsitam-desired; vraja-vane-in Vrndavana; siddhiṁ-spiritual perfection; samapnoti-attains; saḥ-he.

You should bestow your glance of mercy on that devotee who has given his heart to Me, who always thinks of Me, whose heart is bound with faith; in Me, who yearns to attain Me, and who, every day, serves the incomparable nectarlike confidential pastimes I enjoy as a cowherd boy. By your merciful glance that devotee will, in the future, enter this transcendental forest of Vraja, and will attain the spiritual perfection he desires.

Text 64

madanikā: tathāstu.

(iti niṣkrantaḥ sarve).

tathā-in that way; astu-may it be; iti-thus; niṣkrantaḥ-exits; sarve-all.
Madanikā: So be it.

(Everyone exits).