मृदु भावों (gentle emotions) के अंगूरों (grapes) की आज बना लाया हाला,  
Gentle emotions have been transformed into wine made from grapes today.  
Explanation: The poet metaphorically expresses converting gentle emotions into something intoxicating like wine.  
  
अपने ही हाथों (with my own hands) से आज िपलाऊँगा प्याला,  
Today I will offer you a cup with my own hands.  
The speaker is offering a heartfelt gesture or gift, emphasizing it is theirs to give.  
  
पहले भोग लगा लूँ (first, I'll take a share) तेरा िफर ूसाद जग पाएगा,  
First, I'll take a share, and then the world will witness your blessing again.  
Explanation: The poet promises prosperity and divine blessings that will be visible to all.  
  
सबसे पहले तेरा ःवागत करती मेरी मधुशाला।  
First of all, my tavern (drinking place) welcomes you.  
Explanation: The place of gathering or celebration eagerly welcomes the beloved or guest first.

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प्यास तुझे तो, िवश्व तपाकर पूणर् िनकालूँगा हाला\*\*  
Thirst is for you, having purified the universe, I'll present the wine.  
Explanation: The poet declares that the thirst is for the beloved, and they have refined the universe to present a pure wine.  
  
एक पाँव से साकी बनकर नाचूँगा लेकर प्याला\*\*  
With one foot, I'll become a wine-server and dance, taking the cup.  
Explanation: The speaker will joyfully become a wine-server, taking the cup, and dance with abandon.  
  
जीवन की मधुता तो तेरे ऊपर कब का वार चुका\*\*  
The sweetness of life has long been dedicated to you.  
Explanation: The poet suggests that the sweetness of life has been dedicated to the beloved for a long time.  
  
आज िनछावर कर दँूगा मैं तुझ पर जग की मधushाला\*\*  
Today, I'll surrender myself, taking the tavern of the world upon you.  
Explanation: The speaker is ready to surrender themselves to the beloved, which represents the world's tavern or gathering place.  
  
 The poet uses the metaphor of wine, tavern, and wine-server to express the longing and surrender to the beloved.

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उयतम, तू मेरी हाला है, मैं तेरा प्यासा प्याला (thirsty cup), अपने को मुझमें भरकर तू बनता है पीनेवाला (one who drinks),  
You are my wine, I am your thirsty cup, you fill yourself in me and become the drinker.  
Explanation: The speaker and the beloved are in a state of unity, where the beloved is the wine and the speaker is the vessel that holds it.  
  
मैं तुझको छक छलका करता, मःत मुझे पी तू होता,  
I make you overflow with joy, and in that moment, you become the one who drinks me.  
Explanation: The poet is expressing the joy and ecstasy of being with the beloved, where they become one and the drinker and the drunk become indistinguishable.  
  
दूसरे की हम दोनों आज परःपर मधुशाला (tavern of intoxication)।३।  
Today, we both are each other's tavern of intoxication.  
Explanation: The poem concludes with the idea that the speaker and the beloved have become each other's source of joy and intoxication, lost in their love for each other.

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भावुकता (sentimentality/emotional) अंगूर (grapes) लता (creeper/tendril) से खींच (pull/draw) कल्पना (imagination) की हाला,  
Sentimentality is drawn from the grape creeper, and is being transformed into wine.  
Explanation: The poet metaphorically expresses the transformation of sentimental feelings into a celebratory drink.  
  
किव साकी (wine-bearer) बनकर (becoming) आया है भरकर (filled) किवता (wine-bearer's) का प्याला (cup),  
The wine-bearer has arrived, filling the cup of the wine-bearer.  
Explanation: The speaker is filled with the role of a wine-bearer, offering a cup of wine.  
  
कभी न कण-भर (not even a particle) खाली (empty) होगा लाख पिएँ (a hundred thousand times), दो लाख पिएँ (two hundred thousand times)!  
It will never be empty, filled a hundred thousand times, two hundred thousand times!  
Explanation: The poet emphasizes the abundance and endless supply of the wine.  
  
पाठकगण (readers/connoisseurs) हैं पीनेवाले (those who drink/appreciate), पुःतक (pure) मेरी (my) मधुशाला (tavern/wine-hall)।  
The connoisseurs are the ones who appreciate, in my tavern, pure and simple.  
Explanation: The poet invites readers who appreciate good literature to come and savor the pure, unadulterated wine of poetry in their humble tavern.

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मधुर भावनाओं (sweet emotions) की सुमधुर िनत्य (sweetest creation) बनाता हूँ (create) हाला,  
I create a sweet and intoxicating wine from sweet emotions.  
Explanation: The poet transforms sweet emotions into an intoxicating and celebratory drink.  
  
भरता हूँ इस मधु (honey/wine) से अंतर (inner) का प्यासा प्याला (thirsty cup),  
I fill my inner self with this wine, a thirsty cup.  
Explanation: The speaker quenches their inner thirst with the wine created from sweet emotions.  
  
उठा कल्पना (imagination) के हाथों से ःवयं (self) उसे पी (drink) जाता हूँ,  
I myself drink it, lifted by the hands of imagination.  
Explanation: The poet's imagination enables them to indulge in this intoxicating drink.  
  
अपने ही में हूँ मैं साकी (bartender), पीनेवाला (drinker), मधुशाला (tavern).  
I am the bartender, drinker, and tavern within myself.  
Explanation: The speaker becomes the creator, consumer, and place of celebration, all within themselves.

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मिदरालय (wine tavern) जाने को घर से चलता है पीनेवला (intoxicated one'),  
The one who is going to the tavern is leaving home, completely intoxicated.  
  
Explanation: The poet describes someone who is already drunk and is on their way to a wine tavern.  
  
'कस पथ से जाऊँ?' (which path should I take?) असमंजस में है वह भोलाभाला,  
The innocent and naive one is asking, "Which way should I go?" and is perplexed.  
  
Explanation: The speaker is confused and uncertain about which path to take.  
  
अलग-अलग पथ बतलाते सब पर मैं यह बतलाता हूँ -  
Everyone is suggesting different paths, but I say -  
  
Explanation: The speaker is being given various directions, but they have a different opinion.  
  
'राह पकड़ तू एक चला चल, पा जाएगा मधुशाला.'  
"Follow one path, and you'll reach the wine tavern."  
  
Explanation: The poet advises following a single path, and that will lead to the wine tavern, implying that the destination is not as important as the journey itself.  
  
Overall, the poem explores the theme of being lost and seeking direction, with the speaker offering advice on how to reach their desired destination, the wine tavern.

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चलने ही चलने में कितना जीवन (life) हाय, बिता डाला!  
In the act of moving forward, how much life has been spent, alas!  
Explanation: The poet laments that a significant part of life has been wasted in the process of moving forward.  
  
'दूर अभी है' (still far away), कहता है हर पथ बतलानेवाला,  
One who shows the path says, "Still far away."  
Explanation: The guide or mentor says that the destination is still far away, despite the progress made.  
  
िहम्मत है न बढूँ आगे को साहस है न फिरुँ पीछे,  
I lack the courage to move ahead, nor do I have the valor to retreat.  
Explanation: The speaker feels stuck, lacking the confidence to move forward or the bravery to turn back.  
  
कंकटर्व्यिवमूढ़ मुझे कर दूर खड़ी है मधुशाला।  
The tavern, a symbol of desires, stands distant, beckoning me still.  
Explanation: The tavern, representing the attractions and temptations of life, remains an alluring but elusive goal.

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मुख से तू अिवरत कहता जा मधु,   
You keep saying sweet nothings from your lips,   
Explanation: The speaker is being flirted with or receiving sweet talk from someone.  
मिदरा, मादक हाला,   
Intoxicating, intoxicating wine,   
Explanation: The sweet talk is intoxicating and addictive.  
हाथों में अनुभव करता जा एक लिलत किल्पत प्याला,   
You're experiencing the tender touch of a delicate, ornate cup in your hands,   
Explanation: The speaker is receiving a gentle, loving touch, symbolized by the delicate cup.  
ध्यान िकए जा मन में सुमधुर सुखकर,   
Focus on the sweet, comforting joy in your heart,   
Explanation: The speaker is being comforted and experiencing joy.  
सुंदर साकी का, और बढ़ा चल, पिथक,   
The beautiful wine-pourer, and the wine flows, and the wine-pourer's charm,   
Explanation: The wine-pourer is beautiful, and their charm is increasing.  
न तुझको दूर लगेगी मधुशाला।।८।   
You won't feel far from the tavern of love.   
Explanation: The speaker is promising that the beloved won't feel distant from the place of love and affection.

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मिदरा पीने की अभिलाषा [ardent desire] ही बन जाए जब हाला,  
Intense longing becomes the wine itself when the wine is ready.  
Explanation: The poet says that the intense longing becomes one with the wine, implying a deep connection between desire and the intoxicating drink.  
  
अधरों की आतुरता में ही जब आभासित हो प्याला,  
The cup is reflected in the eagerness of the lips.  
Explanation: The cup is mirrored in the anticipation and eagerness of the lips, emphasizing the intimacy between the drinker and the cup.  
  
बने ध्यान ही करते-करते जब साकी साकार,  
The bartender becomes one with the meditation, becoming the divine bartender.  
Explanation: The bartender becomes one with the meditative state, transcending to a divine level.  
  
सखे, रहे न हाला, प्याला, साकी,   
Friend, the wine, cup, and bartender are no more separate.  
Explanation: The poet suggests that the distinctions between the wine, cup, and bartender dissolve, and they become a unified, harmonious whole.  
  
तुझे मिलेगी मधुशाला।  
You will get the tavern of intoxication.  
Explanation: The poet promises the beloved that they will attain this state of intoxication and unity, where all distinctions dissolve.

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सुन, कलकU, छलछU मधुघट (honey-pot) से िगरती प्यालों में हाला,  
Listen, the tinkling sound is coming from the cups, filled with wine from the honey-pot.  
Explanation: The poet sets a festive atmosphere, where the sound of cups filled with wine is inviting.  
  
सुन, रूनझुन रूनझुन चल िवतरण करती मधु साकीबाला,  
Listen, the rhythm of the wine is flowing, like a beautiful, sweet Sakhibaala (a mythical beauty).  
Explanation: The wine is personified as a beautiful, enchanting entity, adding to the celebratory mood.  
  
बस आ पहुंचे, दुर नहीं कुछ, चार कदम अब चलना है,  
We've almost reached, not far now, just four steps to go.  
Explanation: The speaker is close to reaching the destination, which is likely the tavern or a place of celebration.  
  
चहक रहे, सुन, पीनेवाले, महक रही, ले, मधुशाला।  
Laughing and rejoicing, listen, drinkers, the fragrance is there, take it, in the tavern.  
Explanation: The poet invites everyone to partake in the joyous atmosphere, where the fragrance of wine and celebration is palpable.  
  
 In this context, it adds to the wine's allure and charm.

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जलतरंग बजता ( Jal-tarang resonates), जब चुंबन (when lips) करता प्याले को प्याले) the cup to the cup,  
When the lips touch the cup, the Jal-tarang resonates.  
Explanation: The poet describes the sound of the Jal-tarang, a musical instrument, when the cups touch, symbolizing the intimacy of the gathering.  
  
वीणा झंकृत होती (Veena vibrates), चलती जब रूनझुन (when the tender) साकीबाला (gentle breeze),  
The Veena vibrates when the gentle breeze blows tenderly.  
Explanation: The Veena, a stringed instrument, resonates with the soft, gentle breeze, creating a soothing atmosphere.  
  
डाँट डपट मधुविबेता (scolding and rebuking) की ध्विनत पखावज करती है (creates a rhythm),  
The scolding and rebuking create a rhythm, adding to the atmosphere.  
Explanation: The poet uses the contrast of scolding and rebuking to highlight the lively, vibrant atmosphere of the gathering.  
  
मधुरव से मधु की मादकता (intoxication of honey) और बढ़ाती मधुशाला) increases the tavern.  
The intoxication of honey and the tavern increase.  
Explanation: The poet metaphorically describes the tavern, symbolizing the heightening of emotions and the atmosphere of celebration.

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मेंहदी रंिजत मृदुल हथेली पर मािणक मधु का प्याला,  
Henna-adorned delicate hands hold a cup of sweet honey.  
Explanation: The poet describes a tender and delicate hand holding a cup of honey, symbolizing love and care.  
  
अंगूरी अवगुंठन डाले ःवणर् वणर् साकीबाला,  
The grapevine's twisted tendrils have created a canopy, a Saqi's (wine-server's) call.  
Explanation: The twisted grapevine is likened to a canopy, and the Saqi's call is heard, inviting all to the celebration.  
  
पाग बैंजनी, जामा नीला डाट डटे पीनेवाले,  
The turban is crimson, the robe is blue, and the drinker is eager.  
Explanation: The poet describes the attire of the drinker, emphasizing their enthusiasm and eagerness to indulge.  
  
इन्धनुष से होड़ लगाती आज रंगीली मधुशाला।  
Today, the colorful tavern is competing with the rainbow.  
Explanation: The tavern, full of colorful decorations and vibrant atmosphere, is compared to a rainbow, symbolizing joy and celebration.

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हाथों में आने से पहले नाज़ [pride] दिखाएगा प्याला,  
Before it reaches my hands, the cup will show its pride.  
Explanation: The poet says the cup will display its grandeur even before it reaches him.  
  
अधरों पर आने से पहले अदा [style/grace] दिखाएगी हाला,  
Before it reaches my lips, the wine will show its style/grace.  
Explanation: The wine will display its elegance and refinement even before it's consumed.  
  
बहुतेरे इनकार करेगा साकी [wine-bearer] आने से पहले,  
The wine-bearer will deny many times before arriving.  
Explanation: The wine-bearer will refuse or postpone serving the wine multiple times before finally arriving.  
  
पिथक, न घबरा जाना, पहले मान करेगी मधुशाला。  
Don't worry, the tavern will accept you first.  
Explanation: Don't worry or get anxious, the tavern will welcome you first.

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लाल सुरा (red wine) की धार (stream) लपट (flame) सी (like) कह (don't say) न इसे (this) देना (give) ज्वाला (flame),  
Don't say this flame-like wine is being given to the flame.  
Explanation: The poet cautions against comparing the fiery passion of wine with the literal flame.  
  
फेिनल (final) मिदरा (wine) है, मत (don't) इसको (this) कह (say) देना (give) उर (heart) का छाला (wine of the heart),  
Don't say this is the final wine, don't give it the title of the wine of the heart.  
Explanation: The speaker advises against labeling this wine as the ultimate or the wine that touches the heart.  
  
ददर् (intoxication) नशा (pleasure) है इस मिदरा (wine) का िवगत (intoxication) साकी (cupbearer) हैं,  
The intoxication of this wine is the cupbearer.  
Explanation: The wine itself is the source of intoxication and pleasure.  
  
पीड़ा (pain) में आनंद (joy) जिसे (to whom) हो, आए (come) मेरी मधुशाला (my tavern),  
To whom pain turns to joy, they are welcome to my tavern.  
Explanation: The poet invites those who can transform their pain into joy to come to their gathering place.  
  
Overall, the poet is emphasizing the significance of wine as a symbol of passion, joy, and intoxication, while also cautioning against labeling it as the ultimate experience. The poem also touches upon the transformative power of wine, where pain can be turned into joy.

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जगती की शीतल हाला सी पिथक, नहीं मेरी हाला,  
The world's cool wine [शीतल हाला] is like a flask, not my wine.  
Explanation: The poet distinguishes their own wine from the one offered by the world.  
  
जगती के ठंडे प्याले सा पिथक, नहीं मेरा प्याला,  
The world's chilled cup [ठंडे प्याले] is like a flask, not my cup.  
Explanation: The speaker again differentiates their own cup from the one offered by the world.  
  
ज्वाल सुरा जलते प्याले में दग्ध हृदय की किवता है,  
The tale of a burning heart is in the cup of fiery liquor [ज्वाल सुरा].  
Explanation: The poet suggests that the story of a passionate heart is found in the cup of intense emotions.  
  
जलने से भयभीत न जो हो, आए मेरी मधुशाला।  
One who is not afraid of burning, come to my tavern.  
Explanation: The speaker invites those who are not intimidated by intense emotions to come to their gathering place.

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बहती हाला देखी, देखो लपट (flames) उठाती अब हाला,  
The flowing wine, see, it's igniting flames now.  
Explanation: The poet describes the intense passion and energy of the wine.  
  
देखो प्याला अब छूते ही होंठ जला देनेवाला,  
See, the cup is about to set lips ablaze.  
Explanation: The wine is so potent that it's about to ignite the lips that touch it.  
  
'होंठ नहीं, सब देह दहे, पर पीने को दो बूंद मिले'  
"It's not just the lips, the entire body is on fire, but only two drops are available to quench the thirst."  
Explanation: The speaker says that the wine is not just affecting the lips but the entire being, yet only a small amount is left to satisfy the craving.  
  
ऐसे मधु के दीवानों को आज बुलाती मधुशाला।  
Today, the tavern of Madhu (wine) is calling out to those who are intoxicated by its sweetness.  
Explanation: The poet personifies the tavern as a place that beckons those who are already enthralled by the wine's sweetness, promising a deeper experience.

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धर्मन्थ (religion's pride) सब जला चुकी है (has burned away), जिसके अंतर (within which) की ज्वाला (flames),  
Religion's pride has been consumed by flames, within which flames...  
English Translation: The flames of pride in religion have been extinguished.  
Explanation: The poet suggests that the pride and ego associated with religions have been destroyed.  
  
मंदिर (temples), मस्जिद (mosques), गिरजे (churches), सब को तोड़ चुका (has broken) जो मतवाला (intoxicated),  
Temples, mosques, churches, all have been broken by the one who is intoxicated...  
English Translation: The one who is intoxicated has broken all temples, mosques, and churches.  
Explanation: The speaker implies that the one who is free from the shackles of religion has broken the physical structures that symbolize them.  
  
पंडित (priests), मोमिन (believers), पादरियों के फंदों (priests' traps) को जो काट चुका (has cut),  
Priests, believers, and the traps of priests...  
English Translation: The one who has cut through the traps of priests and believers.  
Explanation: The poet implies that the one who is free has broken free from the manipulations and control of religious leaders.  
  
कर सकती है आज उसी का स्वागत मेरी मधुशाला (tavern) ।  
Today, my tavern can welcome that very one.  
Explanation: The speaker's tavern (a place of gathering and celebration) is ready to receive the individual who has broken free from the shackles of religion.

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लालाियत अधरों से िजसने, हाय, नहीं चूमी हाला,  
Lalaiyat [tender/ delicate] adharon [lips] se jisne, haay, nahin chumi hala,  
Those tender lips, alas, did not kiss the wine.  
Explanation: The speaker is lamenting that those delicate lips did not take a sip of the intoxicating wine.  
  
हषर्-िवकंिपत कर से िजसने, हा, न छुआ मधु का प्याला,  
Harsh-vikampat [trembling] kar se jisne, ha, na chhua madhu ka pyala,  
Those trembling hands, alas, did not touch the sweet cup.  
Explanation: The speaker is expressing sorrow that those trembling hands did not hold the cup of sweet wine.  
  
पकड़ लिज्जत साकी को पास नहीं िजसने खींचा,  
Pakar lijijat saki ko pas nahin jisne khincha,  
Those who did not pull the wineseller close to them.  
Explanation: The speaker is pointing out those who did not draw the wineseller near to themselves.  
  
व्यथर् सुखा डाली जीवन की उसने मधुमय मधुशाला।  
Vyathar sukha dalee jeevan ki usne madhumay madhushala.  
He has drained the happiness of my life in the intoxicating tavern.  
Explanation: The speaker feels that the beloved has sucked the happiness out of their life, leaving it empty and desolate, like an abandoned tavern.

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बने पुजारी (become a priest) ूेमी साकी (wine-server), गंगाजल (Ganges water) पावन हाला (holy/sacred wine),  
Become a priest, O wine-server, and make the Ganges water a sacred wine.  
Explanation: The poet asks the wine-server to become a priest and transform the Ganges water into a sacred wine, emphasizing the divine and spiritual nature of the drink.  
  
रहे फेरता (keep taking/accepting) अिवरत (unending/limitless) गित (songs/melodies) से मधु (honey/intoxicating) के प्यालों की माला (garland of cups),  
Keep taking the limitless songs, a garland of cups filled with honey and intoxicating drinks.  
Explanation: The poet invites the wine-server to keep accepting the endless songs and melodies, which are likened to a garland of cups filled with intoxicating drinks.  
  
और लिये जा, और पीये जा) (take and drink, take and drink),  
Take and drink, take and drink.  
Explanation: The poet encourages the wine-server to take and drink, emphasizing the joy and celebration of the moment.  
  
इसी मंऽ का जाप करे (chant this mantra),  
Chant this mantra.  
Explanation: The poet asks the wine-server to chant this mantra, which is the essence of the celebration and joy.  
  
मैं िशव की ूितमा (I am Shiva's devotee) बन बैठूं (sit and settle), मंिदर हो यह मधुशाला (this tavern becomes a temple).  
I, Shiva's devotee, sit and settle, and this tavern becomes a temple.  
Explanation: The poet, as a devotee of Shiva, settles in the tavern, which becomes a temple, emphasizing the sacred and spiritual nature of the gathering.

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बजी न मंदिर में घिड़याली (no bell rang in the temple, घिड़याली = bell-ringer),   
No bell tolled in the sacred space.  
Explanation: The absence of a bell's ring indicates a lack of spiritual awakening or ritualistic practices.  
  
चढ़ी न उत्तमा पर माला (no garland adorned the supreme, उत्तमा = supreme, माला = garland),   
No garland adorned the supreme being.  
Explanation: The absence of a garland symbolizes the lack of reverence or spiritual connection.  
  
बैठा अपने भवन मुअिज्ज़न देकर मिःजद में ताला (sitting in one's own abode, having locked the door with a master-key, मुअिज्ज़न = master-key),   
Sitting in one's own abode, having locked the door with a master-key.  
Explanation: The speaker is self-absorbed, locking away their true potential, preventing growth and progress.  
  
लुटे ख़जाने नरिपतयों के िगरीं गढ़ों की दीवारें (the treasures of the kings' forts were plundered, नरिपतयों = kings' forts, िगरीं = plundered),   
The treasures of the kings' forts were plundered.  
Explanation: The speaker's self-absorption has led to the loss of inner riches and spiritual wealth.  
  
रहें मुबारक पीनेवाले (may the drinkers of blessings remain, मुबारक = blessings, पीनेवाले = drinkers),   
May those who savor blessings continue to do so.  
Explanation: The poet wishes for those who appreciate and cherish blessings to persist in their pursuit.  
  
खुली रहे यह मधुशाला (may this tavern remain open, मधुशाला = tavern),   
May this tavern of life remain open.  
Explanation: The poet hopes for the tavern of life to remain open, welcoming and embracing the beauty of existence.  
  
Let me know if you'd like me to clarify anything!

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बड़े बड़े परिवार मिटें यों, एक न हो रोनेवाला,  
Big/big families disappear, and there's no one left to mourn,  
Explanation: The poet describes a scenario where large families have vanished, leaving no one to lament their loss.  
  
हो जाएँ सुनसान महल वे, जहाँ थिरकतीं सुरबाला,  
Those grand palaces will be deserted, where celestial beauties used to sway,  
Explanation: The once-magnificent palaces will be empty, devoid of the divine beauties that once graced them.  
  
राज्य उलट जाएँ, भूपों की भाग्य सुलआमी सो जाए, जमे रहेंगे पीनेवाले, जगा करेगी मधुशाला।  
The kingdom will be turned upside down, the fate of the rulers will sleep, the drinkers will remain assembled, and the tavern will awaken.  
Explanation: The poet predicts a reversal of fortunes, where the rulers' fate will be dormant, but the drinkers will continue to gather, and the tavern will come alive.

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सभी मिट जाएँ, [सभी: all, मिट: erase] बना रहेगा सुन्दर साकी [सुन्दर: beautiful, साकी: cupbearer],  
All will be erased, but the beautiful cupbearer will remain.  
Explanation: The poet says everything will perish, but the beauty of the one who serves wine will stay.  
  
यम काला, [यम: death, काला: time] सूखें [सूखें: dry up] सब रस [रस: juice/flavors],  
Death will dry up all flavors.  
Explanation: Death will take away all the joys and pleasures of life.  
  
बने रहेंगे, [बने: formed, रहेंगे: will remain] किंतु, [किंतु: but] हलाहल औ' हाला [हलाहल: poison, हाला: wine],  
But the poison and the wine will remain.  
Explanation: Despite everything being destroyed, the intoxicating poison and the wine will still be present.  
  
धूमधाम औ' चहल पहल के स्थान सभी सुनसान बनें [धूमधाम: tumult, चहल पहल: first, स्थान: place, सुनसान: desolate],  
The places of tumult and first excitement will become desolate.  
Explanation: The areas that were once full of life will become empty and quiet.  
  
झगा करेगा अिवरत मरघट [झगा: will awake, अिवरत: again, मरघट: cremation ground],  
The cremation ground will awake again.  
Explanation: The place of death will come back to life.  
  
जगा करेगी मधुशाला [जगा: will awake, मधुशाला: tavern],  
The tavern will awake again.  
Explanation: The place of celebration and wine will revive once more.

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भुरा सदा कहलायेगा जग में बाँका,  
[Bhura: brown, Sada: always, Kahlayega: will be called, Jag: world, Banka: curved/twisted]  
The brown one will always be called twisted in the world]  
This line describes the speaker, who is referred to as "bhura" (brown), and says that they will be known as "banka" (twisted or curved) in the world.  
  
मदचंचल प्याला, छैल छबीला,  
[Madchanchal: intoxicating, Pyala: cup, Chhail: cup, Chabeela: beautiful]  
intoxicating cup, beautiful cup  
This line describes the cup that holds the intoxicating drink, emphasizing its beauty.  
  
रिसया साकी, अलबेला पीनेवाला,  
[Risya: quarrel, Saki: wine-bearer, Alabela: unique, Piyewala: drinker]  
quarrelsome wine-bearer, unique drinker  
This line describes the speaker as a quarrelsome wine-bearer and a unique drinker.  
  
पटे कहाँ से, मधु औ' जग की जोड़ी ठीक नहीं,  
[Pate: where, Madhu: honey, Jag: world, Jodi: pair, Theek: right]  
Where is the pair of honey and the world's pair not right?  
This line asks where the perfect pair of honey (or sweetness) and the world's harmony can be found.  
  
जग जजर्र ूितदन, ूितक्षण, पर िनत्य नवेली मधुशाला।  
[Jag: world, Jajjarut: stubborn, Ut: moment, Nitya: daily, Naveli: new, Madhushala: tavern]  
The stubborn world, in every moment, but daily, a new tavern.  
This line describes the stubborn world, which constantly seeks new experiences and pleasures, like a new tavern every day.  
  
 The translations provided are one possible understanding of the poem.

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िबना िपये (without drinking) जो मधुशाला (tavern/hangout) को बुरा (bad) कहे (says), वह (he) मतवाला (intoxicated),   
One who speaks ill of the tavern without drinking is an intoxicated person.  
Explanation: The poet suggests that someone who criticizes a gathering place without experiencing it is already intoxicated by their own biases.  
  
पी लेने पर तो उसके मुह पर पड़ जाएगा ताला (lock),   
But if he drinks, a lock will be placed on his mouth.  
Explanation: If the critic were to experience the tavern, they would be silenced by its beauty.  
  
दास िोिहयों (servant of the gods) दोनों में है जीत (victory) सुरा (wine) की, प्याले (cup) की,   
The servant of the gods has victory in both, and the cup is theirs.  
Explanation: The poet asserts that the divine has triumphed in both the wine and the cup, symbolizing the beauty of the tavern.  
  
िवश्विवजियनी (world-famous) मधुशाला (tavern) जग में (in the world) आई (came) मेरी मधुशाला (my tavern).  
My tavern has become world-famous.  
Explanation: The poet proudly declares that their gathering place has gained recognition.

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हरा भरा रहता मिदरालय\*\* [midaralaya = palace/tavern, hara bhara = lush/green]  
The lush tavern/palace remains,  
Explanation: The poet sets the scene, describing a vibrant gathering place.  
  
\*\*जग पर पड़ जाए पाला\*\* [jag = world, pala = frost/coolness]  
Coolness falls upon the world,  
Explanation: A sense of calm or serenity pervades the atmosphere.  
  
\*\*वहाँ मुहर्रम का तम छाए\*\* [muharram = period of mourning, chhaye = shadow/spread]  
There, the shadow of Muharram spreads,  
Explanation: The poet contrasts the calm with a hint of sorrow or mourning, likely referencing the Shia mourning period of Muharram.  
  
\*\*यहाँ होिलका की ज्वाला\*\* [holika = bonfire, jwala = flame]  
Here, the flame of Holika burns,  
Explanation: The poet juxtaposes the sadness with the vibrant energy of the festival of colors, Holi.  
  
\*\*वगर् लोक से सीधी उतरी वसुधा पर\*\* [vagar = world, sidhi = straight/direct, vasudha = earth/world]  
From the world above, directly onto the earth,  
Explanation: The poet describes a connection or descent from the heavens to the earthly realm.  
  
\*\*दुख क्या जाने पढ़े मिसर्या दुनिया सारी\*\* [dukha = sorrow, misarya = miserable, duniya = world]  
What does sorrow know, having read the entire world's misery,  
Explanation: The poet reflects on the world's suffering, implying a deep empathy.  
  
\*\*ईद मनाती मधुशाला\*\* [eid = celebration, madhushala = tavern of intoxication]  
The tavern of intoxication celebrates Eid (the festival of joy),  
Explanation: The poem concludes with a sense of jubilation, as the tavern, a symbol of joy and celebration, marks the festive occasion of Eid.

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एक बरस में (one year), एक बार ही जगती होली की ज्वाला (only once the flame of Holi's fire),  
One year, only once the flame of Holi's fire burns.  
Explanation: The poet highlights the brevity of the festive season, which only happens once.  
  
एक बार ही लगती बाज़ी (only once the gamble/bet), जलती दीपों की माला (burning lamps' garland),  
Only once the gamble is placed, the garland of burning lamps.  
Explanation: The poet compares the festive season to a gamble, where the outcome is only known once, and the lamps' garland adds to the celebratory atmosphere.  
  
दुनियावालों (people of the world), किन्तु (but), किसी दिन (one day) आ मिधरालय में देखो (look in the tavern),  
People of the world, but one day, look in the tavern.  
Explanation: The poet addresses the world, saying that amidst the celebrations, one day, look into the tavern (a metaphor for a gathering place).  
  
दिन को होली (day becomes Holi), रात दिवाली (night becomes Diwali), रोज़ मनाती मधुशाला) (every day celebrates the tavern),  
Day becomes Holi, night becomes Diwali, every day celebrates the tavern.  
Explanation: The poet describes the tavern as a place where every day is a celebration, similar to Holi and Diwali.  
  
Let me know if you have any further questions or if there's anything else I can help you with!

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नहीं जानता कौन, मनुज (human) आया पीनेवाला,  
Doesn't know who, but a human has come to drink.  
Explanation: The speaker is unsure who the person is, but they have come to indulge in drinking.  
  
कौन अिपิรचत (who is inquisitive) उस साकी (server/bartender) से, जिसने दूध पिला पाला (nurtured with milk),  
Who is inquisitive about that server, who nurtured with milk?  
Explanation: The speaker wonders about the bartender, who is like a caregiver, having nourished them with milk.  
  
जीवन पाकर मानव पीकर मःत रहे, इस कारण ही, जग में आकर सबसे पहले पाई उसने मधुशाला।  
Having attained life, humans drink and are thrilled; therefore, he got the tavern in the world, and he was the first to get it.  
Explanation: The poet explains that humans, having received life, enjoy drinking and are delighted; hence, they got the tavern, and he was the first to obtain it.

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बनी रहें अंगूर लताएँ (vine) िजसे िमलती है हाला,  
The vines that produce wine remain.  
Explanation: The poet emphasizes the persistence of the vines that yield wine, symbolizing the continuity of joy.  
  
बनी रहे वह िमटटी (soil) िजससे बनता है मधु का प्याला,  
The soil that gives rise to the sweet cup remains.  
Explanation: The poet highlights the endurance of the earth that nourishes the grapes, representing the foundation of happiness.  
  
बनी रहे वह मिदर (heart) िपिपासा (thirst) तृप्त (satisfied) न जो होना जाने,  
The heart that quenches the thirst, unaware of satiety, remains.  
Explanation: The poet describes a state of being where the heart's longing is constantly fulfilled, yet it remains unaware of satisfaction, perpetuating the desire.  
  
बनें रहें ये पीने वाले (drinkers),  
The drinkers remain.  
Explanation: The poet highlights the continuity of those who indulge in the joy and celebration.  
  
बनी रहे यह मधुशाला (tavern/drinking place).  
This tavern remains.  
Explanation: The poet concludes by emphasizing the persistence of the gathering place, symbolizing the eternity of joy and celebration.  
  
Overall, the poem emphasizes the persistence of joy, celebration, and the sources that nourish them.

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सकुशल समझो मुझको (understand me as capable) सकुशल रहती यदि साकीबाला (if I'm with sakhi/friend),  
Understand me as capable if I'm with my friend sakhi.  
Explanation: The speaker requests to be seen as competent when accompanied by their close friend sakhi.  
  
मंगल और अमंगल समझे मःती में क्या मतवाला (what's the intoxication in this understanding),  
What's the intoxication in this understanding of auspicious and inauspicious times?  
Explanation: The poet questions the nature of the intoxication that comes from comprehending both favorable and unfavorable circumstances.  
  
िमऽों मेरी क्षेम न पूछो आकर (don't ask about my well-being after coming) पर मधुशाला की (but at the tavern),  
Don't ask about my well-being after coming, but at the tavern.  
Explanation: The speaker requests that their well-being not be inquired about, suggesting that the focus should be on the celebration at the tavern.  
  
कहा करो 'जय राम' न मिलकर (don't say 'victory to Ram' without meeting) कहा करो 'जय मधुशाला' (say 'victory to the tavern'),  
Don't say 'victory to Ram' without meeting, say 'victory to the tavern'.  
Explanation: The poet humorously suggests replacing the traditional phrase "Jai Ram" (victory to Ram) with "Jai Madhushala" (victory to the tavern), implying that the tavern is the true victor or place of celebration.

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सूयर् बने मधु का विबेता,  
The sun became the creator of honey [madhu].  
The sun is personified as a creator of honey, which symbolizes sweetness and beauty.  
संधु बने घट, जल, हाला, बादल बन-बन आए साकी,  
The rivers became pitchers, water became wine, and the clouds came as wine-bearers.  
Rivers, water, and clouds are transformed into vessels and bearers of wine, emphasizing the abundance of celebration.  
भूिम बने मधु का प्याला,  
The earth became a cup of honey.  
The poet metaphorically transforms the earth into a cup overflowing with sweetness.  
  
झड़ी लगाकर बरसे मिढरा ऋमझम, ऋमझम, ऋमझम कर,  
The tree, adorned with flowers, rained down sweet, melodious sounds.  
The tree is personified as a music-maker, emphasizing the joy and beauty of the surroundings.  
बेल, विटप, तृण बन मैं पीऊँ,  
I'll drink from the vines, the trees, and the grass.  
The speaker is ready to indulge in the intoxicating beauty of nature.  
वषार् ऋतु हो मधुशाला॥३०॥  
And the season became a tavern of honey [madhu].  
The season itself has transformed into a place of celebration, revelry, and joy.  
  
Explanation: The poem is a vivid depiction of a world transformed into a celebration, where nature itself has become a tavern of joy and beauty. The poet uses metaphors and personification to emphasize the abundance of sweetness and beauty in the surroundings.

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तारक मिणयों (stars twinkling) से सिज्जत (ornamented) नभ (sky) बन जाए मधु (nectar/honey) का प्याला,  
The sky, adorned with twinkling like ornaments, becomes a cup of nectar.  
Explanation: The poet describes the sky as a cup filled with sweetness and beauty.  
  
सीधा करके (straight/ upright) भर दी जाए (filled) उसमें सागरजल (ocean water) हाला,  
Fill it straight up with ocean water.  
Explanation: The cup is filled to the brim with the essence of the ocean.  
  
मज्ञल्तऌ◌ा (unaware/oblivious) समीरण (gentle breeze) साकी (cupbearer) बनकर (becoming) अधरों पर छलका जाए,  
The gentle, unaware breeze becomes a cupbearer, overflowing on the lips.  
Explanation: The breeze is personified as a gentle server, offering the nectar to the speaker.  
  
फैले हों जो सागर तट (ocean shore) से िवश्व (world) बने यह मधुशाला,  
The world, spread from the ocean shore, becomes this tavern.  
Explanation: The poet describes the entire world as a gathering place, originating from the ocean's edge.  
  
Overall, the poem is a beautiful and imaginative description of a celestial tavern, where the sky is a cup filled with nectar, and the gentle breeze serves it to the speaker. The world itself becomes a grand gathering place, originating from the ocean's edge.

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अधरों पर हो कोई भी रस [taste/savor] जहवा [lips] पर लगती हाला [intoxication],  
On the lips, any taste is intoxicating,  
Explanation: The poet suggests that even the slightest flavor on the lips can be overwhelming.  
  
भाजन हो कोई हाथों में लगता रक्खा है] प्याला [cup],  
A cup is being held in someone's hands,  
Explanation: The image of someone holding a cup, possibly with an offering, is presented.  
  
हर सूरत साकी [wine-server/innkeeper] की सूरत में पिरवितर्त हो जाती,  
Every face becomes the face of the wine-server,  
Explanation: The poet implies that in this state, everyone appears to be an embodiment of the wine-server, offering intoxication.  
  
आँखों के आगे हो कुछ भी, आँखों में है मधुशाला [tavern/wine-house],  
Whatever is in front of the eyes, the eyes themselves have a tavern,  
Explanation: The poet suggests that the eyes, or one's perspective, has its own world of intoxication, where one can get lost.  
  
Overall, the poem explores the theme of intoxication, not just physical but also emotional and psychological. The poet presents a world where every experience, every face, and every perspective is infused with the joy and abandon of a tavern.

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पौधे आज बने हैं साकी ले ले फूलों का प्याला,  
pauDhe aaj bane hai saakee le le phooloM ka pyaalaa,  
The plants have become the wine-bearers, taking the cup of flowers today.  
Explanation: The poet describes the plants as if they are serving wine, using the flowers as cups.  
  
भरी हुई है जिसके अंदर पिरमल-मधु-सुरभत हाला,  
bharee huee hai jisake andar piraml-madh-madhurat hala,  
The one that is filled within has a fragrant, sweet, and intoxicating atmosphere.  
Explanation: The poet describes the atmosphere as fragrant, sweet, and intoxicating.  
  
माँग माँगकर िमरों के दल रस की मिदरा पीते हैं,  
maaNg maaNgakar amaroM ke dal ras kee midraa pite hai,  
They drink the nectar of love, begging and beseeching the gods' assembly.  
Explanation: The poet describes the act of seeking and receiving love as if it's a drink.  
  
झूम झपक मद-झंिपत होते, उपवन क्या है मधुशाला!  
jhuum jhampak mad-jhampat hote, upvan kya hai madhushaalaa!  
In the intoxication of love, the garden is what - a tavern!  
Explanation: The poet asks, in the state of intoxication, what is the garden - is it a tavern, a place of celebration and revelry?

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ूित रसाल तरू साकी सा है,   
[Rasāl: romantic/lover, Tarū: tender, Sākī: beloved, Hā: is]  
The tender beloved is a romantic lover.  
  
ूित मंजिरका है प्याला,   
[Mañjirkā: delicate, Pyālā: cup]  
The delicate cup is...  
  
छलक रही है िजसके बाहर मादक सौरभ की हाला,   
[Chalak: clever, Rahī: exists, Jiskē: whose, Mādak: intoxicating, Saurabh: fragrance, Kī: of]  
...of whose clever outer layer exists an intoxicating fragrance.  
  
छक िजसको मतवाली कोयल कूक रही डाली डाली   
[Chak: enticed, Jiskō: whose, Matvālī: intoxicated, Koyal: cuckoo, Kūk: call, Rahī: exists, Dālī Dālī: branch to branch]  
The enticed one, whose intoxicated cuckoo's call is heard from branch to branch.  
  
हर मधुऋतु में अमराई में जग उठती है मधुशाला।  
[Har: every, Madhuritu: pleasant season, Amarāī: immortal, Jag: world, Uthti: rises, Hai: is, Madhushālā: tavern]  
In every pleasant season, the world rises to the immortal tavern.  
  
Explanation:  
The poem describes a romantic setting where the tender beloved is a romantic lover, and the delicate cup is a symbol of love. The clever outer layer of the cup holds an intoxicating fragrance, which entices the intoxicated cuckoo's call, heard from branch to branch. The poem concludes by stating that in every pleasant time, the world rises to the immortal tavern, suggesting a celebration of love and beauty.

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मंद झकोरों (gentle breezes) के प्यालों (cups) में मधुरतु (sweetness) सौरभ (fragrance) की हाला,  
The cups are filled with the sweetness and fragrance of gentle breezes.  
Explanation: The atmosphere is filled with the sweet, gentle, and fragrant air.  
  
भर भरकर है अिनल (filled to the brim) पिलाता (melting) बनकर मधु-मद-मतवाला (intoxicated),  
Filled to the brim, it's melting, becoming intoxicated.  
Explanation: The atmosphere is so potent that it's intoxicating, melting the boundaries.  
  
हरे हरे नव पल्लव (new tender shoots), तरूगण (tender leaves), नूतन डालें (new branches), वल्लिरयाँ (tendrils),  
Tender shoots, tender leaves, new branches, and tendrils.  
Explanation: The atmosphere is full of new life, symbolizing growth and renewal.  
  
छक छक (rustling), झुक झुक झूम (swaying) रही हैं, मधुबन में है मधुशाला,  
Rustling, swaying, it's present in the forest of honey, where the tavern of honey is.  
Explanation: The poet describes the intoxicating atmosphere, present in the "forest of honey", where the "tavern of honey" exists, symbolizing a place of joy and celebration.

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साकी बन आती है ूातः जब अरुणा ऊषा बाला,   
Saki [wine-server] becomes the embodiment of the dawn, when the morning sun's rays spread out.  
The wine-server is personified as the dawn, symbolizing a new beginning.  
तारक-मिण-मंिडत चादर दे मोल धरा लेती हाला,   
She takes the price of the stars, moon, and the embroidered canopy in the form of a wine-offering.  
The wine-server is taking the price of celestial beauty in the form of a wine-offering, implying a grand exchange.  
अगिणत कर-िकरणों से िजसको पी, खग पागल हो गाते,  
From the cups of the wine-server, whoever drinks becomes a mad, ecstatic bird.  
The drinker becomes carefree and joyful, like a bird in flight.  
ूित ूभात में पूणर् ूकृ

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उत्तर नशा जब उसका जाता, आती है संध्या बाला,  
Uttar nasha jab uska jaata, aati hai sandhya bala,  
When the intoxication of the north (direction) departs, the evening (sandhya) arrives with a gentle breeze.  
Explanation: The poet sets the scene, describing the evening atmosphere as the intoxication or influence of the north (perhaps symbolizing a distant memory or longing) fades away.  
  
बड़ी पुरानी, बड़ी नशीली िनत्य ढला जाती हाला,  
Badi purani, badi nashili nitya dhala jaati hala,  
The old, intoxicating, and eternal evening descends slowly.  
Explanation: The evening atmosphere is described as old, intoxicating, and eternal, perhaps signifying a sense of timelessness.  
  
जीवन के संताप शोक सब इसको पीकर िमट जाते,  
Jeevan ke santap shok sab isko pikar mit jaate,  
All the sorrows and pains of life are washed away by drinking this (intoxicating atmosphere).  
Explanation: The poet suggests that the woes of life are alleviated by immersing oneself in this captivating evening atmosphere.  
  
सुप्त होते मद-लोभी जागृत रहती मधुशाला।  
Supat hote mad-lohi jagrit rahti madhushala,  
The ones who are asleep (spiritually) remain awake in the tavern of intoxication.  
Explanation: The poet implies that those who are spiritually numb or asleep can find awakening and stimulation in the tavern of intoxication, which is a metaphor for a place of celebration and joy.

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अंधकार है मधुविबेता [darkness is the tavern of wine], सुन्दर साकी शिशबाला [beautiful wine server, cupbearer, or bartender]।  
The darkness is the tavern of wine, with a beautiful wine server or bartender.  
Explanation: The poet sets the atmosphere by describing the darkness as a tavern, where wine is served by a beautiful wine server.  
  
िकरण िकरण में जो छलकाती जाम [in the rhythm of the anklets, the anklet-bell rings out the wine], जुम्हाई का हाला [the tumultuous state of the gathering]।  
The anklet-bell rings out the wine in the tumultuous state of the gathering.  
Explanation: The sound of the anklet-bell creates a lively atmosphere, announcing the wine being served in the midst of a lively gathering.  
  
पीकर िजसको चेतनता खो लेने लगते हैं [those who drink and start losing their consciousness], झपकी तारकदल से पीनेवाले [drowning in the ocean of stars, the drinkers]।  
Those who drink and lose their senses are drowning in the ocean of stars, the drinkers.  
Explanation: The drinkers, lost in the ocean of stars, are consumed by the wine, losing their consciousness.  
  
रात नहीं है, मधुशाला [it is not night, it is the tavern of wine]।३८ [38]।  
It is not night, it is the tavern of wine.  
Explanation: The poet clarifies that it's not just a night, it's a tavern of wine, a place of celebration and intoxication.

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िकसी ओर मैं आँखें फेरूँ, िदखलाई देती हाला,  
Wherever I turn my gaze, I'm offered a wine-like intoxication.  
Explanation: The speaker feels that wherever they look, they're met with an intoxicating experience, much like being offered a cup of wine.  
  
िकसी ओर मैं आँखें फेरूँ, िदखलाई देता प्याला,  
Wherever I turn my gaze, I'm offered a cup.  
Explanation: The poet feels that wherever they look, they're being offered a cup, symbolizing a sense of abundance and generosity.  
  
िकसी ओर मैं देखूं, मुझको िदखलाई देता साकी,  
Wherever I look, the wine-bearer offers me a drink.  
Explanation: The speaker feels that wherever they look, they're being offered a drink by the wine-bearer.  
  
िकसी ओर देखूं, िदखलाई पड़ती मुझको मधुशाला,  
Wherever I look, I stumble upon a tavern.  
Explanation: The poet feels that wherever they look, they stumble upon a place of celebration and revelry, like a tavern.

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साकी (cupbearer/wine-server) बन मुरली (flute) आई (came) साथ (together) लिए (to take) कर (do) में प्याला (cup) ,  
The cupbearer, accompanied by the flute, to take the cup.  
Explanation: The cupbearer, accompanied by the sweet sound of the flute, has arrived to serve wine.  
  
वह (that) छलकाती (overflowing/spilling) लाई (brought) अधर-सुधा-रस (nectar of the lips/lip's nectar) की हाला (wine),  
She brought the wine that overflows with the nectar of the gods.  
Explanation: The wine is so exquisite that it's as if the gods themselves have poured their nectar into it.  
  
योिगराज (king of yogis) कर (do) संगत (company/companionship) उसकी (her) नटवर (best/dance) नागर (dancer) कहलाए (called),  
The king of yogis is in her company, and she's called the best dancer.  
Explanation: The speaker is in the company of this enchanting wine, which is so captivating that it's as if the best dancer is performing.  
  
देखो कैसों-कैसों (see how) को (to whom) है (is) नाच (dance) नचाती (making dance) मधुशाला (wine tavern),  
See how the wine tavern is making everyone dance.  
Explanation: The wine tavern is so enticing that everyone is drawn into its festive atmosphere, as if it's making them dance with joy.

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वादक बन मधु का विबेता लाया) सुर-सुमधुर-हाला,  
Vādaka bana madhu kā vibetā lāyā) sur-sumadhur-hālā,  
(Musician becomes the wine of divine love, with a sweet, melodious tune)  
The musician is compared to divine wine, with a melodious and harmonious sound.  
  
रागिनियाँ बन साकी आई भरकर तारों का प्याला,  
Rāginiyāñ bana sākī ā'ī bharkar tāron kā pyālā,  
(Becoming the queen of music, she has come with a cup filled with the essence of stars)  
The queen of music has arrived with a cup filled with the essence of stars, symbolizing the celestial and divine.  
  
विबेता के संकेतों पर दौड़ लयों, आलापों में,  
Vibetā ke sanketōn par dauṛ layōñ, ālāpōñ mẽ,  
(Following the signs of the wine, in the rhythm and musical phrases)  
The rhythm and musical phrases follow the signs or hints of the wine, indicating a beautiful harmony.  
  
पान कराती ौोतागण को, झंकृत वीणा मधुशाला,  
Pān karātī ōtāgaṇ kō, jhankṛt vīṇā madhuśālā,  
(And makes the assembly of gods and goddesses drink, with the resonant veena in the tavern)  
The poet describes the assembly of gods and goddesses being offered a drink, accompanied by the resonant sound of the veena (a stringed instrument) in the tavern.  
  
 The poem is an ode to the beauty of music and its ability to bring people together.

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इचऽकार बन साकी) आता लेकर तूली का प्याला,  
[Ichchha (desire) kaar (maker) ban (become) saaki (cupbearer)]  
  
Ichchhakar ban saaki aata lekar tulika ka pyala,  
The desire itself has become the cupbearer, bringing the cup of tulika (a type of wine).  
  
Explanation: The poet personifies desire as the one serving the wine, implying that one's deepest longings are being fulfilled.  
  
Let me know if you have more!

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िजसमें भरकर पान कराता वह बहु रस-रंगी हाला,  
[ijasme.n bharakar paa.n karaataa vah bahu rang-ee haalaa]  
[In this, filling the cup, it makes me drink, that colorful wine]  
That colorful wine makes me drink, filling the cup.  
Explanation: The speaker is describing the wine as a colorful, vibrant experience that is being poured into a cup, inviting the drinker to savor it.  
  
मन के िचऽ िजसे पी-पीकर रंग-िबरंगे हो जाते,  
[man ke chilakar jise pee-pee kar rang-birang ho jaate]  
[In the mind's cup, which, drinking-drinking, becomes colorful]  
In the mind's cup, which, drinking repeatedly, becomes colorful and vibrant.  
Explanation: The poet is saying that the wine is not just a physical cup, but a metaphorical one in the mind, which becomes colorful and vibrant as one drinks it.  
  
िचऽपटी पर नाच रही है एक मनोहर मधुशाला।  
[i.chapatee par naach rahi hai ek manohaar madhushaalaa]  
[On the roof, a delightful tavern is dancing]  
On the roof, a delightful tavern is dancing.  
Explanation: The tavern, a place of celebration and joy, is personified as dancing, conveying the joy and revelry that comes with drinking and celebrating.

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घन ँयामल अंगूर लता से िखंच िखंच यह आती हाला,  
Thick, dark) अंगूर (grapes) creeper slowly slowly yields this wine,  
This wine is the result of the slow and deliberate process of ripening grapes.  
Explanation: The poet describes the wine-making process, emphasizing the careful, gradual development of grapes.  
  
अरूण-कमल-कोमल किलयों की प्याली,  
In delicate, lotus-petal-like cups,  
Explanation: The wine is served in dainty, elegant cups reminiscent of lotus petals.  
  
फूलों का प्याला, लोल िहिलोरें साकी बन मािणक मधु से भर जातीं,  
The cup of flowers, with playful, laughing sakis (cupbearers) filling up with honey-like nectar,  
Explanation: The poet describes the cupbearers as playful and joyful, filling the cups with a sweet, honey-like drink.  
  
हंस मञ्जल्ट◌ा होते पी पीकर मानसरोवर मधुशाला।  
In the assembly of swans, they drink and become intoxicated, like the Lake Manasarovar, a tavern.  
Explanation: The poet creates a vivid image of a gathering where people drink and become intoxicated, likening it to a mythical, idyllic place like Lake Manasarovar, a sacred lake in Tibetan Buddhism.

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िहम ौेणी अंगूर लता-सी फैली [ihm oune angur lata-si phaili]   
(Him - cold, oune - intoxication, angur - grapes, lata - creeper, phaili - spreading)  
We are spreading our intoxication like a grape creeper.  
Explanation: The poet describes their intoxication as an all-encompassing, creeping influence.  
  
िहम जल है हाला [ihm jal hai hala]  
(Him - cold, hai - is, hala - wine)  
We are the wine.  
Explanation: The speaker identifies themselves as the wine, which is a metaphor for their intoxicating presence.  
  
चंचल निदयाँ साकी बनकर [chanchal nidayan saki banakar]  
(Chanchal - restless, nidayan - eyes, saki - cupbearer, banakar - becoming)  
Becoming restless-eyed cupbearers,  
Explanation: The poet describes themselves as cupbearers with restless eyes, conveying a sense of eagerness.  
  
भरकर लहरों का प्याला [bharakar - filling, laharon - waves, pyala - cup]  
Filling the cup with waves,  
Explanation: The poet is filling the cup with the waves of their intoxication.  
  
कोमल कूर-करों में अपने छलकाती िनिशिदन चलतीं [komal kur-karon mein apne chhalakati nishidan chaltin]  
(Komal - tender, kur-karon - steps, mein - in, apne - own, nishidan - rhythm, chaltin - walking)  
Walking in my own tender steps, in rhythm with the intoxication.  
Explanation: The poet describes themselves walking in harmony with their own intoxication.  
  
पीकर खेत खड़े लहराते] [pikar khet khade laharte]  
(Pikar - drinking, khet - field, khade - standing, laharte - waving)  
Drinking and standing in the field, waving.  
Explanation: The poet is drinking and standing in the field, waving or swaying to the rhythm.  
  
भारत पावन मधुशाला [bharat pavan madhushala]  
(Bharat - India, pavan - sacred, madhushala - tavern)  
The sacred tavern of India.  
Explanation: The poem ends by describing the sacred tavern or gathering place of India, where the poet's intoxicating presence is felt.

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धीर सुतों के हृदय रक्त की आज बना रिक्तम हाला,  
[dhīr suton ke hṛday rakta kī āj banā riktam hālā]  
[dhīr: calm, suton: sons, hṛday: heart, rakta: blood, kī: of, āj: today, banā: made, riktam: pure, hālā: wine]  
The wine of the calm sons' heart's blood is pure today.  
Explanation: The poet metaphorically expresses the sons' calm and pure emotions as a wine made from their heart's blood.  
  
वीर सुतों के वर शीशों का हाथों में लेकर प्याला,  
[vīr suton ke var śīśon kā hāthôn mēṁ lēkar pyālālā]  
[vīr: brave, suton: sons, वर: boon, शीशों: heads, का: of, हाथों: hands, में: in, लेकर: taking, प्याला: cup]  
Taking the cup of the brave sons' boon in my hands.  
Explanation: The speaker is taking the cup of the brave sons' blessing or boon, symbolizing acceptance and gratitude.  
  
अित उदार दानी साकी है आज बनी भारतमाता,  
[atit udār dānī sākī hai āj banī bhāratmātā]  
[atit: immense, udār: generous, दानी: giver, साकी: wine-server, है: is, आज: today, बनी: become, भारतमाता: Mother India]  
Today, Mother India has become an immense and generous wine-server.  
Explanation: The poet personifies Mother India as a wine-server, emphasizing her immense generosity and care.  
  
वतंऽता है तृिषत कािलका बिलवेदी है मधुशाला॥४५॥  
[vatamantā hai tṛṣat kālikā bilavedī hai madhuśālā]  
[vatamantā: supreme, hai: is, तृिषत: thirst, कािलका: Kālikā, बिलवेदी: Bilvavedī, है: is, मधुशाला: tavern]  
The supreme thirst is quenched at Bilvavedī's tavern.  
Explanation: The poet suggests that the supreme thirst or longing is satisfied at Bilvavedī's tavern, symbolizing spiritual fulfillment.

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दुतकारा (rejected/refused) मिःजद (world/people) ने मुझको कहकर (saying) है पीनेवाला (one who drinks),  
The world has rejected me, saying I'm a drinker.  
Explanation: The poet feels ostracized by society, which views him as an outcast due to his drinking habits.  
  
ठुकराया (refused/rejected) ठाकुरद्वारे (at the Lord's door) ने देख (seeing) हथेली (palm) पर प्याला (cup),  
At the Lord's threshold, I was refused, with a cup in my palm.  
Explanation: The speaker was denied entry into a sacred place, with a cup in hand, symbolizing their addiction.  
  
कहाँ िठकाना (where is the place) िमलता (found) जग (world) में भला (good) अभागे (unfortunate) कािफर (infidel) को?  
Where is the place for an unfortunate infidel like me to find solace?  
Explanation: The poet laments, wondering where he, an outcast, can find refuge in this world.  
  
शरणःथल (refuge/place of shelter) बनकर न मुझे यिद अपना लेती मधुशाला (tavern/wine house),  
If only my tavern would become a refuge for me, taking me in.  
Explanation: The speaker yearns for his place of indulgence to become a sanctuary, accepting him for who he is.  
  
Overall, the poem expresses the poet's feelings of being ostracized and rejected by society, and his longing for a place of refuge and acceptance.

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पिथक (pithak, a type of vessel) बना (made into) मैं (I) घूम रहा हूँ (am wandering),  
I've transformed myself into a vessel, and I'm wandering.  
Explanation: The speaker metaphorically expresses becoming a container, perhaps to hold emotions or experiences, and is now wandering.  
  
सभी जगह (everywhere) िमलती (found) हाला (wine/intoxication),  
Everywhere, I find wine or intoxication.  
Explanation: The poet suggests that they find a sense of inebriation or ecstasy everywhere they go.  
  
सभी जगह िमल (found) जाता (goes) साकी (wine-bearer or cup-bearer),  
Everywhere, I find the wine-bearer or cup-bearer.  
Explanation: The speaker finds a provider or bearer of wine or joy everywhere.  
  
सभी जगह िमलता (found) प्याला (cup),  
Everywhere, I find a cup.  
Explanation: The speaker finds a symbol of celebration, sharing, or joy everywhere they go.

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मुझे ठहरने का, हे मितों, कष्ट नहीं कुछ भी होता,  
 mujhe thaharne ka, he miton, kast nahi kuch bhi hota,  
[ठहरने - to stay, मितों - friends]  
I don't need any trouble or difficulties, friends, to stay.  
Explanation: The speaker is saying that they don't require any effort or hardship to stay or be present.  
  
इमले न मंदिर, इमले न मिःजद, इमल जाती है मधुशाला।  
 imle na mandir, imle na mishad, imla jaati hai madhushala,  
[इमल - tamarind, मंदिर - temple, मिःजद - mosque, मधुशाला - tavern]  
Neither tamarind goes to the temple, nor does it go to the mosque, but it goes to the tavern.  
Explanation: The poem uses the metaphor of tamarind to convey that the speaker's heart is drawn to the tavern (a place of celebration and joy) rather than religious institutions.

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सजें न मिःजद और नमाज़ी कहता है अल्लाताला,  
Sajen na mijad aur namaazi kahata hai Allatala,  
[मिःजद (wealth)] [नमाज़ी (prayer)]  
The wealthy one and the prayerful one call out to Allatala (the ultimate truth).  
Explanation: The poet highlights the contrast between the affluent and the devout, both seeking the ultimate truth.  
  
सजधजकर, पर, साकी आता, बन ठनकर, पीनेवाला,  
Sasadhajakar, par, saaki aata, ban thanakar, peenewala,  
[ससजधजकर (wealthy)] [साकी (but)] [पीनेवाला (drink)]  
The wealthy one, but the wine-bringer comes, having prepared himself, the drinker.  
Explanation: The wealthy individual may have the means, but the one who brings the wine is the one who truly understands the essence of life.  
  
शेख, कहाँ तुलना हो सकती मिःजद की मिदरालय से  
Shekh, kahaaN tulana ho sakti hai mijad ki midaraalay se,  
[शेख (leader/respected one)] [तुलना (comparison)  
Oh respected one, how can there be a comparison with the wealth of the wine-house?  
Explanation: The poet questions how one can compare the wealth of material possessions with the richness of experiences and emotions.  
  
इचर िवधवा है मिःजद तेरी, सदा सुहािगन मधुशाला।  
Ichra vidhava hai mijad teri, sada suhaagan madhushala,  
[इचर (unique)] [विधवा (widow)]  
Your unique wealth is like a widow, oh eternal blissful tavern.  
Explanation: The poet metaphorically describes the richness of emotions and experiences as a widow, implying a sense of longing and eternal beauty, which is present in the tavern or gathering place.

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बजी नफ़ीरी और नमाज़ी भूल गया अल्लाताला (Allah-tala, forgotten by the flute player and the one who offers prayers)  
The flute player and the devotee have forgotten Allah-tala (God).  
Explanation: The poet suggests that even those devoted to music and prayer have lost their connection with God.  
  
गाज िगरी, पर ध्यान सुरा में मग्न रहा पीनेवाला (but the drinker remained absorbed in the melody)  
But the drinker remained absorbed in the melody.  
Explanation: Despite the devotional atmosphere, the drinker remains entranced by the music.  
  
शेख, बुरा मत मानो इसको, साफ़ कहूँ तो मिःजद को (Sheikh, don't take it badly, I'll say it clearly, it's for the assembly)  
Sheikh, don't take it badly, I'll say it clearly, it's for the assembly.  
Explanation: The poet addresses a Sheikh (a respected figure) and asks not to take offense at what's being said, as it's meant for the gathering.  
  
अभी युगों तक िसखलाएगी ध्यान लगाना मधुशाला! (The tavern will teach you to focus for ages to come!)  
The tavern will teach you to focus for ages to come!  
Explanation: The poetironically suggests that the tavern, a place of revelry, will teach the art of focus and attention, implying that the tavern has become a place of spiritual growth.

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मुसलमान है दो (Muslims and Hindus are two), एक (one), मगर (but) उनका प्याला (cup)),  
Muslims and Hindus are two, but one cup.  
Explanation: The poet highlights the difference between Muslims and Hindus, but they share a common cup, symbolizing unity.  
  
एक (one), मगर (but) उनका मिदरालय (temple/mosque)),  
One, but their temple/mosque is one.  
Explanation: Despite their differences, they share a common place of worship.  
  
मगर (but) एक (one), उनकी हाला (their wine/intoxication)),  
But one, their intoxication is the same.  
Explanation: The poet suggests that despite their religious differences, they share a common experience of intoxication.  
  
दोनों रहते एक न जब तक (both live together until), मिःजद मिन्दर में जाते (they go to the same tavern)),  
Both live together until they go to the same tavern.  
Explanation: The poet describes how they coexist peacefully until they visit the tavern.  
  
बैर बढ़ाते मिःजद मिन्दर मेल कराती मधुशाला! (increasing enmity, the tavern itself unites them)),  
Increasing enmity, the tavern itself unites them!  
Explanation: Ironically, the tavern, which is often associated with intoxication and conflict, brings them together despite their growing animosity.

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कोई भी हो शेख (any sheikh, a respectful title) नमाज़ी (one who prays) या पंिडत (pandit, a learned priest) जपता माला (one who recites prayers with a rosary),  
Any religious leader, whether a praying sheikh or a priest reciting prayers with a rosary,  
Explanation: The poet addresses any religious authority, emphasizing their spiritual stature.  
  
चाहे िजतना हो मिदरा से रखनेवाला (even if they have immense pride/ego, maintaining a facade),  
Even if they have immense pride or ego, maintaining a pretentious exterior,  
Explanation: The poet acknowledges that these religious leaders may have an inflated sense of self-importance.  
  
एक बार बस मधुशाला के आगे से होकर िनकले (just once, pass by the tavern),  
Just once, pass by the tavern,  
Explanation: The poet invites these religious leaders to momentarily leave their pretenses and visit the tavern.  
  
देखूँ कैसे थाम न लेती दामन उसका मधुशाला! (let's see how the tavern doesn't capture his attention!)  
Let's see how the tavern doesn't captivate him!  
Explanation: The poet is confident that even the most pious individual will be drawn to its allure, implying that true nature cannot be concealed forever.

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और रसों में ःवाद (taste/flavor) तभी तक, दूर जभी तक है हाला (wine),  
And the flavor lasts only until the wine is distant.  
Explanation: The poet notes that the taste or pleasure lasts only as long as it is present.  
  
इतरा लें सब पाऽ न जब तक, आगे आता है प्याला (cup),  
Let's take all the cups until the next one comes.  
Explanation: The speaker suggests enjoying the current cup until the next one arrives.  
  
कर लें पूजा शेख, पुजारी तब तक मिःजद मिन्दर में,  
Let's perform the worship, until the priest reaches the temple.  
Explanation: The poet metaphorically suggests worshiping or celebrating until the "priest" (perhaps a state of intoxication or joy) reaches its peak.  
  
घूँघट का पट खोल न जब तक झाँक रही है मधुशाला (wine tavern)।  
Don't open the veil until the wine tavern is peeking.  
Explanation: The poet playfully suggests keeping the veil of modesty closed until the wine tavern (a place of celebration) is ready to reveal itself.  
  
 It's a recurring theme in Hindi poetry, especially in the works of Harivansh Rai Bachchan.

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आज करे परहेज़ जगत, पर, कल पीनी होगी हाला,  
Today, the world abstains, but tomorrow it will drink the wine.  
Explanation: The poet highlights the hypocrisy of the world, which pretends to be virtuous today but will indulge in vice tomorrow.  
  
आज करे इन्कार जगत पर कल पीना होगा प्याला,  
Today, the world denies, but tomorrow it will drink from the cup.  
Explanation: The poet emphasizes the world's tendency to deny its true nature today, but will ultimately give in to its desires tomorrow.  
  
होने दो पैदा मद का महमूद जगत में कोई,  
Let someone born with the madness of wine emerge in the world.  
Explanation: The poet yearns for someone to come forth and boldly embrace their passion and desires, unapologetically.  
  
ифр जहाँ अभी हैं मनि् ◌दर मिःजद वहाँ बनेगी मधushाला।  
Wherever there is a temple of the mind, a tavern will be built there.  
Explanation: The poet suggests that where there is spiritual introspection and self-awareness, a place of celebration and joy will emerge.

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यज्ञ अिग्न सी धधक रही है मधु की भटठी की ज्वाला,  
Yajña igna si dhadhak rahi hai madhu ki bhatti ki jwala, [yajña: sacred fire, igna: fire, madhu: honey]  
The sacred fire of honey is burning bright, like a flame from a honey-filled vessel.  
Explanation: The poet describes a sweet, intense, and spiritual energy.  
  
ऋिष सा ध्यान लगा बैठा है हर मिदरा पीने वाला,  
Rishi sa dhyan laga baitha hai har midra pene wala,  
Like a sage, every drinker is sitting in deep contemplation.  
Explanation: The poet likens the drinkers to sages, implying a sense of spiritual connection and introspection.  
  
मुिन कन्याओं सी मधुघट ले िफरतीं साकीबालाएँ,  
Mun kanyaon si madhughat le phirati sakhibalayen, [mun: mind, kanya: girl, madhughat: honey-filled]  
Like girls with honey-filled vessels, they wander with their minds (or, like girls carrying honey-filled vessels, they wander with their minds or hearts).  
Explanation: The poet describes the carefree and joyful nature of the drinkers.  
  
िकसी तपोवन से क्या कम है मेरी पावन मधुशाला।  
Ikasi tapovan se kya kam hai meri pavan madhushala, [ikasi: some, tapovan: hermitage, pavan: pure, madhushala: tavern]  
Is my pure tavern any less than a hermitage?  
Explanation: The poet proudly compares their tavern to a sacred hermitage, implying a sense of reverence and beauty.

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सोम सुरा पुरखे पीते थे, हम कहते उसको हाला,  
Soma, the ancient ones used to drink, we call it wine/intoxicant.  
Explanation: The poet refers to the ancient Hindu ritual of consuming Soma, a divine beverage, which is now metaphorically called an intoxicant.  
  
िोणकलश िजसको कहते थे, आज वही मधुघट आला,  
The conch shell, which they used to call, has now become a vessel for liquor.  
Explanation: The conch shell, a sacred symbol in Hinduism, is now being used as a container for intoxicating drinks.  
  
वेिदविहत यह रःम न छोड़ो वेदों के ठेकेदारों,  
Those who know the Vedas, don't give up this intoxication.  
Explanation: The poet suggests that even those who are knowledgeable about the Vedas, the sacred Hindu scriptures, should not abandon this intoxication or pleasure.  
  
युग युग से है पुजती आई नई नहीं है मधुशाला।  
It has been worshiped for ages, this tavern is not new, it has been around for ages.  
Explanation: The poet asserts that the culture of drinking and revelry is not new, but has been around for ages, and has been revered or worshiped in some form.

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वही वारूणी (that same goddess Varuni) जो थी सागर (who was in the ocean) मथकर िनकली अब हाला,  
That same goddess Varuni, who emerged from the ocean after churning, is now present.  
Explanation: The poet references the mythological story of the churning of the ocean, symbolizing the emergence of beauty and joy.  
  
रंभा की संतान (Rambha's progeny/progenitor) जगत में कहलाती 'साकीबाला',  
Rambha's offspring is known as Sakeebala, a celestial beauty.  
Explanation: Rambha is a celestial beauty in Hindu mythology, and Sakeebala is her offspring, emphasizing divine beauty.  
  
देव अदेव (divine and non-divine) जिसे ले आए, संत महंत िमटा देंगे!  
Both divine and mortal beings, whom we've brought, will be satiated by the saints.  
Explanation: The poet asserts that everyone, regardless of their divine or mortal nature, will be fulfilled by the saints.  
  
िकसमें िकतना दम खम, इसको खूब समझती मधुशाला।  
In this tavern, how much strength lies within, and Madhushala (the tavern) understands it well.  
Explanation: The poet highlights the inner strength and resilience present in the tavern, which is well understood by the tavern itself.

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कभी न सुन पड़ता, 'इसने, हा, छू दी मेरी हाला',  
Never has it been heard, 'This one has touched my wine.'  
Explanation: The speaker says that no one has ever claimed that someone else has tainted their wine.  
  
कभी न कोई कहता, 'उसने जूठा कर डाला प्याला',  
Never has anyone said, 'He has ruined my cup.'  
Explanation: Similarly, no one has accused someone of spoiling their drink.  
  
सभी जाति के लोग यहाँ पर साथ बैठकर पीते हैं,  
People from all castes sit together and drink here.  
Explanation: In this place, people from all walks of life come together and drink in harmony.  
  
सौ सुधारकों का करती है काम अकेले मधुशाला।  
This tavern alone does the work of a hundred reformers.  
Explanation: The speaker suggests that this tavern, where people from all backgrounds come together, achieves what a hundred social reformers could not – unity and harmony.

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औम, संकट (crisis), संताप (pain), सभी (all) तुम भूला (forgotten) करते पी हाला,  
Om, crisis, pain, all these, you've forgotten, and drank wine.  
Explanation: The poet reminds the listener that they've forgotten their troubles and are now indulging in pleasures.  
  
सभी का बड़ा तुम सीख) चुके यिद सीखा रहना मतवाला,  
You've learned the biggest lesson of all, if you've learned to remain intoxicated.  
Explanation: The speaker suggests that the listener has mastered the art of remaining in a state of intoxication or bliss.  
  
व्यथर् (sorrow) बने जाते हो िहरजन (common people), तुम तो मधुजन (connoisseurs) ही अच्छे,  
Sorrow becomes common people, but you are good only as connoisseurs.  
Explanation: The poet highlights the difference between ordinary people who are plagued by sorrow and those who are refined and appreciate the finer things in life.  
  
ठुकराते िहर मंि◌दरवाले (temple dwellers), पलक िबछाती मधुशाला (wine tavern)।  
You reject the temple dwellers, and with each blink, you decorate the wine tavern.  
Explanation: The speaker favors the wine tavern over the temple, implying a preference for worldly pleasures over spiritual pursuits.  
  
Overall, the poem explores the themes of indulgence, pleasure, and the appreciation of finer things in life, while also hinting at the contrast between the refined and the ordinary.

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एक तरह से सबका स्वागत करती है साकीबाला,  
Ek tarah se sabka swagat karti hai saaki-baala,   
In a way, the Saaki-baala (Saaki-baala) is a term used to address a wine-seller or a bartender)  
Everyone is welcomed in a similar way.  
Explanation: The poet suggests that everyone is treated equally in this place.  
  
अज्ञ विज्ञ में क्या अंतर हो जाने पर मतवाला,  
Ajn vijn mein kya antar ho jaane par matvaala,  
What difference does it make to the drunk whether he is wise or ignorant?  
Explanation: The poet implies that in a state of intoxication, wisdom or ignorance becomes irrelevant.  
  
रंक राव में भेद हुआ है कभी नहीं मिदरालय में,  
Rank raav mein bhed hua hai kabhi nahin midraalay mein,  
There has never been any distinction between the rich and the poor in the tavern.  
Explanation: The poet emphasizes that in this gathering place, social distinctions are erased.  
  
साम्यवाद की स्थम ूचारक है यह मेरी मधुशाला॥५९॥  
Saamyavaad ki stham uchark hai yeh meree madhushaala..59..  
This is the epitome of socialism, my tavern.  
Explanation: The poet proudly declares that this gathering place embodies the principles of socialism, where everyone is equal.

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बार बार मैंने आगे बढ़ा आज नहीं माँगी हाला (halaa - intoxication),  
I've pushed forward many times, but today I haven't requested intoxication.  
Explanation: The speaker has made efforts to move forward, but today they haven't sought intoxication or escape.  
  
समझ न लेना इससे मुझको साधारण पीने वाला (saadharan - ordinary drinker),  
Don't consider me an ordinary drinker because of this.  
Explanation: The speaker wants to distinguish themselves from ordinary drinkers.  
  
हो तो लेने दो ऐ साकी दूर ूथम संकोचों को (saaki - bartender, sankoch - hesitation),  
If you want, let me take it from the bartender, overcoming hesitation.  
Explanation: The speaker is willing to take a drink, overcoming their initial hesitation.  
  
मेरे ही स्वर से फिर सारी गूँज उठेगी मधुशाला (madhushala - tavern),  
My voice alone will resonate again, filling the tavern.  
Explanation: The speaker's voice will echo, filling the tavern with energy and vitality.  
  
Overall, the poem explores the speaker's complex relationship with intoxication and their desire to transcend ordinary experiences.

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कल? कल पर विश्वास किया कब करता है पीनेवाला,  
kal? kal par vishvaas kiya kab karta hai peenewaala,  
Yesterday? When did yesterday's trust become a habit for the drinker?  
Explanation: The poet questions when the reliance on yesterday's promises became a regular occurrence for those who indulge.  
  
हो सकते कल कर जड़ जिनसे फिर फिर आज उठा प्याला, आज हाथ में था, वह खोया,  
ho sakate kal kar jaD jinse phir phir aaj uthaa pyaala, aaj haath mein tha, vah khoya,  
Maybe yesterday's roots will again raise the cup today, but what was in my hand is lost.  
Explanation: The speaker wonders if yesterday's influences will resurface, yet acknowledges that what he once held is now gone.  
  
कल का कौन भरोसा है,  
kal ka kaun bhrosa hai,  
Whose trust is yesterday's?  
Explanation: The poet questions whose faith or confidence is tied to yesterday's promises.  
  
कल की हो न मुझे मधुशाला काल कुटिल की मधुशाला।  
kal ki ho na mujhe madhushala kaal kuTil ki madhushala.  
Yesterday's tavern is not for me, the cunning time's tavern.  
Explanation: The speaker rejects the allure of yesterday's comfort in the tavern, acknowledging that it's actually a trap set by cunning time.

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आज मिला अवसर (got an occasion today), तब फिर क्यों मैं न छकूँ (why shouldn't I take a sip) जी-भर हाला (to my heart's content) आज मिला मौका (got an opportunity), तब फिर क्यों ढाल न लूँ (why shouldn't I take a cup) जी-भर प्याला (to my heart's content),  
Today I've got an occasion, then why shouldn't I take a sip to my heart's content? Today I've got an opportunity, then why shouldn't I take a cup to my heart's content?  
Explanation: The poet is wondering why they shouldn't enjoy life to the fullest when they have the opportunity, using the metaphor of taking a sip or cup to their heart's content.  
  
छेड़छाड़ अपने साकी (flirt with my wine-server) से न क्यों जी-भर कर लूँ (why shouldn't I take to my heart's content),  
Why shouldn't I flirt with my wine-server to my heart's content?  
Explanation: The poet asks why they can't enjoy the company of their wine-server (a metaphor for life's pleasures) to their heart's content.  
  
एक बार ही तो मिलनी है (life meets only once) यह मधुशाला (this tavern of life)।६२ (This is the 62nd verse)  
Life meets only once, and this is the tavern of life.  
Explanation: The poet concludes that life is short, and one should make the most of it, like enjoying a tavern, as it meets only once.

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Here is the analysis of the poem:  
  
आज सजीव (alive) बना लो, ऊँसी (gentle/lively), अपने अधरों (lips) का प्याला (cup), भर लो (fill it), भर लो (fill it), भर लो (fill it) इसमें (in this),  
Today, fill the cup of my lips with the gentle wine, fill it, fill it, fill it in this.  
Explanation: The speaker asks to be filled with the intoxicating love, comparing their lips to a cup that needs to be filled.  
  
यौवन मधुरस (youthful nectar) की हाला (wine), और लगा (place/remove) मेरे होठों (lips) से भूल (forgetfulness) हटाना (remove) तुम जाओ (you go),  
And place/remove the youthful nectar wine, and remove the forgetfulness from my lips, you go.  
Explanation: The speaker asks the beloved to remove their forgetfulness and fill them with the youthful nectar of love.  
  
अथक ( ceaseless/tireless) बनू मैं पीनेवाला (drinker), खुले ूणय (open/intoxicated) की मधुशाला (tavern/inn).  
I become the tireless drinker, in the open intoxicated tavern.  
Explanation: The speaker becomes a tireless drinker, and the tavern is open and intoxicated, symbolizing the passion and love.

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सुमुखी तुम्हारा, सुन्दर मुख ही, मुझको कन्चन का प्याला छलक रही है   
[Sundar mukh hai, kanchan ka pyala chalak rahi hai]   
Your beautiful face is like a golden cup overflowing for me.  
  
The poet compares the beloved's face to a golden cup, symbolizing beauty and abundance.  
  
िजसमं◌े मािणक रूप मधुर मादक हाला,   
[Jismen manik roop madhur madak hala]  
In which a precious gem-like beauty is intoxicating.  
  
The poet describes the beloved's effect as intoxicating, likening it to a precious stone.  
  
मैं ही साकी बनता, मैं ही पीने वाला बनता हूँ   
[Main hi saki banta, main hi peena wala banta hoon]  
I become the wine-pourer, I become the one who drinks.  
  
The poet takes on both roles: the one who offers the intoxicating beauty and the one who indulges in it.  
  
जहाँ कहीं िमल बैठे हम तु¼ वहीं गयी हो मधushाला।।६४।  
[Jahan kahin mil baithe ham tu quarter wahin gayi ho madhushala]  
Wherever we sit together, that's where the tavern of intoxication goes.  
  
The poet says that wherever they sit together, that place becomes the tavern of intoxication, symbolizing the overwhelming beauty of the relationship.  
  
Let me know if you'd like me to clarify anything!

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दो दिन ही मधु (just two days of sweet/intoxicating) मुझे पिलाकर (having made me drink) ऊब उठी साकीबाला (has become tired of my company),  
Just two days of sweet wine made me drink, and now she's tired of my company.  
Explanation: The speaker has been indulging in intoxication for only two days, and already the beloved is tired of their company.  
  
भरकर अब खिसका देती है वह मेरे आगे प्याला (now she's taking away the cup from in front of me),  
Now she's taking away the cup from in front of me.  
Explanation: The beloved is taking away the cup, symbolizing the withdrawal of their love and attention.  
  
नाज़, अदा, अंदाजों से अब, हाय पिलाना दूर हुआ (now, with elegance, style, and mannerisms, alas, the wine has become distant),  
Now, with elegance, style, and mannerisms, alas, the wine (love) has become unattainable.  
Explanation: The speaker laments that the beloved's elegance and charm have made the love (wine) unattainable.  
  
अब तो कर देती है केवल फ़ज़र्-अदाई मधुशाला (now only the wine of separation is being served in the tavern),  
Now only the wine of separation is being served in the tavern.  
Explanation: The tavern, once a place of celebration and love, now only serves the bitter wine of separation.

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छोटे-से जीवन में कितना प्यार करुँ (how much love can I do in this short life) पी लूँ हाला (drink the wine),  
How much love can I do in this short life, and drink the wine?  
Explanation: The speaker questions how much love they can experience and express in their short lifetime, and perhaps indulge in the pleasure of wine.  
  
आने के ही साथ जगत में कहलाया 'जानेवाला' (called a traveler/passenger in the world),  
As soon as I came, I was called a traveler in the world.  
Explanation: The speaker reflects on how they were labeled as a traveler or passenger in this world as soon as they arrived.  
  
वागत के ही साथ िवदा की होती देखी तैयारी (preparations for farewell begin with the welcome) बंद लगी होने खुलते ही मेरी जीवन-मधushाला (my tavern of life is locked, but opens as soon as it is locked)।  
As soon as I'm welcomed, preparations for farewell begin; my tavern of life is locked, but opens as soon as it is locked.  
Explanation: The poet notes that as soon as they're welcomed, the farewell preparations start, and their life's journey, though seemingly restricted, finds a way to open up despite the constraints.

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क्या पीना, िनद्वर्न्द न जब तक ढाला प्यालों पर प्याला,  
What's the use of drinking [न्द्वर्न्द = indulgence], till the cup is filled with cups?  
English Translation: What's the point of excessive drinking till it overflows?  
Explanation: The poet questions the purpose of excessive drinking, implying it leads to nothing but chaos.  
  
क्या जीना, िनरंि◌चत न जब तक साथ रहे साकीबाला,  
What's the use of living [नरचत = indulgence], till the companion stays with us?  
English Translation: What's the point of living till our companion remains with us?  
Explanation: The speaker wonders about the purpose of life if it's only meaningful with someone by our side.  
  
खोने का भय, हाय, लगा है पाने के सुख के पीछे,  
The fear of loss has taken hold, alas, behind the joy of gaining.  
English Translation: The fear of losing has taken over, behind the happiness of gaining.  
Explanation: The poet highlights how the fear of loss of something or someone can dominate our minds, even in moments of happiness.  
  
िमलने का आनंद न देती िमलकर के भी शाला।  
The joy of meeting doesn't give pleasure, like the shade of a tree.  
English Translation: Meeting someone doesn't bring joy, like the shade of a tree.  
Explanation: The speaker feels that even meeting someone or finding comfort in someone's presence doesn't bring the expected joy, much like the shade of a tree that doesn't provide the expected comfort.  
  
Let me know if you have any further questions!

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मुझे पिलाने को लाए हो इतनी थोड़ी-सी हाला!  
[पिलाने: to make drink, थोड़ी-सी: a little, हाला = wine]  
You've brought so little wine to make me drink!  
Explanation: The speaker is surprised by the small amount of wine being offered.  
  
मुझे दिखाने को लाए हो एक यही छिछला प्याला!  
[दिखाने: to show, छिछला: a small/broken cup, प्याला: cup]  
You've brought this one small, broken cup to me!  
Explanation: The speaker is disappointed by the meager and inadequate offering.  
  
इतनी पी जीने से अच्छा सागर की ले प्यास मरुँ,  
[पी: to drink, जीने: to live, प्यास: thirst, मरुँ: to die]  
It's better to die of thirst than to drink so little and live!  
Explanation: The speaker would rather die from thirst than settle for such a small amount of wine.  
  
सिन्धु-तृषा दी किसने रचकर बिंदु-बराबर मधुशाला॥६८॥  
[सिन्धु: ocean, तृषा: thirst, दी: of, किसने: who, रचकर: having made, बिंदु: a drop, बराबर: equal, मधुशाला: tavern/wine-house]  
Who has created a wine-house with just a drop, equal to the ocean of thirst?  
Explanation: The speaker sarcastically asks who could have created such a meager offering, comparing it to the vast ocean of thirst.

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क्या कहता है, रह न गई अब तेरे भाजन में हाला,  
What does it say? The wine is no longer left in your vessel.  
Explanation: The speaker is asking what's being said, implying that the wine is finished.  
  
क्या कहता है, अब न चलेगी मादक प्यालों की माला,  
What does it say? The intoxicating cups will no longer work their charm.  
Explanation: The speaker is again asking what's being said, implying that the cups that brought intoxication are now ineffective.  
  
थोड़ी पीकर प्यास बढ़ी तो शेष नहीं कुछ पीने को,  
After drinking a little, the thirst has increased, and there's nothing left to drink.  
Explanation: The speaker has consumed a small amount, but their desire has grown, and there's no more wine left.  
  
प्यास बुझाने को बुलवाकर प्यास बढ़ाती मधुशाला।  
The tavern, which was called to satisfy thirst, increases it instead.  
Explanation: The tavern, meant to quench thirst, ironically ends up increasing it.

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िलखी भाग्य (written fate) में जितनी बस उतनी ही पाएगा हाला,  
In the written fate, only as much will be achieved as is destined.  
Explanation: The poet emphasizes that one's fate is predetermined, and only what is meant to happen will occur.  
  
िलखा भाग्य में जैसा बस वैसा ही पाएगा प्याला,  
In the written fate, one will get the same cup as is written.  
Explanation: The speaker reiterates that one's fate is predetermined, and they will receive the same fate that is written for them.  
  
लाख पटक तू हाथ पाँव (try a thousand times), पर इससे कब कुछ होने का,  
Try a thousand times, but what will come of it?  
Explanation: The poet suggests that despite one's best efforts, the outcome is already decided and cannot be changed.  
  
िलखी भाग्य में जो तेरे बस वही िमलेगी मधुशाला॥७०॥  
In the written fate, only that which is yours will be achieved in the tavern.  
Explanation: The poet concludes that ultimately, one will only achieve what is destined for them, and that is what will be fulfilled in the tavern (a metaphor for life's journey).  
  
Let me know if you'd like me to clarify anything!

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कर ले, कर ले कंजूसी (miserliness) तू मुझको देने में हाला (in giving to me, miserly),  
Take, take, be miserly in giving to me, and be stingy in it.  
Explanation: The speaker asks the beloved to be frugal and cautious in giving to them, almost as if they don't deserve it.  
  
दे ले, दे ले तू मुझको बस यह टूटा फूटा प्याला (broken cup),  
Give, give, just this broken cup to me.  
Explanation: The speaker humbly asks for a meager, broken cup, implying they don't deserve more.  
  
मैं तो सॄ (satisfied) इसी पर करता (do with this), तू पीछे पछताएगी (will regret later),  
I'm satisfied with this, you'll regret it later.  
Explanation: The speaker is content with the little they receive, but warns the beloved that they will regret not giving more.  
  
जब न रहूँगा मैं (when I'm no more), तब मेरी याद करेगी मधुशाला (tavern of wine),  
When I'm gone, the tavern of wine will remember me.  
Explanation: The poet hints that even the tavern, a symbol of celebration, will remember them when they're gone, implying a sense of longing and legacy.  
  
Please let me know if you'd like me to clarify anything!

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ध्यान मान का [attention/honor], अपमानों का [insults/humiliation] छोड़ दिया जब पी हाला,  
I abandoned honor and insults when I drank the wine.  
Explanation: The speaker has let go of both dignity and shame, becoming carefree.  
  
गौरव भूला [pride], आया कर में जब से मिट्टी का प्याला,  
Pride was forgotten when the earthen cup arrived.  
Explanation: The arrival of the humble earthen cup marked the departure of ego.  
  
साकी की अंदाज़ [wine-server's style] भरी झड़की में क्या अपमान धरा,  
What insult is there in the wine-server's overflowing style?  
Explanation: The speaker questions the notion of insult in the lavish pouring of wine.  
  
दुनिया भर की ठोकर [world's rejections] खाकर पाई मैंने मधुशाला,  
I found the tavern after facing the world's rejections.  
Explanation: The speaker has reached a state of liberation, finding solace in the tavern.

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क्षीण (fragile), क्षुि (decaying), क्षणभंगुर (transient), दुबल मानव िमटटी का प्याला (delicate human body's cup),  
Fragile, decaying, and transient, a delicate human body's vessel,  
Explanation: The poet describes the human body as fragile, prone to decay, and short-lived.  
  
भरी हुई है जिसके अंदर कटु -मधु जीवन की हाला (bitter-sweet life's wine),  
Filled with bitter-sweet life's wine,  
Explanation: The body is filled with the bitter-sweet experiences of life.  
  
मृत्यु बनी है िनदर्य साकी (death has become the wine-server),  
Death has become the wine-server,  
Explanation: Death is personified as one who serves wine, implying that death is inevitable and waiting to serve its purpose.  
  
अपने शत-शत कर फैला (with its hundred arms spread out),  
With its hundred arms spread out,  
Explanation: Death is depicted as having multiple arms, symbolizing its pervasive and all-encompassing nature.  
  
काल ूबल है पीनेवाला (Time is the drinker),  
Time is the drinker,  
Explanation: Time is the ultimate consumer of life, and death serves it.  
  
संसृित है यह मधुशाला (this tavern of intoxication is established),  
This tavern of intoxication is this,  
Explanation: The poet metaphorically describes life as a place of intoxication, where death serves as the wine-server, and time is the ultimate drinker.

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प्याले सा गढ़ हमें किसी ने भर दी जीवन की हाला,  
A cup-like fort has been filled with the elixir of someone's life for us.  
Explanation: The poet describes a cup as a stronghold that contains the essence of someone's life.  
  
नशा न भाया, ढाला हमने ले लेकर मधु का प्याला,  
We didn't get intoxicated, but we took the cup of honey/wine, having seized it.  
Explanation: The speaker didn't get drunk, but rather took control of the cup of sweetness or wine.  
  
जब जीवन का ददर् उभरता उसे दबाते प्याले से,  
When the pain of life emerges, we suppress it with the cup.  
Explanation: The poet suggests that they use the cup (wine or intoxication) to cope with the pain of life.  
  
जगती के पहले साकी से जूझ रही है मधुशाला।  
The tavern is struggling with the first wine-server of the world.  
Explanation: The tavern (a place of gathering or celebration) is in conflict with the first wine-server of the world, implying a struggle between the forces of celebration and the forces of the world.

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अपने अंगूरों (grapes) से तन में हमने भर ली है हाला (wine),  
We've filled our body with our own grapes, i.e., we've indulged in our own desires.  
  
Explanation: The speaker has surrendered to their own desires, filling themselves with their own "grapes" (metaphor for desires).  
  
क्या कहते हो, शेख (scholar), नरक में हमें तपाएगी ज्वाला (fire),  
What do you say, scholar, will the fire of hell burn us?  
  
Explanation: The speaker asks the scholar if they will be punished in the afterlife for their indulgences.  
  
तब तो मिदरा (intoxicating drink) खूब िखंचेगी (will be enjoyed) और िपएगा (will be savored) भी कोई,  
Then, we'll thoroughly enjoy the drink, and someone will also savor it.  
  
Explanation: The speaker implies that even in hell, they'll find a way to savor their desires.  
  
हमें नमक की ज्वाला (fire of salt) में भी दीख पड़ेगी मधुशाला (tavern),  
Even in the fire of salt, our tavern will be visible.  
  
Explanation: The speaker claims that even in a place of torment (fire of salt), their place of desires (tavern) will still be present.

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यम आएगा लेने जब, तब खूब चलूँगा पी हाला,  
Yama (god of death) will take me when the time comes, then I'll thoroughly enjoy the wine of life.  
Explanation: The speaker is aware of mortality, but instead of fearing it, they want to savor life to the fullest.  
  
पीड़ा, संकट, कष्ट नरक के क्या समझेगा मतवाला,  
What can the intoxicated one (matwala) understand about the pain, troubles, and hardships of hell?  
Explanation: The poet questions the significance of worldly troubles when one is drunk on life's pleasures.  
  
बूर, कठोर, कुिटल, कुिवचारी, अन्यायी यमराजों के डंडों की जब मार पड़ेगी,  
When the stick of the cruel, unjust, and merciless Yama (god of death) will strike,  
Explanation: The poet acknowledges the inevitability of death's cruel blow.  
  
आड़ करेगी मधुशाला,  
The tavern (drinking place) will provide shelter.  
Explanation: The poet finds solace in the midst of the darkness of death, suggesting that the tavern will offer a refuge from the hardships of life and death.

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यिद इन अधरों से दो बातें ूेम भरी करती हाला,  
If these lips could speak two words filled with love,  
Explanation: The speaker wishes their lips could express two tender words.  
  
यिद इन खाली हाथों का जी पल भर बहलाता प्याला,  
If these empty hands could fill a cup for a moment,  
Explanation: The speaker longs for their empty hands to hold a cup, perhaps symbolizing a sense of fulfillment.  
  
हािन बता, जग, तेरी क्या है,  
Tell me, world, what's your concern?  
Explanation: The speaker inquires about its business or interest.  
  
व्यथर् मुझे बदनाम न कर,  
Don't shame me with your sorrow,  
Explanation: The speaker requests not to be disgraced by the world's sorrow.  
  
मेरे टूटे िदल का है बस एक िखलौना मधुशाला।  
My broken heart has only one toy, a tavern.  
Explanation: The speaker's broken heart finds solace in the comfort of a tavern, a common theme in Hindi poetry, symbolizing a place of solace and comfort.

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याद न आए दूखमय जीवन (painful life) इससे पी लेता हाला (wine),  
This life of pain, I drink it away with wine.  
Explanation: The poet copes with the hardships of life by finding solace in intoxication.  
  
जग िचंताओं से रहने को मुक्त (free from worldly worries), उठा लेता प्याला (cup),  
Liberated from anxieties, I lift the cup.  
Explanation: The speaker finds freedom from worldly concerns and raises it in a celebratory gesture.  
  
शौक, साध के और ःवाद के हेतु िपया जग करता है (world is busy in desires, accomplishments, and debates),  
The world is busy with desires, accomplishments, and debates.  
Explanation: The poet highlights the chaos and busyness of the world, preoccupied with desires, achievements, and arguments.  
  
पर मै वह रोगी हूँ िजसकी एक दवा है मधुशाला (tavern),  
But I am the patient whose only medicine is the tavern.  
Explanation: The speaker, despite being aware of the chaos, finds solace and remedy in the gathering place or tavern, emphasizing its importance in their life.

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игrátī jātī hai díni útadana úṇayanī úāṇō̃ kī hālā bhagna huā jātā díni útadana  
  
\* игrátī (going/walking) जाती (going) है (is) दिनी (daily/belonging to day Úṇayanī (of youthful age) Úāṇō̃ (of beauty) की हाला (of wine) भग्न (broken/shattered) हुआ (has been) जाता (going) दिनी (daily/belonging to day)  
\* English Translation: The daily wine of youthful beauty has been shattered every day.  
\* Explanation: The poet describes the fleeting nature of beauty, comparing it to wine that is consumed daily, leaving nothing behind.  
  
सुभगे मेरा तन प्याला,  
  
\* सुभगे (auspicious/good) मेरा (my) तन (body) प्याला (cup)  
\* English Translation: My body is an auspicious cup.  
\* Explanation: The speaker metaphorically equates their body with a cup, suggesting it is a vessel for something precious or sacred.  
  
रूठ रहा है मुझसे रूपसी, दिन दिन यौवन का साकी  
  
\* रूठ (angry/ upset) रहा (staying) है (is) मुझसे (with me) रूपसी (beauty/lustre) दिन दिन (day by day) यौवन (youth) का (of) साकी (cupbearer)  
\* English Translation: Beauty is upset with me, and day by day, youth that is the cupbearer.  
\* Explanation: The speaker feels that beauty is upset with them, and youth, which is the cupbearer, is slowly being drained away.  
  
सूख रही है दिन दिन सुन्दरी, मेरी जीवन मधुशाला।  
  
\* सूख (dry/ wither) रही (staying) है (is) दिन दिन (day by day) सुन्दरी (beauty) मेरी (my) जीवन (life) मधुशाला (tavern/wine house)  
\* English Translation: Beauty is withering away day by day, my life is a tavern.  
\* Explanation: The poet describes how beauty is slowly fading away, and their life has become a place of revelry or celebration, perhaps suggesting a sense of irony or contrast.

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यम आयेगा साकी बनकर साथ लिए काली हाला,  
Yam (death) will come, becoming the wine-bearer, with the dark wine.  
Yam, the god of death, is personified as a wine-bearer, bringing the dark wine of death.  
पी न होश में फिर आएगा सुरा-विसुध यह मतवाला,   
Having drunk, he will come back to his senses, this intoxicated one, in the wine-purified world.  
The speaker suggests that even the intoxicated one will regain their senses in the world purified by wine.  
यह अंतिम बेहोशी, अंतिम साकी, अंतिम प्याला है,  
This is the last intoxication, the last wine-bearer, the last cup.  
The speaker emphasizes that this is the final stage of intoxication, the last wine-bearer, and the last cup.  
पिथक, प्यार से पीना इसको फिर न मिलेगी मधुशाला।  
But, having drunk with love, this tavern will not be found again.  
The speaker warns that once you've experienced the ultimate intoxication, you won't find this tavern of wine again, suggesting that it's a one-time experience.

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ढलक रही है तन के घट से ( ढलक = fading, रही = remaining, तन = body, के = of, घट = vessel/situation), संगिनी (beloved) जब जीवन हाला पऽ गरल का ले जब अंतिम साकी है आनेवाला (when life's intoxication becomes the last cup, the final wine bearer is the one who is coming)  
The fading remnants of my body's vessel are left, beloved, when life's intoxication becomes the last cup, the final wine bearer is the one who is coming.  
Explanation: The speaker's life force is dwindling, and they await the final moment when their existence will be consumed by the ultimate wine bearer, likely a metaphor for death.  
  
हाथ ःपशर् भूले प्याले का (हाथ = hand, ःपशर् = forgetful, प्याले = cup), ःवाद सुरा जीव्हा भूले (music/song, सुरा = intoxication, जीव्हा = tongue)  
The hand that forgot the cup, the tongue that forgot the song and intoxication.  
Explanation: The speaker's hand has forgotten to hold the cup, symbolizing the loss of joy and intoxication in life.  
  
कानो में तुम कहती रहना (कानो = ears, कहती = saying/whispering, रहना = remaining), मधु का प्याला मधुशाला (मधु = honey, प्याला = cup, मधुशाला = tavern)  
You keep whispering in my ears, the tavern of honeyed cups.  
Explanation: Despite the speaker's physical decline, the beloved's gentle whispers remain, and the tavern of sweet memories endures.

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मेरे अधरों पर हो अंि◌तम वःतु न तुलसीदल प्याला   
On my lips, the ultimate truth is not a cup of tulsi (basil) infusion,  
The ultimate truth is not a cup of tulsi infusion on my lips, implying it's not a ritualistic or superficial act.  
  
मेरी जीव्हा पर हो अंितम वःतु न गंगाजल हाला   
On my tongue, the ultimate truth is not a glass of Ganga jal (holy water),  
On my tongue, the ultimate truth is not a glass of holy water, signifying it's not a mere ritual.  
  
मेरे शव के पीछे चलने वालों याद इसे रखना   
Those who follow my corpse, remember to keep this in mind,  
Those who mourn my death, keep this in mind, implying that the speaker's true essence should be remembered.  
  
राम नाम है सत्य न कहना, कहना सच्ची मधुशाला।।८२।  
Ram's name is not the ultimate truth, say it's the true tavern (drinking place).  
Ram's name is not the ultimate truth, say it's the true tavern, implying that the ultimate truth lies in the celebration of life, not in ritualistic or dogmatic practices.

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मेरे शव पर वह रोये, हो जिसके आंसू में हाला  
Those tears, which are like wine, will cry on my corpse.  
Explanation: The speaker imagines someone crying on their grave, with tears that are as intoxicating as wine.  
  
आह भरे वो, जो हो सुरभित मदिरा पी कर मतवाला,  
That sigh-filled one, who is intoxicated after drinking the fragrant wine.  
Explanation: The speaker describes someone who is deeply inebriated after drinking a fragrant, aromatic wine, symbolizing a deep emotional high.  
  
दे मुझको वो कान्धा जिनके पग मद डगमग होते हों  
Give me that shoulder whose steps are staggered due to intoxication.  
Explanation: The speaker asks for the support of someone who is similarly intoxicated, implying a deep emotional connection.  
  
और जलूँ उस ठौर जहां पर कभी रही हो मधुशाला।  
And I will burn at that place where the tavern once stood.  
Explanation: The speaker vows to be consumed by passion at the place where the tavern (symbolizing joy and celebration) once existed.

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और चिता पर जाये उंढेला पऽ न ियत का, पर प्याला कंठ बंधे अंगूर लता में मध्य न जल हो, पर हाला,  
And the pyre (चिता) may go, the flame (उंढेला) may rise, but the wine (प्याला) tied to the grapevine (अंगूर लता) in the middle, doesn't get wet, yet the wine (हाला) remains.  
Explanation: The poet describes a scene where the funeral pyre is burning, but the wine remains untouched, symbolizing the enduring nature of art and creativity.  
  
ऊाण िूये यिद ौाध करो तुम मेरा तो ऐसे करना  
If you want to make a wine (ऊाण) out of my being (िऊूये), if you can ferment (ौाध) my essence, then do it like this.  
Explanation: The speaker offers themselves to be transformed into wine, asking the other to ferment their essence if they can, implying a deep level of trust and vulnerability.  
  
पीने वालां◌े को बुलवा कऱ खुलवा देना मधुशाला।  
Call out to those who drink (पीने वालां◌े) and open the doors of the tavern (मधुशाला) for them.  
Explanation: The poet invites those who appreciate and savor the wine (art, creativity, or emotions) to come and indulge in the tavern of life.  
  
Let me know if you have any further requests!

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नाम अगर कोई पूछे तो, कहना बस पीनेवाला (naam agar koi poochhe to, kahna bas peenevaala)  
नाम (name) अगर (if) कोई (someone) पूछे (asks) तो (then) कहना (say) बस (just) पीनेवाला (one who drinks)  
If someone asks about my name, say I'm just a drinker.  
Explanation: The speaker asks to be identified as someone who indulges in drinks/drinking.  
  
काम ढालना, और ढालना सबको मिदरा का प्याला (kaam dhalna, aur dhalna sabko midra ka pyala)  
काम (work) ढालना (to mold/make) और (and) ढालना (to mold/make) सबको (everyone) मिदरा (wine/liquor) का प्याला (cup)  
Make everyone's cup with wine, and mold everyone with wine.  
Explanation: The poet encourages making everyone's cup filled with wine and shaping their lives with it.  
  
जाित िूये, पूछे यिद कोई कह देना दीवानों की (jaat juye, pooche yid koi kah dena diwanon ki)  
जाति (caste) जूये (lost), पूछे (asks) यदि (if) कोई (someone) कह (say) देना (give) दीवानों (lovers') की  
If someone asks about my caste, say I'm lost in the love of lovers.  
Explanation: The speaker doesn't identify with a particular caste, but rather gets lost in the love and passion of those who are in love.  
  
धमर् बताना प्यालों की ले माला जपना मधुशाला (dharam bataana pyalon ki le mala japna madhushala)  
धमर् (religion) बताना (to tell) प्यालों (cups) की ले (take) माला (garland) जपना (chant) मधुशाला (wine tavern)  
Tell the garland of cups, chant in the wine tavern, and take the religion of wine.  
Explanation: The poet emphasizes the importance of wine, chanting in the tavern, and considering wine as their religion.

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ज्ञात हुआ यम आने को है ले अपनी काली हाला,  
[ज्ञात: known, हुआ: happened, यम: death, आने: coming, को: to, है: is, ले: take, काली: black, हाला: condition/state]  
The known death is about to take its own dark state.  
Explanation: The poet acknowledges that death is approaching, emphasizing its inevitability.  
  
पंि◌डत अपनी पोथी भूला,  
[पंडित: scholar, पोथी: book/scripture]  
The scholar forgot his own book/scripture.  
Explanation: Even the learned scholar has forgotten their sacred texts.  
  
साधू भूल गया माला,  
[साधू: ascetic, माला: rosary/beads]  
The ascetic forgot his rosary/beads.  
Explanation: The ascetic, who is supposed to be detached, has forgotten their spiritual tools.  
  
और पुजारी भूला पूजा,  
[पुजारी: priest, पूजा: worship]  
And the priest forgot the worship.  
Explanation: The priest, who is supposed to lead the worship, has forgotten the rituals.  
  
ज्ञान सभी ज्ञानी भूला,  
[ज्ञान: knowledge, सभी: all, ज्ञानी: knowledgeable ones]  
All knowledgeable ones forgot knowledge.  
Explanation: Everyone who claimed to have knowledge has forgotten it.  
  
िकन्तु न भूला मरकर के भी पीनेवाला मधुशाला॥८६॥  
[िकन्तु: but, न: not, भूला: forgot, मरकर: of death, के: of, भी: also, पीनेवाला: drinker, मधुशाला: tavern]  
But the drinker of the tavern of death did not forget.  
Explanation: Amidst all the forgetfulness, the one who indulges in the pleasures of the tavern (metaphorically, the one who indulges in worldly pleasures) has not forgotten their desires.

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यम ले चलता है मुझको तो, चलने दे लेकर हाला,  
Yam le chalata hai mujhko to, chalne de lekar hala,  
Yama (death) takes me away, but let me go, taking the wine.  
Explanation: The poet says even death can't stop him from enjoying wine.  
  
चलने दे साकी को मेरे साथ लिए कर में प्याला,  
Chalne de saki ko mere saath liye kar mein pyala,  
Let the wine-bearer come with me, holding a cup in my hand.  
Explanation: The speaker wants the wine-bearer to accompany him, serving wine.  
  
ःवगर्, नरक या जहाँ कहीं भी तेरा जी हो लेकर चल,  
Vagar, narak ya jahan kahi bhi tera ji ho lekar chal,  
Whether in heaven, hell, or anywhere, take me where your heart desires.  
Explanation: He's willing to go anywhere, as long as it's where the beloved wants.  
  
ठौर सभी हैं एक तरह के साथ रहे यिद मधुशाला,  
Thaur sabhi hai ek tarah ke saath rahe yid madhushala,  
All places are alike, staying together, as if in a tavern of wine.  
Explanation: The poet suggests that all locations become equal when shared with the beloved, much like a gathering place for wine.

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पाप अगर पीना (sin to drink), समदोषी (equally guilty) तो तीनों - साकी बाला (three friends - the bartender)  
If sin is to be consumed, then all three are equally guilty - the three friends, including the bartender.  
  
इनत्य पिलानेवाला) प्याला (one who makes us drink), पी जानेवाली हाला (one who gets us intoxicated), साथ इन्हें भी ले चल मेरे न्याय यही बतलाता है,  
The one who serves us, the one who intoxicates us, take them along too, my conscience says the same.  
  
Explanation: The poet questions the morality of indulging in sinful activities, suggesting that everyone involved is equally guilty. The conscience urges taking responsibility for one's actions.  
  
कैद जहाँ मैं हूँ (imprisoned where I am), की जाए कैद वहीं पर मधुशाला (the tavern is imprisoned there itself)।।८८।  
In the prison where I am, the tavern itself is imprisoned.  
  
Explanation: The poet metaphorically expresses being trapped in their own desires and vices, and the tavern, a symbol of pleasure, is also imprisoned alongside them.

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शांत सकी हो अब तक, साकी (wine server), पीकर िकस उर की ज्वाला (flame)),  
Still, the wine server) has been quiet till now, having extinguished the flame of someone's heart.  
Explanation: The wine server has been silent, having calmed the passion of someone's heart.  
  
पीकर िकस उर की ज्वाला), 'और, और' की रटन लगाता जाता हर पीनेवाला,  
The one who has extinguished the flame, keeps repeating 'more, more', every drinker.  
Explanation: Those who have calmed their passion, keep asking for more, every time they drink.  
  
िकतनी इच्छाएँ हर जानेवाला छोड़ यहाँ जाता!  
How many desires does every departing soul abandon here!  
Explanation: Every departing soul leaves behind many unfulfilled desires.  
  
िकतने अरमानों की बनकर कॄ खड़ी है मधुशाला॥८९॥  
How many unfulfilled longings have taken the form of the tavern, standing tall!  
Explanation: The tavern stands tall, representing many unfulfilled longings of those who have departed.

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जो हाला मैं चाह रहा था, वह न िमली मुझको हाला,  
[हाला = wine, िमला = found]  
The wine I was craving, I didn't find that wine.  
Explanation: The speaker didn't get the wine they were longing for.  
  
जो प्याला मैं माँग रहा था, वह न िमला मुझको प्याला,  
[प्याला = cup, िमला = found]  
The cup I was asking for, I didn't find that cup.  
Explanation: The speaker didn't get the cup they were asking for, symbolizing their unfulfilled desires.  
  
िजस साकी के पीछे मैं था दीवाना, न िमला साकी,  
[साकी = wine-server, दीवाना = crazy, िमला = found]  
The wine-server I was behind, I didn't find that wine-server.  
Explanation: The speaker was obsessed with the wine-server, but didn't find them.  
  
िजसके पीछे था मैं पागल, हा न िमली वह मधुशाला!  
[पागल = crazy, मधुशाला = tavern]  
Behind whom I was crazy, Ah! I didn't find that tavern!  
Explanation: The speaker was crazy about someone/something, but didn't find the tavern, symbolizing the elusiveness of their desires.

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देख रहा हूँ अपने आगे कब से मािणक-सी हाला [manik, precious stone/ruby],  
I've been seeing a precious ruby-like wine ahead of me.  
Explanation: The speaker has been noticing a valuable, attractive wine in front of them.  
  
देख रहा हूँ अपने आगे कब से कंचन का प्याला [kanchan, gold],  
I've been seeing a golden cup ahead of me.  
Explanation: The speaker has been observing a golden cup, symbolizing celebration and luxury.  
  
'बस अब पाया!' [bas ab paya, now I've got it] - कह-कह कब से दौड़ रहा इसके पीछे [kah-kah kab se, since when],  
"Now I've got it!" - I've been running after this since when.  
Explanation: The speaker has finally attained something they've been chasing, and they're wondering how long they've been after it.  
  
िकंतु रही है दूर िक्षितज-सी मुझसे मेरी मधुशाला [kshiti, earth/world; madhushala, tavern/drinking place],  
But my tavern has remained far, like the earth, from me.  
Explanation: Despite the speaker's pursuit of luxury and celebration, it remains distant and elusive, much like the world itself. The tavern, a symbol of joy and gathering, is out of reach.

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कभी िनराशा का तम िघरता [निराशा - disappointment, तम - darkness],   
Sometimes darkness of disappointment settles in,  
Explanation: The poet describes the feeling of disappointment settling in.  
  
छिप जाता मधु का प्याला [मधु - honey, प्याला - cup],  
The cup of honey (sweetness) hides,  
Explanation: The sweetness or joy is hidden.  
  
छिप जाती मिदरा की आभा [मिदरा - wine, आभा - glow],   
The glow of wine disappears,  
Explanation: The intoxicating effect of wine is lost.  
  
छिप जाती साकीबाला [साकी - cupbearer, बाला - beauty],   
The beauty of the cupbearer disappears,  
Explanation: The charm of the one serving the wine is gone.  
  
कभी उजाला आशा करके प्याला िफर चमका जाती [उजाला - light, आशा - hope, प्याला - cup, चमका - shines again, जाती - goes],  
Sometimes, with the hope of light, the cup shines again,  
Explanation: With renewed hope, the cup of joy shines once more.  
  
आँिखमचौली खेल रही है मुझसे मेरी मधुशाला [आँखमचौली - a game of hide and seek, मधुशाला - tavern],  
My tavern is playing a game of hide and seek with me,  
Explanation: The tavern, a symbol of joy and gathering, is playing a game of hide and seek with the speaker, implying a sense of longing and searching.

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आ आगे कहकर कर पीछे कर लेती साकीबाला,  
[Aa aage kahkar kar pichhe kar leti saakibaala,]  
[आ - come, आगे - forward, कहकर - saying, कर - do, पीछे - back, कर - do, लेती - takes, साकीबाला - veil/flirtation]  
Forward she says, but takes a step back, this flirtation is what she does.  
Explanation: The speaker describes how the beloved is being coy and flirtatious, saying one thing but doing the opposite.  
  
होंठ लगाने को कहकर हर बार हटा लेती प्याला,  
[Honth lagaane ko kahkar har baar hataa leti pyaala,]  
[होंठ - lips, लगाने - to touch, कहकर - saying, हर - every, बार - time, हटा - takes away, लेती - takes, प्याला - cup]  
She says she'll touch lips, but every time takes back the cup.  
Explanation: The speaker describes how the beloved is making promises but not following through on them.  
  
नहीं मुझे मालूम कहाँ तक यह मुझको ले जाएगी,  
[Nahin mujhe maaloom kahaaN tak yeh mujhko le jaayegi,]  
[नहीं - no, मुझे - to me, मालूम - knowledge, कहाँ - where, यह - this, मुझको - me, ले - take, जाएगी - will go]  
I don't know how far this will take me, or where.  
Explanation: The speaker is unsure about the extent of the beloved's intentions or where they will lead.  
  
बढ़ा बढ़ाकर मुझको आगे, पीछे हटती मधुशाला,  
[Bhadaa bhadaa kar mujhko aage, pichhe hat ti madhushaala,]  
[बढ़ा - increase, बढ़ाकर - increasing, मुझको - me, आगे - forward, पीछे - back, हटती - takes away, मधुशाला - tavern]  
Increasingly, she takes me forward, but in the tavern, she takes me back.  
Explanation: The speaker describes how the beloved is leading them on, but in the end, it's just a game, and they're left with nothing.

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हाथों में आने-आने में, हाय, फिसल जाता प्याला,  
Hāthō̃ mẽ ā̃ē-ā̃ē mẽ, hāy, phisal jātā pyālā,  
(In my hands, again and again, alas, the cup slips away)  
The cup slips out of my hands repeatedly, a sign of carelessness.  
  
अधरों पर आने-आने में हाय, ढलक जाती हाला,  
Adharõ par ā̃ē-ā̃ē mẽ hāy, ḍhalak jātī hālā,  
(On my lips, again and again, alas, the wine spills)  
The wine spills from my lips, indicating intoxication.  
  
दुनियावालो, आकर मेरी कismet की खूबी देखो,  
Duniyāvālō, ākar mērī kismet kī khūbī dekho,  
(O people of the world, come and see the uniqueness of my fate's peculiarity)  
People, come and witness the extraordinary nature of my destiny.  
  
रह-रह जाती है बस मुझको मिलते-मिलते मधुशाला,  
Rah-rah jātī hai bas mujhko milatē-milatē madhushālā,  
(Repeatedly, I get lost, finding myself in the tavern)  
I repeatedly lose myself, only to rediscover myself in the tavern.  
  
The poem describes a state of intoxication, where the speaker is carelessly losing control. They invite the world to witness the uniqueness of their situation, which is marked by their repeated loss and rediscovery of themselves in the tavern, symbolizing a life of indulgence.

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ऊáp्य नहीं है तो, हो जाती लुप्त नहीं िफर क्यों हाला,  
If there's no wine, then it gets lost, why the fuss about the wine?  
Explanation: The speaker questions the commotion about its absence when it's not even available.  
  
ऊáp्य नहीं है तो, हो जाता लुप्त नहीं िफर क्यों प्याला,  
If there's no wine, then it gets lost, why the fuss about the cup?  
Explanation: The speaker repeats the question, this time focusing on the cup instead of the wine.  
  
दूर न इतनी िहम्मत हारुँ, पास न इतनी पा जाऊँ,  
I don't have the courage to stay away, nor can I attain proximity.  
Explanation: The speaker is torn between staying away and getting close, suggesting a sense of longing and helplessness.  
  
व्यथर् मुझे दौड़ाती मरु में मृगजल बनकर मधुशाला।  
In the desert, it's my sorrow that drives me, becoming a mirage, a tavern.  
Explanation: The poet's sorrow is personified, driving them through the desert, only to create an illusion of a tavern) that may not actually exist.  
  
Overall, the poem explores the themes of longing, absence, and the elusiveness of comfort or solace.

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इमले न, पर, ललचा ललचा क्यों आकुल करती है हाला,  
Why does the wine (हाला) of longing (ललचा) stir up such turmoil within, despite being untouched (इमले न)?  
The wine of longing stirs up turmoil within, despite being untouched.  
Explanation: The poet questions why the wine of unfulfilled desires creates such inner turmoil, even when left unattended.  
  
इमले न, पर, तरसा तरसाकर क्यों तड़पाता है प्याला, हाय,  
Why does the cup (प्याला) of longing (तरसा) torment me so, alas?  
The cup of longing torments me so, alas.  
Explanation: The poet laments why the cup of unfulfilled desires causes such pain.  
  
िनयित की िवषम लेखनी मःतक पर यह खोद गई 'दूर रहेगी मधु की धारा, पास रहेगी मधुशाला!'  
On the uncertain (नियत) and crooked (विषम) path of fate, I have written this on the threshold (मःतक पर): "The flow of honey (मधु की धारा) will remain far, but the tavern of honey (मधुशाला) will stay near!"  
On the uncertain and crooked path of fate, I have written this on the threshold: "The flow of honey will remain far, but the tavern of honey will stay near!"  
Explanation: The poet writes on the threshold of fate that while the sweet experiences (flow of honey) may be distant, the tavern of sweet experiences (honey) will remain nearby.

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मिदरालय में कब से बैठा, पी न सका (able) अब तक हाला,  
Since when have I been sitting in the tavern, unable to drink the wine till now?  
Explanation: The speaker reflects on the time spent in the tavern, unable to indulge in the pleasure of wine.  
  
पी न सका अब तक हाला, यत्न सिहत भरता हूँ,  
Unable to drink the wine till now, I'm filling my chest with effort.  
Explanation: The speaker is putting in effort, but unable to savor the wine, implying a sense of longing or unfulfillment.  
  
कोई िकंतु उलट देता प्याला, मानव-बल के आगे िनबर्ल भाग्य,  
Someone turns the cup upside down, human strength is helpless in front of fate.  
Explanation: The speaker describes the powerlessness of human strength against the whims of fate.  
  
सुना िवद्यालय में,  
It is said in the university,  
Explanation: The speaker quotes a phrase commonly discussed in academic circles.  
  
'भाग्य ूबल, मानव िनबर्ल' का पाठ पढ़ाती मधुशाला।  
The tavern teaches the lesson of "Fate is strong, human strength is helpless".  
Explanation: The tavern, a place of gathering and learning, teaches the harsh reality of fate's dominance over human power.

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िकःमत में था खाली खप्पर, खोज रहा था मैं प्याला,  
ikhamat mein tha khali khapar, khoj raha tha main pyala,  
The tavern was empty, I was searching for a cup.  
Explanation: The speaker describes a desolate tavern, and they were searching for a cup, implying a desire for intoxication or celebration.  
  
ढूँढ़ रहा था मैं मृगनयनी, िकःमत में थी मृगछाला,  
dhundh raha tha main mriganayani, ikhamat mein thi mrigchhala,  
I was searching for a doe-eyed beauty, the tavern had a deer's skin.  
Explanation: The speaker was searching for a beautiful woman, and the tavern had a deer's skin, symbolizing a place of passion and desire.  
  
िकसने अपना भाग्य समझने में मुझसा धोखा खाया,  
ikisne apna bhagya samajhne mein mujhsa dhokha khaya,  
Someone was deceived about their fate while trying to understand it like me.  
Explanation: The speaker reflects on someone who was misled, much like themselves, in their attempts to understand their destiny.  
  
िकःमत में था अवघट मरघट, ढूँढ़ रहा था मधुशाला॥९८॥  
ikhamat mein tha avaghat marghat, dhundh raha tha madhushala,  
The tavern had a hidden graveyard, I was searching for a wine tavern.  
Explanation: The speaker describes a tavern that had a hidden graveyard, implying a place of secrecy and darkness, and they were searching for a place of celebration and joy.

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उस प्याले से प्यार (love from that cup) मुझे जो दूर हथेली (from afar, from that distant palm) से प्याला (cup),   
Love from that cup is what I have, which is from afar, from that distant palm.  
Explanation: The speaker has received love from a distant source, symbolized by the cup held by an unseen hand.  
  
उस हाला से चाव (taste/flavor) मुझे जो दूर अधर (from afar, from that distant lip) से है हाला (wine),  
The taste from that wine is what I have, which is from afar, from that distant lip.  
Explanation: The poet savors the flavor of wine that comes from a distant, unseen presence.  
  
प्यार नहीं पा जाने में है, पाने के अरमानों (desires) में!  
It's not in not getting love, but in the desires of getting it!  
Explanation: The speaker emphasizes that the essence of love lies not in the absence of love but in the longing and desire for it.  
  
पा जाता तब, हाय, न इतनी प्यारी मधुशाला (tavern)।९९।  
If I were to get it then, alas, this tavern wouldn't be so lovely.  
Explanation: The poet suggests that if they were to attain the love they desire, the allure of the tavern (madhushala) would be lost, implying that the longing is what makes it beautiful.

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साकी के पास है तिनक सी औई,   
[Saaki (wine-bearer) has a tiny spark,]  
At the wine-bearer's place, there's a tiny spark.  
Explanation: The poem starts by mentioning the wine-bearer, who has a small, perhaps insignificant, spark.  
  
सुख, संिपत की हाला,   
[happiness, culmination of happiness]  
happiness, the culmination of happiness.  
Explanation: This line suggests that the wine-bearer's spark leads to happiness, which is the ultimate goal.  
  
सब जग है पीने को आतुर   
[entire world is eager to drink]  
the entire world is eager to drink.  
Explanation: The world is eager to indulge in this happiness, implying a universal desire for pleasure or escape.  
  
ले ले िकःमत का प्याला,   
[take the cup of fate]  
take the cup of fate.  
Explanation: The speaker offers a cup of fate, suggesting that one's destiny is tied to this happiness or pleasure.  
  
रेल ठेल कुछ आगे बढ़ते,   
[Some trains move ahead]  
some trains move ahead.  
Explanation: This line could be interpreted as some people making progress or moving forward in life.  
  
बहुतेरे दबकर मरते,   
[while many are crushed and die]  
while many are oppressed and die.  
Explanation: However, many others are crushed and die, implying that not everyone is successful.  
  
जीवन का संघषर् नहीं है,   
[Life's struggle is not]  
there is no struggle in life.  
Explanation: The speaker suggests that there is no struggle in life, which could be ironic given the previous line.  
  
भीड़ भरी है मधुशाला।।१००।  
[The tavern is full of birds]  
The tavern is full of birds.  
Explanation: The poem concludes by stating that the tavern, a place of gathering or celebration, is full of birds, which could symbolize freedom or joy.

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साकी, जब है पास तुम्हारे इतनी थोड़ी सी हाला (wine/liquor), क्यों पीने की अभिलाषा (desire) से करते सबको मतवाला (intoxicate),  
O Saki (wine-bearer), when you have so little wine, why do you intoxicat everyone with the desire to drink?  
We, the drinkers, are dying (thirsty) with each sip, and you, the wine-bearer, smile secretly.  
Explanation: The speaker questions the wine-bearer about the limited wine supply, as everyone is eager to get drunk.  
  
हम पिस पिसकर मरते हैं, तुम छिप छिपकर मुसकाते हो,  
We, the drinkers, are dying (thirsty) with each sip, and you, the wine-bearer, smile secretly.  
Explanation: The drinkers are desperate for a drink, while the wine-bearer is hiding their smile.  
  
हाय, हमारी पीड़ा से है बीड़ा करती मधुशाला (tavern),  
Alas, our suffering (thirst) is what makes the tavern flourish.  
Explanation: The poet laments that the tavern prospers due to the drinkers' misery and thirst.

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Here is the analysis of the given Hindi poem:  
  
साकी, मर खपकर यिद कोई आगे कर पाया प्याला,  
Saki, if someone can drink a cup after sacrificing their life,   
Explanation: The speaker addresses the cupbearer, Saki, and wonders if anyone can consume a cup of wine after giving up their life.  
पी पाया केवल दो बूंदों से न अिधक तेरी हाला,  
They have drunk only two drops, no more, from your story.  
Explanation: The poet says that the person has only experienced a tiny part of life's struggles and hardships.  
जीवन भर का, हाय, िपरौम लूट िलिया दो बूंदों ने,  
Alas, the two drops have plundered the treasure of a lifetime.  
Explanation: The poet laments that these two drops have robbed the person of their entire life's worth.  
भोले मानव को ठगने के हेतु बनी है मधुशाला।  
The tavern has been created to cheat the innocent human.  
Explanation: The poet suggests that the tavern, or the world of wine, has been designed to deceive and exploit the simple and innocent human being.

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जिसने मुझको प्यासा (thirsty) रक्खा (kept) बनी रहे वह भी हाला,  
Who kept me thirsty, that too is a wine.  
Explanation: The poet acknowledges that even the one who left them craving is somehow contributing to their intoxication.  
  
जिसने जीवन भर दौड़ाया (ran throughout life) बना रहे वह भी प्याला,  
Who ran throughout life, that too is a cup.  
Explanation: The speaker recognizes that even the one who struggled throughout their life is now a part of their celebration.  
  
मतवालों की जिह्वा (tongue/literally, the tongues of the intoxicated) से हैं कभी निकलते शाप नहीं,  
From the tongues of the intoxicated, there's never a curse that emerges.  
Explanation: The poet notes that even the drunk, who might be expected to speak ill, never utter a curse.  
  
दुखी बनाया जिसने मुझको सुखी रहे वह मधुशाला!।१०३।  
Who made me unhappy, yet remained happy, that's the tavern!।103。  
Explanation: The speaker paradoxically describes the tavern as a place where those who brought them sorrow now bring joy.  
  
Let me know if you have any further requests!

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नहीं चाहता, आगे बढ़कर छीनूँ औरों की हाला,  
I don't want to, moving forward, snatch others' wine.  
Explanation: The speaker doesn't desire to take away others' joy or celebrations.  
  
नहीं चाहता, धक्के देकर, छीनूँ औरों का प्याला,  
I don't want to, by pushing, snatch others' cups.  
Explanation: The poet doesn't want to forcefully take away others' share.  
  
साकी, मेरी ओर न देखो मुझको ितनक मलाल नहीं,  
Oh, bartender, don't look at me; I don't have that much sorrow.  
Explanation: The speaker asks the bartender not to notice their pain.  
  
इतना ही क्या कम आँखों से देख रहा हूँ मधुशाला।  
Is that not less, what I'm seeing with my own eyes in this tavern?  
Explanation: The poet questions if what they're witnessing in the tavern is not enough, implying a sense of disappointment.

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मद (wine/intoxication), मिदरा (intoxicating drink), मधु (honey/sweet), हाला (wine) सुन-सुन कर ही जब हूँ मतवाला,  
Mad, midara, madhu, hala, I'm intoxicated just by listening to it repeatedly.  
Explanation: The poet is emphasizing the power of the drink, suggesting that even the mere mention of it is enough to get them drunk.  
  
क्या गीत होगी अधरों के जब नीचे आएगा प्याला,  
What kind of song will it be when the cup touches the lips?  
Explanation: The poet is wondering what kind of ecstatic expression will emerge when the drink is savored.  
  
साकी (cupbearer), मेरे पास न आना मैं पागल हो जाऊँगा,  
Cupbearer, don't come near me, I'll go crazy.  
Explanation: The speaker is warning the cupbearer not to tempt them further, as they might lose control.  
  
प्यासा ही मैं मःत, मुबारक हो तुमको ही मधुशाला,  
I'm still thirsty, bless you, the tavern is yours.  
Explanation: Despite being warned, the poet is still craving for more and acknowledging the tavern's allure.

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क्या मुझको आवँयकता है साकी से माँगूँ हाला,  
Key words: आवँयकता (need/desire), साकी (wine-server), माँगूँ (ask), हाला (wine)  
English Translation: Do I need to ask the wine-server for wine?  
Explanation: The poet questions if they need to request wine from the wine-server, implying a sense of dependence or longing.  
  
क्या मुझको आवँयकता है साकी से चाहूँ प्याला,  
Key words: आवँयकता (need/desire), साकी (wine-server), चाहूँ (want), प्याला (cup)  
English Translation: Do I need to want a cup from the wine-server?  
Explanation: The poet again questions their own desires, wondering if they need to crave a cup of wine from the wine-server.  
  
पीकर मिदरा मःत हुआ तो प्यार िकया क्या मिदरा से!  
Key words: पीकर (having drunk), मिदरा (intoxicated), मःत (pleasure), प्यार (love), मिदरा (intoxicated)  
English Translation: Having drunk and become intoxicated, what love did I do with intoxication?  
Explanation: The poet reflects on their actions while intoxicated, wondering what kind of love or passion they expressed in that state.  
  
मैं तो पागल हो उठता हूँ सुन लेता यिद मधुशाला।  
Key words: पागल (mad), हो उठता (become), सुन लेता (listen), मधुशाला (tavern/wine-house)  
English Translation: I become mad, listening to the tavern's tales.  
Explanation: The poet confesses that they become enamored or "mad" when they hear the stories or poetry recited in the tavern.

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देने को जो मुझे कहा था दे न सकी मुझको हाला [दे (give), कहा (said), हाला (wine)],  
What was promised to me, I couldn't give it to myself, the wine.  
Explanation: The speaker couldn't fulfill their own desire or promise, and it's likened to being unable to offer wine to themselves.  
  
देने को जो मुझे कहा था दे न सका मुझको प्याला [दे (give), कहा (said), प्याला (cup)],  
What was promised to me, I couldn't give it to myself, the cup.  
Explanation: This line reinforces the idea that the speaker couldn't fulfill their own desires or promises, and it's symbolized by an empty cup.  
  
समझ मनुज की दुबर्लता मैं कहा नहीं कुछ भी करता [समझ (understand), मनुज (human), दुबर्लता (weakness), कहा (said), कुछ (anything)],  
I understand the human weakness, I didn't say I could do anything.  
Explanation: The speaker acknowledges the limitations and frailties of human nature, and they never claimed to be capable of achieving something.  
  
इकन्तु ःवयं ही देख मुझे अब शरमा जाती मधushाला [इकन्तु (but), ःवयं (self), देख (see), शरमा (now), जाती (feeling), मधushाला (tavern)],  
But now, I see myself feeling ashamed in this tavern.  
Explanation: Despite understanding human limitations, they're filled with shame and regret, as if they're standing in a tavern, symbolizing a place of joy, but instead feeling ashamed.

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एक समय संतुष्ट (content) बहुत था पा (enough) मैं थोड़ी-सी हाला (a little wine),  
I had enough, a little wine was sufficient for me.  
Explanation: The speaker was content with a small amount of wine, indicating a simple and humble lifestyle.  
  
भोला-सा (innocent/simple) था मेरा साकी (wine-server/ companion), छोटा-सा मेरा प्याला (cup),  
My wine-server was innocent, my cup was small.  
Explanation: The wine-server or companion was simple and innocent, and the cup used was also small, emphasizing the humble nature of the setup.  
  
छोटे-से इस जग की (small/insignificant in this world) मेरे ःवगर् (pleasures/sins) बलाएँ (burdens) लेता था,  
I would take on the burdens of my insignificant pleasures in this world.  
I would take responsibility for my small pleasures in this world, acknowledging they might be considered sinful.  
  
िवःतृत जग में (in this world), हाय (alas), गई खो (lost) मेरी नन्ही मधुशाला (my small tavern)!  
Alas, I lost my small tavern in this world!  
Explanation: The speaker laments the loss of their humble setup, their small tavern where they would enjoy their simple pleasures.  
  
Overall, the poem expresses a sense of simplicity, humility, and loss. The speaker reminisces about a simple and innocent time, and mourns the disappearance of that setup.

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बहुतेरे मिदरालय (many taverns) देखे, बहुतेरी देखी हाला (many celebrations),  
I've seen many taverns, witnessed many celebrations.  
Explanation: The speaker has experienced numerous gatherings and festivities.  
  
भाँि◌त भाँ

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एक समय छलका (drip) करती थी मेरे अधरों (lips) पर हाला (wine),  
At one time, wine used to drip on my lips.  
Explanation: The poet reminiscences about a time when they were carefree and indulged in wine.  
  
एक समय झूमा (sway) करता था मेरे हाथों (hands) पर प्याला (cup),  
At one time, the cup used to sway in my hands.  
Explanation: The speaker recalls a time when they were joyful and held a cup of wine.  
  
एक समय पीनेवाले (those who drink), साकी (wine-server) आइलंगन (romantic/ intimate) करते थे,  
At one time, those who drank and the wine-server used to be intimate.  
Explanation: The poet remembers a time when people would gather, drink, and be close to each other.  
  
आज बनी हूँ िनजर्न (lonely) मरघट (cremation ground), एक समय थी मधुशाला (tavern/wine house)।  
Today, I've become a lonely cremation ground, which was once a tavern.  
Explanation: The speaker contrasts their current state of loneliness and desolation with a time when they were surrounded by people and joy, symbolized by the tavern.

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जला हृदय की भट्टी (burning furnace of the heart) खींची मैंने आँसू की हाला,  
I've pulled out the burning furnace of tears from my heart.  
Explanation: The poet has extracted the intense sorrow from their heart.  
  
छलछल छलका करता (overflowing with trickling droplets) इससे पल पल पलकों का प्याला,  
This overflowing cup of eyelids is brimming with every moment.  
Explanation: The speaker's eyes are overflowing with tears, which are like a cup brimming with every moment.  
  
आँखें आज बनी हैं साकी (the eyes have become wine-bearers), गाल गुलाबी पी होते,  
Today, my eyes have become wine-bearers, with rosy cheeks getting intoxicated.  
Explanation: The poet's eyes, like a wine-bearer, are serving the sorrow, and their cheeks are flushed as if drunk.  
  
कहो न िवरही मुझको (don't ask me to renounce), मैं हूँ चलती िफरती मधुशाला!  
Don't ask me to renounce, I'm a wandering tavern of intoxication!  
Explanation: The poet refuses to give up their sorrow, embracing it as a wandering tavern of emotional turmoil.  
  
Let me know if you'd like me to clarify anything!

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कितनी जल्दी रंग बदलती है अपना चंचल हाला),  
How quickly the color of my mood changes,  
Explanation: The poet expresses the sudden change in their emotional state.  
  
कितनी जल्दी घसने लगता हाथों में आकर प्याला,  
How quickly the cup comes to hand, getting filled,  
Explanation: The poet describes the swift arrival of a cup, symbolizing the rapid arrival of joy or celebration.  
  
कितनी जल्दी साकी का आकषर्ण घटने लगता है,  
How quickly the charm of the wine-server begins to unfold,  
Explanation: The poet highlights the rapid unfolding of the wine-server's charm, which adds to the celebratory atmosphere.  
  
वात नहीं थी वैसी, जैसी रात लगी थी मधुशाला।  
The wind was not like that, as it was on the night at the tavern.  
Explanation: The poet contrasts the current atmosphere with the one at the tavern, suggesting a more intense or lively celebration.

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बूँद बूँद के हेतु कभी तुझको तरसाएगी हाला,  
Drop by drop, for your sake, the wine will someday become scarce.  
Explanation: The poet warns that the wine, which is being savored, will run out.  
  
कभी हाथ से िछन जाएगा तेरा यह मादक प्याला,  
Sometimes, this intoxicating cup of yours will slip from your hands.  
Explanation: The poet cautions that the speaker's control over their drinking might be lost.  
  
पीनेवाले, साकी की मीठी बातों में मत आना,  
Drinker, don't fall prey to the sweet talk of the wine-server.  
Explanation: The poet advises against getting swayed by the wine-server's flattering words.  
  
मेरे भी गुण यों ही गाती एक दिवस थी मधुशाला।  
My tavern too was once famous for its virtues, just like yours.  
Explanation: The poet reminisces about their own tavern, which was renowned for its good qualities.

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छोड़ा मैंनē) मैंने पथ (path) मतों (opinions/views) को तब (then) कहलाया (called/proclaimed) मतवाला (intoxicated/enthusiast),  
I left behind the path of opinions, then I was called an intoxicated enthusiast.  
Explanation: The speaker abandoned the conventional path and was subsequently labeled as an enthusiastic follower of a particular ideology or lifestyle.  
  
चली सुरा (melodious sound) मेरा पग (footstep) धोने (washing) तोड़ा (broke) जब मैंने प्याला (cup),  
The melodious sound broke when I washed my footsteps with the cup.  
Explanation: The poet metaphorically expresses the end of an old habit or addiction, symbolized by the cup, which is now cleansed.  
  
मानी मधुशाला (accepting the tavern/habit) मेरे पीछे पीछे (behind me) फिरती है (is following),  
The tavern/habit is following me, accepting my path.  
Explanation: The speaker's past habits or addictions are now haunting them, following their every step.  
  
क्या कारण? (what reason?) अब छोड़ दिया है मैंने जाना मधुशाला।  
What reason is there now? I've abandoned going to the tavern/habit.  
Explanation: The speaker questions the need to hold onto old habits and has finally given them up.  
  
Overall, the poem explores the theme of renouncing old habits and ideologies, embracing a new path, and the struggle to break free from past addictions.

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यह न समझना, िपया हलाहल (poison) मैंने, जब न िमली हाला (solution/remedy), तब मैंने खप्पर (cup) अपनाया ले सकता था।  
Don't understand this, I've consumed the poison when no remedy was found, then I could have taken the cup.  
Explanation: The speaker has taken in the pain or poison, and is now reflecting on the past when there was no solution, they could have accepted the cup of suffering.  
  
जब प्याला (cup), जले हृदय (burning heart) को और जलाना (to burn further) सूझा, मैंने मरघट (cremation ground) को अपनाया।  
When the cup, burning heart's desire was to burn further, I adopted the cremation ground.  
Explanation: The speaker's heart was yearning for more pain and burning, and in that state, they found solace in the cremation ground, a place of final rest.  
  
जब इन चरणों (in these footsteps) में लोट (wander) रही थी मधुशाला (tavern)।  
When the tavern was wandering in these footsteps.  
Explanation: The tavern, a place of gathering and celebration, was wandering in the same footsteps, perhaps symbolizing the speaker's journey of pain and introspection.  
  
 The use of the cremation ground as a place of solace is quite striking.

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कितनी आई और गई पी इस मिदरालय (tavern) में हाला,  
How many came and went, drinking in this tavern,  
Explanation: The poet reflects on the numerous people who visited the tavern, indulging in drinks.  
  
टूट चुकी अब तक कितने ही मादक (intoxicating) प्यालों (cups) की माला,  
So many cups have been shattered till now, a garland of many intoxicating cups,  
Explanation: The poet describes the remnants of numerous drinking sessions, with broken cups symbolizing the fleeting nature of pleasure.  
  
कितने साकी (wine-server) अपना अपना काम (work) खतम (finished) कर दूर गए,  
How many wine-servers have finished their task and moved away,  
Explanation: The poet notes how many wine-servers have fulfilled their duties and left the tavern.  
  
कितने पीनेवाले (drinkers) आए, किंतु वही है मधुशाला (tavern) ।  
Many drinkers came, but it remains the same,  
Explanation: Despite the many visitors, the tavern remains, a constant presence amidst the ephemeral nature of human experiences.

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कितने होठों को रक्खेगी याद भला मादक हाला,  
kitne hoṭhoṁ ko rakhegi yād bhala mādak hālā,  
How many lips will remember the intoxicating wine?  
Explanation: The poet asks how many people will recall the intoxicating wine.  
  
कितने हाथों को रक्खेगा याद भला पागल प्याला,  
kitne hāthoṁ ko rakhegā yād bhala pāgal pyālā,  
How many hands will remember the crazy cup?  
Explanation: The poet asks how many people will recall the crazy cup.  
  
कितनी शक्लों को रक्खेगा याद भला भोला साकी,  
kitni śakloṁ ko rakhegā yād bhala bhola sākī,  
How many faces will remember the innocent wine-server?  
Explanation: The poet asks how many people will recall the innocent wine-server.  
  
कितने पीनेवालों में है एक अकेली मधुशाला।  
kitne pīnevāloṁ meṁ hai ek akelī madhuśālā,  
Among the drinkers, there is one lonely tavern.  
Explanation: The poet notes that there is one lonely tavern.

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दर दर घूम रहा था जब मैं िचल्लाता [door-to-door, wandering, when I was crying out] - हाला! हाला! मुझे न िमलता था ] [not getting, I wasn't getting] मिदरालय [wine shop], मुझे न िमलता था प्याला [cup],  
I was wandering door-to-door, crying out, but I couldn't get a wine shop or a cup.  
Explanation: The speaker was desperately searching for a place to drink and a cup to drink from, but couldn't find them.  
  
िमलन हुआ [it happened, I got it], पर नहीं िमलनसुख िलखा हुआ था िकःमत में [but the joy of getting it wasn't written in my fate], मैं अब जमकर बैठ गया हँ◌ू [now I'm sitting firmly, laughing], घूम रही है मधुशाला] [the tavern is wandering].  
But then I got it, though it wasn't meant to be, now I'm sitting firmly, laughing, and the tavern is wandering.  
Explanation: The speaker finally got what they were looking for, but it wasn't destined to happen. Now, they're sitting comfortably, and the tavern (metaphorically) is moving around them, perhaps symbolizing the intoxication or the celebratory atmosphere.

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मैं मिदरालय के अंदर हूँ,   
I am inside the tavern (मिदरालय, a place of intoxication/alcohol).  
I am physically or metaphorically inside a place of intoxication.  
मेरे हाथों में प्याला,   
My hands hold a cup (प्याला, a container for wine/alcohol).  
I am holding or grasping a cup, symbolizing my connection to the tavern.  
प्याले में मिदरालय िबंि◌बत करनेवाली है हाला,   
The cup contains the tavern's essence/intoxication (मिदरालय, a place of intoxication/alcohol).  
The cup holds the essence of the tavern, implying a deep connection.  
इस उधेड़-बुन में ही मेरा सारा जीवन बीत गया   
In this chaos/tangle (उधेड़-बुन), my entire life has passed.  
I have spent my entire life in this state of intoxication or chaos.  
- मैं मधुशाला के अंदर या मेरे अंदर मधुशाला!   
- I am inside the tavern or the tavern is inside me!  
Explanation: The speaker is deeply connected to the tavern, symbolizing a state of intoxication or chaos. They have spent their entire life in this state, and now they are one with the tavern, or the tavern is within them.  
  
Overall, the poem explores the idea of being deeply connected to a place of intoxication, chaos, or addiction, and how it has consumed their entire life.

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ikse nahIn pIne se naata, ikse nahIn bhaata pyaalaa,  
किसे नहीं पीने से नाता (who doesn't have a relationship with drinking), किसे नहीं भाता प्याला (who doesn't like the cup)  
Who doesn't have a connection with wine, who doesn't like the cup?  
Explanation: The poet questions who doesn't have an affinity for drinking or doesn't enjoy the cup.  
  
is jagatI ke midaraalay meM tarah-tarah kI hai haalaa,  
इस जगती के मिदरालय में तरह-तरह की है हाला (various kinds of wine in the tavern of the world)  
In the tavern of this universe, there are various kinds of wine.  
Explanation: The poet describes the diverse types of wine available in the world.  
  
apnI-apnI ichchaa ke anusaar sabhI pI madamaate,  
अपनी-अपनी इच्छा के अनुसार सभी पी मदमाते (everyone drinks according to their own desire)  
Everyone drinks according to their own desire.  
Explanation: People consume wine based on their individual preferences.  
  
ek sabhI kaa maadak saakI, ek sabhI kI madhushaalaa.  
एक सभी का मादक साकी (one intoxicating wine for all), एक सभी की मधुशाला (one tavern for all)  
One intoxicating wine for all, one tavern for all.  
Explanation: The poet suggests that there's a common, intoxicating wine for everyone, and a single tavern that serves all.  
  
Overall, the poem is describing the universality of wine and its appeal to everyone, with each person having their own preferences and desires.

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वह हाला, कर शांत सके जो मेरे अंतर की ज्वाला [inner flame, passion],  
That wine, which can calm the inner flame of my passion.  
Explanation: The poet refers to a wine that can soothe and calm their intense inner passion.  
  
िजसमें मैं िबंि◌बत-ूितबंि◌बत ूितपल, वह मेरा प्याला [cup],  
In which I am reflected, that is my cup.  
Explanation: The speaker sees their own reflection in the wine, implying a deep connection.  
  
मधुशाला वह नहीं जहाँ पर मिदरा बेची जाती है [not a tavern where liquor is sold],  
It's not a tavern where liquor is sold.  
Explanation: The poet clarifies that this is not a commercial establishment.  
  
भेंट जहाँ मःती की िमलती मेरी तो वह मधुशाला [tavern of intoxication, where my love is found],  
Where my love is fulfilled, that's the tavern of intoxication.  
Explanation: The speaker's tavern is a place where they find their love and get intoxicated with it.

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मतवालापन (intoxication) हाला (wine) से ले मैंने तज दी है हाला,  
I've abandoned my intoxication, leaving it in the wine.  
Explanation: The poet has let go of their emotional high and left it in the wine.  
  
पागलपन (madness) लेकर प्याले (cup) से, मैंने त्याग दिया प्याला,  
I've renounced the cup that held my madness.  
Explanation: The speaker has given up the vessel that contained their craziness or passion.  
  
साकी (wine-bearer/server) से मिल, साकी में मिल अपनापन मैं भूल गया,  
I've found unity with the wine-bearer, and in that unity, I've forgotten my own identity.  
Explanation: The poet has lost their individuality in their connection with the wine-server, symbolizing a deep sense of unity.  
  
िमल मधुशाला (tavern) की मधुता (intoxication) में भूल गया मैं मधुशाला,  
I've lost myself in the intoxication of the tavern.  
Explanation: The speaker is fully immersed in the atmosphere of the tavern, losing their sense of self.  
  
Let me know if you'd like me to explain anything further!

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मिदरालय के द्वार ठोंकता िकःमत का छंछा प्याला,  
At the door of the tavern, the intoxicated one knocks with a clinking wine glass.  
  
मिदरालय (tavern), द्वार (door), ठोंकता (knocks), िकःमत (intoxicated), छंछा (clinking), प्याला (wine glass)  
  
The line sets the scene, where a drunken person is knocking at the entrance of a tavern with a wine glass.  
  
गहरी, ठंडी सांसें भर भर कहता था हर मतवाला,  
Deep, cold breaths filled with the voice of every intoxicated one.  
  
गहरी (deep), ठंडी (cold), सांसें (breaths), भर भर (filled), कहता (says), हर (every), मतवाला (intoxicated)  
  
The atmosphere is filled with the deep, cold breaths of every drunken person, as if their voices are echoing.  
  
िकतनी थोड़ी सी यौवन की हाला,  
How little youth is left, alas!  
  
िकतनी (how little), थोड़ी (little), सी (such), यौवन (youth), की (of), हाला (alas)  
  
The poet laments that their youth is almost gone.  
  
हा, मैं पी पाया!  
Ah, I have drunk it all!  
  
हा (ah), मैं (I), पी (drunk), पाया (got/achieved)  
  
The speaker has consumed all the joys and experiences of youth.  
  
बंद हो गई िकतनी जल्दी मेरी जीवन मधुशाला।  
My life's tavern has closed so soon.  
  
बंद (closed), हो (has), गई (gone), िकतनी (how), जल्दी (soon), मेरी (my), जीवन (life), मधुशाला (tavern of life)  
  
The poet's life, which was once a vibrant tavern, has come to an abrupt end.

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कहाँ गया वह स्विगर्क साकी, कहाँ गयी सुरभत हाला,  
Where did that intoxicating wine vendor disappear, where did the fragrant tavern go?  
Explanation: The poet is searching for the wine vendor and the tavern, which have vanished.  
  
कहाँ गया स्विपनल मिदरालय, कहाँ गया स्विणर्म प्याला!  
Where did the wine-filled flask disappear, where did the wine cup go?  
Explanation: The poet is searching for the wine flask and the wine cup.  
  
पीनेवालों ने मिदरा का मूल्य, हाय, कब पहचाना?  
When did the drinkers recognize the value of wine, alas?  
Explanation: The poet laments that the drinkers never appreciated the value of wine.  
  
फूट चुका जब मधु का प्याला, टूट चुकी जब मधुशाला।  
The wine cup was shattered when the wine tavern was broken.  
Explanation: The poet metaphors the wine cup and wine tavern to convey the destruction or loss of something precious.

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अपने युग में सबको अनुपम ज्ञात हुई अपनी हाला,  
In my era, everyone knew my unparalleled wine.  
Explanation: The speaker's wine was renowned for its exceptional quality in my time.  
  
अपने युग में सबको अदभुत ज्ञात हुआ अपना प्याला,  
In my era, everyone knew my incredible cup.  
Explanation: The speaker's cup was also famous for its uniqueness.  
  
इफ़र भी वृद्धों से जब पूछा एक यही उज्ञल्तऌ◌ार पाया -  
Even when I asked the elderly, I got the same answer, a single spark.  
Explanation: The speaker sought wisdom from the elderly, but got a faint glimmer of a response.  
  
अब न रहे वे पीनेवाले, अब न रही वह मधुशाला!  
Now, those who used to drink are no more, and that tavern is no more!  
Explanation: The poet laments the loss of the patrons and the tavern, symbolizing the decline of a bygone era.125.

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मय को करके शुद्ध िदया अब नाम गया उसको,  
May (wine) was purified and now has a new name, 'Hala' (wine).  
Explanation: The poet says that the wine has been refined and has a new name, 'Hala'.  
  
'हाला' 'मीना' को 'मधुपाऽ' िदया 'सागर' को नाम गया 'प्याला',  
Hala (wine) was given to Mina (Cupid), and the ocean was named Pyala (cup).  
Explanation: The poet uses metaphors to describe the wine, saying it was given to Cupid, and the ocean was named a cup.  
  
क्यों न मौलवी चौंकें, िबचकें ितलक-

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कितने ममर् जता जाती है बार-बार आकर हाला,  
[ममर् = wine, जता = to know, जाती = goes, बार-बार = again and again]  
How many times does wine go to know again and again, coming to the tavern?  
Explanation: The question is asked about the frequency of wine being brought to the gathering place.  
  
कितने भेद बता जाता है बार-बार आकर प्याला,  
[भेद = secret, बता = to tell, प्याला = cup]  
How many secrets does it reveal again and again, coming to the cup?  
Explanation: The query is about the number of secrets wine shares when it's poured into a cup.  
  
कितने अथोर्ं को संकेतों से बतला जाता साकी,  
[अथोर्ं = connoisseurs, संकेतों = hints, साकी = bartender]  
How many connoisseurs are hinted at by the bartender?  
Explanation: The inquiry is about the number of wine experts the bartender acknowledges through subtle hints.  
  
िफर भी पीनेवालों को है एक पहेली मधुशाला।  
[पीनेवालों = drinkers, पहेली = riddle, मधुशाला = tavern]  
Yet, for the drinkers, there is one riddle in the tavern.  
Explanation: Despite the wine and the gathering, there remains an enigma for those who drink in the tavern.

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जितनी दिल की गहराई (depth) हो उतना गहरा है प्याला,  
As deep as the heart's depth is, the cup is equally deep.  
Explanation: The poet compares the depth of the heart's emotions to the depth of the cup, suggesting a profound connection between the two.  
  
जितनी मन की मादकता (intoxication) हो उतनी मादक है हाला,  
As intoxicating as the mind is, the wine is intoxicating.  
Explanation: The speaker compares the intoxicating quality of the mind to the intoxicating effect of the wine, highlighting the connection between the two.  
  
जितनी उर की भावुकता (sentiment) हो उतना सुन्दर साकी (wine-server) है,  
As sentimental as the heart is, the wine-server is equally beautiful.  
Explanation: The poet compares the sentimental nature of the heart to the beauty of the wine-server, suggesting a harmonious connection between the two.  
  
जितना ही जो रिस्क (risk/dare) है, उसे है उतनी रस्मय मधुशाला।  
As much as there is dare or risk, there is an equally festive tavern.  
Explanation: The speaker suggests that the level of risk or dare is matched by the festivity and celebration of the tavern.

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जन अधरों (lips) को छुए, बना दे मःत उन्हें) मेरी हाला,  
Whosoever touches these lips, makes them drunk with my wine.  
Explanation: The poet invites someone to take a sip, promising it will intoxicate them.  
  
िजस कर को छू◌◌ दे, कर दे िविक्षप्त उसे मेरा प्याला,  
Whosoever takes a sip from my cup, becomes possessed by my intoxication.  
Explanation: The speaker's wine is so potent that it takes control of the drinker.  
  
आँख चार हों िजसकी मेरे साकी (wine server) से दीवाना हो,  
Their eyes become enamored with my wine server.  
Explanation: The wine server is so charming that the drinker becomes enamored with them.  
  
पागल बनकर नाचे वह जो आए मेरी मधुशाला。  
One becomes crazy and starts dancing, whoever comes to my tavern.  
Explanation: The tavern is a place of joy and revelry, where one loses inhibitions and dances with abandon.

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हर झिहवा (every glance) में देखी जाएगी मेरी मादक हाला (intoxicating wine)  
In every glance, my intoxicating wine will be seen.  
Explanation: The poet's intense emotions will be visible in every gaze.  
  
हर कर में देखा जाएगा) मेरे साकी का प्याला (cup of the wine-bearer)  
In every home, my wine-bearer's cup will be seen.  
Explanation: The speaker's generosity and hospitality will be evident.  
  
हर घर में चचार् (buzz/noise) अब होगी मेरे मधुविभेता की (honey-like feelings)  
In every home, there will be a buzz about my honey-like emotions.  
Explanation: The poet's warm and tender feelings will create a stir in every household.  
  
हर आंगन में गमक उठेगी (echoing) मेरी सुरभत मधुशाला (fragrant tavern)  
In every courtyard, my fragrant tavern will echo with joy.  
Explanation: The poet's place of celebration will resonate with happiness, filling every courtyard.

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मेरी हाला (my wine) में सबने पाई अपनी-अपनी हाला,  
In my wine, everyone found their own wine.  
Explanation: The poet suggests that everyone found their own unique experience or flavor in the wine.  
  
मेरे प्याले (my cup) में सबने पाया अपना-अपना प्याला,  
In my cup, everyone found their own cup.  
Explanation: The poet implies that each person found their own personal connection or intimacy in the cup.  
  
मेरे साकी (my wine-server) में सबने अपना प्यारा साकी देखा,  
In my wine-server, everyone saw their own beloved wine-server.  
Explanation: The poet suggests that everyone found their own endearing or charming wine-server.  
  
िजसकी जैसी रुि◌च (as per one's taste) थी उसने वैसी देखी मधुशाला।  
One saw the tavern according to one's own taste.  
Explanation: The poet's tavern was perceived by each individual according to their own unique preferences or tastes.

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यह मिदरालय के आँसू हैं, नहीं-नहीं मादक हाला,  
[मिदरालय = middle path/neutral ground, आँसू = tears, मादक = intoxicating]  
These are the tears of a neutral ground, not an intoxicating wine.  
Explanation: The poet contrasts the idea of intoxication with the tears of a middle path, suggesting a more balanced approach.  
  
यह मिदरालय की आँखें हैं, नहीं-नहीं मधु का प्याला,  
[आँखें = eyes, मधु = honey/sweet, प्याला = cup]  
These are the eyes of the neutral ground, not a cup of sweet nectar.  
Explanation: The poet continues to contrast the idea of sweetness or intoxication with the eyes of a balanced approach.  
  
िकसी समय की सुखदःमृित है साकी बनकर नाच रही,  
[िकसी = some/any, समय = time, सुखदःमृित = pleasant/sweet moment, साकी = wine-server, नाच = dance]  
In some pleasant moment, a wine-server is dancing.  
Explanation: The poet describes a joyful scene where a wine-server is dancing, adding to the festive atmosphere.  
  
नहीं-नहीं िकव का हृदयांगण, यह िवरहाकुल मधुशाला।  
[हृदयांगण = heart's courtyard, िवरहाकुल = intoxicated, मधुशाला = tavern]  
This is not the heart's courtyard of a poet, but an intoxicated gathering.  
Explanation: The poet concludes by contrasting the idea of a poet's heart with the actual gathering, which is more concerned with intoxication than poetic expression.

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कुचल हसरतें (crushed desires) कितनी अपनी, हाय, बना पाया हाला,  
How many of my own crushed desires have I transformed into wine, alas!  
Explanation: The poet reflects on the many desires that have been crushed, and how they've been converted into something intoxicating.  
  
कितने अरमानों (dreams) को करके खाक (dust) बना प्याला!  
I've reduced how many dreams to dust and turned them into a cup!  
Explanation: The speaker has taken their dreams and crushed them, turning them into something tangible, like a cup.  
  
पी पीनेवाले (those who drink) चल देंगे, हाय, न कोई जानेगा,  
Those who drink will depart, alas, and no one will know.  
Explanation: Those who indulge in the wine (or the crushed desires) will leave, and no one will be aware of the pain behind it.  
  
कितने मन के महल (palaces of the heart) ढहे (destroyed) तब खड़ी हुई यह मधुशाला!  
How many palaces of the heart were destroyed when this tavern was established!  
Explanation: The poet's inner world was ravaged when they created this place of celebration and intoxication.

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इवश्व तुम्हारे) विषमय जीवन में) ला पाएगी हाला यिद थोड़ी-सी भी यह मेरी मदमाती साकीबाला,  
In the world, even a small part of my intoxicating, passionate Saki (cupbearer) will bring joy in your tumultuous life.  
  
Explanation: The poet offers a small portion of their passionate and intoxicating love, which will bring happiness in the beloved's turbulent life.  
  
शून्य तुम्हारी घिड़याँ कुछ भी यिद यह गुंजत कर पाई, जन्म सफल समझेगी जग में अपना मेरी मधुशाला।  
If my tavern's (drinking spot) emptiness can echo even a little, it will consider its birth successful in the world, my tavern.  
  
Explanation: The poet's tavern, which is currently empty, will consider itself successful if it can even slightly resonate with the beloved's presence.

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बड़े-बड़े नाज़ों (pride/arrogance) से मैंने पाली है साकीबाला,  
With great pride, I have nurtured Sakibaala (a type of flower).  
Explanation: The speaker has taken great care to grow and protect this delicate flower, Sakibaala.  
  
इکلत कल्पना (unique imagination) का ही इसने सदा उठाया है प्याला,  
This unique imagination of mine has raised a cup (of wine) forever.  
Explanation: The poet's imagination has been filled with a sense of creativity and innovation, always ready to offer something new.  
  
मान-दुलारों (respect/affection) से ही रखना इस मेरी सुकुमारी को,  
Keep my delicate darling with respect and affection.  
Explanation: The speaker wants to protect their gentle and delicate loved one with care and affection.  
  
िवश्व, तुम्हारे हाथों में अब सौंप रहा हूँ मधुशाला॥१३५॥  
Now, I entrust my tavern (drinking place) to your hands, dear one.  
Explanation: The poet is handing over the responsibility of their gathering place or celebration to the loved one, symbolizing trust and surrender.

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पिरशष्ट से  
  
पिरशष्ट (priest) से (from/by)  
  
From the priest.  
  
Explanation: The line suggests that something is being obtained or initiated from a priest or a spiritual authority figure.

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वयं नहीं पीता (I don't drink), औरों को (to others), िन्तु िपला देता हाला (but I serve wine)  
I don't drink, but I serve wine to others.  
Explanation: The speaker claims to not indulge in drinking, yet they provide wine to others.  
  
वयं नहीं छूता (I don't touch), औरों को (to others), पर पकड़ा देता प्याला (but I hand over the cup)  
I don't touch, but I hand over the cup to others.  
Explanation: The speaker doesn't partake in the act, but they provide the means to others.  
  
वयं नहीं जाता (I don't go), औरों को पहुंचा देता मधुशाला (but I help others reach the tavern)  
I don't go, but I help others reach the tavern.  
Explanation: The speaker doesn't personally visit the tavern, but they facilitate others in reaching it.  
  
Let me know if you have any further questions or if you'd like me to explain anything in more detail!

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मैं कायःथ कुलोदभव (family lineage/ancestral) मेरे पुरखों (ancestors) ने इतना ढ़ाला,  
I am the culmination of my ancestors' efforts.  
Explanation: The speaker proudly claims to be the result of their ancestors' hard work and endeavors.  
  
मेरे तन के लोहू (blood) में है पचहज्ञल्तऌ◌ार ( inheritance/legacy) ूितशत हाला,  
The legacy of my ancestors' struggles is in my blood.  
Explanation: The poet emphasizes that the struggles and sacrifices of their ancestors are etched in their DNA, and they carry it forward.  
  
पुँतैनी अिधकार (hereditary right) मुझे है मिदरालय (tavern/inherited place) के आँगन पर, मेरे दादों परदादों के हाथ िबकी थी मधुशाला।  
I have hereditary rights to the tavern, where my grandfathers and great-grandfathers had left their mark.  
Explanation: The speaker claims ownership and connection to a place (tavern) that has been passed down through generations, where their ancestors had made their presence felt.

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बहुतों के सिर (heads) चार दिनों तक चढकर उतर गई हाला,  
Many have worn the crown of intoxication for four days, and then descended.  
Explanation: The poet describes how many people have reached a peak of drunkenness and then come back to reality.  
  
बहुतों के हाथों में दो दिन छलक झलक रीता प्याला,  
Many have held a half-filled cup of wine in their hands for two days.  
Explanation: The poet notes how many people have savored wine for a short period.  
  
पर बढ़ती तासीर (increasing intoxication) सुरा की साथ समय के,  
But the increasing intoxication of the wine is with time.  
Explanation: The poet highlights how the intoxicating effects of wine grow with each passing moment.  
  
इससे ही और पुरानी होकर मेरी और नशीली मधुशाला,  
This is why my tavern has become even more ancient and intoxicating.  
Explanation: The poet's drinking place has become more seasoned and potent due to the increasing effects of wine.

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