



Vilapa Kusumanjali corrections:

The *eka-niṣṭhatā* mentioned in Bhakti Rasāmṛta Sindhu 1.2.291 is not a requirement for the *rāgānugā*-candidate, as is sometimes mistakenly thought, but a symptom of the Vrajavāsīs. This was wrongly translated by me in my 1990-1993 editions of Vilāpa Kusumāñjali, where this translation (combined with that of the following verse) appears in **the commentary on verse 57, p.224:**

"Those who become greedy after the mood of the Vrajavāsī-devotees, that are called the *rāgātmikā*-devotees, in a one-pointed manner and that give up all considerations of scriptural injunctions logical arguments after hearing about the sweetness of their loving feelings, are the proper candidates for *rāgānugā bhakti*."

The correct translation of the two verses is:

"Anyone who desires to attain the feelings of the residents of Vraja, who are exclusively fixed in *rāgātmikā bhakti*, qualifies for *rāgānugā bhakti*. The hallmark of the birth of sacred greed after these feelings is that after hearing of the sweetness of their different emotions the conscience disregards scriptural rules or common sense."

(Original Sanskrit text of Bhakti Rasāmṛta Sindhu runs as follows:)

*rāgātmikaika niṣṭhā ye vrajavāsi janādayaḥ
teṣāṃ bhāvāptaye lubdho bhavet atrādhikāravān
tat tat bhāvādi mādhye śrute dhīr yad apekṣate
nātra śāstram na yuktim ca tal lobhotpatti lakṣaṇam*

28th July, 2021 – 8th September, 2022 –

Corrections in Verse 2 –

**STHALAKAMALINI YUKTAM GARVITĀ KĀNANE'SMIN
PRANAYASI VARA HĀSYAM PUṢPA GUCCHĀC CHALENA
API NIKHILA LATĀS TĀḤ SAURABHĀKTĀḤ SA MUÑCAN
MRĠAYATI TAVA MĀRGAM KṚṢṆA-BHRĠGO YAD ADYA**

Sthala-kamalini - O female landlotus!; *yuktam* - befitting; *garvitā* - proud; *kānane* *asmin* - in this forest; *pranayasi* - you do; *vara* - best; *hāsyam* - laughing; *puṣpa* - flower; *guccha* - a bunch; *chalena* - with a pretext; *api* - even though; *nikhila* - all; *latā* - vines; *tā* - they; *saurabha* - fragrance; *ākta* - anointed with; *sa* - He; *muñcan* - leaves behind; *mṛgayati* - searches; *tava* - Your; *mārgam* - path; *kṛṣṇa bhrīgaḥ* - the blackbee (Kṛṣṇa); *yat* - which; *adya* - now.

Old translation -

O Sthalakamalini (land-lotus)! It is fitting that you are laughing very proudly through your flower bunches, since, though all the flowers in the forest are anointed with fragrance, the blackbee Kṛṣṇa leaves them now to search for you only!

New translation -

O Sthala-kamalini (land-lotus)! It is fitting that you are proud **in this forest. You **create excellent laughter through the pretext of this flower bunch**. Even though all **flower vines** are anointed with fragrance, the **black bee** Kṛṣṇa leaves them now to search for your **pathway** only!**

Explanation – The words ‘in this forest’ from the first Sanskrit line are brought to the first English sentence. The word *pranayasi* means ‘you created’, and has been added to the second sentence. The word ‘bunches’ has been changed to ‘bunch’, singular, as it is in singular in the Sanskrit text too. The word *chalena*, ‘by pretext’, has

been added, the word ‘vines’ (*latā*), has been added to the last sentence, and the word ‘pathway’, *mārgam*, has been added there too. The word ‘forest’ has been shifted from the end to the beginning of the translation. ‘blackbee’ is not one word in English but two words.

Corrections in Verse 3 –

**VRAJENDRA VASATI STHALE VIVIDHA BALLABĪ SAṅKULE
TVAM EVA RATI MAÑJARI PRACURA PUṆYA PUÑJODAYĀ
VILĀSA-BHARA VISMṚTA PRAṆAYI MEKHALĀ MĀRGANE
YAD ADYA NIJA NĀTHAYĀ VRAJASI NĀTHITĀ KANDARAM**

vrajendra - the king of Vraja; *vasati sthale* - in the abode; *vividha* - different kinds; *ballabī* - cowherd girls; *saṅkule* - in the group; *tvam* - you; *eva* - only; *rati mañjari* - Rati Mañjari; *pracura* - abundant; *puṇya* - fortune of great love; *puñja* - abundance; *udayā* - the arising; *vilāsa* - love pastimes; *bhara* - absorbed; *vismṛta* - forgotten; *praṇayi* - beloved; *mekhalā* - belt; *mārgane* - for searching out; *yad* - which; *adya* - now; *nija* - own; *nāthayā* - by the Queen; *vrajasi* - you go; *nāthitā* - requested; *kandaram* - to a cave.

Old translation -

O Rati Mañjari! You are the most fortunate cowherdgirl in the abode of the king of Vraja! When Your mistress (Śrī Rādhikā) forgets Her beloved sash of bells due to absorption in Her loveplay, She asks You to fetch it from the cave where She left it!

New translation –

O Rati Mañjari! **In this abode of the king of Vraja different groups of cowherd girls live. Of them you are the most fortunate one!** When Your mistress (Śrī Rādhikā) forgets Her beloved sash of bells due to absorption in Her loveplay, She asks You **now** to fetch it from the cave where She left it!

Explanation – The word *adya*, ‘now’, was overlooked. The ‘different groups of cowherd girls live’ was a first, separate, topic.

Correction in Verse 5 –

**YO MĀM DUSTARA GEHA NIRJALA MAHĀ-KŪPĀD APĀRA KLAMĀT
SADYAḤ SĀNDRA DAYĀMBUDHIḤ PRAKṚTITAḤ SVAIRĪ KR̥PĀ RAJJUBHIḤ
UDDHR̥TYĀTMA SAROJA NINDI CARAṆA PRĀNTAM PRAPADYA SVAYAM
ŚRĪ DĀMODARA SĀCCAKĀRA TAM AHAM CAITANYA-CANDRAM BHAJE**

yaḥ - he; *mām* - me; *dustara* - hard to cross; *geha* - household; *nirjala* - waterless; *mahā* - great; *kūpāt* - from the well; *apāra* - boundless; *klamāt* - from exhaustion; *sadyaḥ* - suddenly; *sāndra* - deep; *dayā* - mercy; *ambudhiḥ* - ocean; *prakṛtitaḥ* - by nature; *svairī* - independent; *kṛpā* - mercy; *rajjubhiḥ* - with the ropes; *uddhṛti* - redeemed; *ātma* - His own; *saroja* - lotus flowers; *nindī* - defeating; *carāṇa* - feet; *prānta* - tips; *prapadya* - taking shelter; *svayaṁ* - personally; *śrī dāmodara* - Śrīla Svarūpa Dāmodara; *sāccakāra* - accepting; *taṁ* - of Him; *ahaṁ* - I; *caitanya candraṁ* - the moonlike Lord Caitanya; *bhaje* - I worship.

Old translation -

I worship the moon-like Lord Caitanya, who, with the ropes of His mercy, suddenly pulled me out of the deep waterless well of household life, which is so difficult to come out of, and is full of limitless suffering, gave me shelter at the tips of His feet, that defeat the beauty of lotus flowers, and entrusted me into the care of Śrī Svarūpa Dāmodara.

New translation -

I worship the moon-like Lord Caitanya, who, with the ropes of His mercy, suddenly pulled me out of the deep waterless well of household life, which is so difficult to come out of, and is full of limitless **exhaustion**, gave me shelter at the tips of His feet, that defeat the beauty of lotus flowers, and entrusted me into the care of Śrī Svarūpa Dāmodara.

Explanation – The word *klama* does not mean misery but exhaustion.

Correction in Verse 7 –

**ATY UTKAṬENA NITARĀM VIRAHĀNALENA
DANDAHYAMĀNA-HRDAYĀ KILA KĀPI DĀSĪ
HĀ SVĀMINI KṢAṆAM IHA PRAṆAYENA GĀḌHAM
ĀKRANDANENA VIDHURĀ VILAPĀMI PADYAIḤ**

ati - extreme; *utkaṭena* - great; *nitarām* - always; *viraha* - separation; *analena* - by the fire; *dandahyamāna* - being burned; *hrdayā* - a girl's heart; *kila* - indeed; *kāpi* - some; *dāsī* - maidservant; *hā* - alas!; *svāmini* - mistress; *kṣaṇam* - for a moment; *iha* - here; *praṇayena* - with love; *gāḍham* - intense; *ākrandanena* - by crying; *vidhurā* - suffering; *vilapāmi* - I lament; *padyaiḥ* - with verses.

Old translation –

O Svāmini (my mistress Rādhe)! The heart of this maidservant constantly burns in a great fire of separation from You. Being thus afflicted, and crying with great love, I lament here in the following verses!

New translation –

O Svāmini (my mistress Rādhe)! The heart of this maidservant constantly burns in a great fire of separation from You. Being thus afflicted, and crying with great love, I lament **here in the following verses!**

Explanation – The word *iha*, here, at Rādhākuṇḍa, was overlooked.

Correction in verse 17 –

**ATI SULALITA LĀKṢĀŚLIṢṬA SAUBHĀGYA MUDRĀ
TATIBHIR ADHIKA TUṢṬYĀ CIHNATĪ KṚTYA BĀHŪ
NAKHA DALITA HARIDRĀ GARVAGAURI PRIYĀM ME
CARAṆA-KAMALA SEVĀM HĀ KADĀ DĀSYASI TVAM**

ati - very; *sulalita* - charming; *lākṣā* - red footlac; *śliṣṭa* - anointed with; *saubhāgya* - of fortune; *mudrā* - signs; *tatibhiḥ* - by a multitude of; *adhika* - more; *tuṣṭyā* - by satisfaction; *cihnatī* - marking; *kṛtya* - doing; *bāhū* - arms; *nakha* - nails; *dalita* - scratched; *haridrā* - turmeric; *garva* - pride; *gauri* - golden; *priyam* - dear; *me* - unto me; *carāṇa* - feet; *kamala* - lotus; *sevām* - service; *hā* - alas!; *kadā* - when; *dāsyasi* - will give; *tvam* - You.

Old translation –

O You whose golden hue possesses the pride of the color of a turmeric-bulb scratched by a fingernail! When will You, having, out of great satisfaction, marked my arms with Your emblems of good fortune that are anointed with Your very lovely footlac, bestow the service of Your lotus feet on me?

New translation –

O You whose golden hue possesses the pride of the color of a turmeric-bulb scratched by a fingernail! When will You, having, out of great satisfaction, marked my arms with Your emblems of good fortune that are anointed with Your very lovely footlac, bestow the **dear** service of Your lotus feet on me?

Explanation – The word *priyām* in the text was not translated and is in 2nd case female, meaning it must apply to *sevām*, which is also 2nd case female.

Correction in Verse 22 –

PĀNĪYAM CĪNA-VA STRAIḤ ŚĀŚIMUKHI ŚANAKAIḤ RAMYA MRDVAṄGA
YAṢṬER
YATNĀD UTSĀRYA MODĀD DIŚI-DIŚI VICALAN NETRA MĪNĀÑCALĀYĀḤ
ŚROṆAU RAKTAM DUKŪLAM TAD APARAM ATULAM CĀRU NĪLAM
ŚIRO'GRĀT
SARVĀṄGEṢU PRAMODĀT PULAKITA VAPUṢĀ KIM MAYĀ TE PRAYOJYAM

pānīyam - drinking water; *cīna* - thin, fine, silk; *vastraiḥ* - with clothes; *śāśimukhi* – moon-faced girl; *śanakaiḥ* - gradually; *ramya* - beautiful; *mṛdu* - tender; *aṅga-yaṣṭeḥ* - of the limbs; *yatnāt* - carefully; *utsārya* - drying; *modāt* - from joy; *diśi diśi* - in all directions; *vicalan* - moving; *netra* - eyes; *mīna* - fish-like; *añcalāyāḥ* - corners; *śroṇau* - on the hips; *raktam* - red; *dukūlam* - silken garment; *tad* - that; *aparam* - other; *atulam* - incomparable; *cāru* - beautiful; *nīlam* - blue; *śira* - head; *agrāt* - from the top; *sarvāṅgeṣu* - over all the limbs; *pramodāt* - of ecstasy; *pulakita* - horripilating; *vapuṣā* - with the body; *kim* - what; *mayā* - by me; *te* - Your; *prayojyam* - for the sake.

Old translation –

O Śāśimukhi (moon-faced girl)! After Your bath, may I gently and carefully wipe the water from Your tender limbs with fine towels as the borders of Your fish-like eyes joyfully move in all directions and then, with goosepimples of ecstasy on my body, after covering Your hips with a red silken petticoat, may I cover all Your limbs, from Your head down, with an incomparably beautiful blue *sārī*?

New translation –

O Śāsimukhi (moon-faced girl)! After Your bath, may I gently and carefully wipe the water from Your tender limbs with fine **silken** towels as the borders of Your fish-like eyes joyfully move in all directions and then, with goose-pimples of ecstasy on my body, after covering Your hips with a red silken **garment** (petticoat), may I cover all Your limbs, from Your head down, with **another**, incomparibly beautiful, blue **cloth** (*sārī*)?

Explanation – The cloth is fine of course, but ‘silk’ is the only dictionary meaning for the word *cīna*, so it should be fine silk.

The word 'petticoat' is strictly speaking not in the original Sanskrit text, though it is a petticoat, so it was replaced with the word 'garment', and 'petticoat' placed after it, between brackets. the word *aparam* was not included in the original translation and has been added now as 'another', instead of 'an'. The word *sārī* is also not really in the original Sanskrit text and has been placed in between brackets, as explanation of 'blue cloth'.

There are three corrections in Verse 24 -

**SUBHAGA MRGAMADENĀKHAṆḌA ŚUBHRĀMŚUVAT TE
TILAKAM IHA LALĀṬE DEVI MODĀD VIDHĀYA
MAṢṢṢNA GHUṢṢṢNA CARCAM ARPAYITVĀ CA GĀTRE
STANĀ-YUGAM API GANDHAIḤ CITRITAM KIM KARIṢYE**

subhaga - beautiful; *mṛga madena* - with musk; *akhaṇḍa* - full; *śubhrāmśuvat* - like a moon; *te* - Your; *tilakam* - tilaka; *iha* - here; *lalāṭe* - on the forehead; *devi* - O Goddess!; *modāt* - out of joy; *vidhāya* - placing; *maṣṣṣna* - shining; *ghuṣṣṣna* - *kuṅkuma*; *carcam* - ointment; *arpayitvā* - placing; *ca* - and; *gātre* - on the body; *stana-yugam* - on both breasts; *api* - even; *gandhaiḥ* - with perfumes; *citritam* - designs; *kim* - what; *kariṣye* - will do.

Old translation -

“O Goddess, may I then joyfully make a full-moon-like *tilaka* on Your forehead, anoint Your body with fine glistening vermilion and make pictures on Your breasts with perfumes?”

New translation -

O Goddess, may I then joyfully make a **beautiful** full-moon-like *tilaka* on Your forehead **with musk**, anoint Your body with fine glistening **saffron** and make designs on Your breasts with perfumes?

Explanation – The *śloka*'s first word, *subhaga*, or 'beautiful' was forgotten in the translation. *subhaga* can also mean 'auspicious' but 'beautiful' applies better here. 'vermilion' is changed to 'saffron'. saffron is *ghuṣṛṇa* in Sanskrit and vermilion is *sindūra* (the hair-part powder).

The words 'with musk' are added to 'on Your forehead' as I overlooked the word *mṛgamadena* in the text. I placed it in the word-for-word back in 1987, but somehow never placed the word 'musk' in the verse translation.

<https://wikidiff.com/kumkum/saffron>

There is a pretty significant difference between saffron and vermilion as is shown in the above web-link.

Correction in verse 33:

**RĀSOTSAVE YA IHA GOKULA-CANDRA BĀHU
SPARŚENA SAUBHAGA-BHARAM NITARĀM AVĀPA
GRAIVEYAKEṆA KIMU TAM TAVA KAṆṬHA-DEŚAM
SAMPŪJAYIṢYATI PUNAḤ SUBHAGE JANO'YAM**

rāsa utsave - in the Rāsa-dance festival; *ya* - who; *iha* - here; *gokula candra* - the moon of Gokula, or the pleaser of the senses; *bāhu* - arm; *sparśena* - by the touch; *saubhaga* - fortune; *bharam* - full; *nitarām* -fully; *avāpa* - attained; *graiveyakeṇa* - by a so called neck-ornament; *kiṃ* - whether; *u* - indeed; *taṃ* - that; *tava* - Your; *kaṇṭha-deśam* - area of Your neck; *sampūjayiṣyati* - will fully worship; *punaḥ* - again; *subhage* - O beautiful, or fortunate girl!; *janaḥ* - person; *ayam* - this.

Old translation –

O Subhage (beautiful, fortunate girl)! Will this person one day worship Your neck, which attained all good fortune when it was touched by Kṛṣṇa, the moon of Gokula, during the festival of the Rāsa-dance, with a Graiveya-ornament?

New translation –

O Subhage (beautiful, fortunate girl)! Will this person one day worship Your neck, which attained all good fortune when it was touched by **the arm of Kṛṣṇa**, the moon of Gokula, during the festival of the Rāsa-dance, with a Graiveya-ornament?

Explanation - *bāhu*, the arm, was always in the word-for-word translation but had been forgotten in the verse translation. It is added now.

Correction in verse 35:

**PRĀNTA-DVAYE PARIVIRĀJITA GUCCHA-YUGMA
VIBHRĀJITENA NAVA KĀŅCANA ḌORAKENA
KṢĪNAM TRUṬATY ATHA KṚŚODARI CED ITĪVA
BADHNĀMI BHOS TAVA KADĀTI BHAYENA MADHYAM**

prānta - at the end; *dvaye* - both; *parivirājita* - manifest; *guccha* - tassles; *yugma* - pair; *vibhrājitena* - shining; *nava* - new; *kāñcana* - golden; *ḍorakena* - with a string; *kṣīnam* - thin; *truṭati* - it breaks; *atha* - and then; *kṛśodari* - O slender girl!; *ced* - if; *itī* - thus; *iva* - as if; *badhnāmi* - I will bind; *bho* - O!; *tava* - Your; *kadā* - when; *ati* - very much; *bhayena* - with fear; *madhyam* - middle.

Old translation –

O Kṛśodari (slender girl)! Your waist is so thin that I'm very much afraid that it will break when I tie it with a golden string with tassles at both ends!

New translation –

O Kṛśodari (slender girl)! Your waist is so thin that I'm very much afraid that it will break when I tie it with a **new** golden string **shining** with tassles at both ends!

Explanation – *nava*, new, and *vibhrājitena*, shining with, were forgotten in the old translation.

Correction in verse 49:

**NĀNĀ VIDHAIR AMṚTA SĀRA RASĀYANAIS TAIḤ
KṚṢṆA PRASĀDA MILITAIḤ IHA BHOJYA PEYAIḤ
HĀ KUNKUMĀNGI LALITĀDI SAKHĪVṚTĀ TVAM
YATNĀN MAYĀ KIM UTARĀM UPABHOJANĪYĀ**

nānā - various; *vidhaiḥ* - kinds; *amṛta* - nectar; *sāra* - essence; *rasāyanaiḥ* - with elixers; *taiḥ* - with them; *kṛṣṇa* - Kṛṣṇa; *prasāda* - mercy; *militaiḥ* - by mixing; *iha* - here; *bhojya* - eatables; *peyaiḥ* - drinks; *hā* - O!; *kunkumāngi* - girl whose body shines like saffron; *lalitā* - Lalitā; *ādi* - and others; *sakhī-* girlfriends; *vṛtā* - surrounded; *tvaṁ* - You; *yatnāt* - with care; *mayā* - by me; *kim u* - whether; *tarām* - more; *upabhojanīyā* - to be enjoyed.

Old translation –

O Kunkumāngi (girl whose body shines like vermilion)! When will I carefully serve You the many kinds of remnants left by Kṛṣṇa, that are like an elixir of the quintessence of nectar, mixed with other eatables and drinks, as You sit down, surrounded by Lalitā and other girlfriends?

New translation –

O Kunkumāngi (girl whose body shines like **saffron**)! When will I carefully serve You the many kinds of remnants left by Kṛṣṇa, that are like an elixir of the quintessence of nectar, mixed with other eatables and drinks, as You sit down, surrounded by Lalitā and other girlfriends?

Explanation - Here also, *kumkum* was translated as ‘vermilion’ and not as ‘saffron’. Now it has become ‘girl whose body shines like saffron’.

Correction in verse 50:

**PĀNĀYA VĀRI MADHURAM NAVA PĀṬALĀDI
KARPŪRA VĀSITATARAM TARALĀKṢI DATTVĀ
KĀLE KADĀ TAVA MAYĀCAMANĪYA DANTA-
KĀṢṬHĀDIKAM PRAṆAYATAḤ PARAM ARPAṆĪYAM**

pānāya - for drinking; *vāri* - water; *madhuram* - sweet; *nava* - fresh; *pāṭala* - rose; *ādi* - etc.; *karpūra* - camphor; *vāsitataram* - more scented; *taralākṣi* - girl with restless eyes; *dattvā* - having given; *kāle* - in time; *kadā* - when; *tava* - Your; *mayā* - by me; *ācamanīya* - for washing the mouth; *danta* - teeth; *kāṣṭhā* - twig; *ādikam* - beginning with; *praṇayataḥ* - out of love; *param* - great; *arpaṇīyam* - to be offered.

Old translation –

O Taralākṣi (restless eyed girl)! When will the time come when I can offer
You sweet drinking water scented with fresh roses and camphor for flushing
Your mouth, along with a twig for brushing Your teeth?

New translation –

O Taralākṣi (restless eyed girl)! When will the time come when I can
lovingly offer You sweet drinking water scented with fresh roses and camphor
for flushing Your mouth, along with a twig for brushing Your teeth?

Explanation – The word *praṇayataḥ* (lovingly) was forgotten in the verse translation.

Corrections in verse 52:

**KARPŪRA PŪRA PARIPŪRITA NĀGAVALLĪ
PARṆĀDI PŪGA PARIKALPITA VĪṬIKĀM TE
VAKTRĀMBUJE MADHURA GĀTRI MUDĀ KADĀHAM
PROTPHULLA ROMA NIKARAIḤ PARAM ARPAYĀMI**

karpūra - camphor; *pūra* - by a flood; *paripūrta* - filled with; *nāgavallī* - betel;
parṇa - leaf; *ādi* - and so; *pūga* - abundance; *parikalpita* - made; *vīṭikām* - betel nuts; *te*
- Your; *vaktra* - face; *ambuje* - in the lotus; *madhura* - sweet; *gātri* - body (fem.); *mudā*
- blissful; *kadā* - when; *aham* - I; *protphulla* - blossoming; *roma* – skin pores; *nikaraiḥ* -
with an abundance; *param* - great; *arpayāmi* - I will offer.

Old translation –

O Madhura Gātri (sweet-limbed girl)! When will my hair stand on end of
ecstasy when I place a betelleaf with camphor, catechu, cloves and guvak into
Your lotuslike mouth?

New translation –

O Madhura Gātri (sweet-limbed girl)! When will my hair stand on end of ecstasy when I place **betel nuts mixed with lots of camphor, wrapped in leaves,** into Your lotus-like mouth?

Explanation – The ingredients catechu, cloves and *guvāk* mentioned in the old translation are not in the verse itself but were taken over from the *ṭikā* of Bangeśvara Vidyālaṅkāra. They have been deleted. The words *pūra* and *pūga* have been translated as ‘lots of’, and distinction has been made between the betel nuts (*viṭikā*) and betel leaves (*nāga valli*). The nuts are wrapped inside the leaves.

Corrections in verse 63:

**MĀDHAVĀYA NATA-VAKTRAM ĀDṚTĀ
BHOJYA-PEYA RASA-SAÑCAYAM KRAMĀT
TANVATĪ TVAM IHA ROHIṆĪ KARE
DEVI PHULLA-VADANAM KADEKṢYASE**

mādhavāya - unto Mādhava; *nata* - lowered; *vaktram* - face; *āḍṛta* - out of respect; affectionately or attentively; *bhojya* - eatables; *peya* - drinks; *rasa* - nectar; *sañcayam* - collects large amount; *kramāt* - gradually; *tanvatī* - gives; *tvam* - You; *iha* - here; *rohiṇī* - Rohiṇī; *kare* - in the hand; *devi* - O goddess; *phulla* - blooming; *vadanam* - face; *kadā* - when; *ikṣyase* - I will see.

Old translation –

O Devi, when can I see Your lowered blushing face affectionately looking at Mādhava while You collect all His food and drinks and place them in Rohiṇī's hands?

The words *mādhavāya*, *āḍṛta*, *rasa*, *sañcayam*, *kramāt* and *phulla* have been reconsidered. *mādhavāya*, 4th case, means ‘for Mādhava’. Sanskrit commentator Bangeśvara Vidyālaṅkāra comments: *mādhava tṛpti-janakam* - ‘For Mādhava’s satisfaction’. *āḍṛta* can mean ‘with respect’, (*sādarā*) which She may have for Rohiṇī but does not really fit with Her feelings towards Mādhava. It also means ‘fondness’ which will fit for Her feelings for Madhava. It also means ‘carefully’ which will apply to the way She serves the meal. *rasa* can mean juice, juicy, tasty or delicious and may relate to the food, *sañcaya* means heap or large amount, so this is the word ‘all’. Anantadās Bābāji translates the verse as *yathā krame bhojya-peya prabhṛti surasāla drabyādi yatna-pūrbaka phulla-vadane rohiṇī kare arpaṇa koritecho* etc. “In due course

you will, with Your blooming face, attentively place very juicy (or tasty) eatable and drinkable items into Rohiṇī's hands." The word *kramāt* did not appear in the original translation. Sanskrit commentator Bangeśvara Vidyālaṅkāra comments: *kramāt ādau bhojyaṁ tataḥ peyam ityādy anukrameṇa* "The word 'gradually' means: first the food and then the drinks." Of the many meanings of the adjective *phulla*, the following are best applicable -

- फुल्ल adj. phulla - smiling
फुल्ल adj. phulla - puffed, inflated
फुल्ल adj. phulla - flowery
फुल्ल adj. phulla - beaming
फुल्ल adj. phulla - opened wide

For *ikṣyase* – 'I will see' is better than 'can I see'

This makes the new translation –

O Devi, when **will** I see Your lowered **blossoming** face affectionately looking at Mādhava while You **gradually and carefully** place **all** His **delicious** food and drinks in Rohiṇī's hands, **for His satisfaction?**

Corrections in verse 64:

**BHOJANE GURU-SABHĀSU KATHAÑCIN
MĀDHAVENA NATA-DRṢṬI MADOTKAM
VĪKṢYAMĀNAM IHA TE MUKHA-PADMAṀ
MODAYIṢYASI KADĀ MADHURE MĀM**

bhojane - in eating; *guru* - of superiors; *sabhāsu* - in the assembly; *kathañcit* - somehow; *mādhavena* - by Mādhava; *nata* - lowered; *drṣṭi* - glance; *mada* - joyful; *utkam* - eager; *vīkṣyamāṇam* - being seen; *iha* - here; *te* - Your; *mukha* - face; *padmaṁ* - lotus; *modayīṣyasi* - you will gladden; *kadā* - when; *madhure* - O sweet girl!; *mām* - me.

Old translation –

O Madhure (sweet girl)! When will You gladden me when I see Mādhava glancing at Your joyful and eager lotus-face with lowered eyes as He sits in the dining room with His superiors?

New translation –

O Madhure (sweet girl)! When will You gladden me when I see Mādhava **somehow** glancing at Your joyful and eager lotus-face with lowered eyes as He sits in the dining room with His **elders**?

Explanation – *kathañcit*, somehow, was overlooked and now added, and ‘superiors’ replaced with ‘elders’, which is more understandable in English.

Corrections in verse 65:

**AYI VIPINAM AṬANTAM SAURABHEYĪ KULĀNĀM
VRAJA NR̥PATI KUMĀRAM RAKṢAṆE DĪKṢITAM TAM
VIKALA MATI JANANYĀ LĀLYAMĀNAM KADĀ TVAM
SMITA MADHURA KAPOLAM VĪKṢYASE VĪKṢYAMĀṆĀ**

ayi - O!; *vipinam* - forest; *aṭantam* - wandering; *saurabheyī* - of the Surabhī-cows; *kulānām* - of the herds; *vraja* - of Vraja; *nr̥-pati* - king; *kumāram* - son; *rakṣaṇe* - for keeping; *dīkṣitam* - initiated; *tam* - him; *vikala* - agitated; *mati* - heart; *jananyā* - by mother; *lālyamānam* - being cuddled; *kadā* - when; *tvam* - You; *smita* - smile; *madhura* - sweet; *kapolaṁ* - cheek; *vīkṣyase* - seeing; *vīkṣyamāṇā* - being seen.

Old translation –

When will the prince of Vraja (Kṛṣṇa) glance at You with His smiling face as He goes out to wander in the forest with the Surabhī-cows, in whose care He was initiated, being cuddled by His worried mother?

New translation –

“O! When will **You see** the son of the king of Vraja, Kṛṣṇa, with His sweet smiling cheeks **while also being seen by Him** as He is cuddled by His worried mother because He goes out wandering in the forest to tend His herd of Surabhī-cows, in whose care He was initiated?”

Explanation – The looking is mutual. Sanskrit commentator Baṅgeśvara Vidyālaṅkāra writes: *tvaṁ kadā smita kapolaṁ...taṁ vrajanṛpati kumāraṁ nandanandanam vikṣyase drakṣyasīyanvayaḥ*. “When will You see the sweetly smiling cheeks of Nanda-nandana, the prince of Vraja?”*tvaṁ vikṣyamāṇā arthāt tena drṣyamāṇā* “And you are *vikṣyamāṇā*, meaning, seen by Him (*tena*).” So the seeing is mutual. *ayi*, “O!” was forgotten.

Padakartā Haripada Śīla writes: *se heno nāgara kṛṣṇa, hoiyā ati sa-tṛṣṇa, he śrī rādhe dekhibe tomāya* – “Such a hero Kṛṣṇa, being very thirsty, O Śrī Rādhe, looks at You....” *smita hāsya sudhādhāre, tumi ki dekhibe tāṅre, nanda kula candra śyāma-rāya* “You will look at Nanda-kula-candra śyāma-rāya (Kṛṣṇa)’s smile, which is a vessel of nectar.”*duhu mukha duhu daraśane* – “They look at Each other’s faces”

Correction in verse 68:

**HA RŪPA MAÑJARI SAKHI PRAṆAYENA DEVĪM
TVAD BĀHU DATTA BHUJA-VALLARIM ĀYATĀKṢĪM
PAŚCĀD AHAM KALITA KĀMA TARANĠA RAṄGĀM
NEṢYĀMI KIM HARI-VIBHŪṢITA KELI-KUÑJAM**

hā - O!; *rūpa mañjari* - Rūpa Mañjari; *sakhi* - girlfriend; *praṇayena* - with love; *devīm* - goddess Radhika; *tvad* - Your; *bāhu* - arm; *datta* - given; *bhuja vallarim* - vine-like arm; *āyata* - wide; *akṣim* - eyes (fem.); *paścāt* - from behind; *aham* - I; *kalita* - moved; *kāma* - of pure love shown in the form of lust; *taranġa* - waves; *raṅgām* - immersed; *neṣyāmi* - I will take; *kim* - whether; *hari* - by Hari; *vibhūṣita* - decorated; *keli* - play; *kuñjam* - grove.

Old translation –

O my dear friend Rūpa Mañjari! When can I walk behind you when you lovingly take wide-eyed goddess Rādhikā, who is moved by waves of desire, to the playgrove that is decorated by Śrī Hari, as She holds Her vine-like arm with yours?

New translation –

O my dear friend Rūpa Mañjari! When can I walk behind you when you lovingly take wide-eyed goddess Rādhikā, who is **immersed in waves of desire, to the play-grove that is decorated by Śrī Hari, as She holds Her vine-like arm with yours?**

Explanation – Commentator Baṅgeśvara Vidyālaṅkāra says *raṅgam nimajjanam* – *raṅga* means immersing. Anantadās Bābājī says *prema sāgare magnām, padakartā* Haripada Śīla says *premābdhi taraṅge ḍube*, immersed in an ocean of *prema*.

Corrections in verse 70:

**ŚRUTVĀ VICAKṢAṆA MUKHĀD VRAJARĀJA SŪNOH
ŚASTĀBHISĀRA SAMAYAM SUBHAGE"TRA HRṢṬĀ
SŪKṢMĀMBARAIḤ KUSUMA SAṆSKṚTA KAṆṬAPŪRA
HĀRĀDIBHIŚ CA BHAVATĪM KIM ALAṆKARIṢYE**

śrutvā - having heard; *vicakṣaṇa* - Vicakṣaṇa, a parrot; *mukhāt* - from his mouth; *vraja* - of Vraja; *rāja* - king; *sūnoḥ* - of the son; *śasta* - excellent; *abhisāra* - rendez-vous; *samayam* - the time; *subhage* - O beautiful girl; *atra* - here; *hrṣṭā* - joyful; *sūkṣma* - fine; *ambaraiḥ* - with garments; *kusuma* - flowers; *saṅskṛta* - created; *kaṇṭapūra* - earrings; *hārādibhiḥ* - with necklaces and so on; *ca* - and; *bhavatīm* - You; *kim* - whether; *alaṅkariṣye* - will decorate.

Old translation –

O Subhage (beautiful or auspicious girl)! Can I joyfully decorate You with fine garments, floral earrings, necklaces and so after hearing from the parrot Vicakṣaṇa that the prince of Vraja has gone out for His excellent noontime meeting with You?

New translation –

O Subhage (beautiful or auspicious girl)! Can I joyfully decorate You with fine garments, floral earrings, necklaces and so after hearing from the parrot Vicakṣaṇa that **it is time for the prince of Vraja's excellent meeting with You?**

Explanation – The word ‘noon-time’ is not in the Sanskrit text; this verse can apply also to Rādhā-Kṛṣṇa's *nakta-abhisāra*, nocturnal meeting. Kṛṣṇa ‘going out’ is not in the text either, and the word ‘*samayam*’ was not included in the old translation – it is time for His meeting.

Correction in verse 71 -

**NĀNĀ PUṢPAIR KVAṆITA MADHUPAIR DEVI SĀMBHĀVITĀBHIR
MĀLĀBHIS TAD GHUṢṚṆA VILASAT KĀMA-CITRĀLIBHIŚ CA
RĀJAD DVĀRE SAPADI MADANĀNANDADĀBHIKHYA GEHE
MALLĪ-JĀTAIḤ ŚAŚIMUKHI KADĀ TALPAM ĀKALPAYĀMI**

nānā - various; *puṣpaiḥ* - with flowers; *kvaṇita* - resounding; *madhupaiḥ* - by bumblebees; *devi* - O Goddess!; *sambhāvitābhiḥ* - filled; *mālābhiḥ* - with garlands; *tad* - that; *ghuṣṛṇa* - saffron; *vilasat* - shining; *kāma* - erotic; *citrālibhiḥ* - with pictures; *ca* - and; *rājad* - glistening; *dvāre* - on the gate; *sapadi* - at the time; *madana* - Cupid; *ānandada* - giving joy; *ābhikhya* - known as; *gehe* - in the house; *malli* - jasmines; *jātaiḥ* - abundance; *śāśimukhi* - moonfaced girl; *kadā* - when; *talpam* - bed; *ākalpayāmi* - I will make.

Old translation -

O Śāśimukhi (moonfaced girl)! O Devi (goddess)! When will I make a bed of Jasmine-flowers for You in the cottage in Madanānandada-kuñja (the grove which gives joy to Cupid) which has beautiful gates and erotic vermilion pictures hanging in it, hung with garlands made of various flowers surrounded by humming bees?

New translation -

O Śāśimukhi (moon-faced girl)! When can I make a bed of Mallika (jasmine-) flowers for You in a cottage within Madanānandada Kunja (the grove which gives joy to Cupid), where the bees are humming and where the gates are beautified by **lust-inciting pictures drawn with saffron**, and garlands strung with various blooming flowers?

Explanation - It was "erotic vermilion pictures" but now "lust-inciting pictures drawn in saffron." Here also the word *ghuṣṛṇa* is used, which means 'saffron', not 'vermilion'.

Correction in verse 76 -

**SAROVARA LASAT TAṬE MADHUPA GUÑJI KUÑJĀNTARE
SPHUṬAT KUSUMA SAṆKŪLE VIVIDHA PUṢPA SAṄGHAIR MUDĀ
ARIṢṬA-JAYINĀ KADĀ TAVA VARORU BHŪṢĀVIDHIR
VIDHĀSYATA IHA PRIYĀM MAMA SUKHĀBDHIM ĀTANVATĀ**

sarovara - lake; *lasat* - shining; *taṭe* - on the bank; *madhupa* - bee; *guñji* - humming; *kuñja* - grove; *antare* - inside; *sphuṭat* - blooming; *kusuma* - flower; *saṅkule* - multitude; *vividha* - various kinds; *puṣpa* - flowers; *saṅghaiḥ* - with a multitude; *mudā* - blissfully; *ariṣṭa-jayinā* - by the victor over Ariṣṭa; *kadā* - when; *tava* - Your; *vara uru* - excellent thighs; *bhūṣā* - ornaments; *vidhiḥ* - by means of; *vidhāsyata* - will be done; *iha* - here; *priyam* - beloved; *mama* - my; *sukha* - bliss; *abdhim* - ocean; *ātanvata* - expanding.

Old translation -

O Varoru (nicely thighed girl)! When will the ocean of my bliss expand when I see You being decorated with flowers by joyful Kṛṣṇa, the victor over Ariṣṭāsura, in a grove with many blooming flowers and humming bees on the beautiful bank of Your lake?

New translation -

O Varoru (nicely thighed girl)! When will the ocean of my bliss expand when I see You being decorated with flowers by joyful Kṛṣṇa, the victor over Ariṣṭāsura, in a grove with many blooming flowers and humming bees on the **shining bank of Your lake?**