

### Pad - 3

Manushya Lilaa Re, Kartaa Mangalkaari;

He **does** the **leelas (divine activities)** which may be perceived as acts of ordinary human beings, but they are **auspicious (provide bliss)**.

Bhakt Sabhaama Re, Bethaa Bhav Bhayhaari ... 1

and whenever Shree Hari, the one who **removes (defeats) infinite fears**, is **sitting** within the **assembly** of devotees

Tene Jotaa Re, Jaaye Jag Aashakti;

**Seeing** him in such a sabha one's **infatuation** with the materialistic world **disappears**.

Gnaan Vairaagya Re, Dharma Sahit Je Bhakti ... 2

and **The Bhakti (Devotion)** which is **inclusive** of **gnaan (Knowledge)**, **vairagya (Detachment)** and **dharma (Righteousness)**.

Te Sambandhi Re, Vaarta Kartaa Bhaari;

He **(is doing)** **talks heavily** in **relation** to those 4 aspects

Hari Samjaave Re, Nij Janane Sukhkaari ... 3

and Hari (The Lord), who **gives of happiness** to **his followers**, **explains** these topics.

Yoga Ne Saankhya Re, Panch Raatra Vedaant;

Yoga (physical and mental discipline) and Sankhya (school of philosophy), Panchratra (Various samhitas[collection of texts] prescribing worship of Narayan), Vedant (essence of Vedas and Upanishads)

Ae Shastrano Re, Rahasya Kahe Kari Khaant ... 4

and at times he **talks** about those shastras and **with affection (taking care)** discusses the **hidden message** that lies in those **shastras**.

Kyarek Harijan Re, Deshdeshnaa Aave;

Sometimes **devotees** come from **various regions**

**Utsav Upar Re, Pujaa Bahuvindh Laave ... 5**

and **Upon festivals** they **bring** many **varieties** of gifts for Shree Hari's **worship**.

**Jaani Potaana Re, Sevak Jan Avinaashi;**

The **Immortal one** (The lord) **accepts** them (**devotees**) as his **own servants**

**Temni Pujaa Re, Grahan Kare Sukhraashi ... 6**

and the **ocean of bliss** (the lord) therefore **does accept** their (**devotees**) form of **worship** and in return some of that bliss is received.

**Bhakt Potaana Re, Tene Shyaam Sujaan;**

The **omniscient Lord** (with a dark complexion) with **his** (**those**) devotees

**Dhyaan Karaavi Re, Khenche Naadi Praan ... 7**

**Places** them in **meditation** and takes (**pulls**) control of their life supporting systems. (**Nadi – channels within body**) (**Pran – air within body**)

**Dhyaanmaanthi Re, Uthaade Nijjanne;**

He then **awakens** the **devotees** from **meditation**

**Dehmaa Laave Re, Praan Indriyaa Manne ... 8**

and allows their bodies to **regain** control of the **mind**, **senses** and the **body air**.

**Sant Sabhaamaa Re, Bethaa Hoi Avinaash;**

Whenever the **Immortal one** (The lord) is **sitting** in the **assembly** of **saints**

**Koi Harijanne Re, Tedvo Hoi Paas ... 9**

and he (**is**) needs to **bring a devotee** to **closer**,

**Pehli Aangali Re, Netratani Kari Shaan;**

The **supreme one**, signals towards the individual with his (**by**) **eyes** or **first finger**

**Premanand Kahe Re, Saad Kare Bhagwaan ... 10**

and **Premananda swami** **says** whilst **doing** this the **lord** (**one who possesses fortune**) **calls** out to him.

Pad - 4

Mohanjini Re, **Lilaa Ati Sukhkaari**;

Enchanting Shree Hari's **divine activities** is full of **extreme happiness**

Aanand **Aape** Re, **Suntaa Nyaari Nyaari** ... 1

and **listening** to the **different (unique)** leelas brings (**gives**) a lot of **joy**

Kyaarek **Vaato** Re, **Kare Munivar Saathe**;

Sometimes he **has** a **conversation with elder munis (saints)**

Gutchh **Gulaabnaa** Re, **Choare Che Bae Haathe** ... 2

and, while **rubbing** a **bunch of roses** between his **two hands**.

Shital **Jaani** Re, **Limbu Haar Gulaabi**;

**Knowing** that a **lemon** fruit and **rose flower garlands** are **cool**

Tene **Raakhe** Re, **Aankho Upar Daabi** ... 3

he **keeps** them **pressed against (upon)** his **eyes**.

Kyarek **Pote** Re, **Raajipaamaa Hoi**;

At times he (**himself**) is in a **pleasant frame of mind**

Vato **Kare** Re, **Kathaa Vanchaay Toye** ... 4

and he (**does**) **talks** with someone **even though** there is a **katha (reading of scriptures)** taking place.

Saambhare **Kirtan** Re, **Pote Kaaink Vichaare**;

**He (himself)** listens to the **kirtans (devotional songs)** being sung and **thinks of something** (in deep thought)

Puchavaa **Aave** Re, **Jamvaanu Koi Tyaare** ... 5

At **that time** if **someone comes** to ask about **food (to eat)**

Haar **Chadhare** Re, **Pujaaa Karvaa Aave**;

or comes to offer (**place on**) a **flower garland** or **comes to perform worship**,

Tenaa Upar Re, Bahu Khiji Risaave ... 6

then the Lord gets very angry (upon them) and sulks.

Kathaa Saambhartaa Re, Hare Hare Kahi Bole;

When listening to the katha (reading of scriptures) he (expresses by saying) shouts out 'hare' 'hare' (Hear Hear)

Marm Kathaano Re, Suni Magan Thai Dole ... 7

and being fully immersed he pleasantly sways from side when the deeper essence explained in the katha (reading of scriptures) is heard.

Bhaan Kathaamaa Re, Biji Kriyaa Mae;

At times he may be in another activity yet his mind is concentrating on the katha (reading of scriptures)

Kyaarek Achaanak Re, Jamtaa Hare Bolaaye ... 8

like sitting down to eat and sometimes suddenly shouts out 'hare' (Hear Hear)

Thai Smruti Re, Potaane Jyaare Teni;

When he (himself) happens to realise where he is (of it)

Thoduk Hase Re, Bhakt Saamu Joi Beni ... 9

Oh friend (my sister) he then looks towards a devotee near him and smiles a little.

Em Hari Nit Nit Re, Aanand Ras Varsaave;

In That way Hari (the Lord) showers the taste of happiness on a regular basis

Aa Lila Ras Re, Joi Premanand Gaave ... 10

and Premananda Swami, having experienced (seen) the taste of this joyous lila (divine activities) sings them (others) regularly.