

Hit Harivaṃśa
Hit Chaurāsī

Note from Pratibha Goswami (translator)

This is my humble request to all devotees to understand the love of Radha-Krishna and read this book carefully with Sakhi Bhaav (divine love) in the heart. Divine love supports pure hearted persons who have dedicated their entire life for the pleasure of Radha-Krishna.

Those who are not in this bhaav can misinterpret the divine love for worldly love. This book is completely meant for those saints who have dedicated their entire life for the pleasure of Radha-Krishna. Please do not read this book as a curiosity to know the divine love, but read it to feel pure bhakti (love) for Radha-Krishna.

Hit Harivaṃśa

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The 84 hymns of Divine Love

Translated and commented by Pratibhā Goswāmī

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Sri Hit Harivansh

Hit Harivansh Goswami is born around 1500. He is the founder of the Radha-Ballabha-line, and is known for his emotional poetry about Radha and Krishna. He was born in the village of Bad, about 10 km from Mathura, on the Mathura-Agra Road, in Braja Mandala. His father was a well-known astrologer and was engaged by the Mughal emperor. Hit Harivansh was married at the age of 16 and had three sons. He renounced family life at the age of 32 and started for Vrindavana. On the way he stopped in a village where a brahmana named Atmadeva was worshiping the Deity of Radha Ballabha. Atmadeva had two daughters of marriageable age. In a dream Atmadeva was directed to give the Deity to Hit Harivansh and also that his daughter should be married to him.

Hit Harivansh then built a hermitage near Seva Kunja in Vrindavana and installed the Deity of Radha-Ballabha there. He so founded the popular Radha-Vallabha-temple in Vrindavana.

About Pratibha Goswami

Pratibha Goswami dedicated her entire life in the service of God and Saints. She is born and brought up in the Sri Vrindaban in a highly Brahmin family descending from Sri Jaidev Goswami who composed the first »Shringaar kaavya« – Gita Govinda. It is the very famous first classical poetry about Radha-Krishna's love.

Pratibha Goswami is well versed in the rasik sampradaya of Brij Dham. Pratibha Goswami received spiritual initiation and siddha pranali from her grandfather, who was a highly revered spiritual guide and mentor within the Gaudiya Vaishnava Sampradaya known as Sri Yamuna Ballabha Goswami ji. Alongside this, she considers herself blessed to have received the divine grace of Jagadguru Shri Kripalu Ji Maharaj who is known as fifth original Jagadguru. Under the guidance of her parents Dr. B. N. Goswami and Mrs. Shashi Goswami, she is learning how to develop Bhakti Yoga. She is doing intense meditation and gives lectures about devotion to Sri Guru and Sri Vrindavan.

Apart from her academics she is well versed in the classics of Brij poetry like Vilapa Kusumanjali, Radha Ras Sudhanidhi, Hit Chaurasi, Kelimal, Mahavani, Bhaktimal, Prem Ras Madira etc. Currently she is working on translating different books to English speaking world. Her translation is very divine.

She is well versed in all aspects of Bhakti yoga especially in the divine love of Sri Radha-Krishna that dwells in the kunj of Sri Vrindavan.

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Preface by the Editor

According to the ancient Indian tradition of *bhakti-yoga* God is known as Krishna, a young 16 year old charming and highly attractive male who is always accompanied by his female consort, the most beautiful and lovely Radha.

So the full understanding of the Divine in this spiritual tradition is that of a young couple who is engaged in playful and amourous pastimes.

Beyond any consideration of moral restriction this divine couple is enjoying freely in love exchanges which encompass all sorts of emotions and includes sexual interaction as well.

These issues hadn't been broadcasted to the Western world so far, because they are very confidential and like the sexual and romantic feelings in the human world these intimate moods in the divine world are fragile and can be mistreated.

It should be understood that Sri Radha and Sri Krishna are Goddess and God. They exceed any virtue and excellence of humans and cannot be imitated.

The intent of presenting these topics to the public audience is the firm conviction that the hearing and meditating about these pastimes evoke spiritual sentiments and experiences in the recepient.

People are confronted with moral instructions about pious and sinful activities. They look for the truth behind these moralisms. Spiritual truth is far beyond any such sort of considerations. Truth is beyond piety. Truth is open and wide.

Krishna-bhakti is a spiritual tradition which includes the full range of relationships, starting from the attitude of awe and reverence towards a majestic God and ending in the most confident romantic affairs of God Himself with his consort and his devotees as well.

Goddess Radha Herself is so exalted that She even controls Sri Mohan, Krishna, who is completely stunned and dazzled by Her unrivaled personality and beauty. He sweats and shivers when the glance of Her eyes hits him. He is completely devastated when She rejects him. He cannot exist without Her even for a second. Sri Krishna is Bhagavan, the origin of everything, the master of all universes

and beyond time and space. Still He gets goose bumps when being touched by Radha Rani.

So the love between Radha and Krishna is the original template for the deepest and most intense emotions of love.

Radha and Krishna Themselves, as Goddess and God, are completely free and unconditioned. What are They doing out of Their hightest pleasure? They enjoy these pastimes of loving erotic affairs in the forests of Vrindavan.

The book »Hit Chaurasi«, written in the 16th century, is one of the most ecstatic testimonials of these pastimes.

The word *»rasa«* in Sanskrit and in Hindi means »ecstatic emotions of love«. A *»rasik bhakta«* is a devotee of God who feels these ecstatic emotions. As coming from the Divine Couple these *rasas* are completely spiritual, purifying and healing. So the meditative and emotional relationship to the Divine Couple gives rise to enlightenment and spiritual awakening in a sweet and ecstatic way.

The *bhakta* understands intuitively that these pastimes *(»leela«)* are the answer of all questions of existence. They bestow the ultimate knowledge, the eternal peace of the soul and the highest bliss and love in the heart. These pastimes reveal the internal architecture of our souls and selves.

So please read this book with this vision in mind. This book is meant for the highest benefit of our souls.

The commentaries of Pratibha Goswami, born and raised in the holy town of Vrindavan, are themselves *rasik* meditations about the *leela*. They explain and extend the original verses and come from a lifetime of dedication to Sri Radha.

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Hit Harivaṃśa

Hit Chaurāsī

हित हरिवंश

श्रीहित चौरासी

›Shruti‹, The Vedas, feel uncapable of describing the glory of
Sri Mohan. All the ›Shastra‹ and ›Upanishad‹ say »No, No«
to describe this beautiful ›Ras‹ of Sri Mohan,
and this Sri Mohan loves you more than his life.
You who have drunk the juicy lips of Sri Mohan. (18,4)

Verse 1

जोई–जोई प्यारौ करै सोई मोहि भावै,
भावै मोहि जोई सोई–सोई करैं प्यारे (1)
मोकों तो भावती ठौर प्यारे के नैनन में,
प्यारौ भयौ चाहै मेरे नैंनन के तारे (2)
मेरे तन–मन प्रान हूँ तें प्रीतम प्रिय,
अपने कोटिक प्रान प्रीतम मोसों हारे (3)
जै श्रीहित हरिवंष हंस–हंसिनी साँवल गौर,
कहौ कौन करै जल–तरंगन न्यारे (4)

joī-joī pyārau karai soī mohi bhāvai,
bhāvai mohi joī soī-soī karaiṃ pyāre ..1..

mokoṃ to bhāvatī ṭhaura pyāre ke nainana meṃ,
pyārau bhayau cāhai mere naiṃnana ke tāre ..2..

mere tana-mana prāna hūṃ teṃ prītama priya,
apane koṭika prāna prītama mosoṃ hāre ..3..

jai śrīhita harivaṃśa haṃsa-haṃsinī sāṃvala gaura,
kahau kauna karai jala-taraṃgana nyāre ..4.. (1)

Preface

This is the first verse of »Sri Hit Caurasi«. Sri Radharani expresses a heart touching explanation of her love, which radiates in the heart and eyes of Sri Shyam Sundar. At this time Sri Shyam Sundar has gone to pluck flowers. Seeing this opportunity Sri Radharani explains her mutual love to Sri Hit sajni. In this verse Sri Hitacharya ji beautifully explains the generous form of Sri Radharani. Sri Hit sajni is the spiritual form of Sri Hit Harivansh as a gopi in the divine pastimes of Radha and Krishna.

Translation

Whatever my Priyatam does, I like very much, and what is pleasant to me, my Priyatam does. (1)

(These lines show the precious feeling of love. A same awareness for love can be found only in the divine love of Sri Radha and Sri Shyam Sundar. Because in this mortal world

everyone wants love and give love only for ones own happiness. But Sri Radharani and Sri Shyam Sundar have an equal intention while loving each other.)

Sri Radharani says, I always want to be in the eyes of Sri Shyam Sundar, so wherever he looks, he will find only my beautiful glance, and my lover also wants to be the star of my eyes. (2)

(This shows that both of them have the same interest and same feeling for love. They understand each others feeling without telling.)

I love my Priyatam more than my body and soul, and my Priyatam wants to sacrifice millions of his lives for me. (3)

(This is a unique and wonderful situation of love. One is ready to devote ones own life for other's happiness.)

(Listening these wonderful love feelings from the lotus mouth of Sri Radharani, Sri Hit Harivansh says) Both of you are like a swan and his mate. Both of you are like water and its waves. As a swan cannot live without his lover and water cannot be separated from its waves, in the same manner there is no love of Sri Shyam Sundar without Sri Radharani. (4)

(Getting an inspiration from this verse, Sri Dhruvdas ji also describes their mutual love in the following lines: »This is a loving and charming couple. They bath in the ocean of love. They are not separate from each other. They have the same spirit, same age and same interest. They sit on a bed and wear one shawl. They eat the same betel. Sri Shyam Sundar eats that betel from the lotus mouth of Sri Radharani. They have same ›Ras‹, same feelings and same vision. They are never contented with Their love, which is why each moment They desire for more and more love.«)

Verse 2

प्यारे बोली भामिनी आजु नीकी जामिनी,
भेट नवीन मेघ सौं दामिनी (1)
मोहन रसिक राइरी माई तासौं जु–
मान करै ऐसी कौन कामिनी (2)
जै श्रीहित हरिवंष श्रवण सुनत प्यारी,
राधिकारमण सौं मिली गज गामिनी (3)

pyāre bolī bhāminī āju nīkī jāminī,
bheṭa navīna megha sauṃ dāminī ..1..

mohana rasika rāirī māī tāsauṃ ju-
māna karai aisī kauna kāminī ..2..

jai śrīhita harivaṃśa śravaṇa sunata pyārī,
rādhikāramaṇa sauṃ milī gaja gāminī ..3.. (2)

Preface

In this verse Sri Hitacharya ji tells that Sri Radharani shows her adverseness to her lover. Her sweet angerness is as important as her love. Her sweet angerness and sweet love for her Priyatam describe her form in a perfect manner. Today Sri Radharani sits in a ›Nikunj‹ (natural bower) and tries to show her adverseness. At this time seeing the distressed face of her lover, Sri Hit sajni tries her best for their meeting.

Translation

Oh Sulky lady! Today your Priyatam calls you. Because today is a very beautiful night and the light meets with the clouds. (1)
(You are the form of light and your lover is the form of cloud. As this light meets with the cloud, so why don't you meet with your lover in this beautiful night? Clouds and lights are not filled with the ›Ras‹ of love, yet seeing this beautiful night they meet with each other.)

Oh! Sakhi, your lover Madanmohan is the supreme of all ›ras‹ love. In this beautiful night when the moon spreads its brightness over the body of Priyatam, his body shines, and seeing the glory of his body millions of Kaamdevs got defeated, so how can you be angry? (2)

How can you get angry with him? Listening to these excited words, the beloved who walks like an elephant, went to meet with her lover. (3)
(Sri Mohan is the best Rasik who enchants the heart of all people. The sakhis say, who can enchant his heart? You are the only one who captivates him. Sri Radha swings like an elephant. Now she is very eager to meet with her Priyatam so she walks properly.)

Verse 3

प्रात समय दोऊ रस लंपट,
सुरत–जुद्ध जय जुत अति फूल (1)
श्रम–वारिज घनबिन्दु वदन पर,
भूषण अंगहि अंग विकूल (2)
कछु रह्यौ तिलक षिथिल अलकावलि,
वदन कमल मानौं अलि भूल (3)
जै श्रीहित हरिवंष मदन–रंग रँगि रहे,
नैन–बैंन कटि षिथिल दुकूल (4)

prāta samaya doau rasa laṃpaṭa,
surata-juddha jaya juta ati phūla ..1..

śrama-vārija ghanabindu vadana para,
bhūṣaṇa aṃgahi aṃga vikūla ..2..

kachu rahyau tilaka śithila alakāvali,
vadana kamala mānauṃ ali bhūla ..3..

jai śrīhita harivaṃśa madana-raṃga raṃgi rahe,
naina-baiṃna kaṭi śithila dukūla ..4.. (3)

Preface

This verse explains the »Surtaant Chhabi«[1] of Sri Shyama Shyam. Sri Shyama Shyam spend their whole night making love to each other. To understand this »Prem Vihaar«, it is necessary to know that this is not worldy sexual love. Sri Dhruv Das ji says, Sri Krishna is not under the control of Kaamdev. Seeing the glory and beauty of Sri Krishna millions of Kaamdevas fainted together with their wives. Sri Krishna enchants all the people along with Kaamdev. But Sri Vrindavaneshwari, Sri Vrishbhanu nandini (Sri Radha) has enchanted this Sri Krishna only by one movement of her eyebrow and by a sweet glance of her form.

Sri Druvdas says, the love of Sri Shyama Shyam is completely extraordinary. Only by the mercy of Sri Shyama Shyam does this love ras enter the heart of Rasik people, and at the same time new lilas and interests appear in their hearts. Sri Dhruv Das ji says that the love of Sri Shyama Shyam is unique and endowed with love and ras.

Sri Shyama Shyam enjoyed the whole night making love. Both have the wish to give happiness and pleasure to each other making them feel fulfilled. Each wants to give hap-

piness and satisfaction to the other and feels as a winner. In the morning time they sit on a bed decorated by different types of colourful flowers and their »Rati Chinha«, love bites or love marks, can be seen on their bodies. Seeing this beauty (which enchants the three lokas) Sri Hit Sakhi explains their beauty to another sakhi.

Translation

At this time both Sri Shyama Shyam look very beautiful, because they drank the love wine from each other's body. That is why they feel as a winner in this moment. They did »Prem Yuddha«, love fight the previous night. (1)

Sri Shyam holds Sri Shyama so tightly that her hair is opened and her ornaments also break and scatter on the floor falling from her body. (2)
(Due to sweating her body shines and Sri Mohan drinks that ras.)

Only a little Tilak *(a red spot)* on the forehead has remained. Their head ornament hangs down. Seeing the lotus face of Sri Shyama black bees have forgotten to fly away from there. All the bees want to suck that prem ras from the lotus. Her hair looks like a queue of black bees. (3)

Owing to love Sri Shyama walks like an elephant. She does not know that her »Lehanga«, waist dress, is also loose because Sri Shyam tried to open but could not succeed. Normally in the Prem Yuddha Sri Shyam wins, but Sri Shyama is also very skilful in Prem Yuddha.

Sri Hit Harivansh ji says at this time the voice and eyes of Sri Shyama Shyam are filled with joy and excitement so their garments become loose. (4)

Notes:
1 Enchanting beauty (roop madhurya) after love meeting is Surtaant Chhabi.

Note from the editor:
For any special term please refer to the glossary at the end of the book.

Verse 4

आजु तौ जुवति तेरौ वदन आनन्द भरयौ–
प्रिय के संगम के सूचत सुख–चैन (1)
आलस–वलित बोल सुरंग रँगे कपोल,
विथकित अरूण उनींदे दोऊ नैंन (2)
रूचिर तिलक–लेष किरत कुसुम–केष,
सिर सीमंत भूसित मानौं तैं न (3)
करूणाकर उदार राखत कदु न सार,
दसन–वसन लागत जब दैन (4)
काहे कौं दुरत भीरू पलटे प्रीतम चीरए
बस किये श्याम सिखै सत मैन (5)
गलित उरसि माल, सिथिल किंकिनी जाल,
जै श्रीहित हरिवंष लता–गृह सैन (6)

āju tau juvati terau vadana ānanda bharayau-
priya ke saṃgama ke sūcata sukha-caina ..1..

ālasa- valita bola suraṃga raṃge kapola,
vithakita aruṇa unīṃde dou naiṃna ..2..

rucira tilaka -leśa kirata kusuma-keśa,
sira sīmaṃta bhūsita mānauṃ taiṃ na ..3..

karuṇākara udāra rākhata kadu na sāra,
dasana- vasana lāgata jaba daina ..4..

kāhe kauṃ durata bharu palaṭe prītama cīra,
basa kiye śyāma sikhai sata maina ..5..

galita urasi māla, sithila kiṃkinī jāla,
jai śrīhita harivaṃśa latā-gṛha saina ..6.. (4)

Preface

This verse shows the »Surtaant Chhabi«[1] of Sri Shyama Shyam. Sri Hitacharya Ji likes to explain »Surtaant Chhabi« in comparison to »Surat Chhabi«[2], because there is a speciality in the Surtaant Chhabi explanation: i.e. in Surtaant Chhabi the body of Sri Shyama Shyam becomes more delighted and charming and »Surat chinha« love bites can be seen,

which brings delight into the heart of Rasikjan. Sri Hitacharya ji is the main master of other Rasik people and it is natural to become enchanted by the Surtaant Chabbi. Sri Sevak ji (Pupil of Sri Hit Harivansh ji) says that the Surtaant Chabbi of Sri Shyama Shyam is beyond explanation. Sri Harivansh ji explains this chhabi in the verse of Holi, Jhoola and Van vihaar[3], but even then he did not get satisfaction.

Translation

Oh beautiful lady! Today you look very beautiful. Your face glows because your Priyatam has loved you the whole night, and therefore this glory appears on your lotus face. (1)

You look very tired and are not able to talk properly. The red colour of betel can be seen on your lovely cheeks. *(When Krishna kissed Sri Radharani's cheeks His betel juice's mark got printed on Her cheeks.)* Your eyes seem tired, red and sleepy. (2)

Your lover caressed you so much in the night that little of your »Tilak« bindi has remained on your forehead. Your hair is completely loose and the flowers attached to your hair are also loose. Your parting of hair, which was decorated with pearls, looks as if it's not decorated because all the pearls have fallen down. (3)

Your lips are always of red colour. Today your juicy lips don't look red because owing to your kind heart you allowed your Priyatam to »Adhar paan«, drink the ras of your lips. (4)
(Your lover sucks your juicy lips so that they have turned into pink colour.)

(Hearing these beautiful words Sri Radharani tried to hide parts of her body. At that time Sri Hit Sakhi says) Oh Timid lady! Why do you try to hide your body? You gave your »Neelambar« to your lover and covered yourself with the »Peetambar.«[4] (the yellow garment of your lover) Actually you arose millions of Kaamdevas in the heart of your lover and enchanted him. (5)

Sri Hit Harivansh ji says *(even now you want the proof of your meeting with your lover)* your garland, which looks beautiful on your breast, has been

broken and the small bells of your ornaments have also become loose now. *(So it can be definitely said)* today you did ›Prem keli‹[5] with your Priyatam in the Lata Mandir of Vrindavan. (6)

Notes:

2 Enchanting beauty before love meeting is Surat Chhabi.

3 Holi, Jhoola and Van vihaar are the famous festivals of Brij.

4 Sri Krishna wears Peetambar (yellow colour garment) and Sri Radha wears Neelambar (blue colour saaree.)

5 Prem keli, Prem vihaar, Vihaar is lovemaking.

Verse 5

आजु प्रभात लता–मन्दिर में,
सुख बरसत अति हरखि युगल वर (1)
गौर श्याम अभिराम रंगभरे,
लटकि–लटकि पग धरत अवनि पर (2)
कुच–कुमकुम रंजित मालावलि,
सुरत नाथ श्रीष्याम धाम धर (3)
प्रिया प्रेम के अंक अलंकृत,
चित्रित चतुर–षिरोमनि निजकर (4)
दम्पति अति अनुराग मुदित कल–
गान करत मन हरत परस्पर (5)
जै श्रीहित हरिवंष प्रसंष–परायन,
गायन अलि सुर देत मधुरतर (6)

āju prabhāta latā-mandira meṃ,
sukha barasata ati harakhi yugala vara ..1..

gaura śyāma abhirāma raṃgabhare,
laṭaki-laṭaki paga dharata avani para ..2..

kuca-kumakuma raṃjita mālāvali,
surata nātha śrīśyāma dhāma dhara ..3..

priyā prema ke aṃka alaṃchata,
citrita catura-śiromani nijakara ..4..

dampati ati anurāga mudita kala-
gāna karata mana harata paraspara ..5..

jai śrīhita harivaṃśa prasaṃśa-
parāyana, gāyana ali sura deta madhuratara ..6.. (5)

Preface

The ›Upasana‹ worship of Sri Hit Harivansh Ji is the worship of love, happiness and ›Nitya Vihaar‹. In this worship, Sri Shyama Shyam is the form of love, pleasure and joy. In Sri Vrindavan Sri Shyama Shyam always bathe in the ocean of prem ras. Sri Harivansh ji likes to explain »Surtaant Chhabi« because in this chhabi their prem ras (love), which hides internally comes out in the form of »Rati Chinha« love bites.

Translation

Sri Harivansh ji says, today it rains joy and pleasure in the ›Lata Mandir‹[6] of Sri Vrindavan because »Sri Yugal« (Sri Shyama Shyam) is very happy. They look delighted. (1)

»Gaur Shyam«[7] Sri Radha and Sri Shyam walk like an elephant. (2)
(They are unable to walk properly because both of them have drunk the Prem ras from the body of one other. They look intoxicated and unable to walk.)

Sri Radha is adorned by the red colour garland. At this time Sri Shyam embraces her so tightly that her garland breaks and falls onto the shining chest of Sri »Suratnath«[8] Sri Shyam. (3)

(After embracing Sri Radha) Sri Shyam loves her and many love marks appear on her breast. Actually these love prints shows the restlessness of Sri Shyam. (4)
(Sri Radha feels shy because she is always a new bride and she makes Sri Shyam very unsteady.)

Both of them are very happy and filled with joy. They smile and sing a beautiful song which enchants the hearts of all sakhis. (5)

Sri Hit Harivansh ji says, hearing the beautiful songs of Sri Shyama Shyam all the sakhis become very happy and they also start singing with them. (6)

Notes

6 Lata Mandir – Kunj (a place) in Vrindavan.

7 Gaur – Radharani's body colour is golden.

8 Suratnath – Master of Surat Chhabi.

Verse 6

कौन चतुर जुवती प्रिया,
जाहि मिलत लाल चोर ह्वै रैन (1)
दुरवत क्योंऽब दुरै सुनि प्यारे,
रंग में गहिले चैन में नैन (2)
उर नख–चन्द्र विराने,
पट अटपटे से बैन (3)
(जैरी) हित हरिवंष रसिक,
राधापति प्रमथित मैन (4)

kauna catura juvatī priyā,
jāhi milata lāla cora raina ..1..

duravata kyoṃṇba durai suni pyāre,
raṃga meṃ gahile caina meṃ naina ..2..

ura nakha-candra virāne,
paṭa aṭapaṭe se baina ..3..

jairī hita harivaṃśa rasika,
rādhāpati pramathita maina ..4.. (6)

Preface

Sri Radha is the life of Sri Shyam. According to a tricky plan of Sri Radha, Sri Shyam meets her in the Kunj of Sri Vrindavan. There they spend the whole night in lovemaking. In the morning, Sri Shyam comes out from the Kunj, trying to hide himself from the sight of the sakhis. Even then the sakhis catch him immediately at the door of Lata Mandir.

Translation

(Sri Shyam looks very delighted and charming, but at the same time he is afraid of the comments of the sakhis.)

Sakhi said, Oh Lal! Who is that sweet and clever lady who has stolen your heart? Why do you go like a thief to meet her? (1)

(As a thief goes into the night time, walks very carefully and has only one goal to achieve the costly thing, in the same manner, Sri Shyam also goes very carefully inside the Kunj to get his precious love, Sri Radha.)

Hearing these beautiful words, Sri Shyam tries to hide himself. After seeing this, the sakhis start laughing. Sakhis say: Oh Lal! You can hide everything but your eyes tell everything. (2)

(Sri Shyam's eyes are filled with joy, and because of this joy his eyes do not open. They look drowsy, red and intoxicated. As the Sakhis are very clever they understand what happened last night.)

(Even then Sri Shyam acts as if he did not meet with his Priyatama. Then a sakhi says)

Look at your chest: it is decorated with the »nakh chandra« nail marks of Sri Radha. You have covered yourself with the blue saaree of Sri Radha. Where is your yellow Peetambar? And what you say we are unable to understand. (3)

(These nakh chandra appears at the time of Prem lila. Sri Shyam is very happy and also afraid of all the sakhis. So out of love and fear he could not explain anything using the right words.)

Sri Hit Harivansh ji says, Oh Rasik Radhapati! This is the reality that the beautiful and drowsy eyes of Sri Radha have enchanted your heart completely. (4)

Verse 7

आजु निकुंज मंजु में खेलत, नवल किषोर नवीन किषोरी (1)
अति अनुपम अनुराग परस्पर, सुन अभूत भूतल पर जोरी (2)
विद्रुम फटिक विविध निर्मित धर, नव कर्पूर पराग न थोरी (3)
कोमल किषलय सयन सुपेसल, तापर श्याम निवेसित गोरी (4)
मिथुन हास–परिहास परायन, पीक कपोल कमल पर झोरी (5)
गौर श्याम भुज कलह मनोहर, नीवी–बन्धन मोचत डोरी (6)
हरि उर मुकुर विलोकि अपनपौ, विभ्रम विकल मान जुत भोरी (7)
चिबुक सुचारू प्रलोइ प्रबोधत, पिय प्रतिविंब जनाय निहोरी (8)
नेति–नेति बचनामृत सुनि–सुनि, ललितादिक देखत दुरि चोरी (9)
जै श्रीहित हरिवंष करत कर–धूनन, प्रणयकोप मालावलि तोरी (10)

āju nikuṃja maṃju meṃ khelata, navala kiśora navīna kiśorī ..1..
ati anupama anurāga paraspara, suna abhūta bhūtala para jorī ..2..
viduma phaṭika vividha nirmita dhara, nava kapūra parāga na thorī ..3..
komala kiśalaya sayana supesala, tāpara śyāma nivesita gorī ..4..
mithuna hāsa-parihāsa parāyana, pīka kapola kamala para jherī ..5..
gaura śyāma bhuja kalaha manohara, nīvī-bandhana mocata ḍorī ..6..
hari ura mukura viloki apanapau, vibhrama vikala māna juta bhorī ..7..
cibuka sucāru praloi prabodhata, piya prativiṃba janāya nihorī ..8..
neti-neti bacanāmṛta suni-suni, lalitādika dekhata duri corī ..9..
jai śrīhita harivaṃśa karata kara-dhūnana, praṇayakopa mālāvali torī ..10..

Preface

This verse explains the splendid and divine »Prem vihaar« love of Sri Shyama Shyam. Sri Hit Harivansh ji's worship is based on »bhaav«, feelings of the heart. Sri Hit Harivansh says, this »Yugal Jori« Sri Shyama Shyam is a new couple. This couple is very romantic and always bathes in the ocean of love. They keep their hands around each other's arms. This Yugal jori was revealed by Sri Hit Harivansh ji. In this verse Sri Harivansh ji says: This jori is »abhoot«. It means that this jori was infinite and immemorial yet simultane-

ously the jori wasn't visible to anybody. The credit to make this Yugal Jori visible to us goes to Sri Hit Harivansh ji.

Translation

Sri Hit Harivansh ji says to another sakhi: today in the nikunj mandir of Sri Vrindavan Sri Naval Kishor and Sri Naval Kishori are playing. They are engrossed in love. They enjoy and love each other. (1)

Sri Shyama Shyam's divine and precious love cannot be seen anywhere. Oh sakhi, listen this jori is unprecedented and wasn't visible to anybody. (2)
(In this mundane world true love can not be found easily because one loves another for ones own's happiness. Love means to give satisfaction and pleasure, which is always found in Sri Shyama Shyam's love. This beautiful jori was founded by Sri Hitacharya ji.)

(Now Sri Harivansh ji describes that place where Sri Shyama Shyam plays.)
The floor is made by coral and clusters of jewels. Camphor and sandal powder is spread over it. (3)

(A beautiful bed is decorated with soft and smooth buds. It is also decorated with roses, lotus and lily.) Sri Shyama Shyam sit on this smooth and soft bed. The sweet fragrance arouses love in their heart. (4)

Sri Priya Priyatam laugh. They kiss each other. *(Their smiles provide happiness to the heart of Rasik people and sakhis.)* When they kiss each other, at that time, betel juice is imprinted on their lovely cheeks. It seems as if someone has polished lotus. (5)
(Sri Radha's cheeks are of pink colour, and betel juice make them bright red. Seeing this »chhabi« Priyatam becomes unconscious.)

Sri Shyam tries to open the string of her garment, but Sri Priya is very cunning, so sometimes they have a love fight. (6)
(It becomes very difficult for Shyam to open her garment because Sri Priya moves around on the whole bed and laughs which creates more confusion. Priyatam forgets what to do. Each part of her body attracts him.)

(Sri Shyam hugs Sri Radha tightly at that time.) Suddenly Sri Radha sees her face on his bright and radiant chest. She gets angry. She shows her sweet angerness. (7)

(Sri Radha is very innocent and she cannot understand that it is her face not that of another girl. She is astonished that her Priyatam hides one beautiful girl inside his heart. She becomes angry.)

(Sri Priyatam became surprised to see what happen with his Priyatama. She was kissing him and suddenly moved to the other side.)

After a moment Priyatam understands the situation and tells her: Oh Radha this beautiful face on my chest is your shadow. Your lovely, charming face appears on my chest. Priyatam lifts the soft chin of Sri Priya and tells her, please let go your sweet anger and come to me. (8)

Sri Shyam tries to tell her this in different ways. Even when He bowed down before her, Sri Shyama says »Neti Neti« No, No. Seeing this sweet angerness all the sakhis became very enchanted. All the sakhis like Lalita sakhi enjoyed this leela from the windows of Kunj bhavan. (9)

(Sri Shyama ignored the petition of Sri Shyam again and again. She was filled with pride and she looked very beautiful.)

Suddenly Sri Radha broke the garland of Sri Shyam. Seeing this scene, Hit Sajni and sakhis became disappointed. (10)

(Sri Hit Sajni knows the innocent nature of Sri Radha and she told her that under any circumstance she should get angry with her Priyatam. But Sri Shyama could not understand that it was her shadow on the bright chest of her Priyatam. All the sakhis were disappointed because they wondered how their Prem vihaar leela would begin now.)

Verse 8

अति ही अरूण तेरे नैं नलिन री (1)
आलस जुत इतरात रँगमगे,
भये निषि जागर मखिन मलिन री (2)
षिथिल पलक में उठत गोलक गति,
बिंधयौ मोहन मृग सकत चलि न री (3)
जै श्रीहित हरिवंष हंस कल गामिनि,
संभ्रम देत भ्रमरन अलिन री (4)

ati hī aruṇa tere naiṃ nalina rī ..1..

ālasa juta itarāta raṃgamage,
bhaye niśi jāgara makhina malina rī ..2..

śithila palaka meṃ uṭhata golaka gati,
biṃdhayau mohana mṛga sakata cali na rī ..3..

jai śrīhita harivaṃśa haṃsa kala gāmini,
saṃbhrama deta bhramarana alina rī ..4.. (8)

Preface

Sri Hitacharya ji mainly explains »Surtaant Chhabi« of Sri Shyama Shyam. In this verse he decribes the beauty of her »Netra« lotus eyes. Sri Priya has spent all night in lovemaking with her Priyatam. In the morning when she came out from the Nikunj bhavan, Sri Hit sajni sees her beautiful eyes and describes the beauty of her »Netra Kamal« lotus eyes.

Translation

Sri Hit sajni says: Oh Sakhi! Your lily eyes look red. Today you behave with pride. *(I know, the whole night your priyatam loved you and provided lots of happiness.)* So you could not sleep. The »kaajal«[9] is faded. (1-2)

(You passed your whole night in lovemaking that is why your kaajal looks fade.)
Your eyes look drowsy. Your sharp eyes have pierced the heart of Sri Mohan lal. Sri Harivansh ji compares Sri Mohan to a deer; Sri

Mohan always moves very fast to meet his Priyatama. But today you have pierced his heart so that he is unable to walk. (3)

Sri Harivansh ji says: Oh Sundari! You walk like a flamingo. Oh Priya, your lotus eyes make the black bees confused and the sakhis too. (4)

(These black bees think this is a lotus but in reality these are Priya's eyes, so they wander around. Apart from this, upon seeing your sharp eyes, the sakhis think this is an arrow, which has pierced Sri Mohan's eyes.)

Note

9 Kaajal – eyeliner, applied medicinally and as a cosmetic on the eyes.

Verse 9

बनी श्रीराधा मोहन की जोरी (1)
इन्द्रनीलमणि ष्याम मनोहर, सात कुम्भ तन गोरी (2)
भाल विषाल तिलक हरि कामिनि, चिकुर चन्द्र बिच रोरी (3)
गज–नायक प्रभु चाल, गयन्दनि–गति वृषभानु किसोरी (4)
नील निचोल जुवति, मोहन पट पीत, अरूण सिर खोरी (5)
जै श्रीहित हरिवंष रसिक, राधापति सुरत रंग में बोरी (6)

banī śrīrādhā mohana kī jorī ..1..

indranīlamaṇi śyāma manohara, sāta kumbha tana gorī ..2..

bhāla viśāla tilaka hari kāmini, cikura candra bica rorī ..3..

gaja-nāyaka prabhu cāla, gayandani-gati vṛṣabhānu kisorī ..4..

nīla nicola juvati, mohana paṭa pīta, aruṇa sira khorī ..5..

jai śrīhita harivaṃśa rasika, rādhāpati surata raṃga meṃ borī ..6.. (9)

Preface

Sri Harivansh ji describes the beauty of this »Yugal Jori« Sri Shyama Shyam. Sri Shyam is of bright blue colour while Sri Shyama is of golden colour. Contrasting colours always attract the eyes. Here, the contrasting colours of Yugal jori complement each other. Splendid and unique beauty appears. Today all sakhis dress them in nice garments and garlands. One sakhi decorates Sri Radha's hair with lovely flowers, and another one puts ornaments on Sri Shyam. They apply make up from saffron, flowers and ornaments. They put on her small bells and jewellery. Sri Shyam also wears ornaments. Both come into the courtyard of Nikunj bhavan.

Translation

Sri Radha and Sri Mohan look very attractive. (1)
(They look like a new bride and groom. Seeing this millions of Kaamdevas feel shy.)

Sri Shyam looks like a blue sapphire and beautiful Sri Radha looks like pure gold. (2)
(Blue colour shining brightens from the body of Sri Shyam and golden light appears on Sri Radha's body.)

»Tilak« looks very graceful on the big forehead of Sri Shyam, and »kukum bindi« adorns Sri Radha's forehead. (3)
(Kumkum means saffron but here kumkum means a red preparation used in making cosmetic marks called bindi or tilak. Here Kumkum is of red colour, red bindi is a sign of good fortune.)

»Prabhu Sri Vrindavan Nath« Sri Shyam walks like an intoxicated elephant and Sri Vrishabhanu Kishori walks like a delighted elephant. (4)

Young lady Sri Radha wears a blue colour saree and Sri Mohan wears a red colour turban on his head. (5)

Sri Hit Harivansh ji says, this Yugal Jori is engaged in the »Surat rang« Chhabi before lovemaking. (6)
(Both are engaged in »Shringaar ras«. Shringaar ras is the combination of beauty and love. Sri Radha is a beautiful young lady and Sri Mohan is a lover, so Sri Mohan drinks the »Prem ras« love and beauty of Sri Radha.)

Verse 10

आजु नागरीकिषोर भांवती विचित्र जोर,
कहा कहौं अंग–अंग परम माधुरी (1)
करत केलि कंठ मेलि बाहुदंड गंड–गंड,
परस सरस रास–लास मंडली जुरी (2)
श्यामसुन्दरी बिहार बाँसुरी मृदंग तार,
मधुर घोष नूपुरादि किंकिनी चुरी (3)
जैश्री देखत हरिवंष आलि, निर्तनी सुधंग चाल,
वारि फेर देत प्राण देहसौं दुरी (4)

āju nāgarīkiśora bhāṃvatī vicitra jora,
kahā kahauṃ aṃga-aṃga parama mādhurī ..1..

karata keli kaṃṭha meli bāhudaṃḍa gaṃḍa-gaṃḍa,
parasa sarasa rāsa-lāsa maṃḍalī jurī ..2..

śyāmasundarī bihāra bāṃsurī mṛdaṃga tāra,
madhura ghoṣa nūpurādi kiṃkinī curī ..3..

jaiśrī dekhata harivaṃśa āli, nirtanī sudhaṃga cāla,
vāri phera deta prāṇa dehasauṃ durī ..4.. (10)

Preface

This verse describes the »Raas kreeda«[10]. Sri Yugal jori loves and dances in a group. Sri Shyama Shyam are surrounded by the group of sakhis. At the time when the »Prem ras« love reaches a high stage, several sweet voices of Mridanga and kartal can be heard. Sri Shyama Shyam dance in the middle of a group of sakhis. Some sakhis play musical instruments. This music captivates the hearts of Sri Shyama Shyam so that they dance in a lovely manner. Sri Radha is completely bent by the strong arms of Sri Mohan and Sri Shyam looks into the beauty of her eyes and dances. Today their chhabi looks very elegant. Seeing the dance of Yugal jori, Sri Hit Sajni becomes inspired and describes the »Raas« dance of Sri Shyama Shyam.

Translation

Today Naagri Radha and Naval Kishor look very attractive and me-

lodious. Each part of their bodies is adorned with lots of »Madhurya« sweetness. (1)

Both keep their arms on each other's shoulders. Sri Shyam's cheeks are attached to the lovely cheeks of Sri Shyama. They are surrounded by the sakhis and dance. (2)

(Seeing the lovely cheeks of Sri Shyama Shyam, all the sakhis become very happy and start dancing in a captivated manner. When the heart is filled with joy and happiness it expresses itself in the form of music and dance.)

Sri Shyama Shyam love each other. In this »Prem vihaar« different types of sweet music arise. These sweet voices come from the flute, Mridanga and Saarangi[11]. Along with it Nupur, Kinkini *(small bells of Sri Radha's ornaments)* and bangles voices can also be heard. (3)

Sri Harivansh ji witnesses this unique and different style of »Raas«. Seeing this, Raas Hit sajni becomes pleased and says: I devote myself to this beautiful Raas.

(Sri Harivansh ji sees this beautiful Raas, but can not sacrifice his human body in order to see more glimpses of »Raas Kreeda«, so he says I want to devote my life to them.) (4)

Note

10 Rass Kreeda – love and dance in a group.

11 Mridanga, Saarangi and kartal are musical instruments.

Verse 11

मंजुल कल कुंज देष, राधा हरि विषद वेष,
राका नभ कुमुद–बन्धु शरद जामिनी (1)
साँवल दुति कनक अंग, विहरत मिलि एक संग,
नीरद मनौं नील मध्य लसत दामिनी (2)
अरूण पीत नव दुकूल, अनुपम अनुराग मूल,
सौरभयुत शीत अनिल मन्द गामिनी (3)
किसलय दल रचित शैन, बोलत पिय चाटु बैन,
मान सहित प्रतिपद, प्रतिकूल कामिनी (4)

मोहन मन मथत मार, परसत कुच–नीवी–हार,
बेपथयुत नेति–नेति बदत भामिनी (5)
नरवाहन प्रभु सुकेलि, बहुविधि भर भरत झेलि,
सौरत रस रूप नदी जगत–पावनी (6)

maṃjula kala kuṃja deśa, rādhā hari viśada veśa,
rākā nabha kumuda-bandhu śarada jāminī ..1..

sāṃvala duti kanaka aṃga, viharata mili eka saṃga,
nīrada manauṃ nīla madhya lasata dāminī ..2..

aruṇa pīta nava dukūla, anupama anurāga mūla,
saurabhayuta śata anila manda gāminī ..3..

kisalaya dala racita śaina, bolata piya cāṭu baina,
māna sahita pratipada, pratikūla kāminī ..4..

mohana mana mathata māra, parasata kuca-nīvī-hāra,
bepathayuta neti-neti badata bhāminī ..5..

naravāhana prabhu sukeli, bahuvidhi bhara bharata jheli,
saurata rasa rupa nadī jagata-pāvanī ..6.. (11)

Preface

This verse describes the »Shringaar Keli« of Sri Shyama Shyam. Sri Harivansh ji became very pleased to see this unique beauty of Sri Shyama Shyam. This verse is given by Hitacharya ji to his disciple named Narvaahan ji. It is a habit of appreciation that a disciple writes a verse in the honor of one's Guru. But Sri Hitacharya ji wrote two verses for his disciple. Sri Hitacharya ji is always inspired by the »Shringaar Keli« of Sri Shyama Shyam. In this verse He describes this »chhabi« (form).

Translation

Sri Vrindavan looks very elegant. Sri Shyama Shyam wear very beautiful garments. Today is »Sharad raatri« *(Full moon appears on sharad night)* and Full Moon appears in the sky. (1)

(Sri Radha and Sri Shyam look charming and attractive. The Full Moon spreads its light over the body of this Yugal jori. It seems both of them bath in its light: which arouses »Prem ras« in their heart.)

Sri Shyam sundar is of light blue complexion and Sri Radha shins like golden complexion. Sri Shyam embraces Sri Radha. Seeing this »Chhabi« it seems as if bright light is lightening between the new clouds. (2)

(Sri Radha sits in the lap of Sri Shyam.)

Sri Shyama Shyam wear a new red and yellow coloured garment. Sri Radha wears a red »odhani« saari and Sri Shyam sundar wears his yellow colour pitambar. Seeing the beauty of each other, love arises in their heart. (3)

(According to the Rasik people of »Nitya vihaar« Sri Shyama Shyam are always like a new couple. They always meet as if it's for the first time. In the first meeting the touch of their beloved garments evokes immense happiness. Then who can explain what joy and happiness Sri Shyam got after embracing his beloved. His happiness cannot be described in words.)

A bed is decorated with new soft buds and flowers. Sri Shyama Shyam sit on the bed. Sri Shyam flatters Sri Radha and urge her with sweet words but Sri Radha shows angerness. (4)

(Sri Shyam Sundar flatters his beloved in many ways. He appreciates her and describes her beauty. He says no one can be as beautiful as she is: »You are the most beautiful lady. Please give up your adverseness and embrace me.«)

Sri Madan Mohan who enchants the hearts of millions of »Kaamdevas« is now enchanted by the beauty of Sri Radha's eyebrows. So he touches »Kuch, Neevi, and Haar« breast, sari and garlands of his beloved. Sri Radha looks shy and shivers owing to her lover's touching. Sri Radha shivers and says »Neti Neti« No, No. (5)

Sri Narvaahan says, Sri Shyama became very pleased to drink the Prem ras. Her heart is filled with joy. He says this divine love purifies the heart of people. (6)

(Sri Shyam is very tricky so he touches Sri Radha's body in a very soft and lovely manner. In this way he passes his excitement into Sri Radha's heart. Sri Radha became powerless in the strong arms of Sri Shyam and pours the ocean of love into the heart of Sri Shyam.)

Verse 12

चलहि राधिके सुजान, तेरे हित सुख निधान,
रास रच्यौ श्याम तट कलिंद नंदिनी (1)
निर्तत युवती समूह राग–रंग अति कुतूह,
बाजत रसमूल मुरलिका अनन्दिनी (2)
बंषीवट निकट जहाँ, परम रवन भूमि तहाँ,
सकल सुखद मलय बहै वायु मन्दिनी (3)
जाती ईषद विकास, कानन अतिसय सुवास,
राका निषि सरद मास विमल चंदिनी (4)
नरवाहन प्रभु निहार, लोचन भरि घोष नारि,
नख–सिख सौंदर्य काम–दुख निकन्दिनी (5)
बिलसहु भुज ग्रीव मेलि, भामिनी सुख–सिंधु झेलि,
नव निकुंज श्याम केलि गत–बन्दिनी (6)

calahi rādhike sujāna, tere hita sukha nidhāna,
rāsa racyau śyāma taṭa kaliṃda naṃdinī ..1..

nirtata yuvatī samūha rāga-raṃga ati kutūha,
bājata rasamūla muralikā anandinī ..2..

baṃśavaṭa nikaṭa jahāṃ, parama ravana bhūmi tahāṃ,
sakala sukhada malaya bahai vāyu mandinī ..3..

jātī īṣada vikāsa, kānana atisaya suvāsa,
rākā niśi sarada māsa vimala caṃdinī ..4..

naravāhana prabhu nihāra, locana bhari ghoṣa nāri,
nakha-sikha sauṃdarya kāma-dukha nikandinī ..5..

bilasahu bhuja grīva meli, bhāminī sukha-siṃdhu jheli,
nava nikuṃja śyāma keli jagata-bandinī ..6.. (12)

Preface

This is the second verse given by Sri Hitacharya ji to his disciple Sri Narvaahan ji. This verse describes the dance of Sri Shyama Shyam. According to Srimad Bhagavatam, attracted by the flute of Sri Shyam, all the gopis who accompanied Radha reached there. This dance was created for the sole purpose to give happiness to Sri Radha. All the gopis

danced along with Sri Shyam. Shri Shyam created this dance in order to give her more happiness. But this time the dance is different. Shri Radha, although attracted by the flute, isn't coming near to Shyam. All the sakhis approch her and inform her about the dance, trying to arouse ›Ras‹, sweet love feelings, in her heart. Sri Radha then only becomes ready to go and dance. This verse starts with the prayer of one sakhi.

Translation

Oh young and skillful lady! Sri Shyam has created »Raas« dance on the bank of the river Yamuna. Sri Shyam does all this for you. (1)

Sakhi says: Oh Radha, this dance is performed by several young ladies. The whole atmosphere looks very pleasant. It gives pleasure to everyone's heart. (2)
(One sakhi tries to illuminate love in Sri Radha's heart. In this »Raas« dance many young ladies dance as it is attracting the heart. Sri Shyam Sundar plays the flute to captivate our hearts.)

This is a pleasance near »Vanshivat«, where a cool and fragrant breeze blows gently. (3)
(This cool breeze cools the heart of Rasik people and its fragrance arouses ›Ras‹ in their heart.)

Jasmine blooms, and its very sweet fragrance blows through Sri Vrindavan. This is Poornima night *(full moon appears in the sky)*, the month of autumn, when pure moonlight expands in Sri Vrindavan. (4)

Narvaahan sakhi says to Sri Shyamghan: Oh my Shyam Sundar, You drink all the beauty of Sri Priya who became ready to dance. Sri Priya is the most beautiful lady. Oh Shyam Sundar you drink her savor of love to reduce your pain. (5)
(Here drink means to look at her until you are satisfied. The beauty of millions of moons look fade before Sri Priya's beauty.)

Again he requests Sri Radha to go and embrace her Priyatam. Keep your arms on Priyatam's shoulders and enjoy. Your lovemaking is the ocean of happiness. Your »Shringar Keli« is praiseworthy. (6)
(Your divine ›prem‹ love purifies and is beneficial on the spiritual path.)

Verse 13

नन्द के लाल हर्‌यौ मन मोर (1)
हौं अपने मोतिन लर पोवत, काँकर उारि गयो सखी भोर (2)
बंक विलोकन चाल छबीली, रसिक सिरोमनि नन्द किसोर (3)
कहि कैसे मन रहत श्रवन सुनि, सरस मधुर मुरली की घोर (4)
इन्दु गोविन्द वदन के कारन, चितवन कौं भये नैन चकोर (5)
जै श्रीहित हरिवंष रसिक रस जुवती, तू लै मिल सखी प्रान अकोर (6)

nanda ke lāla harapau mana mora ..1..

hauṃ apane motina lara povata, kāṃkara uri gayo sakha bhora ..2..

baṃka vilokana cāla chabīlī, rasika siromani nanda kisora ..3..

kahi kaise mana rahata śravana suni, sarasa madhura muralī kī ghora ..4..

indu govinda vadana ke kārana, citavana kauṃ bhaye naina cakora ..5..

jai śrīhita harivaṃśa rasika rasa juvatī, tū lai mila sakha prāna akora ..6..

(13)

Preface

Although they always do ›Prem kreeda‹, love-making, Sri Radha is longing for Sri Shyam Sundar. Sri Harivansh ji says, their love is always fresh and continuous so that Rasik people also are illuminated with new feelings of Sri Shyam Sundar's love. New love means that it always starts in a new and in a fresh form. Not even one old glimpse of love can be seen. Sri Shyama Shyam always love in a new way; that is why several verses of Hit Chaurasi begin with ›aaj‹, today. All of a sudden Sri Radha gets the darshan of Sri Shyam Sundar and automatically the ocean of love flows from her heart. She becomes very agitated and she describes her nervousness to her sakhi Hit sajni.

Translation

Oh sakhi! The son of Nand has enchanted my heart. (1)
(I do not forget him even a single moment. He is always before my eyes.)

Today, in the morning when I was making the garland of pearls. He came there and threw pebbles and little stones at my pearls. (2)

(He always wants my attention. In order to get my attention he threw stones so that I would see him. This is a heart-touching description of love. Sri Radha sees her lover's face in everything she does. In each of her activities she gets the darshan of Sri Shyam.)

(Now Sri Radha describes the unique qualities of Nand Kishor who has enchanted her heart.)
Oh Sakhi! His eyes are curved and move gracefully. I feel he is the prince of love. (3)
(Sri Radha says: »He is the best Rasik and the prince of thieves because he has stolen my heart completely.«)

He has begun playing a beautiful tune on his flute. You tell me who can control their heart after having heard that sweet music from his flute. (4)
(Sri Shyam is very clever, he always plays the flute to attract and get the attention of Sri Radha. Because he knows very well that Sri Radha can never control herself after hearing his flute.)

Oh Sakhi! Owing to his curved eyes and sweet tune I get agitated to see him. As a partridge is bewildered to see the moon, in the same manner I am also eager to see his lotus face. (5)

(Seeing the restless condition of Sri Radha), Sri Harivansh ji says: Oh Radha you are not only the princess of beauty, but also the princess of love. *(What I tell you to remove your pain; I cannot see your painful face.)* This is my request: go to your Priyatam to devote your love. (6)

Verse 14

अधर अरून तेरे कैसे कै दुराऊँ (1)
रवि ससि संक भजन कियौ अपवस, अद्भुत रंगन कुसुम बनाऊँ (2)
षुभ कौसेय कसिब कौस्तुभमनि, पंकज–सुतन लै अंगनि लुपाऊँ (3)
हरखित इन्दु तजत जैसे जलधर, सो भ्रम ढूँढ़ि कहाँ हौं पाऊँ (4)
अम्बुन दम्भ कछू नहीं व्यापत, हिमकर तपै ताहि कैसे कै बुझाऊँ (5)
श्रीहित हरिवंष रसिक नवरंग पिय, भृकुटि भौंह तेरे खंजन लराऊँ (6)

adhara aruna tere kaise kai durā ..1..

ravi sasi saṃka bhajana kiyau apavasa,
adbhuta raṃgana kusuma banā ..2..

subha kauseya kasiba kaustubhamani,
paṃkaja -sutana lai aṃgani lupā ..3..

harakhita indu tajata jaise jaladhara,
so bhrama ḍhūṃi kahāṃ hauṃ pā ..4..

ambuna dambha kachū nahīṃ vyapata,
himakara tapai tāhi kaise kai bujha ..5..

śrīhita harivaṃśa rasika navaraṃga piya,
bhakuṭi bhoha tere khaṃjana larā ..6.. (14)

Preface

Sri Radha bathes. When Sri Shyam Sundar knows this, he becomes very agitated. He requests all sakhis to let him go inside to bathe Sri Radha. Sakhis allow him, but at the same time they get worried. Sakhis say: »If you go inside Sri Priya will know it.« Sakhis say: »We disguise you and make you up as a sakhi.« So this verse shows that sweet conversation and worries of the sakhis with Sri Shyam.

Translation

A sakhi tells him, go and bathe your Priya, but your lips are so red, how will I hide them? You wear this ›Kastubh mani‹, a jewel garland, and your body shines. (1-2)

(Hearing this, Sri Shyam becomes sad. A sakhi says:) I will cover your body with the pollen of flowers. So your body complexion cannot be seen by her. (3)

You are the provider of illusion, but seeing the beautiful face of Sri Radha you will be happy and your face will appear as the moon appears from the clouds. She will catch you. (4)

When you touch Sri Radha you will shiver and become hot and Sri Radha will catch you. (5)
(Because her touches even cool the heat of Kaamdev.)

Sri Harivansh says, You drink the new ras of Sri Radha everyday so Your eyes move so fast. Seeing this fickleness Sri Radha will catch You. (6)

Verse 15

अपनी बात मोसौं कहि री भामिनी,
औंगीमौंगी रहत गरब की माती (1)
हौं तोसौं कहत हारी सुनिरी राधिका प्यारी,
निषि को रंग क्यों न कहत लजाती (2)
गलित कुसुम बैनी, सुनिरी सारंग–नैनी,
छूटी लट अचरा बदत अलसाती (3)
अधर निरंग, रंग रच्यौरी कपोलन,
जुवति चलत गजगति अरूझाती (4)
रहसि रमी छबीले, रसन वसन ढीले,
षिथिल कसन कंचुकी उर राती (5)
सखी सौं सुनि श्रवण वचन,
मुदित मन चली हरिवंष भवन मुसकाती (6)

apanī bāta mosauṃ kahi rī bhāminī,
auṃgīmauṃgī rahata garaba kī mātī ..1..

hauṃ tosauṃ kahata hārī sunirī rādhikā pyārī,
niśi ko raṃga kyoṃ na kahata lajātī ..2..

galita kusuma bainī, sunirī sāraṃga-nainī,
chūṭī laṭa acarā badata alasātī ..3..

adhara niraṃga, raṃga racyaurī kapolana,
juvati calata gajagati arujhatī ..4..

rahasi ramī chabīle, rasana vasana ḍhīle,
śithila kasana kaṃcukī ura rātī ..5..

sakha sauṃ suni śravaṇa vacana,
mudita mana calī harivaṃśa bhavana musakātī ..6.. (15)

Preface

This is also the verse of »Surtaant chhabi«. There are several verses which explain »Surtaant Chhabi« of Sri Shyama Shyam. All these verses describe the beauty of Sri Radha. The sakhis can also explain this ›chhabi‹ between each other even then they always describe this unique love of Priya Priyatam in front of Sri Radha. Hearing this sweet description, Sri Radha becomes very happy. This happiness is the prosperity of all the sakhis. That is why they explain this ›chhabi‹ in front of Sri Radha.

Apart from this, the sakhis also want to drink the ›Ras‹ of »Shringaar Keli« so they always try to sit near Sri Radha. Sri Radha is very shy by nature. She hesitates to describe her love-making before all sakhis. So in order to remove this hesitation all the sakhis show her »Rati Chinha« love marks. Hearing the beautiful words Sri Radha became very happy.

Sri Shyama Shyam spend their whole night loving to each other. Outside the sakhis wait with eagerness to hear about their divine love. When Sri Priya comes out from the »Nikunj bhavan« all the sakhis see that Sri Radha is silent. They become disappointed and look at Sri Hit sajni, because Sri Hit sajni is her closest sakhi. They all know Sri Radha is unconscious because last night Sri Shyam Sundar loved her so much. Sri Hit sajni starts her conversation as a comment.

Translation

Oh beautiful lady! You tell me everything, you look like a proud lady so you don't talk with us. (1)

(Actually Sri Radha thinks again and again about their love and the beauty of her lover, so she is unable to talk now.)

Oh my dear Radhika! Tell me one thing; why are you feeling shy to talk about your »Prem Vihaar« love-making with your Priyatam. (2)

(Sri Radha is very shy. When the sakhis ask her, she smiles, but love can never be hidden: either eyes or joy opens the secret of lovemaking.)

There is an elegant place near ›Vanvihaar‹ where cool, fragrant and slight wind blows. (3)

(This wind keeps cool the heart of Rasik people and its fragrance arouses Ras in their heart.)

Jasmine blooms: so sweet fragrance blooms in Sri Vrindavan. This is the night of Poornima. (4)

(The full moon appears in the sky. This is the ›Sharad‹ autumn month and pure moonlight expands in Sri Vrindavan.)

Narvaahan sakhi says to Sri Shyamghan, Oh my lord! You see the beauty of Sri Priya. Sri Priya is the most beautiful lady. *(Millions of moons look fade before her beauty.)* Oh Shyam Sundar you drink the savor of love of Sri Radha to reduce your pain. (5)

Again she requests Sri Radha: You also embrace him with love. Keep your arms on your Priyatam's shoulder and enjoy. Your ›Prem vihaar‹ lovemaking is the ocean of happiness. Your ›Shringaar keli‹ is praise-worthy to the whole world. (6)
(Your divine love purifies and is beneficial on the spiritual path.)

Verse 16

आजु मेरे कहे चलौ मृगनैनी (1)
गावत सरस जुवति मंडल में, पिय सौं मिलैं भलैं पिकबैंनी (2)
परम प्रवीन कोक विद्या में, अभिनय निपुन लाग–गति लैनी (3)
रूपरासि सुनि नवल किसोरी, पल–पल घटत चाँदनी रैनी (4)
(जैश्री) हित हरिवंष चली अति आतुर, राधारवन सुरत सुखदैनी (5),
रहसि रभस आलिंगन चुम्बन, मदन कोटि कुल भई कुचैनी। ।6

āju mere kahe calau mṛganainī ..1..

gāvata sarasa juvati maṃḍala meṃ, piya sauṃ milaiṃ bhalaiṃ pikabaiṃnī ..2..

parama pravīna koka vidhya meṃ, abhinaya nipuna lāga-gati lainī ..3..

ruparāsi suni navala kisorī, pala-pala ghaṭata cāṃdanī rainī ..4..

jaiśrī hita harivaṃśa calī ati ātura, rādhāravana surata sukhadainī ..5 ..,

rahasi rabhasa āliṃgana cumbana, madana koṭi kula bhaī kucainī ..6..
(16)

Preface

Sri Radha is an ocean of love. She is an expert in music, dancing and acting. She is the princess of sixtyfour ›kalas‹, qualities. Her deep love for her Priyatam makes her serious and her qualities make her active. Sri Radha relates with her Priyatam, according to her powerful ›bhaav‹ nature. You act as a serious lady and other time as a naughty or clever one.

Sri Radha thinks about her Priyatam and smiles. She is not ready to dance between the groups of sakhis with Sri Shyam Sundar, but all the sakhis and Sri Shyam Sundar try to convince her to dance with them. Sri Radha does not agree so Sri Shyam sends Sri Hit sajni to bring her in the ›Rasmandal‹ (a place where rasa-dance is performed) Sri Hit sajni requests her.

Translation

Oh Mrignanyani! Your eyes are like a deer's. Please go dance. This is my humble request. (1)
(You go inside the Rasmandal and start dancing in the group of sakhis to endow happiness to your Priyatam.)

Sri Shyam Sundar has created a ›Raas‹ dance only for your happiness. He sings sweet songs among the sakhis. Oh Young lady! Your voice is as sweet as a black cuckoo. So please, you sing and dance with your Priyatam. Seeing your dance, this whole atmosphere will be more pleasing to your Priyatam. (2)

You are an expert in several ›kalas‹ qualities of »Shringaar Ras«[12]. You are very skilful in showing your emotions and expertise in dancing. *(You dance in various styles.)* (3)

Oh the treasure of beauty! Naval kishori, listen the moon light also disappears. The moon light decreases every moment. In this moon light your body shines. (4)
(Which enchants the heart of your Priyatam. Sri Hit sajni says that if the night ends, day light will appear: then how will you make love with your Priyatam, because you are very shy. Apart from this, the moon light arouses ›Ras‹ in your heart, so use this opportunity. This moon bathes you by its pure radiance and your body shines. So why you waste this time, please go and love your Priyatam.)

Sri Harivansh says: Sri Radha, the source of joy and happiness of her Priyatam, eagerly went to meet her Priyatam. (5)

Sri Radha meets Sri Shyam Sundar in a very lovely manner. They meet in a »Nikunj bhavan«. Seeing their love, kissing and embracing, Kaamdev became restless and shy. (6)

(Sri Radha and Sri Shyam embrace each other in a beautiful way. Their body is tangled with each other. Seeing this beautiful scene, the prince of ›Kaam‹, love, became restless.)

Note:

12 Shringaar ras, Shringaar keli or Rati keli means love, kissing, embracing etc.

Verse 17

आजु देख ब्रजसुन्दरी मोहन बनी (1)
अंस–अंस बाहु दै, किसोर जोर रूप रासि,
मनौ तमाल अरूझि रही सरस कनक बेलि (2),
नव निकुंज भ्रमर गुंज, मंजु घोष प्रेम पुंज,
गान करत मोर पिकन अपने सुरसौं मेलि (3)
मदन मुदित अंग–संग बीच–बीच सुरत रंग,
पल–पल हरिवंष विपत नैन चषक झेलि (4)

āju dekha Brijasundarī mohana banī keli ..1..

aṃsa-aṃsa bāhu dai, kisora jora rupa rāsi,
manau tamāla arujhi rahī sarasa kanaka beli ..2 ..,

nava nikuṃja bhramara guṃja, maṃju ghoṣa prema puṃja,
gāna karata mora pikana apane surasauṃ meli ..3..

madana mudita aṃga-saṃga bīca-bīca surata raṃga,
pala-pala harivaṃśa vipata naina caṣaka jheli ..4.. (17)

Preface

According to the verse of Sri Hitacharya ji »Raas and Vilaas« there is no difference between dance and lovemaking. They complement each other. Sri Hitacharya ji says Raas is Vilaas and Vilaas is Raas.

Sri Shyama Shyam is engaged in Raas-Vilaas. Sri Harivansh ji takes darshan of this beautiful ›Chhabi‹ form. She tells another sakhi to look at this charming sight.

Translation

Oh sakhi! Today Brij sundari Sri Radha and Sri Mohan look very charming. (1)

Sri Radha and Sri Mohan do ›Prem keli‹ love play with each other. They keep their arms on each other's shoulders. It seems as if a juicy golden creeper is entangled with a new ›Tamal‹ tree. (2)

(Here Sri Radha appears to be a juicy golden creeper and Sri Mohan looks like a new tamal tree. They are completely entangled with each other.)

In the ›Nav nikunj‹ *(where Sri Shyama Shyam sit)* the melodious song of black bees arises and evokes love in the heart. Sri Shyama Shyam also join that song and sing along with peacocks and cuckoos. (2)

Not only the sakhis, but also birds like peacocks and cuckoos are very happy to see the beauteous and lovely Sri Shyama Shyam so they start singing. Sri Radha sings with the cuckoo and Sri Krsna sings with the peacock. (3)

Sri Shyam looks delighted. They sing and ›Surat rang‹ appears on their face. *(They kiss and embrace.)* Thus, from their ›Prem vihaar‹ love-making a beautiful and lovely ›Ras‹ flows. Sri Harivansh ji says, my eyes drink that ras and become intoxicated. (4)

Verse 18

सुनि मेरी बचन छबीली श्रीराधा, तैं पायौ रससिंधु अगाधा (1)
तू वृषभानु गोप की बेटी, मोहन लाल रसिक हँसि भेटी (2)
जाहि बिरंचि उपापति नाये, तापै तैं बन–फूल बिनाये (3)
जो रस नेति–नेति श्रुति भाख्यौ, ताकौ तैं अधर सुधारस चाख्यौ (4)
तेरौ रूप कहत नहीं आवै, (जैश्री) हित हरिवंष कछुक जस गावै (5)

suni merī bacana chabīlī śrīrādhā, taiṃ pāyau rasasiṃdhu agādhā ..1..
tū vṛṣabhānu gopa kī beṭī, mohana lāla rasika haṃsi bheṭī ..2..
jāhi biraṃci upāpati nāye, tāpai taiṃ bana-phūla bināye ..3..
jo rasa neti-neti śruti bhākhyau, tākau taiṃ adhara sudhārasa cākhyau ..4..
terau rupa kahata nahīṃ āvai, jaiśrī hita harivaṃśa kachuka jasa gāvai ..5..

Preface

Sri Priyatam sits on a ›Prem saiya‹, a beautiful bed of ›Anand kunj‹[13] in Vrindavan. Today Sri Priyalal plucked flowers and made ornaments for his Priya. Now Priyatam places all the flower ornaments on the beautiful and smooth body of Sri Priya. Sri Hit sajni sees this beautiful scene. Sri Priyatam looks at the beauty of Sri Priya and tells Sri Hit sajni to describe her beautiful ›chhabi‹. When Sri Radha heard these words she told Sri Hit sajni: you always describe my beauty, today you describe the beauty and qualities of my Priyatam. Sri Priya and Priyatam insistently tell this to Hit sajni. Both are the life of Hit sajni, and their happiness is her happiness. Addressing her Swamini Sri Radha, Hit sajni smiles and says.

Translation

Oh Chhabili Radha, hear my words. Oh Priya you own the ocean of love of Sri Priyatam. (1)
(Sri Hit sajni always obeys her Swamini's order, but also she never ignores the order of Sri Lal Mohan, so she describes the quality and beauty of both.)

You are the daughter of Vrishbhanu and the Princess of ›Raas‹. Sri Mohan loves you very much. (2)

(Sri Vrishbhanu is the father of Sri Radha, and Sri Nandbaba is the father of Sri Mohan. Both families belong to the same community. Normally, people are concerned about caste and community-belonging in Brij. But as this is divine love, there are no constraints.)

(Now Sri Harivansh ji describes the importance and the speciality of Sri Radha.)
Lord Brahma and Lord Shiva do pranam. They bow their heads before Sri Mohan lal, and that very Mohan lal goes into the forest to pluck flowers for you. (3)
(Sri Mohan lal plucks the flowers to make ornaments for his Priya.)

›Shruti‹, The Vedas, feel uncapable of describing the glory of Sri Mohan. All the ›Shastra and Upanishad‹ say »No, No« to describe this beautiful ›Ras‹ of Sri Mohan, and this Sri Mohan loves you more than his life. You who have drunk the juicy lips of Sri Mohan. (4)

Sri Harivansh ji says to Sri Priya: It is impossible to fully explain the whole beauty and quality of yours. (5)
(By your and Sri Priyatam's mercy I could describe only some of your beauty.)

Note:
13 Anand kunj, Prem kunj, Nikunj, these all are the names of a place where Sri Shyama Shyam love each other.

Verse 19

खेलत रास रसिक ब्रज–मंडन, जुवतिन अंस दिय भुज दंडन (1)
सरद विमल नभ चन्द्र विराजै, मधुर–मधुर मुरली कल बाजै (2)
अति राजत घनश्याम तमाला, कंचन–वेलि बनी ब्रजवाला (3)
बाजत ताल मृदंग उपंगा, गान मथत मन कोटि अनंगा (4)
भूषन बहुत विविध रंग सारी, अंग सुधंग दिखावत नारी (5)
बरषत कुसुम मुदित सुरयोषा, सुनियत दिबि दुन्दुभि कल घोषा (6)
(जैश्री) हित हरिवंष मगन मन ष्यामा, राधारवन सकल सुख धामा (7)

khelata rāsa rasika Brija-maṃḍana, juvatina aṃsa diya bhuja daṃḍana
..1..

sarada vimala nabha candra virājai, madhura-madhura muralī kala bājai ..2..

ati rājata ghanaśyāma tamālā, kaṃcana-veli banī Brijavālā ..3..

bājata tāla mṛdaṃga upaṃgā, gāna mathata mana koṭi anaṃgā ..4..

bhūṣana bahuta vividha raṃga sārī, aṃga sudhaṃga dikhāvata nārī ..5..

baraṣata kusuma mudita surayoṣā, suniyata dibi dundubhi kala ghoṣā ..6..

jaiśrī hita harivaṃśa magana mana śyāmā, rādhāravana sakala sukha dhāmā ..7.. (19)

Preface

This verse also describes the beautiful and charming form of ›Raas‹ where Sri Shyama Shyam dance along with several sakhis. This is the month of autumn and the moon light expands in the whole of Vrindavan. (It seems as if each sakhi bathes with Sri Shyama Shyam in this ›Raas‹ dance.) Each sakhi tries to perform better. Sri Shyama Shyam are the master of dance. Their dance nourishes the sakhi's hearts. According to Hit Harivansh ji ›Bhaav‹, feeling and emotion, is the main ingredient for devotion to Sri Shyama Shyam.

Translation

The pride of Brij, Sri Shyam Sundar, dances with the sakhis. He keeps his strong arms on the sakhi's shoulders. (1)
(Every sakhi desires that Sri Shyam Sundar keeps his arm on her shoulder and in order to fulfil everyone's desire Sri Shyam dances with each sakhi.)

This is an autumn month. The sky is very clear. The full moon appears in the sky. Sri Shyam plays his flute. (2)
(The flute music enchants the heart of the ›Brij latas‹, the ladies of Brij.)

In the pure moonlight Sri Ghan Shyam looks very charming. Sri Ghan Shyam appears like a new Tamal tree and all the Brij balas look like golden creepers. It seems as if golden creepers are entangled with a ›Tamal‹ tree. They are very attractive. (3)

Mridangas and other musical instruments play very sweet songs. Sri Shyam Sundar and the Brij girls sing beautiful songs. Hearing these

beautiful songs, millions of Brij people and Rasik people become excited. (4)

All the young ladies wear colourful and beautiful sarees. They wear beautiful ornaments. All of them show various styles of dance. (5)
(Each Brij ›bala‹ girl tries to attract the heart of Sri Shyam, therefore they each wear new garments and ornaments. Each one attempts to perform her best dance-steps to enchant Sri Shyam.)

Seeing the splendid dance, all the ›Apsaras‹, divine maiden, and demigods become very happy. They drop different colourful flowers. Along with it, the sweet song of the drum arises into the sky. (6)
(Seeing this beautiful dance all the divine girls and demigods with ›apsaras‹ show their happiness by spreading flowers and playing musical instruments.)

Sri Hit Harivansh ji says: seeing this beautiful dance Sri Shyama looks very happy, she smiles and thinks that Sri Radharaman is the ocean of all joy and happiness. (7)

Verse 20

मोहनलाल के रसमाती (1)
वधू गुपत गोवत कत मोसौ, प्रथम नेह सकुचाती (2)
दुख सँभार पीत पट ऊपर, कहाँ चूनरी राती (3)
टूटी लर लटकत मोतिन की, नख बिधु अंकित छाती (4)
अधर–बिम्ब खंडित, मखि मंडित गंड, चलत अरूझाती (5)
अरुन नैन घूमत आलस जुत, कुसुम गलित लट पाँती (6)
आजु रहसि मोहन सब लूटी, विविध आपनी थाती (7)
(जैश्री) हित हरिवंष वचन सुनि भामिनी, भवन चली मुसिकाती (8)

mohanalāla ke rasamātī ..1..

vadhū gupata govata kata mosau, prathama neha sakucātī ..2..

dukha saṃbhāra pīta paṭa .para, kahāṃ cūnarī rātī ..3..

ṭūṭī lara laṭakata motina kī, nakha bidhu aṃkita chātī ..4..
adhara-bimba khaṃḍita, makhi maṃḍita gaṃḍa, calata arujhatī ..5..
arun naina ghūmata ālasa juta, kusuma galita laṭa pāṃtī ..6..
āju rahasi mohana saba lūṭī, vividha āpanī thātī ..7..
jaiśrī hita harivaṃśa vacana suni bhāminī, bhavana calī musikātī ..8.. (20)

Preface

This verse describes the »Surtaant chhabi« of Sri Radha. Sri Radha spends the whole night in ›Prem vihaar‹, lovemaking, with her Priyatam. Now she comes into the courtyard of ›Nikunj mandir‹. She is unable to walk properly. It was her first meeting with Priyatam and therefore she is shy before the sakhis to describe her love, and tries to hide it as if nothing had happened last night. But she is not successful in hiding herself, because on her beautiful shining body ›Rati chinha‹, love prints, can easily be seen. Sri Hit sajni describes this beautiful chhabi and says to Sri Radha.

Translation

Oh Swamini! Today you look intoxicated because you have enjoyed the whole night with your lover, Sri Mohan. (1)
(Sri Radha spent the whole night in lovemaking. Even at this time, when Priyatam is not standing next to her, she feels his touches and embraces, thus she appears frenzied.)

Oh Nav badhu! (New bride), you have secretly enjoyed the whole night with your Priyatam. This you hesitate to describe. (2)
(But I am your closest sakhi you should not hesitate before me. In fact, you should not hide your secret love from me.)

(Hearing Hit sajni's words, Sri Radha says: No, no.) Then Hit sajni replies: If you say that you did not spend the whole night with your Priyatam in lovemaking, then please tell me where is your red colour saree and why you wear this yellow garment of Sri Shyam? (3)
(Hit sajni looks at her saaree and says, this saree is also loose. Please pull it up. As it was in the morning time, Radha knew the sakhis would be waiting outside. By mistake she quickly wrapped herself with the garment of her Priyatam and came out.)

Your pearl garland is broken and hanging down. Your breast looks

very beautiful adorned by the beautiful nail marks of your Priyatam. (4)

Your red coloured lips appear fade. *(It seems that Sri Shyam has sucked the ›ras‹ of your lips.)* Your lovely cheeks are decorated with ›Kaajal‹. Owing to drowsiness you don't walk, you sway. (5)

You could not sleep all night so your eyes look red and tired. You look drowsy. Your hair is loose and the flowers that were attached to your hair have fallen onto the ground. (6)

(Sri Shyam kissed Sri Radha by holding her hair, thus the flowers fell down and her hair loosened. Sri Radha is the princess of beauty and Sri Shyam is the prince of love. Their beauty and love is beyond any limits. Sri Mohan always sees the beauty of Sri Radha and drinks her savour of love.)

It seems that today your lover Sri Shyam has looted the ›Ras‹ of you. He loved you the whole night in a secret place. (7)

(Sri Radha is already the most beautiful, but after Sri Mohan's love she appears even more charming and thus enchants the heart of Rasik people.)

Sri Harivansh says, hearing these beautiful words, Sri Radha smiles and goes towards »Shringaar bhavan«. (8)

(Sri Mohan is full of love and Sri Radha is the emblem of beauty. Thus, love and beauty have the same relation as that of an ocean and its water. An ocean of love is always filled with beauty. The lover always sees the beauty of his beloved. It is said that beauty is always in the eyes of the beholder. Sri Radha is the most beautiful lady. Her body and soul is pure and pious, that is why Sri Mohan always chases her.)

Verse 21

तेरे नैंन करत दोऊ चारी (1)
अति कुलकात समात नहीं, कहूँ मिले हैं कुंजबिहारी (2)
विथुरी माँग कुसुम गिरि–गिर परैं, लटकि रही लट न्यारी (3)
उर नख–रेख प्रगट देखियत है, कहा दुरावत प्यारी (4)
परी है पीक सुभग देखियत है, कहा दुरावत प्यारी (4)
परी है पीक सुभग गंडन पर, अधर निरंग सुकुमारी (5)
(जैश्री) हित हरिवंष रसिकनी भामिनी, आलस अँग–अंग भारी (6)

tere naiṃna karata do. cārī ..1..

ati kulakāta samāta nahīṃ, kahūṃ mile haiṃ kuṃjabihārī ..2..

vithurī māṃga kusuma giri-gira paraiṃ, laṭaki rahī laṭa nyārī ..3..

ura nakha-rekha pragaṭa dekhiyata hai, kahā durāvata pyārī ..4..

parī hai pīka subhaga dekhiyata hai, kahā durāvata pyārī ..4..

parī hai pīka subhaga gaṃḍana para, adhara niraṃga sukumārī ..5..

jaiśrī hita harivaṃśa rasikanī bhāminī, ālasa aṃga-aṃga bhārī ..6.. (21)

Preface

This verse also describes the »Surtaant chhabi‹. To receive the ras of this divine ›Prem‹, love, the sakhi catches the signs on Sri Radha's body. In this verse the sakhi catches the fickleness of her eyes.

Translation

Sri Harivansh ji sees the fast movement of Sri Radha's eyes and tells her: Oh Priya! Today your eyes are complaining. These lotus eyes are not with you. (1)

(Each moment Sri Radha's eyes try to see the glimpse of Sri Mohan, that is why her eyes search here and there. Her eyes look restless.)

Your eyes look so delighted and not ready to stay silently. It seems as if Sri Kunj Bihari met you at a secret place. (2)

(Your eyes open the secret meeting of your lover and reveal your restlessness without him.)

Your loosened hair is also not decorated with pearls. All the pearls and flowers are spread on the ground. Along with it, your hair is loose, and your tangled hair swings on your lotus face. (3)

Oh Priya! The nail marks *(on your breast)* of your Priyatam can be seen very clearly, so why you hide them? (4)

(This is a very beautiful chhabi of Sri Radha. All the sakhis become very happy seeing the ›Nakh kshat‹ nail marks on the beautiful, smooth breast of Sri Radha. Sri Radha is very shy and tries to hide them.)

The betel juice is imprinted on your lovely cheeks and you look lazy. You are filled with the ›Surat rang‹. (5)

(Sri Mohan ate the betel and kissed his beloved so juice marks adorned her lovely cheeks. Sri Radha looks most beautiful after lovemaking with her Priyatam, this is called ›Surat rang‹.)

Sri Harivansh ji says: Oh Rasik bhamini! You appear tired and lazy. (6)

(This drowsiness makes you more beautiful. Sri Radha's drowsiness is the main attraction for Rasik people. Sri Radha is already beautiful but the combination of drowsiness makes her most beautiful which frenzies the heart of Sri Mohan, sakhis and Rasik people.)

Verse 22

नैनन पर वारौं कोटिक खंजन (1)
चंचल चपल अरुन अनियारे,
अग्रभाग बन्यौ अंजन (2)
रूचिर मनोहर वक्र विलोकन,
सुरत–समर दल गंजन (3)
(जैश्री) हित हरिवंष कहत न बनै छवि,
सुख–समुद्र–मन–रंजन (4)

nainana para vārauṃ koṭika khaṃjana ..1..

caṃcala capala arun aniyāre, agrabhāga banyau aṃjana ..2..

rucira manohara vakra vilokana, surata-samara dala gaṃjana ..3..

jaiśrī hita harivaṃśa kahata na banai chavi,
sukha-samudra-mana-raṃjana ..4.. (22)

Preface

This verse describes the beauty of Sri Radha's eyes. Sri Harivansh ji has described the beauty of Sri Radha's eyes in several verses because these beautiful eyes have an important place and role in love. These are the eyes that arise ›ras‹ in the lover's heart. Sri Radha's eyes play an important role in ›Prem kreeda‹ lovemaking. The beautiful eyes have a special place in the body because these lotus eyes attract the lover quickly. Sri Radha is the most

beautiful lady and each part of her body is beautiful and attractive. Her lotus eyes have an intoxicating ras, which enchants Sri Mohan's heart. All the sakhis become very happy to see these beautiful eyes. Sri Harivansh ji describes the beauty of her ›Netra kamal‹ lotus eyes in this verse.

Translation

Oh Priya! Millions of ›Khanjans‹ feel shy before your sharp eyes. (1)
(Khanjan is a bird, which looks here and there very quickly. Her eyes seem restless each moment.)

You are very young, so your eyes are very active. *(These eyes have drunk the ›ras‹ love of Priyatam.)* Therefore your eyes look red. Your eyes are sharp and always decorated with a line of ›Kaajal‹. (2)
(Your sharp eyes have captivated and pierced the heart of your Priyatam.)

Your eyes look very bright. It seems that a splendid light increases the beauty of your eyes. These eyes always create diverse feelings in your Priyatam's heart. Along with it your eyes captivate Sri Mohan and make him impatient. Your eyes are very sharp, which makes you the winner in the ›Prem yuddha‹, love fighting. (3)

Sri Harivansh says: I am unable to describe the beauty of her eyes. What can I say more, Your eyes are an ocean of joy and happiness. (4)
(It cools the heart of Rasik people. Normally beautiful eyes bestow the heart with happiness, but your eyes are also the provider of happiness to the happiness).

Verse 23

राधा प्यारी तेरे नैंन सलोल (1)
तैं निज भजन कनक तन जोवन, लियौ मनोहर मोल (2)
अधर निरंग अलक लट छूटी, रंजित पीक कपोल (3)
तू रस मगन भई नहिं जानत, ऊपर पीत निचोल (4)
कुच युग पर नख रेख प्रगट मानौं, संकर सिर षषि टोल (5)
(जैश्री) हित हरिवंष कहत कछु भमिनी, अति आलस सौं बोल (6)

rādhā pyārī tere naiṃna salola ..1..

taiṃ nija bhajana kanaka tana jovana, liyau manohara mola ..2..

adhara niraṃga alaka laṭa chūṭī, raṃjita pīka kapola ..3..

tū rasa magana bhaī nahiṃ jānata, .para pīta nicola ..4..

kuca yuga para nakha rekha pragaṭa mānauṃ, saṃkara sira śaśi ṭola ..5..

jaiśrī hita harivaṃśa kahata kachu bhaminī, ati ālasa sauṃ bola ..6.. (23)

Preface

This verse describes the ›Surtaant chhabi‹. Sri Radha took a bath in the ocean of love with her Priyatam last night. Now she comes out from the ›Nibhrat nikunj‹ (a place where Sri Shyama Shyam love secretly. Her lotus eyes look unsteady and out of confusion she wears her Priyatam's garment, and this ›peetambar‹ yellow dress of Priyatam increases her beauty. The sakhis comment softly, but she is unable to reply properly due to drowsiness. Addressing her, Sri Hitrupa sajni says:

Translation

Oh Radha Pyari! Today your eyes look very active. (1)
(Your eyes look delightful, and move here and there quickly.)

You have bought your Priyatam by your love and young beautiful body. (2)
(Sri Shyam is always under the control of love. Sri Radha loves him very much, along with it she is young and her body shines as gold which captivates Sri Mohan.)

(Your Priyatam has entirely sucked your red lips) that is why your red lips have faded now, your tangled hair sways and your beautiful cheeks are decorated with betel juice. (3)
(Sri Shyam ate betel and when he kissed his beloved, betel juice marks appeared on her lovely cheeks.)

You look intoxicated and frenzied so you do not know that you are wearing your Priyatam's garment. (4)
(Owing to ›ras‹ love you forgot everything, thus instead of a ›Neelambar‹, blue saaree, you covered yourself with a ›peetambar‹, yellow garment.)

Your Priyatam's nails appear very beautiful on your ›Kuch‹ breast. It seems as if a group of moons sits on the forehead of Lord Shiva. (5)
(The nail marks of your Priyatam are like a half moon on your golden beautiful breast.)

Sri Harivansh says, Oh Sundari! Beautiful lady, today you look drowsy and unable to speak properly. (6)

Verse 24

आजु गोपाल रास रस खेलत, पुलिन कल्पतरु तीर री सजनी (1)
सरद विमल नभ चन्द्र विराजत, रोचक त्रिविध समीर री सजनी (2)
चंपक बकुल मालती मुकुलित, मत्त मुदित पिक कीर री सजनी (3)
देसी सुधंग राग रँग नीकौ, ब्रज–जुवतिन की भरी री सजनी (4)
मधवा मुदित निसान बजायौ, व्रत छाँड्यौ मुनि धीर री सजनी (5)
(जैश्री) हित हरिवंष मगन मन ष्यामा, हरत मदन घन पीर री सजनी (6)

āju gopāla rāsa rasa khelata, pulina kalp tīra rī sajanī ..1..
sarada vimala nabha candra virājata, rocaka trividha samīra rī sajanī ..2..
caṃpaka bakula mālatī mukulita, mana mudita pika kīra rī sajanī ..3..
desī sudhaṃga rāga raṃga nīkau, Brija-juvatina kī bharī rī sajanī ..4..
madhavā mudita nisāna bajāyau, vrata chāṃḍyau muni dhara rī sajanī ..5..
jaiśrī hita harivaṃśa magana mana śyāmā, harata madana ghana pīra rī sajanī ..6.. (24)

Preface

This verse explains the ›Raas‹ dance of Vanshivat. (It is a place where Sri Shyama Shyam dance in Vrindavan.) This dance is always performed by Sri Priya Priyatam in Sri Vrindavan, and it is not under the control of time. It is as nitya as Nitya vihaar. (It is continuous and permanent.) It grants happiness to the devotees. Sri Hit sajni describes this ›Raas kreeda‹ to another sakhi.

Translation

Oh Sajni! Today Madan Gopal does ›Raas kreeda‹ dance near the ›Kalp braksha‹. (1)

(It is a speciality of the Kalp tree that it fulfills one's wishes according to bhaav. The kalp tree fulfills the desires of all sakhis, and the sakhis desire is to see the divine keli of Sri Shyama Shyam.)

(Now, after describing the place, Hit sajni describes its time and atmosphere.)
It is the month of autumn and the full moon looks delightful in the sky. A cool, fragrant breeze blows. (2)
(This evokes fresh, sweet feelings in the heart.)

O Sajni! At this time Champak, Maul shri and Malti bloom and give off their fragrance in the whole of Vrindavan. Peacocks, cuckoos and other birds are very happy to see this ›Raas kreeda‹, dancing and lovemaking, of Sri Shyama Shyam. (3)
(Champak, Maul shri and Malti are flowers. Their fragrance makes the atmosphere very pleasant.)

Oh Sajni, a group of Brij ladies and Sri Madan Gopal sing beautiful songs and dance. This time, the atmosphere is very pleasant because of the sweet songs and the charming dance. (4)

Oh Sajni, upon seeing this unique and splendid dance, Lord Indra starts playing drums and all the munis lose their meditation. (5)
(All the sages and saints, who are absorbed in meditation, listen and watch the ›raas kreeda‹ and they lose their control. Not only the sages but also the Gods and demigods look very happy and pour flowers on this ›raas‹.)

Sri Harivansh says: Oh sajni! Seeing this beautiful creation of her Priyatam, Sri Shyama becomes very pleased and loves him. This ›Rati daan‹ filled her Priyatam's heart with much happiness. (6)
(Thus, at this moment seeing this beautiful dance, sages lose their control, Rasik people become very happy and Sri Radha offers her ›ras‹ to Sri Rasraj. Sri Radha becomes so kind and provides the sweet ras to Sri Shyam that is called ›rati daan‹.)

Verse 25

आजु नीकी बनी राधिका नागरी (1)
ब्रज जुवति जूथ में रूप अरु चतुरई,
षील सिंगार गुन सबन तैं आगरी (2)
कमल दक्षिण भुजा बाम भुज अंस सखि,
गावत सरस मिलि मधुर स्वर रागरी (3)
सकल विद्या विदित रहसि हरिवंष हित,
मिलत नवकुंज वर श्याम बड़भागरी (4)

āju nīkī banī rādhikā nāgarī ..1..

Brija juvati jūtha meṃ rupa aru caturayi,
śala siṃgāra guna sabana taiṃ āgarī ..2..

kamala dakṣiṇa bhujā bāma bhuja aṃsa sakhi,
gāvata sarasa mili madhura svara rāgarī ..3..

sakala vidya vidita rahasi harivaṃśa hita,
milata navakuṃja vara śyāma badbhāgarī ..4.. (25)

Preface

All the sakhis adorn Sri Radha in a very beautiful manner in the »Shringaar kunj‹. They dress her with different styles of ornaments and colourful flowers. Sri Shyam Sundar waits for her near the ›Kunj‹. He waits eagerly for his beloved. Sri Radha is also very eager to meet him. The sakhis also know this, so they request Sri Radha to go near Priyatam. Hearing these words, Sri Radha goes quickly. Sri Hit sajni describes the beautiful chhabi adorned with ›Shringaar ras‹ of Sri Radha.

Translation

Today Sri Naagri, skilful lady Sri Radha looks very beautiful. (1)
(She is adorned with ornaments. Sri Radha wears ornaments to hide her beauty, otherwise upon seeing her beautiful body without ornaments, her lover Sri Shyam Sundar would be frenzied so she hides herself with flowers and ornaments.)

(Sri Radha's beauty cannot be compared even with beautiful girls of the three lokas.)

The girls of ›Brij‹ are very beautiful, clever and skilful. *(These young girls are shy and polite)* but even then Sri Radha is the most beautiful lady and a treasure of all qualities. (2)

She has a lotus in her right hand and she moves it. She keeps her left hand on the shoulder of one sakhi. She sings a beautiful song with her sakhi. (3)

Sri Harivansh says: Sri Priya is an expert in ›64 Kals‹, such as singing, dancing, loving etc. She is the princess of all types of qualities. Now she meets with Sri Shyam in ›ekant kunj‹, a secret place. *(Here Sri Harivansh says)* Sri Shyam is ›Badbhagi‹. (4)

(Badbhagi is one who has good fortune. Sri Radha is the most beautiful lady and an expert in all ›kalas‹. Sri Radha goes to meet Sri Shyam, so how can his fortune be described in words?)

Verse 26

मोहनी मदन गोपाल की बाँसुरी (1)
माधुरी श्रवन पुट सुनत सुनि राधिके,
करत रति राज के ताप कौ नासुरी (2)
सरद राका रजनि, विपिन वृन्दा सजनि,
अनिल अति मंद सीतल सहित बासूरी (3)
परम पावन पुलिन, भृंग–सेवत नलिन,
कल्पतरु तीर बलवीर कृत रासु री (4)
सकल मंडल भलीं तुम जु हरिसौं मिलीं,
बनी बर बनित उपमा कहौं कासु री (5)
तुम जु कंचनतनी, लाल मर्कतमनी,
उभै कल हंस हरिवंष बलि दासु री (6)

mohanī madana gopāla kī bāṃsurī ..1..

mādhurī śravana puṭa sunata suni rādhike,
karata rati rāja ke tāpa kau nāsurī ..2..

sarada rākā rajani, vipina vṛndā sajani,
anila ati maṃda sītala sahita bāsūrī ..3..

parama pāa pulina, bhringa-sevata nalina,
kalptaru tīra balavīra kṛta rāsu rī ..4..

sakala maṃḍala bhalīṃ tuma ju harisauṃ milīṃ,
banī bara banita upamā kahauṃ kāsu rī ..5..

tuma ju kaṃcanatanī, lāla markatamanī,
ubhai kala haṃsa harivaṃśa bali dāsu rī ..6.. (26)

Preface

This verse describes the ›Raas leela‹ dance, but here the gopikas of Brij, who have the wish to dance and love Sri Shyam, cannot enter. Sri Shyam has created this ›raas‹ for the happiness of Sri Radha on the bank of the river Yamuna. Sri Shyam informs about this ›raas‹ dance to Sri Radha by playing his flute. But Sri Radha is not attracted by this music. She already bathes in the ocean of ›ras‹ of her Priyatam. Becoming helpless, Sri Shyam Sundar looks at Sri Hit sajni. Seeing his nervousness, Hit sajni quickly informs Sri Radha about the dance, and the sweet flute music. In this verse she requests to Sri Radha.

Translation

Oh Damini! Listen, this flute music is very sweet. (1)
(Its music gives relief and captivates the heart.)

Oh Radha! Just listen to me. Please pay attention to my words. *(Sri Radha is engaged in the ras, so she is not listening to what Hit sajni says to her.)* The sweet ras of the flute reduces the heating of ›rati‹ kaam. (2)
(This gives relief to the pain that arises at the time of separation. It also reduces ›kaam‹ and purifies the heart. But Sri Radha does not feel pain, she thinks about her Priyatam's love, so she is not influenced by the words of Hit sajni. Thus Hit sajni tries another method to arouse attraction for the ›raas‹ dance in her heart.)

Oh Sakhi! Look, today the full moon appears in the sky. It radiates pure light in Sri Vrindavan. This is an autumn month. In fact, a cool, fragrant wind blows gently in order to bestow happiness. (3)

This is the very clean, pure and pious bank of river Yamuna. Several

lotuses bloom. At this pious place near the ›Kalp tree‹ Sri Shyam has created ›raas‹ for you. (4)
(The atmosphere is very pleasant; it seems as if many lotuses play in the pious water of Yamuna in order to attract you. Sri Shyam has drunk the savor of love and looks intoxicated, he plays his flute to call you.)

Hearing these beautiful words Sri Radha goes immediately to meet her Priyatam. It seems as if two oceans of beauty meet together and expand a wonderful light.

(Being very pleased to see this glimpse, Sri Hit sajni says to Sri Radha:)
Oh Priya! Hear my prayer and come to the ›raasmandal‹. You look like the most beautiful lady among the other young ladies. Your meeting with Sri Shyam is making a divine and splendid ›chhabi‹ form, what can I say more, I have no words to explain this ›chhabi‹ form. (5)

You are as bright as gold and your Priyatam is a ›markat mani‹, a jewel. There is no comparison to this charming couple. You are like a swan. I offer my life on this beautiful chhabi. (6)

Verse 27

मधुऋतु वृन्दावन आनन्द न थोर,
राजत नागरी नव कुषल किषोर (1)
जूथिका जुगल रूप मंजरी रसाल,
विथकित अलि मधुमाधव गुलाल (2)
चंपक बकुल कुल विविध सरोज,
केतकी मेदिनी मद मुदित मनोज (3)
रोचक रुचिर बहै त्रिविाद समीर,
मुकुलित नूत नदत पिक–कीर (4)
पावन पुलिन घन मंजुल निकुंज,
किसलय सैंन रचित सुख–पुंज (5)

मंजीर मुरज डफ मुरली मृदंग,
बाजत उपंग वीणा वर मुख चंग (6)
मृगमद मलयज कुंकुम अबीर,
बंदन अगरसत सुरँगित चीर (7)
गावत सुन्दरि–हरि सरस धमार,
पुलकित खग मृग बहत न वारि (8)
(जैश्री) हित हरिवंष हंस–हंसिनी समाज,
ऐसे ही करौ मिलि जुग–जुग राज (9)

madhuṛtu vṛndāvana ānanda na thora.
rājata nāgarī nava kuśala kiśora ..1..

jūthikā jugala rupa maṃjarī rasāla.
vithakita ali madhumādhava gulāla ..2..

caṃpaka bakula kula vividha saroja.
ketakī medinī mada mudita manoja ..3..

rocaka cira bahai trividhda samīra.
mukulita nūta nadata pika-kīra ..4..

pāvana pulina ghana maṃjula nikuṃja.
kisalaya saiṃna racita sukha-puṃja ..5..

maṃjīra muraja ḍapha muralī mṛdaṃga.
bājata upaṃga vīṇā vara mukha caṃga ..6..

mṛgamada malayaja kuṃkuma abīra.
baṃdana agarasata suraṃgita cīra ..7..

gāvata sundari-hari sarasa dhamāra.
pulakita khaga mṛga bahata na vāri ..8..

jaiśrī hita harivaṃśa haṃsa-haṃsinī samāja.
aise hī karau mili juga-juga rāja ..9.. (27)

Preface

This verse informs the arrival of ›Vasant ritu‹, spring season. It describes the ›vasant keli‹ love meeting of Sri Yugal in spring season. Several flowers bloom all over Vrindavan. Peacocks, cuckoos and other birds sing sweet songs. This month also attracts the heart of Rasik people.

Translation

Sri Vrindavan is filled with joy. Seeing the arrival of the spring season Sri Naveen naagri Radha and Nav kishor Shyamghan sit on a decorated bed in Sri Vrindavan. They look very pleased to see this beautiful Vrindavan. (1)

Sri Vrindavan is covered with various fragrant flowers. All the flowers are very beautiful. Jasmine has two colours, white and yellow. It seems as Sri Yugal plays in Sri Vrindavan. Sri Vrindavan is completely covered with the pollen of Manju, Madhu and Madhavi. *(These all are beautiful flowers.)* (2)

The branches of Champa, Maul shri, Keti, Medini *(flowers)* and different lotuses look very pleasant. These all captivate the heart and arise sweet feelings of love in their heart. (3)

A cool fragrant wind blows slowly. Clusters of buds bloom over the trees. Birds, peacocks and cuckoos sing songs. (4)
(These birds are also very happy to see the spring season because they know they will get the darshan of ›Vasant keli‹, of Sri Shyama Shyam.)

The bank of the river Yamuna is very pious and clean. Her bank is covered by several trees. There is a ›Nikunj bhavan‹ inside these trees where a beautiful bed is decorated with soft buds and flowers for the ›Keli‹ of Sri Shyama Shyam. (5)

There, Daf *(anklets)*, Nupur *(toe-rings)*, Murli *(flute)*, Mridanga *(drum)*, Upanga, Veena *(flute)*, Mukh Chang *(mouth-harp)* produce sweet music in Sri Vrindavan. (6)

The beautiful garments of Sri Radha and Sri Shyam Sundar are soaked with Kasturi, sandal, saffron, bandan, agarsat and with other fragrant liquids. (7)

The beautiful lady Sri Radha and charming Sri Hari Shyam sing sweet songs. By hearing their sweet music all the birds, deers and

flowers get excited. Sri Yamuna is also filled with joy so her flow of water has stopped now. (8)

Sri Harivansh also becomes very pleased to hear this sweet music and bless them. He says: you are very pure and pious like a couple of swans. You always do this ›Prem keli‹ in Sri Vrindavan. (9)

Verse 28

राधे देख बन की बात (1)
ऋतु बसन्त अनन्त मुकुलित, कुसुम अरु फल–पात (2)
बेनु धुनि नन्दलाल बोली, सुनिव क्यों अरसात (3)
करत कतव विलम्ब भामिनी, बृथा औसर जात (4)
लाल मरकत मनि छबीलौ, तुम जु कंचन गात (5)
बनी श्रीहित हरिवंष जोरी, उभय गुन–गन मात (6)

rādhe dekha bana kī bāta ..1..

ṛtu basanta ananta mukulita, kusuma a phala-pāta ..2..

benu dhuni nandalāla bolī, suniva kyoṃ arasāta ..3..

karata katava vilamba bhāminī, bṛthā ausara jāta ..4..

lāla marakata mani chabīlau, tuma ju kaṃcana gāta ..5..

banī śrīhita harivaṃśa jorī, ubhaya guna-gana māta ..6.. (28)

Preface

This verse also describes the spring season. The previous verse described the spring season, but there is no service of the sakhis. The important service of all sakhis is to make Sri Shyama Shyam meet. Thus, they request for ›Prem keli‹ love meeting to Sri Shyama Shyam. She is called a clever sakhi who makes them meet promptly.

In this verse Hit sajni informs Sri Radha about the arrival of ›Vasant ritu‹, spring season. Afterwards, she describes the sweet music of her Priyatam's flute. Finally, all the sakhis check who is better than the other, but the sakhis find both are defeated by each other. Seeing this scene they became very happy.

Translation

Addressing her Swamini, Sri Hit rupa says Oh Radhey! See this beautiful glimpse of Sri Vrindavan. (1)

With the arrival of the spring season unlimited amounts of leaves, flowers and fruits become filled with joy. (2)
(New buds and flowers bloom on the trees and new fruits also come.)

Your Priyatam calls you and plays the flute for your happiness. But why do you look drowsy even while you listen to that sweet music? (3)
(Sri Shyam is very eager to meet with his beloved so he plays the flute to call her.)

Oh Sundari! Why are you so late to reach your Priyatam? This golden opportunity will be lost in this way. (4)
(At this time Sri Vrindavan looks very pleasant, colourful flowers bloom, a cool wind blows and sweet music is in the air. So why you don't pay attention at this time? If you do not go quickly, this time will also come to an end.)

Your Chhabile Shyam Sundar is like a ›Markat mani‹, a jewel, and you are as bright and white as gold. (5)
(Sri Mohans colour is darker than Sri Radha's. Their colours are compared with ›Markat mani‹ jewel (emerald) and gold. The colour of the Markat mani-jewel is light blue while gold is bright yellow. Sri Radha's body is of a golden complexion.)

Sri Harivansh ji says, this Yugal jori is very unique and splendid. Both are better than the other. Even then both of you get defeated by each other. You are the prince and princess of beauty, qualities and love. (6)

Verse 29

व्रज नव तरूनि कदम्ब मुकुटमनि श्यामा आजु बनी।
नखसिख लौं अँग–अंग माधुरी मोहे ष्याम धनी (1)
यौं राजत कवरी गूँथित कच, कनक–कंज–बदनी।
चिकुर चंद्रिकन बीच अर्ध बिधु मानो ग्रसित फनी (2)
सौभग रस सिर स्रवत पनारी, पिय सीमन्त ठनी।
भृकुटि काम–कोदंड, नैंन सर, कंजल रेख अनी (3)
तरल तिलक, ताटंक गंड पर, नासा जलज मनी।
दसन कुन्द, सरसाधर पल्लव, प्रीतम मन समनी (4)
बिचुक मध्य अति तारु सहज सखि, साँवल बिंदुकनी।
प्रीतम प्राण रतन संपुट कुच, कंचुकी कसिव तनी (5)
भुज मृणाल वल हरत बलय जुत, परस सरस श्रवनी।
श्याम सीस तरु मनौं मिडवारी, रची रूचिर रवनी (6)
नाभि गंभीर मीन मोहन मन खेलन कौं ह्रदनी।
कृस कटि, पृथु नितम्ब किंकिनि व्रत, कदलि खंभ जघनी (7)
पद अम्बुज जावक जुत, भूषन प्रीतम उर अवनी।
नव–नव भाय बिलोभि भाम इभ विहरत वर करनी (8)
(जैश्री) हित हरिवंष प्रसंसत ष्यामा कीरत विशद घनी।
गावत, स्रवनन सुनत सुखाकर, विष्व दुरित दवनी (9)

vraja nava taruni kadamba mukuṭamani śyāmā āju banī.
nakhasikha lauṃ aṃga-aṃga mādhurī mohe śyāma dhanī ..1..

yauṃ rājata kavarī gūṃthita kaca, kanaka-kaṃja-badanī.
cikura caṃdrikana bīca ardha bidhu māno grasita phanī ..2..

saubhaga rasa sira sravata panārī, piya sīmanta ṭhanī.
bhakuṭi kāma-kodaṃḍa, naiṃna sara, kaṃjala rekha anī ..3..

tarala tilaka, tāṭaṃka gaṃḍa para, nāsā jalaja manī.
dasana kunda, sarasādhara lallava, prītama mana samanī ..4..

bicuka madhya ati chāru sahaja sakhi, sāṃvala biṃdukanī.
prītama prāṇa ratana saṃpuṭa kuca, kaṃcukī kasiva tanī ..5..

bhuja mṛṇāla vala harata balaya juta, parasa sarasa śravanī.
śyāma sīsa taru manauṃ miḍavārī, racī rucira ravanī ..6..

nābhi gaṃbhara mīna mohana mana khelana kauṃ danī.
kṛsa kaṭi, pṛthu nitamba kiṃkini vrata, kadali khaṃbha jaghanī ..7..

pada ambuja jāvaka juta, bhūṣana prītama ura avanī.
nava-nava bhāya bilobhi bhāma ibha viharata vara karanī ..8..

jaiśrī hita harivaṃśa prasaṃsata śyāmā kīrata viśada ghanī.
gāvata, sravanana sunata sukhākara, viśva durita davanī ..9.. (29)

Preface

This is a very unique verse. This verse describes the beauty of Sri Radha from toe to head. In many verses there is a description of Sri Radha's beauty, but this is one of the best that describes her beauty in a very lovable manner.

Today Sri Priyatam does the make up of his beloved Sri Priya by heart and carefully. He gets enchanted by seing the most beautiful parts of her body. Today Sri Radha looks very charming and excited, as the blend of beauty and Sri Priyatam's love makes her more attractive.

Seeing this beautiful scene, Sri Harivansh ji becomes very pleased and his heart is filled with joy and mercy. He wants to show this beautiful scene to the common people so their heart can be purified. Today he describes Sri Radha's beauty.

Translation

Sri Radha is like a beautiful crown among all the young ladies of Brij. She looks very beautiful. Sri Shyam becomes frenzied to see the ›roop madhurya‹ beauty of her glorious body. (1)

(Sri Radha is the princess of beauty. Her beauty cannot be explained in words. Even the beauty of millions of moons fade before the beauty of her toe.)

Sri Radha's face is like a golden lotus. The flowers attached to her hair seem as if ›Rahu‹ has covered the half moon. (2)

(Her tangled hair covers her golden lotus face. Sometimes her cheek appears for a single moment behind the tangled hair which then captivates Sri Mohan.)

Sri Mohan decorates her hair. The parting of the hair looks beautiful adorned with pearls and flowers, it seems as if fortune flows from that parting of hair. Her eyebrows are like the bow of Kaamdev and her eyes are like the arrows. A thin line of kaajal in her eyes looks as sharp as the point of an arrow. (3)

There is a supernatural tilak appearing on her forehead. Earrings swing in her ears and a pearl looks beautiful on her nose. Her teeth shine. Her juicy lips are thin and filled with ras *(love)*, which gives relief to her Priyatam. (4)

Oh Sakhi! There is a black point in the middle of her beautiful chin. Her smooth breast is like a box in which the precious jewel *(her Priyatam's life)* is enclosed. (5)
(A beautiful brassière has covered her breast tightly so that half of her breast comes out.)

Sri Radha's hands are like the lotus stalk. She wears many colourful bangles on her hand and it defeats the strong arms of Sri Shyam in sweet fighting. She always puts her lotus hands around the neck of Sri Shyam. It seems as if a golden branch clings to a tree. (6)

Her navel is like a deep lake where ›a fish‹, Sri Priyatam, is agitated to play inside. Her waist is very slim, the buttocks are heavy and adorned with small bells. Her thighs are like a banana tree. (7)

Her lotus feet are coloured with red colour. Her lotus feet captivate her lover. Several new feelings arise in her heart. She goes to meet with her Priyatam and walks like an elephant. (8)

Sri Harivansh says, I have explained Sri Radha's beauty in an appropriate way, yet her beauty cannot be explained in words. Sri Radha is an ocean of qualities and happiness. She is the saviour of all sins. (9)

Verse 30

देखत नवनिकुंज सुनि सजनी लागत है अति चारु।
माधविका केतुकी लता लै, रच्यौ मदन आगारु (1)
सरद मास, राका निषि, सीतल–मन्द–सुगन्ध समीर।
परिमल लुब्ध मधुव्रत विथकित, नदत कोकिला–कीर (2)
बहुविध रंग मृदुल किसलय दल, निर्मित पिय सखि सेज।
भाजन कनक विविध मधुपूरित, धरे धरनि पर हेज (3)
तापर कुसल किसोर–किसोरी करत हास–परिहास।
प्रीतम पानि उरज वर परसत प्रिया दुरावत वास (4)
कामिनी कुटिल भृकुटि अवलोकत, दिन प्रतिपद प्रतिकूल।
आतुर अति अनुराग विवष हरि धाइ धरत भुज मूल (5)
नीगर नीबी–बंधन मोचत ऐंचत नील निचोल।
वधू कपट हठ कोप कहत कल नेति–नेति मधुबोल (6)
परिरंभन विपरीत रति वितरत, सरस सुरत निजुकेलि।
इन्द्रनील मनिमय तरू मानों लसत कनक की बेलि (7)
रतिरन मिथुन ललाट पटल पर श्रमजल–सीकर संग।
ललितादिक अंचल झकझोरत मन अनुराग अभंग (8)
(जैश्री) हित हरिवंष यथामति वरनत, कृष्ण–रसामृत–सार।
श्रवन सुनत प्रापक रति राधा पद–अम्बुज सुकुमार (9)

dekhata navanikuṃja suni sajanī lāgata hai ati cāru.
mādhavikā ketukī latā lai, racyau madana āgāru ..1..

sarada māsa, rākā niśi, sītala-manda-sugandha samīra.
parimala lubdha madhuvrata vithakita, nadata kokilā-kīra ..2..

bahuvidha raṃga mṛdula kisalaya dala, nirmita piya sakhi seja.
bhājana kanaka vividha madhupūrita, dhare dharani para heja ..3..

tāpara kusala kisora-kisorī karata hāsa-parihāsa.
prītama pāni uraja vara parasata priyā durāvata vāsa ..4..

kāminī kuṭila bhakuṭi avalokata, dina pratipada pratikūla.
ātura ati anurāga vivaśa hari dhāi dharata bhuja mūla ..5..

nīgara nībī-baṃdhana mocata ecata nīla nicola.
vadhū kapaṭa haṭha kopa kahata kala neti-neti madhubola ..6..

pariraṃbhana viparīta rati vitarata, sarasa surata nijukeli.
indranīla manimaya taru mānoṃ lasata kanaka kī beli ..7..

ratirana mithuna lalāṭa paṭala para śramajala-sīkara saṃga.
lalitādika aṃcala jhkajherata mana anurāga abhaṃga ..8..

jaiśrī hita harivaṃśa yathāmati varanata, chaṣṇa-rasāmṛta-sāra.
śravana sunata prāpaka rati rādhā pada-ambuja sukumāra ..9.. (30)

Preface

This verse explains the ›Surat keli‹, the lovemaking of Sri Shyama Shyam. It is said that ›Surat keli‹ is the essence of ›Shringaar ras‹ and its main aim is to get love at the lotus feet of Sri Shyama Shyam. Sri Hit sakhi tells about this secret ›surat keli‹ to another sakhi.

Translation

Oh sajni! Pay attention to my words. See, this ›Nikunj‹ place of Sri Vridavan looks so pleasant. This is the right place for Sri Shyama Shyam's ›keli‹ prem vihaar. This place is covered with the branches of Madhavi and Ketki *(trees).* (1)

(The branches cover this nikunj so no one can look inside. The sakhis are also very clever. They always pretend to Priya Priyatam as if they did not see anything, but all of them hide behind the branches and watch the beautiful keli of Sri Shyama Shyam, and Sri Shyama Shyam also know it.)

This is an autumn month and the full moon appears in the sky. A cool and fragrant wind blows slowly. Bees look very lazy, because they have drunk lots of pollen from the flowers. Peacocks and cuckoos sing sweet songs. (2)

Oh Sakhi! Priyatam has decorated a bed with soft buds, leaves and flowers. The sakhis keep some golden bowls filled with honey near the bed. (3)

(This is actually not the honey. This is ›Prem ras‹ love. Sri Shyama and Sri Shyam drink prem ras and get intoxicated.)

Sri Shyama Shyam are expert in ›Prem vihaar‹ lovemaking. Both laugh. Now Priyatam touches the beautiful breast of Sri Priya by his

lotus hands. But Sri Priya hides her breast with the border of her blue saaree. (4)

(Sri Priya hides her breast, because she knows very well that Sri Priyatam becomes very restless and shivers after touching the breast. He becomes unable to control himself after touching her beautiful breast.)

Now Sri Radha shows sweet angerness to Sri Shyam. She looks with sharp eyebrows, ever opposed to his every word, but Sri Shyam is already very impatient. So he takes Priya in his lap, keeps his strong arms on Priya's shoulders and kisses her. (5)

The Prince of love Sri Shyamghan opens the string of her saaree and pulls it down. Sri Radha shines like a new bride and says in a very sweet voice: No, no. (6)

(Rasik Shiromani Shyam can not control himself after seeing her beautiful breast so he opens her saaree. This scene displays Sri Shyam's impatience before Sri Radha.)

Seeing his unsteadiness, Sri Radha embraces him and sits on his brightening chest (viparit rati) and provides him with the savour of ras, love. At this moment Sri Radha looks like a golden creeper that sticks with a blue tree decorated with jewels. (7)

On the lotus faces of Sri Priya Priyatam, little drops of water shine. Seeing this scene, Lalita and other sakhis fan Sri Priya Priyatam's forehead with their saarees. (8)

(Both of them got excited in ›Rati keli‹, so sweat appears on their lotus faces.)

Sri Harivansh says, I have explained the essence of ›Shringaar keli‹ according to my heart and knowledge. The people who just listen to this verse carefully, get the divine love and mercy of Sri Shyama Shyam. (9)

Verse 31

आज अति राजत दंपति भोर (1)
सुरत संग के रस में भीने नागरि–नवलकिषोर (2)
अंसन पर भुज दिये विलोकत इन्दुवदन विवि ओर।
करत पान रस मत्त परस्पर लोचन तृषित चकोर (3)
छूटी लटन लाल मन करष्यौ ये याके चितचोर।
परिरम्भन चुम्बन मिल गावत सुर मंदर कलघोर (4)
पग डगमगत चलत वन बिहरत रुचिर कुंज घनखोर (5)
(जैश्री) हित हरिवंष लाल–ललना मिलि हियौ सिरावत मोर (6)

āja ati rājata daṃpati bhora ..1..

surata saṃga ke rasa meṃ bhane nāgari-navalakiśora ..2..

aṃsana para bhuja diye vilokata induvadana vivi ora.
karata pāna rasa mana paraspara locana tṛṣita cakora ..3..

chūṭī laṭana lāla mana karaṣyau ye yāke citacora.
parirambhana cumbana mila gāvata sura maṃdara kalaghora ..4..

paga ḍagamagata calata vana biharata cira kuṃja ghanakhora ..5..

jaiśrī hita harivaṃśa lāla-lalanā mili hiyau sirāvata mora ..6.. (31)

Preface

This verse describes the ›Surtaant chhabi‹ of Sri Shyama Shyam. They are filled with the ›ras‹ love. Sri Harivansh says this beautiful ›chhabi‹ glimpse cools my heart. People should take the shelter of Rasik people whose hearts are overwhelmed with the beautiful glimpses of Sri Shyama and Sri Shyam. This happiness is permanent.

Translation

Today, this morning, Sri Yugal looks very charming. (1)
(Both of them look very glad and pleasant, because they enjoyed the whole night in love-making.)

Naagri Sri Radha and Naval kishor Sri Shyam are soaked with the ›Ras‹ of ›Shringaar keli‹. (2)

(They did not sleep the whole night, so their lotus faces look drowsy, but their cheeks look very charming because of their kissing.)

Both keep their arms on each other's shoulders and watch each other's lotus faces. They drink the ›ras‹ of eachother's ›Madhurya‹ beauty. They imbibe the sweet ras like a thirsty intoxicated partridge. (3)

The tangled hair of Sri Radha captivates the heart of Sri Shyam. Her hair attracts him. They embrace each other and start kissing. (4)

In the streets of Sri Vrindavan *(which are covered with many branches of trees)* Sri Yugal walks like an intoxicated elephant and does ›Prem vihaar‹ love. (5)

Sri Hit Harivansh says, ›Lal Lalna‹ Sri Shyama Shyam do ›Prem vihaar‹ and their divine love cools my heart. (6)

Verse 32

आजु बन क्रीड़त ष्यामा–श्याम (1)
सुभग बनी निषि सरद चाँदनी, रुचिर कुंज अभिराम (2)
खंडन अधर करत परिरम्भन ऐंचत लघन दुकूल।
उर नख पात, तिरीछी चितवन, दम्पति रस समतूल (3)
वे भुज पीन पयोधर परसत, वामदृषा पिय हार।
बसनन पीक, अलक आकर्षत, समर स्रमित सतमार (4)
पल–पल प्रबल चौंप रस–लम्पट अति सुन्दर सुकुमार।
(जैश्री) हित हरिवंष आजु तृण टूटत, हौं बलि विसद विहार (5)

āju bani kridat śyāmā-śyāma ..1..

subhaga banī niṣi sarada cāṃdanī, cira kuṃja abhirāma ..2..

khaṃḍana adhara karata parirambhana encata laghana dukūla.

ura nakha pāta, tirīchī citavana, dampati rasa samatūla ..3..

ve bhuja pīna payodhara parasata, vāmadṛṣā piya hāra.
basanana pīka, alaka ākarsata, samara sramita satamāra ..4..

pala-pala prabala cauṃpa rasa-lampaṭa ati sundara sukumāra.
jaiśrī hita harivaṃśa āju trṇa ṭūṭata, hauṃ bali visada vihāra ..5.. (32)

Preface

This verse describes ›Shaiya vihaar‹, Rati keli on the beautiful bed of Sri Shyama Shyam. It is best for the ›Rati keli‹ to have the same ›ras‹ feelings dwelling in their hearts, but even then Sri Radha is filled with more sweet ›ras‹ in comparison to Sri Shyam. Sri Hit sajni describes ›Shaiya vihaar‹ to another sakhi.

Translation

Today Sri Shyama Shyam is engaged in ›Shringaar keli‹ at a very pleasant place of Sri Vrindavan. (1)

This is an autumn night and Sri Vrindavan is filled with pure moon light. The ›Kunj‹ also looks very pleasant. (2)

Sri Priyatam kisses the rosy lips of Sri Priya. He sucks the juicy lips and slowly pulls her saaree. *(Sri Priyatam becomes more impatient.)* He kisses Sri Radha's breast. He holds Sri Radha's ›uraj‹ breast so tightly that his beautiful nail marks *(like a half moon)* appear on her breast. At this time Sri Priya looks at him with a sharp and sweet glance because she is also as powerful as her Priyatam in ›keli‹. (3)

Sri Priyatam touches the well nourished and beautiful breast of Sri Radha and Sri Radha touches the garland of Sri Priyatam. The border of Sri Radha's saaree is coloured with the betel juice of Sri Shyamghan. Sri Shyam pulls her tangled hair slowly. Seeing this beautiful and lovely ›keli‹ lovemaking, thousands of ›Kaamdevas‹ get restless. (4)

Both are greedy to drink the ›ras‹ of each other's beauty. They have an

intense desire to enjoy and drink the ›ras‹ of each other. Sri Harivansh says: I offer my life on this divine ›Prem vihaar‹ love and try to save them from the influence of evil eye. (5)

Verse 33

आज बन राजत जुगल किषोर (1)
नन्दनंदन वृषभानुनन्दिनी उठे उनीदे भोर (2)
डगमगात पग परत, सिथिल गति, परसत नख–ससि छोर (3)
दसन वसन खण्डित मषि मंडित गंड, तिलक कछु थोर (4)
दुरत न कच–करजन के रोके, अरुन नैंन अति चोर (5)
(जैश्री) हित हरिवंष सँभार न तन मन, सुरत–समुद्र झकोर (6)

āja bana rājata jugala kiśora ..1..

nandanaṃdana vṛṣabhānunandinī uṭhe unīde bhora ..2..

ḍagamagāta paga parata, sithila gati, parasata nakha-sasi chora.3..

dasana vasana khaṇḍita maṣi maṃḍita gaṃḍa, tilaka kachu thora ..4..

durata na kaca-karajana ke roke, arun naiṃna ati cora ..5..

jaiśrī hita harivaṃśa saṃbhāra na tana mana, surata-samudra jhkora ..6..
(33)

Preface

This verse also shows the ›Surtaant chhabi‹ of Sri Shyama Shyam. There are many verses in ›Hit Caurasi‹ which describe their ›Surtaant chhabi.‹ The essential components necessary to describe the ›Surtaant chhabi‹ are common in each verse, even then each verse describes one different situation of this ›chhabi‹. Each verse shows a beautiful ›chhabi‹. This verse shows the carelessness of Sri Shyama Shyam in the state of excitement for love.

Sri Shyama Shyam spent a whole night in ›Prem keli‹ lovemaking so they didn't have a rest. In the morning time they come out from the ›Nikunj bhavan‹. They look drowsy and sleepy. They go to the bank of river Yamuna with the sakhis. Sri Hit rupa sakhi explains this beautiful ›chhabi‹ to another sakhi.

Translation

Today Sri Shyama Shyam look very delighted. They look very happy walking in Sri Vrindavan. (1)

Sri Nandnandan and Sri Vrishbhanu kishori enjoyed whole night in love thus they could not sleep. They get up in the morning so they look drowsy. (2)

Their lotus feet sways here and there. They don't walk properly. They totter so the tips of their toenails touch the floor. (3)

(Now Sri Harivansh ji describes the ›Surat chinha‹) The love bites on their body appear clearly. Their lips are broken and their lovely cheeks are adorned with a line of ›Kajal‹, they wiped sweat so only little ›tilak‹ remained on their forehead. (4)
(They sucked each others lips so the lips look fade and broken.)

Their eyes are like the bees that are greedy to drink the sweet pollen *(ras)* from the flower *(body)*. Their eyes are covered by their entangled hair. Even then their eyes look very active and desirous to drink the sweet liquid, ›the ras‹. (5)

Sri Harivansh says, today they bath in the ocean of sweet ras of love. Yet their body and soul become thirsty. (6)

Verse 34

बन की कुंजन कुंजन डोलन (1)
निकसत निपट साँकरी बीथिन, परसत नाहिं निचोलन (2)
प्रातकाल रजनी सब जागे सूचत सुख दृग लोलन (3)
आजसवन्त अरूण अति व्याकुल कछु उपजत गति गोलन (4)
निर्तन भृकुटि वदन अम्बुज मृदु सरस हास मधु बोलन (5)
अति आसक्त लाल अति लम्पट बस कीने बिनु मोलन (6)

बिलुलित सिथिल ष्याम छूटी लट राजत रुचिर कपोलन (7)
रति विपरित चुम्बन परिरम्भन चिबुक चारु टक टोलन (8)
कबहुँ स्रमित किसलय सिज्या पर मुख अंचल झक झोलन (9)
दिन हरिवंष दासि हिय सींचत वारिधि केलि कलोलन (10)

bana kī kuṃjana kuṃjana ḍolana ..1..
nikasata nipaṭa sāṃkarī bīthina, parasata nāhiṃ nicolana ..2..
prātakāla rajanī saba jāge sūcata sukha dṛga lolana ..3..
ājasavanta aruṇa ati vyakula kachu upajata gati golana ..4..
nirtana bhakuṭi vadana ambuja mṛdu sarasa hāsa madhu bolana ..5..
ati āsaṃma lāla ati lampaṭa basa kīne binu molana ..6..
bilulita sithila śyāma chūṭī laṭa rājata cira kapolana ..7..
rati viparita cumbana parirambhana cibuka charu ṭaka ṭolana ..8..
kabahuṃ sramita kisalaya sijyā para mukha aṃcala jhka jhelana ..9..
dina Harivaṃśa dāsi hiya sīṃcata vāridhi keli kalolana ..10.. (34)

Preface

This verse is different from the other verses. In the last verses there was a description of either one lila or one ›chhabi‹ but this verse starts from ›van vihaar‹ (love in the forest) and describes the ›Surtaant chhabi‹ of Sri Shyama Shyam. This verse finishes by explaining the ›Shaiya vihaar‹ lovemaking on the bed. In the last lines of this verse Sri Hitacharya ji says that Sri Shyama and Sri Shyam always provide the sweet ras from the ocean of their ›Shringaar keli‹ into the heart of devotees. This ›Nitya vihaar‹ of Sri Shyama Shyam is permanent. In this love ocean several various waves of love come and go in order to provide more ras to Rasik people.

Translation

Sri Yugal kishor walks in the narrow streets of Sri Vrindavan. (1)
(They go from one kunj to another kunj through these narrow streets, and even their yellow and blue saarees do not touch with leaves and branches.)

Sri Vrindavan is full of many branches, trees, flowers and leaves. Sri Shyama Shyam are always intoxicated in love. So sometimes they walk at a distance from each other or sometimes they walk very close.

Seeing this precious scene of love, the trees and branches give them space to walk without any obstacle. (2)

Sri Shyama Shyam stayed awake the whole night. They enjoyed the whole night in lovemaking. In the morning, their sharp lotus eyes tell about the joy of ›Prem vihaar‹. (3)

At present their eyes look drowsy and red. Their eyes move here and there and look very impatient. (4)
(They could not sleep the whole night so their eyes look drowsy. Their eyes drink the sweet ras thus they look red. Their eyes are like the thirsty partridge and moon. That is why they look impatient and try to hide their ›Prem vihaar‹ from the sakhis. Their eyes move to appear as if nothing happened last night.)

(Now new feelings arise in Sri Radha's heart) On her very soft lotus face her eyes dance and talk with her Priyatam. Sri Radha's smile captivates Sri Priyatam's heart. (5)

By sweet and exciting activities she keeps her Priyatam under her control. Her Priyatam is very greedy of her sweet ras of love. Sri Priyatam surrenders before Sri Radha without any condition. (6)

Sri Priya's lovely cheeks are printed with the betel juice of Sri Shyam and her black tangled hair hangs on her lotus face unfolding her beauty. (7)

Seeing the complete surrender of her lover, Sri Radha becomes very pleased and starts ›Prem kreeda‹ lovemaking. She embraces and kisses him on his lotus face and touches his chin softly. (8)

Sometimes Sri Priya gets tired in ›Prem Vihaar‹ so she has a rest on the beautiful bed made of soft leaves, buds and flowers. At this moment Sri Priyatam fans her lotus face with his ›Peetambar‹ yellow dress and gets satisfaction. (9)

Sri Harivansh says, in this way by the several waves of this love ocean, Sri Priya Priyatam cool and provide sweet ras to Rasik people. (10)

Verse 35

झूलत दोऊ नवल किसोर (1)
रजनी–जनित रंग सुख सूचत अंग–अंग उठि भोर (2)
अति अनुराग भरे मिलि गावत सुर मंदर–कल–घोर (3)
बीच–बीच प्रीतम चित चोरत प्रिया नैंन की कोर (4)
अबला अति सुकुमार डरत मन वर हिंडोर झकोर,
पुलकि–पुलकि प्रीतम उर लागत दैं नव उरज अँकोर (5)
अरुझी बिमल माल कंकन सों, कुण्डल सों कच डोर,
बेपथ जुत क्यों बनै बिवेचत, आनँद बढ़्यौ न थोर (6)
निरखि–निरखि फूलत ललितादिक बिविमुख चन्द्र–चकोर,
दै असीस हरिवंष प्रसंसत करि अंचल की छोर (7)

jhulata do. navala kisora ..1..
rajanī-janita raṃga sukha sūcata aṃga-aṃga uṭhi bhora ..2..
ati anurāga bhare mili gāvata sura maṃdara-kala-ghora ..3..
bīca-bīca prītama cita corata priyā naiṃna kī kora ..4..
abalā ati sukumāra ḍarata mana vara hiṃḍora jhkora.
pulaki-pulaki prītama ura lāgata daiṃ nava uraja aṃkora ..5..
arujhi bimala māla kaṃkana soṃ, kuṇḍala soṃ kaca ḍora.
bepatha juta kyoṃ banai bivecata, ānaṃda baḍhyau na thora ..6..
nirakhi-nirakhi phūlata lalitādika bivimukha candra-cakora.
dai asīsa harivaṃśa prasaṃsata kari aṃcala kī chora ..7.. (35)

Preface

This is the verse of ›Jhoola‹ swing. Sri Hitacharya ji and all Rasik people like this swinging festival very much. Sri Radha and her sakhis enjoy sitting on the swing. Sometimes all the sakhis request Sri Priya Priyatam to swing together. The sakhis decorate the swing and its rope with different colourful flowers. Sri Priyatam becomes very delighted because he gets an opportunity to sit very close to Sri Radha.

This swinging festival is not limited only to the rainy season. At the time of Holi festival, all the Rasik people swing Sri Priya Priyatam in a big basket full of buds and roses. This verse explains the swinging festival of the rainy season. Sri Hit sakhi describes this beautiful scene to another sakhi.

Translation

Both Naval kishor and Naval kishori are swinging in Sri Vrindavan. They wake up in the morning and their beautiful bodies display their happiness. Their bodies are imprinted with ›Surat chinha‹ love marks. (1)

Both are soaked in the sweet ras so they appear very intoxicated. (2)

They sing songs. They are very happy to swing between the groups of sakhis. The sakhis swing them gently. (3)

When all the sakhis are busy swinging, Sri Priya looks at Sri Priyatam with a sharp smile. Her lotus eyes captivate Sri Priyatam's heart. (4)

Sri Radha is a very soft hearted lady. She enjoys swinging. *(But the sakhis are very clever. They know Sri Priya gets afraid because of swinging too fast so they start swinging a little faster.)* In the beginning Sri Priya becomes very happy, but suddenly she is afraid and quickly she embraces her Priyatam. Her breast touches Sri Priyatam's chest. (5)
(This beautiful scene gives lots of happiness to all the sakhis along with Priyatam. Sri Priya embraces her Priyatam so tightly that her ornaments are tangled with the garlands of Sri Priyatam. A beautiful ›chhabi‹ arises at this time. Suddenly Sri Priya's breast touches Sri Priyatam's chest and she shivers out of modesty. This shivering gives an unexplainable joy to Sri Priyatam.)

Sri Shyam's garlands are entangled with the ornaments of Sri Radha, and the ›chutila‹ string attached to her hair is tangled in the ear rings of Sri Priyatam. Sri Radha tries to open it but because of tremendous happiness she shivers and does not succeed in unraveling the tangle. (6)

Seeing the rosy cheeks of Sri Shyama Shyam, Lalita and other sakhis become very pleased. Sri Hit sajni gives them blessing with the border of her saaree and sings a praise. (7)

Verse 36

आज बन नीकौ रास बनायौ (1)
पुलिन पवित्र सुभग यमुना–तट मोहन बेनु बजायौ (2)
कल कंकन किंकिनि नूपुर धुनि सुनि खग–मृग सचु पायौ (3)
जुवनित मंडल मध्य श्यामघन साराँग राग जमायौ (4)
ताल मृदंग उपंग मुरज डफ मिलि रस–सिंधु बढ़ायौ (5)
विविध विसद वृषभानु नन्दिनी अंग सुधंग दिखायौ (6)
अभिनय निलुप लटकि लट लोचन भृकुटि अनंग नचायौ (7)
तात्ताथेई धरत नूतन गति, पति ब्रजराज रिझायौ (8)
सकल उदार नृपति चूड़ामणि सुखवारिद बरसायौ,
परिरंभन चुम्बन आलिंगन उचित जुवति जन पायौ (9)
वरसत कुसुम मुदित नभनायक इन्द्र निसान बजायौ,
(जैश्री) हित हरिवंष रसिक राधापति, जस बितान जग छायौ (10)

āja bana nīkau rāsa banāyau ..1..
pulina pavitra subhaga yamunā-taṭa mohana benu bajāyau ..2..
kala kaṃkana kiṃkini nūpura dhuni suni khaga-mṛga sacu pāyau ..3..
juvanita maṃḍala madhya śyāmaghana sāraṃga rāga jamāyau ..4..
tāla mṛdaṃga upaṃga muraja ḍapha mili rasa-siṃdhu badhayau ..5..
vividha visada vṛṣabhānu nandinī aṃga sudhaṃga dikhāyau ..6..
abhinaya nilupa laṭaki laṭa locana bhakuṭi anaṃga nacāyau ..7..
tānātheī dharata nūtana gati, pati Brijarāja rijhayau ..8..
sakala udāra nṛpati cūramaṇi sukhavārida barasāyau.
pariraṃbhana cumbana āliṃgana ucita juvati jana pāyau ..9..
varasata kusuma mudita nabhanāyaka indra nisāna bajāyau.
jaiśrī hita Harivaṃśa rasika rādhāpati, jasa bitāna jaga chāyau ..10.. (36)

Preface

This is the verse of the ›Raas‹ dance. Attracted by the sweet music of the flute all the Brij gopis go near Nand nandan. Sri Nand nandan touches all of them. He touches their soft

and smooth breasts. In this way he tells them about ›Shringaar keli‹. By this all the Rasik people get a new way to worship their Lord Sri Nand nandan. Sri Shyam behaves differently with the different sakhis. Sometimes he embraces them and sometimes he kisses them according to their ›bhaav‹.

Translation

Sri Shyam creates a very beautiful ›Raas‹ dance in Sri Vrindavan. (1)

The bank of the river Yamuna is very neat and clear. Yamuna's water shines. Here Sri Shyam sundar plays his flute. (2)

(All the Gopis dance in this raas. They wear small bells and ornaments. When they dance all the small bells produce very sweet music.)
Birds and deers become very pleased to listen to the music of kankan, kinkini and nupur. *(These are small bells and ornaments.)* (3)

Sri Shyam ghan dances between the groups of Brij ladies. All the young ladies dance surrounding him. Sri Shyam sundar sings ›Saarang raag‹. (4)

When Sri Vrishbhanu nandini hears this song she becomes very eager to dance with Sri Shyamghan. (5)

She starts dancing and shows the beautiful parts of her body. Her waist swings in a very attractive manner. Sri Radha is an expert in expressing her feelings. (6)

Her entangled hairs hang on the sharp eyebrows that enchant the heart of Sri Shyam. Sri Shyam becomes impatient before her and begins to dance according to her order. (7)

She speaks some ›taal‹ *(singing song and clapping)*. She performs various steps and styles of dance. In this way she makes Sri Brijraj restless. (8)

Sri Shyam sundar is very kind-hearted. He provides an ocean of joy and happiness. He kisses and embraces all the gopis in the raas. (9)

Seeing this splendid dance all the Gods and demigods become pleased. Lord Indra pours flowers and plays drum. Sri Harivansh says: owing to this ›Raas kreeda‹ everyone sings the song and praise of Sri Radhapati. (10)

Verse 37

चलहि किन मानिनि कुंज कुटीर (1)
जो बिन कुंवर कोटि बनिता जुत मथत मदन की पीर (2)
गदगद सुर, विरहाकुल पुलकित, स्रवत विलोचन नीर (3)
क्वासि–क्वासि वृषभानु नन्दिनी, बिलपत विपिन अधीर (4)
वंषी विसिख, व्याल मालावलि, पंचानन पिक कीर (5)
मलयज गरज, हुतासन मारुत साखामृग रिपु चीर (6)
(जैश्री) हित हरिवंष परम कोमलचित चपल चली प्रिय तीर (7)
सुनि भयभीत बज्र कौ पंजर सुरत–सूर रणधीर (8)

calahi kina mānini kuṃja kuṭīra ..1..
jo bina kuṃvara koṭi banitā juta mathata madana kī pīra ..2..
gadagada sura, virahākula pulakita, sravata vilocana nīra ..3..
kvāsi-kvāsi vṛṣabhānu nandinī, bilapata vipina adhara ..4..
vanshi visikha, vyala mālāvali, paṃcānana pika kīra ..5..
malayaja garaja, hutāsana mārut sākhāmṛga ripu cīra ..6..
jaiśrī hita harivaṃśa parama komalacita capala calī priya tīra ..7..
suni bhayabhata bajra kau paṃjara surata-sūra raṇadhara ..8.. (37)

Preface

This is the verse of adverseness. Many saints described the separation of actor and actress. But in Srimad Bhagavatam only the Gopis have this separation. Sri Hit Harivansh ji explains Sri Krishna's separation that shows his love at the lotus feet of Sri Radha.

Seeing the adverseness of Sri Radha, Sri Shyam becomes sad. Seeing this the sakhis try to remove her adverseness and tell her of the miserable condition of Sri Priyatam. They try

to evoke mercy and love for Shyam in her soft heart. This verse shows the polite conversation and request of a sakhi.

Translation

A sakhi says to Sri Radha, Oh Maanvati! Why you don't go to the ›Kunj‹? (1)

(You know very well that your Priyatam is greedy for your sweet love. Now your absence makes him agitated.)

Sri Shyam sundar is surrounded by many ladies, still he misses you. He suffers from the pain of your separation. (2)

(These lines express the exclusive loyalty of Sri Shyam for his beloved.)

Your Priyatam looks very agitated in your separation. He is not able to speak clearly. He becomes anxious and tears stream from his lotus eyes continuously. (3)

Your Priyatam looks very impatient. He cries and says in a loud voice, Oh Vrishbhanu nandini, Oh Vrishbhanu nandini, where are you, where are you? Where have you gone? (4)

(Sri Shyam cannot tolerate the adverseness of Sri Radha. He cannot think of living without her even for a single moment. If Sri Radha hides for some time, that moment becomes very painful for Sri Shyam. He runs here and there calling her loudly. Sri Radha is the life of Sri Shyam so how can Sri Shyam live without her?)

At this time Sri Shyam feels so desolate. He feels like his flute is an arrow that tries to pierce him. In the same way the garland appears like a snake and the sweet voices of peacocks and cuckoos seem to be the roaring of a lion. (5)

(This is the situation of separation where every sweet thing turns into a bitter and painful thing. Sri Shyam does not like anything. Everywhere he feels pain.)

Sandal seems like poison. Wind seems like fire and the dress he wears on the body also pierces him. (6)

Sri Harivansh says Sri Radha is a very soft hearted lady. Hearing this miserable condition of her lover, she goes quickly near him. (7)

(When one sakhi knows that Sri Radha goes quickly to meet with her Priyatam, she hurries to inform Sri Shyam about her arrival.)

When Sri Shyam hears the message that the ocean of love and beauty Sri Radha comes suddenly near him, he becomes afraid. (8)

(Sri Shyam is a brave hero in ›prem yuddha‹ love fight but now he becomes powerless before the beauty and sweet ras of Sri Radha. Sri Shyam is completely able to bear the unbearable glance of Sri Radha, but this time he is weak because of the separation of Sri Radha, so he now feels fear.)

Verse 38

वेगि चलहि उठि गहर करत कत निकुंज बुलावत लाल (1)
हा राधा–राधिका पुकारत निरखि मदन गज ढाल (2)
करत सहाय सरद ससि मारुत, फूटि मिली उर माल (3)
दुर्गम तकत समर अति कातर, करहि न प्रिय प्रतिपाल (4)
(जैश्री) हित हरिवंष चली अति आतुर सवन सुनत तेहि काल (5)
लै राखे गिरि–कुच बिन सुन्दर सुरत–सूर ब्रज बाल (6)

vegi calahi uṭhi gahara karata kata nikuṃja bulāvata lāla ..1..
hā rādhā-rādhikā pukārata nirakhi madana gaja ḍhāla ..2..
karata sahāya sarada sasi mārut, phūṭi milī ura māla ..3..
durgama takata samara ati kātara, karahi na priya pratipāla ..4..
jaiśrī hita harivaṃśa calī ati ātura savana sunata tehi kāla ..5..
lai rākhe giri-kuca bina sundara surata-sūra Brija bāla ..6.. (38)

Preface

This verse explains the separation of Sri Shyam sundar. Sri Shyam is never defeated by ›Kaamdev‹ but the separation of Sri Radha makes him powerless thus he becomes helpless before ›Kaamdev‹.

Sri Priya shows dignity to Sri Shyam sundar so he sends Sri Hit rupa sajni to talk with her to give up her pride. Sri Hit sajni comes near Sri Radha and explains the miserable condition of Sri Shyam. She also requests her to go and meet him.

Translation

Oh Priya! Your Priyatam calls you inside the ›Nikunj bhavan‹. Why are you late? Please go quickly to him. (1)
(Sri Radha shows adverseness so she does not go near her lover.)

Sri Hit sajni says to Sri Radha: He is completely frenzied and intoxicated like an elephant. Kaamdev makes him more agitated. (2)
(Each moment Sri Shyam sundar thinks about Sri Radha. Her beautiful body and sweet ras makes him impatient. He is unable to tolerate Sri Radha's pride.)

This is an autumn month. The full moon spreads its pure light in Sri Vrindavan. A fragrant and cool wind blows softly. His garland seems to be against him. (3)
(Each good thing is in favour of Kaamdev and gives pain to Sri Shyam. Everything is against him because of separation of his beloved Sri Radha. All these things increase his distress in the separation of Sri Radha.)

He looks timid fighting with Kaamdev's elephant and tries to find a safe place for himself. *(Sri Hit sajni says:)* Oh Swamini! Please help your Priyatam! (4)
(Sri Shyam sundar completely surrenders before Kaamdev's elephant because of separation. ›Kaamdev‹ is the lord of ›Kaam‹ love. At this time ›Kaamdev‹ arises several love feelings in his heart that make him powerless.)

Sri Harivansh says: When Sri Radha listens to this miserable condition of her Priyatam, she immediately goes to meet him. (5)

Sri Radha is the princess of love fighting. She pulls her Priyatam and keeps him between her beautiful and nourished breast. She embraces him. (6)

Verse 39

खेल्यौ लाल चाहत रवन (1)
रचि–रचि अपने हाथ सँवार्‌यौ निकुंज भवन (2)
रजनी श्षरद मंद सौरभ सौं षीतल पवन (3)
तो बिन कुंवरि काम की वेदन मेटव कवन (4)
चलहि न चपल बाल मृगनैनी तजिव मवन (5)
(जैश्री) हित हरिवंष विमल प्यारे की आरति दवन (6)

khelyo lāla cāhata ravana ..1..
raci-raci apane hātha saṃvārapau nikuṃja bhavana ..2..
rajanī śarada maṃda saurabha sauṃ śatala pavana ..3..
to bina kuṃvari kāma kī vedana meṭava kavana ..4..
calahi na capala bāla mṛganainī tajiva mavana ..5..
jaiśrī hita harivaṃśa vimala pyāre kī ārati davana ..6.. (39)

Preface

This is also the verse of ›Maan‹, adverseness. But here is not much explanation of Sri Shayam sundar's painful condition. One sakhi tries to arise ›kaam‹ in the heart of Sri Radha.

Translation

Oh Swamini! Your Priyatam wants ›Prem keli‹ lovemaking with you. (1)
(He wants to play with the most beautiful breast and suck your rosy lips.)

He decorates the ›Nikunj bhavan‹ in order to please you. (2)
(He decorates Nikunj bhavan with various colourful flowers and branches. He makes a bed of soft leaves and buds.)

This is an autumn month and a fragrant wind makes the whole atmosphere pleasant. (3)
(Each flower, branch and tree becomes enchanted with this fragrant wind.)

Oh Kuwari! Who can remove this pain of Sri Shyam without you? You are the princess of ›kaam.‹ (4)

(You are an expert in lovemaking. There is only you making him powerless so please go and provide him the savor of ras.)

Oh Mrignayani! Your eyes are as big as those of a young deer. Your eyes are very beautiful and bright. Please give up your pride and go to your Priyatam quickly. (5)

Sri Harivansh says, you are the embodiment of mercy. Please go to your Priyatam and remove his pain by providing him the sweet ras of your love. (6)

Verse 40

बैठे लाल निकुंज भवन (1)
रजनी रुचिर मल्लिका मुकुलित, त्रिविध पवन (2)
तू सखि काम–केलि मन मोहन मदन–दवन (3)
वृथा गहर कत करत कृसोदरि कारन कवन (4)
चपल चली तन की सुख बिसरी सुनत श्रवन (5)
(जैश्री) हित हरिवंष मिले रस–लम्पट राधिका रवन (6)

baiṭhe lāla nikuṃja bhavana ..1..
rajanī rucira mallikā mukulita, trividha pavana ..2..
tū sakhi kāma-keli mana mohana madana-davana ..3..
vṛthā gahara kata karata kṛsodari kārana kavana ..4..
capala calī tana kī sukha bisarī sunata śravana ..5..
jaiśrī hita harivaṃśa mile rasa-lampaṭa rādhikā ravana ..6.. (40)

Preface

This verse shows the sweet adverseness of Sri Radha. A sakhi tells: You are a very soft hearted beautiful lady. You are the provider of happiness to your Priyatam, so forget this adverseness and go to your Priyatam quickly.

Translation

Oh Swamini! Sri Lal sits in the ›Nikunj bhavan‹ alone. He eagerly waits for you. (1)

Today the night is very beautiful. Flowers bloom and a sweet fragrance captivates everyone's heart. A cool fragrant breeze blows. (2)

Oh Radha you are the princess of ›64 kalas‹. *(You know the various styles of ›rati keli‹ lovemaking. You are more expert and powerful than Priyatam.)* Please give relief to Priyatam who has become powerless owing to ›kaam‹. You complement each other. Without both of you ›Shringaar ras‹ can not arise. (3)

Oh Krishodari *(You have a very slim waist)* you look very attractive but why are you so late without any reason? Please tell some reason of your adverseness. (4)

Hearing the beautiful words of the sakhi, Sri Radha forgets everything and goes quickly to meet her Priyatam. (5)

In this way the greedy lover, Sri Radhikaraman, meets beautiful Sri Radha. (6)

Verse 41

प्रीति की रीति रँगीलौई जानै (1)
जद्यपि सकल लोक चूड़ामणि दीन अपनपौ मानै (2)
यमुना पुलिन निकुंज भवन में मान मानिनी ठानै,
निकट नवीन कोटि कामिनी कुल धीरज मनहि न आनै (3)
नस्वर देह चपल मधुकर ज्यौं आन–आन सौं बानै (4)
(जैश्री) हित हरिवंष चतुर सोई ललहिं, छाँडि मैंड़ पहिचानै (5)

prīti kī rīti raṃgīlauī jānai ..1..

jadyapi sakala loka cūrāmaṇi dīna apanapau mānai ..2..

yamunā pulina nikuṃja bhavana meṃ māna māninī ṭhānai.
nikaṭa navīna koṭi kāminī kula dharaja manahi na ānai ..3..

nasvara deha capala madhukara jyo āna-āna sauṃ bānai ..4..

jaiśrī hita harivaṃśa catura soī lalahiṃ, chāṃḍi maiṃd pahicānai ..5.. (41)

Preface

Sri Hitacharya ji says politeness and meekness are very important in love. Here meekness means the complete surrender of Sri Shyam before Sri Shyama. Sri Shyam has undivided and unique love for Sri Radha and this form of Sri Shyam sundar is seen in the ›Nitya vihaar‹ of Sri Shyama Shyam.

Translation

Sri Shyam sundar knows the custom of love very well. He is completely engrossed in Sri Radha's love. (1)
(Only that person who is in love can understand the manner and custom of love. He only thinks of his beloved in each moment. Infact Sri Shyam feels separation in their meeting and in the separation he feels meeting.)

Sri Shyam sundar is the Lord of the three Lokas. Even then he surrenders before Sri Radha completely. (2)
(Sri Radha controls this lord by her unconditional and pious love.)

When Sri Radha gets angry and sits in a ›Nikunj bhavan‹ near the bank of river Yamuna. At that time Sri Shyam sundar is surrounded by several young ›kaaminis‹, beautiful girls, yet he becomes impatient and anxious to meet his beloved Sri Radha. (3)

If the love is divided, it is temporary like a naughty bee that drinks the sweet pollen of many flowers. (4)

Sri Harivansh says Sri Shyam sundar is very clever. His love is beyond the limit for his beloved. He loves his Radha more than his life. (5)

Verse 42

प्रीति न काहू की कानि विचारै (1)
मारग–अपमारग विथकित मन को अनुसरत निवारै (2)
ज्यौं सरिता सावन जल उमगत सनमुख सिन्धु सिधारै,
ज्यौं नादहि मन दिये कुरंगन प्रगट पारधी मारै (3)
(जैश्री) हित हरिवंष हिलग सारँग ज्यौं सलभ सरीरहि जारै (4)
नाइक निपुन नवल मोहन बिनु कौन अपनपौ हारै (5)

prīti na kāhū kī kāni vicārai ..1..

māraga-apamāraga vithakita mana ko anusarata nivārai ..2..

jyo saritā sāvana jala umagata sanamukha sindhu sidhārai.
jyo nādahi mana diye kuraṃgana pragaṭa pāradha mārai ..3..

jaiśrī hita harivaṃśa hilaga sāraṃga jyo salabha sarīrahi jārai ..4..

nāika nipuna navala mohana binu kauna apanapau hārai ..5.. (42)

Preface

The previous verse showed the custom of love, but this verse explains the natural state of love.

Translation

Love never thinks about any limit or shame. (1)

A lover does not think whether it is a right or a wrong way, so Sri Shyam does not think what is right or what is wrong. (2)

The lover thinks only for the beloved and the beloved's love is precious for him. For his love he is always ready to offer his life. (3)
(As the river does not think about the result and goes quickly towards the ocean and offers herself where her existence finishes.)

Complete surrender is the most important thing in love. As a ›pa-

tanga‹ insect burns itself over the lamp because it loves the lamp more than its life. (4)

Sri Harivansh says, to show the natural state of love an example of a river and an insect, which is either lifeless or senseless, has been given. But Sri Mohan is very skilful and an expert in love. Who can compare his love? He is the only one who is always ready to offer his millions of lifes on Sri Radha's pious love. (5)

Verse 43

अति नागरि वृषभानु किसोरी (1)
सुन दूतिका चपल मृगनैनी, आकर्षत चितवत चित गोरी (2)
श्रीफल उरज कंचन–सी देही, कटि केहरि, गुण–सिन्धु–झकोरी (3)
बेनी भुजंग, चन्द्रसत बदनी, कदलि जंघ, जलचर गति चोरी (4)
सुन हरिवंष आज रजनी मुख, बन मिलाइ मेरी निज जोरी,
यद्यपि मान समेत भामिनी, सुनि कत रहत भली जिय भोरी (5)

ati nāgari vṛṣabhānu kisorī ..1..

suna datikā capala mṛganainī, ākashat citavata cita gorī ..2..

śrīphala uraja kaṃcana-sī dehī, kaṭi kehari, guṇa-sindhu-jhkorī ..3..

benī bhujaṃga, candrasata badanī, kadali jaṃgha, jalacara gati corī ..4..

suna harivaṃśa āja rajanī mukha, bana milāi merī nija jorī.
yadvapi māna sameta bhāminī, suni kata rahata bhalī jiya bhorī ..5.. (43)

Preface

In this verse Sri Shyam sundar sends Sri Hit sajni as a messenger to call Sri Radha. Sri Radha is a little angry with her Priyatam. Sri Priyatam tries to call her in many ways but he isn't successful. He describes her unique beauty and kindness to Sri Hit sajni.

Translation

Sri Shyam says, Sri Vrishbhanu nadini is very clever. She knows my condition very well. (1)

(›Sri Radha is the ›nandini‹ daughter of Sri Vrishbhanu so here she is called ›Vrishbhanu nandini.‹ Sri Radha knows how I feel in her separation. You just tell my miserable condition to her.)

(Now Sri Shyam sundar describes the beauty of Sri Radha) Oh Hit sajni listen, the eyes of my Vrishbhanu nandini are as active as a deer. Her eyes are very attractive and enough to frenzy me. Her eyes captivate me by one glance. (2)

Her breast is like Srifal *(coconut)* and her body as gold. Her waist is slim like a lion's waist and it seems that she has taken a bath in the ocean of beauty and various qualities like dancing, music, acting etc. (3)

Her hair is like a snake. It is very long and twisted. Her face is as beautiful as the beauty of millions of moons. Her thighs are like a banana tree and she walks like a swan. (4)

Oh Harivansh sakhi! This morning you need to arrange a meeting with her in Sri Vrindavan. I know at this time she is little angry but I know she is very innocent and a kind hearted girl. She cannot stop and control herself after hearing about my miserable condition. (5)

Verse 44

चलि सुन्दरि, बोली वृन्दावन (1)
कामिनी, कण्ठ लागि किन राजहि, तू दामिनी मोहन नूतन घन (2)
कंचुकि सुरंग विविध रंग सारी, नख–जुग–ऊन बने तेरे तन (3)
ये सब उचित नवल–मोहन कौं, श्रीफल कुच, जोबन आगम–धन (4)
अतिसय प्रीति हुती अन्तर गति,
(जैश्री) हित हरिवंष चली मुकलित मन (5)
निबिड़ निकुंज मिले रस सागर, जीते सत रतिराज सुरत रन (6)

cali sundari, bolī vṛndāvana ..1..

kāminī, kaṇṭha lāgi kina rājahi, tū dāminī mohana nūtana ghana ..2..

kaṃcuki suraṃga vividha raṃga sārī, nakha-juga-auna bane tere tana ..3..

ye saba ucita navala-mohana kauṃ, śrīphala kuca, jobana āgama-dhana..4..

atisaya prīti hutī antara gati, jaiśrī hita harivaṃśa calī mukalita mana ..5..

nibid nikuṃja mile rasa sāgara, jīte sata ratirāja surata rana ..6.. (44)

Preface

Sri Hit sajni feels pity to see the painful condition of Sri Shyam caused by his separation of Sri Radha. She requests Sri Radha to go to Sri Vrindavan close to her Priyatam. Sri Radha is always in Vrindavan. Here Hit sajni means the ›Nikunj bhavan‹ of Sri Vrindavan.

Translation

Oh Sundari! Your Priyatam calls you in Sri Vrindavan. (1)
(Sri Shyam sundar waits for his beloved in a secret place of Sri Vrindavan.)

Oh Kaamini! You'll embrace your Priyatam soon. You are like the light and your Priyatam is like the new clouds. (2)
(As the light always shines between the clouds in the same way you sit in the lap of your Priyatam.)

Now the sakhi says to Sri Radha, you wear a red colour ›kanchuki‹ brassier and multi colour ›saaree‹. You look very beautiful and adorned with 16 Shringaar. (3)
(You wear bangles, earrings, nose ring, garlands, ring ankle bells etc.)

Your breast is like ›Srifal‹ *(coconut)* and your young age is suitable to offer Sri Mohan. (4)

(Sri Radha already loves her Priyatam very much but this love feeling is inside the heart, she does not explain love before Sri Shyam.) Sri Harivansh says, hearing these beautiful words of the sakhi, Sri Radha becomes very pleased and eagerly to meet her Priyatam. (5)

In the secret place of Vrindavan, two oceans of sweet ras (Sri Shyama Shyam) meet with each other and defeat hundreds of ›Kaamdevas‹ by their ›Prem Yuddha‹ love fighting. (6)

Verse 45

आवत श्रीवृषभानु दुलारी (1)
रूप रासि अति चतुर शिरोमनि अंग–अंग सुकुमारी (2)
प्रथम उबटि, मज्जन करि, सज्जित नील बरन तन सारी (3)
गूँथित अलक, तिलक कृत सुन्दर, सेंदुर माँग सँवारी (4)
मृगज समान नैंन अंजन जुत, रुचिर रेख अनुसारी (5)
जटित लवंग ललित नासा पर, दसनावलि कृतकारी (6)
श्रीफल उरज, कसूँभी कंचुकी कसि, ऊपर हार छवि न्यारी (7)
कृस कटि, उदर गंभीर नाभिपुट, जघन नितम्बन भारी (8)
मनौं मृनाल भूषन–भूषित भुज, ष्याम अंस पर डारी (9)
(जैश्री) हित हरिवंष जुगल करनी गज बिहरत वन पिय–प्यारी (10)

āvata śrīvṛṣabhānu dulārī ..1..
rupa rāsi ati catura śiromani aṃga-aṃga sukumārī ..2..
prathama ubaṭi, majjana kari, sajjita nīla barana tana sārī ..3..
gūṃthita alaka, tilaka kṛta sundara, seṃdura māṃga saṃvārī ..4..
mṛgaja samāna naiṃna aṃjana juta, cira rekha anusārī ..5..
jaṭita lavaṃga lalita nāsā para, dasanāvali kṛtakārī ..6..
śrīphala uraja, kasūṃbha kaṃcukī kasi, aupara hāra chavi nyārī ..7..
kṛsa kaṭi, udara gaṃbhara nābhipuṭa, jaghana nitambana bhārī ..8..
manauṃ mṛnāla bhūṣana-bhūṣita bhuja, śyāma aṃsa para ḍārī ..9..
jaiśrī hita harivaṃśa jugala karanī gaja biharata vana piya-pyārī ..10.. (45)

Preface

This is the verse of ›Van vihaar‹. ›Vihaar‹ of Sri Shyama Shyam in Sri Vrindavan. Sri Vrishbhanu dulari walks with her Priyatam. Sri Hitacharya ji mainly loves the lotus feet of Sri Radha and becomes happy to get the ›ras‹ of her lotus feet. This Yugal jori looks very attractive and charming. Seeing this beautiful glimpse, Sri Hit Rupa sajni describes this splendid beauty to another sakhi.

Translation

Oh sakhi look, Sri Vrishbhanu dulari comes. (1)
(Dulari means that every one wants to love her and she is able to get more and more love.)

(Now she describes the beauty of Sri Radha.) She is the treasure of beauty. She is the princess of all young and clever girls. Each part of her body has a unique beauty. (2)

First of all she uses a paste and applies it over her body and takes bath. She wears a blue ›saaree‹. Neelambar appears very pretty on her shining body. (3)
(This paste is made of various ingredients such as sandal, turmeric, oil, flour etc. It is called ›ubtan‹.)

Her hair is tied and flowers are attached to the hair. A bindi appears beautfully on her forehead. She applied red colour ›sindoor‹ in the parting of her hair. (4)

Her eyes are as beautiful as the eyes of a young deer. Her eyes almost touch her ears. Her eyes are black and adorned with the line of ›kaajal‹. (5)

Her nose is very beautiful. She puts on a golden nose ring. It looks very nice. Her teeth shine. (6)

Her breast looks like ›Srifal‹ and a red colour ›kanchuki‹ brassier tightly holds her breast. A garland over her breast looks very beautiful. (7)

Her waist and stomach are slim. Her navel is deep. Her thighs are like a banana tree and her buttocks is heavy. (8)

Her lotus arms are adorned with bangles and ornaments. She keeps her beautiful arms on the shoulders of Sri Shyam sundar. (9)

Sri Harivansh says: Sri Priya Priyatam, Yugal jori, walk like an intoxicated couple of elephants in Sri Vrindavan. (10)

Verse 46

विपिन घन कुंज रतिकेल भुज मेलि रुचि,
ष्याम–ष्यामा मिले सरद की जामिनी (1)
ह्रदै अति फूल समतूल पिय नागरी,
करिनि–करि मत्त–मनौं बिबिध गुन रामिनी (2)
सरस गति हास परिहास आवेष बस,
दलित दल मदन–बल कोक रस कामिनी (3)
(जैश्री) हित हरिवंष सुनि, लाल लावन्य भिदे,
प्रिया अति सूर सुख सूरत संग्रामिनी (4)

vipina ghana kuṃja ratikela bhuja meli ci,
śyāma-śyāmā mile sarada kī jāminī ..1..

dai ati phūla samatūla piya nāgarī,
karini-kari mana-manauṃ bibidha guna rāminī ..2..

sarasa gati hāsa parihāsa āveśa basa,
dalita dala madana-bala koka rasa kāminī ..3..

jaiśrī hita harivaṃśa suni, lāla lāvanya bhide,
priyā ati sūra sukha sūrata saṃgrāminī ..4.. (46)

Preface

This is the verse of ›Shaiya vihaar‹. Sri Shyama Shyam are engrossed in ›Prem Keli‹. They love each other on a beautiful decorated bed. They have the same interest and quality of love, even Sri Radha is more skillful and powerful than her Priyatam. Sri Hit sajni describes this ›Shiya vihaar‹ of Sri Yugal to another sakhi.

Translation

This is a dense place covered with many branches and trees in Sri Vrindavan. This is an autumn night and Sri Shyama Shyam meet at this secret place for ›Prem Keli‹. Their hands are kept on each others‹ shoulders. (1)

They have same ›ras‹ and feeling of love for each other inside their heart. Their hearts are filled with the sweet nectar of love. Sri Shyama Shyam are very eager to love each other. They look very pleasant and intoxicated like a frenzied couple of elephants. (2)

Sri Shyama Shyam walk and laugh. Sri Radha is completely engrossed in ›Shringaar ras‹ and their kissing and embracing defeat the powerful prince of ›Kaam‹. (3)

Sri Harivansh says: Oh sakhi listen Sri Priya is an expert in ›Surat yuddha‹ love fight. She defeats ›Kaamdev‹ and on the other hand she makes her Priyatam completely helpless by her unique beauty. (4)

Verse 47

बन की लीला लालहि भावै (1)
पत्र प्रसून बीच प्रतिविंबहिं नख सिख प्रिया जनावै (2)
सकुच न सकत प्रगट परिरम्भन अति लम्पट दुरि धावै (3)
संभ्रम देत कुलक कल कामिनी रति–रण कलह मचावै (4)
उलटी सवै समुझि नैंनन में अंजन रेख बनावै (5)
(जैश्री) हित हरिवंष विपरीत रीति बस सजनी ष्याम कहावै (6)

bana kī līlā lālahi bhāvai ..1..

patra prasūna bīca prativiṃbahiṃ nakha sikha priyā janāvai ..2..

sakuca na sakata pragaṭa parirambhana ati lampaṭa duri dhāvai ..3..

saṃbhrama deta kulaka kala kāminī rati-raṇa kalaha macāvai ..4..

ulaṭī savai samujhi naiṃnana meṃ aṃjana rekha banāvai ..5..

jaiśrī hita harivaṃśa pirīta rīti basa sajanī śyāma kahāvai ..6.. (47)

Preface

This verse explains the beautiful ›Leela‹ of Sri Shyama Shyam in Vrindavan. Sri Shyam sundar tries to catch Sri Radha by any trick. She is very naughty. He is unsuccessful several times because his glance appears on the leaves and flowers of Sri Vrindavan.

Translation

Sri Shyam sundar likes the ›Leelas‹ of Sri Vrindavan. (1)
(All these ›Leelas‹ are done with Sri Radha and the sakhis.)

This is a different kunj. In this kunj, on the floor, the shade of Sri Shyam appears like the shade of Sri Shyama. Over the leaves and flowers his form completely changes into the form of Sri Shyama in this ›kunj‹. (2)
(Sri Shyam sundar looks at his shade that appears like Sri Radha so he becomes confused and hesitates to embrace that outline. He thinks that he will embrace himself thus he is shy and smiles.)

So he follows the trick of a bee. As a bee always goes behind the fragrance of pollen, in the same way, like a greedy bee, he tries to come close to Sri Radha by taking the help of the nice fragrance of her body. (3)

Sri Radha becomes very pleased that her Priyatam comes eagerly close to her to embrace. Immediately she turns to the other side to make him confused.
(Sri Radha turns each time Sri Mohan reaches near her. In this way she changes several

sides and walks in Sri Vrindavan, thus the sweet fragrance of her body spreads into the whole Vrindavan and this makes her lover more confused.)
In this way Sri Shyam sundar becomes defeated by her. (4)

Each of his trials to embrace Sri Radha fail. Sri Shyam thinks this time everything goes wrong therefore he puts ›Kaajal‹ on his eyes. (5)
(He puts the ›kaajal‹ in his eyes because he tries to disguise himself as a sakhi to catch Sri Priya. When Sri Shyam sundar disguises himself like a sakhi then his shade does not appear on the leaves and flowers of Sri Vrindavan. In this way he catches Sri Radha.)

To get the love of the beloved, any trick is fair and natural. Sri Shyam sundar is under the control of his beloved's love therefore he disguises like a sakhi. (6)

Verse 48

बनी वृषभानुनन्दिनी आज (1)
भूषन–बसन बिबिध पहिरे तन पिय मोहन हित साज (2)
हाव भाव लावन्य भृकुटि लट हरत जुवति जन पाज (3)
ताल–भेद औघर सुर सूचत नूपुर किंकिनि बाज (4)
नव निकुंज अभिराम ष्याम सँग नीकौ बन्यौ समाज (5)
(जैश्री) हित हरिवंष बिलास–रास जुत जोरी अविचल राज (6)

banī vṛṣabhānunandinī āja ..1..
bhūṣana-basana bibidha pahire tana piya mohana hita sāja ..2..
hāva bhāva lāvanya bhakuṭi laṭa harata juvati jana pāja ..3..
tāla-bheda aughara sura sūcata nūpura kiṃkini bāja ..4..
nava nikuṃja abhirāma śyāma saṃga nīkau banyau samāja ..5..
jaiśrī hita harivaṃśa bilāsa-rāsa juta jorī avicala rāja ..6.. (48)

Preface

This is a small verse. It explains the beautiful form of Sri Vrishbhanu nandini. It explains why Sri Vrishbhanu nandini wears ornaments and beautiful garments. Her beauty and skill is seen in this verse. The last lines of this verse show a meeting of Sri Vrishbhanu nandini with Sri Shyam sundar. Sri Hit rupa sakhi describes her beauty to another sakhi.

Translation

Today Sri Vrishbhanu kishori looks very beautiful and charming. (1)

She wears different types of ornaments. She puts on make up and wears various ornaments for her Priyatam. (2)
(Sri Priya wears beautiful garments and ornaments to make him frenzied.)

Her activities enchant the heart of Priyatam, Her most beautiful body captivates him and the tangled hair hanging on her sharp eyebrows defeats the pride of young ladies. (3)

When she walks her ankle bells produce a very sweet sound and the ›Kinkini‹ small bells, ornaments on her waist also arise a sweet sound into the whole atmosphere. The voices produce different ›swar and taal‹ of music. (4)

In the ›Nav nikunj‹ of Sri Vrindavan, she looks very beautiful with Sri Shyam sundar. This gracile ›Yugal jori‹ is very attractive and enchants everyone's heart. (5)

Sri Harivansh blesses this beautiful ›Yugal jori‹ to live in Sri Vrindavan with their divine ›Prem keli‹ love meeting permanently beyond time. (6)

Verse 49

देखि सखी राधा पिय केलि (1)
ये दोऊ खोरि खिरक गिरि गहबर, बिहरत कुंवर कण्ठ भुज मेलि (2)
ये दोऊ नवलकिसाोर रूप निधि, विटप तमाल कनक गानों बेलि (3)
अधर–अदन चुम्बन परिरम्भन, तन पुलकित आनँद रस झेलि (4)
पट–बंधन कंचुकि कुच परसत, कोप कपट निरखत कर पेलि (5)
(जैश्री) हित हरिवंष लाल रस–लम्पट, धाइ धरत उर बीच सकेलि (6)
(सुन्दर श्री बरसानो निवास, और वास बसों श्रीवृन्दावन धाम हैं)

dekhi sakha rādhā piya keli ..1..

ye doau khori khiraka giri gahabara, biharata kuṃvara kaṇṭha bhuja meli ..2..

ye doau Navalakishora rupa nidhi, viṭapa tamāla kanaka gānoṃ beli ..3..

adhara-adana cumbana parirambhana, tana pulakita ānaṃda rasa jheli ..4..

paṭa-baṃdhana kaṃcuki kuca parasata, kopa kapaṭa nirakhata kara peli ..5..

jaiśrī hita harivaṃśa lāla rasa-lampaṭa, dhāi dharata ura bīca sakeli ..6.. (49)
(sundara śrī barasāno nivāsa, aura vāsa basoṃ śrīvṛndāvana dhāma haiṃ)

Preface

This verse describes the ›Nikunj keli‹ lovemaking in the Nikunj of Sri Shyama Shyam. This keli is not limited only to Vrindavan but it expands into the whole of ›Brij‹. In the ›Nikunj leela‹ only Sri Shyama Shyam love each other in a kunj. Here is only Madhurya bhaav but in Brij leela there are some bhaavs like Sakhya bhaav, Dasya bhaav and Madhurya bhaav.[14]

Wherever Sri Shyama Shyam love, that place of Brij becomes Vrindavan owing to ›bhaav‹. Sri Hit rupa sakhi describes Sri Shyama Shyam's ›Prem keli‹ to another sakhi.

Translation

Oh sakhi! Look this beautiful ›Prem keli‹ lovemaking of Sri Radha and her lover Sri Shyama sundar. (1)

Sri Radha and Sri Shyam sundar walk in the narrow streets of

Goverdhan and Gahavar van. They keep their beautiful arms on each other's shoulders. (2)

Sri Shyam sundar is like a Tamaal tree and Sri Radha looks like a golden creeper. She looks very beautiful. Both are the ocean of beauty and ras. (3)

Both drink the sweet, intoxicated ras from each other's lips. They are engrossed in ›Adharpaan‹. Sri Shyam sundar embraces Sri Radha and drinks her juicy lips. They get excited due to the ›anand ras‹ happiness. (4)

Verse 5 is untranslated, too intimate for the open public.

Sri Harivansh says Sri Shyam sundar is greedy for the sweet ras of love of Sri Radha. He embraces Sri Radha and she sits in his lap. (6)

Note:
14 dasya bhaav – mood of service; sakhya bhaav – mood of friendship; madhuurya bhaav – mood of erotic love

Verse 50

नवलनागरि, नवल नागर किसोर मिलि,
कुंज कोमल कमल दलन सिज्या रची (1)
गौर–साँवल अंग रुचिर तापर मिले,
सरस मनि नील मनों मृदुल कंचन खची (2)
सुरत नीवी निबन्ध हेत प्रिय मानिनी,
प्रिया की भुजन में कलह मोहन मची (3)
सुभग श्रीफल उरज पानि परसत रोष,
हुंकार गर्व दृग–भंगि भामिनी लची (4)
कोक कोटिक रभस रहसि हरिवंष हित,
विविधि कल माधुरी किमपि नाहिन बची (5)

प्रणय मय रसिक ललितादि लोचन चषक,
पिवत मकरन्द सुख–रासि अंतर सची (6)

navalanāgari, navala nāgara kisora mili,
kuṃja komala kamala dalana sijya racī ..1..

gaura-sāṃvala aṃga cira tāpara mile,
sarasa mani nīla manoṃ mṛdula kaṃcana khacī ..2..

surata nīvī nibandha heta priya māninī,
priyā kī bhujana meṃ kalaha mohana macī ..3..

subhaga śrīphala uraja pāni parasata roṣa,
huṃkāra garva dṛga-bhaṃgi bhāminī lacī ..4..

koka koṭika rabhasa rahasi harivaṃśa hita,
vividhi kala mādhurī kimapi nāhina bacī ..5..

praṇaya maya rasika lalitādi locana caṣaka,
pivata makaranda sukha-rāsi aṃtara sacī ..6.. (50)

Preface

The beauty of Sri Radha and Sri Shyam sundar is beyond any explanation. Both of them are the ocean of love and beauty. This beautiful ›jori‹ always does the beautiful ›Rati keli‹.

In their ›vihaar‹ lovemaking, many sweet waves come and go continuously. In the ocean of love several love waves get excited owing to the different lovely activities of Sri Radha and Sri Shyam sundar. This is the verse of ›Shaiya vihaar‹ lovemaking on the bed. Sri Shyama Shyam make love on a beautiful, decorated bed.

Translation

The very skillful Naagri Sri Radha and clever Sri Naval kishor make a beautiful bed. This bed is made up of soft lotus and buds. This bed looks very beautiful in Sri Vrindavan. (1)

(Normally all the sakhis prepare a bed and decorate it with various soft leaves and flowers for Priya Priyatam. But here today both of them prepare the bed for ›Rati keli‹. This shows their eagerness for ›vihaar‹ lovemaking. Sri Radha decorates the bed with red lotus flowers and Sri Shyam sundar decorates it with blue lotus flowers.)

Sri Radha sits on the blue lotuses while Sri Shyam sundar sits on that portion which is decorated with red lotuses. They look very attractive. It seems as a ›Neel mani‹ blue jewel is inlaid in the gold. (2)

(Now Sri Harivansh ji describes their vihaar.) To get the sweet ras of ›Surat‹ Sri Shyam sundar tries to open the string of Sri Radha's saaree. Sri Radha prevents him from opening it that is why both arms are tangled around each other. (3)

(However, Sri Shyam sundar is not ready to stop.) Sri Radha shows her sweet angerness when Sri Shyam sundar touches her soft and smooth breast. Sri Priya shows dignity and her eyes close. (4)

Sri Harivansh says: Sri Shyam loves in a secret place and by this several ›Shringaar kalas‹[15] arise. (5)

Lalita and other sakhis drink this sweet pollen of ›vihaar‹ lovemaking with their eyes. They have all adorned this beautiful scene in their heart. (6)

Note:

15 Shringaar kala – kissing, embracing, tangleness of both bodies etc.

Verse 51

दान दै री नवल किसोरी (1)
माँगत लाल लाड़िलौ नागर,
प्रगट भई दिन–दिन की चोरी (2)
नव नारंग कनक हीरावलि,
विद्रुम सरस जलज मनि गोरी (3)
पूरित रस पीयूष जुगल घट,
कमल कदलि खंजन की जोरी (4)

तोपै सकल सौंज दामन की,
कल सतरात कुटिल दृग भोरी (5)
नूपुर रस किंकिनी पिसुन घर,
(जैश्री) हित हरिवंष कहत नहिं थोरी (6)

dāna dai rī navala kisorī ..1..

māṃgata lāla lādilo nāgara, pragaṭa bhaī dina-dina kī corī ..2..

nava nāraṃga kanaka hīrāvali, vidruma sarasa jalaja mani gorī ..3..

pūrita rasa pīyūṣa jugala ghaṭa, kamala kadali khaṃjana kī jorī ..4..

topai sakala sauṃja dāmana kī, kala satarāta kuṭila dṛga bhorī ..5..

nūpura rasa kiṃkinī pisuna ghara, jaiśrī hita harivaṃśa kahata nahiṃ thorī ..6.. (51)

Preface

In this verse Sri Naval kishor asks for a donation from Sri Priya. ›Daan leela‹ (a leela asking for tax) is related to ›Brij leela‹ but this ›Daan leela‹ is also seen in the verse of Hit Caurasi. There is no relation of this ›leela‹ with ›Nikunj leela‹ even then Rasik people like to describe it.

Sri Hitacharya ji describes this ›Daan leela‹ to show the splendid beauty of her Swamini Sri Radha.

Seeing the beauty of Sri Radha, Sri Shyam ghan becomes eager to drink that sweet ras. That is why he stands in the narrow street to take the tax. At this moment Sri Priya comes here with her precious and beautiful body. She walks like an intoxicated elephant. Seeing her, Sri Shyam ghan becomes a little nervous and he calls Hit sajni. He tells his intention to Hit sajni. Sri Hit sajni becomes surprised but she knows this is the beautiful way of ›Rati keli‹. That is why Hit sajni goes and requests Sri Radha.

Translation

Oh Naval kishori! Please pay the tax to Sri Shyam ghan. (1)
(You have such a beautiful body and you use it without giving tax to your Priyatam. This is the wealth of your Priyatam.)

Your Priyatam stands there and he is determined to collect tax from you. He says you hide several precious things from him but today all the beautiful things appear before him. (2)

(Now Sri Priya is so young so her beauty and breast reveal all the beauty and ras to her Priyatam. Sri Priyatam demands for that ras.)

Oh Gori! Your cheeks are like new oranges; your body shines like pure gold. Your teeth shine like diamonds and your lips are like coral and your laughing seems like a row of pearls. (3)

Your ›uraj‹ breast is filled with the sweet ›ras‹ of nectar. Your breast is like the golden pitcher. Your face is like a lotus. Your thighs are like a banana tree. Your beautiful eyes are the pair of ›khanjan‹. (4)
(Khanjan is a bird whose eyes are very active.)

Oh innocent Swamini! According to your Priyatam you have all these precious things, so why do you become angry and make your eyebrows sharp before him on his appropriate demand? (5)
(Sri Shyam ghan is very greedy for the sweet nectar of Sri Priya's breast so he makes a plan to get this ›ras‹ of her beautiful body. Sri Priya knows his clever trick and so she shows her sweet angerness.)

(Sri Radha becomes angry so Hit sajni says, please do not think that the sakhis have given the information of your arrival.)
Oh Swamini! There are two informers sitting on your body. These are ›nupur and kinkini‹ these small bells produce sweet music in the atmosphere and Sri Shyam ghan knows about your arrival. (6)
(Sri Priya wears nupur on her lotus feet and kinkini small bells on her waist.)

Verse 52

देखो माई, सुन्दरता की सीवाँ (1)
ब्रज नवतरुनि कदम्ब नागरी, निरखि करत अधग्रीवाँ (2)
जो कोऊ कोटि कलप लगि जीवै, रसना कोटिक पावै।
तऊ रुचिर बदनारबिंद की, सोभा कहत न आवै (3)
देव–लोक, भू–लोक, रसातल, सुनि कवि–कुल मति डरिये।
सहत माधुरी अंग–अंग की, कहि कासौं पटतरिये (4)
(जैश्री) हित हरिवंष प्रताप, रूप, गुन, वय, बल ष्याम उजागर।
जाकी भ्रूविलास बस पषुरिव, दिन विथकित रस सागर (5)

dekho māī, sundaratā kī sīvāṃ ..1..

Brija navataruni kadamba nāgarī, nirakhi karata adhagrīvāṃ ..2..

jo koou koṭi kalapa lagi jīvai, rasanā koṭika pāvai.
taou cira badanārabiṃda kī, sobhā kahata na āvai ..3..

deva-loka, bhū-loka, rasātala, suni kavi-kula mati ḍariye.
sahata mādhurī aṃga-aṃga kī, kahi kāsauṃ paṭatariye ..4..

jaiśrī hita harivaṃśa pratāpa, rupa, guna, vaya, bala śyāma ujāgara.
jākī bhruvilāsa basa paśuriva, dina vithakita rasa sāgara ..5.. (52)

Preface

This verse describes the ›Roop saundarya‹ beauty of Sri Radha. This verse does not describe her beauty from toe to head but describes her beauty in a beautiful manner. There is always the raining of Sri Radha's beauty in Sri Vrindavan. Actually her beauty is beyond the explanation yet Rasik people try to explain her beauty for their satisfaction. Sri Radha's beauty is sweet and natural without limit. Sri Hit sajni describes her beauty to another sakhi.

Translation

Oh sakhi look at Sri Radha, an ocean of beauty is situated in the ›Nikunj bhavan‹ of Sri Vrindavan. (1)

(Brij girls are famous for their beauty) but the most beautiful and clever girls among these Brij girls become shy and defeated by the sweet, beautiful beauty of Sri Radha. All of the beautiful girls bend their neck before Sri Radha's beauty. (2)

Sri Harivansh says, if anyone gets the age of several ›kalp‹ *(1 kalp is = 10.000.000 years)* and along with it gets millions of tongues to describe her beauty, even then one would be unable to describe her ›Roop madhurya‹ beauty. (3)

Radhey is so beautiful naturally *(without make up and jewellery)* that the »Apsaras« *(beautiful girls of heaven)*, demons and earthly beings can not compare with Her beauty. The community of all poets are also inca-

pable to explain the natural beauty of Radhey ju. Then tell me who can describe Her beauty. (4)
(It is says that the beauty of millions of moons is not more than the beauty of one nail of Radhey ju's lotus foot.)

Sri Harivansh says there is only one who can be compared with Her. This is Shyam ghan. Sri Shyam sundar is famous for his beauty, qualities, young age and sharp glance. Although Sri Shyam is an ocean of sweet ›ras‹ he is also enchanted by the sharp eyebrows of Sri Radha and looks intoxicated before her beauty. (5)

Verse 53

देखौ माई अवला कै बल–रासि।
अति गज मत्त निरंकुस मोहन निरखि बँधे लट–पासि (1)
अब ही पंगु भई मन की गति बिनु उद्दिम अनियास।
तब की कहा कहौं जब प्रिय प्रति चाहत भृकुटि विलास (2)
कच संजमन ब्याज भुज दरसत मुसकन बदन विकास।
हा हरिवंष अनीत रीत हित कत डारत तन त्रास (3)

dekhau māī avalā kai bala-rāsi.
ati gaja mana niraṃkusa mohana nirakhi baṃdhe laṭa-pāsi ..1..

aba hī paṃgu bhaī mana kī gati binu upima aniyāsa.
taba kī kahā kahauṃ jaba priya prati cāhata bhakuṭi vilāsa ..2..

kaca saṃjamana byāja bhuja darasata musakana badana vikāsa.
hā harivaṃśa anīta rīta hita kata ḍārata tana trāsa ..3.. (53)

Preface

This verse describes the beauty of Sri Radha by taking the help of a figure of speech. Simultaneously this verse is called the definition of beauty. What is beauty? Beauty is something, by seeing it anyone becomes unconscious and wants to go deep into it. Sri Radha's beauty is the ocean of sweet ›ras‹ in which Sri Shyam sundar wants to deeply enter. Rasik Devotees say we cannot understand the divine beauty of Radharani with our mind. We can

feel it by our heart. When our heart's lovely feelings rise up to see a beautiful thing that thing becomes more beautiful for us. In the last lines of this verse there is an explanation of natural love.

It is raining season. In the dense ›Nikunj‹ of Vrindavan, Sri Shyama Shyam sit on a throne. Suddenly Sri Priyatam looks at the lotus face of Sri Radhika and his heart fills with love and he becomes restless. Seeing this restless situation of Sri Priyatam, Sri Hit sajni describes the glory and unlimited power of Sri Radha to another Sakhi.

Translation

Oh sakhi! What do we say to our Swamini Sri Radha. Is she a weak lady or a powerful lady? (1)

(She is a powerful lady because she has enchanted Sri Madan mohan who is unrestrained like an elephant, only by her tangled hair hanging on her lotus face.)

Oh sakhi, only by one ›darshan‹ of Sri Priya's lotus face, Sri Madan mohan forgets everything. His mind gets lost without making any effort. I think about the miserable condition of Sri Shyam when Sri Priya looks at him with her sharp eyebrows. (2)

(In the mean time Sri Radha examines her tangled hair. Sri Hit sajni says: Oh, oh Sri Radha is smiling, looking at Sri Krsna and touching her beautiful tangled hair. This is her only acting. Actually in this way she shows the power of her arms to Priyatam. This is bhaav or feeling, to understand why Sri Shyam becomes so restless – what activities Sri Radharani does to enchant her lover's heart. When Sri Radha lifts her hands up before Priyatam, her most beautiful breast also lifts up, seeing this ›chhabi‹ Sri Priyatam becomes powerless.)

Sri Hit sajni says, Sri Priya loves her Priyatam more than her life even then why does she not understand that her beautiful activities give sweet pain to Sri Priyatam. It shows that everything is fair in love. (3)

Verse 54

नयौ नेह, नव रंग, नयौ रस, नवल ष्याम वृषभानु किषोरी (1)
नव पीताम्बर, नवल चूनरी, नई नई बूँदन भीजत गोरी (2)
नव वृन्दावन हरित मनोहर, नव चातक बोलत मोर मोरी (3)
नव मुरली जू मलार नई गति, स्रवन सुनत आये घन घोरी (4)
नव भूषन नव मुकुट विराजत, नई–नई उरप लेत थोरी–थोरी (5)
(जैश्री) हित हरिवंष असीस देत मुख, चिरजीवौ भूतल यह जोरी (6)

nayau neha, nava raṃga, nayau rasa, navala śyāma vṛṣabhānu kiṣorī ..1..
nava pītāmbara, navala cūnarī, nayi nayi būṃdana bhajata gorī ..2..
nava vṛndāvana harita manohara, nava cātaka bolata mora morī ..3..
nava muralī jū malāra nayi gati, sravana sunata āye ghana ghorī ..4..
nava bhūṣana nava mukuṭa virājata, nayi nayi urapa leta thorī-thorī ..5..
jaiśrī hita harivaṃśa asīsa deta mukha, cirajīvau bhūtala yaha jorī ..6..
(54)

Preface

The beauty of Sri Shyama is always fresh. Their pious and divine love is permanent. In this permanent ›Prem keli‹ all the sakhis get new glimpses of their pious love, because all the activities and objects related with divine love are always new.

The new splendor of the rainy season arises fresh love ›leelas‹ in the heart of Sri Shyama Shyam. They wear new garments and dance in various styles in Sri Vrindavan. Sri Hit rupa sakhi becomes very pleased to see this unique beauty and divine love of Sri Shyama Shyam. Today Hit sakhi describes new glimpses of Sri Shyam sundar to another sakhi.

Translation

Oh sakhi! Today Sri Shyama Shyam look new, their walking and talking are new, the feelings in their heart are new and their beautiful bodies also look new. (1)

(Their taste is new and the ›Roop madhurya‹ beauty of Sri Radha is also new.)

Oh sakhi! Look at Sri Shyam Sundar's ›Pitaambar‹ *(yellow garment of Sri Shyam).* It is new and Radha's dupatta *(blue garment)* is also new and Sri Radha gets soaked with the new drops of raining. (2)
(Fresh waves of love arise in their hearts.)

This new Vrindavan looks beautiful owing to new greenery. New partridges and peacocks chatter. The whole atmosphere looks completely new. (3)

Sri Priyatam sings a new song in ›malai raag‹. Hearing this beautiful music new clouds start dancing in the sky. New clouds come in the sky. (4)
(Malai raag is the name of one tune in music.)

Sri Shyama Shyam's ornaments are new, their thrones are new and their new dance increases their beauty. They perform various steps and styles of dancing. (5)

Sri Hit Harivansh gives blessing to this new couple to live happily on this earth for an unlimited time. (6)

Verse 55

आजु दोऊ दामिनी मिलि बहसी (1)
बिच लै ष्याम घटा अति नूतन ताके रंग रसी (2)
एक चमकि चहुँ ओर सखीरी अपने सुभाय लसी।
आई एक सरस गहनी में, दुहुँ भुज बीच बसी (3)
अम्बुज नील उभय बिधु राजत तिनकी चलन खसी।
(जैश्री) हित हरिवंष लोभ भेटन मन पूरन सरद ससी (4)

āju doau dāminī mili bahasī ..1..

bica lai śyāma ghaṭā ati nūtana tāke raṃga rasī ..2..

eka camaki cahuṃ ora sakharī apane subhāya lasī.
āī eka sarasa gahanī meṃ, duhuṃ bhuja bīca basī ..3..

ambuja nīla ubhaya bidhu rājata tinakī calana khasī.
jaiśrī hita harivaṃśa lobha bheṭana mana pūrana sarada sasī ..4.. (55)

Preface

This verse explains how the natural quality of light and of Sri Radha are the same. The natural quality of light is to brighten and spread its light between the clouds. In the same way Sri Radha sits in the lap of Sri Shaym ghan and spreads the shining of her beauty.

This verse explains the ›Vihaar‹ lovemaking in the rainy season of Sri Yugal jori. In Sri Vrindavan Sri Shyama Shyam meet like the new clouds and light. There is always sweetness and piousness in their divine love which is not found in the meeting of clouds and light. Seeing the activeness of natural light Sri Radha becomes more active, it seems there is a competition between natural light and Sri Radha. Sri Hit sajni describes this ›chhabi‹ to another sakhi.

Translation

Oh sakhi! Today there is a competition between natural light and Sri Radha. (1)

Both are mixed in the new blue clouds. (2)
(Natural light is mixed with the black clouds and Sri Radha is mixed in the blue beautiful body of Sri Shyam. Both brighten between the clouds.)

Oh sakhi! Natural light spreads over the clouds and looks beautiful in the same way, but Sri Radha is caught by Sri Priyatam's lotus arms and Sri Priyatam is not ready to leave her. She also brightens in the lap of Priyatam. (3)

Sri Radha is fixed in the circle of the lotus arms of Sri Priyatam and he wants to kiss her on her lotus face but he is not successful. (4)
(Sri Priyatam's lotus hands are like the blue lotus and Sri Radha's face is like the moon. And when the moon appears in the sky a lotus does not bloom quickly. In the same manner seeing the pure light of Sri Radha's face (moon) the blue lotus (lotus hands of Priyatam) becomes a little powerless but even then he is greedy to kiss her face.)

Verse 56

हौं बलिजाऊँ नागरी ष्याम (1)
ऐसे ही रंग करौ निसि बासर, बृन्दाबिपिन कुटी अभिराम (2)
हास विलास सुरत रस सींचन, पषुपति–दग्ध जिवावत काम (3)
(जैश्री) हित हरिवंष लोल लोचन अति, करहु न सफल सकल सुखधाम (4)

hauṃ balijāaum nāgarī śyāma ..1..

aise hī raṃga karau nisi bāsara, bṛndābipina kuṭī abhirāma ..2..

hāsa vilāsa surata rasa sīṃcana, paśupati dagdha jivāvata kāma ..3..

jaiśrī hita harivaṃśa lola locana ati, karahu na saphala sakala sukhadhāma ..4.. (56)

Preface

Sri Vrindavan is filled with various colourful flowers. It is rainy season here. Sri Shyama Shyam are very happy and engrossed in ›Prem keli‹ in Sri Vrindavan. Sri Hit rupa sees this ›Vihaar‹ and requests them.

Translation

Oh clever Shyam sundar, I offer my life to you. (1)
(You always provide joy and happiness to our heart.)

All of us have only one desire, that both of you always bathe in the ocean of love and spread the water of love in the ›Abhiram kunj‹ of Sri Vrindavan. (2)

(›Kaamdev‹ is defeated by seeing your lovely ›Prem vihaar‹. This ›Kaamdev‹ was burnt by Lord Shiva before) but both of you have given him life by the ›Shringaar ras‹ of your ›Prem vihaar‹. (3)

Sri Harivansh says, you are the source of all happiness. Both of you give them the sweet ›ras‹ of your love. (4) *(All sakhis want to see this splendid beauty and lovemaking simultaneously so their eyes are always active.)*

Verse 57

प्रथम यथामति प्रनऊँ श्रीवृन्दावन अतिरम्य।
श्रीराधिका कृपा बिनु सब के मनन अगम्य (1)
वर यमुनाजल सींचन दिनहीं सरद–बसंत।
विविध भाँति सुमनस के सौरभ अलिकुल मंत (2)
अरुन नूत पल्लव पर कूजत कोकिल कीर।
निर्तन करत सिखीकुल अति आनन्द अधीर (3)
बहत पवन रुचि दायक सीतल–मंद–सुगन्धु।
अरुन नील, सित मुकुलित जहाँ तहाँ पूषन–बन्धु (4)
अति कमनीय बिराजत मन्दिर नवलन निकुंज।
सेवत सगन प्रीतिजुत दिन मीनध्वज–पुंज (5)
रसिक रासि जहाँ खेलत श्ष्यामा ष्याम किसोर।
उभय बाहु परिरंजित उठे उनीदे भोर (6)
कनक कपिस पट सोभित सुभग साँवरे अंग।
नील बसन कामिनी उर कंचुकी कसूँभी सुरंग (7)
ताल रबाब मुरज डफ बाजत मधुर मृदंग।
सरस उकति–गति सूचत वर बँसुरी मुख चंग (8)
दोऊ मिलि चाँचर गावत गौरी राग अलाप।
मानस–मृग बल बेधत भृकुटि धनुष दृग चाँप (9)
दोऊ कर तारिनु पटकत लटकत इत उत जात।
हो–हो–होरी बोलत अति आनन्द कुलकात (10)
रसिक लाल पर मेलत कामिनी बन्दन धूरि।
पिय पिचकारिनु छिरकत तकि–तकि कुम–कुम पूरि (11)
कबहुँ–कबहुँ चन्दन तरु निर्मित तरल हिंडोल।
चढ़ि दोऊ जन झूलत फूलत करत कलोल (12)
वर हिंडोल झकोरन कामिनी अधिक डरात।
पुलकि–पुलकि वेपथ अँग प्रीतम उर लपटात (13)
हितचिंतक निज चेरिनु उर आनन्द न समात।
निरखि निपट नैंनन सुख तृण तोरत बलि जात (14)
अति उदार विवि सुन्दर सुरत सूर सुकुमार।
(जैश्री) हित हरिवंष करौ दिन दोऊ चल बिहार (15)

prathama yathāmati prana. śrīvṛndāvana atiramya.
śrīrādhikā kṛpā binu saba ke manana agamya ..1..

vara yamunājala sīṃcana dinahīṃ sarada-basaṃta.
vividha bhāṃti sumanasa ke saurabha alikula maṃta ..2..

arun nūta pallava para kūjata kokila kīra.
nirtana karata sikhakula ati ānanda adhara ..3..

bahata pavana ci dāyaka sītala-maṃda-sugandhu.
arun nīla, sita mukulita jahāṃ tahāṃ pūṣana-bandhu ..4..

ati kamanīya birājata mandira navalana nikuṃja.
sevata sagana prītijuta dina mīnadhvaja-puṃja ..5..

rasika rāsi jahāṃ khelata śyāmā śyāma kisora.
ubhaya bāhu pariraṃjita uṭhe unīde bhora ..6..

kanaka kapisa paṭa sobhita subhaga sāṃvare aṃga.
nīla basana kāminī ura kaṃcukī kasūṃbha suraṃga ..7..

tāla rabāba muraja ḍapha bājata madhura mṛdaṃga.
sarasa ukati-gati sūcata vara baṃsurī mukha caṃga ..8..

doau mili cāṃcara gāvata gaurī rāga alāpa.
mānasa-mṛga bala bedhata bhakuṭi dhanuṣa dṛga cāṃpa ..9..

doau kara tārinu paṭakata laṭakata ita uta jāta.
ho-ho-horī bolata ati ānanda kulakāta ..10..

rasika lāla para melata kāminī bandana dhūri.
piya picakārinu chirakata taki-taki kuma-kuma pūri ..11..

kabahuṃ-kabahuṃ candana -- nirmita tarala hiṃḍola.
cadi doau jana jhulata phūlata karata kalola ..12..

vara hiṃḍola jhkorana kāminī adhika ḍarāta.
pulaki-pulaki vepatha aṃga prītama ura lapaṭāta ..13..

hitaciṃtaka nija cerinu ura ānanda na samāta.
nirakhi nipaṭa naiṃnana sukha tṛṇa torata bali jāta ..14..

ati udāra vivi sundara surata sūra sukumāra.
jaiśrī hita harivaṃśa karau dina doau cala bihāra ..15.. (57)

Preface

This is the only verse of ›Hit chaurasi‹ which describes the ›Faag vihaar‹ lovemaking of Sri

Shyama Shyam in Holi. (Holi festival comes in March. It is the festival of colours.) There is also the description of ›Dol‹. This Dol festival comes after ›Holi‹ festival.

This verse starts from the explanation of Sri Vrindavan. Sri Harivansh ji says first of all, I do pranam (bowing down) to Sri Vrindavan. Sri Radha is the form of beauty and Sri Shyam sundar is the form of love and their divine love appears in the form of the sakhis. Sri Vrindavan is a special place for their love leelas.

Sri Shyam sundar, all sakhis, Sri Vrindavan and Rasik people, all have love for the lotus feet of Sri Radha. Sri Vrindavan is the wide form of this love. Sri Harivansh says, my eyes are always eager to see the unique beauty of Sri Radha and this is possible only in Sri Vrindavan. Sri Vrindavan is a place where Sri Shyam sundar's ›Prem kreeda‹ lovemaking can be seen. In one verse he says that it is the glory of Sri Vrindavan that Sri Radha's name comes in his heart. Sri Radha's love and ›darshan‹ is possible in Sri Vrindavan.

Translation

First of all I do pranam to Sri Vrindavan according to my knowledge. This Vrindavan is inaccessible without Sri Radha's mercy. (1)
(To understand the real form of Sri Vrindavan, Sri Radha's mercy is necessary. Its glory is beyond the knowledge and no one can understand this Vrindavan only through one's knowledge. When Sri Radha pours mercy, only then Sri Vrindavan is accessible.)

Sri Vrindavan is always nourished with the pious water of Sri Yamuna. Autumn and spring season is always present here. In Sri Vrindavan various flowers bloom and the groups of bees look intoxicated due to the ›ras‹ of these flowers. (2)
(Owing to the presence of autumn, Sri Vrindavan becomes cool and due to the presence of spring season, Sri Vrindavan is always filled with flowers.)

On the red, new leaves, the parrots and cuckoos sing in a sweet voice. And the groups of peacocks look eager to see the pleasant atmosphere. Seeing this nice weather the groups of peacocks dance in Sri Vrindavan. (3)

A cool, fragrant wind blows slowly. Red, blue and white lotusses bloom here and there in Sri Vrindavan. (4)

Here a very beautiful new ›kunj‹ is situated and the group of ›Kaamdev‹ always adorns this ›kunj‹ with love and spring season. (5)
In this ›kunj‹ the prince of love, Sri Shyam sundar, loves Sri Radha.

Both arms hang on each other's chest like a garland. They look sleepy in the morning. (6)

(Sri Radha is of golden complexion so her beautiful arms increase the beauty of her Priyatam. Sri Shyam sundar is of black colour so his strong and beautiful arms increase the beauty of golden Radha.)

Sri Shyam sundar wears a yellow garment which looks very attractive on his beautiful, shining body. Kaamini Sri Radha wears a blue colour ›saaree‹ and her blouse is of dark red colour which enchants the heart of Shyam sundar. (7)

Rabab *(a stringed musical instrument),* Muraj *(drum),* Duf *(drum)* and Mridanga *(double drum)* produce sweet music in the air. Flute and Mukhchang also arise sweet music in the atmosphere. (8)

Both Sri Shyama Shyam sing the same song and their sharp eyes and eyebrows enchant the heart of each other. (9)

(When Sri Radha sings in a little loud voice, at that time naturally her sharp eyes lift a little upwards, and that enchants the heart of her Priyatam.)

Sri Shyama Shyam clap and swing here and there. They say ›Ho ho hori hai‹. Oh today is Holi festival. They laugh. (10)

(Sri Shyama Shyam look very happy. They spread colours on each other and say Hori Hai.)

Kaamini Sri Radha pours ›Gulal‹ dry colour on her Rasik Priyatam. Her Priyatam fills his ›Pichkari‹ *(water syringe)* with red colour and spreads on his beloved Sri Priya. (11)

Sometimes the sakhis arrange a swing on the sandal tree on which Sri Shyama Shyam swing and laugh. They enjoy completely this Holi and swing festival. (12)

Sometimes Sri Radha is afraid of swinging. She shivers so she embraces her Priyatam tightly. Priyatam likes swinging because he gets the opportunity to hug Sri Radha tightly. (13)

All the sakhis become very pleased *(it seems as if they bathe in the ocean of happiness)* to see their Swamini Sri Radha wrapped around her Priyatam. All the sakhis look satisfied. It seems their joy and happiness breaks all the limits of pleasure. (14)

Sri Harivansh gets the ›darshan‹ of this leela and gives them blessing. He says both of you fulfill the desire of each other. You are the most beautiful couple and the brave actor and actress of ›Prem yuddha‹ love fight. You always bathe in this ›Prem keli‹ love ocean. (15)

Verse 58

तेरे हित लैन आई, बन तैं ष्याम पठाई,
हरत कामिनी घन कदन काम कौ (1)
काहे कौं करत बाधा सुनिरी चतुर राधा,
भेटि कैं मेंटिरी माई प्रगट जगत भौ (2)
देखिनी रजनी नीकी, रचना रुचिर पी की,
पुलिन नलिन नभ उदित रोहिनी धौ (3)
तू तौऽव सखी सयानी, तैं मेरी एकौ न मानी,
हौं तोसौं कहत हारी जुवति जुगति सौ (4)
मोहनलाल छबीलौ, अपने रंग रँगीलौ,
मोहत विहंग पशु मधुर मुरली रौ (5)
वे तौव गनत तन जीवन जोवन तब,
जैश्री हित हरिवंष हरि भजहि भामिनी जौ (6)

tere hita laina āī, bana taiṃ ṣyāma paṭhāī,
harata kāminī ghana kadana kāma kau ..1..

kāhe kauṃ karata bādhā sunirī catura rādhā,
bheṭi kaiṃ meṃṭirī māī pragaṭa jagata bhau ..2..

dekhinī rajanī nīkī, racanā cira pī kī,
pulina nalina nabha udita rohinī dhau ..3..

tū tauṇva sakha sayānī, taiṃ merī ekau na mānī,
hauṃ tosauṃ kahata hārī juvati jugati sau ..4..

mohanalāla chabīlau, apane raṃga raṃgīlau,
mohata vihaṃga paṣu madhura muralī rau ..5..

ve tauva ganata tana jīvana jovana taba,
jaiśrī hita harivaṃśa hari bhajahi bhāminī jau ..6.. (58)

Preface

Seeing the adverseness of Sri Radha, Sri Shyam gets agitated. Somehow He tells Hit sajni to go and talk with Sri Radha and request her to give up ›Maan‹ adverseness. Sri Hit sajni goes near Sri Radha and skillfully describes the beauty and quality of Sri Shyam sundar. She also describes the beauty of Sri Vrindavan in order to arouse ›ras‹ in her heart. Sri Hit sajni requests Sri Radha.

Translation

Oh Swamini, Your Priyatam Sri Shyam sundar sent me here for your happiness. Oh Kaamini you are the only one who can remove the ›Kaam‹ of Sri Shyam. (1)

(Here Hit sajni says: I came here for your happiness to show that I am in your favour, not in the favor of Sri Shyam sundar at this time. Sri Radha is very innocent and she cannot understand the trick of Sri Hit sajni.)

Oh clever lady! Sri Radha, please listen to me and tell me, why are you giving pain to your Priyatam? Sri Shyam has the fear of being separated from you, that is why it is your duty to go and meet him to remove his fear. (2)

(Your lovemaking will give him new life without fear.)

Oh sakhi, look this night is so pleasant and your Priyatam has decorated a bed with roses and flowers. Lotus flowers bloom in Sri Vrindavan and in the sky the husband of Rohini, the Moon appears with its full light. (3)

Oh sakhi, you are the most intelligent girl but you are not ready to

obey me. Oh young lady Sri Radha, I got tired in telling you in many ways. (4)

Oh Swamini, your Priyatam loves you very much and is soaked in the ocean of your ›Prem ras‹. He is able to enchant the flowers, forests, animals and birds, but before you he surrenders. (5)

Your Priyatam surrenders his young age and life before you. His life and happiness depends on your sweet smile and ›Prem ras‹. Oh Bhamini, Please, go meet him quickly. (6)

Verse 59

यह जु एक मन बहुत ठौर करि कहि कौनें सचु पायौ।1।।
जहाँ–तहाँ विपति जार जुवती लौं प्रगट पिंगला गायौ (2)
द्वै तुरंग पर जोर चढ़त हठ परत कौन पै धायौ (3)
कहि धौं कौन अंक पर राखै जो गनिका सुत जायौ (4)
(जैश्री) हित हरिवंष प्रपंच बंच सब काल व्याल कौ खायौ।
यह जिय जानि ष्याम ष्यामा पद–कमल–संखी सिर नायौ (5)

yaha ju eka mana bahuta ṭhaura kari kahi kauneṃ sacu pāyau ..1..

jahāṃ-tahāṃ vipati jāra juvatī lauṃ pragaṭa piṃgalā gāyau ..2..

dve turaṃga para jora cadhat haṭha parata kauna pai dhāyau ..3..

kahi dhyon kauna aṃka para rākhai jo ganikā suta jāyau ..4..

jaiśrī hita harivaṃśa prapaṃca baṃca saba kāla vāyla kau khāyau.
yaha jiya jāni śyāmaśyāmā pada-kamala-saṃkha sira nāyau ..5.. (59)

Preface

Sri Hitacharya ji sang this verse before Sri Hariram vyas when he came to Sri Vrindavan. In this verse Sri Hit Harivansh ji ordered people to get the association of Rasik people and the lotus feet of Sri Shyama Shyam. According to him these Rasik devotees are the most

favourable as they are always engrossed in the ›Prem Leela‹ of Sri Shyama Shyam and the devotees should take the shelter of these Rasik devotees.

Sri Hariram Vyas ji was impressed with it so much that he assumed the Rasik devotees as his favorite Lord throughout his life.

Translation

(Sri Hariram Vyas ji tells one thing:) How can one get satisfaction and happiness keeping one's mind in various places? (1)
(People think this material world gives happiness, but in the next moment they feel pain and wander here and there in search of true happiness. Actually no one can get the true happiness in this world because this world is temporary so the happiness found in it is also temporary. The true and permanent happiness is found at the lotus feet and ›Prem leela‹ of Sri Shyama Shyam.)

(Now he describes the result of keeping ones mind in various places. He says:) If a woman loves too many men, she will get only pain and grief in her life. One example is clearly written in Srimad Bhagavatam: ›Pingla‹, a prostitute, gets so much pain in her life owing to the attachment with several men. (2)

(He gives another example) Can horse riding be possible by stubbornness? *(He gives third example)* Who can take the son of a prostitute? *(A prostitute has several lovers, who will say this is his son.)* (3)

Sri Harivansh ji says, this whole world is the provider of deception and pain and the food of *(the snake of)* time. This world is temporary. So that is why keeping all these things in my mind I bend my head before the Rasik devotees who take shelter in the lotus feet of Sri Shyama Shyam and who always praise the sweet leelas of Sri Shyama Shyam.

Verse 60

कहा कहौं इन नैनन की बात (1)
ये अलि प्रिया बदन–अम्बुज–रस, अटके अनत न जात (2)
जब–जब रुकत पलक सम्पुट लट, अति आतुर अकुलात (3)
लम्पट नव निमेष अन्तर तैं, अलप कलप सत–सात (4)
श्रुति पर कंज, दृगंजन, कुच बिच, मृग मद ह्वै न समात (5)
(जैश्री) हित हरिवंष नाभि सर–जलचर जाँचत साँवल गात (6)

kahā kahauṃ ina nainana kī bāta ..1..

ye ali priyā badana-ambuja-rasa, aṭake anata na jāta ..2..

jaba-jaba rukata palaka sampuṭa laṭa, ati ātura akulāta ..3..

lampaṭa nava nimeṣa antara taiṃ, alapa kalapa sata-sāta ..4..

śruti para kaṃja, dṛgaṃjana, kuca bica, mṛga mada huve na samāta ..5..

jaiśrī hita harivaṃśa nābhi sara-jalacara jāṃcata sāṃvala gāta ..6.. (60)

Preface

In the ›Nitya vihaar‹ lovemaking of Sri Shyam, Sri Shyam is the lover who always sucks the sweet ›ras‹ of Sri Radha. He is described as a lover in many of the creations of Sri Hitacharya ji (in Sanskrit and Brij bhasha.) The lover always sees new things in his beloved. It shows the loyality of a lover. Sri Shyam Sundar is the best lover of Sri Radha and he always sees the beautiful glimpses of Sri Radha before his eyes.

In the ›Nikunj bhavan‹ of Sri Vrindavan Sri Shyama Shyam sit on a bed decorated with soft leaves and flowers. They keep their beautiful arms on each other's shoulders. Sri Shyam sundar looks continuously into the lotus eyes of Sri Radha, even then he is not satisfied. Sri Hit sajni describes this unique love of Sri Shyam Sundar to another sakhi.

Translation

Oh Sakhi! Whom I say more about the lotus eyes of Sri Shyam. (1)
(These eyes always want to drink the ›ras‹ of Sri Radha's beauty.)

These eyes look like the bees swirling over the lotus face of Sri Radha. These eyes are not ready to go and see anything. (2)

When the eyes blink, or his tangled hair covers his eyes, he becomes impatient. (3)

(Even for a single moment these eyes cannot move from her lotus face.)

These eyes are so greedy, even in a nano second of difference when blinking, Sri Shyam sundar feels that he has not seen Sri Radha for millions of years. (4)

These eyes never get satisfied. These eyes want to become the earrings, kaajal and kasturi *(musk)* so that they can sit on the ears, eyes and between the breasts. (5)

Sri Harivansh says, Sri Shyam sundar's eyes want to be a fish swimming in the navel pond of Sri Radha. (6)

Verse 61

आजु सखी बन में जु बने प्रभु, नाचत हैं ब्रज मंडन (1)
वैस किसोर जुवति अंसन पर, दिये बिमल भुज दंडन (2)
कोमल कुटिल अलक सुठि सोभित, अवलम्बित युग गंडन।
मानहुँ मधुप थकित रस–लम्पट, नील कमल के खंडन (3)
हास–बिलास हरत सब कौ मन, काम समूह बिहंडन।
(जैश्री) हित हरिवंष करत अपनौ जस, प्रगट अखिल ब्रह्मण्डन (4)

āju sakha bana meṃ ju bane prabhu, nācata haiṃ Brija maṃḍana ..1..

vaisa kisora juvati aṃsana para, diye bimala bhuja daṃḍana ..2..

komala kuṭila alaka suṭhi sobhita, avalambita yuga gaṃḍana.
mānahuṃ madhupa thakita rasa-lampaṭa, nīla kamala ke khaṃḍana ..3..

hāsa-bilāsa harata saba kau mana, kāma samūha bihaṃḍana. jaiśrī hita harivaṃśa karata apanau jasa, pragaṭa akhila bhramaṇḍana ..4.. (61)

Preface

This verse explains the beauty of Sri Shyam sundar who is busy in ›Raas kreeda‹. Along with it, this verse also tells about his sweetest ›leela‹ with Sri Radha. The happiness for salvation or freedom from the world seems smaller in the comparison to hearing the praise of Sri Shyam sundar's love. Sri Hit sajni describes this ›leela‹ to another sakhi.

Translation

Oh sakhi! Today in Sri Vrindavan Sri Shyam sundar dances. (1)
(He wears a new pitambar and is adorned with ornaments. He has a flute in his hand and looks very happy.)

Sri Shyam sundar is very young. He keeps his strong arms on the shoulder of beautiful Sri Radha. (2)

Sri Shyam sundar's cheeks look very beautiful and soft. His tangled hair looks pretty hanging over his beautiful face. It seems as if the greedy bees want to suck the pollen of the blue lotus. (3)

He captivates the heart of everyone by his sharp smile and activities. Sri Harivansh says, in this way his fame and love appear in the whole universe. (4)

Verse 62

खेलत रास दुलहिनी दूलहु (1)
सुनहु न सखी सहित ललितादिक,
निरखि–निरखि नैंनन किन फूलहु (2)
अति कल मधुर महा मोहन धुनि,
उपजत हंस सुता के कूलहु (3)
थेई–थेई बचत मिथुन मुख निसरत,
सुनि–सुनि देह दसा किन भूलहु (4)
मृदु पदन्यास उठत कुंकुम रज,
अद्भुत बहत समीर दुकूलहु (5)

कबहुँ ष्याम ष्यामा–दसनांचल,
कच–कुच–हार छुवत भुजमूलहु (6)
अति लावन्य, रूप, अभिनय गुन,
नाहिन कोटि काम समतूलहु (7)
भृकुटि विलास, हास–रस बरसत,
(जैश्री) हित हरिवंष प्रेम रस झूलहु (8)

khelata rāsa dulahinī dūlahu ..1..

sunahu na sakha sahita lalitādika,
nirakhi-nirakhi naiṃnana kina phūlahu ..2..

ati kala madhura mahā mohana dhuni,
upajata haṃsa sutā ke kūlahu ..3..

theī-theī bacata mithuna mukha nisarata,
suni-suni deha dasā kina bhūlahu ..4..

mṛdu padanyāsa uṭhata kuṃkuma raja,
adbhuta bahata samīra dukūlahu ..5..

kabahuṃ śyāma śyāmā-dasanāṃcala,
kaca-kuca-hāra chuvata bhujamūlahu ..6..

ati lāvanya, rupa, abhinaya guna,
nāhina koṭi kāma samatūlahu ..7..

bhakuṭi vilāsa, hāsa-rasa barasata,
jaiśrī hita harivaṃśa prema rasa jhulahu ..8.. (62)

Preface

This is the verse of bride and groom. Sri Radha is the bride and Sri Shyam sundar is the groom. This is a special verse by Hit Chaurasi. The whole verse suggests to Lalita and other sakhis to engross in the divine love of Sri Shyama Shyam. Sri Harivansh tells them to get excited and forget everything before this ›Ras‹ of ›Dulha, Dulhani‹ bride and groom.

Bride and groom are the embodiment of new love. To show the newness of ›Nitya vihaar‹, Sri Shyama Shyam are as a new bride and groom.

In some scriptures Sri Radha is the wife of Sri Krishna but in some scriptures she is the beloved of Sri Krishna. Sri Hitacharya ji gives inspiration to Lalita and other sakhis to take bathe in the ocean of this love.

Translation

(On the bank of river Yamuna) New Dulha Dulhani, Sri Shyama Shyam does ›Nitya vihaar‹. (1)

This ›chhabi‹ of Sri Shyama Shyam is so unique and sweet. This ›chhabi‹ provides happiness to our eyes. (2)
(Sri Hit sajni requests Lalita and other sakhis to get the darshan of this beautiful ›chhabi‹. Hit sajni asked the sakhis: are you not happy to see this divine lovemaking ›keli‹?)

This is the bank of river Yamuna. Pious, pure water flows in the Yamuna. Very beautiful and very sweet music arises in the atmosphere. (3)

All of us should forget everything even the existence of our body after hearing the sweet music and seeing the sweet scene of Sri Shyama Shyam's ›Raas vihaar‹. (4)
(Sri Hit sajni asked to other sakhis, at this time Sri Shyam sundar says ›thei thei‹ some musical words. So listening to these beautiful words, why don't you forget even your body. Why don't you forget everything?)

When Sri Shyama Shyam dance, the red dust of saffron spreads in whole Vrindavan by their lotus feet. (5)
(In this Brij, people also take the foot print of bride and groom when they enter the house for the first time. Sri Shyama Shyam are always new bride and groom so the sakhis spread saffron on the floor of ›Raasmandal‹ (where the dance is performed) to get their lotus feet prints. This dust spreads in the whole of Vrindavan. At this time Sri Shyama Shyam's dance and beauty increase more and more. It seems the oceans of beauty are adorned with the unique and splendid beauty.)

While dancing Sri Shyam sundar touches the red lips, hair, breasts, garlands and shoulders of Sri Radha. (6)

Millions of Kaamdevas cannot be compared with the unlimited beauty, ras and qualities of Sri Shyama Shyam. (7)

Both pour the ›ras‹ of ›raas‹ dance ›kreeda‹. Sri Harivansh ji says to

Lalita and other sakhis: to see this ›Prem leela‹, all of you will gratify your heart by drinking this divine ras. (8)

(This prem leela is the source of all happiness, so Hit sajni advised everyone to drink this pious ras.)

Verse 63

मोहन मदन त्रिभंगी। मोहन मुनि–मन रंगी (1)
मोहन मुनि सघन प्रगट परमानन्द गुन गम्भीर गुपाला (2)
सीस किरीट श्रवण मणि कुंडल उर मंडित बनमाला (3)
पीताम्बर तन–धातु विचित्रित कल किंकिनि कटि चंगी (4)
नख–मनि तरनि चरन सरसीरुह मोहन मदन त्रिभंगी (5)
मोहन वेनु बजावै। इहि रच नारि बुलावै (6)
आईं ब्रज–नारि सुनत बंषी–रव गृह–पति बन्धु बिसारे।
दरसन मदन गुपाल मनोहर मनसिज ताप निवारे (7)
हरसित बदन, बंक अवलोकन, सरस मधुर धुनि गावै।
मधुमय ष्याम समान अधर धरि मोहन बेनु बजावै (8)
रास रच्यौ बन माहीं। विमल कलप तरु छाहीं (9)
विमल कल्प तरु तीर सुपेसल षरद रैल वर चंदा।
शीतल मंद सुगंध पवन बहै तहां खेलत नंदनंदा (10)
अद्भुद ताल मृदंग मनोहर किंकिनि षब्द कराहीं।
यमुना पुलिन रसिक रस–सागर रास रच्यौ वन माहीं (11)
देखत मधुकर केली। मोहे खग–मृग–बेली (12)
मोहे मृग–धेनु सहित सुर–सुन्दरि प्रेम मगन पट छूटे।
उडुगन चकित, थकित ससि मंडल, कोटि मदन मन लूटे (13)
अधर पान परिरम्भन अतिरस, आँनद मगन सहेली।
(जैश्री) हित हरिवंष रसिक सचु पावत देखत मधुकर केली (14)

mohana madana tribhaṃgī. mohana muni-mana raṃgī ..1..
mohana muni saghana pragaṭa paramānanda guna gambhara gupālā ..2..
sīsa kirīṭa śravaṇa maṇi kuṃḍala ura maṃḍita banamālā ..3..

pītāmbara tana-dhātu vicitrita kala kiṃkini kaṭi caṃgī ..4..

nakha-mani tarani carana sarasīruh mohana madana tribhaṃgī ..5..

mohana venu bajāvai. ihi raca nāri bulāvai ..6..

āyi Brija-nāri sunata baṃśa-rava gṛha-pati bandhu bisāre.
darasana madana gupāla manohara manasija tāpa nivāre ..7..

harasita badana, baṃka avalokana, sarasa madhura dhuni gāvai.
madhumaya ṣyāma samāna adhara dhari mohana benu bajāvai ..8..

rāsa racyau bana māhīṃ. vimala kalapa taru chāhīṃ ..9..

vimala kalp taru tīra supesala ṣarada raila vara caṃdā.
śatala maṃda sugaṃdha pavana bahai tahāṃ khelata naṃdanaṃdā ..10..

adbhuda tāla mṛdaṃga manohara kiṃkini ṣabda karāhīṃ.
yamunā pulina rasika rasa-sāgara rāsa racyau vana māhīṃ ..11..

dekhata madhukara kelī. mohe khaga-mṛga-belī ..12..

mohe mṛga-dhenu sahita sura-sundari prema magana paṭa chūṭe.
uḍugana cakita, thakita sasi maṃḍala, koṭi madana mana lūṭe ..13..

adhara pāna parirambhana atirasa, ānanda magana sahelī.
jaiśrī hita harivaṃśa rasika sacu pāvata dekhata madhukara kelī ..14..
(63)

Preface

This verse explains the beauty of Sri Shyam sundar. Sri Shyam sundar enchants the hearts of the gopis by the sweet music of his flute and the gopis get satisfaction by seeing his sweet darshan. The next lines of the verse show that Sri Krishna leaves the gopis for some time and the gopis become very restless. Their condition is very miserable. The last line of this verse shows how the living and non living entities as well as the divine maidens get impressed by this leela. This ›Raas kreeda‹ is the provider of joy and happiness. This love-making gives satisfaction to the hearts of the devotees. Sri Shyam sundar drinks the ras of several gopis in this ›Raas‹ dance. This leela is completely different from this mortal body. Sri Hit sajni says, this is the time of autumn month and on the bank of the river Yamuna, under the shade of a ›Kalp tree‹, Sri Shyam sundar creates this dance.

Translation

Sri Shyam sundar enchants the hearts of the gopis in this ›Raas kreeda‹. He is called Tribhangi. (1)

(Tribhangi means one who does not stand straight, whose body is curved three times. Sri Shyam sundar curves in order to drink the sweet ras of Sri Radha. That is why he is called Tribhangi.)

Sri Madan Mohan who captivates the hearts of munis and saints is the source of happiness. He is an ocean of various qualities like dancing and music. (2)

(Sri Tribhangi plays flute. Sri Shyam sundar also captivates the hearts of munis and saints. He arises ›Prem‹ in the heart of munis and sages.)

›Kireet‹, an ornament, looks beautiful on his forehead. He wears jewels and ear rings. The garland looks beautiful on his shining chest. (3)

He wears the ›peetambar‹ yellow garment. Small bells hang on his waist, which look very pretty. (4)

The feet of Sri Shyam ghan, who enchants the heart of ›Kaam‹, are like a beautiful lotus. His nails are as bright as sunshine. (5)

Sri Madan Mohan plays the flute and by its sweet music he captivates and calls the Brij ladies. (6)

As the Brij ladies hear this sweet music of the flute they forget everything, even their husbands and family. They come immediately near Sri Madan Mohan. Sri Madan Mohan gives all of them the sweet ›ras‹ which removes ›kaam‹ from their heart. (7)

The lotus feet of Sri Madan Mohan are very attractive. His look is very sharp. He sings in a sweet voice. Sri Shyam sundar's lips are filled with nectar. His juicy lips captivate the heart of all people. (8)

Sri Shyam sundar creates this ›Raas‹ dance under the shade of the ›Kalp tree‹. (9)

(The Kalp tree is famous to fulfill wishes. On the bank of river Yamuna, this ›Kalp‹ tree fulfills the wishes of Rasik devotees.)

Near the bank of river Yamuna, under the shade of ›Kalp tree‹, Sri

Nand nandan is engrossed in ›Prem kreeda‹ lovemaking. The full moon expands pure light and cool, a fragrant wind blows slowly in Sri Vrindavan. (10)

The ›Mridanga‹ drum makes a sweet sound. Small bells and ornaments are tied on the waists of the Brij ladies. In the ocean of love, Sri Nand nandan creates this ›Raas‹ dance near the bank of river Yamuna. (11)

Seeing this ›Madhur keli‹ sweet lovemaking, all the birds, deers and branches become frenzied. (12)

Along with all the birds and deers the divine girls are also frenzied. Owing to this Prem ras their garments are loose. Seeing this lovemaking ›leela‹, all the stars are surprised and the moon looks tired. Millions of ›Kaamdevas‹ have been looted by Sri Madan Mohan in this ›Prem kreeda‹. (13)
(The Moon looks tired because he has drunk the intoxicated ras of this leela.)

Sri Madan Mohan drinks the rosy lips and embraces all the Brij ladies; that is why these Brij ladies are completely engrossed in the ›Prem‹ love ocean. Sri Harivansh says, seeing this sweet and unique ›keli‹ all the Rasik people get happiness and satisfaction. (14)

Verse 64

बेनु माई बाजै वंषीवट (1)
सदा बसंत रहत वृन्दावन, पुलिन पवित्र सुभग यमुना तट (2)
जटित क्रीट, मकराकृत कुण्डल, मुख अरविन्द भँवर मानौं लट (3)
दसनन कुंद कली छबि लज्जित, सज्जित कनक समान पीत पट (4)
मुनि मन ध्यान धरत नहिं पावत, करत विनोद संग बालक भट (5)
दास अनन्य भजन रस कारन, (जैश्री) हित हरिवंष प्रगट लीला नट (6)

benu māī bājai vaṃśavaṭa ..1..

sadā basaṃta rahata vṛndāvana, pulina pavitra subhaga yamunā taṭa ..2..

jaṭita kriṭa, makarākṛta kuṇḍala, mukha aravinda bhaṃvara mānauṃ laṭa ..3..

dasanana kuṃda kalī chabi lajjita, sajjita kanaka samāna pīta paṭa ..4..

muni mana dhyāna dharata nahiṃ pāvata,
karata vinoda saṃga bālaka bhaṭa ..5..

dāsa ananya bhajana rasa kārana,
jaiśrī hita harivaṃśa pragaṭa līlā naṭa ..6.. (64)

Preface

This verse describes the precious beauty of Sri Shyamghan. According to the Srimad Bhagavad Gita, Sri Krishna is the destroyer of vicious people and the founder of Dharma. But Sri Hitacharya ji says, he is not only the destroyer of wickedness, but also the provider of ›ras‹ and happiness.

On the pious bank of river Yamuna Sri Shyam sundar's glory enchants the hearts of the sakhis. Sri Hit sajni describes his mercy to another sakhi.

Translation

– Oh sakhi! Sri Shyam sundar plays flute on Vanshivat. (1)
(Vanshivat is a place in Sri Vrindavan where Sri Shyam sundar plays flute.)

Spring season always blooms in Sri Vrindavan and the bank of river Yamuna is pious and clean. (2)

Sri Shyam sundar wears a crown and his earrings are shaped like a fish. His face is like a lotus, and on that his tangled hair hangs like bees. (3)
(As the bees always gather around a lotus flower, in the same way his tangled hair comes again and again on his lotus face.)

He wears a yellow pitambar and his body shines like pure gold. (4)

The high stage munis and sages are unable to get one glimpse of Sri

Shyam sundar and this Shyam sundar plays ›Mall kreeda‹ (a type of fighting) with the small children of Brij. (5)

Sri Harivansh ji says, for the sake of his entirely devoted devotees, Sri Shyam sundar does this ›leela‹. (6)

Verse 65

मदन–मथत घन निकुंज खेलत हरि,
राका रुचिर सरद रजनी (1)
यमुना पुलिन तट, सुर तरु के निकट,
रचित रास चलि मिलि सजनी (2)
बाजत मृदु मृदंग, नाचत सबै सुधंग,
तैं न श्रवन सुन्यौ बेनु–बजनी (3)
(जैश्री) हित हरिवंष प्रभु राधिका रवन मोकौं,
भावै माई तगत भगत–भजनी (4)

madana-mathata ghana nikuṃja khelata hari, rākā cira sarada rajanī ..1..

yamunā pulina taṭa, sura taru ke nikaṭa, racita rāsa cali mili sajanī ..2..

bājata mṛdu mṛdaṃga, nācata sabai sudhaṃga, taiṃ na śravana sunyau benu-bajanī ..3..

jaiśrī hita harivaṃśa prabhu rādhikā ravana mokauṃ, bhāvai māī tagata bhagata-bhajanī ..4.. (65)

Preface

Sri Shyam sundar has created the ›Raas‹ dance on the bank of river Yamuna for the happiness of Sri Radha. Sri Hit sakhi describes the ›raas‹ and ›raasmandal‹ (dance and the place for dancing) in a very attractive way to arouse new feelings in Sri Radha's heart. Along with it, she says to Sri Radha: Your Priyatam plays flute for you but you don't listen to it.

The last lines of this verse say Sri Shyam sundar is ›Bhagat bhajani‹. He chants to those devotees who chant Him with complete surrender. In other scriptures Sri Shyam sundar says, I always chant and miss my devotees.

Translation

Oh Priya, today is a beautiful night of autumn month. Today is ›poornima‹ so the full moon appears in the sky. On this beautiful night, Sri Madan Mohan who captivates the heart of all people does ›Raas kreeda‹ in the Nikunj. (1)

On the bank of river Yamuna, he creates the ›Raas‹ for your happiness. Oh sajni, please go and join that ›raas‹ dance. (2)

The ›Mridanga‹ drum evokes a sweet sound and all the sakhis dance beautifully. Hit sajni says, I am surprised that you did not listen to that sweet music of the flute. (3)

Sri Hit Harivansh says, I like my Radharaman because he is the devotee of his devotees. He chants and remembers his devotees each moment. (4)

(In this way Sri Hit sakhi tries to tell Sri Radha, as Sri Shyam sundar always thinks about his devotee in the same manner you also think about your Rasik devotee Sri Shyam sundar, and for his satisfaction you should go and meet him.)

Verse 66

बिहरत दोऊ प्रीतम कुंज।
अनुपम गौर ष्याम तन षोभा वन बरषत सुख पुंज (1)
अद्‌भुद खेत महा मनमथ कौ दुंदुभि भूषन–राव।
जूझत सुभट परस्पर अँग–अँग उपजत कोटिक भाव (2)
भर संग्राम स्रमित अति अवला निद्रायत कल नैन।
पिय के अंक निसंक तंक तन आलस जुत कृत सैन (3)
लालन मिस आतुर पिय परसत अरू नाभि उरजात।
अद्‌भुत छल विलोकि अवनि पर बिथकित बेपथ गात (4)
नागरि निरख मदन–बिष व्यापत दियौ सुधाधर धीर।
सत्वर उठे महामधु पीवत मलत मीन मिव नीर (5)

अब ही मैं मुख मध्य बिलोके बिंबाधर सु रसाल।
जाग्रज ज्यौं भ्रम भयौ परयौ मन सत मनसिज कुल जाल (6)
सकृदपि मयि अराधमृत मुपनय सुन्दरि सहज सनेह।
तब पद–पंकज कौ निज मंदिर पालय सखि! मम देह (7)
प्रिया कहत, कहु कहाँ हुते पिय नव–निकुंज–वर–राज।
सुन्दर वचन रचत कत बितरत रति–लंपट बिनु काज (8)
इतनो श्रवन सुनत मानिनि मुख अन्दर रह्यौ न धीर।
मति कातर बिरहज दुख व्यापत, बहुतर स्वाँस समीर (9)
(जैश्री) हित हरिवंष भुजन आकर्षे लै राखे उर माँझ।
मिथुन मिलत जु कछुक सुख उपज्यौ त्रुटि लवमिव भई साँझ (10)

biharata do. prītama kuṃja.

anupama gaura ṣyāma tana ṣobhā vana baraṣata sukha paṃja ..1..

adbhuda kheta mahā manamatha kau duṃdubhi bhūṣana-rāva.
jūjhta subhaṭa paraspara aṃga-aṃga upajata koṭika bhāva ..2..

bhara saṃgrāma sramita ati avalā nidrāyata kala naina.
piya ke aṃka nisaṃka taṃka tana ālasa juta kṛta saina ..3..

lālana misa ātura piya parasata aru nābhi urajāta.
adbhuta chatā viloki avani para bithakita bepatha gāta ..4..

nāgari nirakha madana-biṣa vyāpata diyau sudhādhara dhara.
satvara uṭhe mahāmadhu pīvata malata mīna miva nīra ..5..

aba hī maiṃ mukha madhya biloke biṃbādhara su rasāla.
jāgraja jyo bhrama bhayau parapau mana sata manasija kula jāla ..6..

sakṛdapi mayi arādhamṛta mupanaya sundari sahaja saneha.
taba pada-paṃkaja kau nija maṃdira pālaya sakhi mama deha ..7..

priyā kahata, kahu kahāṃ hute piya nava-nikuṃja-vara-rāja.
sundara vacana racata kata bitarata rati-laṃpaṭa binu kāja ..8..

itano śravana sunata mānini mukha andara rahyo na dhira.
mati kātara birahaja dukha vyapata, bahutara swasa samīra ..9..

jaiśrī hita harivaṃśa bhujana ākaṣe lai rākhe ura māṃjha
mithuna milata ju kachuka sukha upajyo truṭi lavamiva bhaī sāṃ ..10.. (66)

Preface

Sri Radha is an expert and famous for ›Keli‹. There are many verses in Rasik literatures that describe her expertness in ›Vihaar‹. Sri Radha is as skillful as Sri Shyam sundar in ›Rati keli‹. Sri Radha loves her Priyatam and does ›Vihaar‹ according to the feelings of Sri Shyam sundar.

In the verses of Hit chaurasi there is a deep and very good description of Sri Shyam sundar's love. Here is the description of Sri Radha's love. Sri Hit sajni describes their ›Prem vihaar‹ to another sakhi.

Translation

Both Sri Priya Priyatam are engrossed in ›Prem vihaar‹ lovemaking in the ›kunj‹ of Sri Vrindavan. (1)

This Yugal jori of white and black colour looks very beautiful. Owing to the sweet ›Prem kreeda‹ of this Yugal jori, Sri Vrindavan is filled with sweet ras and happiness. (2)

(In the Nikunj of Sri Vrindavan, Sri Shyama Shyam do ›Prem vihaar‹. At the time of ›Prem vihaar‹ their ornaments and small bells produce attractive music. Owing to the excess of ›Rati kreeda‹, Sri Shyama Shyam are entangled with each other. At this time their tangleness of body looks very unique and heart stealing.)

In this ›Prem vihaar‹ Sri Radha gets tired and sweat appears on her forehead. Due to the excess of ›Prem vihaar‹ lovemaking, she looks tired and her eyes look drowsy, so she lies straight in the lap of Sri Shyam sundar. (3)

(Sri Radha is a very soft young lady and she looks more beautiful in tiredness. She always wants to give more and more happiness to her Priyatam that is why she lays herself in the lap of Priyatam. Sri Shyam sundar gets the opportunity to touch her thighs, navel and breast to provide her more ras, satisfaction and joy. Each one wants to give more relaxation and happiness in lovemaking. This can be found only in the divine love of Sri Radha and Sri Shyam sundar.)

(Seeing the beautiful and charming body of Sri Radha, Sri Shyam sundar becomes very restless to love her.) He loves Sri Radha in many ways and touches the beautiful thighs, navel and ›uraj‹ breast of Sri Radha. He watches the beautiful parts of her body and is frenzied. His body shivers. (4)

(Seeing the unique beauty of her breast and body Sri Shyam sundar fails to control himself. Sri Shyam feels new love feelings in his heart whenever he touches his beloved.)

Sri Radha is an expert in lovemaking. When she sees her Priyatam's miserable condition she gives her lips for ›Adhar paan‹. She allows him to suck her juicy lips. Sri Shyam sundar becomes conscious after drinking her lips, as a fish gets life in water. (5)

(Sri Shyam sundar becomes unconscious after seeing the beautiful body of Sri Radha so Sri Radha gives him ›Adhramrita‹. Drinking the sweet nectar of her juicy lips her Priyatam becomes conscious.)

Sri Shyam sundar is always confused upon seeing the beauty of Sri Radha. His eyes are opened but still he is confused, because each part captivates his heart. He says, Oh Priya, I see your red colour juicy lips for the first time. (6)

Oh Sundari! Please allow me to drink the sweet ras of your juicy lips. (7)

(Seeing the frenzied condition of Sri Shyam sundar, Sri Radha pours the sweet ›ras‹. But due to the drinking of this nectar, he becomes more confused instead of conscious. So to remove his confusion Sri Radha shows her angerness to him.)

She says to Sri Shyam sundar, Oh Nav nikunj tell me where were you? Oh greedy lover, tell me why do you speak these beautiful words without any reason? (8)

(Sri Shyam sundar is very tricky and greedy. He speaks beautiful words to Sri Radha to get more ›ras‹.)

Seeing the angerness of Sri Radha, Sri Shyam sundar regains consciousness. He becomes sad and feels the pain of separation. He loses his mind and his heart beats fast. (9)

Sri Harivansh says, seeing this miserable condition of her lover, Sri Radha stretches out her arms and pulls him. She embraces him tightly. Her breast touches his chest. This beautiful lovemaking gives so much happiness to Sri Shyam sundar that he didn't notice when the whole evening had passed. (10)

Verse 67

रुचिर राजत बधू कानन किसोरी (1)
सरस सोडस किये, तिलक मृगमद दिये,
मृगज लोचन, उबटि अंग, सिर खोरी (2)
गंड पंडीर मंडित, चिकुर चन्द्रिका,
मेदिनी कबरि गूँथति सुरँग डोरी (3)
श्रवन ताटंक कै, चिबुक पर बिंदु दै,
कसुंभि कंचुकि दुरे उरज फल कोरी (4)
वलय कंकन दोत, नखन जावक जोत,
उदर गुन रेख, पल नील, कटि थोरी (5)
सुभग जघनस्थली, कुनित किंकिनि भली,
कोक संगीत रस–सिन्धु झकझोरी (6)
विविध लीला रचित, रहसि (श्री) हरिवंष हित,
रसिक सिरमौर राधारवन जोरी (7)
भृकुटि निर्जित मदन, मंद सस्मित बदन,
किये रस बिवस घनश्ष्याम पिय गोरी (8)

cira rājata badhū kānana kisorī ..1..

sarasa soḍasa kiye, tilaka mṛgamada diye,
mṛgaja locana, ubaṭi aṃga, sira khorī ..2..

gaṃḍa paṃḍīra maṃḍita, cikura candrikā,
medinī kabari gūṃthati suraṃga ḍorī ..3..

śravana tāṭaṃka kai, cibuka para biṃdu dai,
kasuṃbhi kaṃcuki dure uraja phala korī ..4..

valaya kaṃkana dota, nakhana jāvaka jota,
udara guna rekha, pala nīla, kaṭi thorī ..5..

subhaga jaghanasthalī, kunita kiṃkini bhalī,
koka saṃgīta rasa-sindhu jhkajherī ..6..

vividha līlā racita, rahasi śrī harivaṃśa hita,
rasika siramaura rādhāravana jorī ..7..

bhakuṭi nirjita madana, maṃda sasmita badana,
kiye rasa bivasa ghanaśyāma piya gorī ..8.. (67)

Preface

With the help of this verse Sri Harivansh ji describes the ›Shringar‹ make up of Sri Radha. Sri Hit sakhi explains her Swamini's ›shringar‹ to another sakhi.

Translation

Sri Radha looks very beautiful. She looks like a bride. (1)

She does ›Solah shringar‹ *(She wears and applies 16 things for make up which is necessary for the good luck of a bride.)* She puts ›Kasturi tilak‹ on her forehead. Her eyes are very bright and innocent like a young deer. She takes bath after applying ›ubtan‹ on her whole body. The parting of her hair looks beautiful and is decorated in red colour and a pearl. (2)
(Ubtan is made by several things such as turmeric, fragrant oil, milk etc.)

Her cheeks are adorned with the flower of ›Mahua‹ *(Basia latifolia flower from which an intoxicating drink is distilled.)* She ties her hair in the shape of a moon and the jasmine flowers are attached in her hair. (3)

She puts earrings in her ears and a black point on her chin increases her beauty. She hides her ›uraj‹ breast inside a red colour brassier. (4)
(She wears red ›kanchuki‹ brassier tightly so half of her ›uraj‹ comes out. The glimpse of her breast, like a half moon, completely frenzied Sri Shyam sundar. Sri Radha is very clever. She shows this beautiful glimpse to her lover to make him agitated.)

She wears bangles in her soft hands. Her nails shine. Three lines appear on her beautiful soft stomach. She looks pretty in blue colour ›saaree‹. Her waist is very slim; that steals the heart of Priyatam. (5)

On her beautiful thigh, ›kinkani‹ small bells hang which produce sweet sound while dancing. It seems she has taken a bath in the ocean of ras, beauty, dance and music. (6)

Sri Harivansh ji says, this Yugal jori, Sri Radharaman and Kishori Radha, perform various love ›leelas‹ in the secret place of Sri Vrindavan. (7)

A sweet lovely smile always appears on her lotus face. She defeats ›Kaamdev‹ several times by the glance of her eyebrows. Along with it this ›Gori kishori‹ Sri Radha makes Sri Shyam ghan powerless and agitated at the time of lovemaking. (8)

Verse 68

रास में रसिक मोहन बने भामिनी (1)
सुभग पावन पुलिन, सरस सौरभ नलिन,
मत्त मधुकर निकर, सरद की जामिनी (2)
त्रिविध रोचक पवन, ताप दिनमनि दवन,
तहाँ ठाड़े रवन संग सत कामिनी (3)
ताल बीना मृदंग, सरस नाचत सुधंग,
एक तें एक संगीत की स्वामिनी (4)
राग–रागिनि जमी, बिपिन बरसत अमी,
अधर बिंवनि रमी मुरलि अभिरामिनी (5)
लाग कट्टर उरप, सप्त सुर सौं सुलप,
लेत सुन्दर सुघर राधिका नामिनी (6)
तत्त–थेई–थेई करत, गतिव नूतन धरत,
पलटि डगमग ढरत मत्त–गज–गामिनी (7)
धाइ नवरँग धरी, उरसि राजत खरी,
(जैश्री) उमै कल हंस हरिवंष घन–दामिनी (8)

rāsa meṃ rasika mohana bane bhāminī ..1..

subhaga pāvana pulina, sarasa saurabha nalina,
mana madhukara nikara, sarada kī jāminī ..2..

trividha rocaka pavana, tāpa dinamani davana,
tahāṃ ṭhāde ravana saṃga sata kāminī ..3..

tāla bīnā mṛdaṃga, sarasa nācata sudhaṃga,
eka teṃ eka saṃgīta kī svāminī ..4..

rāga-rāgini jamī, bipina barasata amī,
adhara biṃvani ramī murali abhirāminī ..5..

lāga kamara urapa, sapta sura sauṃ sulapa,
leta sundara sughara rādhikā nāminī ..6..

tana-theī-theī karata, gativa nūtana dharata,
palaṭi ḍagamaga rata mana-gaja-gāminī ..7..

dhāi navaraṃga dharī, urasi rājata kharī,
jaiśrī umai kala haṃsa harivaṃśa ghana-dāminī ..8.. (68)

Preface

This is the verse of ›Raas‹ dance. This verse explains the atmosphere of dance nicely and in an appropriate way. The last lines show the meeting of Sri Shyama Shyam in a very pleasant way. Sri Hit sahachari describes this ›raas vilaas‹ of Sri Shyama Shyam to another sakhi.

Translation

Sri Rasik Mohan and Bhamini Sri Radha look beautiful in ›raas‹. Sri Shyama Shyam are ready and eager to dance. (1)

Today is the autumn night and the pious bank of the Yamuna river captivates the heart. In the pure and clean water of the Yamuna, different colours of lotus flowers bloom, so many greedy bees come there to drink the pollen of these flowers. Bees have drunk the pollen of flowers in excess so they look intoxicated. (2)

Cool and fragrant wind *(which decreases the heat of the sun)* blows slowly. It spreads fragrance in the whole atmosphere. Here Sri Shyam sundar stands with thousands of ›kamini‹ young beautiful girls. (3)
(Sri Shyam sundar cannot stand silently with young and beautiful girls. He is always busy in kissing and loving them. To show his special love for Radha he stands properly between the groups of young and beautiful ladies.)

Veena and Mridanga produce sweet music in the atmosphere. Each ›kamini‹ beautiful girl performs better dance than the other one to captivate Sri Shyam sundar's heart. (4)

In Sri Vrindavan there is always the raining of nectar owing to the heart captivating dance and sweet music. Sri Shyam sundar keeps the flute on his red lips and plays. (5)

Hearing such heart stealing sound of his flute, Sri Radha starts singing in a very sweet voice. She sings sweetly with a little loud voice. (6)

Sri Radha walks like an intoxicated elephant. She sings some songs and starts dancing. She shows various kinds of new steps in dance. She dances and sways like an intoxicated elephant. (7)

(When Sri Radha totters like an intoxicated elephant and goes back slowly, it seems an ocean of beauty is spread into the atmosphere. Being very pleased with this sweet glimpse of Sri Radha, Sri Shyam sundar immediately catches her in his strong arms.)

When Sri Radha and Sri Shyam sundar embrace each other, it seems as if they are the pair of two swans or they are the new clouds and light. (8)

Verse 69

मोहनी मोहन रंगे प्रेम सुरंगे,
मत्त मुदित कल नाचत सुधंगे (1)
सकल कला प्रबीन, कल्यान रागिनी लीन,
कहत न बनै माधुरी अंग अंगे (2)
तरनि–तनया तीर, त्रिबिध सखी समीर,
मनौं मुनि–व्रज धर्‌यौ कपोती कोकिला कीर (3)
नागरि–नवकिषोर मिथुन मनसि चोर,
सरस गावत दोऊ मंजुल–मंदर–घोर (4)
कंकन किंकिनि धुनि, मुखर नूपुरन सुनि,
(जैश्री) हित हरिवंष रस बरसै नव तरुनि (5)

mohanī mohana raṃge prema suraṃge,
matta mudita kala nācata sudhaṃge ..1..
sakala kalā prabīna, kalyana rāginī līna,

kahata na banai mādhurī aṃga aṃge ..2..

tarani-tanayā tīra, tribidha sakha samīra,
manauṃ muni-vraja dharayo kapotī kokilā kīra ..3..

nāgari-navakiśora mithuna manasi cora,
sarasa gāvata doau maṃjula-maṃdara-ghora ..4..

kaṃkana kiṃkini dhuni, mukhara nūpurana suni,
jaiśrī hita harivaṃśa rasa barasai nava taruni ..5.. (69)

Preface

This is also the verse of ›Raas‹ dance. Only Sri Shyama Shyam dance. They sing songs nicely. Sri Hit sajni describes their ›Raas vilaas‹ to another sakhi.

Translation

Sri Mohan and Sri Mohini are filled with the ›ras‹ of ›Surat rang‹, they are completely intoxicated. They dance and sway here and there. (1)

Sri Shyama Shyam are expert in all ›kalas‹ qualities. They sing a song in Kalyan raag. Their ›Roop Maduri‹ beauty is so unique and splendid that it is difficult to explain in words. (2)
(Kalyan is the name of one raag in music.)

Oh sakhi, this is the bank of river Yamuna. A cool and fragrant breeze blows gently. Seeing this unique dance of Sri Shyama Shyam, all the pigeons, cuckoos and parrots look intoxicated. (3)
(They sit silently because this beautiful ›raas‹ dance has stolen their heart.)

Nagri Sri Radha and Naval kishor Sri Shyam sing with the help of ›teevra swar‹ *(in a loud voice.)* They sing beautifully and captivate the heart of all people in Sri Vrindavan. (4)

Sri Harivansh ji says, new young Si Radha pours the sweet nectar on Sri Shyam. Her bangles, ankle bells and the small bells of ornaments arouse a sweet sound in the atmosphere. (5)

Verse 70

आज सम्हारत नाहिन गोरी (1)
फूली फिरत मत्त करनी ज्यौं, सुरत समुद्र झकोरी (2)
आलस–बलित अरुन धूसर मखि, प्रगट करत दृग चोरी (3)
पिय पर करुन अभी रस बरसत, अधर अरुनत थोरी (4)
बाँधत भृंग उरज–अम्बुज पर, अलक निबन्ध किषोरी (5)
संगम किरचि–किरचि कंचुकी बँद, सिथिल कई कटि डोरी (6)
देत असीस निरखि जुवती जन, जिनकैं प्रीति न थोरी।
(जैश्री) हित हरिवंष बिपिन–भूतल पर संतत अविचल जोरी (7)

āja samhārata nāhina gorī ..1..

phūlī phirata matt karanī jyo, surata samudra jhkorī ..2..

ālasa-balita arun dhūsara makhi, pragaṭa karata dṛga corī ..3..

piya para karun abha rasa barasata, adhara arunatā thorī ..4..

bāṃdhata bhringa uraja-ambuja para, alaka nibandha kiśorī ..5..

saṃgama kiraci-kiraci kaṃcukī baṃda, sithila bhayi kaṭi ḍorī ..6..

deta asīsa nirakhi juvatī jana, jinakaiṃ prīti na thorī.
jaiśrī hita harivaṃśa bipina-bhūtala para saṃtata avicala jorī ..7.. (70)

Preface

This verse explains the ›Surtaant chhabi‹ of Sri Shyama Shyam. Many verses of Hit Chaurasi describe the careless and helpless condition of Sri Shyam but each verse describes Sri Radha's caring nature.

Sri Priya and Sri Priyatam's love cannot be compared to one another's love. Although Sri Shyam is the master of love, Sri Radha's love is also very deep and filled with sweet ›ras‹ which can not be explained in words. Sometimes Sri Radha controls the love ocean and its waves inside her heart and sometimes she forgets everything and her love breaks all the limits and becomes uncontrolled.

She does not think about any limits before Sri Shyam. In another verse of Hit Chaurasi Sri Hitacharya ji says that love does not care for any limit. Sri Hit sajni describes this ›Surtaant chhabi‹ and their eagerness for love to another sakhi.

Translation

Today Sri Gori Radha is engrossed in love. (1)

Sri Radha looks very happy. She walks here and there in the ›Nikunj bhavan‹ like an intoxicated elephant. It seems that she has taken bath in the ocean of ›Shringaar keli‹. (2)
(Sri Radha spends the whole night in lovemaking with her Priyatam so she is unable to control her happiness. Owing to the abundance of joy she walks like an intoxicated elephant in the bhavan.)

She looks tired, her eyes also look tired and her ›Kaajal‹ spreads out from her eyes. Her eyes also look red *(because of not sleeping in the whole night, and her tiredness is because of ›Keli‹).* Her eyes tell about her meeting with Priyatam. For that she wants to hide from the sakhis. (3)

Sri Radha is a very kind-hearted young lady. She pours the sweet ras of love on her Priyatam. Each part of Sri Radha's body is very attractive and beautiful so how can Sri Priyatam control himself. Her ›Roop Madhurya‹ beauty makes him mad. (4)
(Seeing the miserable condition of her Priyatam, Sri Radha shows mercy. This mercy is nectar for his life. Shri Shyam gets life after drinking the ›adharamrita‹ nectar of Sri Radha's juicy lips.

Because of the boundlessness of ›Rati kreeda‹ Sri Radhas hair loosens and her hair hangs on her ›Uraj‹ breast. The flowers attached with the hair also sway on her breast. So Sri Radha tries to tie her hair again. It seems that she controls the bees *(Priyatam)* that are eager to drink the ›ras‹ of her ›Kuch‹ breast. (5)

In this sweet ›Kreeda vilaas‹ lovemaking her brassier ripped completely and the string of her saaree also loosens. (6)

Sri Harivansh says, seeing this sweet and frenzied ›chhabi‹ of Sri Priya Priyatam, all the sakhis become very pleased and give them blessing to be engrossed in the ocean of love in Sri Vrindavan. (7)

Verse no 71

ष्याम सँग राधिका रासमण्डल बनी (1)
बीच नन्दलाल ब्रज बाल चम्पक बरन,
ज्यौंव घन तड़ित बिच कनक मर्कत मनी (2)
लेत गति मान तत्तथेई हस्तक भेद,
स, रे, ग, म, ध, नि, ये सप्त सुर नादिनी (3)
नित्त्यं रस पहिर पट नील प्रकटित छबी,
बदन जनु जलद में मकर की चाँदनी (4)
राग रागिनी तान मान संगीत मत,
थकित राकेस नभ सरद की जामिनी (5)
(जैश्री) हित हरिवंष प्रभु हंस कटि केहरी,
कृत मदन–मद मत्त गजगामिनी (6)

śyāma saṃga rādhikā rāsamaṇḍala banī ..1..

bīca nandalāla Brija bāla campaka barana,
jyova ghana tadita bica kanaka markata manī ..2..

leta gati māna tanatheī hastaka bheda,
sa, re, ga, ma, dha, ni, ye sapta sura nādinī ..3..

nitya rasa pahira paṭa nīla prakaṭita chabī,
badana janu jalada meṃ makara kī cāṃdanī ..4..

rāga rāginī tāna māna saṃgīta mata,
thakita rākesa nabha sarada kī jāminī ..5..

jaiśrī hita harivaṃśa prabhu haṃsa kaṭi keharī,
kṛta madana-mada mana gajagāminī ..6.. (71)

Preface

This is also the verse of Raas. Sri Hitacharya ji explains two forms of ›Raas‹. One is external and the other is internal. In the external raas, Sri Shyam dances with each gopi in a circle, and inside that circle Sri Shyam sundar dances with Sri Radha very beautifully.

Translation

Sri Shyam sundar and Sri Radha look very beautiful in the ›Raasmandal‹. (1)
(Place where the dance is performed by Sri Priya and Priyatam.)

Inside the circle Sri Nandlaal and Sri Radha gori dance. It seems gold and Shyam mani jewel brightens between the clouds and light. (2)

Sri Radha shows the various steps of dance and speaks the words ›Taa, thei, thei‹ *(these words are while dancing)*. She sings a song with the help of the ›seven swar‹ of music like ›sa, re, ga, ma, pa, dha, nee, saa‹. (3)

Shri Radha wears a ›neelambar‹ blue ›saaree‹ and her ›saaree‹ waves at the time of dance. Her lotus face appears behind the border of the ›saaree‹, it seems as moonlight spreads from the clouds *(in the month of January)*. (4)
(In the month of January, the moon light looks soft and pious, at that time clouds are always in the sky and the moon light comes through those clouds. So in the same way from the blue clouds (blue saaree) Sri Radha's lotus face looks very attractive.)

This is the month of autumn and the moon spreads light in the sky. Listening to the ›raag, aallap‹ and sweet music, the moon also becomes intoxicated. (5)

Sri Harivansh ji says, my Shyam sundar is like a swan and his waist is slim like a lion's waist. My Swamini Sri Radha is the source of happiness and removes the pain of Sri Shyam. She walks like an intoxicated elephant. (6)

Verse 72

सुन्दर पुलिन सुभग सुख दायक।
नव–नव घन अनुराग परस्पर, खेलत कुँवर नागरी नायक (1)
सीतल हंससुता रस बीचिन, परसि पवन सीकर मृदु बरसत।
वर मन्दार कमल चम्पक कुल, सौरभ सरस मिथुन मन हरसत (2)
सकल सुधंग बिलास परावधि, नाचत नवल मिले सुर गावत।
मृगज मयूर मराल भ्रमर पिक, अद्‌भुत कोटि मदन सिर नावत (3)
निर्मित कुसुम सयन मधु पूरित, भाजन कनक निकुंज विराजत।
रजनी मुख सुख रासि परस्पर, सुरत समर दोऊ दल साजत (4)
विट–कुल–नृपति किसोरी कर धृत, बुधि बल नीबी–बन्धन मोचत।
नेति–नेति बचनामृत बोलत, प्रणय–कोप प्रीतम नहिं सोचत (5)
(जैश्री) हित हरिवंष रसिक ललितादिक, लता–भवन रंध्रन अवलोकत।
अनुपम सुख भर भरित विवस असु, आनन्द वारि कण्ठ दृग रोकत (6)

sundara pulina subhaga sukha dāyaka.
nava-nava ghana anurāga paraspara, khelata kuṃvara nāgarī nāyaka ..1..

sītala haṃsasutā rasa bīcina, parasi pavana sīkara mṛdu barasata.
vara mandāra kamala campaka kula, saurabha sarasa mithuna mana harasata ..2..

sakala sudhaṃga bilāsa parāvadhi, nācata navala mile sura gāvata.
mṛgaja mayūra marāla bhramara pika, adbhuta koṭi madana sira nāvata ..3..

nirmita kusuma sayana madhu pūrita, bhājana kanaka nikuṃja virājata.
rajanī mukha sukha rāsi paraspara, surata samara doau dala sājata ..4..

viṭa-kula-nṛpati kisorī kara dhata, budhi bala nībī-bandhana mocata.
neti-neti bacanāmṛta bolata, praṇaya-kopa prītama nahiṃ socata ..5..

jaiśrī hita harivaṃśa rasika lalitādika, latā-bhavana raṃdhrana avalokata.
anupama sukha bhara bharita vivasa asu, ānanda vāri kaṇṭha dṛga rokata ..6.. (72)

Preface

This verse explains the ›raas vilaas‹ of Sri Shyama Shyam in the summer season. At the pious bank of Yamuna, inside the ›Lata bhavan‹ all the sakhis decorate a bed with roses and lotus flowers. Sri Shyama Shyam are engrossed in ›Rati keli‹ on this bed. All the sakhis take darshan of this ›Divya leela‹ divine leela from the little holes of ›Lata bhavan‹. Sri Hit sajni describes this divine ›keli‹ to another sakhi.

Translation

The bank of river Yamuna is very auspicious and beautiful where new Shyamghan and Naagri Sri Radha are busy in lovemaking. (1)

The wind touches the cold water of Sri Yamuna and there is the raining of soft leaves in the whole atmosphere. The pollen of lotus, ›kalp‹ tree and champak delights Sri Shyam sundar. (2)

Sri Shyama Shyam dance in a different and attractive manner and singing sweet songs. Seeing this charming dance and hearing the sweet songs, all the deers, peacocks, swans, bees, cuckoos and millions of ›Kaamdevas‹ bend their heads. (3)
(Seeing their beautiful eyes, the deer, seeing their attractive dance, the peacocks, seeing their walking, the swans, hearing the sweet voice of Sri Radha, the cuckoos and seeing the ›Roop madhurya‹ of Sri Shyama Shyam the millions of ›Kaamdevas‹ look defeated by them.)

The Nikunj bhavan is decorated with flowers and the golden bowls are filled with ›Prem ras‹. These bowls are kept there. Source of happiness, Sri Shyama Shyam think about the ›Prem yuddha‹ love fighting in the evening time. (4)
(Both think about new tricks to provide more happiness and ras to each other at the time of ›rati keli‹.)

The prince of greedy lovers, Sri Shyamghan, tries to open the saaree of Sri Radha. By hook or by crook he wants to open the string of her saaree, so he holds Sri Radha's lotus hands. Sri Radha becomes

helpless and says ›Neti neti‹ no, no. But Sri Shyamghan does not pay attention to her beautiful words. (5)

(At any cost he wants to suck the sweet ras of Sri Radha.)

Sri Harivansh ji says, Rasik Lalita and other sakhis watch this ›divya prem keli‹ divine love kreeda from the holes of ›Lata bhavan‹ and get the sweetest ›ras‹ of this divine keli, all of them look intoxicated and powerless. They control their tears in their throats and eyes. (6)

Verse 73

खंजन मीन मृगज मद मेटत कहा कहौं नैंनन की बातैं (1)
सुनि सुन्दरी कहाँ लौं सिखई मोहन बसीकरन की घातैं (2)
बंक निसंक चपल अनियारे अरुन–स्याम–सित रचे कहाँतैं (3)
डरत न हरत परायौ सर्बस मृदु मधुमिव मादिक दृग–पातैं (4)
नेकु प्रसन्न दृष्टि पूरन करि नहिं मोतन चितयौ प्रमदा तैं (5)
(जैश्री) हित हरिवंष हंस–कल गामिनी, भावै सो करहु प्रेम के नातैं (6)

khaṃjana mīna mṛgaja mada meṭata
kahā kahauṃ naiṃnana kī bātaiṃ ..1..

suni sundarī kahāṃ lauṃ sikhaī
mohana basīkarana kī ghātaiṃ ..2..

baṃka nisaṃka capala aniyāre
arunsyāma-sita race kahāṃtaiṃ ..3..

ḍarata na harata parāyau sarbasa mṛdu
madhumiva mādika dṛga-pātaiṃ ..4..

neku prasama dṛiṣṭa pūrana kari nahiṃ
motana citayau pramadā taiṃ ..5..

jaiśrī hita harivaṃśa haṃsa-kala gāminī,
bhāvai so karahu prema ke nātaiṃ ..6.. (73)

Preface

In this verse Sri Shyam sundar describes the beauty of Sri Radha's lotus eyes in a very attractive manner. The last line of the verse shows the sweet adverseness of Sri Radha. Sri Shyam sundar sits on a bed in the ›Nikunj bhavan‹. The bed is decorated with flowers. He continuously looks at the beautiful body of Sri Radha. Seeing the beautiful body of Sri Radha several waves of love arise in his heart. Suddenly his eyes stop seeing the beauty of her lotus eyes. He says:

Translation

Oh Priya! What can I say about your lotus eyes. These beautiful eyes defeat ›Khanjan‹ *(bird)*, fish and deer. (1)
(Her eyes are more attractive than a Khanjan (bird), and filled with water (sweet ras of love) more than a fish, and she has eyes more innocent than a deer. So her eyes defeat all of these.)

Oh Sundari! Listen to me; tell me about your sharp eyes. How many tricks have you taught your eyes to enchant and control me? (2)

Your eyes have a sharp glance. They are very attractive, sharp, little red, black and bright. Who has made these lotus eyes? (3)

Your eyes are not afraid of enchanting the whole heart. Their sharp glance is filled with the sweet liquid that makes me intoxicated. (4)

Oh Sundari! You have not seen me completely with love and happiness. (5)
(Sri Shyam sundar cannot tolerate a nano second blinking of his eyes. So at the time of blinking his eyes, he thinks that Sri Radha hasn't look at him for the last several years.)

Sri Harivansh ji says, *(seeing the sweet angerness of Sri Radha, Sri Shyam sundar says)* Oh Priya, Your walking is like a swan, you are the life of me. So whatever you like you do at this time. (6)

Verse 74

काहे कौं मान बढ़ावत है, बालक–मृग–लोचन (1)
होंव डरन कछु कहि न सकत, इक बात सँकोचन (2)
मत्त मुरलि अन्दर तब गावत, जागृत–सैन तवाकृति सोचन (3)
(जैश्री) हित हरिवंष महा मोहन पिय,
आतुर बिट बिरहज दुख मोचन (4)

kāhe kauṃ māna badavata hai, bālaka-mṛga-locana ..1..
hoṃva ḍarana kachu kahi na sakata, ika bāta saṃkocana ..2..
mana murali andara taba gāvata, jāgṛta-saina tavākṛti socana ..3..
jaiśrī hita harivaṃśa mahā mohana piya,
ātura biṭa birahaja dukha mocana ..4.. (74)

Preface

This is the verse of ›Maan‹ adverseness. In the form of a sakhi, Sri Hitacharya ji tries to remove her adverseness. Sri Radha is her life and she has a close relation with her. The closeness of their relation can be seen in their conversation. Sometimes Sri Hit sakhi requests her to be in favour of Sri Shyam Sundar, and sometimes she shows her the right way to go and meet with Sri Shyam Sundar. Sri Hit Harivansh ji performs everything according to her sakhi bhaav.

In this verse, to remove the adverseness of Sri Radha, Sri Hit sakhi requests in ›dasya bhaav‹. Sri Hit sajni says to Sri Radha.

Translation

Oh beautiful Sri Radha! Your eyes are very innocent and filled with ›ras‹. Why do you show adverseness to Sri Shyam sundar? (1)

Owing to fear and hesitation I am unable to say anything to you. (2)
(This line shows ›dasya bhaav‹ of hit Harivansh ji, because in ›dasya bhaav‹ there is no right to advise, only prayer can be done.)

I know only one thing, that Sri Shyam sundar misses you each moment. He talks only about your beauty and love. While sleeping and awakening he only misses you and your beautiful sight. (3)

Sri Harivansh says, Oh Priya, only you can remove the pain of the greedy lover. Please remove his pain. (4)

(In this verse owing to fear and hesitation Sri Hit sajni described only the miserable condition of Sri Shyam sundar but could not get the courage to tell Sri Radha to meet with her Priyatam. This line shows her ›dasya bhaav‹. In ›sakhya bhaav‹ she always requests her to go quickly and meet her Priyatam.)

Verse 75

हौं जु कहत इक बात, सखी सुनि काहे कों डारत (1)
प्रान रवन सों क्यौंव करत, आगस बिनु आरत (2)
पिय चितवत तव चन्द्रवदन तन, तू अधमुख निज चरन निहारत (3)
वे मृदु चिबुक प्रलोय प्रबोधत, तू भामिनी कर सौं कर टारत (4)
विवस अधीर विरह अति कातर, सर–औसर कछुवै न विचारत (5)
(जैश्री) हित हरिवंष रहसि प्रीतम मिलि,
तृषित नैंन काहे न प्रतिपारत (6)

hauṃ ju kahata ika bāta, sakha suni kāhe koṃ ḍārata ..1..

prāna ravana soṃ kyauṃva karata, āgasa binu ārata ..2..

piya citavata tava candravadana tana,
tū adhamukha nija carana nihārata ..3..

ve mṛdu cibuka praloya prabodhata,
tū bhāminī kara sauṃ kara ṭārata ..4..

vivasa adhara viraha ati kātara,
sara ausara kachuvai na vicārata ..5..

jaiśrī hita harivaṃśa rahasi prītama mili,
tṛṣita naiṃna kāhe na pratipārata ..6.. (75)

Preface

This is also the verse of adverseness. Sri Hit sajni tries many ways to remove Sri Radha's adverse attitude. But Sri Hit sajni is unsuccessful so she becomes irritated and tells Sri Radha:

Translation

Oh sakhi Sri Radha! Listen to me, I tell you the same thing again and again. So why don't you pay attention to my words?

Oh Priya! Tell me one thing. Sri Shyam sundar lives in your heart and without you he cannot live. (2)
(Even then why do you become so hard? Why do you show this harsh behaviour to your Priyatam?)

Your Priyatam looks at your beautiful face and you look down. (3)
(Why you do not look at his lotus face too? You look at your lotus feet. It seems you are angry with him.)

Oh Swamini, he touches your soft chin to make you happy but you remove his lotus hand by your lotus hands. (4)

Oh Priya! Your separation has made him very miserable and restless. He is very eager to love you. But you are not thinking correctly. (5)
(You do not think at what time you should show ›maan‹ adverseness. He is already sad owing to your separation. Even then you don't think about his happiness.)

Sri Hit sakhi says, why don't you meet your Priyatam in a secret place. Please, you meet him and let him drink the sweet ›ras‹ of love. (6)

Verse 76

नागरी निकुंज ऐन किसलय दल रचित सैन,
कोक कला कुसल कुँवरि अति उदार री (1)
सुरग रंग अंग–अंग, हाव भाव भृकुटि भंग,
माधुरी तरंग मथत कोटि मार री (2)
मुखर नूपुरन सुभाव, किंकनी विचित्र राव,
बिरम–बिरम नाथ बदत बर बिहार री (3)
लाड़िली किसोर राज, हंस–हंसनी समाज,
सींचत हरिवंष नैन सुरस सार री (4)

nāgarī nikuṃja ena kisalaya dala racita saina,
koka kalā kusala kuṃvari ati udāra rī ..1..

suraga raṃga aṃga-aṃga, hāva bhāva bhakuṭi bhaṃga,
mādhurī taraṃga mathata koṭi māra rī ..2..

mukhara nūpurana subhāva, kiṃkanī vicitra rāva,
birama-birama nātha badata bara bihāra rī ..3..

lādili kisora rāja, haṃsa-haṃsanī samāja,
sīṃcata harivaṃśa naina surasa sāra rī ..4.. (76)

Preface

This is the verse of ›Shaiya vihaar‹. Sri Shyama Shyam perform the ›Prem vihaar‹ on a beautiful bed to give happiness to all the sakhis.

In the Nikunj bhavan of Sri Vrindavan, Sri Shyama Shyam are engrossed in ›Prem Vihaar‹. Today Sri Priya ji looks very kind. She provides lots of happiness to her Priyatam. Sri Hit sakhi becomes very pleased and describes this ›vihaar‹ to another sakhi.

Translation

Oh Sakhi, in the ›Nikunj bhavan‹ a beautiful bed is decorated with soft leaves and flowers. On that bed, the princess of various ›Shringaar kala‹, Sri Radha, sits with her Priyatam. (1)

Oh sakhi! Sri Radha's whole body is filled with ›Surat rang‹. Her

activities and ›Roop Madhurya‹ have captivated the heart of millions of ›Kaamdevas‹. (2)

(On her body many love marks appear. Surat rang can be seen in her lotus eyes. Her luscious eyes have stolen the heart of millions of ›Kaamdevas‹.)

Her ›nupur‹ ankle bells and small bells of ornaments produce sweet sounds. The small bells attached to her saaree make different and attractive sound. Sri Radha gets tired owing to the excess of ›Prem Vihaar‹. Seeing her ›Surat chhabi‹ and sweet tiredness Sri Shyam sundar tells her, Oh Radha have a rest, have a rest. (3)

(Sri Shyam sundar bathes completely in the ocean of happiness even then he does not think about his own satisfaction so he requests Sri Priya to have rest.)

Sri Hit sakhi says, like the couple of swans, Ladli Sri Radha and Kishor raj Sri Shyam sundar always give satisfaction to my eyes by their divine ›keli‹. (4)

Verse 77

लटकत फिरत जुवति रस फूली (1)
लता भवन में सरस सकल निशि, पिय सँग सुरत–हिंडोरे झूली (2)
जद्यपि अति अनुराग रसासव पान–विवस नाहिन गति भूली (3)
आलस–बलित नैन बिगलित लट, उर पर कछुक कंचुकी खूली (4)
मरगजी माल सिथिल कटि बंधन, चित्रित कज्जल पीक दुकूली (5)
(जैश्री) हित हरिवंष मदन–सर जर जर, बिथकित स्याम सजीवन मूली (6)

laṭakata phirata juvati rasa phūlī ..1..

latā bhavana meṃ sarasa sakala niśi,
piya saṃga surata-hiṃḍore jhulī ..2..

jadyapi ati anurāga rasāsava pāna-vivasa nāhina gati bhūlī ..3..

ālasa-balita naina bigalita laṭa, ura para kachuka kaṃcukī khūlī ..4..

maragajī māla sithila kaṭi baṃdhana, citrita kajjala pīka dukūlī ..5..

jaiśrī hita harivaṃśa madana-sara jara jara,
bithakita syāma sajīvana mūlī ..6.. (77)

Preface

This verse explains the ›Surtaant chhabi‹ of Sri Radha. She is completely engrossed in the ocean of love. Sri Radha is intoxicated owing to the excess of ›Rati keli‹ lovemaking, but even then she does not forget her natural adverseness. Sri Radha is the ›Sanjivani booti‹ (an ayurvedic medicine for life) for her Priyatam.

Sri Hit sajni describes their ›chhabi‹ of morning time to another sakhi.

Translation

Oh sakhi! Sri Radha walks in a very beautiful manner in the ›Lata bhavan‹. She sways and is unable to walk properly because she is filled with the sweet ›ras‹ of her Priyatam. (1)

The whole night she swung in the ›Prem hindola‹ *(love swing)* with her Priyatam. (2)

(Sri Shyam sundar takes her in his strong arms and does lovemaking. She spends the whole night in ›Surat vihaar‹ with Sri Shyam sundar.)

Although she has drunk the intoxicated liquid of her Priyatam's love in unlimited quantity, yet she does not forget adverseness. (3)

(Sri Shyam sundar is very clever. Although Sri Radha is very kind and provides lots of love and happiness to Sri Priyatam, even then greedy Shyam sundar does not get satisfaction and tries to drink more and more ›ras‹, so Sri Radha shows him her sweet adverseness.)

Her lotus eyes look tired, her tangled hair hangs on her lotus face and the brassier on her breast is open. (4)

The garland that adorns her breast looks pressed. Her saaree is loosened and the border of her saaree is printed with the ›Kaajal‹ and betel juice of Priyatam. (5)

(Sri Radha wipes the ›Kajal‹ and betel juice's marks of her lotus eyes and lovely cheeks so the border of her ›saaree‹ becomes printed with betel juice.)

Sri Harivansh says, Sri Shyam sundar becomes powerless because of

the arrows of ›Kaamdev‹ and Sri Radha is the ›sanjivani booti‹ life giving medicine for him. (6)

Verse 78

सुधंग नाचत नवल किसोरी (1)
थेई–थेई कहत चहत प्रीतम दिसि, बदनचन्द्र मनौं तृषित चकोरी (2)
तान बंधान मान में नागरि, देखत श्याम कहत हो–हो री (3)
(जैश्री) हित हरिवंष माधुरी अँग–अँग, बरबस लियौ मोहन चित चोरी (4)

sudhaṃga nācata navala kisorī ..1..

theī-theī kahata cahata prītama disi,
badanacandra manauṃ tṛṣita cakorī ..2..

tāna baṃdhāna māna meṃ nāgari,
dekhata śyāma kahata ho-ho rī ..3..

jaiśrī hita harivaṃśa mādhurī aṃga-aṃga,
barabasa liyau mohana cita corī ..4.. (78)

Preface

This small verse explains the brief description of Sri Radha's dance. Seeing the beautiful and attractive dance Natvar Sri Shyam sundar becomes surprised and says ›Ho ho‹ with joy. Sri Shyam sundar is an expert in dance and music but according to Rasik people Sri Radha is his master in dance and music. Sri Hariram vyas and Sri Harivansh ji also describe in their verse that Sri Radha teaches Sri Shyam sundar to dance in an attractive way.

On the bank of the Yamuna river, inside the Rasmandal Sri Radha dances with her Priyatam. Sri Hit sajni describes their beautiful dance to another sakhi.

Translation

Naval kishori Sri Radha dances in a very beautiful way. (1)
(She shows various new steps to Sri Shyam sundar.)

She speaks some beautiful words of music ›Thei thei‹ and watches the lotus face of her Priyatam like a thirsty partridge. (2)

She is an expert in creating the different ›taal‹ in music. Seeing her beautiful and attractive dance, Sri Shyam sundar becomes very much surprised and pleased, so he says ›Ho ho‹ with joy. (3)

(Sri Shyam sundar knows that Sri Radha is expert in dancing but each time Sri Radha shows different styles and steps of dance to make him more pleased. Each time Sri Shyam sundar feels that he has never seen this beautiful dance before.)

Sri Harivansh says, the beauty of each part of her body completely frenzied Sri Shyam sundar. (4)

(Sri Radha is very clever. She shows her beautiful ›uraj‹ and heavy buttocks while dancing. Seeing this beautiful ›chhabi‹, Sri Shyam sundar gets intoxicated. In this way Sri Radha steals the heart of her Priyatam by showing her beautiful body.)

Verse 79

रहसि–रहसि मोहन पिय के संग री, लड़ैती अति रस लटकत (1)
सरस सुधंग अंग में नागरि, थेई–थेई कहत अवनि पद पटकत (2)
कोक कलाकुल जानि–सिरोमनि, अभिनय कुटिल भृकुटियन मटकत (3)
बिवस भये प्रीतम अलि लम्पट, निरख करज नासापुट चटकत (4)
गुन गन रसिक राइ चूड़ामनि, रिझवत पदिक हार पट झटकत (5)
(जैश्री) हित हरिवंष निकट दासी जन, लोचन–चषक रसासव गटकत (6)

rahasi-rahasi mohana piya ke saṃga rī, laḍaiti rasa laṭakata ..1..

sarasa sudhaṃga aṃga meṃ nāgari,
theī-theī kahata avani pada paṭakata ..2..

koka kalākula jāni-siromani, abhinaya kuṭila bhakuṭiyana maṭakata ..3..

bivasa bhaye prītama ali lampaṭa, nirakha karaja nāsāpuṭa caṭakata ..4..

guna gana rasika rāi cūramani, rijhvata padika hāra paṭa jhṭakata ..5..

jaiśrī hita harivaṃśa nikaṭa dāsī jana,
locana-caṣaka rasāsava gaṭakata ..6.. (79)

Preface

This is the verse of ›Raas‹ dance and explains the various styles of dance. Sri Shyam sundar looks at her dance as an examiner, but seeing her beautiful dance he becomes frenzied.

Translation

In a very secret place inside the ›Kunj kutir‹ Sri Radha sways with her Madan Mohan in a very sweet way. She fills his heart with the ›ras‹ of her beautiful ›chhabi‹ glimpse. (1)

At the time of dancing expert Sri Radha says ›Thei thei‹ and keeps her lotus feet on the ground. (2)

The princess of Shringaar ras and the master of various ›kalas‹, Sri Radha shows flirtatious movements to her Priyatam. (3)

(Seeing her sweet gestures, activities and actions) the greedy lover Priyatam becomes very agitated. He becomes unconscious. Seeing his frenzied condition, Sri Radha snaps her fingers to make him conscious. (4)

Rasik shiromani Sri Shyam sundar is the examiner of various qualities. Sri Radha delights him by her beautiful and attractive dance. In order to make him conscious, she shakes his garlands and ›peetambar‹ garment. (5)

Sri Harivans says, all the sakhis, who are closer to them, drink the nectar of this sweet ›leela‹. These sakhis drink nectar from the fountain of this sweet ›leela‹ with their eyes. (6)

Verse 80

बल्लवी सु कनक–बन्नरी तमाल श्याम संग,
लागि रही अंग–अंग मनोभिरामिनी (1)

वदन जोत मनों मयंक, अलक तिलक छवि कलंक,
छपत ष्ष्याम अंक मनौं जलद दामिनी (2)
बिगत बास हेम खम्भ, मनों भुवंग बेनी दंड,
पिय के कंठ प्रेम पुंज कुंज कामिनी (3)
(जैश्री) सोभित हरिवंष नाथ साथ सुरत आलसवंत,
उरज कनक कलस राधिका सुनामिनी (4)

ballavī su kanaka-bannarī tamāla śyāma saṃga,
lāgi rahī aṃga-aṃga manobhirāminī ..1..

vadana jota manoṃ mayaṃka, alaka tilaka chavi kalaṃka,
chapata śyāma aṃka manauṃ jalada dāminī ..2..

bigata bāsa hema khambha, manoṃ bhuvaṃga benī daṃḍa,
piya ke kaṃṭha prema puṃja kuṃja kāminī ..3..

jaiśrī sobhita harivaṃśa nātha sātha surata ālasavaṃta,
uraja kanaka kalasa rādhikā sunāminī ..4.. (80)

Preface

This is the verse of ›Shringar vihaar‹ for encouraging the ›Shringar ras‹. For the encouragement of the ›Shringar ras‹ the activities of Sri Priya Priyatam are very necessary. This verse describes their activities in a nice way rather than other verses.

Sri Shyama Shyam are engrossed in ›Prem keli‹ on the bed decorated with soft leaves and flowers. Sri Hit sahachari explains this unique ›kreeda vihaar‹ lovemaking to another sakhi.

Translation

Ballavi *(daughter of Sri Vrishbhanu)* Sri Radha is entangled *(like a golden creeper with the Tamal tree)* with the beautiful body of Sri Shyam sundar. (1)
(Sri Radha is like a golden creeper and Sri Shyam sundar is like a tamal tree.)

It seems as the shining of her body is like the moon. Her hair and tilak are like the black spots of the moon. She sits in the lap of Sri Shyam sundar as the natural light resides between the clouds. (2)

(Sri Radha looks unconscious owing to the excess of ›Kreeda vihaar‹.)

Sri Radha's body shines like gold, because she is without cloth, her hair is over her breast and looks like a snake. In this situation ›kaamini‹ Sri Radha embraces the source of love, Sri Priyatam. She keeps her beautiful arms on the shoulders of her Priyatam like a garland. (3)

Sri Harivansh says, my Swami nath Shyam sundar is filled with the ›ras‹ of ›Surat‹, so he looks tired and the young lady Sri Radha, whose breast is like a big golden bowl, sits with him. (4)

Verse 81

वृषभानुनन्दिनी मधुर कल गावै (1)
विकट औघर तान चर्चरी ताल सौं,
नन्दनन्दन मनसि मोद उपजावै (2)
प्रथम मज्जन चारु, चीर कज्जल तिलक,
स्रवन कुंडल, बदन चन्द्रन लजावै (3)
सुभग नक बेसरी, रतन हाटक जरी,
अधर बंधूक, दसन कुन्द चमकावै (4)
वलय कंकन चारु, उरसि राजत हारु,
कटिव किंकिनि, चरन नूपुर बजावै (5)
हंस कल कामिनी, मथत मद कामिनी,
नखन मदयतिका रंग–रूचि द्यावै (6)
निर्त सागर रभस, रहसि नागर नवल,
चन्द्र–चाली विविध भेजन जनावै (7)
कोक विद्या विदित, भाय अभिनय निपुन,
भ्रूबिलासन मकरकेतन नचावै (8)
निविड़ कानन भवन, बाहु रंजित रवन,
सरस आलाप सुख पुंज बरसावै (9)
उभय संगम सिन्धु, सुरत पूषन–बन्धु ,
द्रवत मकरन्द हरिवंष अलि पावै (10)

vṛṣabhānunandinī madhura kala gāvai ..1..

vikaṭa aughara tāna carcarī tāla sauṃ,
nandanandana manasi moda upajāvai ..2..

prathama majjan cāru, cīra kajjala tilaka,
sravana kuṃḍala, badana candrana lajāvai ..3..

subhaga naka besarī, ratana hāṭaka jarī,
adhara baṃdhūka, dasana kunda camakāvai ..4..

valaya kaṃkana cāru, urasi rājata haru,
kaṭiva kiṃkini, carana nūpura bajāvai ..5..

haṃsa kala kāminī, mathata mada kāminī,
nakhana madayatikā raṃga-ruci dhyāvai ..6..

nirta sāgara rabhasa, rahasi nāgara navala,
candra-cālī vividha bhejana janāvai ..7..

koka vidhyā vidita, bhāya abhinaya nipuna,
bhūbilāsana makaraketana nacāvai ..8..

nivid kānana bhavana, bāhu raṃjita ravana,
sarasa ālāpa sukha puṃja barasāvai ..9..

ubhaya saṃgama sindhu, surata pūṣana-bandhu,
dravata makaranda harivaṃśa ali pāvai ..10.. (81)

Preface

In this verse, along with the beauty of Sri Radha there is a good description of her singing and dancing. Rasik shekhar Sri Shyam sundar is the listener and viewer of her dancing and singing. Sri Radha dances to make him pleased. Sri Hit sajni describes Sri Radha's beauty and dance performance to another sakhi.

Translation

Sri Vrishbhanu nandini sings a sweet song. Her voice is very sweet. (1)

Taking the help of various manners of singing, she arises ›Kaam‹ in the heart of her Priyatam. (2)

First of all she takes a bath and puts on a very beautiful garment. She applies ›kaajal‹ in her innocent lotus eyes and tilak on her forehead. She wears earrings on her ears. The beauty of her golden and white face defeats several moons. (3)

She wears a beautiful golden nose ring in her nose. Her lips are red like the flower of ›Bandhuk‹ *(red flowering shrub)*. Her teeth shin like the flower of ›Kund‹ *(jasmine)*. (4)
(As Sri Radha sings a song, at that time, her teeth shine like jasmine.)

She wears beautiful bangles and ornaments. Her garland looks pretty on her breast. ›Kinkani‹ small bells sway on her waist and the ›nupur‹ small bells tied on her lotus feet create a sweet sound. (5)

Vrishbhanu nandini Sri Radha walks beautifully like a swan. By her charming beauty and several qualities she enchants the heart of several ›kaamini‹ young ladies. The colour of henna on her nails captivates the heart of Sri Shyam sundar. (6)

Sri Radha is expert in dancing. She performs different styles of dance before Sri Shyam sundar in a very attractive way. (7)

Sri Radha knows all the qualities of ›Shringar ras‹. She is also expert in expressing her feelings. Only by the dance of her eyebrows she inspires ›Kaamdev‹ to dance. (8)

After singing and dancing in the ›Lata bhavan‹ of Sri Vrindavan, Sri Radha keeps her beautiful arms on the shoulder of Sri Shyamghan. She talks sweetly with her Priyatam. In this way she pours the nectar, love and happiness over her Priyatam. (9)

Sri Harivansh says, in the ocean of their sweet ras the lotus of love blooms and I drink the ›ras‹ pollen of the lotus like a bee. (10)

Verse 82

नागरता की रासि किसोरी (1)
नव नागर कुल मौलि साँवरो, बरबस कियौ चितै मुख मोरी (2)
रूप रुचिर अँग–अँग माधुरी, बिनु भूषन भूषित ब्रज गोरी (3)
छिन–छिन कुसल सुधंग अंग मे, कोक रभस रस सिंधु झकोरी (4)
चंचल रसिक मधुप मोहन मन, राखे कनक कमल कुच कोरी (5)
प्रीतम नैन जगल खंजन खग, बाँधे विविध निबन्धन डोरी (6)
अवनी उदर नाभि सरसी में, मनौं कछुक मादिक मधु घोरी (7)
(जैश्री) हित हरिवंष पिवत सुन्दर वर, सींव सुदृढ़ निगमन की तोरी (8)

nāgaratā kī rāsi kisorī ..1..

nava nāgara kula mauli sāṃvaro, barabasa kiyau citai mukha morī ..2..

rupa cira aṃga-aṃga mādhurī, binu bhūṣana bhūṣita Brija gorī ..3..

china-china kusala sudhaṃga aṃga me, koka rabhasa rasa siṃdhu jhkorī ..4..

caṃcala rasika madhupa mohana mana, rākhe kanaka kamala kuca korī ..5..

prītama naina jagala khaṃjana khaga, bāṃdhe vividha nibandhana ḍorī ..6..

avanī udara nābhi sarasī meṃ, manauṃ kachuka mādika madhu ghorī ..7..

jaiśrī hita harivaṃśa pivata sundara vara, sīṃva sudṛana nigamana kī torī ..8.. (82)

Preface

This is a beautiful verse of ›Hit chaurasi‹. This verse describes the beauty of Sri Radha in a very unique way. In the worship of ›Kaanta bhaav‹ the worshipper follows the natural love of the gopis for Sri Shyam sundar. But in the worship of ›sakhi bhaav‹ all the sakhis follow the natural and divine love of Sri Shyam sundar for his beloved Sri Radha.

The last lines of this verse explain that the intoxicated sweet ›ras‹ of Sri Radha's navel is beyond the limits of all Vedas.

In the ›Lata bhavan‹ of Sri Vrindavan, Sri Shyama Shyam sit on a bed made of lotus flowers. Sri Shyam sundar looks continuously at the beauty of Sri Radha and drinks the ›ras‹ of her beauty with his eyes. Sri Hit sajni describes the splendid beauty of Sri Radha to another sakhi.

Translation

Sri Radha is a very skilful and clever lady. (1)

Sri Shyam sundar is the prince of clever heroes. That Shyam sundar is enchanted by only one sharp glance of Sri Radha. (2)
(Sri Radha turns her face and looks at Sri Shyam sundar with a sharp glance and smile. Sri Radha's sweet smile makes him powerless.)

Sri Radha is the most beautiful lady. She looks very beautiful without wearing any ornaments. Sri Radha's natural beauty is so glorious, that she wears ornaments to hide her beauty. (3)
(Infact Sri Radha hides her beauty by wearing ornaments, because otherwise Sri Shyam sundar would be powerless seeing her without ornaments and make up. Real beauty is that which is beautiful without make up and ornaments.)

She is expert in dance. She performs various styles of dance in a very special way. It seems that she comes out from the ocean of ›Shringar ras‹. (4)

Verse 5 is untranslated, too intimate to convey to the general audience.

Sri Radha controls the very active lotus eyes of Sri Shyam sundar. Sri Shyam sundar's eyes are active as a ›Khanjan‹ bird. (6)
(His eyes movements do not stop even for a single moment. But his eyes are fixed on the beautiful body of Sri Radha. His eyes have forgotten the movements, because they have seen the ocean of beauty.)

It seems that Sri Radha dissolves intoxicated liquid in the surface of her navel. (7)
(It's taste cannot be described in words. He is always eager to drink this intoxicated liquid. Sri Shyam sundar drinks this sweet liquid and frenzies.)

Sri Harivansh says, Sri Shyam sundar breaks all the limits and drinks this intoxicated liquid. Sometimes he wants to be a fish in the deep ocean *(navel)* of Sri Radha. (8)
(This is a very sweet and mysterious ›bhaav‹. Sri Radha dissolves intoxicated liquid in the navel and Sri Shyam sundar drinks this sweet ras. Sri Hitacharya ji says, this liquid is intoxicating and sweet.)

Verse 83

छाँडिदै मानिनी मान मन धरिबौ (1)
प्रणत सुन्दर सुघर प्रानबल्लभ नवल,
बचन आधीन सौं इतौ कत करिबौ (2)
जपत हरि विबस तब नाम प्रतिपद बिमल,
मनसि तब ध्यान तैं निमिस नहिं टरिबौ (3)
घटत पल–पल सुभग सरद की जामिनी,
भामिनी सरस अनुराग दिसि ढरिबौ (4)
हौं हु कछु कहत निजु बात सुनि मान सखि,
सुमुखि, बिनु काज घन बिरह दुख भरिबौ (5)
मिलत हरिवंष हित कुंज किसलय सयन,
करत कल केलि सुख सिन्धु में तरिबौ (6)

chāṃḍidai māninī māna mana dharibau ..1..

praṇata sundara sughara prāna ballabha navala,
bacana ādhana sauṃ itau kata karibau ..2..

japata hari vibasa taba nāma pratipada bimala,
manasi taba dhyāna taiṃ nimisa nahiṃ ṭaribau ..3..

ghaṭata pala-pala subhaga sarada kī jāminī,
bhāminī sarasa anurāga disi ribau ..4..

hauṃ hu kachu kahata niju bāta suni māna sakhi,
sumukhi, binu kāja ghana biraha dukha bharibau ..5..

milata harivaṃśa hita kuṃja kisalaya sayana,
karata kala keli sukha sindhu meṃ taribau ..6.. (83)

Preface

This is a verse of ›Maan‹. In this verse Hit sahachari describes Shyam sundar's love for Sri Radha in a very lovable way, and sometimes Sri Hit sakhi arouses feelings of love in her heart. She tries to captivate Sri Radha's heart by telling her about the autumn night. Sri Hit sajni tells her in many ways and finally she attains success. Addressing her Swamini, Sri Hit sahachari says.

Translation

Oh Maanini Sri Radha, please stop this sweet adverseness. (1)
(Why you don't behave with Priyatam in a sweet way? Your Priyatam can not tolerate your adverseness. Please give up this behaviour and talk with your Priyatam.)

You are a very polite, young and beautiful lady. You are expert in dance, music and ›Shringaar ras‹. Your Priyatam is always under the control of your pious love, even then you show your adverseness to Priyatam. (2)

(If you feel that Sri Shyam sundar ignores you even a single moment, then I would like to tell you something:) Sri Hari always misses you and calls you. He can not keep himself away from you even for a single moment. (3)

(Now Hit sakhi tries to arouse love and ›ras‹ in her heart.) Today is an autumn night and this night is passing each moment. The moon light is decreasing each moment. So Bhamini this is the opportunity to go near Priyatam and enjoy the whole night. (4)

(Even then Sri Radha does not listen to Hit sakhi's words carefully.) Seeing Sri Radha's lotus face, Sri Hit sakhi requests her and says, Oh sakhi! You are very beautiful. Your lotus face is very charming. You feel the pain of separation without any reason. Your Priyatam is innocent and loves you very much, more than his life. (5)

Sri Harivansh says, listening to these heart touching words Sri Radha goes to the ›Nikunj bhavan‹ quickly. She meets her Priyatam on a bed decorated with soft leaves and flowers. They start ›Prem keli‹ to provide happiness to each other. (6)

Verse 84

आजु व देखियत है हो प्यारी रंग भरी (1)
मोपै न दुरत चोरी, वृषभानु की किसोरी,
षिथिल कटि की डोरी, नंद के लालन सों सुरत लरी (2)
मोतियन लर टूटी, चिकुर–चन्द्रिका छूटी,
रहसि रसिक लूटी, गंडन पीक परी (3)
नैंनन आलस बस, अधर बिंब निरस,
पुलक प्रेम परस, हित हरिवंष री राजत खरी (4)

āju va dekhiyata hai ho pyārī raṃga bharī ..1..

mopai na durata corī, vṛṣabhānu kī kisorī,
śithila kaṭi kī ḍorī, naṃda ke lālana soṃ surata larī ..2..

motiyana lara ṭūṭī, cikura-candrikākā chūṭī,
rahasi rasika lūṭī, gaṃḍana pīka parī ..3..

naiṃnana ālasa basa, adhara biṃba nirasa,
pulaka prema parasa, hita harivaṃśa rī rājata kharī ..4.. (84)

Preface

This verse explains the ›Surtant chhabi‹ of Sri Radha. Sri Hitacharji likes this ›surtant chhabi‹ very much. Thus in the last verse of Hit chaurasi, Sri Harivansh ji describes the beauty of ›Surtant chhabi‹.

Sri Radha's beauty is adorned with the ›Surat chinha‹ love marks, yet she tries to hide her ›vihaar‹ lovemaking from the sakhis. Seeing her, Sri Hit sahachari smiles and says.

Translation

Oh, my Pyari, today you look very happy and filled with ›prem ras‹. Sri Radha is happy, because of spending the whole night in ›rati keli‹ with Sri Shyam sundar. (1)

Oh, Vrishabhanu Kishori, you have met your Priyatam secretly. You try to hide your ›prem vihaar‹ lovemaking from us, but you cannot hide. Because the string of your waist dress looks loose and that is

clearly showing that you have done ›Surat yuddha‹ lovemaking with Nandlal. (2)

Your pearl garland is broken; the ›chandrika‹ crown attached in your hair is also opened. Your cheeks are adorned with the print of betel juice. So it is clear that in a secret place your Priyatam has looted all the ›ras‹ and beauty of your body. (3)

Sri Harivansh says, your eyes look drowsy and tired. Your lips have faded and it seems that their juice is completely been sucked by Priyatam. You look very happy. Your body shines. Oh Pyari! You look very beautiful. (4)

THE END

Glossary

EXPRESSION	MEANING
abhiram kunj	beautiful grove
adhamrita	juice of lips
adhar paan	kissing
anand kunj	place where Sri Shyama Shyam love each other
apsara	divine maiden
Badbhagi	one who has good fortune
bhaav	the feelings of the heart
Bhagat bhajani	the Lord who glorifies his devotees
Braja	area containing the holy land
Brij bhasha	language of Braja
chhabi	form
daan leela	tax pastime
Damini	lightning, comparing Radhas body color
darshan	sight, encounter
dasya bhaav	love in the mood of servitor
divya leela	divine pastime
Dulari	someone who is loved by everybody
ekant kunj	a secret place
faag vihaar	love making on Holi
Gaur	white color, Radhas body color
gopi, gopika	young maiden
haar	garlands
Holi	color festival
Jhoola	swing festival
jori	couple
kaam	lust
Kaam dev	God of love
Kaamini	attractive woman
kaanta bhav	the gopis who love Krishna as husband, conjugal love
kala	art
kalp braksha	desire tree
kanchuki	brassier
keli	love making
kreeda vihaar	love making
kreeda vilaas	love making
Krishodari	one who has a very slim waist
kuch	breast
kunj, kunj bhavan	meeting place of Radha-Krsna, arboreal indoor
kuwari	unmarried girl
lata	plant

lata bhavan	grove or meeting place of Radha-Krishna
lata mandir	grove or meeting place of Radha-Krishna
leela	pastime
lehanga	waist dress
madhurya	sweetness
madhurya bhaav	love in the amorous mood
maan	adverseness
Maanvati, Maanini	Sri Radha, who shows pride
madhur keli	sweet love making
mall kreeda	a type of fighting
markat mani	emerald gem
Mrignayani	whos eyes are beautiful as deers
muni	learned person
nakh candra	nail marks
nav nikunj	new meeting place of Radha-Krishna
neel mani	blue jewel
Neelambar	blue saree of Sri Radha
neevi	waist dress
netra kamal	lotus eyes
nikunj	meeting place of Radha-Krsna
nikunj bhavan	meeting place of Radha-Krsna
nitya	eternal
nitya vihaar	always love making
Peetambar	yellow dress of Sri Krishna
Poornima	full moon
Prabhu Sri Vrishabhanu Nath	father of Radha
pranam	obeisance
prem	love
prem hindola	love swing
prem kreeda	love making
prem saiya	beautiful bed
prem vihaar	divine love
prem yuddha	love fight
Priya	Sri Radha, my precious one
Priyatam	Sri Krishna, my precious one
Priyatama	Sri Radha, my precious one
raas	dance
raas kreeda	love and dance in a group
raas mandal	place where the rasa-dance is performed
raas vilaas	love making while dancing
ras, prem ras	sweet feeling in our heart, love for God
Rasik	passionate religious devotee
Rasik Radhapati	the rasik lover of Radha, Krishna
Rasik shiromani	supreme rasik, Krishna
rati	affection, attraction
rati chinha	love prints
rati daan	gift of affection

Rati Kaam	wife of Kaam Dev
rati kreeda	love making
roop madhurya	enchanting beauty
sakhi	friend of Radharani
sakhya bhaav	love in the mood of friendship
shaiya vihaar	love making on the bed
shringaar kala	arts of kissing, embracing, tangleness of bodies etc.
shringaar keli	love making with too much kissing and embracing
shringaar ras	ras of kissing and embracing
solah shringaar	16 things for make-up which is necessary for the good luck of a bride
Sri Brijraj	Lord of Braja, Krishna
Sri Hitacharya ji	Hit Harivansh, the master
Sri Hit rupa, Hit sahachari	sakhi form of Hit Harivansh
Sri Hit sakhi, Hit sajni	sakhi form of Hit Harivansh
Sri Kunjbihari	Sri Krishna, the lover in the kunj
Sri Lal	Sri Krishna, the boy
Sri Mohan / Sri Mohan lal	Sri Krishna, the one who bewilders
Sri Nandlal	Sri Krishna, son of Nanda
Sri Naval Kishor / Kishori	Radha and Krishna, young boy / young girl
Sri Priya	Radha, the precious one
Sri Radha Gori	Radha wo has a white color body
Sri Radhapati	Sri Krishna, the husband of Sri Radha
Sri Shyam Sundar	Krishna as black and beautiful
Sri Shyama Shyam	Radha and Krishna, 16 years old
Sri Vrishabhanu Dulari	Radha, daughter of Sri Vrishabhanu
Sri Vrishabhanu Kishori	Radha, daughter of Sri Vrishabhanu
Sri Yugal	the Divine Couple
Sundari	beautiful lady
surat chaabi	beauty at the time of love making
surat keli	sweet love making
surat rang	that color of body at the time of love making, Radhas color brightens when Krishna touch her
Suratnath	Sri Krishna
surtaant chhabi	beauty of love making
tilak	sign on the forehead
Tribhangi	Sri Krishna, who stands threefold bend
uraj	breast
van vihaar	love making in the forest
Vanshivat	place in Vrindavan where Krishna plays flute
vasant keli	love making in the spring season
vasant ritu	spring season
vilaas	love making
viparit rati	when Radha loves Krishna feeling herself as Krishna
Vrishabhanu nandini	daughter of Vrishabhanu Maharaja
Yamuna	river in Vrindavana
yugal jori	the young couple

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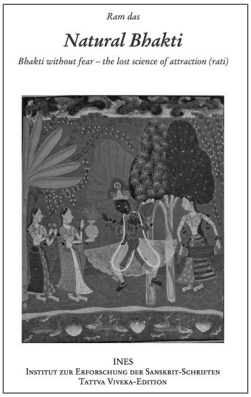
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Bhakti, love to Godhead, is the natural function of the soul.

The science of attraction is an approach to Bhakti that works with this natural function. This requires the absence of force. By forcible demands and strict rules a pressure is developed that is unfavorable for Bhakti.

No pressure is necessary and the transcendental position of Bhakti means that she is not dependent on *jnana* and *vairagya* (knowledge and renounciation), but self-manifesting.

Bhakti is the transcendental emotion of *bhava,* a feeling.

Without the pressure of moral and ideological affright no fear and guilt is provoked. Then Bhakti grows in a natural and very intense way.

Bhakti is completely independent. Bhakti only comes from Bhakti, as Srimad Bhagavatam states in 11.3.31: *bhaktya sanjatayah bhaktya.*

Natural Bhakti is Bhakti beyond fear and guilt, an integral approach that is based on freedom and equal vision.

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